

Zion's landmark

Wilson, N.C. : Zion's Landmark Print,

[Find this Book Online: https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99](https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99)

Digitized by  
INTERNET ARCHIVE

Original from  
UNIVERSITY OF NORTH CAROLINA AT  
CHAPEL HILL



### [Creative Commons Attribution](#)

This work is protected by copyright law (which includes certain exceptions to the rights of the copyright holder that users may make, such as fair use where applicable under U.S. law) but made available under a Creative Commons Attribution license. You must attribute this work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work). Please check the terms of the specific Creative Commons license as indicated at the item level. For details, see the full license deed at <http://creativecommons.org/licenses/by/3.0/>.

Generated through HathiTrust on 2026-04-20 05:55 GMT




**THE LIBRARY OF THE  
UNIVERSITY OF  
NORTH CAROLINA  
AT CHAPEL HILL**



**THE COLLECTION OF  
NORTH CAROLINIANA**

C286.4  
Z81  
v.113-114  
1980/81

UNIVERSITY OF N.C. AT CHAPEL HILL  
  
00043594413

FOR USE ONLY IN  
THE NORTH CAROLINA COLLECTION

---

---

Form No. A-368



ZION'S LANCET

Published weekly  
at  
No. 100, South Main Street  
New York, N. Y.

Subscription price, \$1.00 per annum in advance  
Single copies, 10 cents

Entered as second-class matter, July 16, 1879  
Postoffice at New York, N. Y., under No. 100  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917  
Authorized by Postoffice Department, October 10, 1917

Published by  
The Zion's Church of New York  
100 South Main Street  
New York, N. Y.

Subscription orders, notices of change of address, and other communications, should be sent to the publishers at the above address.

Entered as second-class matter, July 16, 1879  
Postoffice at New York, N. Y., under No. 100  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917  
Authorized by Postoffice Department, October 10, 1917

Published by  
The Zion's Church of New York  
100 South Main Street  
New York, N. Y.

Subscription orders, notices of change of address, and other communications, should be sent to the publishers at the above address.



Digitized by the Internet Archive  
in 2014

<https://archive.org/details/zionslandmarkser1979unse>

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

C2864  
Z81

VOL. CXIII

JANUARY, 1980

NO. XI

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

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

## A PERSONAL LETTER TO ALL OF OUR REGULAR SUBSCRIBERS - PLEASE READ

### IMPORTANT!

Since the moving of our printing and mailing headquarters from Wilson, N.C., to Benson, N.C., beginning with our November and December, 1979, issues of the *Zion's Landmark*, we have encountered postal delivery problems with the delivery of both issues. Some of you received the November, 1979, issue and did not receive the December, 1979, issue, while others received the December, 1979, issue and did not receive your November issue.

We are asking that you help us at this time by notifying me if you missed getting either one of these two issues or if you missed getting both. By letting me know will assist us in making legitimate or legal

complaint to our publisher and to the post office department. This will also help them to locate our problem.

Please advise me as soon as possible if you missed getting either your November, 1979, or December, 1979, issues of *Zion's Landmark*, or both, whichever the case might be. We will mail you the copy or copies that you missed.

Also, at any time in the future when you miss getting your monthly copy, please advise me and we will endeavor to supply the missing paper.

Thank you,  
J. M. Mewborn, Editor  
P. O. Box 128  
Willow Springs, N.C. 27592

## TO ALL OF OUR REGULAR SUBSCRIBERS - PLEASE READ

### IMPORTANT!

All letters for this paper containing subscriptions or remittances, renewals, material for publication including correspondence, obituaries, and meeting notices should be mailed directly to me,

J. M. Mewborn, Editor,

P.O. Box 128  
Willow Springs, N.C. 27592  
and not to our printer's office, located Chicopee Road, Benson, N.C. 27504. Your cooperation and assistance will be greatly appreciated very much.

Thank you,  
J. M. Mewborn, Editor

### CORRECTION OF PRINTER'S ERROR IN DECEMBER, 1979, EDITORIAL

The following printer's error occurred in Brother George A. Fulk's editorial, **THE JEWEL OF GREAT PRICE**, in the December, 1979, issue of **Zion's Landmark**. On page 302, second column, first paragraph, line five, reads, "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, etc."

The original manuscript of Brother Fulk's editorial reads as follows, viz:

- 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 NOT REFERRING TO THE THIEF'S BODY, FOR HIS BODY WAS SOON TO BE BURIED, BUT CHRIST WAS REFERRING TO HIS **SOUL** AND **SPIRIT** WHICH WOULD LIVE ON, etc." -

Our printer regrets the error. Thank you for your patience and understanding.

**J. M. Mewborn, Editor**

### OUR PROPITIATION (Selected)

In the beautiful Garden of Eden,  
God placed Adam and Eve;  
Eve was deceived by Satan,  
Adam sinned wilfully!

Adam's disobedience hurled  
Mankind into the fall;  
Sin entered into the world,  
Death passed upon us all!

To the Almighty, Sovereign God,  
This fall was no surprise;  
God knew that man would downward trod,  
Transgress His law, most wise!

Before the dawn of creation,  
Before the stars hung in span,  
Before the world had foundation,  
Our Salvation was already ordained.

None but the merciful, loving God  
Could design so great Salvation;  
He gave His only begotten Son  
To be our propitiation!

**Mrs. Frank Parrish,  
Courtland, Virginia**

### EXPERIENCE IN IRAN

It is a wonderful blessing, indeed, when we are given a feeling of inward fellowship with our Heavenly Father, but it is a greater blessing, perhaps, when we are given to express this feeling (of fellowship with Him) in literal words. Our good friend, Mr. David C. Stovall, Bassett, Va., in the following series of letters, written to me over the past year or twelve months, is so wonderfully blessed in telling of his feelings and travels (both naturally and spiritually speaking) in recent months and days.

You will notice that he was sent to Iran by his employer, DuPont Corporation, in September, 1978, and was returned back to the United States in December, 1978, under orders of our government. He was in Iran when the current revolution began in that country that eventually led to the overthrow and deposition of the country's leader, the Shah, and the ultimate take-over of the American embassy by the Iranian Revolutionary Guard and the current holding of the fifty American hostages in our embassy there.

In the reading of his correspondence to me, one cannot but help seeing that the God-given faith sustained him through this ordeal, even to this point (now) in his life. May God bless him in the travail of his soul and manifest His divine presence to His afflicted and poor people the world over.

**J. M. Mewborn, Editor**

### SOME TRAVELS OF A WANDERER

Dear Elder Mewborn,

From the land of Isfahan, Iran, I bring greetings and wishes of well-being. Hopefully, you and your family are well. My wife and I arrived in Isfahan on September 20, 1978, to start our new life in a different culture with nice but different people. The DuPont Company has loaned me to the Polyacryl Iran Corporation for three to five years. I shall attempt to provide technical and managerial assistance in the Materials Control categories of purchasing, stores, and associated other areas.

As you know, I am a regular subscriber of **Zion's**

C286.4  
2.81  
v.113-114  
1980/81

**Landmark**, but I have not received any publications since I sent in an address change. I truly miss this blessed publication, and I am hopeful that you will be able to send me the most recent issues as well as each month's publication. I am enclosing a small token of my appreciation to be used in the benefit of the publication.

In this barren land, I recognize myself to be lost, (in more ways than one), deep in the wilderness. Without a messenger to utter the sweetness of God's word, I can only read the Bible and hope for a little crumb of love and understanding wherever I may find it. How lonely and hurt I am for some water and food from the Master's table to quench my thirst and feed my hunger. My precious hope keeps me going and allows me to survive from day to day even though many times, I have no desire to continue in this sinful and troubled world. At times, my greatest desire is to be taken from this world of trouble, pain, and sorrow, and be removed from the agony of enduring it all. But then I tremble when I recognize that heaven may not be my reward. How I cherish my little hope! God knows that I love Him and His teachings above everything. It seems that my love of God leaves me alone in this world because this love eliminates the vast majority of what there is in this world, the prevailing need for alcohol and drugs, the call of profanity, and the multitude of sinful acts of omission and commission cause me to feel the need to beg God to give me the courage and strength to love and cherish His commandments, even though mankind may despise me, the terrible and agonizing pain in my heart and soul never leaves me. Perhaps, I am in this barren land to teach my heart a lesson. Only God knows why - I shall follow my pathway, hoping for an occasional ray of light to guide me and keep me safe from the evils of mankind. Hopefully, God will guide me to some Old School Baptist Church. How I miss the blessed Elders and members of many Old Baptist Churches that I have been blessed to attend. I love them with all my heart and truly miss their love and sweet fellowship. I hope and pray that God will remove the pain from my heart and strengthen me in these days of turmoil and sinfulness.

In your travels, please convey our love and greetings from my wife and myself. You all are continuously on our minds especially on our day of worship when our hearts are heavy and our needs are so great. With soldiers here at every corner and fear on so many

faces, the desire to proceed requires all that we have. Since I was just a little boy back in Virginia, I have felt the presence of a Supreme Being to give me courage to continue and love to soothe my hurts. I'm thankful for the love, I hope, and closeness to God for that is all that really matters, and I recognize more and more how much it means to me.

I appreciate your patience in listening to me, if you don't mind, for I may ease my burdens a little by writing you. Somehow and someday, it helps just a little to be able to feebly express my feelings to someone who will listen and care.

My address in Isfahan is: Polyacryl Iran Corporation, P.O. Box 69-180, Isfahan, Iran. May God continue to bless you in your endeavor to publish **Zion's Landmark**. Give my regards to your family and all Old Baptist everywhere.

**David C. Stovall**  
**Polyacryl Iran Corporation**  
**P. O. Box 69-180**  
**Isfahan, Iran**  
**October 9, 1978**

**KNOWLEDGE OF SALVATION**

**Dear Elder Mewborn,**

I am hopeful that you and your family are well. Physically, I have been and am very well as usual. Since my return from Iran in December, 1978, I have been heavily involved in my new assignment with DuPont and adjusting to my living in the Martinsville, Virginia, area.

If you will notice the above paragraph, you will see where the word "I" was used frequently. In my judgment, this reveals the self-centeredness and selfishness of the human being and represents man's desire to be powerful. When man's desire to be powerful is fed by his innate, evil ways, sin occurs, and the Devil is satisfied.

When deep thought and judgment prevail, wisdom teaches the heart that "I" is empty and valueless, representing no real power or strength. For God is the source of all power, and God's blessing is the only way that any good, lasting event can occur.

In the beginning when God created the world and its inhabitants, God also had already foreordained and decreed the path that each human being would follow. Thinking of God's power causes one to recognize that man is powerless. Courage and strength fill my being

842790

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01/ark:/13960/t9h44jn99 / Creative Commons Attribution

with a sense of inner peace, recognizing that God is in control, and man is destined to bide time according only to God's design and purpose.

When man speaks of being saved and knowing that heaven will be his home, I am aghast at the selfishness and ignorance of the saying. How can man know this unless God has revealed it. If I could only arrive at this wonderful conclusion, peace and joy would fill me, and the pain of living would be nonexistent. But my only peace comes from a little hope that comes and goes that God has included me as one of His elect, but I have never known it for sure at any time in my 38 years of life. The constant, continual fear of my eternal destiny causes my heart to ache and my soul to tremble for what greater fear exists than to know we will be condemned to torment in a lake of fire and brimstone forever and ever.

When death takes my last breath of life, my physical body will return to dust and become as the earth (from whence it came), and my soul will depart the body. God's will will be done according to His fore-ordained will and purpose. This knowledge of God's strength leaves man as a totally weak and helpless creature who was born, is living and will die in complete accordance with the will of God.

May God continue to bless and care for you and the precious work that you endeavor to perform.

**A friend in the faith,  
David C. Stovall  
Route 1, Box 288  
Bassett, Virginia 24055  
September 1, 1979**

## THE TRUE MEANING OF CHRISTMAS

Dear Elder Mewborn,

I am hopeful that you and you family are well in health and anticipating a quiet, peaceful, and loving celebration of Jesus' birthday. At this time when this celebration is held, the world becomes a commercial wilderness, and for many, the real reason for celebrating is lost among the natural parties and joy associated with the carnal man's mode of having a good time.

For a few who have been taught the real reason of Christmas, they also are made thankful, appreciative, and joyful and remember that Jesus was born many hundreds of years ago of the Virgin Mary, God being His Father, and was sent into the world to feed the

hungry and thirsty. "And she shall bring forth a son, and thou shalt call His name **JESUS**: for He shall save His people from their sins." Matt. 2:31.

In this time of great tumultuous relations among nations, the carnal society throughout the world, as we know it, exhibits a wickedness and vileness that surely must be engineered by the devil and his band of angels. Bowing to the ever increasing pressures of a highly modern civilization, mankind worships multiple gods, and strives to keep pace with their neighbors, despite the eternal consequences of a burning existence in the fiery dungeon of eternal damnation.

And all is in accordance with God's fore-ordained purpose, and the elect (His people) continue along the straight and narrow way, fulfilling God's purpose without exception. These kind, loving sheep of the great Shepherd are obedient to the commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 23:37.

With the outbreak of strife now in many parts of the world (as I saw that had begun in Iran), it causes one to wonder if these are signs of the end of the world, and of the coming of Jesus. And Jesus said to His disciples, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things, must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in diverse places. All these are the beginning of sorrows." Matt. 24:4,8.

Recognizing in my heart that our precious Savior predestinated and declared the end from the beginning, I know that I have no influence over my fate. I remain prayful and hopeful that love and faith in my heart are signs that God has included me to follow in the straight and narrow way. At times, the loving closeness of God fills (and seals within) a sense of well-being that feeds my hungry soul and quenches my thirst, and the aroma overwhelms my sense of smell. The taste is sweeter than honey. I am never happier than when I can venture to some Old Baptist Church where God, through some precious Elder, provides the mouth-piece to preach the truth that stirs my inner being and satisfies a need more critical than physical - that being the feeding of my weary soul. And the melodious

singing is music more beautiful than any (mere human) words can describe. The warmth and obvious love extended from one to the other, indeed, causes me to see the beautiful presence of God in the actions (of charity) of His little children.

How beautiful and indescribable are the feelings that flow through my being on these occasions when I can see the great commandment of love being carried out so clearly for I do love the Lord with all my heart, my soul, and my mind!

My fear of the end is not a worry for Jesus has said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. "Watch therefore: for ye know not, what hour your Lord doth come." Matt. 24:42. With my little understanding of these scriptures, I remain ever hopeful that through faith and salvation by grace and grace alone that when the end comes and my body returns to the dust, my spiritual being (soul) will be elevated to,

"A house not made with hands,  
Eternal and on high;  
And here my Spirit waiting stands,  
Till God shall bid it fly."

(Hymn No. 145, Goble's Selections)

If saved at all, it must be salvation by grace for how could the wicked works of the carnal man ever merit the salvation of our Saviour. Salvation cannot be earned by works of the creature for salvation is a gift of God, given to His chosen elect as fore-ordained before Adam and mankind were ever created. "Amazing grace, how sweet the sound!" (Hymn 175) rings in the ears and hearts of God's children, and causes them to seek the solitude of some isolated place to fall on their knees to praise and glorify God in their poor souls, and to beg Him also for forgiveness of their sins.

This is why there is a true celebration of Christmas to praise and glorify the birth of Jesus for without this birth, God's children could not be saved from their sins. So few can see the true, real meaning of Christmas, but, yet, not one of God's children will miss the celebration (at His appointed time) for the elect loves God, and they fully see the great sacrifice our Heavenly Father made when Jesus was crucified on the cross to save the elect (His children) from their sins.

The truth is so beautiful and to be enabled to hear it provides the nourishment required to endure this tumultuous carnalistic, worldly society. I remain prayerful and hopeful that my soul is destined for that

heavenly home where love and peace prevail forever.

While, wishing you and yours a Merry Christmas, I would pray, if I could, that 1980 and the remaining years of this decade will bring you health, happiness, prosperity, and peace.

Enclosed is a check to cover my subscription. You may use the residue to support the **Zion's Landmark** as you may determine. May God bless you in the continuation of this paper, a blessing to believers in the Old Baptist doctrine.

In love, I hope,  
David C. Stovall  
Route 1, Box 288  
Bassett, Va. 24055  
December 18, 1979

### LOVE RECIPROCATED

Dear Brother Mewborn,

On one occasion, several years ago, I was visiting an elderly lady in the hospital. I had visited her several times. On this particular visit she asked, "How are you?" I said, "To tell the truth, I am somewhat depressed. I am wondering if my visits are in vain." She answered, "When you came through that door, it did something for me. Yes, I enjoy your visits. Thank you for telling me and visiting me."

I told Elder John Wingfield, whom I love very much, concerning this conversation. He is a young elder, about age 32 years of age.

Sometime later, I worked in my garden one morning. This was in June, 1978. After lunch, I lay on the couch for about an hour, and as I raised up to go back to work, a very severe pain hit me in my chest. My heart was unsteady, beat a few times very fast while skipping a beat or two. I placed a glycerine tablet under my tongue every fifteen minutes, for a short period. This eased the pain some, but not completely.

I called Brother Wingfield at the time he got off work and I asked him, if he was not too tired, that I would like for him to come. He came about six o'clock p.m., a distance of about fifteen miles. On his arrival I told him exactly the same thing that the kind lady had told me as quoted in the first paragraph above. Likewise, I said, "Brother Wingfield, when you came through the door, it did something for me." The pain was now completely gone and my heart was beating steadily.

Love and best wishes, a brother in hope,  
R. L. Wright, Bassett, Va. 24055  
P. O. Box 325 June 14, 1979

**OLD HADNOTT'S CREEK PRIMITIVE BAPTIST MEETING HOUSE,  
Carteret Co., (near Stella), N.C.**



**CHURCH ORGANIZED - 1790**

**BUILDING ERECTED - 1790**

### HISTORICAL

The following newspaper article, published in the **Raleigh News & Observer** on December 5, 1979, caught my personal attention recently, especially from the standpoint (to my knowledge) that the place, Old Hadnott's Creek Primitive Baptist Church, has filled in the past with reference to the Primitive Baptists of eastern North Carolina.

Hadnott's Creek Church was organized in 1790 at which time the old meeting house (pictured above) was built. This church was a charter member of the **WHITE OAK ASSOCIATION** of eastern North Carolina along with the Churches at Newport, Newport, N.C.; Hunting Quarters, Atlantic, N.C.; White Oak Church, near Maysville, N.C.; Muddy Creek, near Beulaville, N.C.; Wilmington, Wilmington, N.C.; Stump Sound, Holly Ridge, N.C.; Southwest, Jacksonville, N.C.; Yopps' Church, Sneads Ferry, N.C., when it was organized at Stump Sound Church on Saturday before the third Sunday in October, 1833. Hadnott's Creek Church continued as a member of the White Oak Association for a long time until recent years.

This was the church where the Munden, Taylor, Weeks, Prescott, Rhue and Bell families, who settled in that area in the eighteenth century, have worshipped

for many years. A double great uncle of mine, Elder Drewry Aldridge Mewborn, (1840-1927), was ordained to the gospel ministry here at Hadnott's Creek Church on the first Sunday in March, 1882, according to a copy of his credentials now in my possession. The presbytery was composed of the late Elders L.H. Hardy and J.C. Hewitt.

According to information at hand the building (as shown above) is almost 190 years old and a paint brush has never touched it, either on the inside or the outside. Somehow, we are given to believe that the faith which founded this old church organization, like the quality of the timber that was used in the erection of this old meeting house, is pretty tough.

I have heard the question asked, "How many members does it take to compose a gospel church?"

In answer to this question, many Baptists have quoted the scripture, "Where two or three are gathered together in my Name, there am I in the midst of them." Matt.18:20. This is assuredly and blessedly true in the language of Jesus; yet, somehow in my heart is the belief that as long as faith is prevalent, regardless of the number, God has been, is, and shall be worshipped. This faith will be here in the earth (at the end of time) when our Lord

comes again the second time without sin unto salvation, as verified by this scripture, "When the Son of Man cometh, shall He find faith on the earth?" Luke 18:8. It was there in the beginning of time (in Adam's day) and it was also (here in the world) when the children of Israel crossed the River Jordan into the Promised Land. As in the exact case of Hadnott's Creek Church now, there was only one then. There was just one person in Jericho (in Joshua's day) that possessed it. She was called the Harlot Rahab. **"By faith the Harlot Rahab perished not with them that believed not, when she had received the spies with peace."** See Joshua 2:1 and Hebs. 11:31. May God be praised for the faith of this little one, Mary Taylor, today at old Hadnott's Creek. As long as this world stands, somewhere will be found the Harlot Rahab and a Mary Taylor!

I have to believe, that in the end of time when our Lord comes again in that great (but awful) day, there will be a spiritual family of His own (like unto ancient Lot) that will not see the awful destruction of this Sodomish World of Gommorah for this family will be caught up and taken out of it prior to its final destruction when on their last, homebound journey to blessed immortality.

J.M. Mewborn

### LONE WOMAN KEEPS THE FAITH AT HADNOTT'S CREEK

It never was a heavily populated neighborhood here in western Carteret County, North Carolina. There were vast tracts of land, but only a few people, so the Hadnott Creek Primitive Baptist Church never was a busy place on Sunday morning when the circuit riding preacher would come.

Over the years, as has happend to many churches of that faith, the old people have died away and the young haven't joined, choosing instead to forsake the church of their forefathers for the uptown faith of modern religion.

At Hadnott Creek, in the old, unpainted meetinghouse constructed in 1790, built when each member was assessed a certain number of board feet of timber to be cut from his own farm, here in this elegantly poignant memory of how it used to be, there is now but one member left.

Her name is Mary Taylor. She is Hadnott Creek Primitive Baptist Church. "I'd say there were probably never more than 20 or 25 members," she said of her

beloved church. "We'd have more people than that, since people from other churches would come here and we'd have some outsiders, but it never was a big church."

There have been times when there wasn't preaching at Hadnott Creek, on those second Sundays of each month when it was their turn. Primitive Baptist preachers are hard to find sometimes, and for three years the old church sat quietly beneath the Spanish moss. But now it is alive again. On a recent Sunday, there were twelve people there.

"We've had some problems with vandals," Mrs. Taylor said. "Now we've got everything out here a big town has. They're not from our community, but they're a comin' and a-goin' through here all the time. We had to get a lock for the door. Why, we didn't used to have to lock it. Isn't that a shame?"

"They took the table from the front of the pulpit that was as old as the building. Man doesn't know how to make tables like that anymore."

There is no electricity in the old meetinghouse, but there are old handmade, fragile benches, crafted when the building was new. There is no running water, but you can still see the fingerprints of the men who built the church, the sweat of their hands blending with the oil of the pine to leave lasting evidence of their love and strength. There are no carpets, but there are the old slave balconies where the young sat with slaves so they'd be quiet.

There are no parking places, but there is the old wagon (trail) road still visible through the woods, the ruts cut deeply in the sandy soil.

There is no heated baptismal pool, but they still dress the graves of their dead with whelk shells, the old way.

The old church building is all of wood, hand-hewn from these stubborn swamps. It glows on the inside in the way that only ancient pine, polished by generations of preaching, spiritual love and family can do.

There have been those who said, "fix it up, wouldn't a coat of paint look nice?"

"So many wanted it painted," Mrs. Taylor admitted, even now aghast at such a silly notion. "But it would take all the beauty out of it.

"Some of those historical societies have wanted to restore it, as they called it, but they'd want it to be a museum. I still want it for a church.

"We got us a new tin roof a few years ago and it

could probably use some other things, but we're Primitive Baptists, we don't go a-beggin'."

There may be but one member left at Hadnott Creek Primitive Baptist, but when that one member is just Mary Taylor, that's all it takes to make a church.

Dennis Rogers,  
THE NEWS AND OBSERVER,  
Raleigh, N.C.  
December 5, 1979

### ELDER JAMES HENRY JOHNSON

Dear Elder Mewborn,

My sister, Mrs. Alice (Ray Vaughn) Johnson, Fuquay-Varina, N.C., recently sent me a copy of the November, 1979, *Zion's Landmark* which contained a photograph of my father, the late Elder James Henry Johnson and Elder J. T. (Tom) Coats.

Feeling that some of the subscribers, especially those (yet living) who might remember him, would be interested in reading his short autobiography (experience, etc.), I am enclosing it for your consideration of publication.

My father and mother (my mother's name was Julia Adams Johnson who grew up near Angier, N.C.) were the parents of thirteen children. Their first child died in infancy. Of the eight boys and four girls who lived and grew to adulthood, the five now living are: David, Frank, Mrs. Alice (Ray Vaughn) Johnson, Mrs. Parrott A. (Beulah) Parrish, and myself, Turner.

My parents named me for the late Elder William G. Turner, an elder of the Primitive Baptist church, who lived or resided in the Coats-Dunn, N.C. area.

The article, "Memories of 'Association Time' at Fellowship Church," in the November, 1979, issue of the *Zion's Landmark*, that my sister sent to me, brought back vivid memories of my childhood days.

My father served as pastor of Bethel, Rehobeth and Hannah's Creek Churches (all located in Johnston County, N.C.) for many years. Although I have been a member of another faith for many years, my father was the best preacher I ever heard. I still believe in the basic tenets of the doctrine of the Primitive Baptist Church - if we were saved, it will be by the grace of God, not of our own works lest any man should boast. (Ref. Eph. 2:8.)

Enclosed is my check in the sum of \$12.00 for two years subscription to the *Landmark*.

May the good Lord bless you to continue to preach the old doctrine of God's mercy to poor sinners.

Sincerely,  
Alfred Turner Johnson,  
10418 N. Balboa Drive.  
Sun City, Ariz. 85351  
January 31, 1980

### AUTOBIOGRAPHY OF ELDER JAMES HENRY JOHNSON (Dated September 9, 1912, Route 1, Box 37, Angier, N.C.)

My birth and life from childhood up to the present time, I feel to pen down, as my mind seems led in that direction. It may be good for my children also. To God's humble poor, I have been so led ever since I received a hope. My mother has told me I was born in the year 1852, January 25th, in a little log house, which belonged to a man by the name of Blalock, not far from the bank of Middle Creek, Wake County, North Carolina; on the south side.

I don't think there was ever any poorer birthplace for a sinner to appear in this world in human form. I will say here four years ago I was with one of my cousins, and went to the place. He showed me where the house stood. I stood and wept and said, "Oh! if I had not been born."

By the information I have had my father was an Englishman, my mother's descent was German. My Father was a man who had his failings. Of course, we all have weaknesses. His was drink. He (my Father) never owned any home or place in his life, so you can see they moved from place to place all their days. At the age of one and one-half years, we children were left alone. My little coat caught on fire. When my mother found me, I was almost burned to death. She said I lay for months, and all that saw me said I would die, but my loving friends, and the good Lord, cared for poor me. When at the age of six I was sent off to work for what I ate. The first thing I remember doing was dropping corn. After a while that cruel war (The Civil War, 1861-1865) came and my father enlisted and left us. Before he left he sold me to an old man by the name of Barbour for \$20.00 and called a witness. I stayed there until peace was made. I fared as the other colored children. My supper was fatty bread and not much of that. The old man was kind to me. The old darkies were also good to me. The little negroes were my playmates. But the old man's daughter was mean to

me, called me poor and bad names. She was my enemy, so I did not love her. I learned some (Civil) War songs. God gave me a voice and I could sing. I would sing for the darkies. They told my mistress how I could sing.

So, one day at dinner I came up from the negro house. She said to me, "James, I have heard that you can sing some pretty songs. I want you to sing for me." I told her I would not. "I will give you a present if you will," she said. I went out into the yard under a large oak tree, took off my hat, and began to sing this song, "The Texas Ranger." Soon I saw tears in her eyes. God gave me favor. She treated me better after that.

When the darkies (slaves) were set free, I thought I was free too, so I left, going to my mother's. Here we had a hard time. This was after the war had ended. I remember fasting for three days. We were all sick. Bread was sent to me. I began to want to learn to read and so on. I worked and went to school. I worked out the amount of \$5.00 for my first pair of shoes, when I was fourteen years old.

I was said to a truthful boy, and a good boy, though I was mean, but I kept it hid the best I could. I heard people say there was a hell where bad people went. I did not want to go there, so I would lie down at night and try to pray. I did the best I could--this was when I was in bondage. I thought I was a very good boy, but one morning I went to feed the swine nearly a mile away. An old sow had hurt one of the baby pigs. I was mad and cursed at her. I started back. It came to me I had lost all of my religion and would have to go back and begin again.

About that time I had a dream. I saw a ladder that reached from earth to Heaven. I went up this ladder to the gate. I went in and saw God the Father sitting on a white throne. His garments were white. I saw but few in there. I saw one little boy I knew, sitting down. I was told I could not stay, so I was troubled. Looking far in the distance, I saw God's Holy Angels. They began to sing. Oh! how sweet the song; I shall not forget. "You must bear the yoke, you will come again," was the song they sang.

(Elder) James Henry Johnson  
(Deceased)

Tears came into my eyes as I read the above autobiography and experience of the late Elder James H. (Jim) Johnson. According to information I now

have, he was born about two and one-half miles east of my home in Willow Springs, N.C., just north of N.C. 42 Hwy., 1/2 mile east of Blalock's Crossroad in 1852 on the plantation of Hugh Blalock. I have seen the little log cabin in which he was born. It stood until recent years when it was torn down.

Elder Johnson died on August 4, 1916, when his youngest child, our beloved Sister Alice Johnson, was an infant. She has told me the only thing she could remember of her father was his holding her once in his lap while tying the strings of her little shoes. She said she looked up at him and saw tears in his eyes. Shortly after, he passed away. No doubt, as he looked at his youngest child, he knew his days on earth would be few.

Jacob told Pharoah in olden times, "Few and evil have the days of the years of my life been." The lines of the experiences of God's chosen people have ever reflected this sentiment, as were so vividly depicted in the life and times of the late Elder James H. (Jim) Jhnsn. If we are His, we shall not expect any variation in our travels while here in this sin-cursed earth.

J. M. Mewborn

## MEDITATIONS

Dear Elder Mewborn,

The enclosed letter is being forwarded to you for possible publication in the **Zion's Landmark**. It was written by my niece, Dot Jacobs, wife of Dr. Don Jacobs, professor of Chemistry at the University of Alabama, Tuscaloosa. She is the daughter of our oldest sister, Ruth Kidd, who passed away in 1975. "Little Dot", as we call her, had the most beautiful testimony of experience of grace when she was received into fellowship in our church at Mount Zion, Athens, Ga., in 1974. I do hope the good Lord will enable her to write her experience in a more complete way at a later date for the **Landmark**. She is so interesting to listen to. You were with us at the time of her baptismal service on Sunday morning at East Atlanta Church, Atlanta, Ga., as I recall.

We are still hoping that you will visit us at Mount Zion Church (of the Yellow River Association) sometime soon. Our meetings are very sweet with the blessing of God's ministry through Elders W.C. Edwards and E.H. Gunter. We welcome you in our midst at anytime.

Give our sincere love to Susan and the children.

**A sister in hope,  
Belle (Mrs. S. B.) Massey  
Route 1,  
Hull, Ga. 30646  
December 3, 1979**

-----  
**TO MY OWN DEAR CHILDREN**

**My Dear Children,**

I have a desire to write something to you - what - I do not know. I pray the Lord direct me in a way that what I write will be accepted as a gift of love from Him, inspired through me, to you.

If I could, I would thank the Lord every day of my life that He has blessed me to live a life here in this world of which none of you are ashamed of. I know that what I have been brought through here was, according to His purpose, my road to travel. There have been times I was so very low down in the valley that I could not see out. But, God brought me out and gave me an eye to see an ear to hear and know His Word. God's Word is the only Word. Most important of all, He gave me that Gift of Love and only He can give us that love. There is no other love that can compare with His (God's) love.

When I was in the hospital the first time for bleeding in the year of 1971, I was shown the difference between the (natural) love we have for our loved ones here and the love in Him and what He is. We think we love each other, but His (God's) love is so much greater. His love cannot be touched with any other. And to think it's a gift that only He can and does give you! You cannot buy it, trade, or bargain for it.

All the gold and silver in the world are useless to that end. We look around us today and see people striving to get on top, get rich, so they can buy worldly things. After they achieve these riches, should He call them on tomorrow, what good would these things benefit them? They cannot carry one bit of it with them. But, if they are blessed to have the true Gift of Love in their hearts, they would be "richer" than all the rich.

The Lord takes care of everything. Everything we have, He gave it to us. God gives and He does take, as it pleases Him. He knows our every need and He gives us our needs, not our wants. He provides our needs and He satisfies them. He also fulfills these needs. He never leaves or forsakes his people. Yet, at times in our weak, mortal minds, we have doubts and fears.

Remember, we are (all) weak and sinful. He does give us that faith and hope that we were chosen by Him in His Son before time began in that elected number that He has ever kept beneath His care and ever watchful, all-seeing eye. If we are in that elect number, just mentioned, then we will meet our loved ones on yonder's shores one sweet day where there will be no sorrow or sadness. I have a wonderful feeling of happiness bestowed upon me, just to have that little thought of hope that maybe I am one among His elect people. Only God knows the names of those who are in His Book. We can only live as He blesses us each day and our desire is that God bless us to live that day as though it would be our very last. Yet, we know that we have no promise of tomorrow. Oh! if we could only be blessed to live each day to the love and desire of His mercy. If that Godly bestowed mercy and humbleness is placed within our poor hearts, when He calls one of our loved ones away from us, then we would not have that sorrowful, regretful feeling, "I am sorry I did not say this or that, etc." My humble desire, if not deceived, is that God bless us to possess and manifest that love now while we live here in the world.

As I have already mentioned, I believe God has already shown me the difference with and without love - the difference of that Kingdom established in the hearts of His people and that of this world of sin. My dear ones, it is hard and difficult of ourselves to walk in this straight and narrow road. I know we cannot do it alone. God has to walk within us. We are so weak and helpless without Him. Without Him we are nothing. "If God be for us, who can be against us?" Roms. 8:31.

That faith, just mentioned, comes from Him; likewise, the patience is a gift from Him. In this tribulation from which the patience is derived, we are made to pray to Him that He will guide us - for reconciliation in our hearts - that His will be done in earth as it is in Heaven. We know not what His will is or when it will be done.

To my knowledge, Jesus first appeared unto me in the year 1956, in Macon, Georgia. I was two blocks from home and it seemed He was telling me to stop the car and get out, kneel, and repent. Inside of me was the feeling of rebellion. I felt terrible! I cannot describe the feeling of sinfulness I felt in my very being and how

ashamed I was. I felt I wanted stones thrown on me, even to hide, but I knew I couldn't hide either. I was more worried about what the world and the people around me would think instead of obeying that still small voice from Jesus. I felt that I had truly denied Him. For a time I continued to sink down deeper into the pit of despair. Since my deliverance, He has made me know our life here in the world is not for the world, but through His divine blessing to us it is His life in us in being made to follow Him.

I lived from 1956 until 1971 in a living hell of this world. I thank my God that He brought me out of that pit I was in and now I see a beautiful world in my eyes. Solomon beautifully described my feelings in Eccl. 3:11, "He hath made every thing beautiful in His time." Everyday is so precious, so beautiful - God's creations - the things He gave us of nature to enjoy - and love to share - peace in our hearts with the knowledge of His love and guidance. Now, I have so much to live for, hope for and look forward to each day of my life. He gave me a wonderful husband, who has been and is my helpmate. God has blessed him to help me through my trying times. He has been blessed with the sweetest things to do and say to me. Just this month he wrote a little article to the *Zion's Landmark* for me, and it was just what I would have written. Mother said she hoped someday that I would be led and inspired to write some of my experience for the *Landmark*. Maybe someday God will guide me to that end.

I have you, my three wonderful children, of whom I am so thankful, I hope, to God for you. You are good children. I feel to know something about your hearts and what you really are - only God knows your souls. My grandchildren are all so special. I do not like to call your spouses "in-laws." I feel they, too, are my children also. We all have what the Lord has given us - love and forgiveness - as Jesus did when He told His Father saying, "Father, forgive them; for they know not what they do." Luke 23:34. Someone once hurt me and I remember telling Mother that I forgave this person for they knew now what they were doing.

I still miss my Mother so much - I hope to see her again some sweet day. She has come to me twice in the Spirit since she left this world. One time she asked me, "Dorothy Nell, are you coming to Heaven?" Again, I saw her in the Spirit of the wind. I am so thankful now

that I was given to love and honor my mother while she lived on earth. We were so close. I thank God that He saw fit for me to be by her side when He took her so peacefully. I saw Him take the sting out of death. I could feel His presence.

When I started I did not know what I would write - I just felt the need to write. I pray that nothing I have said will be misunderstood. For what is meant by this writing, I do not know, God knoweth. I do know that it has been written in love, I hope. All of you mean so very much to me!

With much love,  
Mother  
Mrs. Dorothy Nell (Dot) Jacobs  
843 Clinton Drive  
Tuscaloosa, Alabama 35401  
July 18, 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. CXIII | JANUARY, 1980 | NO. 2

\$6.00 PER YEAR -- 2 YEAR \$11.00  
TO ELDERS \$5.00 PER YEAR -- 2 YEARS \$9.00

POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

Second Class Postage Paid at Benson, N.C. 27504

## EDITORIAL

### THE GREATEST MARRIAGE OF ALL TIME

The greatest marriage of all time was when God gave to His Son in marriage before the foundation of the world His bride when as yet the bride existed only in the eternal thought of God. "Thine they were; thou gavest them me," said Christ to His Father. No wonder in our marriages today the father is asked to give the bride away to her bridegroom. It was first represented in Heaven when the Father gave this bride to His Son.

Christ was ever in the bosom of the Father: John 1:18, records, "No man hath seen God at any time; the only begotten Son, which is in the **BOSOM OF THE FATHER**, He hath begotten Him." The heart is in the bosom, and the heart is where love is. No wonder Eve was formed from a rib. That, too, was in the bosom of Adam, closest to his heart. In Isaiah 40:11, reads, "He shall gather the lambs with His arm, and carry them in His bosom." So Christ is in the bosom of the Father, and the church is the bosom of Christ. How could they possibly be in a safer place, close to His heart. They are now and ever have been close to Him, even so close that He was willing to take on a nature here in time and live a life of affliction with His brethren, and suffer the pain, despising the shame, all for this bride who had ever been in His bosom from the foundation of the world. Why did He carry them in His bosom? There is where the heart is. Little children like to draw on Valentine's Day pictures of a heart and give them to their closest loved ones. They write in that heart, "I LOVE YOU." This is what Christ did and wrote it in His own Blood, saying, "I LOVE YOU SO MUCH THAT I AM WILLING TO GIVE MY LIFE FOR YOU." The little school child's love is only temporal, and has a beginning and an ending here in time, but Christ's love is eternal and began before the foundation of the world. It will last into eternity. It has no end.

It is anchored in a safe place even in His heart where love is. It was this great, eternal love that made Him willing to give His life for her because of the sins that were imputed to her as a result of the fall (of Adam) and also for her own individual sins. She must be clean, and she is weak and cannot cleanse herself. She was given to Him by the Father, but He had to pay for her with His own blood. He has ever carried her in His bosom.

The union of God's elect through His Son is now and has ever been eternal. He became our brother and near kinsman, even bone of our bone and flesh of our flesh as shown in Heb. 2:11. "For both he that sanctifieth and he that is sanctified are all of one; for which cause He is not ashamed to call them brethren." Also, verse 14, "Forasmuch then as the children are partakers of flesh and blood, He also himself took part of the same; that through death He might destroy him that had the power of death, that is, the devil." And also verse 16, "For verily He took not on Him the nature of angels but He took on Him the seed of Abraham." So these verses

show that He took of Himself the flesh and bones of His brethren and actually came down not in a spiritual form, but in nature's form in flesh and blood as was Abraham. He that sanctifieth and he that is sanctified are of one, even of God, for Christ is in the bosom of the Father and the children are in the bosom of Christ, and have forever been there. How could they be anchored in a better and safer place? It is God's eternal love that God and Christ had for this bride that God loved them so much that He was willing for His Son to take on Himself a body of flesh and come down to this sin cursed earth and suffer, bleed and die for her. As Jonathan loved David, as he loved his own soul, so did Christ love this bride. This eternal union is expressed again in John 17:23. "I in them, and thou in Me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." So God loved this bride with the same love with which He loved His Son. In fact, Christ is their elder brother. It is all based in love that God had not only for His only begotten Son, but also for the eternal love He had for this bride. He was willing for His Son to take on flesh of her flesh and bone of her bone and for her to become one in Him.

Acts 4:32, "And the multitude of them that believed were of one heart and one soul." That Seed which is Christ has ever been in the hearts and souls of this bride, but it is made manifest to her when He appears to her as the chiefest among ten thousand and one altogether lovely. When that south wind blows upon His garden, that the spices might flow, then God's eternal love is felt in the heart and soul of this bride.

That one experience is worth more to this humble one in Christ than ten thousand worlds like this, because that eternal union between God the Father and God the Son and this bride is felt for a short period. The north wind has to blow first that the preparation of the heart might be made. There must be a hunger and thirst made in the heart first before this south wind blows.

As in nature, the head and body are not conceived separately but together, and so as making up the mystical body of God, so were these that make up this bride of Christ also conceived in the eternal womb of election. As the head appears first in nature in natural birth, so did Christ rise first from the tomb. There is an inseparable tie-in between God and His Son, and there is also one between Christ who is the Head and His

bride which is the Church which are all members of God. He has put all things under Christ's feet that He might be head over all things to His Church. Eph. 5:30. "For we are members of His body, of His flesh, and of His bones." Also 5:32, "This is a great mystery, but I speak concerning Christ and His Church."

The secret act of betrothing was in eternity. Being in love with them Christ asked them of His Father to be His bride. It was in that covenant of grace before the world was that this betrothal took place.

This bride, as a result of the fall (of Adam) and as a result of their own individual sins, was deeply in debt and she had not with which to pay. She is not worthy to be the bride of this spotless Bridegroom. Christ had to stand, not only as a Lamb slain from the foundation of the world, but also to become bone of her bone and flesh of her flesh, be persecuted, and despising the shame, and be crucified for her. Thus Christ became her **SURETY AND MEDIATOR AS WELL AS HER REDEEMER.**

They are now one, for He is their Surety. John 10:15, "I lay down my life for the sheep." Why was this necessary? They were polluted with sin, and were too corrupt to be counted worthy of themselves. Something had to be done for them that they might be made clean through the washing of the blood of the Lord Jesus Christ. They were doubly in debt. That is, they had inherited the sins passed down to them through their federal head, Adam, and were born in sin and shapen in iniquity. They were also in debt for their own personal, individual sins that they had committed. So they were doubly indebted, and had not a farthing with which to pay.

Something had to be done for her before she could be counted worthy to be the bride of the only begotten Son of God. Therefore, the Son in this covenant of grace offered to become the Surety for this bride whom He loved. One who becomes Surety for another stands good for the one regardless of the indebtedness. That is what Christ did for His bride, and it was based in **grace and love.** Grace means favor, and to favor this bride in this sense meant to elect her as a bride for His Son. God the Father in His infinite foreknowledge knew from all eternity that He was to give this bride to His Son in that covenant of grace between God the Father and God the Son, but it was not made known to this bride. She has to live in hope, and when she is brought into that experience, as referred to in the Scripture as being

born again, she is blest with some of this feeling of love to her bridegroom so that if she had ten thousand tongues, she could employ all of them in praise as one perfect tongue to His glorious name. After that she does not want to claim any self glory, but ascribe all honor to her bridegroom. After that she looks forward with all her heart to the actual wedding when she will know that she is really His.

No wonder Eve was taken from a rib from Adam. Now in summation or in closing may I say again that that rib was close to his heart, and the heart represents love. The heart is in the bosom. According to the scripture Christ is in the bosom of the Father, and the church is in the bosom of Christ. And as Eve was part of Adam, so was the church in Christ. After the bride is introduced to her bridegroom, then she looks forward to actual marriage. She wants the twain to become one flesh. So it is with the bride of Christ, after she is born again of the Spirit of Christ. She looks forward to the actual wedding, so she can know of a truth that she is His, and He is hers. The secret act of this betrothing was in eternity, but there will be made the public act of it in the resurrection. The public notification of it will be made in the resurrection when all of the elect of God will be gathered in and shall in one body be made as a bride adorned to meet her husband. Then Christ will say to the Father, "Behold I and the children which God hath given me." Hebs. 2:13. Then it will be made clear to this elect why Eve was taken from a bone so close to the heart of her bridegroom, and that this bride was ever in the bosom of Christ (of whom Adam was a type or figure), and why Christ has ever been in the bosom of the Father.

Here in time, Eve was made bone of Adam's bone and flesh of his flesh, so they twain became one flesh. In like manner it will be made manifest in the resurrection how this church has been in Christ all along. That is why this bride desires so much for the actual or real marriage to take place and wishes so much that she could know that she, too, was bone of His (Christ's) bone and flesh of His flesh. She wants to know that of a certainty, but that would destroy her hope. She has to wait for the actual marriage ceremony to take place when she will hear that welcome applause, saying, to those on the right, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34. This irresistible invitation will be to the heirs of God

and joint heirs of the Lord Jesus Christ. Then the wedding ring (of eternity) will be put on. A ring has no ending, so the love of Christ for this bride will be made manifest forever and ever, and the ring of love (eternity) will be worn forever. She will then "be glad and rejoice," "for the marriage of the Lamb is come." Rev. 19:7. "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

George A. Fulk  
September 10, 1979

#### OBITUARIES AND MEMORIALS

##### CLARENCE L. ALLEN

We bow in humble submission to the will of God, whom it has pleased to call from our midst a dear, precious Brother, Clarence L. Allen. He was one who was blessed to walk humbly and faithfully before God and His children.

Brother Allen loved the doctrine of Salvation by the Grace of God. He was blessed to travel among the brethren and churches of our correspondence from the mountains to the sea coast to hear this doctrine proclaimed. He will be missed, not only by his home church, but by the brethren of the Salem Association and those of her correspondence as well, for wherever he went he was found to be helping his brethren. Yet, he desired to ever remain in the background and did not desire to be seen of men.

The fruits of the Spirit surely were manifested in the walk of this brother. Brother Allen had been made to love the gospel order of our people and desired to uphold it in every respect.

He was born December 20, 1898, to Andrew Jackson and Rose Ella Simpson Allen, in Summerfield, Guilford County, North Carolina. In December 25, 1918, the Lord blessed Brother Allen with a wonderful, precious companion, Miss Minnie Sue Lester, who became his wife. She was not only a wife in truth and in deed, but she was also a Sister in Christ. It pleased the God of heaven and of earth to open their eyes unto the truth as it is in Christ Jesus.

To this union were born two daughters and one son. They are Mrs. Earlene A. Rakestraw, Winston-Salem, North Carolina; Sister Louise A. Goans, Annapolis, Maryland; Mr. Clarence L. Allen, Jr., Winston-Salem, North Carolina. There are five grandchildren and one great grandson. One brother, Richard J. Allen, Reidsville, North Carolina, also is left to mourn his passing.

Brother and Sister Allen united with the church at Oak Forest at Summerfield, Guilford County, North Carolina, on May 1, 1963, and were baptized the following month.

His brethren, having seen what they felt was the gift and calling of deacon in him, called for his ordination to this sacred office on June 28, 1964. He not only served in this capacity at his home church, Oak Forest, but the Church at Winston-Salem, Winston-Salem, North Carolina, called for his services in their behalf also. His council was wise and his judgment was always good and sound in principle of Godliness.

Brother Allen was called from this life on September 14, 1979. His funeral service was conducted by Elders Claude Brown and Hugh Wray. We would not wish Brother Allen back in this life of trials and troubles, but would say, "Sleep on, Dear Brother in Christ, until the Lord comes the second time without sin unto Salvation to gather His jewels together to carry them home on the wings of His love unto the Father."

To have known Brother Allen was to have loved him. He was a Father-in-Israel to us in the Salem Association.

May God reconcile his precious family and others who loved

him with the words of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job. 1:21.

Done by order of Oak Forest Primitive Baptist Church in conference, October 28, 1979.

Humbly submitted,  
Brethren Morris Apple,  
Harry Mabe, and  
Hugh D. Wray, Committee

##### WILMER LILLINGTON HUNT, SR.

We, the Church at Mount Lebanon, Durham County, N.C., bow in humble submission to the will of our Heavenly Father, who removed from our midst Brother Wilmer Lillington Hunt, Sr. Brother Wilmer was born July 8, 1909, the son of the late William Samuel and Bonnie Holloway Hunt. He departed this life October 16, 1979, making his stay on earth seventy years, three months and eight days.

On December 24, 1930, he was married to Nellie Long Hunt, and to this union were born two sons and two daughters. He leaves to mourn his passing, his wife, Sister Nellie Hunt, two daughters, Mrs. Geraldine Bumpass, Durham, N.C., Mrs. Peggy H. Tilley, Goldsboro, N.C., and two sons W.L. Hunt, Jr., Hillsborough, N.C., and Daniel L. Hunt, Durham, N.C.; also two sisters, Sister Inez Hunt and Mrs. Thelma Hunt, Durham, N.C., along with thirteen grandchildren and three great-grandchildren.

Brother Hunt manifested a love for the church many years prior to June 2, 1973, when he came forward, asking for a home and was gladly received. He was baptized June 10, 1973, into full fellowship of Mount Lebanon Primitive Baptist Church by Elder E.H. Burchett and his pastor, J.W. Hawkins. He was ordained deacon December 1, 1974, and was blessed of God to manifest his calling (as a deacon) to that end, and his desire was to carry out the will of the church in a Godly and orderly manner. His desire was for the peace and fellowship of his home church and this desire was for the other sister churches as well.

Brother Hunt was blessed to believe in the God who is eternal, unchangeable, sovereign in all things. He believed in the God that decreed in His will before the foundation of the world, all things that should come to pass as He declared for the good of His chosen children, those whom He had called with a holy calling. He was blessed to believe that there is a time appointed unto all things, a time to be born and a time to die. Eccl. 3:1,2.

Brother Hunt was blessed, we feel, in manifesting in his walk and his talk the principles of his belief, that he had been caused to believe by the Grace of God that had been brought out in his heart. He was a very humble brother, but stood ever ready to defend the principles of the doctrine that he had been taught. He was enabled to stand fast in that which he had been taught, as Paul wrote having "taken a stand to stand." See Eph. 6:13.

We feel that he was blessed in standing for what he believed by the reason of Him who rooted and grounded him in the Rock of his salvation.

We believe that Brother Hunt loved his brethren, his family, as well as the church, and he was loved by all who knew him. His family faithfully stood by him to the end, doing whatever they could to keep him as comfortable as possible.

May God reconcile us all to His holy will and enable us to say, "Not our will, but thine be done."

His funeral services were held at Mt. Lebanon Church by Elder L.P. Martin, Elder S.J. Sauls, Elder George Flippen and his unworthy pastor, J.W. Hawkins. His body was laid to rest in the church cemetery beneath a beautiful array of floral offerings, to await that glorious day when Christ shall come again in the clouds of His glory, to gather the sleeping dust, reunite it with His spirit and soul, glorify it in His likeness, and then carry him home to heaven and immortal glory to be with God forever and ever.

Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church record and one be sent to Zion's Landmark for publication.

Done by request of Sister Nellie Hunt while church was in conference on Saturday December 1, 1979.

**Elder J.W. Hawkins, Moderator**  
**Sister Nellie Hunt, Clerk**  
**Elder J.W. Hawkins, and**  
**Brother Lonnie Hill, Committee**

#### BESSIE JACKSON NAYLOR

On November 1, 1979, it pleased our Heavenly Father to remove from our midst a very dear, beloved sister, Bessie J. Naylor. Sister Naylor was born May 4, 1890, making her stay on earth eighty-nine years, five months and twenty six days. She was the daughter of the late Handy Erwin Jackson and Susan Strickland Jackson of Sampson County, North Carolina.

On March 18, 1908, at the age of 18 years of age, she was united in marriage to Mr. Brady Naylor who preceded her in death in the year 1971. To this union were born three daughters, Mrs. Coy Parker, Clinton, N.C., Mrs. Joseph A. (Sister Lillian) McLamb, Route 1, Wade, N.C., Mrs. H.C. Bass, Route 1, Dunn, N.C., and one son, Mr. Norman Naylor, Route 1, Clinton, N.C. She also leaves to mourn her passing, besides her own children, two half sisters, Mrs. C.A. Davis, Clinton, N.C., Mrs. Lyle McLean, Whittier, N.C., four grandchildren, six great-grandchildren, eight step grandchildren, twenty step great-grandchildren, four step great great grandchildren and many friends.

This dear sister had been a member of the Old School Primitive Baptist Church for **seventy-one years**. She was the last surviving member of a group of twenty-one people who were baptized into the fellowship of Harnett Church on the first Sunday morning in September, 1908, by the late Elder U.J. Westbrook, who was the pastor at that time. Sister Naylor was truly a Mother-in-Israel to us and to many others who knew and loved her. She was always faithful in filling her seat when able and manifested a great love for those of us at church when she was not blessed to be present with us at our meeting time.

Her last funeral rites were held at Harnett Church on November 3, 1979, by Elder J.M. Mewborn, amidst a large gathering of brethren, neighbors and friends after which her mortal body was laid to rest in the family plot of our church cemetery. We believe that she is now resting in the paradise of God's eternal love that was given to her and all His chosen before the foundation of the world and for all who love His appearing, awaiting the great resurrection of the just.

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

Done by order of Harnett Church in conference November 3, 1979.

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

#### HATTIE W. OGBURN

Sister Hattie Williams Ogburn was born September 7, 1887, the daughter of the late Brother Len H. and Sister Dora Collins Williams of Angier, Harnett County, N.C. She was married to A. Carl Ogburn of Johnston County, N.C., on March 4, 1911. Mr. Ogburn, a man of much wisdom and understanding, preceded Sister Hattie in death by several years.

They were blessed with six honorable children, all of which survive as follows: Mrs. GLadys O. Woodley of Angier, N.C.; Dr. Leon N. Ogburn, Raleigh, N.C.; Mr. Leonard I. Ogburn, Angier, N.C.; Mrs. Edna Perry of Wilson, N.C.; Mrs. Lura Height of Franklinton, N.C.; and Mrs. Blanche Dupree, Angier, N.C. Sister Hattie is also survived by one sister, Mrs. Lena Fish, Raleigh, N.C.

On the third Sunday in February, 1948, at the close of service, Sister Hattie was brought before the church at Sandy Grove, Johnston County, N.C., where she related some of the

things she felt that the Lord had done for her poor soul, asked for a home, and was gladly received into the fellowship of the church.

Sister Hattie was a very faithful member and a firm believer in the doctrine of Salvation by Grace and grace alone. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8. She always filled her seat at meeting time as long as she was able. However, due to her infirmities, she had to spend her last several years in a nursing home.

On April 4, 1979, she was called to her eternal home while she slept. We feel that our loss and the loss that is felt so deeply by her family is surely her eternal gain.

Graveside service was conducted at Montlawn Cemetery, Raleigh, N.C., by Dr. John E. Harwood, and her body laid to rest beside the resting place of her husband under a mound of beautiful flowers, there to await the call of her Master saying, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34.

Written by order of Sandy Grove Church, in conference, September 15, 1979.

**Brother E.T. Jones, Moderator**  
**Brother Layton Dupree, Church Clerk**  
**Sister Edna Dupree, and**  
**Brother Layton Dupree, Committee**

#### MATTIE MCLAMB STEWART

On October 20, 1979, our Heavenly Father reached down from above and took from our midst a dear, our beloved sister, Mattie McLamb Stewart. Sister Stewart was born on June 25, 1882, and died on October 20, 1979, at a ripe old age, making her stay here on earth **97 (ninety-seven)** years, 3 months, and 25 days.

Sister Stewart united with the Primitive Baptist Church at Bethsaida, Harnett County, N.C., on the first Sunday in December, 1913. She remained a true, devoted member, attending church regularly as long as her health permitted.

She was held in high esteem by her church and all that knew her. She leaves behind to mourn her death five beloved children, one son, four daughters, several grandchildren, great-grandchildren, great-great-grandchildren, great-great-great-grandchildren, relatives, and a host of friends.

**First**, it is resolved that the Church at Bethsaida bows in humble submission to the **Will of God**. **Second**, that a copy of this Resolution of Respect be sent to the bereaved family. **Third**, that a copy be sent to **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 November, 1979.

**Elder W. C. Noles, Moderator**  
**Ava Barefoot, and**  
**Cleo Noles, Committee**

#### LONIE T. CARVER

Our God saw fit to call Sister Lonie T. Carver from this life. She was born July 10, 1893, and died October 24, 1979, making her life here on earth 88 years, 3 months and 14 days. She was married to Brother Lem L. Carver who preceded her in death June, 1965. To this union were born five daughters, Macie Carver, Mabel Chambers, Katie Hamlett, Pearl Walker, and Lottie Taylor, all of Roxboro, N.C.; two sons, Otha Carver, Henderson, N.C., and Dewey Carver, Roxboro, N.C.; also, one foster son, Lewis Pergerson, Roxboro, N.C. Twenty-one grandchildren, thirty-one great-grandchildren, two great-great-grandchildren along with three sisters, Gracie Barker, Maude Gibson, Durham, N.C., and Eunice Morris, Walstonburg, N.C., also are left to mourn her passing.

Her funeral service was held at Roxboro Primitive Baptist Church Roxboro, N.C., by her beloved pastor, Elder L.P. Martin, and Elder Jack Hawkins. Her body was then carried to Flat River Primitive Baptist Church Cemetery nearby and was laid to rest beside the resting place of her beloved husband.

Sister Carver joined Roxboro Church the first Sunday in November, 1950, and was baptized the first Sunday in December

by her pastor, Elder L.P. Martin. She was faithful to the church and attended regularly as long as her health permitted. Sister Carver was sick for many years. She had several nervous breakdowns, but, that did not keep her away from her church which she loved so much and from these people whom she loved to see and was always glad to shake their hands. Sister Carver loved and believed the doctrine that Elder Martin preached. She will be missed very much by the ones that loved her and will be remembered by all who knew her. She requested that I write her obituary.

Done by order of Roxboro Primitive Baptist Church in conference December 1, 1979.

**Elder L.P. Martin, Moderator**  
**Florence Walker, Clerk**  
**Ernest Taylor, Committee**

### MEETING NOTICES

#### YELLOW RIVER UNION MEETING

If the Lord will, the next session of the Yellow River Union Meeting (composed of churches comprising the Yellow River Association) will be held with Mount Zion Church, Clarke County, Georgia, on the fifth Sunday and Saturday before in March, 1980, (the 29th and 30th).

Mount Zion Church is located about six miles west of Athens, Georgia, on Routes (Highways) Nos. 78 and 29.

We invite our brethren, sisters and friends to come and meet with us, especially our ministering brethren.

**Jeffie Fitzpatrick, Clerk**  
**Route 4,**  
**Commerce, Georgia 30529**  
**Telephone: A.C. 404-789-3321**

#### ANGIER UNION MEETING

The Angier Union will meet, the Lord will, with the Church at Angier, beginning the fifth Saturday in March, 1980, and will continue through the following Sunday. The meeting house is located on Dunn Street, in the Town of Angier, Harnett County, North Carolina.

Elder T. Allen Johnson was chosen to preach the introductory sermon and Elder Curtis Parrish is his alternate.

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

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

#### BLACK CREEK UNION MEETING

The Black Creek Union is appointed to be held with New Chapel Church, Wayne County, N.C., but from the standpoint of convenience upon agreement by the churches composing the union, it was agreed to hold the union with the Church at Goldsboro, N.C. The union meeting services will begin on Saturday before the fifth Sunday in March, 1980, and will convene, if the Lord will, through Sunday following.

Goldsboro Church is located about one-half mile off the main By-Pass of the city. Those travelling Route U.S. 117 (from either direction, either north or south) will turn at sign designated "J.J. Hanes Company." Cross railroad and church is just beyond on your left.

Elder J.B. Williams was chosen to preach the introductory sermon and Elder A.F. Langston is his alternate.

We wish to invite our brethren, sisters and friends with a special invitation extended or given to our ministering brethren.

**J.B. Williams, Union Clerk**  
**225 Braswell Street,**  
**Rocky Mount, N.C. 27801**

#### WHITE OAK UNION MEETING

The next session of the White Oak Union is appointed to be held, if the Lord will, with the Church at Davis Memorial, Onslow

County, N.C., beginning on Saturday before the fifth Sunday in March, 1980, and will continue through Sunday following.

Those coming by Route U.S. 258, west of Jacksonville, N.C., turn on Airport Road and go about five miles to Floyd's Pond. Turn left at this point and go about six miles to church on your left.

We extend an invitation to our brethren, sisters and friends to come and meet with us in our union. A special invitation is given to our ministering brethren.

**(Elder) H.A. Young, Union Clerk**  
**Jacksonville, N.C.**

#### BLACK RIVER UNION MEETING

The next session of the Black River Union is appointed to be held, the Lord will, with the Church at Primitive Zion, Harnett County, N.C., beginning on Saturday before the fifth Sunday in March, 1980, and will continue through Sunday following.

Primitive Zion Church is located about five miles west of Benson, North Carolina. From Benson, N.C., take N.C. Hwy. No. 27 and go to second crossroad in the direction of Coats, N.C. Turn left at this crossroad and go about three miles. Church is on left hand side of road.

Elder T. Allen Johnson was appointed to preach the introductory sermon and Elder W.C. Noles 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, Clerk**  
**Route 1,**  
**Newton Grove, N.C. 28366**

#### LOWER COUNTRY LINE UNION MEETING

The Lower Country Line Union was appointed to be held with Mebane Church, Mebane, North Carolina, beginning Saturday before the fifth Sunday in March, 1980, and will continue, the Lord will, on Sunday following.

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**

#### MILL BRANCH UNION MEETING

The next session of the Mill Branch Union is appointed to be held with Pireway Church, Columbus County, N.C., the fifth Saturday and Sunday in March, 1980. Services will begin, the Lord will, at 11:00 A.M. on Saturday and 10:30 A.M. on Sunday.

Pireway Church is located about sixteen (16) miles east from Tabor City, N.C., on Route 904 Hwy. Those traveling South Carolina Route No. 9 turn north on No. 905 north near Loris, S.C. Follow Route 905 to church.

We invite our Elders or brethren in the ministry along with our brethren and friends to visit and worship with us.

**J.D. Wright, Union Clerk**  
**Tabor City, N.C.**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIII

FEBRUARY, 1980

NO. 32

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

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

## PAPER POLICY

For several years it has been the policy of the *Zion's Landmark* to occasionally publish articles and letters that may not fully reflect the established editorial standard of the paper. These articles and letters are published in (what we believe to be) a principle of fairness to our faithful subscribers and supporters, who are the lifeblood of the *Landmark*. We as editors are also aware of the fact of our inability to set forth the truth unless the Lord blesses us.

Gratefully,  
The Editor

## THE CHURCH (HERSELF) IS HER ONLY AUTONOMY

While gospel churches will always strive to maintain peace and fellowship with each other, no where in the New Testament scriptures does Christ give the authority for their union and consolidation. Such a union would be a source of corruption and oppression. The New Testament scriptures contain not a single example of intimation of the subordination of the gospel church to any ecclesiastical authority outside of itself. Upon close examination of the New Testament scripture you will find that the apostles address their epistles not to church officers but to the CHURCHES OF GOD in CHRIST only. The gospel church is subject to Christ and His laws only.

The Apostle Peter clearly outlines or lays out the obligation of the elder or pastor. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." 1st Peter 5:2,3. I take this scripture to mean that pastors are to care for the flock of God in a Godly way, not as an over shepherd, but as the under shepherd of the flock. Christ is "the great Shepherd," (Hebs. 13:20), and "the chief Shepherd." 1st Peter 5:4. I would that the churches and pastors could be blessed in seeing and knowing the above difference.

Should the churches ever allow any body, group or set of men to dictate to them against their consent, it has ever been held that their (the churches') liberties in such cases have passed away and they have become no longer churches of Christ but rather tools of tyrants. The order of the gospel church consists of love to the Lord and to one another. "God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth." John 4:24. The perfect law of love in Christ must direct every act of obedience in those who follow Him in the order that He has appointed. Love is of God. **In the Spirit of Love is derived the power in which every action must and will be performed.** To be in order, which our Lord has commanded in this Spirit, every

action is in order. Without love, all is out of order.

Brethren, if God has given us to stand united in His Son, the Lord Jesus Christ, is it not that we shall also expect the same vital union that affects Him to us also affects all the members of His body? Or can we be vitally united in Christ and then feel no love and fellowship for all the members of His mystical body? May our union with Him, our love to His people, to His divine truth, and to the order of His house more abundantly appear or be made manifest in our lives, in our conversation before the world, and before our precious brethren.

May it be God's will that He break down all bars of non-fellowship that exist among the brethren that they might be down at each others' feet, begging for mercy instead of trying to devour each other. Surely, God is love and if we love God it is because He has first loved us and the result of this love from Him through us will be that we will surely love the brethren. And if we have been given to love the brethren in deed and in truth, what is our indication? "That we have passed from death unto life." 1st John 3:14. "We know that we have passed from death unto life, because we love the brethren." 1st John 3:14.

Written in love, I hope,  
 Gilmer L. Williard  
 1355 Glenn Wood Road,  
 Kernersville, N.C. 27284  
 February 2, 1980

**COMMUNICATED FROM THE LATE BROTHER HUBERT F. BROWNING, DURHAM, N.C., TO ELDER BURCH C. WRAY.**

Dear Brother Wray,

(Indeed, if I should claim such a relationship with you and others.) Why is it that I feel led to make the attempt to write at this time, realizing that I cannot write any better than I can talk or speak? I feel that you know very well where that leaves me. Elder Wray, I received a fairly good report today about the condition of my present sickness, for which I hope and trust that I am glad, and, if not deceived in my poor heart, I desire by the God of all Grace to be given a heart of Thanksgiving. I feel so low, weak, trembling, sinful, vile, and undone; yet, I trust there is an inward feeling of meekness, I hope.

This weekend I enjoyed meeting with you, the brethren and sisters, more it seemed than it has been

my lot at some other times. Yet, I wasn't blessed or favored to feel or rejoice in the preaching as, I trust, I have in some of the meetings in the past. I believe I was caused to feel the need of the grace, loving mercies, charity, and hope of God Almighty, whom, I trust, has caused me to fear above everything else in this life, through His Son, Christ Jesus, the Lord, and of the love and sweet fellowship, presence, and understanding of you and the brethren, hoping that we were being spent one with another in that truth which at times means so much to this poor benighted sinner. I surely enjoyed being with you and all the others out at Brother and Sister Wheelers' home. While eating dinner, I had thought that after we had finished, I would like to be gathered with you and the others and be enabled to listen; also that I might be favored to keep silent. As you know, this was not the case—a conversation began with Sister Walters and others, and the first thing I knew, you had come in the house to leave. Brother Wray, if you can, please excuse me for my bad manners always, but I can truthfully say, if I am not mistaken, that I enjoyed the conversation, one with the other. I was so glad also that you did feel to stay a while longer. I enjoyed hearing you talk, and especially the subject which you were talking about, "The Word of God." I feel there is nothing as good as that subject to talk about, although I must confess before God, you, and all, I so much fear that I haven't been given the understanding of the truth in His Word as given unto His little ones, who are by His wondrous choice.

Brother Wray, I don't understand why you or anyone would ask such as I, and such as I feel to be, any question pertaining to the understanding of the truth, as has been penned down on record in the scriptures. Indeed, if I am embraced in this wonderful salvation, I feel surely I have been given the least understanding of all—not complaining, I trust and hope. Yet, I feel it to be the truth and also hope that I have been made glad from time to time that it is as well with me as it is. It seems sometimes that this Great God has been far better to this unworthy, hell-deserving sinner than to any of the household of faith, thanks be unto God.

It seems there is so much upon my mind at this time I desire to write to you that I am not able to get it penned down before it has come and gone; nevertheless, I hope and trust you will be enabled to receive whatever I write in the same spirit in which I feel now that I am being enabled to write. Oh, how I trust in the

good name of your God and I hope mine, being in one accord, as we have been given to understand, in the Lord and Saviour Jesus Christ, through whom all blessings, favors, and all good things flow, according to the spirit of His Great Love, mercies, charity, and wonderful understanding whether they be considered great or small. Regardless of what they are and at what time they may be given to us, right now I believe that the understanding, I trust to have been given, is sufficient for the time being, when supported by faith which is the gift of God.

Trying to get back to the question you asked me, I would like to say that by the grace of Almighty God and through His loving kindness, if I should ever disagree with you or any other brother or sister about the understanding of the scriptures, I feel it will be due to the lack of knowledge and understanding on my part. Although we may not be given to see eye to eye on a matter, Oh, may it be a friendly difference and in love--one for the other, trusting in One who is surely able to keep us, for He doeth all things well.

If I do not have a deceitful heart, I desire at this time that this poor, afflicted sinner, as the Apostle Paul spoke, might be overshadowed by the Spirit of the Prince of Peace, the Christ Child, and have placed on me the breastplate of faith and of love, and the helmet of the hope of salvation by Grace. Oh, how wonderful I feel it would be, (according to His glorious will, coinciding or being in agreement with His foreknowledge and predestination of all things in heaven and in earth, in things that have been, are being, and will be, according to His Holy Writ), that what I write to you or any other might be in order, in decency, in love, and in truth.

Brother Burch, if I am not mistaken, I believe the question you asked me (was in substance), if there is any difference in what God created or God made. At the time I told you, if I remember correctly, that I was afraid, if there was a difference, I did not feel I had the wisdom for this discernment, and surely, if any understanding, not to my satisfaction by any means. It seems as the afternoon wore on, this (your) question and subject arrested my feeble mind to the extent that I could not get rid of it. After getting home, I became so restless that I could not rest or sleep. It seems that I had to go to the dictionary and to the written word of God, looking, seeking and hoping to find and to be given something that might satisfy me in some small

degree.

This is what I found. I do not mean to convey to you or any other that what I write will be according to your understanding, feelings or experience, or any other Old Baptist, for that matter. I do sincerely hope and trust that it will surely not offend one of His little ones, for as I have related before, I believe I have been caused to fear Him, not as one who can kill the body, but the One who has the power sufficient to destroy both body and soul in hell.

The meaning or meanings of the dictionary that I have on the word **create** or **created** is thus: "To bring into being; cause to exist; produce; specif., to evolve from one's thought; also to be the first to represent; constitute; appoint; also "create something," to be the cause or occasion of; give rise to. The act of creating, or the fact of being created; with the Deity, that which is created; the world or universe; an original work.

"Creationism, noun. The doctrine that matter in all things was created, substantially as they now exist, by the fiat of an omnipotent Creator, and not gradually evolved or developed; also the doctrine that God immediately creates out of nothing a new human soul for each individual born."

"To invest with a new form, office, or character; to constitute. To produce, form, or bring to pass, by influence over others; as, to create a favorable opinion. To produce as a work of thought, as a work of art."

Now the word **made**. Produced by making. Preterit and past participle of **make**. Fit together, fit, suitable; To bring something into existence by shaping a portion of matter or by combining parts or ingredients (as to make an image or medicine); form or fashion; or produce; to give rise to or cause; fix or establish; enact; create by appointment; sometimes, to form in the mind, as a judgment, an estimate, or a plan; entertain mentally; judge or infer as to the truth; also, to bring into a certain form or condition, or convert; also, to cause to be or become. ("Who **made** thee a ruler and a judge over us." Acts 6:27); also, to cause, constrain, or compel to do something; to cause to appear or occur; as, God made the universe; to do, act, work, commit, carry on, etc.; to cause someone to go or come to some specified state; as, he was made to death; to cause or assure the success of, (End of quoted definitions), which I feel is the natural meaning of or the letter of the words under consideration. "For the letter killeth but the spirit giveth life." II Cor. 3:6.

I find in searching in the record of the Book of all books, The Holy Bible, the word **created** is used many, many times, once as such: Cor. I,16:17, "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." To me, this is a demonstration of His mighty power to the utmost, yet meek as the lowly Lamb. Oh, how beautiful and wonderful!

Also, I find the word **made** used many, many times in both the Old and the New Testaments, as thus: John 1:3, "All things were made by Him; and without Him was not anything made that was made." Brother Wray, in the many times that both words, heretofore mentioned, are used from Genesis to Revelation, it seems to me that the true meaning of each is affected by the word or words immediately preceding or following the same; This usage of placement causes a different relationship on the meaning of the word or subject under consideration, also as to whom or what the words were referring to. It seems now there have been many thoughts that have come to my mind concerning this subject that I would like to have written, but I was interrupted. They are gone now. So far as I know or understand, it probably is for the best, as it is, for now I seem to be in darkness which I seem to be the most of my time. I could not say at this moment, with a doubt, that I have ever been lifted out of darkness.

I hope if you haven't been given an understanding to your satisfaction according to your experience, your feelings, and to the understanding of the scriptures given you concerning the meanings of these two words, that God, according to His own will at His appointed time and season, will give to you sufficient knowledge of them. If not, may it please Him to reconcile you to your lot.

I do feel to say that regardless of how the words have ever been used, or will ever be used by men and devils, they will never make God the author of sin; and I trust it will please Him, whom I hope is my all and all, to keep me to the extent that I will never believe, set forth, or acknowledge such. It is impossible to make God anything, for everything has already been made and is finished, according to the will, purpose and foreknowledge of this Jehovah God, because He is God and there is none other. Romans 13:1, "Let every soul

be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." Who can turn God or say Jehovah, "Why dost thou?"

Brother Burch, I feel now to give way for it seems the sweetness is gone and I feel surely that you or others are tired of reading such a rambling report as this or that. Yet, it is just as it is. I sincerely hope all is well with you and yours. When you are cast down low and you are enabled to remember Zion, then after remembering them, I hope you can think on this unworthy sinner.

In conclusion, I would beg this Almighty Jehovah God that He will ever keep me to feel unworthy myself of all His mercies, to keep me down low and see myself as the chief sinner, as I feel to be. Here I will always esteem His little ones better than self. How I desire to be kept humble, submissive to His will in sweet fellowship and bonds of love at the feet of the Church, His chosen people, a royal priesthood, whose salvation is by the Grace of a once crucified, risen, and ascended Saviour, whose blood redeemed the whole household of faith. They not only have hope in this life but also have hope of that life hereafter. I hope I am one of them, and on that Great Day that was appointed by God before the morning of time, according to the blessed promise of this hope, I hope I will be gathered with you and all the saints of God to forever sing praises, as He enables us, to God the Father, God the Son, and God the Holy Ghost. I am persuaded I believe that it will be enough for all who will be favored to be there and they will be forever satisfied. So I now by hope, faith, love, and charity, I trust, that when I must give up the ghost, as well as all just men, that that hour the Saviour God will remember me.

Brother Wray, may you be given to look over your love my many mistakes and errors, repetitions which are few compared to my many other shortcomings. For now, I will say farewell in the Lord, in love, I trust for Christ's sake, a love that I hope was given by God who is love.

A little and unworthy-feeling brother, if, indeed, at all,

**Hubert Browning (Dec  
2419 Sparger Road  
Durham, N.C.  
July 24, 1900)**

#### THE LIBERTY OF CHRIST

"Stand fast therefore in the liberty wherewith

Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

This freedom is a complete freedom. It is a freedom that embraces the complete household of God's loved ones. This blessed freedom is revealed unto God's little ones by the divine revelation of God, the Father, through the Holy Spirit. Yet, this is a limited freedom inasmuch as it is reserved for the children of God and them only. It is not a freedom which can be expressed in words of worldly wisdom. On the other hand it is a freedom which must be felt and experienced in the calm of one's own experience.

I cannot reveal this liberty unto any man. God has given His blessed people a portion of this liberty in the person of His Son, the Lord Jesus Christ, by His appearance on this earth. The fulfillment of all things which Christ accomplished by the will and power of God was the manifestation of this liberation.

Christ said, "For verily I say unto you, 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. In His fulfillment and the workings thereof brought forth this liberation of His people. Having been bound, they are no longer held by the laws and commandments which are impossible for Christ's children to keep. Again, this liberation was testified of when Christ said, "And ye shall know the truth, and truth shall make you free." John 8:32. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. By these words we are made to understand that the liberation came by Jesus Christ and His perfect obedience, and not by the imperfections of the disobedience of man.

Yet, at this present time there are those who seek to justify themselves and those around them by the teaching of the vain obedience of the ten commandments. These are the ones who are entangled with the yoke of bondage, even striving for the perfection in the flesh as a condition of their salvation. The Law was a measuring stick for sin. Yet, at the same time it is a measuring stick for righteousness and perfection. It is a measuring stick for the sins of God's children, and at the same time a measuring stick for the perfect righteousness of Christ. "Therefore by the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin." Roms. 3:20. This knowledge of sin is for God's children. Yet, by the obedience of this same law by Christ came the

liberation and redemption of Christ's children and the knowledge of the perfect righteousness that is in Christ.

By the Law none were made perfect, not even Christ. Christ was already perfect, and the law was a witness to this fact inasmuch as Christ was able to keep the law to the uttermost. Therefore, the scripture follows, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Hebs. 7:19. So, we are made perfect by the bringing in of the better hope. This hope is Christ. Being embraced in this better hope is a knowledge that where there is no law there is no sin. Would we then desire to be bound up in the desolation of the prison of the law, or would our inward desire be to the freedom of the law of the Spirit of life in Christ, being not entangled in the yoke of bondage as prescribed by the law of sin and death?

"A man is not justified by the works of the law." Gal. 2:16. Even though Christ did fulfill the law, it was not the works of the law that justified God's people, but rather the work of Christ. You might then ask the question, "What are the works of the law?" To work is to labor, and where there is labor there is fruit of the labor. To my understanding the works of the law and the fruit thereof have a two-fold meaning. By this I understand that unto those whom God has revealed the beauty and meaning of the glorious liberty of His children, they have been shown (first) their lost condition on the creature or Adamic man's part and (secondly) that without God's saving grace, they are fully condemned to the lake of eternal fire. Yet, at the same time to those who have not received this liberation, it is a deception that surely one will have to or must uphold or attempt at keeping the law or some portion of it in order (as they see it) to be justified in the sight of God.

What then is the work of Christ and what is the fruit of His (Christ's) labor? I am given, if not deceived, I believe, that the work of Christ was the saving or salvation of His people from their sins. The fruit of this labor is the freedom of God's chosen elect and the inheritance of God's kingdom prepared for this (His) elect or chosen people from the foundation of the world. Also, the fruit of this labor is a revelation unto God's little ones of the complete, finished work of Christ. It is a knowledge of that blessed rest reserved for God's elect or chosen people. They are made not to trust in man or make not flesh their arm. These little

ones' eyes are turned toward Christ and His perfection only in love. By the grace of God His little ones have been made to cease from dead works to serve their God in the newness of life. I mean by this to say (by way of clarification, lest there should be misunderstanding) that this service to Him is in and from their hearts, souls and Spirit, not outwardly in the flesh or carnal mind.

If we begin again to be yoked and entangled in bondage, that is to say by the fleshly obedience of the law, what is it, brethren, that we have said? I can only answer this question according to the little understanding I hope that I have been given to believe, according to my own experience. Turning then to the law, shall we select all the law or only select a portion of them to abide by? As I have witnessed, never is the complete law, commandments and ordinances selected, but rather one, two or three are set forth as an obstacle for you to accomplish. The "law of adultery" seems to be the front runner when it comes to choosing, and (secondly) the "law of perfect order" comes next. I have never understood how one could put more emphasis or attach more importance on one law than all the others. When the disciple, James, said, "For whosoever shall keep the whole law, and yet offend in one **point**, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment," (James 2:10-13), it is made adequately plain that no one law is placed above another in God's account, and also this same writer, James, makes specifically clear the judgment that is pronounced on those who make such selections.

Nevertheless, let us consider any or all the laws as the yoke of bondage to be placed on those around us. If we are yoked with this yoke of bondage, I have to believe that we deny Christ and His work of Salvation. I believe that He (Christ) is put to open shame by this worshipping of the law. Are we to say that salvation depends upon the outward appearance and works of the flesh and carnal mind? The scripture speaks on this wise: "The natural man receiveth not the things of the Spirit of God," (1st Cor. 2:14), and "the carnal mind is enmity against God: for it is not subject to the law of

God, neither indeed can be." Roms. 8:7.

I believe by teaching these practices and ordinances of the law that it is the equivalent of saying the work that Christ accomplished was not quite perfect and that the fruit of His labor (Salvation) was tarnished and blemished. By this I mean to say that He (Christ) attempted or tried to fulfill all the law, but was unable to completely uphold all of them to the uttermost. This is to say that His (Christ's) labor was in vain. Therefore, the fruit of His (Christ's) labor is unfit for consumption. Consequently, this kind of doctrine has the creature upholding Christ in His weakness and carries Him through His difficulty in order to make the fruit fit for consumption. Now, this is what I call a "Mutual" or "limited" doctrine. That is to say that Christ and the creature (man) or working together, upholding one another in their labors. In so many words, when Christ came to a point where He was not able to bear, He called upon man to help or carry the burden for Him. This doctrine which says man must uphold any part of the law in order to gain eternal salvation is a doctrine which man, by the outward appearance of the flesh, as judged by the carnal mind of man, denies the work of Christ. This doctrine says that Christ almost saved His people, but failed and has left it up to man to remove the spots and blemishes from the fruit of His labor. The scripture that reads, "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought Salvation unto me; and my fury, it upheld me," (Isa. 63:5), would have to be altered and changed to read, And I looked and there was man to help and I was sure that some one would step forward and help me to uphold; our cooperation together brought Salvation and the combinaton of our furies upheld us. To me this is a fleshly doctrine whereby man sets one above another and judges one another or measures their individual worthiness and righteousness, as such. They use this **criterion** to exclude, deny membership, set up and drop correspondence at their own will. The name of this "mutual doctrine" is **ORDER**. Is there any joy, peace, rest and love in this doctrine? Not according to my hope and belief?

Brethren, I hope to be enabled by that power, higher than man, to stand fast in the liberty wherewith Christ hath made me free. I have no desire to be entangled again with the yoke of bondage that our forefathers, fathers, nor indeed, ourselves cannot bear. I believe

that Christ saved his people from their sins and placed them in a **liberated state**, not bound by the law of sin and death, but rather **bound by the law of the Spirit of Life in Christ**. I believe that Christ has already done all the work by **Himself alone** and that His blessed people have already received freely the fruit of His labor and that is the Salvation He gave them from their sins. This fruit is Eternal Salvation, a free and unmerited divine favor by His Grace unto His chosen, elect people.

Thanks be unto God who has blessed me to walk among a people that have been made to trust, not in the vain traditions and practices of men, but rather by the Grace of God, have been made to trust and believe, in the All-Wise, All-Powerful God. God has blessed them to ever look inwardly in themselves with the knowledge that to be guilty of a portion of the law, they are at the same time **guilty of the whole law**, as I have quoted above from James 2:10. By this inward knowledge of their own unworthiness, they know that they are not capable to judge and condemn those around them of the same things of which they are already guilty themselves. Thanks be unto God that He has blessed me to walk among a people that esteem their brethren and friends higher and better than themselves always. Their desire is to be brought together in **LOVE, PEACE and SWEET FELLOWSHIP** one for the other in hope to worship God (and Him alone) in Spirit and in Truth, and not to judge and be judged according to the law. Their order and only order is **LOVE!**

The least of all,  
**Carl B. Dubose**  
 Route 3, 355 Neel  
 Silsbee, Texas 77656  
 January 17, 1980

### **LOVE IS THE LAW AND BLESSINGS OF THE LORD**

**Dear Brother Mewborn,**

The time is here for me to renew my subscription to **Zion's Landmark**. Each year for years near Valentine's Day has made it easy forme to remember. The **Landmark** is the best Valentine anyone could receive for it encloses within its folding pages the greatest love that could possibly be maniested in this old time world, the only Begotten of the Father, the Paschal Lamb, Holy Dove, the Messenger of Peace by grace and in power. And who can stay His Hand or say, What doest thou Lord, for His judgment and righteousness are eternal.

Of all His beauty, love, mercy and righteousness one is blessed in seeing in part, but yet of the dust how prone and weak we creatures are, when left to stand within ourselves or try to walk circumspectly. Only by His love and mercy in His power are we made strong in weakness.

Sometimes, I feel to write, as I am given to see His glory by the eye of faith, I trust; yet, I am without words to express what is really felt within. Therefore, I must stand still, wait my soul upon the Lord, and can say His salvation is great, all glorious! An ounce of wisdom by His grace outweighs all our earthly light. His light is one that cannot be touched by man, but yet in the mystey of faith and Godliness it touches you.

Dear brother, my many thoughts and prayer are with you and yours as I go down the steep of age and time, feeling at times so weak in not being more profitable to my fellowman. I am astounded at the strength you are given to keep the wheel of progress rolling on and on for I can see for myself that your burdens are great. With all the changing of plans for the publishing of **Zion's Landmark** and with all the duties of rearing of family and care of elderly parents and church obligation and business duties, I beg God's love, mercy and grace ever embrace and provide you with strength and courage to press onward. I am not given many opportunities, it seems, to show my dear brethren in the Lord just how much I love them, as it seems (of which you are aware) that I have been set apart from them; but, I rejoice in knowing it is God's will be done and not that of mine.

You will find an enclosed check for renewal of the paper for one year and what is left is for the use of the continuation of the paper.

I am also enclosing an article, published in the May, 1931, issue of the **Signs of The Times**, by the late Elder H. H. Lefferts, formerly of Leesburg, Va. This was an editorial in the paper on the subject of "The Resurrection" of these our vile bodies. Elder Lefferts was an humble, dear servant of the most High God, serving us faithfully in the Delaware River Association for many years at the Southampton Church, as pastor, and also supplying pulpits at Hopewell Church, Hopewell, N.J., and Kingwood Church, Locktown, N.J., when our churches and association were alive. I believe the brethren would enjoy re-reading his article at this particular time.

May God continue with you and your precious

family, Susan, Cynthia, Lydia, John, Jr., and Suzanne, and, last but not least, J. M., Sr., the parents and church families in your midst.

**Love is the law and blessings of the Lord,  
(Sister) Marion H. Molland,  
Goat Hill Road  
Lambertville, New Jersey 08530  
February 17, 1980**

### THE RESURRECTION

A brother living in Mississippi has asked us to give our views on the resurrection of the dead. We have written on this subject some years ago, but it may be good to consider it again. We are not infallible: as men, we are weak and liable to err and certainly do not set up ourselves as being authorities in spiritual matters. We are willing to submit what we have to the judgment of our brethren, asking them to test our views by the Scriptures. The doctrine of the resurrection of the dead is a most important feature of the whole work of salvation; it cannot be minimized in any of its essentials, if one wishes to be considered sound in the faith. If the dead rise not, then our faith is vain and we are still in our sins and redemption has not taken place. Jesus Christ Himself is the resurrection and the life; whether, therefore, we consider the subject from its experimental standpoint or with regard to its future aspect in the bringing forth of the bodies of the saints from the dead, Jesus is the resurrection. Resurrection is not restoration nor resuscitation. A person may faint or lose consciousness for a time, afterwards come to one's self again; individuals have been known to go into a state of coma and remain so for days, no signs of life being evident except to the expert, afterwards have come back to normal again. Plant life becomes dormant in winter and blossoms forth again in spring, some animals sleep through winter and awake in spring, some insects disappear as worms in autumn and come out as moths months later: but none of these things are resurrections. Resurrection means the dead coming forth into life; not simply coming out from the dead, but the dead itself coming to life and being raised alive out of death. Nature knows no such thing as this; it is a supernatural, miraculous transaction, above nature and contrary to natural laws.

The Bible doctrine of resurrection may be treated upon from three standpoints, viz: (1) that which has been done, (2) that which is being done now, (3) that

which is yet to be done. It would not do to teach that the resurrection of the dead is a thing of the past, over and done with; such would place us in company with Hymenaeus and Philetus, who declared the resurrection to be past already and so overthrew the faith of some; it would not do either to teach the resurrection as a matter of present gospel experience, ignoring the past or future; or it would not do to teach the doctrine of the resurrection as referring only to the future resurrection of the bodies of the saints from the dead. The subject must be considered in all three of these phases if it is to be done with respect and in reverence to what the Scriptures teach.

(1) That which has been done.

Jesus Christ Himself has through death destroyed him that had the power of death, that is, the devil, and has delivered them who through fear of death were all their lifetime subject to bondage: to-wit, the bondage of corruption. The work of Jesus Christ in suffering, dying and in rising from the dead is a complete, finished work. He finished once and forever the redemption of His people from under the law and the curse of sin. He perfectly justified them from all blame in the presence of the eternal God, His Father, He effectually quickened them together with Himself and brought them forth from the dead: for the people of God were themselves all dead and in death on account of sin which ruined them while in their first estate in Adam even before any of them individually had come into conscious being. Even so, in Jesus Christ all His people were in His resurrection quickened together with Him from the dead and raised in Him: they the body, He their Head, even before any one of them had yet experienced it consciously for themselves or before it yet had been revealed to them individually. Such is the finished work of Christ the Son of God. Words fail to adequately tell it or to do it justice. John said that if all things which Jesus did should have been written every one, the world itself could not contain the books that should be written. Therefore, nothing short of eternity will suffice to make known to the children of God the fullness of the infinite consequences of this finished work of Christ. The work of revelation to the saints beings here on earth to be consummated in the full glory of eternity. This brings us to the second phase of the resurrection.

(2) That which is being done now.

This is the work of the Holy Ghost, not the Son, who

takes the things of Jesus and interprets them to those who believe, whose work it is to lead the church in the way of all truth during this present gospel age or dispensation, which age or dispensation is the term of the administration of the Holy Ghost, the third Person in the trinity of the Godhead. This **Teacher** and **Revealer** come not in His own name, but in the name of the Father and of the Son to make known to the heirs of God what the Father and the Son have done for them. Had it not been for the finished and perfect work of the Son, there would be and could be no revealing work by the Holy Ghost. Hence, the work of the Holy Ghost in this present gospel period, reaching from Pentecost to the coming again of the Lord Himself from heaven, is consequent upon Jesus having done all the work which the Father committed unto Him to do: which was to do not His own will but His Father's in losing nothing of all the Father had given Him, and to raise it up again at the last day. The gospel church and all who believe are living now in the life of the Spirit. It is this Spirit that quickens the sinners, dead in trespasses and in sins, and which brings him out of nature's darkness into the marvelous or glorious light and liberty of the children of God. The same power which brought again Jesus from the dead is that by which the children of God are given to believe on Him as well as to suffer for His sake, for the very fact of suffering is proof that one is alive from the dead. The sinner's being born again, or from above, is the Holy Ghost's work and is the work now being done for and in all those who believe, all because of the finished and perfect work of the Son of God who also, after the flesh, is the Son of man. The life and walk of the church and of all who believe, their warfares and victories,

their prayers and the answers, are all embraced in this present life which they live, though in the flesh, by the faith of the Son of God who loved them and gave Himself for them. It is, therefore, the resurrection of life; for the evidence that one is risen with Christ from under the law is that he does seek earnestly those things which are above. The preaching of the gospel, as well as the believing of it, all the ordinances of the visible church, her order and her doctrine: these are what are being done for us now by the revealing and the teaching of the Holy Ghost; for while the work of Jesus Christ, the Son of God, has for nearly two thousand years been done, the work of the Holy Ghost in revealing that work is not done, but is going on and

will continue to go on until concluded to the last heir of promise which brings us to the third phase of this subject.

(3) That which is yet to be done.

Man is the sinner, not some part of man. Man is made body, soul and spirit. This man is the subject of the resurrection. The people of God are to be raised in body also. This is guaranteed and assured in that Jesus Christ who suffered and died for our sins was raised from the dead by the power of God. This same Jesus ascended up unto God, and this same blessed Person is now at the right hand of the Father in heaven, whence He shall come again to raise the dead, both the just and the unjust; the justified unto life eternal, the unjust unto judgment and condemnation. There is nothing new about this declaration of our faith. It has been the faith of God's people throughout or in all ages. The bodies of believers, as well as their souls and spirits, are bought with a price, that is, with the precious blood of Jesus Christ. Being thus bought, nothing of them can be lost; neither their souls, their spirits nor their bodies. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Both the body and the spirit of the saint are God's. The sinner himself, his sins excepted, is saved; and each and every sinner thus redeemed shall be finally housed in eternity, not as a disembodied spirit, but clothed in a spiritual body, which spiritual body is the redemption of this mortal body. The whole work of salvation was completed when Jesus died and rose again, but the revelation of the finished work is not ended. The resurrection of the body, when it takes place, will be but a further proof and manifestation of what Christ did for His people when He died for them. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1st Thess. 5:23. To sanctify means to set apart unto a holy use. Thus, it is seen in the Word that even our bodies have a part in being set apart unto the day of Christ's coming, when they shall be changed and fashioned like unto Christ's own glorious body. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1st Cor. 15:51,52. Further it is written, "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves,

waiting for the adoption, to wit, the redemption of our body." Roms. 8:23. Jesus, in discoursing to Nicodemus, plainly told him that **except a man be born again**, he cannot see the kingdom of God. Man, the whole man, not part of him, is the subject of this "born again." Man is, therefore, the subject of redemption; being reredeemed, the whole man is, therefore, the subject resurrected. Man is body, soul and spirit: he will, therefore, be raised from the dead bodily as well as in spirit and soul. If not, why not? Who shall lay anything to the charge of God's redeemed? If not, then Christ must have failed in some part of His work. Perish such a thought! The Spirit that raised up Christ from the dead is the very same (identical) Spirit that now dwells in them that believe: thus, their mortal bodies are the temples of the living God. This indwelling Spirit in the believer is God's own pledge to His saints that their mortal bodies shall be quickened, and it is further declared that this quickening of these mortal bodies shall be accomplished by this same Spirit which now dwells in them. The mortal body of the saint is not quickened at this present time. It is to be done in the future. If not, the writer would have said, "is quickened;" but he says, "shall also quicken." Roms. 8:11. The verb "shall" refers to that which is to be done in the future. Let us quote here from an article written many years ago on this same subject by Elder Gilbert Beebe, founder of the **Signs of The Times**.

"The body in its present state is mortal, or subject to disease and death, but it shall be perfectly freed in the resurrection from mortality; this will be a glorious change, but this is not all: the body in its time state is weak, it is sown in weakness, but it shall be raised in power. Now it is corrupt, but it shall be raised in an incorruptible state, and death shall be swallowed up in victory. It is now in a state of dishonor, but it shall be robed in immortal honor; it is now a natural, earthly, Adamic body, but in the resurrection it shall be a spiritual, heavenly body, standing in the same relation to Christ as it now stands to the old Adam." End of Quote, Elder Beebe.

In the Signs of March 13th, 1889, is an article on this same subject by Elder William J. Purington of Hopewell, New Jersey. We cannot forbear giving you a part of it:

"The glorious doctrine of the resurrection of the dead and from the dead, is just as broad as redemption is; and although to us it an incomprehensible subject,

it is true. When Israel was about to leave Egypt, and no longer serve the tryant Pharaoh, the declaration was, **"There shall not an hoof be left behind."** Exodus 10:26. So, in the resurrection at the last day, the redeemed bodies of the saints will not be left out, for said the apostle, "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." 1st Cor. 6:20. Was not the body in that divine purchase? The apostle says it was. Therefore, is it very rash talk, to say the least of it, when persons say, "I don't care anything about this old sinful body.?" End of Quote. Elder Purington.

Many more confirmations of this belief could be given from the pens of many able writers, but enough for this time.

(Elder) H. H. Lefferts, (Deceased)

When our dear Sister Mulholland sent the above article for publication she had noted at the top of the page, "This is of great comfort to sinners. Well emphasized, it is good for reprinting." Knowing that we are nothing within ourselves, we wholeheartedly concur and agree with her sentiment and endorse this article without reservation on this subject, as being in accordance with our little understanding until shown differently. Her concern and interest for me and my family is deeply appreciated!

J. M. Mewborn, Editor

### ADVERSITY

This life of mine, as all can see,  
 Has mostly been adversity;  
 Some cause of loss, some blight on me,  
 Has been shown forth abundantly.

I can but guess why this should be--  
 That sweet success escapes from me;  
 Like most of men I like to win,  
 Have sometimes an approving grin.

I tried my hand in lofty pathes,  
 And found they led to puzzling wraths;  
 At first I gained a slight acclaim,  
 One man or two would puff my name.

In pride, I thought I'd live in cheers;  
 Instead God sent recurring jeers;  
 When I was praised, it turned my head!  
 Of losing God I had slight dread.

My heart loves pride and greedy things;  
 I rarely cease my covetings;

For I am one whom pride inflates,  
 Unworthy of the higher states.  
 The world's praise or much respect,  
 For one like me are incorrect;  
 'Twas wise of God to spare me fame,  
 That turned me to His blessed name.  
 In lowly paths I think I see,  
 What God has done to conquer me;  
 I'd still rebel, if I could,  
 For my dark heart strays off from good.  
 In my misfortunes I can see,  
 I must be held from wrecking me;  
 Experience thus serves me to tell,  
 The God I loves does all things well.  
 To be brought low cannot be fun,  
 But there is profit when it's done;  
 Had my plans worked, I'd paid great cost,  
 The world gained is heaven lost.

Lewis Price                  Raleigh, N.C.                  May 18, 1979

### A TRUE EXPERIENCE

Dear Brother Mewborn,

You will recall that an article was published in the August, 1979, issue of *Zion's Landmark* in which I mentioned that I had experienced the hearing of two Sprits that had spoken to me on two different occasions. I mentioned one of these occasions in that article. I shall endeavor to speak of the other time in this article. You may use your best judgment as to publication or as you see fit. The experience is as follows:

Several years ago Elder Golden P. Harris, Radford, Virginia, was pastor of Old Center Church, near Bassett, Henry County, Va. His wife was just out of the hospital. The church made a collection for him on Saturday to help pay the hospital bill. I made a small contribution. The Salem Association was in session at the same time at Bunker Hill Church, near Winston-Salem, N.C. On Monday my wife and I went to the association. Elder Golden Harris was also there.

The association closed at noon. They had lunch served on the grounds as their custom had been for many years. I walked out of the crowd before starting back home. As I returned on the grounds, the Holy Spirit spoke inwardly within me and said to give Elder Harris a dollar. I thought to myself, "lets see if I have one." I reached for my billfold and saw that I had a few ones. Satan spoke within and said, "What are you giving it to him for? Why don't you wait until you are at

his church sometime or he is at your church?" My thought within, as I replied, was, "I guess you are right." I closed my billfold and but put it back in my pocket. A few minutes later we were on our way home.

About one hour later we were back at home, but before I could change clothes, the telephone rang. A voice spoke in the receiver and said, "Your pretty White Face Heifer over here at the lumberyard is dead!" I got in my car and went immediately to see what had happened. The heifer had walked into the creek to get water, slipped on a slick rock, fell, her head went down under a strong wire fence, the wire fence having held her head under water until she drowned. I looked and meditated but had little to say. Oh the feeling that came within my heart, "How many times I could have given a dollar and been ahead financially. I valued the heifer at prices in those days at one hundred twenty-five dollars. I pledged myself that if ever commanded as thus again, the Lord will, I would obey. Christ said, "He learned obedience by the things He suffered." Hebs. 5:8. How true these words become our very experience here in this life many, many times.

I do not remember the exact date, but not too longer afterwards the above occurrences took place, we went to Mount Lebanon Church, near Durham, North Carolina. This church is in the Lower Country Line Association. Elder Frederick W. Rhodes, the pastor, was there. It was stated in the meeting that he was just out of the hospital. As they were closing the meeting and those present were taking the parting hand, the Spirit spoke within again and said, "Give Elder Rhodes ten dollars." Again, I thought, "Let's see if I have ten dollars." I opened my billfold, looked, and that was just what I had, one ten dollar bill. (The Lord knew what I had.) So, I took it my hand and as I shook hands with him, I passed it from my hand to his, without others seeing it.

When the crowd was dispersing from the church yard, we had come to our car to leave. On cutting the ignition on to start the motor the first thing I saw was that the gas was low. I asked my wife if she had any money with her. She answered, "No." I said to her, "I gave Elder Rhodes all I had with me." I could not believe that the gas, according to the measurement on the gauge, would carry us home. Prayerfully, if not deceived in my heart, I said, "Lord, if I have done right in giving Brother Rhodes this money, let this gas carry us home."

## EDITORIAL

When we entered Highway No. 58, eight miles east of Danville, Virginia, I looked at the fuel gauge again, and it was  $\frac{1}{8}$  inch above the empty mark. We were in an eight cylinder Chrysler (New Yorker) automobile. I wondered to myself if it would carry us to Danville. I knew that there were several filling stations along side the river that flows through the city. I thought it might be that someone would let me have enough gas to get home.

When we got to this point, (Danville, Va.), I saw such a little difference in the needle on the gauge that I did not stop. I said to my wife, "I have asked the Lord that if I have done right in giving the money to let the gas carry us home. I am going to keep going until it stops." The car came home. My wife said, "Don't tell this, for they will never believe you."

Sometime later, we were in Florida on one of the state's toll roads and the car stopped running with the gauge at about the same place as it was when we were eight miles east of Danville, Va., as mentioned above.

In meditating over this experience the following scripture came to me, "What is man, that thou art mindful of him? and the Son of man, that thou visitest him?" Psa. 8:4. Hebs. 2:6.

An unworthy brother in hope,

R. L. Wright

P. O. Box 325

Bassett, Va. 24055

February 6, 1980

---

## 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. CXIII      FEBRUARY, 1980      NO. 3

\$6.00 PER YEAR -- 2 YEAR \$11.00

TO ELDERS \$5.00 PER YEAR -- 2 YEARS \$9.00

POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

Second Class Postage Paid at Benson, N.C. 27504

---

## GOSPEL ORDER

Just as sure as there is the existence of the church of the true, living God, likewise is there the existence of the doctrine of God our Saviour; --- also, just as sure as there is the existence of the doctrine of God our Saviour, there is also the existence of the order that is contained in this same doctrine and church. These three terms, church, doctrine and order, as they relate to one another on a collective basis, are entirely and completely inseparable. The Gospel Church cannot have true order without the true doctrine, neither can she be in Gospel Order without the presence (in the Holy Spirit) of the "One Lawgiver" who is able not only to save, but is also able to destroy. See James 4:12.

The Lord Jesus Christ, when on earth, laid the foundation forever for all the gospel order of His church, as found recorded in Matthew 18:15-17. He not only laid the foundation for His order in this scripture, but He also laid it **IN ORDER**. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him **alone**: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:15-19. Let us make visibly plain the order of these gospel steps that He said would loose in heaven when we have been offended by one of our brethren.

**Gospel Step No. One:** First, go to thy brother **alone** and tell him his fault between thee and him.

If he shall hear thee, Jesus said, "Thou hast gained thy brother." But, if he will not hear thee, then,

**Gospel Step No. Two:** Take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

If he shall neglect to hear thee and them (the witnesses) and still no reconciliation of the breach of

offense is acquired, then

**Gospel Step No. Three:** Tell it unto the church

If he shall neglect to hear the church, then Jesus said, take

**Gospel Step No. Four:** Let him be unto thee as an heathen man and a publican.

If I have been given to understand the meaning of our church government correctly, **Gospel Step No. Four** means exclusion or sometimes called "ex-communication," whichever term is more suitable. Reference will be made to this part of Gospel Order later, the Lord will, in this article.

God's order of His House is just that plain, as shown above. But, I must admit that before one can follow these steps in doing His will, God must of necessity will have had to bless him (through humbleness in Christ Jesus) in the walking of them.

Jesus said, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John 7:16. To know of this doctrine (teaching), like love, faith, peace, hope, charity and all the other divine attributes of God, requires first hand teaching from Him. The divine blessing of God in the knowledge of His doctrine (in the hearts of His little children) and the doing of His will are so closely interrelated that Jesus said "only he that doeth the will of my Father which is in heaven shall enter into the kingdom of heaven." Matt. 7:21. Since God's doctrine and His order cannot be separated, His order, like His doctrine, comes from Him to His church through His Son.

There are several scriptural proofs that sustain the actual existence of the term "order" or "gospel order", as these relate to God's church. The Apostle Paul identified "order", as it related to the gospel church in his epistle to the Colossian Church, to-wit: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding **your order**, and the steadfastness of your faith." Col. 2:5. Also, speaking to the Corinthian Church in her trials and difficulty, "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I **set in order** when I come." 1st Cor. 11:34. Also recorded in 1st Cor. 14:40, "Let all things be done decently and **in order**." Paul in writing to his own son after the common faith. Titus,

said, "For this cause left I thee in Crete that thou shouldest **set in order** the things that are wanting, etc." Titus 1:5. I have to believe after reading the above scripture quotations that the word or term, **ORDER**, is inescapable from the identity of the gospel church while here in the world.

The very meaning of the word God, establishes and implies, beyond question, the meaning of the word, **ORDER**, in the natural creation. There is a perfect timing of the tides of the oceans, the seas; the various changes that occur in the phases of the moon in a given period of time. Twenty-four hours is required in our natural time for the earth to turn one way to make just one day. Yet, it takes 365 of these same twenty-four hour turns to make just one turn another way in order for us to have the four seasons of the year, spring time, summer, the fall or harvest time and winter when every thing appears to be dead or in a state of dormancy to the natural eye, all of these being a figure or type of our own spiritual uprisings and downittings in this life. The above facts are only faint hints, as far as I am concerned, as to the majestic order of God in our own natural universe, which He created.

Likewise, one of the meanings of the Word, Jesus, implies and established the meaning of the word, **ORDER**, in the Spiritual realm or creation. "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. This workmanship that the apostle spoke of is a separated people from the walk and order of natural men. Jesus identified them in this manner, "I pray for them: I pray not for the world, but for them which thou has given me; for they are thine." John 17:9. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." John 15:19. The Father gave them to His Son before time began.

There is a creature, called "The prince of this world," that causes the Spiritual Creation of God many trials, heartaches, troubles and sorrows. According to God's pleasure, creation and good will, at His time and place, He uses him as His vain device to tempt, try, and trouble His people here. This creature has the power even to puff one up to the extent of feeling, "I am above you," or "I am better than you," or "I have more knowledge," (boastingly), than another. The spirit of pride in this creature, "The prince of this world," when

diffused among this body (that is not one member, but many, His saints) will cause the foot to say, "Because I am not the hand, I am not the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him." 1st Cor. 12:14-18. "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you, etc." 1st Cor. 12:21. The true spirit of God's love in our hearts will cause us to feel very much the need of one another because He has shown us our own unworthiness and need of His righteousness.

Now the perfect wisdom of this "Only Lawgiver" and the skill of the Hand of this "Great Physician" knows the need of every living thing. We know that He openeth His Hand and satisfieth the need of every living thing because He knows their every need. As the Great Physician, He likewise is a very skillful surgeon, and His scapel is described as one being "sharper than any twowedged sword," (Hebs. 4:12). He professionally (or expertly) knows how to look after His own family, His own body, His members and in so doing He knows how to "kill and make alive," saying, "I wound, and I heal: neither is there any that can deliver out of my hand." Deut. 32:39. When God blesses one of His little ones to follow Him in the order of gospel labor, as already outlined in this article, He will, beyond a shadow of doubt, protect that little one from the hand and arm of the snare and fowler. "Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2. If I know my poor, sinful heart, and am not deceived in the matter, I had much rather be purged (have my sorrows, trials, and afflictions here) than to be "cut off."

When it comes to His body, His workmanship, His church today, as has always been the case, the very first item of business to be acted upon in every church conference is "To inquire for the (1) peace, (2) welfare, (3) health, in each church conference (I have heard churches that used each of these three words in their conferences) to determine the condition of the body. This requirement of the church's order is also the fulfilling of **Gospel Step No. Four**, of our Lord and

Master, as pointed out above. No gospel church in order will proceed in commemorating the death and suffering of our Lord and Saviour Jesus Christ when the body (as a whole) is not in one mind (the mind of Christ) and in one accord. "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. The only "Lawgiver in Zion" (in the hearts of His people) sits in judgment when a matter comes to **Gospel Step No. Four**, and you may be assured, with that "Lawgiver" and "Physician" in their hearts, they will not go wrong in their decision. This little body, be it ever so small by numerical size or number, is the highest ecclesiastical order in all the earth and can even judge angels. (See 1st Cor. 6:3). Her verdict of judgment reaches beyond that of all the legislative bodies, parliaments, judiciaries (courts of men), beyond the Supreme Court of this country, even the International Court of World Justice that was recently asked to intervene in the crisis of this nation and the country of Iran. From her verdict there is no appeal. It has been God's will for her to suffer because of this separation of state and religion for many centuries and, no doubt, this persecution from the beast will raise its ugly head again before the end of time.

But, when according to the will of this Great Physician that a diseased member of His body (all members fill their respective predestinated and preordained place in the body, as quoted from 1st Cor. 12:21), has reached the point in the disease (sin) that hope of recovery is impossible, faith must and will act, compelling a separation. The wound (incision) will hurt, it will be painful, but this fact cannot be altered or changed and must remain because God's true church is seperated from the World (as a Wall of Fire). As we have already stated, a truly established, kept Gospel Church will not commune under any circumstances when she is not in peace (with Him) and with one another in true gospel order.

When the disease or sickness reaches the point of **Gospel Step No. Four**, we then understand (first) the language of the Apostle Paul, when he said, "withdraw yourselves from every brother that walketh disorderly." II Thess. 3:6. The very fact the word "disorderly" appears in the scripture is proof and establishes the fact that to its opposite, there is an **order** in the true church. If my calculation is correct, the word "disorderly" appears in the scriptures four times with

reference to the gospel church. I do not believe that decisions in the gospel church are made in the natural, carnal minds of the outward man, but that it has always been the case of the action of the "only Lawgiver" in the hearts and souls of His little children. When He withdraws from us, we don't have to go back into the world, we are already there. When a church has had to suffer an affliction, as mentioned and described above, in this experience she learns the meaning of Jesus' language, when He said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands and two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18:6-10.

May it be the will of our "Great Physician" and "Lawgiver" to keep us, guide us, guard us and sustain us all in the way of life everlasting while in this world, knowing that that certain number given to Him by His Father before the foundation of the world will hear that welcome voice, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. To the heathen man, referred to in **Gospel Step No. Four**, He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. May it be His blessed will that we not be found among the heathen. May He bless us, as we are brought together in "the general assembly and church of the firstborn," "the pillar and ground of the truth," to join a heavenly chorus occasionally heard now among His saints,

"Up to her courts, with joys unknown,  
The holy tribes repair,  
The Son of David holds His throne,  
And sits in judgment there."

J. M. Mewborn

## OBITUARIES AND MEMORIALS

### AARON MIDDLETON

It is with a feeling of much humbleness and sadness at heart that we attempt to write the obituary of our beloved brother, Aaron Middleton. He was the son of the late Charlie and Ruth Webb Middleton of Rockingham County, N.C. He was born March 27, 1914, and departed this life December 3, 1979.

We were blessed in having known him since he was a small child. In his early life he was not blessed in having the natural luxuries and comforts in life as some. He was always considered a good person, law abiding in every respect, from his youth up. He was married to Sister Mildred Lemons, who survives him, along with two daughters and five sons, all of whom grew up to be honorable men and women.

Brother Middleton had been interested in the church for a long time, but could not find just what he wanted to hear until he started attending the Primitive Baptist Church. The good Lord brought him and his wife before Sardis Church, near Madison, Rockingham County, N.C., on the fourth Sunday in July, 1965. They were gladly received and were baptized the following fourth Sunday by their pastor, Elder J.G. Gardner.

Brother Middleton entered the hospital for surgery on the following Monday, after his baptism, and this resulted in the loss of a leg. Yet, he was still praising God for the privilege of having two feet for walking in and out of the water for the sacred ordinance of baptism.

He was a firm believer in the doctrine of Salvation by the Grace of God and predestination of all things. He was a man who knew much suffering, but this did not shake his faith in God. He was greatly blessed with patience to wait upon the Lord to change that suffering to the perfect peace and rest, which we believe comes to every child of God.

He was faithful to his church and attended regularly as long as he was able. It was an inspiration to visit with him and hear him tell his experience and of his blessed faith in the blessed Lord and Saviour.

His funeral services was held in his church, conducted by his pastor, Elder J.G. Gardner, who was assisted by Elder S.L. Gilbert, Winston-Salem, N.C. His mortal body was laid to rest in the church cemetery to await the second coming of our Lord and Saviour Jesus Christ. We believe that body will be made perfect in the resurrection and there will be no loss of limb.

Be it, therefore, resolved, to have three copies of this obituary made: one for the church record, one for the family and one to be sent to **Zion's Landmark** for publication.

Done by the order of Sardis Church in conference on Saturday before the fourth Sunday in January, 1980; Read and Approved by the church also in conference February 23, 1980.

Elder J.G. Gardner, Moderator  
Ollie S. Neal, Church Clerk  
Wade and Jane Barham, Committee

### Dear Elder Mewborn,

You will find enclosed a copy of a memorial that was written by Brother Aaron Middleton's children. They asked for this memorial to be read in the church at his funeral. This was done at their request. We feel that it is a good memorial, testifying to the life our dear brother was blessed in living here on earth. If you

agree and feel that it is worthy of space in the *Zion's Landmark*, would you please have it published in our behalf?

A brother and sister in hope,  
Wade and Jane Barham  
Route 2, Box 319,  
Burlington, N. C. 27215

#### A FAREWELL TRIBUTE TO OUR DEAR DADDY

Having lost his earthly parents at an early age, daddy, along with his only brother, Clyde, was shifted from pillow to post - until along came mama who so ably helped him make a wonderful home for himself and seven children. Although he had very little formal education, he was self-educated and was blessed of His Heavenly Father in displaying much wisdom. He was an humble man who knew much about the soil from which he made his living. Daddy seemed to possess an ability to commune with the soil as he was always blessed with good crops and so well provided for us. He was blessed in fulfilling the responsibility bestowed upon him to rear Marie, David, Sarah, Charles, Tommy, Allen and Steve, always reminding us that there is a **right** and a **wrong** and that if you spare the rod, you spoil the child, which helped weave the web of love that surrounds us today. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. 13:24.

With strength from God, daddy fought a long, hard battle. He knew more suffering in his own lifetime that one can hardly comprehend. Yet, he seemed to be given the strength to accept it and was blessed in enduring it to the very end. Daddy so often spoke of Paul's words concerning running the race. "Let us lay aside every weight, and the sin which doth so easily beset us, and **let us run with patience the race that is set before us**, looking unto Jesus the author and finisher of our faith." Hebs. 12:1. Today, he knows more clearly the meaning of those words for he has run his race.

Through the Heavenly Father, daddy taught us something about the true meaning of love in the pattern and ensample in life that he set before us. This will always be with us and this ensample compelled us to be by his side ever since the day he first entered the hospital the latter part of May. This love is so great that not even the grave is a threat to it. Today, we bury our precious daddy with joy in our hearts because we believe that he had been given a precious hope in Christ Jesus, our Lord and Saviour, of eternal life beyond the grave.

#### The children of Aaron and Mildred Middleton

The Church at Sardis agreed to adopt the above "Tribute in Memory of our dear brother, Aaron Middleton," as a part of his obituary. It was read and approved by the church in conference and same is herein ordered to become a part of our permanent church record, this the 23rd day of February, 1980.

Ollie S. Neal, Church Clerk  
Stokesdale, N. C. 27357

#### MEETING NOTICES

##### EASTER MONDAY MEETING

The annual Easter Monday Meeting of churches comprising the Lower Country Line Association will be held with the Eno Primitive Baptist Church on Easter Monday, April 7th, 1980, 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. Eno Church is located at Durham, N.C.

Directions to Eno Church are as follows. Those coming from the north by Interstate 85 or Route No. 15, from the south by I-85, from the east or west by Route No. 70, or from the south by Route 501, turn north at Roxboro Road Exit off I-85, 70, and 15 By-Pass.

University N. C. Library EX  
Chapel Hill, N. C. 27514

(DO NOT TURN AT EXIT THAT SAYS 501 NORTH or ROXBORO); Follow through Braggtown to the 5th traffic light on state road 1004 (Central Carolina Bank on your left); turn right on 1004, go one-fourth mile to the church on your left. Those coming by N.C. Route No. 55 from the east, follow the same directions as given above. 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  
W. A. Wheeler, Church Clerk

#### LAUREL SPRINGS ASSOCIATION

The Forty-Third Annual Session of the Laurel Springs Primitive Baptist Association will convene, the Lord will, with State Road Church, Surry County, North Carolina, beginning on Friday before the first Sunday in June at 11:00 A.M., and will continue through Sunday.

Those desiring driving directions to State Road Church will come by way of Elkin, N.C., and take Highway No. 21 north for about an eight mile drive. The church is about 300 yards off the highway to your right. A marker will be placed at this point. Those coming by way of Dobson, N.C., will take rural paved road 1001 for a seven mile drive to Zephyr. Turn right at Zephyr for a six mile drive through Mountain Park, N.C., to the church. The road from Zephyr to the church is No. 1315.

All of our corresponding brethren, sisters and friends are cordially invited to attend, especially the ministering brethren.

Elder George Flippin, Moderator  
George A. Fulk, Clerk  
Elder Lonnie Pardue, Assistant Clerk

#### SALEM ASSOCIATION

The Seventy-First Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Oak Forest Church, to be held at Wolf Island Church, on Saturday before the third Sunday in June and will continue through Monday following, the dates being June 14, 15, and 16, 1980.

Wolf Island Church is located in Rockingham County, North Carolina, two miles north of Reidsville, N.C. This is the same place our Association was held last year. Please follow your best route to the intersection of N.C. Hwy. 14 and U.S. Hwy. **Business 29**, just north of Reidsville, N.C. From this intersection follow U.S. Hwy. **Business 29** north approximately one mile to the radio tower on the left. Turn left just before the radio tower onto a paved secondary road. There will be an association marker at this turn. Follow this paved road approximately one-half mile to Wolf Island Church on the left.

We would like to invite all our corresponding brethren, sisters and friends to our association. May the grace and mercy of God continue with us all.

John T. Lee, Clerk  
1956 East Webb Avenue  
Burlington, N.C. 27215  
Telephone A.C. 919 226-5686

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

*PRIMITIVE OR OLD SCHOOL BAPTIST*

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIII

MARCH, 1980

NO. 4

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

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

## MISS YOUR PAPER?

Whenever you miss a copy of the *Zion's Landmark*, please notify the editor at the undersigned address, giving which issues you missed. I shall endeavor to do my best to make sure that you receive your copy. Please let me know when you miss getting your *Landmark*.

J. M. Mewborn  
P. O. Box 128  
Willow Springs, N.C. 27592

## BETHEL CHURCH BUILDING, EAST POINT, GA., DAMAGED BY FIRE

It was the blessing and privilege of this unworthy one to attend the Union Meeting of the churches comprising the Yellow River Primitive Baptist Association on the fifth Saturday and Sunday in April, 1980. I was met at the air terminal by Brother Hubert Parham, Atlanta, Ga., who graciously conveyed me both to and from the services, held with Mount Zion Church, Athens, Clarke County, Ga.

It was on our return trip back to the air terminal on Sunday afternoon that I asked him to take me by the hospital to visit Brother E.L. Clay, a member and deacon of Bethel Church who was confined to a local Atlanta hospital at that time. I have known and loved (I

hope, for Christ's sake) both Brother and Sister Clay for over twenty years.

It was while we were on our way to the hospital from church also Sunday P.M., that Brother Parham told me of the severe damage to their church building by fire last November, 1979, about 11:00 P.M. one evening. Many of our readers will remember that the City of Atlanta was hit by a crime wave during the latter part of 1979, when the police force there had to be backed up by the Georgia State Highway Patrol to maintain law and order. This trouble went on for a number of days.

At any rate it was during this period of time that an arsonist or arsonists went to the Bethel Meeting House or church building, 2403 Stone Road, East Point, Ga., pried open the rear door, poured an inflammable fluid on the floor, ignited it and fled. I was informed by Brother Clay and Brother Parham that the fire marshall and police found the container or can at the same point where the fire started. Another vacant house was also burned the same night in the same area. Police believe (so I am informed) that the same group was involved in both instances.

By the time that the fire was discovered by someone in the next door apartment complex, (who also called

the local fire department) the fire was well on its way in consuming the entire structure. The East Point Fire Company responded to the call and in a matter of minutes was quickly on the scene. However, approximately one-third of the roof, including truss-work was destroyed, along with the open nave type ceiling and a portion of the rear wall were destroyed. All in all, it will take (in my humble judgment) several thousand dollars to make the necessary restoration and repairs. The benches and plumbing fixtures were not damaged, although the building will have to be thoroughly painted both inside and out. The church, so I understand, had no fire insurance. The building, however, can be repaired, thanks to the mercy of the good Lord and the quick work of the fire department. In another five to ten minutes, it would have been too late. After visiting Brother Clay, I asked Brother Parham to take me by the meeting house. I have personally seen this damage.

The church only has five members. Four are currently active and able to attend the services, held the fourth Sundays in each month. Elder E.H. Gunter, Gastonia, N.C., serves the church on a monthly (regular) basis. The church has been a member of the Yellow River Association, State of Georgia, for many years and has always stood the test when the trials of faith came. It is an old church, organized many years ago.

No one asked me to say a word about this matter, but I feel constrained by a compelling power in my

heart, as I write these words, to mention this matter in the **Zion's Landmark** of the condition of these precious brethren. The Yellow River Association has been in our fellowship since its organization 155 years ago. The church is currently holding her monthly services in the East Atlanta Church (building) and also in the home of Brother and Sister Clay in East Point. The Yellow River Association was appointed to be held with Bethel Church the fourth weekend in September, (this year) 1980.

It has always been the custom of Old Baptists to remember their brethren when in distress. These dear people have no roof over their heads at this time. John said, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1st John 3:16,17,18.

Not that I believe in doing my alms before men, as Jesus commanded us that we should not do, (See Matt. 6:1), but that the brethren may know of the sincere feeling I have in this matter, I am herewith enclosing my check in the amount of \$15.00 to the church's trustee,

**H.A. Parham, (Trustee for Bethel Church)**  
439 Carey Drive, S.E.,  
Atlanta, Georgia 30315.

I hope our people will be given the mind to help these faithful brethren with a mite in their distress. To those who are so minded, please send to Brother Parham, at his address as shown above.

**J. M. Mewborn**

#### **THE CHRIST-MAN IN TYPE (DAVID)**

Approximately five years ago, the **Zion's Landmark** began publishing **The Christ-Man In Type** by the late Elder David Bartley, who in life resided in the State of Ohio. These articles on ADAM, MELCHISEDEC, ISAAC JOSEPH, MOSES, AARON, JONAH and BOAZ have appeared at different intervals over this (five year) period of time. The last one to appear was on the subject, BOAZ, and was published in the March, 1979 issue, just one year ago.

We come now to the publication of the last of these three types and shadows, DAVID, who beautifully prefigured the Lord and Saviour Jesus Christ. A portion

## **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. CXIII      MARCH, 1980      NO. 4**

**\$6.00 PER YEAR -- 2 YEAR \$11.00  
TO ELDER \$5.00 PER YEAR -- 2 YEARS \$9.00**

**POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.**

**Second Class Postage Paid at Benson, N.C. 27504**

**USPS 699-200**

this final article, entitled DAVID, is devoted to a brief summary of each of the subject-articles already treated in previous issues. (See past issue of *Zion's Standard*, since 1975.) This article is a little lengthy, but we ask that you bear with us as we complete this series of fine articles. The final subject, **The Christ-Man Glory**, will appear in the paper shortly, the Lord will. This one is brief or very short.

For the past several years many of our readers have expressed much pleasure at the reading of his interpretation and treatises on these subjects. If not deceived in this matter, we believed that God richly inspired Elder Bartley and revealed great understanding of the true meaning to him of these types and shadows, as they typify our Lord and Saviour, Jesus Christ, in the Old Testament. It has been our pleasure to have been blessed in the publication of them for the edification and comfort of His dear people.

The reader will note in the interest of time and space that we have left out all scriptural references on this subject, DAVID, since there are so many quoted in this article.

#### EDITOR

#### DAVID

David, meaning beloved, was the second king in Israel, Saul having been anointed out of a vial of oil the first king, by the prophet Samuel. The Lord afterward sent Samuel to Bethlehem, to the house of Jesse, to anoint his youngest son, David, with a horn of oil king over Israel, in Saul's stead, from whom the Lord would end the kingdom. The Spirit of the Lord was with David, but not with Saul. Therefore, Saul, who was a fleshly and wicked king, hated, persecuted and tried to kill David. Saul thus represented the ungodly and wicked powers of the world, of whom the Lord says, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." This was the mad effort of Saul against David.

The vial out of which Saul was anointed was weak in itself, and, doubtless, Samuel threw it on the ground and it was broken. This was a symbol of all earthly things, and the powers of this world. "The Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure." And thus did Saul perish, and his power was broken. It

was so also with Pharaoh, with the King of Babylon, with Herod, and with Rome. The handwriting of God on the wall is against all those kingdoms, saying, "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting." Thus shall all the kingdoms of this world pass away and perish, because none of them were established in righteousness, but corruption stamps the best of them, and they shall all cease to be.

But with the symbolic kingdom of David it was not so, as shown by the horn out of which Samuel poured the oil upon his youthful head, the symbol of strength and durability. So, the kingdom and throne of David should not pass away, but endure as the days of heaven. Not, however, as a literal and symbolic kingdom, but in its exalted, spiritual reality it shall abide forever, as we shall see.

Let us here pause and observe that in all the foregoing symbolic persons, our Lord and Savior Jesus Christ has been seen as doing and suffering for His people. In **Adam** we have seen how that Christ went down into death for His church, to clothe her with the robe of righteousness. **Melchisedec** shows that Christ is our eternal High Priest, who gave us His flesh and His blood, the bread and water of life, as the typical priest gave bread and wine to Abraham. In **Isaac** is seen the church released from death, by the offering of Christ the Lamb of God; and how He then brought home into the gospel house His bride. **Joseph** shows us how deeply Jesus was humbled, that He should save his Father's house from perishing. In **Moses** we behold the Prophet and Mediator that God would raise up into Israel, His people, to lead them out of bondage and death, and to make them His household, that they should worship God. **Joshua** shows Jesus as risen from the dead, as building the church, and giving His people the victory. **Aaron**, the high priest, who entered into the most holy place in the presence of God once a year with atoning blood, pointed to the end of all the sacrifices for sin, when Christ should offer Himself without spot unto God, pass through the veil of His flesh, take death away and open to all His people and brethren a new and living way into heaven. **Jonah** shows us that death and the grave could not hold Christ, and that neither can His people be held under the victory of the grave, but they shall all be saved by His risen life, and shall rejoice forever in His righteousness, which He preaches unto the great

congregation of His saints. And in **Boaz** we joyfully behold that the Holy Son of man is our near kinsman, whether we be Jews or Gentiles, our Restorer, and that, through all that He has done for us, all the bitter waters of Mara, all affliction, poverty and death, shall be removed from us, and we ourselves shall be redeemed and enter into the rich inheritance of eternal life and heavenly glory, as the children of God and the brethren and joint-heirs of His well Beloved Son. In all this good way of holiness our Elder-Brother in the flesh, the Captain of our salvation, suffered and endured, fought, overcame and conquered for us.

Moreover, to His glory be it said, that not only did our Prophet and Priest, Brother and Redeemer, perform and fulfill all righteousness and salvation for the children that God gave Him, but having thus finished the good work, He now also performs it in them. Thus, our Savior brings every one of His people into actual and active and personal union, participation and fellowship with Himself, both in His sufferings and His rejoicings, His battles and His victories, His cross and His crown. For in every truth, in all that the Man Christ Jesus does, and in all that He is, whether on earth or in heaven, He is ever one with His people and they are ever one with Him. It is this that made them so sacredly near and dear to Him, and that makes Him so unspeakably precious and beloved to them. His love to them and in them is stronger and much more abounding than sin and death, or all the powers of darkness. His righteous and endless life in them is so omnipotent in its power, and purifying and sanctifying in its nature, that it uplifts every one of His members above all sin and degradation and disobedience, and will conform them at last to His own holy image of love and glory and bliss forever. In proof of this His word to us is, "Because I live, ye shall live also." "We shall be saved by His life." In this glorious truth is the secret and all-potent cause of all true obedience, worship and service to God. This is more than a thousand arguments to convince and persuade, more than ten thousand incentives and motives to move to action. Without this, all else is no better than hypocrisy and mockery.

"Jesus answered and said unto him, if a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not mine, but

the Father's which sent Me." Our Lord gives us this infallible rule and test, and teaches us the only cause of all true obedience, and the one reason for disobedience. It were folly to try to give any other cause or reason, or to improve on what He has said. For He again says, "I am the way, the truth and the life." Again, "My word shall not pass away." "Thou hast the words of eternal life."

This perfect work of salvation, in bringing us unto Christ and making us complete in Him, in the fulfillment of His atoning death and His saving life in us, as the members of His body, of His flesh and of His bones, has been set forth by those typical persons, and what God wrought by them, as we have seen. And hence, that which was true in them, as fulfilled in Christ, is likewise true in the members of Christ, and its truth will be manifested to them in their experience of salvation. So, let us now see if we can follow them in heartfelt union and fellowship, and be witnesses with them in those things in which they personated Christ.

Of those figures of the Lord Jesus, **Adam** (the first man) stands first. By him and in him, and by his one act of disobedience, sin and death came upon us. Now, have we realized in ourselves the strength of sin, which is the law, and the sting of death, which is sin? If so, then we are in touch with the sin-burdened and bowed **Adam** and **Eve** when they fled from the flaming sword (of justice) in Eden, to toil in the earth, which was cursed for their sake. We can enter into their painful experience of deep sorrow and repentance for sin, when all their sweet prospects and innocent joys in Eden were turned to wormwood and ashes, and the guilty knowledge of evil burdened their souls. Then, too, we have fellowship with the **last Adam**, when He fell prostrate in another garden, and sorrowed unto death, because of our sins, which were His by us. O how deep the fellowship of kindred suffering! Yet, it is in this great woeful knowledge and experience of Adam's disobedience unto death, in which we found ourselves equally guilty with him, that made us know and feel the need of the Physician to heal our sicknesses, and prepared us to love and glorify the Man of sorrows for His obedience of suffering. And O how supreme the blessing and perfect the peace, when we experience that His righteousness removes the curse and takes away all our sins! Now we both sorrow and rejoice, both die and live, in that we are one with the first man Adam, and one with the last Adam. God

hath thus joined us together. We now appreciate Paul's giving thanks unto God when he says, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Yes, "obeyed from the heart." "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." "My violations of the law were His; His obedience is mine."

It is the consciousness knowledge and experience of sin and its desert or guilt, and only this, that brings us to see and know the goodness and mercy of God in giving us the priesthood of **MELCHISEDEC**, and another High Priest after his order. Were it not for this sorrowful knowledge, we should be self-righteous, trust in our own offerings, and remain under the curse of the law. "For by the law is the knowledge of sin." It is this knowledge that so endears our sympathizing High Priest to us, who is touched with the feeling of our infirmities, and was tempted in all points like as we are, yet without sin. "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." But unless we also suffer in our experience of our sins, and are tempted or tried, as He was, how can we have fellowship of suffering with Christ, our blessed High Priest unto God, is most endearing and sacred; for without it there is no union with Him. It is the suffering and fellowship of love, and it is in His life and in our life. "If we suffer" (with Him) "we shall also reign with Him." Yet, O how sorrowful! **SIN, OUR SINS**, are the cause of all our mutual woes, and of this tender fellowship of kindred suffering. Without the experience of suffering for sin, we could neither have needed nor experienced the riches of God's mercy, nor the grace of our Lord Jesus Christ, our Priest and Advocate.

In **Issac**, the child of the promise of God to Abraham, when his father bound him and laid him upon the altar, ready to die, we see ourselves and find our own experience, when the Justice of God bound us under the sentence of death, as the victims under the commandment of God. The commandment was just and holy, and, like **Isaac**, we were made to submit and yield to the sentence of death. This was the most painful experience of unutterable anguish of the soul; for it was to us the sacrifice and loss of all things, and of our very being and self. Words can never utter this experience of woe, and yet of unresisting submission, this cup which God gave to **Isaac**, and to the holy child

**Jesus**, and to every child of the promise. For everyone of them must drink of this cup of **Christ**, as He said to James and John. This experience is but once. It came to **Isaac** only once, to **Jesus** once only, and to each child of God, who is brought into the fellowship of the dying **Christ**, once only. Then, O then, the joy inexpressible and full of glory! When **Isaac** was loosed from the pains of death! When **Jesus** was raised up from the dead! And when He came to each one of us and said, **Go Free!** It was the joy of a new life, the happy experience of a new birth, into a new world.

**Joseph**, the beloved of his father, the hated of his brethren, **Joseph**, the deeply humbled and suffering brother, the savior of his father's house, our experience of fellowship with **Joseph**, our brother **Joseph**, and of love and honor to him, cannot be told. There is a sacred sorrow in it, a tender sympathy, an unfathomed fountain of love, too profound and sacred for human speech. For our fellowship for **Joseph** in his afflictions and our love to him in his beautiful character and excellent glory, as the salvation and glory of his father's house, unite us in the deathless bond of holy fellowship with the lovely and all glorious **Jesus**.

Our experience of fellowship with the meek **Moses**, in his work and ministry as a very remarkable and special type of **Christ** in the days of his life in the flesh is very solemn and most deeply impressive, real and abiding; for it is printed in our minds and written in our hearts by the Spirit of the living God. It is the experience of all our life under the law, from the time sin revived in us, and we realized the most cruel and intolerable bondage and oppression under sin and Satan, until we were made to "Stand still, and see the salvation of the Lord" at the sea of a yawning death, on, and on, through the great and terrible wilderness, to the dreadful Mount Sinai, which showed us our fearful unholiness before the overpowering glory and majesty of God, and filled our trembling souls with a cry for His mercy, and stopped our mouths as quietly before Him. But the pass over and the salvation of the Lord at the sea, the manna in the wilderness, the wells of water, and the waters from the smitten Rock, came to us in the midst of our unbelief and stumblings, hardness of heart and complaints, as tokens of God's goodness and mercy. But all the way in the wilderness, from the Red Sea to Jordan, we were with **Moses** and under the law; and we were sorrowfully made to experience that there is no perfection in the

flesh. Moses himself (a type of the law) taught us this solemn lesson, and pointed us to another Prophet and Mediator, whom God should raise up unto His people, whom they should hear. And so all the way of our experience under Moses, as our leader and teacher, only the more convinced us of sin, and taught us the need of righteousness and of justification from sin. Every step of the way in this dreary wilderness was the evidence of weakness and failure on our part. Yet, this was God's way to bring us to Christ, although it was the painful experience of sin and suffering; for it is needful that we should die unto sin, that we may be made free from its dominion. "For Christ also hath suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." Now, it is in this same way that Christ brings us to God; that is, through this experience or suffering with Him for sins, and of being put to death in the flesh, but quickened by the Spirit. In this way we were baptized with Christ into His death. And, thus, Moses himself died. And it was for Moses, and for us, that Jesus Himself died in the flesh under the law of Moses, the law of God. In this deeply, solemn way only, the way of a suffering experience for sins unto death, can any of us be brought unto God. It is not Moses, nor our sufferings, nor sin, nor death, but **CHRIST** who so brings us unto God, by His own death and life, thus fulfilled in us. None can have this salvation from sin, without this personal experience of fellowship with Moses, and with Jesus, in the flesh for sins. Paul therefore says, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Death goes before the quickening.

Our experience of companionship with **Joshua** in leaving the wilderness, going through the Jordan, and being established in the worship of God in the gospel Canaan, is more joyous, yet not more sacred, than it was with Moses, and with Jesus, under the law. But under the leadership of Joshua in the land of promise, we are blessed with the comforting experience that, "Now is Christ risen from the dead, and become the first fruits of them that slept." This is the experience of fellowship with Christ in His life. And both in His death and in His life, His saints are all one with Him; that is, they are one with one another in Christ, who is their

Head, in the blessed fellowship or communion of His life. This is sacred and everlasting. In this fellowship in Christ's righteous life, they are all taught of God to love Him and to love one another. In this love is the brightest evidence (faith) that we are the children of God, as well as the dearest and closest bond of fellowship. This is as enduring as is the power of the endless life.

Our fellowship with **Aaron** in the experience of his ministry, as God's typical high priest, is very closely related to our experience with Moses under the law, an experience of sin and death. By it we are taught however, that our sins were not imputed to us, but were carried on, and on, through all that priesthood, in the longsuffering and forbearance of our covenant God, until the fullness of the time was come, when God would send forth His Son, the **Apostle and High Priest** of our profession, who was thus shadowed forth by those priests, and who should through the eternal Spirit offer Himself without spot unto God, and forever put away our sins, the sins of all His people and brethren. Now, all who have left Sinai, and have come to Jesus, the Mediator of the new covenant, have ceased from their own works and sacrifices, and in the experience they have fellowship with one another in the faith of Jesus, and with Aaron, who continually pointed his brethren away from himself, away from the law away from all that they could do, and he symbolically said to them, this bleeding sin offering teaches us that our sins yet stand against us, and merit death, even as this offering has been put to death for us. But in the mercy of God, who gave us this typical atonement for our sins, we by faith in the One perfect offering and full atonement that shall be made for all the people of God's promise, do hereby renounce all our own works and cast ourselves wholly upon the mercy of God. This is the evident, typical language and the divine teaching of every divinely appointed sacrifice for sin. So, if we believe this doctrine, that the blood of Christ alone justifies us, and that He only shall save us from wrath, then our experience and faith united us in fellowship with Aaron, type of our ever-living High Priest at the right hand of God. Paul most positively and convincingly proves this, saying of the children of God and of His Son, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the

devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." That is, for His brethren, the children that God gave him. All other sacrifices which God ordained for sin, from Abel's offering of the firstling of his flock until Christ ate the last passover with His disciples, were appointed to direct the faith of His people to the Lamb of God, who should take away their sins. In this faith only have we abiding and true fellowship with the Father and with the Son, with the apostles and prophets, with those typical men of God, who said, "Behold the Lamb of God, which taketh away the sin of the world," and with one another.

If we through the disobedience of unbelief have been cast into the great deep with **Jonah**, and with him have thus been made to know that "Salvation is of the Lord," then we have fellowship with him in this experience of suffering, by which not only he, but the Son of God Himself, learned obedience, as do we also. On the other hand, if we of our own (so-called) will are good and obedient, and are well pleased with ourselves, then our fellowship is with the scribes and Pharisees, in their doctrine of man's ability and merit. But, then, we have no such experience as came to Jonah, and to the Son of man, who were both three days and three nights buried in death for sin; and consequently, we are neither in fellowship with them in their death unto sin, nor in their risen life unto God, whom they glorify.

Our fellowship with **Boaz**, and with Jesus, as our near kinsmen, will be known, if, indeed, we are in union with them, by the fact that our experience has brought us into close touch and loving sympathy with Naomi and Ruth, who were afflicted and poor and in debt, and whose only hope of deliverance and blessing was in the near kinsman as their redeemer. For this, their only hope was in the mercy of God. Would He send Jesus to redeem and save them? Yes, this was their faith and trust and hope in their deep distress. In this experience of sorrow and joy our hearts are in warm sympathy and sweet fellowship with these lovely daughters of Faith.

Now, how is our heart toward **David**, the last type of God's well beloved Son? These are his last words:

"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." Is this our experience also? Is all our salvation and all our desire in the everlasting covenant of God? And is it the faith of our heart, that this covenant of salvation is ordered or established in all things, and sure? If this is true in us, then we shall have fellowship with David in his experience, when he says of the Lord, "He only is my rock and my salvation: He is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us. Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Thus, we see that David, who was thus taught of God, was in fellowship with Paul and the saints at Philippi, to whom he said, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." If we have been also taught of God, as were these inspired saints, and as all the people of God shall be, then we have also come to Christ Jesus, in whom is all our salvation and rejoicing. Blessed are all they that have this experience of the Salvation of the Lord, for they are brought into the fellowship of Christ, and of all those holy men of God.

How divinely good and blessed it is, that all the typical persons and sacrifices, together with the experience of all saints, who testify of salvation, all meet in Christ Jesus, who is the center, the fullness, the perfection and glory of all. And thus all who went before Christ and testified of Him, holy men of old, patriarchs and kings, Moses and the law, priests and prophets, the psalms and all devotional offerings, all those by whom God hath spoken and testified, **all unitedly crown Jesus!**

**David** was first a shepherd, then a king also; that is, he was the Shepherd-King. In this he was peculiar. That a ruddy lad, the humble shepherd of his father's "few sheep in the wilderness," should be raised up in the kingdom and dominion of Israel, God's own kingdom, and wear the royal crown upon the most renowned throne on earth, was an honor and power which the God of nations only could give. And unto the God of his father Abraham, the God of the everlasting covenant,

who built the kingdom, did David ascribe all the excellent honor, dominion and power unto which God raised him. His songs of praise in the book of Psalms, in which he poured forth his soul in giving glory to God, and in which he personated Christ, testify that to God belonged the kingdom, and the power, and the glory, forever and ever.

At the word of the Lord by Samuel, His prophet, Jesse sent and called home his son, David, who was keeping his flock in the wilderness, and when he came, the Lord told Samuel this shepherd-boy (David) was His anointed, a man after His own heart, and so Samuel anointed David king over Israel, the kingdom of God. And, so, David was not only the shepherd of his father's flock, but the Lord God of Israel made him also the shepherd over His own flock, the whole house of Israel, the people of His covenant.

As the father's shepherd, the youthful David was strong and valiant, true and faithful. When his father sent him to the field of battle, with supplies for his older brothers, and to see how they fared and how the battle went, and David heard the defiant challenge and taunting boast of Goliath, the mighty giant, who defied the God of Israel and His army, and all Israel and Saul, the king, were in terror, the little David meekly, but boldly, went to the king and asked him to let him go and slay this giant enemy, and take away the reproach from the people of the living God. The king was amazed at the request of this brave boy, and feared to let him go and fight the great giant. For David was of a fair and ruddy countenance, and not a man of war, but only a keeper of sheep; yet, he said to Saul, that there came a lion and a bear, and delivered the lamb: "and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Thus did David trust alone in the living God.

On the one side were the mighty hosts of the warring Philistines, led on by this great champion, Goliath, of Gath, all eager for the battle and confident of victory; on the other side was the terrorized little army of Israel, when, lo, the shepherd-boy, with only his sling and staff, a shepherd's bag and in it five smooth stones of the brook, and his armor, stands between his people and all the power of their destroying enemies! Both armies, who confronted each other upon opposite

mountain sides, were amazed and filled with strange wonder at the scene, when they saw down in the valley between them this youth fleetly running forward to meet his giant enemy, knowing that it meant either death and destruction, or life and salvation, to David and his people. The vaunting giant and all his wicked hosts despised little David, and were sure of victory over all Israel, but with the army of the living God there was great fear and alarm. They knew that their only hope of deliverance from the cruel power of their mighty and deadly enemies was in David. O should he be able to slay the giant, and gain the victory over all that dark host! Fearfully awful was the hour and event. How strangely mysterious it was, **that just at that time** Jesse sent his obedient son to the army, to see how all fared! It was all of God. How sublime was the trust and courage of this lovely youth, to thus fearlessly take his place alone in the valley of death, between the Lord's hosts and all the hosts of their enemies!

Let us hear his words to Goliath: "thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; **for the battle is the Lord's**, and He will give you into our hands."

All this word of the Lord by David was wonderfully fulfilled, and there was great rejoicing in Israel through conquering David, who now has not only his father's faithful shepherd, but as well the victorious captain of the armies of the Lord of hosts.

David truly personated the youthful Jesus in all this wonderful way and victorious work over all his enemies. As a shepherd, he saved his father's flock from the devouring lion and bear, so that not a lamb perished; and the Lord of hosts made David strong and mighty in battle against all his enemies, and to all Israel he became the captain of their salvation.

In the dark giant Goliath and his wicked hosts, Satan and all the powers of darkness were represented; and they were too many and mighty for the fleshly king, Saul, and his army to stand against them. Then, O how the Lord was honored in David, when he said in the

hearing and presence of all, "And all this assembly shall know that the Lord saveth not with sword and spear: **for the battle is the Lord's.**" "Not by might, nor by power, but by my Spirit, said the Lord of hosts."

In the beginning of His work, Jesus was the Shepherd of His people, and gathered His lambs and sheep to Him, and faithfully kept them and fed them. He comfortingly said to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." David, His type, said of Him, "The Lord is my Shepherd; I shall not want." "I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep," said Jesus.

The time came when he must do this, for all the hosts of darkness were gathered to the battle against the flock of slaughter, to destroy it. So, as the father of David called him from feeding his flock, and sent him to the war, likewise did the Father of Jesus call Him from personally feeding His flock, to go to the battlefield (of Calvary) and there meet all the enemies of God in the low valley of death, where David fought and conquered, and to lay down His life for the sheep, accomplish the warfare of His people, destroy both death and devil, obtain eternal redemption for all His brethren, and then at last gather all His sheep safely to His right hand, to abide in His presence forevermore, that not one of His little ones that the Father gave Him should perish. And, so, David was a faithful type of the good Shepherd.

King David was one of the last types of the Son of God on earth, the Prophet and Priest and King of all saints. In His flesh and on His mother's side, the child Jesus was the Son of David, and the last heir to reign upon the throne of Israel, the kingdom of His father David. Therefore, it was as the renowned King in Israel that David specially personated Christ. The angel, Gabriel, was sent from God to announce unto the Virgin Mary that she had found favor with God, and should be the mother of Jesus. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Israel forever; and of His kingdom there shall be no end."

It is good to understand the right and authority of Jesus to wear the crown and reign as King upon the throne of David. He was of the royal family of David, as the Son of Mary, and was entitled to the throne of

Israel by birth. And as this was His right, the Lord God, by whom kings reign, gave unto Him the throne and the kingdom of His father David. His anointing and His crown were of God, therefore. And so the Lord said of Christ, when the kings of the earth tried to prevent this, "Yet, have I set my King upon my holy hill of Zion." It was here that David reigned. It is there that He reigns today. In this kingdom of Zion Jesus reigns most supremely! He will not divide His throne with another. He alone shall be exalted in this kingdom of Zion.

The annunciation of Gabriel reveals to us another truth, most blessed and glorious, saying to Mary of her Son: "He shall be great, and shall be called the Son of the Highest, wherefore also that holy thing which shall be born of thee shall be called the Son of God." Thus, the holy child Jesus, born of the lowly virgin Mary, and laid in a manger, was not only the **Son of man**, as He called Himself, the Son of David according to the flesh, but He was equally the **Son of God** according to the Spirit of holiness, as declared by the resurrection of His body from the dead. Thus, the Man Christ Jesus was the Son of God with power, with all power, with omnipotent power. He was both the eternal power and Godhead and the holy Manhood united as One in Jesus. This personal name, given Him by the Angel of God, expresses in its two syllables both **Godhead** and **Manhood**, because Jesus was verily both. In this fact of His personal twofold being is the source of His kingly authority, His regal power, His conquest and victory, and His almighty dominion over all creatures and things. This holy child Jesus, the child of Mary, the Son of God and the Son of David, thus obtained by inheritance, as His birthright, a more excellent name than any of the angels. For by His twofold descent, first from the King Eternal in the Spirit, then from King David in the flesh, as born of His virgin mother Mary, the holy child Jesus inherited a double crown and the only name of **King Immortal**, with the divine right to sit and reign upon the throne of His father, David, on earth, and of His Father God in heaven. That a **MAN** should be born unto this name supreme, a name above every other name, and should have all power above and below, **is a wonder inexpressible and full of glory.** Yet, this was blessedly true in the Man Christ Jesus. For He had omnipotent power over all other powers, over the law and sin, death and the devil, power to fulfill and to destroy, power to lay down His life and power to take it up again. No other man was ever born

unto this inheritance and supreme dominion. And it is so unlike all other men, so impossible with men, that the religious world does not receive or believe that this is true of the Son of man, who is meek and lowly in heart. For if they understood and received this grandest doctrine and truth of God our Savior, they would at once cease from man, from themselves and their own efforts and works, and would know that the arm of the Lord rules for Him, and that His own almighty arm brought salvation unto Him for all the subjects and people of His kingdom. Yet, God has rightfully in His own purpose and in His own perfection hid it from them.

The cause of this unbelief of the world is because God has rightfully purposed that the wise and prudent do not understand or know this mystery of godliness, that Jesus of Nazareth, the Man of the cross, is the all conquering King, reigning upon the throne of David in Zion, and upon the throne of God in heaven, and that the crown of unlimited power and omnipotent dominion is upon His head. We are all slow of heart to believe this; therefore, we cannot too well consider the title that Pilate placed above the head of Christ on the cross: "THIS IS JESUS THE KING OF THE JEWS." Never were truer words written, though they were the accusation against Him. This accusation still exists in the minds of all unbelievers, and they will not accept the truth that this Man is the KING. They may admit that He is the Prophet, and the High Priest, but it seems too great a power for a crucified Man to sovereignly reign as King Supreme over heaven and earth. If they and we truly believed this, then they and we should believe that our Brother Man upon His throne needs not our help, nor the help of saints nor angels, but that He Himself is both willing and able to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them. And both as Priest and King the Son of God says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." The Son asked this because His Father so loved Him, and loved them also. As their Advocate with the Father, the Mediator thus interceded for His people. But, it is as King that He speaks, saying, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." In His exercise of His power as King, there is

no power or being that can possibly hinder our Lord from bringing them to Him and to the Father, who gave them to Him, for God hath put all powers and things under the feet of Christ, and He hath conquered every foe. This He will do in the final consumation of all things.

Therefore, having risen from the dead, "Jesus came and spoke unto them," (the apostles) "saying, All power is given unto me in heaven and in earth." This is the kingly power of God's anointed. As Samuel anointed David king with the horn of oil, showing the perpetuity of his kingdom, in his Son Jesus, so, when Christ sat down upon His throne, God anointed Him King with the Holy Spirit without measure, that is, with the fullness of power. And so God said, "Yet have I set my King upon my holy hill of Zion, I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten Thee" (from the dead). "Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." David, the king, therefore said, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy foot stool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness." The Lord thus declares the power of Christ, our King, upon the throne of David. Of this great power to reign, Christ Himself said to our God, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." Since God gave His Son power over all flesh unto this end. He will certainly give eternal life to everyone that the Father gave Him; for neither themselves, nor the world, nor the flesh, nor the devil, can prevent Him from doing His Father's will. Jesus our King therefore says of them, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." 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." As the King upon the holy hill of Zion, and having all power, our glorified Lord and Savior Jesus Christ will do this: "For in Him dwelleth all the fullness of the Godhead bodily." That is, in His body or person. "I am in the Father, and the Father in me. The Father that dwelleth in me, He doeth the work."

Who, then, that at all believes in Christ as our Prophet and Priest and King, can at all doubt His power to save them to the uttermost that come to God by Him? This means that He is able to save them to the farthest extent; that is, from sin and death and the grave. This faith in the Son of David, the King eternal, immortal, who is able to save to the uttermost, drives infidelity and unbelief out of the heart, drives out the doctrine of the Sadducees, who deny that there is any resurrection of the dead; for this faith in our allconquering King triumphs over every foe, even over death and the grave, saying, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Through Christ God giveth us the victory over both death and the grave, the last enemy.

This is the success and glory of our spiritual King David, whose kingdom is as abiding and blessed as God and heaven, and whose dominion is as universal and omnipotent as the throne of Eternal Power. Before the Son of David, our crowned King Jesus, who "Sat down on the right hand of the Majesty on high," the glorified Man, all enemies, all the opposition of the haters of God and His people, all corruption, death and the grave, all these powers of darkness shall flee away forever, as darkness flees before the brightness of the sun. For there is absolutely nothing, either animate or inanimate, no power in all the universe, that can resist or stand against the power of our God and of His Christ.

King David, the type of our reigning Christ upon the throne of

Zion, subdued all the power of the wicked King Saul, and all other enemies who came against him, and none of them could stand before him. He slew the bear, and the lion, which came against his father's flock; he took off the head of the giant Goliath, and delivered Israel from the great army of the Philistines. And shall not the crowned Son of David, who sits enthroned in the heavens, at whose word the dead are made alive, shall not He conquer the last enemy, and save all His people? The Almighty thus spoke of him: "I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. And I will beat down his foes before his face, and plague them that hate him. Also, I will make him my First-born higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." Psa. 89:19-29. This is the true and faithful word of God. Of His Son God saith, "And let all the angels of God worship Him. And of the angels he saith, Who maketh His angels spirits and His ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." Therefore, Isaiah said of Him, "Behold, a King shall reign in righteousness." Of His kingdom Daniel said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

In all this divine testimony our God has graciously made known to the people of Christ's kingdom how highly He has exalted it above all worldly kingdoms, and established it forever in righteousness and truth, power and glory. Neither sin nor unholiness, error nor falsehood, nor any wicked person nor thing, shall enter into the kingdom in which Jesus reigns in righteousness. For as the glorious High Priest of His people and subjects, He has forever taken away all their sins and transgressions, and He purifies and sanctifies them unto Himself, that they may offer unto the Lord an offering in righteousness, and worship God in the beauty of holiness. Unto this exalted use and end, God first chose and blessed all His beloved people in Christ, that they should be holy and without blame before Him in His perfect love. They shall, therefore, be made righteous unto God in the righteous obedience of His holy Son, who takes away from them their filthy rags of unrighteousness, and adorns them with the robe of righteousness, and beautifies them with salvation. The typical King David said that no wicked person should dwell in His presence.

It is certainly very wonderful, yet blessedly true, that the sinful people of Jesus shall finally be all righteous, blameless and holy, even like Himself. Yea, their blindness and foolishness, ignorance and weakness, shall all be taken away from them, and they shall be made wise unto salvation, and strong in the Lord and in the power of His might. Yea, too, they shall be a kingdom of priests, an holy priesthood. "The holy people, The redeemed of the Lord," to offer up unto God spiritual sacrifices, acceptable by our Lord Jesus Christ. Paul tells us how this glorious perfection is accomplished in us, saying, "But of God are ye 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."

As the Prophet of His people, Christ perfects them in wisdom; as their High Priest, He perfects them in power. And as their Prophet-Priest-King, He will present them with Himself unto His and their Father and God in eternal life and immortality and glory.

"Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him: His dominion is an everlasting dominion, which shall

not pass away, and His kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:13-27. The mouth of the Almighty hath spoken this, and His arm of power will perform it.

"God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." As the Son of God and Heir of all things, the Man Christ obtained the more excellent name than the angels, being born unto it as the Son of David and the Son of God, not only the Prophet and the Priest of the people of the saints of the most High, but as well their King eternal. And so we may know that, since the Son of man was born this King, and was the heir to the throne of David in Israel, and to the throne of God in glory, **He hath obtained a name which is above every name that is named**, not only in this world, but also in that which is to come.

Now then, it is for our comfort and honor to know and trust in His name; for His is the only name whereby we must be saved; "And in His name shall the Gentiles trust." "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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. And in His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, **THE LORD OUR RIGHTEOUSNESS.**"

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel. Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne."

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us." Blessed name, "God With Us!" If God be for us, who can be against us?"

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God."

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and

honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen."

"And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him."

"And he hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS."

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

### EDITORIAL

This May 4, 1980, marks the seventh anniversary of the death and passing of the late Elder T. F. Adams, long time editor of this paper, **Zion's Landmark**. As a tribute of respect to the blessed memory of this faithful servant of the most High God, we are publishing in this issue an editorial that he wrote on the subject of **HOPE** on August 27, 1965. This editorial was inadvertently laid aside, through an oversight at the time, and was never published, intending that it would be used. It was lost for a period of time and was given to me at the time of his death. I have preserved it with my papers through the years.

For the many members and friends of the late Brother Adams, that loved him for Christ's sake, I feel that there is no better way that we could honor his memory on the occasion of the anniversary of his passing than the publication of this unpublished editorial at this time. **"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

### H O P E

I have had, what I feel to be, an exercise of mind upon the word "Hope," which I will write for my reader's consideration. There are only a few people, as compared with the many, that believe in a "hope religion." The majority will say they know that they are saved. I can accept this as being true when I am lifted up. When David was lifted up, he could say with a certainty, "The Lord is my shepherd, I shall not want." This is a time of feasting, when we can feel the presence of the Holy Spirit, but when Jesus hides His smiling face, we grope in darkness and are made to fast

rather than to feast. I am often reminded of the words of Jesus to John's disciples. They came to him and said, "Why is it that John's disciples and the Pharisees fast oft, and thy disciples fast not." Jesus said, "Can the children of the bridechamber mourn, as long as the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken from them, and then shall they fast." Matt. 9:15.

Speaking of a hope, what is the purpose or benefit of one? It is the anchor of the soul. Paul said, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the fore runner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Heb. 6:19,20. This hope to a child of God is the same thing that an anchor is to a ship. When the anchor is let down into the sea, it keeps the vessel from drifting in time of storms. Even so, a hope, which is an anchor of the soul, keeps the subjects of His grace from being tossed to and fro and carried about with every wind of doctrine. See Eph. 4:14. Those whose anchor is in Jesus Christ are made steadfast and unmovable. The Apostle Paul said to the Corinthian brethren, "Therefore my beloved brethren, be ye steadfast, unmovable always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1st Cor. 15:58. To say that we do, or that we do not, have a hope in Jesus Christ is not the determining factor. The question is this, are we steadfast and unmovable in the doctrine of election, foreknowledge, absolute predestination, and the final perservance of the saints in glory. If so, our souls are anchored in Jesus Christ.

How can a ship or vessel move when the anchor is cast into the deep? How can the subjects of God's grace do any other except be steadfast and unmovable, since their hope is anchored in Jesus Christ? The direction of the hope of those who are anchored in Jesus Christ differs from the direction of the anchor that holds the vessel. In the former the anchor moves upward and entereth within the vale. In the latter, (or ship), the anchor goes downward. The Lord Jesus Christ came down from heaven, stayed on earth thirty and three years, was crucified, slain at the hands of wicked men, was buried, then arose and ascended back to heaven. "Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto me. (Now that He ascended, what is it but that He also descended first into the lower parts of the

earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)" Eph. 4:8,9,10. The Apostle Paul in this declaration, just quoted, gives his reason for His hope. Likewise, we find also that our hope comes in the same manner.

From what the Apostle Paul said, is it not clear to see that those who do not have a hope in Jesus Christ do not have an anchor? It is for this same reason that they (who are not blessed with the anchor) preach for doctrine the commandments of men? They trust in their own righteousness for eternal life and salvation. Those who follow them are not rooted and grounded in the faith. Many who profess to be the servants of God preach part grace and part works. They say that you are saved by the grace of God, but when you are born of the spirit of God, you are then put on your own, that is, to do good and you will receive the blessings of God. By this, they teach that it is optional with the creature to make his own individual choice, to do good and get blessings, or do bad and get curses.

I do not mean to be critical or point the finger of scorn at those who believe this doctrine. I was once an advocate of this false doctrine, and continued in this belief, until it pleased the good Lord to reveal to me that I was totally depraved and not capable of performing not even one good service that would be acceptable to God without first having His blessing. When our blind eyes were made to see, our deaf ears were unstopped, and our hearts were opened to receive His word, we could then see the folly of our former course. It takes nothing less than removing the scales from our eyes and given a new heart to understand and know the truth of what Jesus said, "Without me ye can do nothing." John 15:5.

The gospel, which is the power of God unto salvation to everyone that believeth, is a joyful sound. Those who can hear it are highly favored and wonderfully blessed. They walk in the light of the counsel of God. David said, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Psalms 89:15. The blessing of God must precede action rather than action to receive the blessings. To say that we can perform good works and receive blessings from God is like the old saying, "It is putting the cart before the horse."

If we preach the word of God, or if we hear the word of God, or if we pray a prayer that is heard and answered by God, all must be first accompanied by the

blessing of God. If we should entertain the thought that we could preach, pray or hear without the blessing of God, we would be proud, boastful and puffed up. We would be taking honor to ourselves and we would glory in ourselves rather than glory in the Giver of every good and perfect gift, to-wit: Jesus Christ. The Lord knows how to keep the chosen vessels of His mercy meek, humble, patient and longforebearing. How does He do this? It is by His rebukes and chastisement. Why does God continually rebuke and chastise His people? It is because of His love for them. The redeemed family of God are living sinners, (not dead sinners). Even after they are born of the Spirit of God, they continue to sin in the flesh. They weep and mourn because of their daily sins and transgression. These are the only people that receive the rebukes and chastisements of God. They fall far short of living up to what they feel that a child of God should live. They may often think that God hates rather than loves them because of His rebukes and chastisements. This is not true. It is only a true evidence of His love for them.

Paul said to the Hebrew brethren, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons for what son is he whom the father chasteneth not? But if ye be without chastisement, where of all are partakers, then are ye bastards and not sons." Heb. 12:5,6,7,8. How often will one say within himself, "I will guard my tongue and take heed to my ways that I sin not with my lips," only to find that he is repeating the same things over and over. Their daily sins and transgressions (of these people) with no power to correct their ways keeps them humble and continually calling upon God to undertake for them. He (God) does undertake for them, but how does He do it? By continual rebukes and chastisements. The poor soul is so tried with no power to mend his ways that he continually calls upon God in prayer, as David did, "Hold up my goings in thy paths that my footsteps slip not." Psalms 17:5.

One of the ways in which God makes the subjects of His grace acknowledge His goodness and mercy to them is by adding affliction to affliction. This he did when the children of Israel murmured and complained to Moses for bringing them in a land where there were no seed, no vines, no pomegranates and figs to eat, nor any water to drink. What did God do to stop their

murmuring? He sent fiery serpents among them and they bit them. As a result, many of them died. In all of this affliction they acknowledged God's goodness and mercy in delivering them from the Egyptian bondage. When the bite and sting of the serpents became so severe, they said, "We have sinned for we have spoken against the Lord and against thee." Numbers 21:7.

The poet said,

**"Afflictions though they seem severe,  
Are oft in mercy sent."**

Afflictions are of an unestimated value to the children of God. They cannot be compared to earthly treasures. If you have money on interest, it works for you. If you have afflictions, trials, troubles and persecutions in this life, you have heavenly treasures working for you. The Apostle Paul said, "For our light affliction which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." II Cor. 4:17. Afflictions are light and are only for a moment, when compared with the glory that shall be revealed in us.

I have often repeated that those, who have that blessed hope which is anchored in Jesus Christ, have less reason to find fault of others than any people on earth. Those who believe that they are justified by their works will boast of their good work. Boasting is excluded by those who are justified by faith and have been given a good hope through faith.

**Yours in hope,  
T. F. Adams**

#### OBITUARIES AND MEMORIALS

##### ELDER TROY HILL

On January 2, 1980, it was the Will of our Heavenly Father to remove from our midst our dearly beloved pastor, Elder Troy Hill.

After the death of our pastor, Elder Golden Harris, several years ago, Elder Hill came to serve our church at Wilson's Grove, Pulaski County, Virginia, as joint pastor on May 2, 1964, along with Elder Roy Flippin. After the death of Elder Roy Flippin, it was on September 2, 1972, that Elder Troy Hill was unanimously called to serve us as our regular pastor.

He was blessed in serving us faithfully. Because of ill health, he could not attend the meetings the last few months that he lived. When he could not be with us, he would always arrange for an Elder to come and hold service for us.

The last time he attended our church was on Sunday, May 6, 1979. Physically speaking, he was growing weaker, and many of us realized that this meeting would be the last time he would ever be with us again.

He was ably blessed in declaring and defending the doctrine of election and Salvation by the Grace of God. In his preaching, he always gave God all the honor, praise, and glory and nothing to man.

The church has lost a precious pastor, but the memory of him will ever be in the hearts and minds of the membership of our beloved church here at Wilson's Grove.

We believe he will be in the number that will hear Jesus say "Come, ye blessed of My Father, inherit the Kingdom that was prepared for you from the foundation of the world." Matt. 25:34.

Elder Hill is survived by his wife, Sister Mallie Hill; two daughters, Mrs. Mary Carico and Mrs. Frances Roberson; two sons, Paul Hill and Joel Hill; one sister, Mrs. Daisy Dezern; two brothers, Edgar Hill and Brady Hill. Also left to mourn his passing are 16 grandchildren and 8 great-great grandchildren.

His funeral was held January 4, 1980, at 2:00 P.M. at Vaughn-Guynn Chapel, Galax, Virginia, conducted by Elders Sidney Rakes, Lonnie Pardue and George Flippin. Burial was in Monta Vista Memory Gardens.

Therefore, be it resolved, first, that we the members of Wilson's Grove Church, acknowledge our providential hinderation in being unable to attend his funeral because of the snow, ice-slicked roads that were so prevalent in this area at the time of his death. This we regret very much. However, we extend our heart-felt sympathy to his family. Second, that three copies of this obituary be made, one for the family, one for the Church book and one for publication in *Zion's Landmark*.

Done by order of the church in conference April 5, 1980.

**Elder Sidney Rakes, Moderator  
Alfred and Edith Flinchum, Committee**

##### EARLY W. HARRIS

The Primitive Baptist Church of Christ at Wilson's Grove, Pulaski County, Virginia, bows in humble submission to the Will of our Heavenly Father, who on November 20, 1979, called from this life our dearly beloved brother and deacon, Early W. Harris.

He was born July 19, 1893, in Floyd County, Virginia. He was first married to Miss Lottie Whitt. To this union were born six children, Maston P. Harris, Dr. James E. Harris, Kenneth Harris and Mrs. Opal Shanklin. Two small children and Sister Lottie preceded him in death. He later married Sister Ruby Lester Harris with whom he lived until his death.

Brother Harris joined Wilson's Grove Church January 6, 1923. He was ordained deacon November 1, 1924.

He was a faithful member. The last few years of his life here on earth he could not attend the meetings regularly because of ill health, but was blessed to be with us the last two meetings before his death.

Although his seat is vacant, we shall remember him as a true, faithful member and a firm believer in the doctrine of Salvation by the Grace of God.

Brother Harris' funeral was held at 11:00 A.M. on Friday, November 22, 1979, at Indian Creek Church, Floyd County, Virginia, conducted by Elders Sidney Rakes and Harvey Prillaman. Burial was in the church cemetery.

Therefore, be it resolved, first, that we, the members at Wilson's Grove Church, extend our sympathy to his bereaved family. Second, that three copies of this obituary be made, one for the family, one for the church book and one for publication in *Zion's Landmark*.

Done by order of the church in conference April 5, 1980.

**Elder Sidney Rakes, Moderator  
Alfred and Edith Flinchum, Committee**

##### SANFORD N. HELMS

"Better is the day of death than the day of one's birth." Eccl. 7:1. So records the Patriarch, Soloman, in the scripture. On Saturday, January 5, 1980, in the afternoon at the Veteran's Hospital, Durham, N.C., one of the faithful in Christ Jesus was released from the captivity and prison of the shackles of mortality into the glorious liberty and freedom that reigns forever in the paradise of God for His little children. Mr. Sanford Norris Helms (more affectionately known to all his friends and acquaintances as "Mr. Sam"), was born June 18, 1893. His years on this sin-cursed earth numbered 86.

Mr. Sam was born in Union County, North Carolina, the son of the late Elbert Washington (Wattie) and Roxanne Ross Helms. His

parents were strict predestinarian Baptists and Mr. Sam grew up into life under this influence. He was inducted into the U.S. Army in 1916, serving his country in the conflict of World War I. Sometime in the early 1930's he moved to Raleigh, N.C., where he served as a life-time employee of the Carolina Power and Light Company, until his retirement in 1959. In his many years of employment with this corporation, he had an excellent safety record.

On April 5, 1960, he was united in the bond of sacred matrimony with Sister Nora Woodward Edwards. For nearly twenty years they lived a wonderful life together, traveling to the Old Baptist meetings and associations many times from the mountains of Virginia and North Carolina to the seacoast of North and South Carolina. Mr. Sam was a true believer in the doctrine of absolute predestination and was a true friend to those ministers that declared it. Although he was a strong believer in the truth and manifested great love for the children of God, it was not the Father's will for him to unite with the militant church here on earth. There is no question but that his careful walk and conduct in life were in perfect keeping with the doctrine and order of truth that he so dearly loved and believed.

His constant presence will be sorely missed in our churches in the Raleigh, N.C., area, as well as the church where he grew up to attend, Lawyer's Spring, Peachland, N.C., for all of these many years. We feel that we can truthfully say that no truer Old Baptist ever lived than this dear friend. Our prayer, if blessed of the Lord, would be that He guide, protect and sustain his dear wife, Sister Nora, in her loneliness for the remainder of her years on earth.

Besides his widow, Sister Nora Woodward Helms, Raleigh, N.C., he leaves to mourn his passing one sister, Sister Dessie Mills, Marshville, N.C.; two brothers, Raymond and Floyd Helms, Peachland, N.C.

His funeral rites were conducted on January 7, 1980, in the chapel of Morgan & Son Funeral Home, Marshville, N.C., by Elders James T. Jones and W. C. Edwards, both his life long friends and close acquaintances. Interment was in Fountain Hill Cemetery, Burnsville Township, Union County, N.C.

May it be God's will to bless us to live and die as, we feel, He did for our good friend, Mr. Sam. "For me to live is Christ, and to die is gain." "To depart and to be with Christ is far better." Phil. 1:21 & 23.

Humbly submitted in fond memory by  
(Elder) J. M. Mewborn  
Assisted by  
Wilson and Vivian Jones,  
Polkton, N. C.

#### JOHNNIE L. STATON

We, the members of Little Creek Primitive Baptist Church, Johnston County, N.C., bow in humble submission to the will of our Heavenly Father in the death of our much beloved brother, Johnnie L. Staton, who was born November 25, 1904, and departed this life on January 26, 1980, at the age of 78.

Surviving are three daughters, Mrs. Jean Beckham, Darlington, S.C., Mrs. Jack Leveridge and Mrs. Peggy Nipper, both of Raleigh, N.C.; a son, Col. William D. Staton, Summerville, S.C.; a stepson, R. L. Fish, Fuquay-Varina, N.C.; two sisters, Mrs. Edna Stephenson, Columbia, S.C., and Mrs. Sarah O'Neal, Santee, S.C.; a brother, R.W. Staton, Darlington, S.C.; ten grandchildren and seven great-grandchildren are also left to mourn his passing.

He united with the church at Angier (Angier, N.C.) on Sunday June 1, 1969, and was baptized by his pastor, the late Elder T. F. Adams, on the following first Sunday morning in July. Later, Brother Staton was received into the fellowship of Little Creek Church by letter on Saturday March 20, 1976. He was a faithful member as long as his health permitted, and was also a firm believer in the doctrine of salvation by grace and grace alone.

Funeral services were conducted at Sugg Funeral Home Chapel, Fuquay-Varina, N.C., by Elders J. W. Hawkins and J. M. Mewborn. His body was laid to rest in the Willow Springs Primitive

Baptist Church cemetery to await the second coming of Christ without sin unto salvation, who will come to gather His children to their eternal home.

May the God of Grace comfort the family and all who loved and knew him. Brother Staton will be greatly missed, and we believe that our loss is his eternal gain.

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 on Saturday before the third Sunday in February, 1980.

Elder R. L. Fish, Moderator  
Brother I. R. Casey, Clerk  
Sister Nellie Prince,  
Sister Adylene Fish, and  
Elder R. L. Fish, Committee

#### EDDIE DEAN OWEN

On November 24, 1893, Eddie Dean Owen was born to Henry and Susie Owen. On December 21, 1979, our Heavenly Father saw fit to call from this life, our precious brother, making his stay on earth eighty-six years. He was married to Dora Clayton, who preceded him in death August 27, 1979. Surviving are three sister, Ada Frederick, Maude Morris, and Magnolia Hull, all of Roxboro, North Carolina.

His funeral was held at Roxboro Primitive Baptist Church on December 22, 1979, by Elder L. P. Martin. His body was laid to rest in Burchwood Cemetery. Brother Owen was baptized into the fellowship of the church on October 6, 1957.

We realize our weakness and inability when we try to pay our respect to one whom we loved so dearly. He was blessed in walking so softly and humbly among God's people, always professing his belief in the doctrine of salvation by grace and grace alone. Brother Owen was a faithful, loyal member to the church, visiting the sick and always lending a helping hand, whenever and wherever needed. We at Roxboro Church are deeply saddened by his death and wish to extend our sympathy to his family. May they be given to feel that our loss is his eternal gain.

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

Done by order of the church in conference February 2, 1980, by request.

Humbly submitted,  
Ruby C. Day

#### MARTHA MAE BLALOCK

It is with humbleness that we attempt to write a few lines in memory of a dear sister who was born May 25, 1914, and passed away at Duke Hospital, Durham, N.C., February 8, 1980. For so many years she was confined to her home and was not able to attend the church meetings as she would have liked. When we would visit with her, she would seem to brighten up and loved to sing the songs of Zion with us.

She was married December 1, 1935, to her dear husband, Melvin A. Blalock, who survives along with one son, Andrew Blalock, Route 3, Roxboro, N.C.; six brothers, Henry Blalock, Prospect Hill, N.C., Frank Blalock, Belmont, N.C., Preston Blalock, Route 4, Roxboro, N.C., William Blalock, Route 3, Apex, N.C., C. C. Blalock, Durham, N.C., and Jack Blalock, Burlington, N.C.; a sister, Mrs. Rosa Ann Cobb, Alexandria, Virginia; four grandchildren and a great grandchild are also left to mourn her passing.

She united with Wheeler's Church, Person County, N.C., August, 1939, and was baptized by Elder T. F. Adams. She proved faithful to her church until her death. Her husband looked after her needs the best that he could and provided their livelihood in the meantime, as he kept her at home and cared for her until she had a serious stroke. She was sent to the hospital only a few days before her death.

A funeral was held at Wheeler's Church on February 10,

1980, by her pastor, Elder Burch Wray, and Elder L. P. Martin. Her body was laid to rest in the Blalock family cemetery. We feel we should not grieve for her sake. Although we will miss her gentle smile, we feel she is now basking in the sunshine of God's eternal love where there will be no pain or sorrow.

We, the members of Wheeler's Church, wish to extend our deep sympathy to her family and our hope is that God will reconcile you to His Holy Will.

Approved in conference, this April 12, 1980.

**Elder Burch Wray, Moderator**  
**Reuben Bowes, Clerk**

#### ZADIE MASSENGILL BROWNING

The Church at Clement, Johnston County, N.C., has lost a faithful member in the passing of Sister Zadie Massengill Browning. She is greatly missed and will be remembered. Sister Browning died February 11, 1980, and was buried February 13, 1980, at Juniper Primitive Baptist Church cemetery, near Benson, N.C. Her funeral was conducted by Elder Allen Johnson, her pastor, and Pastor Brent Carpenter at Minshew Funeral Home, Four Oaks, N.C.

Surviving are the following children, Douglas Browning, Chapel Hill, N.C., Mrs. Lois Allen, Four Oaks, N.C., Mrs. Ivey Tart, Benson, N.C., Hugh Browning, Wilmington, N.C., and Donald Browning, Four Oaks, N.C. "Precious in the sight of the Lord is the death of His saints." Psalms 116:15. May God reconcile her loved ones in their great loss.

Therefore, be it resolved that a copy of this obituary be sent to the family, a copy sent to **Zion's Landmark** for publication, and one be placed in our church record.

Done by order of Clement Primitive Baptist Church April 12, 1980.

**Elder T. Allen Johnson, Moderator**  
**Sister Annie Langdon, and**  
**Sister Miriam Lee, Committee**

#### EVIE T. GILLEY

We, the members of Draper Primitive Baptist Church, Eden, North Carolina, bow in humble submission, to the Will of Our Heavenly Father, who doeth all things according to His Will. He saw fit to call from our midst, Sister Evie Thornton Gilley, of Route One, Axton, Virginia.

Sister Gilley was born September 19, 1898, and died Wednesday, January 23, 1980, making her stay on earth eighty-one years, four months and four days. She was married to the late Bruce Madison Gilley on December 22, 1915, who preceded her in death. To this union were born five children, four of whom survive, namely, Clarence W. Gilley, Martinsville, Virginia, Marvin T. Gilley, Newark, Delaware, J. M. Gilley, Bedford, Texas, and Herman L. Gilley of the home. A sister, Miss Bessie Thornton, Eden, N.C., and a brother, Claude Thornton, Dry Fork, Virginia, along with eighteen grandchildren and twenty-five great-grandchildren who are also left to mourn her passing.

She united with the Church at Draper in November 1929, and was faithful to attend as long as her health permitted. She was in very poor health for a long time which caused her not to be able to attend church as much as, we are sure, she desired, but God doeth "All Things Well."

Her funeral services were held Friday January 25, 1980 at Fair Funeral Home chapel with Pastor Larry Lee officiating. Her body was laid to rest in Roselawn Burial Park, Martinsville, Virginia.

Therefore, be it resolved that a copy be sent to the family, a copy to **Zion's Landmark** for publication, and a copy be kept in our church records.

Done by order of Draper Primitive Baptist Church in conference Saturday before the fourth Sunday in February, 1980.

**Elder A. A. Doss, Moderator**  
**Elder Gordon Roberts, Moderator Pro. Tem.**  
**Helen Roberts, Clerk**

University N. C. Library EX  
Chapel Hill, N. C. 27514

#### MEETING NOTICES

##### BLACK RIVER UNION MEETING

The next session of the Black River Union is appointed to be held, the Lord willing, with the Church at Hickory Grove, Johnston County, N.C., beginning on Saturday before the fifth Sunday in June, 1980, and will continue through Sunday following.

Hickory Grove Church is located beside N.C. Hwy. 50 about seven miles south of Benson, N.C., in the Meadow community.

Elder J. W. Hawkins was appointed at the last session to preach the introductory sermon and Elder W. C. Noles is his alternate.

A cordial invitation is extended to our brethren, sisters and friends to meet with us with a special invitation given to our ministering brethren.

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

##### CHANGE OF YEARLY MEETING TIME AT GOLDSBORO CHURCH (Goldsboro, N.C.)

The Church at Goldsboro, Goldsboro, N.C., has changed the time of her yearly meeting from the first Sunday in September (of each year) to the first Sunday in June (of each year). The change will be effective this **JUNE, 1980**, if it is the Lord's will.

**Paul H. Carraway, Church Clerk**  
**Fuquay-Varina, N.C. 27526**

##### LOWER COUNTRY LINE ASSOCIATION

The Seventy-Fourth Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord willing, on July 5th, 6th, & 7th, 1980, at the permanent meeting site near Surl Church which is about five miles east of Roxboro, N.C. The permanent meeting site is just south of Highway No. 158. The Church at Roxboro has agreed to entertain at this session.

Elder Burch Wray 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. We especially invite our ministering brethren.

**Reuben Bowes, Association Clerk**  
**Roxboro, N. C.**

##### WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Newport, Newport, N.C., beginning, the Lord will, on the fifth Saturday in June, 1980, and will continue through Sunday following. Elder H. A. Young was chosen to preach the introductory sermon and Elder Johnny Carroll is his alternate.

A cordial invitation is given to our brethren and believers in the truth with a special invitation extended to our ministering brethren to come and visit with us.

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

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

C286.4  
281

VOL. CXIII

APRIL, 1980

NO. 5

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## THE DOCTRINE OF PREDESTINATION AFFIRMED IN THE SCRIPTURE (S E L E C T E D)

"The Lord hath made all things for Himself: yes, even the wicked for the day of evil" (Proverbs 16:4).

God, being sovereign, is the cause of everything that exists, by reason of His purpose and decrees which were based on His own pleasure. Every minute detail of things, persons and places have been, are and will be, alling out in accordance with His own pleasure. (Romans 8:28; Eph. 1:11).

God placed divine laws in every aspect of the creation and has predetermined that all things fall in accordance thereof, except when it has pleased Him to overrule in the process of His providence. (Genesis, Chapter 1).

All natural acts are the result of His natural laws, such as the reproductive processes. When God is pleased to leave nature to nature, it always reacts in accordance with His laws of nature. When a natural act would hinder His having His sovereign pleasure satisfied in the culmination of all things in Christ, He simply overrules the given situation and He causes nature to respond according to His pleasure.

He does not change or violate His laws, but rather changes the results. For example: a leaf may fall in

response to His divine laws of nature, (known by man as the Law of Gravity) but where it lands may be altered so as not to hinder His providence. A Bible example: Jesus took water and turned it into wine, thus by passing natural processes of planting, tending, pruning, harvesting, crushing and fermenting, but the end product remained the same. The natural law of the grape is that it results in being wine, which is the fruit of the vine.

Divine laws govern every aspect of our lives, such as economic, political, professional and business ethics. These principles of truth, when made known to man and faithfully observed, will result in success for the observer up to the point that his successes do not hinder providence. Failure to observe these ethical laws will result in havoc in whatever field or aspect of life that the violation occurs. Great men in every aspect of society have become great by learning and observing these ethical rules. Although most men do not understand why this is true, it remains that they have learned by experience that they are true.

Natural man thinks of himself as a free agent, when in reality he is enslaved to divine laws and does not know it. The American Indian lived successfully without the white man's technology, and would still be doing so if he had been left alone. He learned the laws

of nature by the tradition of his ancestors, and, though perhaps he did not understand them to be God's laws, he survived and enjoyed the benefits that God bestowed upon him by these laws.

The white man today is studying ecology and trying to restore the havoc of his technology that has violated every law of nature, but man's efforts cannot succeed in the restoration, because his technology destroys faster than it can restore. God does not have to as much as move His finger to destroy mankind, for man by reason of his total depravity, voluntarily destroys himself by living in opposition to God's irrevocable divine laws of nature.

The sovereign spirit or energy of the Trinity, by which all things were made and controlled, is now enforcing the divine laws of the Father according to His pleasure. The Spirit never violates divine laws, but must and does overrule them as to their end result, when man's immoral free agency would hinder the providence of the Father. The will of the Father is always done by man, either by divine law or by the overruling of the results of divine law. Man never performs the will of God by nature except the Spirit either rules or overrules in his life. He, the divine Spirit, is always ruling or overruling in the affairs of all men at all times and all places.

The first act of sin was in Adam, as was predetermined according to God's own will and

pleasure, being left unto Adam to perform it by his own voluntary, mutable (changeable) will. Although Adam in the Garden made a deliberate choice of his own to rebel, his choice was the result of God's decree based on His purpose which was according to His own pleasure before the world began.

The fact that God in the council halls of eternity knew all things that would occur in time and was pleased to allow the fall of mankind in Adam, is all the evidence we should need to satisfy us that the fall was decreed, for all things decreed were on the basis of His own pleasure. Had God not been pleased to decree the fall, it could never have occurred, for the cause of all things that fall out in time is the pleasure of the mastermind of divine providence.

God's attribute of omniscience (all knowingness) requires that God knew that when He, before time, created Lucifer that Lucifer would rebel and become Satan or the devil. Thus, His knowing beforehand of the fall of Lucifer required that Lucifer did exactly according to the pleasure of God when he fell. For this cause we see the fall of Lucifer (See Isa. 14:12) decreed of God according to His pleasure, else it never could have occurred. When God wanted a devil, He just made one!

God was pleased to create man, then woman, and place them in the Garden. He first made Adam, then Eve, from Adam. Eve, being the weaker vessel, was attacked by Satan through temptation. Our omniscient Creator knew all this and was pleased to proceed. Thus, we know it was decreed!

Eve was deceived in the first transgression and was at first separated spiritually from Adam, and Adam, to whom the command was given, chose to follow Eve in the violation or transgression. It was in Adam that the whole human race fell into spiritual separation from God.

We repeat that God's omniscience knew that Adam would choose to do and was not pleased to interfere, and thus allowed the fall. Since all things are decreed according to God's sovereign pleasure, then God decreed the fall according to His own good pleasure, while at the same time, allowing a free put in, non-inhibited choice on Adam's part. The fall was allowed in order that God would take what would have remained as creatures without the fall, and by His grace from a portion make sons or joint-heirs, with His eternal Son, our Lord Jesus Christ.

## Zion's Landmark

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

### EDITOR

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

### ASSOCIATE EDITOR

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

VOL. CXIII      APRIL, 1980      NO. 5

\$6.00 PER YEAR -- 2 YEAR \$11.00  
TO ELDERS \$5.00 PER YEAR -- 2 YEARS \$9.00

POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

Second Class Postage Paid at Benson, N.C. 27504

USPS 699-200

Though truly the final effect of the cause of predestination will be to deliver sons from a portion of Adam's race into the immediate presence of God, to the glory of His grace and to the satisfaction of His pleasure. It is also true that all things, places and times were so pre-arranged as to prevent any hindrance to the end result of the cause of predestination. Nothing was left to the immoral agency of mankind to fall out in accordance with depraved choices.

Since the fall, all men are by nature free-immoral agents and can only do what their nature calls for, unless they are overruled by the sovereign Spirit of the True God. In this way, God remains in control, either by ruling or by overruling. God never remains passive as an influence as some teach, but is always either directly ruling or overruling in the affairs of men.

God was in control that dreadful day when His son was nailed to the cruel cross of Calvary. He was ruling in the affairs of men with wicked hands, thus using them in a ruling way to do His predetermined will. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:" Acts 2:23. He at any time could have overruled had it been in accordance to the laws of man's nature, but when He overrules, He is preventing man's nature from doing what his nature demands by natural law. Humanity is locked in to its natural depravity. Thus, God simply allows nature to take its course, or, He overrules.

Nothing falls out in time by accident or so-called happen-so, but by providence, which is the way of God as He brings to pass the fulfillment of His decrees, that are based upon the demands of His sovereign pleasure. His pleasure is the ruling attribute among all the other attributes of God. His pleasure is the bringing together in force of all His other attributes, thus guaranteeing the success of His providence. His satisfaction is the fulfillment of His pleasure, and His being satisfied meets the demands of His justice. His sovereign pleasure, being satisfied, is the only basis for the satisfaction of His justice.

The skeptics of these great truths will say that all this is so unfair. God will never be unfair nor unjust in His dealings for He is the establisher of all the rules of fairness and justice. The reprobate will only get his just dues as the enemy of his Creator, for mankind has been willing and avidly opposed to God, all the days of his life, since the fall of our foreparents in the garden

of Eden in the morning of time.

When men cry for justice all day long, they are simply and willfully wanting that which is justly theirs. God will give them all the justice they are entitled to when He turns them into the Lake of Fire.

God's sovereign justice demands that all sin be paid for! The sins of the elect were paid on the cross, thus leaving God just and the justifier of the ungodly, who, by grace, believe in Jesus. Romans 3:25-26. Had the sins of the elect remained a debt, then and only then would God have been willfully unjust. Christ died to justify His Father for saving His elect! Had God not chosen any, He would have been justified, without the death of His Son, to have turned the whole human race into Hell. Praise God! He did choose some and gave them to the Son in a covenant relationship, when none could become worthy if left to themselves.

The elect were chosen to the praise of His glory in grace, upon the satisfaction of His pleasure. See Ephesians 1:4-6. The reprobate was actively rejected to the power of His wrath. See Romans 9:18-22. The glory of it all is that God loved and chose His own Elect out of the race of sinful men.

Why would God so deal with man as He has? Simply because of the preservation of His sovereign position. If God ever had a pleasant thought, based on His pleasure that He did not satisfy, He would thereby forfeit His sovereignty.

The mistake of man is to think too highly of himself always. Man thinks God's central purpose was to make a plan of redemption for man, and that purpose is the cause of man's existence. Man talks long and loud about a plan of salvation, when in reality the salvation of some (and not at an attempt by Him at trying to save all) was the whole design of God's regarding the creation. It is true that God was pleased to bring some to be sons, out of humanity, made so by free and sovereign grace! Man forgets that God could have been pleased (had it have been His will) to enjoy His creation forever, without including sons to share it with our triune God and creator.

It simply pleased Him to include sons in His design and purpose of salvation. His pleasures demanded that His sons be made to the praise of His glory in grace! For this cause the fall was included in His will and purpose for without the fall, man would have remained as creatures of created beings, that could never as creatures share in His glory as sons and joint-heirs of

God in the Lord Jesus Christ.

To magnify glory and grace, the reprobate was appointed to eternal wrath to set forth an everlasting contrast to the glory that is all His for the making of sons. Ephesians 2:8-9. He provided in the reprobate a means of shewing forth forever His glory and power as to His sovereign mercy. Romas 9:22.

If God's sovereignty should fall, then His purpose in the everlasting covenant would fail and He would be a disappointment to His beloved Son. Hebrews 13:20. The death, burial and resurrection would then fail to bring even one soul to glory, but both the Father and the Son would become as the free-willers portray them: just trembling but hopeful personalities, that are altogether dependent on the so-called free-agency of sin-cursed, sin-polluted man.

Praise Him! The God of free and sovereign grace, for He is able to have and to own for time and eternity, every desire of His being. Were it not for this, none could possess with any surety the blessed hope of eternal glory.

Without the absoluteness of His predestination, every great and wonderful cardinal point of this doctrine of the scriptures would become as a sounding brass and a tinkling cymbal, without power to stand the test of time and eternity. Even the great doctrine of perserverance by preservation (of His saints to glory) would fail, for these great truths are totally dependent on clear sovereign grace, as grace brings to pass every minute detail of God's providence according to the good pleasure of His will.

God is such an absolute sovereign that every thought that stems from His pleasure, becomes a fact at the point or place of the thought. It will surely come to pass for it is insured by His own sovereign ability to bring to pass all His pleasure. This is what makes the difference between our God and the idols of the pagans. God is either able to do all His pleasure or He must be relegated with the god of the heathen. There is no in-between on which to stand! Amen!

Every iota of evidence that declares His existence is proven by His handiwork in the creation. Nature cries out to declare Him, and the order of creation declares that all things move according to His divine laws and purposed procedure. The sun rises to His sovereign glory each morning that passes, and warms His creation with a reminder of its Maker. The continued borning and dying of all things in creation declares His

sovereignty by the preservation of His thought and purpose. Only mankind remains His enemy, while all else praises Him and bows to Him as the ruler of His own creation.

The God that we declare unto you is either God, or there is no God of any sort! Since even our own existence demands that a God of some sort stands behind all the orderliness around us, then we affirm Him to be the only absolute sovereign, in time, as well as eternity, and the God of the scriptures and all creation. Amen!

Mankind can come into the presence of natural royalty, such as kings or potentates of this world and feel the instant awe that results from such a natural encounter, but mankind walks in the watchful eye of His creator with a stiff neck and a venomous heart toward Him. Man is so totally depraved that he cannot even be aware of God, unless the Sovereign will of Him is pleased to reveal Himself in the new heart given to sinful man.

Oh, what glory! Oh, what peace of mind! This comes from knowing that our God is the absolute sovereign, who does only as He pleases "in the army of heaven and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?" Daniel 4:35.

For further proofs of absolute predestination, we refer you to the Bible references below:

Ephesians 1:11, 2:1; Phillippians 2:13; Jeremiah 10:23, 17:7, 31:18, 32:40; Romans 8:29-30, 9:16, 9:18, 9:20, 11:7, 11:22, 13:1; Isaiah 26:12, 45:7, 46:10, 63:17, 64:8, 65:1; Psalms 65:4, 66:9, 76:10, 110:3, 119:75, 97, 99, 103, 105; John 3:27, 6:37, 6:44, 15:5, 15:16, 17:2; Acts 13:48, 17:28; Daniel 5:23, 9:14; Proverbs 16:1; Ephesians 2:8-10; II Thessalonians 2:13; Ezekiel 36:26; I Corinthians 4:7; Matthew 20:15; and Luke 14:23.

This article is presented to all true believers in the **precious hope** and surety of rich blessings in this life and the life to come. Amen!

**Bill Mayes**  
(From The Baptist Examiner,  
April 26, 1980, issue.)

(After I read the above article by Brother Mayes, I concluded that he must be akin to the Hardshells! Editor.)

## TRUTH BELIEVED IN CANADA

Dear Brother Mewborn,

I hope this finds you well. I am enclosing a letter that I received from Brother Eldon Gilbert of St. Thomas, Ontario. I have read and also read and re-read his scriptural references and feel that the letter is sound, if not deceived. If you feel that the letter or article is acceptable for publication in the **Zion's Landmark**, you have his permission, as well as mine, for it to be used for publication in the paper. Personally speaking, I enjoyed it. The subject of the resurrection seems to be much on my mind for the past two years. I really enjoyed Brother Gilbert's scriptural references that bring to bear on this point of doctrine, if not deceived.

Yours in love, I trust,

Carolyn P. Alston

1121 Clairmont Oaks  
Decatur, Georgia 30030

April 27, 1980

**GOD'S PEOPLE ARE JUDGED HERE IN TIME AND WILL NOT FACE JUDGMENT IN THE FINAL DAY**

**("But When We Are Judged, We Are Chastened Of The Lord, That We Should Not Be Condemned With The World." 1st Cor. 11:32.)**

Mrs. Carolyn P. Alston

1121 Clairmont Oaks

Decatur, Ga. 30030

Dear Sister Alston,

First, I hope this finds you and yours all well. If it could be possible, I would like to share my thoughts of the last two weeks on the scripture concerning the first and second resurrections. But, whether I will be given to bring the subject out to view is the question in my mind.

Revelation Chapter 20, verse 6, records "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." In Luke Chapter 15, verses 10 and 11, Jesus in the parable of the Prodigal Son said, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. And He said, A certain man had two sons." (Abraham had two sons, Isaac, the child of promise and Ishamael, son of the bond woman).

In the parable (of the Prodigal Son) the younger son took that which his Father gave him and departed into a far country. There, he wasted his substance, as it says, with riotous living. Then came famine. He (the younger

son) joined himself to a citizen of that country, (Moses and the law). "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. Notice please that the elect were in Christ before the foundation of the world.

When he (the younger son) came to himself, he felt to know the plague of his own heart. He was, as it were in Ezekiel's valley of dry bones, that is spiritually dead, buried in a grave of earth (body), an unbeliever, although a chosen vessel. (Man is of the earth, earthy, as recorded in the scripture, "For dust thou art, and unto dust shalt thou return." Gen. 3:19). But such was never spoken of the soul. Isaiah speaks of this one's condition as being in a barren land and he (Isaiah) speaks of perishing with hunger, that is for spiritual food.

Now the prophet, Ezekiel, in chapter 37:13 asks this question, "Son of man, can these bones live?", as they were spoken of in the same chapter as being very dry. But the Gospel Trumpet sounds (gospel minister). "Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." He (The Lord) takes away the stony heart and gives them a heart of flesh." "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, **and will give them an heart of flesh.**" Now, this might be called an analogy. It shows this one (the younger son in the beginning of his experience) to be spiritually dead and buried, from the prophecy of Ezekiel. Ezekiel made reference to one being asleep in his sins, as a dead body sleeps in the grave. Both soul and body must be awakened and raised.

Our Saviour speaks of both (of these, soul and body), as it were in one breath. In John 5:25 (in the Spirit of the Resurrection), He says, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25). Of the Resurrection of the body, He speaks after this manner, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28,29). (To one's humanity or natural understanding this sounds a bit like conditionalism, but it is not. Read Mark 9:41 &

42). "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. Thus, the dead body is said to be dead, to be asleep and to be in the grave also.

Now in the raising the dead body, please notice the following characteristics.

1. **An angel is employed** concerning the resurrection of the body. "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Rev. 14:17, 18. Now Jesus in His own language sustains His revelation to John in these words, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations and He shall separate them one from another, etc." Matthew 25:31, 32.

2. **A trumpet is sounded.** "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1st Cor. 15:51, 52.

3. **The Lord's Voice is heard.** "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice." John 5:28.

4. **The body is alarmed and awakened.** "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2.

5. **The body is raised up.** "And the dead shall be raised incorruptible, and we shall be changed." 1st Cor. 15:52.

6. **The body is brought to judgment.** "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: **but know thou, that for all these things God will bring thee into judgment.**" Eccl. 11:9.

All of the above events are directly related and connected with the first resurrection.

So, in raising a dead soul,

1. **An angel is employed.** "And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know

thy works, that thou hast a name that thou livest, and art dead." Rev. 3:1.

2. **The Gospel Trumpet is sounded.** "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isaiah 27:13.

3. **The Lord's Voice is heard.** "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25.

4. **The soul is alarmed.** "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand!" Joel 2:1.

5. **The soul is awakened.** "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

6. **The soul is raised up.** "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:6.

The soul is then brought forth to the Light and God is Light, to be arraigned and chastened for his iniquities, that he may be justified here and not condemned **IN THAT GREAT, FINAL DAY.** "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1st Cor. 11:32.

Sister Alston, I feel this scripture, 1st Cor. 11:32, points to not only the first and second resurrections, but a first and last judgment also. The word "justification" implies a trial here; The elect are tried in this life, and justified by faith in the Saviour. Hence, they are said to pass from death to life, and shall never come into condemnation. This implies that there was a ministration of death that they were arraigned at and found dead under, and a sentence that they also escaped; else, how could they pass from death to life by Faith and forever escape condemnation? Romans 8:1 reads, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." This scripture also proves that the elect will not be brought into condemnation with regard to future or final judgment.

All this brings to mind my Grandfather Miel McAlphine's experience. It was told me first by mother's sister, Sister Effie Malcome, and then mother,

and next her brother, Niel McAlpine of Lambeth, Ontario (Canada).

Grandfather McAlpine's travel from nature's darkness into the Light and Liberty of the Gospel was marked by great distress of soul. In the middle of the night, he was walking up and down The Michigan Central Branch Line (Rail Road) to Courtright, and went back to his home and to their room and to him it was filled with Light. Here, the words, "Your sins are forgiven you for His name sake," were spoken directly to him. "I write unto you, little children, because your sins are forgiven for His name's sake." 1st John 2:12. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. His Saviour appeared there to him and when he tried to draw Grandmother McAlpine's attention, Jesus disappeared out of His sight.

He was received into the fellowship of the Covenanted Baptist Church of Canada in the year 1874, at the May Quarterly meeting and was baptized by Elder William Pollard. He died in 1916. It has been said, **"Where conviction draws the deepest furrows, the incorruptible seek takes the deepest root."**

His wife's sister, Mary Currie McAlpine, experienced a hope in the blessed Saviour when quite young. She was received into fellowship of the Covenanted Baptist Church the second Sunday in May, 1874, and was baptized by Elder William Pollard. (Elder John Slauson had both funerals, just a note.)

The Gospel is a revelation of the Grace of God to fallen man through the Mediator, Jesus, the Son of God and also the Son of man. It is the recovery of fallen, sinful man from the state that sin has brought him. By God, the Father, sending His only begotten Son in the flesh to obey and keep His laws, which man had broken, to make an atonement for sin by His death and blood, the pardon and forgiveness of sin is procured and made that His people will forever have favour with Him. Not only will they forever have the favour of God, but they will have eternal happiness. Romans 5:19 records, "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Simply, "the gospel is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Roms. 1:16.

I did not expect these comments to be so long when I started. If I have erred, please cast the mantle of

charity over it and consider that it just comes from an old man. I must close and just say,

**Your brother in a precious hope,  
Eldon Gilbert  
R. R. No. 7,  
St. Thomas, Ontario, (Canada)  
N5P3T2  
April 18, 1980**

(The **Zion's Landmark** is appreciative for such good writing as Brother Gilbert was blessed in penning for us, as published above. The Lord has the glory and not man. I have known Brother Gilbert since the year 1954 or approximately 26 years. He is a faithful member and deacon of the Covenanted Baptist Church of Canada and is very much beloved among his brethren there. We hope the Lord will bless him in writing again. **Editor.**)

### THE PROMISES OF GOD

"It is appointed unto men ONCE to die." Heb. 9:27  
And we can die at no other... no sooner; no later. According to the belief of faith and the teaching of the scripture, we will die at only God's APPOINTED TIME. "God's word is spirit and it is TRUTH."

A friend of mine of another faith likes to hear me repeat the above Scripture. She wants to believe it, but evidently she does not. She cannot seem to be made reconciled to her husband's death. She keeps thinking, if thus and so had been done, he would be living today. Not true.

What a blessing to believe in absolute predestination and the appointments of God. We read, "The Lord gave, and the Lord hath taken away." Job 1:20. "And NONE can stay His Hand." Dan. 4:35. It is a comfort to believe He did appoint a certain time for us to die. We like to believe that the issues of life and death are in the Hand of a greater Power than man. "Where there is life; there is hope," and God alone provides that hope.

We have to be blessed in believing ALL His Word to have that perfect peace here in the world. And if any of His Word or Truth could go contrary to His Holy will and foreordained purpose, all of us would be gone forever.

And with all this great power of God, who has the end of all mankind's destiny in the palm of His Hand, I heard a widely known evangelist telling his huge congregation over the radio last night that God would save them if they would just "let" Him. Just think such

a thing! It would not take this poor, helpless sinner long to make that decision. How about you? But, alas, most hell-deserving sinners, who truly (have been made to know that they are one), know that is not the way, nor is it that easy. The **WAY** is strait (difficult) and man has no choice but to walk in the Way God has already ordained for him to walk. "It is **NOT IN MAN** that walketh to direct his steps." Jer. 10:23. My trys have all been utter failures. How about yours?

We find ourselves asking for God's mercy - for relief from sinful thoughts, pain, resentment, wrong doing, and all the many things we cannot do for ourselves. We plead for Him to lead us in the way of righteousness and deliver us from evil. And we would welcome God's blessing when He "lets" Himself do anything he would for us. We know God performs His own will at His own **APPOINTED** time. Man is only passive clay in the Hand of that great Potter.

God's appointments and His predestination go hand in hand. Many things were appointed unto man: "Wearisome nights were appointed unto Job." Job 7:3. Even our afflictions, "That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto." I Th. 3:3. Jonah was appointed to be swallowed by the whale. It could have been no other because it was **APPOINTED** by God unto Jonah. "The Lord **prepared** a great fish to swallow up Jonah." Jonah 1:17. And it did. Ah, what great appointments He made. Jesus Christ, the begotten Son of God, was **APPOINTED** by God the Father to die on the tree of the cross and redeem His chosen people from their sins. He died at the **APPOINTED** time; Remember He said, "My **HOUR** has not **YET** come." And all these appointments were made in God's eternal mind and thought when "He **spoke** the world in existence."

Ah, we repeat and repeat, what a Powerful God we have who is ruling over us and keeping the promises He made to His people from all eternity! Give praise to God. "To Him who **ALONE** doeth great wonders for His mercy endureth **FOREVER**." Psalm 136:4.

There are endless wonders we see with our own eyes. We experience them in our own lives... everyday, that surely makes us believe there is a Higher Power than puny man Who rules over this great universe. And what a comfort it is! Knowing our weakness, our dependency, our depravity, our helplessness, and, often, our inability to cope with the problems that surround us here in the time world, what would poor

sinners do without the **ONE** who has **ALL THE POWER** in Heaven and earth? "NOTHING is too hard for Him." See Jer. 32:17. He knows **EVERYTHING**! "The very hairs on your head are numbered." Matt. 10:30. "He knows what we have need of even **BEFORE** we ask." Luke 12:30.

When in the depths of despair, we are made to remember His encouraging promises: "I will **NEVER** leave or forsake thee." **NEVER! ALWAYS PRESENT.** Sadly, we wander off course, and He sends the "buffeter" to buffet us. We then feel our dear Redeemer has clean gone forever. Not so. "I will be with thee until the end." **ALWAYS AND FOREVER!**

We worship the God so Powerful that with **ONE** thought He set the world in motion and "Declared the end from the beginning." Nothing has gone awry or amiss with this Powerful and Almighty God. **NOTHING** has changed from that time until now. "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, that men should fear before Him." Eccl. 3:14.

Some people seem to think and talk as if God is some sort of planner or draftsman that sits around drawing plans every day for the world to carry out, like they, themselves, have to do. Then they wait to see, they feel, if He and man can carry them out. This Powerful God, the One we read about in Scripture, had **NO PLANS**. His **ONE** thought took care of everything. "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. 15:24. And since He is of **ONE** mind and changes not," the world, as it is, whether good or bad, as referred to by man, is as God predestinated it before the man came on the scene. How could helpless man possibly change anything that God Himself had before ordained? No way! "This is the **WAY**, walk ye in it." "For we walk by faith, **NOT** by sight." II Cor. 5:7. Man cannot change the mind of the **CHANGELESS** God. God's appointments are kept, and we read: "For at the time **APPOINTED** the end shall be." Dan. 8:19. God made such decisions as that!

And since everything is predestinated, foreordained and appointed unto us, we are as safe in one place as in another. Many people are afraid to ride in an airplane, but really we are just as safe up there as on the ground. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold,

thou art there. **If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right Hand shall hold me.**" Psalm 139:7-9. Our God is in complete control. And He loves His elect (His own) with an everlasting love. He will be with you until the end, if you are one of His. Even though you sin, He will never let you go completely astray.

Here are some of the many things He did for His elect: "He **CHOSE** you because He loved you and had mercy on you. And He says, "Therefore hath He mercy on whom He will have mercy." Roms. 9:18. He did the choosing. "But ye are a **CHOSEN** generation, a royal priesthood, an holy nation, a **PECULIAR** people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." I Peter 2:9. He bore the sins of His elect: "Who His Own Self bare our sins in His own body on the tree, that we, being dead **TO** sins, should live unto righteousness; by whose stripes we were healed." I Peter 2:24. "He wrote your name in the Lamb's Book of Life," (Rev. 21:27) and it can never be blotted out. God does not use erasers! He is your **Avenger**, Luke 18:7. In trouble are we made to flee to Him. "If ye shall ask any thing in my name, I will do it." John 14:14. God teaches His Own. What a blessing to believe, "But the Comforter, which is the Holy Ghost, whom the Father will send in **MY** name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "All Thy children **SHALL BE TAUGHT OF THE LORD**, and great shall be the peace of thy children." Isa. 54:13. Mankind in his carnal mind, under-estimates the great power of God. He is **ALL** powerful and **NOTHING** is impossible with Him." What a wonderful thought! What blessed truth!

What a blessing when poor sinners are given to remember, "God will keep thee in perfect peace whose mind is stayed on thee." Isa. 26:3. And only our great Redeemer can place our mind on Him.

As life moves on and we realize the Way gets shorter, more narrow, and rougher, we like to be enabled by the blessing of God to dwell on the blessed promises that He has stored up for His chosen generation, and then be made to look to Him for fulfillment and Hope. We believe it when He says, "And, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:20.

"Dark and thorny is the desert  
Through which pilgrims make their way;  
But beyond this vale of sorrow  
Lie the realms of endless day."

Elizabeth C. Edwards  
417 S. Boylan Avenue  
Raleigh, N.C. 27603  
September 30, 1979

### THE KING'S DAUGHTER (Psa. 45:13,14)

"The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." Psalms 45:13,14.

The church is here spoken of as the King's daughter and as being all glorious within, meaning within the soul or inward life. David, addressing God, says: "Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom." Psalms 51:6. The Lord told Jeremiah, concerning this King's daughter, "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." Jeremiah 31:33. She is made clean within by the implanting of the spirit of truth within the heart of each member composing the body, which is the church. Although all the members of the body were once dead in sin, the Lord has quickened them together with Christ, and shed abroad His love in their hearts by the Holy Ghost, which is His holy spirit dwelling in them and is their eternal life. This implantation makes them all glorious within, for, as each one is, so is the whole body, or church: and her clothing of wrought gold is their righteousness of the saints which God has ordained that she should walk in for it is He that has wrought all our works in us, many of them in deep afflictions of soul. "Many are the afflictions of the righteous, but He hath delivered her out of them all." Psa. 34:19.

Gold is dug from the deep mines and the dross of the earth is separated from the gold by melting heat that is applied to it. Then many heavy hammer blows are necessary to make clothing of gold. All this digging, melting and hammering represent the deep afflictions of soul that the members of the body of Christ have to experience as they are led by the Spirit to know the Lord in His dealings with them in their pilgrimage in this life. This process is all necessary in their

preparation for His service. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal; but the things which are not seen are eternal." II Cor. 4:17,18. This hammering is the deep chastening of the Holy Spirit in each one's own experience as He is fitted for the Master's service according as his work shall be. The minister's silver cup of the gospel service is not a mere moulded cup, but, like the clothing of wrought gold is formed and shaped within by the heavy hammer blows of the spirit of truth as He works in us to will and to do, that he cannot do this great and holy work, but he will have to learn of necessity that the gifts and callings of God are without repentance. He will have no choice. He will have to do what God commands him to do. But when he is made meet or willing to take the Master's yoke, he finds the yoke is easy and the burden light, and that there is rest under His yoke.

"She shall be brought unto the King in raiment of needlework." Fine needlework is that which is done just right. The needle must enter the material at the exact right place and it must go in the right direction at just the right distance and it must come out at the exact right spot. The thread must be drawn to just the right tension so that there will be no slack stitch and none too tight, not a missing stitch nor a pucker in this glorious raiment in which the King's daughter appears before her King. This raiment was prepared by the best Workman that ever wrought a garment. It is the workmanship of the Lord Jesus Christ, who is the good Man whose every step was ordered by the Lord. And His lifework here in the world was to prepare this raiment for the King's daughter to wear, and to prepare the King's daughter to wear it.

Who can look at the cloudless, noonday sun? Natural things are types or shadows of spiritual things. If you cannot look at the natural sun, the shadow, how can you look at the Son of Righteousness? A little glimpse of light caused Saul to fall to the earth, and he was blind three days, until God sent His servant, Ananias, that Saul might receive his sight. When Peter and James and John saw the light of the transfiguration

for a moment, they proposed to set up three tabernacles for Jesus, for Moses and for Elias which would have been idolatry. John, who wrote, "Little children keep yourselves from idols" (Ist John 5:21) was so affected by the sight of the things shown to him "in the isle that is called Patmos" that he fell down to worship before the feet of the angel, who was one of his fellow servants, a man, who had lived in the service of God on earth and was yet in the service of God in that exalted and perfect state to which we cannot attain while we are this natural state. These are recorded for our learning, to show us that this King's daughter, the church with her every member, shall at last be brought unto the King in the glorious righteousness of Jesus, the Sun of Righteousness. And, we cannot bear to see Him as He is unless we are made like Him. But we will be satisfied when we awake with His likeness, if we were His before the world began.

**D. A. Mewborn**  
Farmville, N.C.

(Elder Drewry Aldridge Mewborn (1840-1928) was a faithful minister of the gospel, being ordained at Hadnott's Creek Church, Carteret County, N.C., in March, 1882. He died in 1928. This article is being published at this time by request. **Editor**)

### THE GLORIOUS DOCTRINE

Dear Elder Mewborn,

I am herewith enclosing my renewal in the amount of \$6.00 for another year's subscription to the paper. The balance of \$4.00 is for someone unable to pay.

My sister and I look forward to reading them when they come. This is especially true since we are unable to get to church very often, as we used to attend. I do sincerely hope that it is the Lord's will to enable you in the continuation of this paper, the **Zion's Landmark**, as time moves on. It is surely a grand and glorious doctrine that is contained in this paper, one that gives all praise and honor to whom it is due. This is to God The Father, and The Son and to The Holy Ghost.

May God bless you always.

**A little sister, I hope,**  
Miss Irene L. Griffin  
528 Church Street  
Eden, N.C. 27288  
February 3, 1980

## EDITORIAL

## THE ALL-SEEING EYE OF GOD

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did not 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." Psalms 139:15 & 16.

David wrote the above words in the evening or sunset portion of his natural life on earth. At this point he had been brought by the mercy and grace of God through many trials and persecutions and had suffered greatly in them, according to God's predestination and purpose for his good and in his behalf. David made many expressions in his writing of his love for his God and Creator; likewise did his heavenly Father express great love towards David and great displeasure against King Saul, David's adversary in the Kingdom. "But now thy kingdom (Saul's) shall not continue: the Lord hath sought him a man (David) after His own heart, etc." 1st Sam. 13:14. David suffered greatly in the persecution at the hands of King Saul, his adversary, the same that David's forefather, Jacob, had suffered hundreds of years before, at the hand of his brother, Esau. The experience of these trials accounts for the reason of his being enabled (through the inspiration of God) to pen the above words that he had seen in the revelation of God. If I am given to understand God's way, His truth is learned always in the furnace of affliction.

The vision of God, like the mind of God, and like all the other divine attributes of God (election, foreknowledge, predestination) are entirely and completely inseparable one from the other and from Him. God's eternal vision is just as everlasting in the sense of unchangeableness as His will, His purpose and His power. His eye is all-seeing eternally and forever in every respect. The all-seeing eye of God, David said, had seen his substance (total depravity) before His birth. What was the condition of David's substance before he was born into the world? David answers this question, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51:5. Jeremiah's substance, like David's, was also in the vision of this All-Seeing Eye of God. Jeremiah's gift and calling, his office and stature as one of God's true prophets, was ordained for him even before his natural birth. "Before I formed thee in the belly I knew

thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. 1:5. The ordination of Jeremiah's office, as a true prophet, proves the meaning of the scripture that reads, "The gifts and calling of God are without repentance." Roms. 11:29. David and Jeremiah both believed in the fall of their foreparents, Adam and Eve, from the garden of Eden. Had they not believed this point of doctrine, they could not have recorded the language just quoted from Psalm 51:5, and Roms. 11:29.

The All-Seeing Eye of God is unlimited in power, scope, comprehension and strength in all things and this truth is verified by David's own natural son, Soloman, when he was inspired to write, "The ways of man are before the eyes of the Lord, and He pondereth all his goings." Proverbs 5:21. God's eternal vision is in accord with His will. Soloman, if possible, showed the unlimited creating characteristic in the power of God's all-seeing eye even more distinct and clearer when he wrote, "The eyes of the Lord are in every place, beholding the evil and the good." Proverbs 15:3. His eye is upon both the righteousness and unrighteous nations. "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Isa. 49:5. This refers to His elect, His chosen people. To prove that the same is true of the non-elect, it is recorded, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, said the Lord." Amos 9:8. Here, we have His nation prophesied of whom it was recorded, "Behold, this **Child is set for the fall and rising** again of many in Israel; and for a sign which shall be spoken against." Luke 2:34. Job said, "God looketh to the end of the earth, and seeth under the whole heaven; when he made a decree for the rain, and a way for the lightning of the thunder: then did He see it, and declare it; He prepared it, yea, and searched it out." Job 28:24 & 27.

The All-Seeing Eye of God, Job said, comprehended the extent of hell and destruction. "Hell is naked before Him, and destruction hath no covering." Job 26:6. It also "comprehended the dust of the earth in a measure." Isa. 39:12.

The vision of the All-Seeing Eye of God is so perfect that Jesus said His Father even saw the fall of sparrows. "Are not two sparrows sold for a farthing?

and one of them shall not fall on the ground without your Father." Matt. 10:29. I have to believe that God (in His perfect knowledge and vision) has identified singularly and individually the existence of each sparrow, and knew from the annals of eternity where the sparrow would fall and the circumstances surrounding the fall. If such be true with sparrows, how applicably true it is with everything else that is taking place today.

God knew before this earth was made the exact path of Adam and Eve in the Garden of Eden from the very beginning of Adam's creation from the dust of the ground to Eve's separation from Adam, and every event that took place right on up to the time and place where He inspired Moses to write, "Therefore the Lord God sent him (Adam) forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man, etc." Gen. 3:23,24. All the events of time after their expulsion from the garden (when they were just outside "the east of the garden") were just as much in the vision of His All-Seeing Eye as the events that took place inside the garden of Eden. If this was not true, predestination would not be absolute!

But more specifically, what about the events that took place inside the garden of Eden? The Apostle Paul tells us about them in Romans 8:20. "For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." God had to do eternally with four things, as mentioned in this text. (1st) The creature, (2) the subjectivity, (3) the vanity, and (4) the hope. It was the same God who created and purposed the subjectivity of the creature to vanity, who also subjected him (not to hope) but in hope. But what about the word "vanity?" Did it appear on the scene completely or even partially unknown and without the vision, knowledge and purpose of God? The scripture says not. The word "vanity" is associated in the scripture with a lie. Soloman said, "Remove far from me vanity and lies." Prov. 30:7. Satan or the devil (including his creation) came forth with everything else in those first six days of time. "**Now the serpent was more subtil than any beast of the field which the Lord God had made.**" Gen. 3:1. Jesus said of him, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. Everything pertaining to satan and his existance is

vain. His words are nothing but vain lies, like his existance. Miserableness is the quality of their comfort. All of his efforts will ultimately prove fruitless and to no avail. In the end his power will end in defeat. One of old has said concerning this truth,

"If He shed His precious blood  
To bring me to His fold,  
Can I think that meaner good  
He ever will withhold!

**Satan, vain is thy device**

Here **my hope** rests well assured,  
In that great redemption price,  
I see the whole secured."

(Newton)

The lie that Satan told our mother, Eve, in the garden of Eden, conflicted and crossed altogether with the command that He had given Adam. God said to Adam, "**In the day** that thou eastest thereof thou shalt surely die." Gen. 2:17. The serpent said to Eve, "Ye shall not surely die: for God doth know that **in the day** ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4 & 5. The prepositional phrase in both scriptural quotations, **in the day**, are interchangeable. Satan has no power of his own (except what God gave him) and God well knew before the world was ever created that he would only perform as an instrument or device in His hand to carry out His purpose, and power, all of which is for the ultimate good of His church, His people. He (satan) had his beginning here in time and he will have his ending and final defeat here in time. In one sense of the word, the earth here in time is only his playhouse. In the end it will all be torn down. John told the church, "Rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for **the devil** is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

When satan told Eve in the garden, "your eyes shall be opened, and ye shall be as gods," reader, do not overlook the fact that the word "gods" is not capitalized. When Eve ate of the forbidden fruit, and likewise gave unto her husband, Adam, and he did eat, right then began the worshipping of the beast in the flesh and carnal nature of all mankind. Since that day until this day and from this day henceforward to the end of time carnal man and his nature has had no other choice and will have none other except to worship the false gods (the beast) until the hour of which Jesus

spoke, when He said, "But the hour cometh, and now is, when the **true worshippers** shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." John 4:23. The vanity was in Satan when God made him and it is no wonder that "all the world wondered after the beast." Rev. 13:3. They (the world) are still wondering after him today, because "the creature was made subject to vanity." Vanity got the creature, but do you think that God was defeated in His eternal purpose when vanity was placed in the garden of Eden? I do not. Had this event not have taken place, there would have been no "true worshippers" as just mentioned. Neither could there have been the existence of the false worshipper of whom the world is filled. Neither could there have been an elect people of God's everlasting love and mercy that give Him all honor, praise and glory, and a non-elect whom He hates with an everlasting hatred.

But did God just leave the creature (his substance, as mentioned in the text) bound forever in unperfection and in vanity? No. "But by reason of Him who hath subjected **the same** in hope." Roms. 8:20. This hope, spoken of here by the Apostle Paul, is pointing to the glorious resurrection of the body.

The multiplicity of the gods that exist in satan or the devil is unknown. The late Elder Lefferts once said the number was "infinitus." Joshua of old encountered the multiplicity of these gods in his day, as he described them, "Now, therefore, fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve **THE LORD**, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24:14,15. Joshua identified the trail of satan's gods back beyond the flood, then after the flood down in Egypt, right to the very time when they were in the land of the Amorites, where Israel then dwelt, when he spoke these words. Joshua told the children of Israel that God had given them no choice between the True Living God and the false gods, but rather their choice lay only in their personal selection and choice among the various sets of false gods just mentioned. The world says today that it is up mankind to make a choice. The above quoted scripture tells us what that choice is. If we were in God's eternal choice before the foundation

of the world, our souls and bodies are inseparably secure because God's kingdom is indivisible. Satan's kingdom, Jesus said, is divided against itself and cannot stand because it was never in Christ before the foundation of the world.

To those who were subjected in this hope will come forth in that final day dressed and robed in white apparel. The world here travels from season to season based upon the fashions of time and of man out of New York City and Paris, France, according to seasons of the year, etc. The identical same book that David said, "All in thy book all my members were written," will be opened as John said it would. "And another book was opened, which is the book of life." The book that John saw is the same book that David had mentioned many hundreds of years before. Those who worshipped the beast, the false gods, who were never subjected in hope, will be judged at last in that great, final and notable day. The "True Worshippers" will not be judged, according to scripture. "And I saw the dead, small and great stand before God; and the books (not book) were opened: **and another book was opened, which is the book of life.**" (No judgment is mentioned in connection with those whose names are written in the book.) "And the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. The fashion or style of those whose names are found written in the Book of Life will come forth in an array of white robes. See Rev. 7:13. The robes will have their origin or be cut from a material called fine linen, clean and white, "for the fine linen is the righteousness of saints." Rev. 19:8. Here is one wardrobe (in this Book) that will never change or go out of style. No moths will consume away the fabric and beauty of this dress. See Psa. 39:11. This wardrobe is mothproof, fire proof and burglar proof.

The corruptible, unperfect substance of David, Jeremiah and all the elect, chosen family of God will one day finally put on incorruption, fashioned and dressed as described by John in Revelation above. Job said concerning his substance, "All the days of my appointed time will I wait, till my change come." Thou shalt call, and I will answer thee." Job 14:4. David said in the very beginning of his Psalms, "Therefore my heart is glad, and my glory rejoiceth: **my flesh also shall rest in hope.**" Psa. 16:9. Both Job and David were "subjected in hope." So it is, has been and will forever be with all His saints and every child of grace that have

been given this precious hope in every age and dispensation of time.

"Thy saints, in all this glorious war,  
Shall conqueror though they die;  
They see the triumph from afar,  
And seize it with their eye.  
When that illustrious day shall rise,  
And all thy armies shine  
In robes of victory through the skies,  
The glory shall be thine."

J. M. Mewborn  
May 22, 1980

#### OBITUARIES AND MEMORIALS

##### ELDER TROY HILL

Elder Troy Hill was born October 1, 1906, and was called home to be with his Heavenly Father on January 2, 1980, making his stay on earth 73 years, 3 months, and one day. Surviving him are his wife, Mallie; two sons, Joel Hill and Paul Hill; two daughters, Mrs. Dallas Carico and Mrs. John Roberson; 16 grandchildren, and 8 great-grandchildren. He had four brothers; Elder G.W. Hill, Greensboro, N.C., William Pinkney Hill, Rocky Mount, Va., both of whom are deceased; two who are now living, Edd Hill, Pilot Mountain, N.C., and Brady Hill, California. He had one sister living, Mrs. Daisy Dezern, Virginia.

On October 5, 1958, Elder Troy Hill and his wife, Sister Mallie Hill, came before the church at Union, Surry County, N.C., and asked for a home with them. Since they had already been attending regularly for a long time, they were unanimously and gladly received into the fellowship of the church as candidates for baptism. They were baptized the first Sunday in November following by Elders G.W. Hill and J.C. Dunbar. They were blest to manifest their interest in much love for the church by their regular attendance at the meetings at Union and elsewhere.

On April 1, 1961, a Presbytery was called to ordain Brother Hill as an Elder, to the gospel ministry. He served Wilson Grove Church of the New River Association for fourteen (14) years. He also served Roaring River Church of the Laurel Springs Association for ten (10) years. He also served as Assistant Clerk of the Laurel Springs Association for fifteen (15) years, extending from 1962 until 1977, giving it up because of his health.

He did not complain at adversity, for he believed in the scripture that reads, "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." Eccl. 7:14. He did not believe in giving himself or any man any honor, but rather strongly believed as record in the scripture, "He that glorieth let him glory in the Lord." 1st Cor. 1:31.

He was a strong defender of the doctrine of the predestination of all things. That is the faith that with God things do not just happen, but rather they come to pass at it is appointed unto them by our Father which art in heaven.

His funeral service was conducted by Elders George Flippin, Sidney Rakes, and Lonnie Perdue whom he loved very much.

Brother Hill was a strong believer in the doctrine of the resurrection of the body. In First John 3:2 it reads, "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." We believe Brother Troy Hill will be in that number who will be blest to see Him as He is and be like Him.

Upon the request of the family this has been written, read to the church, and approved this April 5, 1980, with the understanding that a copy be sent to the *Zion's Landmark* for

publication, a copy be sent to be published in the Laurel Springs Association minutes and a copy kept for the church record.

Done by order of Union Church in conference.

Elder George Flippin, Moderator  
George A. Fulk, Clerk  
Irvin Key, Assistant Clerk  
George A. Fulk and Sister Mallie Hill, Committee

##### ERNEST JAY DAVIS

It is through much weakness, humbleness and unworthiness that I attempt to write the obituary of our beloved, respected, humble brother, Deacon, and father, Ernest Jay Davis. He was the son of the late Elijah and Elisah Davis of Richlands, Onslow County, N.C. He was born February 17, 1892, and departed this life January 17, 1980, making his stay here eighty-seven years and eleven months, to the day.

Daddy was married to the former Eula Mae Eubanks of Jones County, N.C. on February 2, 1922. Mama preceded Daddy in death on March 18, 1971. To this union were born eight children, three girls and five boys. Three of the children died while small infants. Daddy remarried on September 9, 1974, to Srena Batchelor Hewitt, who along with his children, Lucy Leona Davis, Elijah Furney Davis, Joshua Kearney Davis, Zora Blanche Brown, and Virgil Edward Davis, several grandchildren, great-grandchildren, and step-children, were left to mourn his passing. Daddy also left three sisters, Mrs. Julia Davis, Mrs. Mary King, and Mrs. Donnie Eubanks who also mourn his passing from us.

Daddy joined the Primitive Baptist Church at Old Sandy Bottom, near Kinston, Lenoir County, N.C., in the late winter or early spring of 1929. He remained faithful to that church, and when all the other members there had passed away except he and mama, he was given a letter by the late Elder Joshua E. Mewborn, and he presented the letter to Cypress Creek Church and they were received warmly. In 1966, he was led to purchase an old church building and had it moved to the present location where Davis Memorial Primitive Baptist Church was organized.

Daddy was one of the first or charter members of Davis Memorial Church, and he was ordained our first deacon a short time after the church was organized. He was one that was blessed in devoting his life and watchful eye among the brethren, endeavoring to preserve peace throughout the years as deacon of the church.

Daddy was a firm believer in the doctrine of Salvation by the Grace of God, and predestination of all things. He remained faithful all these many years, even to the end. He was a strict, loving and dedicated father, one that set forth and professed that "a man's word is his bond." He felt that a man was just as good as his word and no better, and I believe Daddy's word was respected by everyone that knew him. My sincere hope and prayer, if not deceived, is that it be God's will to bless me in every way to be a father to my children as Daddy was to all of his.

Daddy traveled many, many miles from the sea coast of North and South Carolina, to the mountains of N.C., Virginia and West Virginia, to be among his brethren. He was respected and loved by every one that knew him. He was faithful to his church, his association, (the White Oak), and corresponding associations, and attended regularly up until approximately four months prior to his death. Even though his health would not permit him to go, he gave God the Glory and Praise and his faith was unshakable. He was dedicated in helping and advising others in every way that he possibly could.

Daddy's funeral was held in his home church, Davis Memorial, on January 19, 1980, conducted by his pastor, Elder H. A. Young, and was assisted by Elder I. W. Shepard. His mortal body was laid to rest in the family cemetery nearby to await the second coming of our Lord and Saviour Jesus Christ.

Be it resolved that three copies of this obituary be made, one for the church records, one for the family, and one to be sent to

Zion's Landmark for publication.

Done by order of David Memorial Church in conference on Saturday before the second Sunday in February, 1980. Prepared at the request of David Memorial Church, by his son, Virgil E. Davis.

**Elder H. A. Young, Moderator**  
**Furney Davis, Clerk**  
**Virgil Davis, Committee**

**ZEBULON VANCE BARROW**

The Church at Mewborn's, Greene County, N.C. desires to bow in humble submission to the will of God in the removal from our midst of our beloved brother, Zebulon V. Barrow.

Brother Barrow was born in the year 1905, the son of the late Zebulon V. Barrow and Ada Mewborn Barrow, and passed away at the home of his daughter, Mrs. Bailey Turnage, near Grifton, N.C., on November 4, 1979, making his stay on earth 74 years. He was united in the bond of matrimony or marriage to the former Mary Elizabeth Moore of Greene County, N.C., on or about the year 1934. She preceded him in death July 21, 1955. To them was born a lovely family of four children, Mrs. Lillian Beaman, Huntsville, Alabama, Mrs. Mary Elizabeth Turnage, Grifton, N.C., Zebulon V. Barrow, Jr., Raleigh, N.C., and 1st Class Petty Officer James S. Barrow with the U.S. Navy, Italy. Also left to mourn his passing is one sister, Mrs. Hancy Jeter, Suffolk, Va., and one brother, Walton Barrow, Chicago, Illinois.

He was my first cousin by natural kin or relationship, his mother was my father's oldest sister. We lived (our families) side by side, as next door neighbors, for many years. Brother Barrow was a good provider for his family, providing for his widowed mother, My Aunt Ada, who passed away in 1950. After her death his own companion was stricken with that dreadful disease, cancer, and passed away in 1955. During both illnesses he diligently and faithfully provided for their every need. Likewise, in his declining years the dear Lord provided a way for him and his own personal needs that came through the loving hands of his daughter and son-in-law, Mr. and Mrs. Baily Turnage.

Being a farmer by profession or trade, Brother Barrow was a hard-working man, earning his bread by the sweat of his brow. In my boyhood or growing up years, I have known him to manually work from sun up to sun down on many a day. His life-style was characterized with a non-assuming nature and his conversation, nonetheless, was denoted by a plain-spoken trait.

He came before the church at Mewborn's at the close of service at the March meeting, 1961, in a most humble manner and was gladly received. He was baptized later at the May meeting, 1961, by his uncle, the late Elder Joshua E. Mewborn.

Funeral services were held in the chapel of Edwards Funeral Home, Snow Hill, N.C., on November 6, 1979, by the unworthy writer with interment being made in the family plot in the Snow Hill (Town) Cemetery.

Our prayer and hope is that our Heavenly Father will watch over and keep this family of four fine children in the right way and guide them in the way He would have them go.

Written at the request of the church in conference, December Quarterly Meeting, 1979.

**J. M. Mewborn**

Read and approved by the church on May 10, 1980.

**(Elder) J. M. Mewborn, Moderator**  
**Inez Gray, Church Clerk**

**CHARLIE CREECH**

Brother Charlie Creech was born September 16, 1899. God saw fit to take him home on August 24, 1979, making his stay on earth almost eighty years. His funeral was conducted by Elder W. T. Barham and Elder J. B. Williams and his corruptible body was laid to rest in the church cemetery.

Brother Charlie lived all his life in the community where he was born and raised. In his early life he and Sister Ora Creech were united in the bond of marriage or sacred matrimony and to this

union were born seven children, four girls and three boys, two of whom were deceased several years prior to his death. He was very much loved, is greatly missed, and will be missed even more as time goes on.

Brother Charlie believed in the doctrine that is preached by the Old Baptists which is Salvation by Grace and he loved it. He was given great faith and a wonderful hope. In his last years he was in a state of declining health and gradually became a complete invalid. As much as I visited him, I never heard him grumble or complain, as he gracefully and calmly accepted his condition. He felt that he had been given the patience to accept it and that God had a great purpose in his afflictions.

The bereaved family, as well as the church, feels that our loss is his eternal gain. He leaves to mourn his passing, his wife, four daughters, one son, eighteen grandchildren and seven great-grandchildren. He was loved by all that knew him.

Brother Charlie offered to the Church at Creech'es, Johnston County, N.C., on September 3, 1950, and was gladly received. He was baptized October 1, 1950, by his pastor, the late Elder E. C. Jones.

As the Church at Creech'es greatly misses him, we resolve that three copies of this memorial be printed: One for the family, one to be sent to Zion's Landmark for publication and one to be placed in our church record.

Done by order in conference at Creech'es Church, November 3, 1979.

**Elder W. T. Barham, Moderator**

**Brother C. A. Creech, Clerk**

**Elder W. T. Barham and Sister Mae Barham, Committee**

**Elder W. T. Barham and**

**Sister Mae Barham, Committee**

**VERA H. HONEYCUTT**

"Blessed are the meek: for they shall inherit the earth." This is the language of our Lord and Saviour, Jesus Christ, as recorded in Matthew 5:5. The word "meek" is defined as "mild of temper; patient under injury and stress; long-suffering; gentle in spirit." We feel that no words could be found that more adequately describe the life and traits of our dear sister in Christ, Sister Vera H. Honeycutt, than these words.

Sister Honeycutt was born in Harnett County, North Carolina, November 2, 1895, the former Vera Pearl Hayes, and passed away January 26, 1980, at age 85. On June 20, 1920, she was united in the sacred bond of matrimony or marriage to Mr. Peffer Kline (P.K.) Honeycutt, Sr., Fuquay-Varina, N.C. She taught school in early life in Johnston County, N.C., and after her marriage to Mr. Honeycutt, they moved to Fuquay-Varina, N.C., where they made a loving home for their four children, namely, Mrs. Marion H. Wishon and Mrs. Roylene H. Thompson, both of Raleigh, N.C., and Mr. P.K. Honeycutt, Jr., Fuquay-Varina, N.C. One daughter, Helen, passed away on August 26, 1978.

Sister Honeycutt united with the Primitive Baptist Church at Willow Springs on the fourth Saturday in June, 1952, and was baptized the following day by her pastor, Elder T. F. Adams. Her faithful attendance at her regular church meetings for many years attested to the fact of the great love of God that had been given her for the doctrine of Salvation by the grace of God, as well as those who also believe this same truth. As we have already mentioned, she was gentle in spirit and bore the mark of Jesus in her forehead and countenance. To know her was to love her. She was a faithful wife to her husband, wonderful mother to her children and devoted sister in the church. She was a good friend and neighbor, being held in high esteem by many, which was verified by the large attendance at her funeral service by the citizenry and townspeople of Fuquay-Varina, N.C., where she had resided for many years.

Her funeral service was held in the Sugg Funeral Home Chapel, Fuquay-Varina, N.C., on January 28, 1980, by her pastor, Elder J. M. Mewborn and Pastor Allen Wentz of the Fuquay-Varina

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

United Methodist Church. Interment was in the Wake Chapel Church Cemetery.

Our church dearly loved this lovely, meek sister, but knowing that she suffered greatly while being confined in a local nursing home for the past six years, we do not wish her back in this world to ever suffer again.

Done by order of the church in conference, March 22, 1980.

**Sister Lillie L. Kearney, and  
Elder J. M. Mewborn, Committee  
Elder J. M. Mewborn, Moderator  
J. C. Adams, Church Clerk**

### MEETING NOTICES

#### ANNUAL MEETING OF SOUTHAMPTON OLD SCHOOL BAPTIST CHURCH

(Southampton, Penna.)

At a meeting of the Board of Trustees of the Old School Baptist Church, Southampton, Penna., on May 10, 1980, it was agreed to open the doors of the meetinghouse on the third Sunday in July, 1980, (July 20, 1980), at 11:00 A.M. (E.D.T.) for the purpose of holding services, if the Lord wills.

Southampton Baptist Meetinghouse is located in Southampton, Penna., at the corner of Second Street Pike and Maple Avenue. (Southampton, Pa., is located about twelve miles north of Philadelphia, Pa., on Route (Penna.) No. 232.) Those who travel via the Pennsylvania Turnpike will exit at the Willow Grove (Willow Grove, Pa.) interchange.

For those who have been given a desire to worship, as well as for those who have requested to view the interior of this natural, historical landmark, we welcome you. This edifice (built in 1731 & enlarged in 1772) with its 18th century galleries, original panel-door pews, pulpit, and ancient cemetery, dating from the French and Indian Wars, is worthy of anyone's time from an historical viewpoint. It is currently listed on the United States of America's "National Register of Historical Sites," and is marked accordingly by a bronze plaque at the front entrance.

Elder J. M. Mewborn, Willow Springs, N.C., has supplied us for these annual meetings since 1961, and, the Lord willing, has promised again to be with us this year, 1980.

**Horace L. Lefferts, Chairman of the Board of Trustees  
1314 Copley Drive (Welshire)  
Wilmington, Delaware 19803**

**Martha D. Addis, Member and Church Clerk  
Benson Manor, Apt. 814  
Jenkintown, Penna. 19046**

#### ANGIER UNION

The Angier Union will meet, the Lord will, with Hannah's Creek Church, Johnston County, N.C., the fifth Sunday and Saturday before in June, 1980. Elder Curtis Parrish was chosen to preach the introductory sermon and Elder D. E. Parker is his alternate.

Hannah's Creek Church is located on Highway 301, between Benson, N.C., and Four Oaks, N.C., just across the highway from the South Johnston High School.

We invite our brethren, sisters and friends to come and visit with us, especially our ministering brethren. Services will start at 11:00 E.D.T. on Saturday and continuing through Sunday.

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

#### BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Sandy Grove, Nash County, North Carolina,

University N. C. Library E  
Chapel Hill, N. C. 27514

beginning on Saturday before the fifth Sunday in June, 1980, and will continue through Sunday following.

Sandy Grove Church is located on N.C. Hwy. Route No. 97, approximately midway distance between Zebulon, N.C., and Rocky Mount, N.C., in the Stanhope community. Elder Bennie Owens was chosen to preach the introductory sermon and Elder Walter Barnes is his alternate.

We invite all of our brethren, sisters and friends to meet with us in our union meeting, especially the ministering brethren.

**(Elder) J. B. Williams, Union Clerk  
225 Braswell Street  
Rocky Mount, N.C. 27801  
Telephone: A.C. 919-442-1334**

#### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Wheeler's Church, Person County, N.C., beginning Saturday before the fifth Sunday in June, 1980, and will continue, the Lord will, through Sunday following.

Elder Burch Wray was appointed to preach the introductory sermon and Elder L. P. Martin was appointed as his alternate.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

**Clyde Satterfield, Union Clerk  
Route 1, Box 96  
Timberlake, N.C. 27583**

#### LOWER MAYO UNION

The Lower Mayo Union will be held, if it is the Lord's will, with Macedonia Church the fifth Sunday in June, 1980. Macedonia Church is located just outside the City of Reidsville, N.C., on old N.C. Hwy. 87, going towards Eden, N.C.

We extend a warm welcome to our brethren to meet with us, especially the ministering brethren.

**Cletus Turner  
Route 1, Box 681  
Bassett, Va. 24055**

#### MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, the Lord willing, with the Church at Simpson Creek, Horry County, South Carolina, beginning on Saturday before the fifth Sunday in June, and will continue through Sunday following, the dates being June 28th and 29th, 1980.

Simpson Creek Church is located between Loris, S.C., and North Myrtle Beach, S.C., just off Hwy. No. 9. Turn south off No. 9 at Boyd's Superette at Goretown. Go to second paved road and turn right. Proceed to meeting on your right.

A cordial invitation is given to our Elders, brethren and believers in the truth as it is in our Lord and Saviour Jesus Christ to come and visit with us.

**J. D. Wright, Union Clerk  
110 Waltham Street  
Tabor City, N.C. 28463**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIII

JUNE, 1980

NO. 7

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## ARE YOU MISSING YOUR PAPER?

It is continuing to come to our attention that many of you, our regular subscribers, are not getting your paper. We request your assistance to us at this time concerning two matters. Will you help us as follows?

(1) Check the address on your post office delivery label on the back side of your paper. If your address is not correct, (including Zip Code), will you advise us your up-to-date, correct address as soon as possible?

(2) Will you check the back issues already received for the year, 1980, and advise us of any copies that you have missed, including this issue, the month of June?

Thank you very much for your help!

Editor

## TRUE RICHES IN GOD'S CHURCH

The gracious Lord in mercy led me  
To a small and humble place;  
Where adornment of the building  
Is the riches of His grace.

There's no organ in the corner,  
And no carpet on the stair;  
For the beauty of this meeting

Is because, "The Lord is there."

There is worship in the singing,  
Understanding in the prayer;  
And the sound of gospel trumpet  
Tells of Jesus loud and clear.

"There's Salvation in none other,"  
So this gospel trumpet cries;  
(And there's none can tell this beauty)  
Only whom the Lord makes wise.

Christ, the Son of God, came hither,  
Not "to want" as some would say;  
But He alone saved His elect people,  
And their sins He washed away.

See the Stream of Mercy flowing,  
Through the channel of God's Son;  
Giving grace and truth to sinners,  
All, their hope on Him is hung.

Oh! There's sweetness in this glory,  
Like to honey in the comb;  
Oh! , The Lord, it is He who found us,

U.N.C. Library  
AUG 1 1980

Is, indeed, to find a home.

How their faces shine with gladness,  
There are tear drops in some eyes;  
For to them who hear the tidings,  
Worldly wealth is no great prize.

Though the world despise, forsake them,  
They are princes in disguise;  
For they're heirs of God's dear Kingdom,  
And their wealth ----- a secret lies.

**Flossie I. Faulkner**  
**February 17, 1929**

### ABOUT FLOSSIE I. FAULKNER

Sister Flossie I. Faulkner was a member of the Old School Baptist Church at Olive and Hurley, Shokan, New York, and was highly gifted or talented in writing poetry. The above poem was taken from her book of poems, **SHOWERS OF RAIN**, that contains 25 of her own original compositions.

Once, when we have read her experience, as published in the above book, we cannot but help seeing why she could express herself so candidly and explicitly as she did in the above beautiful poem concerning God's people.

She was raised or grew up in another faith and order

(entirely different from the Old Baptist people) in the Bronx, New York City. She remained among these people, according to her own testimony, until the middle or latter portion of her life. God revealed Himself to her in a similiar or like manner as He did the Apostle Paul. In her much travail and trouble of soul, while under conviction, she said, "I groaned in such misery and asked God to send me understanding, for I knew not what was my trouble. Then as distinctly, as though some one spoke in the room, came these words, 'Thou art kicking against the pricks.' I trembled and was afraid, and then after a few moments, I arose and came down and sought my Bible. It was two o'clock in the morning and every one was asleep. I read of God, speaking to Paul on the road to Damascus, and there was a reference which I found to be this, 'For if this work be of men, it will come to nought: but if it be of God, you cannot overthrow it; lest haply ye be found even to fight against God.' Oh, I was condemned, and I closed my Bible and went back to bed."

Her sorrow and trouble of soul continued, until God gave her peace, and "such peace," she said, "is beyond all understanding." She felt a change, a wonderful deliverance, and in it that all honor and glory was due to His name, and that of herself she was nothing. "Then my body, which had been under such terrific strain, relaxed, and I was so tired that I could not get up." In this condition she laid for six weeks.

Having been shown the difference in man taught religion and the true religion from God out of heaven, she said, "I could not keep silent any longer. My heart seemed so full of the marvelous wonder and mercy of God that I felt I must speak out and tell what I felt God had done for poor me. I feel He has given me a hope that is more precious to me than all the treasures of earth, and I shall endeavor to go to the Old School Baptist Church and tell them so, for I believe it to be the living, true church of Christ. I withdrew my name from the former faith and order and their Sunday School. I am poor, and weak, and miserable, and blind, **only as He leads me to walk in His way.** 'And His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' I feel He is all these things to me and I would crown Him Kings of kings and Lord of lords."

She concludes her experience by saying, "If this is an experience of grace, all honor and glory is due to His name, for I have been led out **all alone** by the power

## *Zion's Landmark*

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

### EDITOR

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

### ASSOCIATE EDITOR

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

**VOL. CXIII**                      **JUNE, 1980**                      **NO. 7**

**\$6.00 PER YEAR -- 2 YEAR \$11.00**  
**TO ELDERS \$5.00 PER YEAR -- 2 YEARS \$9.00**

**POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.**

Second Class Postage Paid at Benson, N.C. 27504

USPS 699-200

of His mighty Hand and no natural man's hand has guided me. Praise be unto His name forever and forever.

Flossie I. Faulkner"

From the above excerpts of her experience one can see how she was given such understanding as to be enabled to express herself so candidly and precisely about God's chosen people in the above lovely poem. The God of miracles performed one in her case and we believe that He is still performing both miracles and wonders for His beloved people today.

Editor

### THE RIGHTEOUS NOT FORSAKEN

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor His seed begging bread." Psa. 37:25.

To my understanding, trusting that God has so blessed me, the prophet, David, in this above quoted scripture was referring to himself in the first portion of the verse, but **the righteous**, spoken of here, is none other than the Lord Jesus Christ for He is the only One that has ever lived a Holy life in this world. He is the only righteous Man that ever lived here, according to the divine testimony of all the Biblical writers or those that we have any record of. All the prophets and apostles tell of their weak, sinful condition. Even the Lord Jesus Christ, Himself, testified, "None is good, save One, that is, God." Luke 18:19. Therefore, we must conclude by God's own testimony that only He is good and righteous, and if we are what we hope to be, hoping that we have been born of God, we feel that He is our Elder Brother. If we are ever blessed to obtain any righteousness, it will be of Him for He is our all and all, not only in this world, but in the world to come. We know by experience there is nothing good we have ever done that has had anything to do with bringing us to Him, but it was because of the great love that He (God) had for His Church, the Bride, the Lamb's wife, that Jesus came into the world to redeem her unto God, the Church, without spot, wrinkle or blemish, their robes having been washed and made white in the blood of the Lamb, to be presented to the Father a glorious church at the end of this present (Gospel) dispensation of time.

In speaking of the blood of Jesus Christ, the scripture said it washed and made whiter than snow His Church. "Purge me with hyssop, and I shall be

clean: wash me, and I shall be whiter than snow." Psa. 51:7. If we were to wash something in natural blood, it would be red. So, there is a difference in the natural blood and the Spiritual Blood. The one is opposite from the other, as the Spirit and the flesh war against one another and with each other after one has been born of the Spirit of God. This warfare will continue in the members of His elect, His people, as long as they are here in this time world. His elect, His blessed people, may be brought very, very low, but God has said He had never seen "His seed begging bread." Psa. 37:25.

I heard an Elder say one time in the pulpit that the Elect, His Church, would be called by one name only in the resurrection of the just, and he said that he would like for us (his hearers on that occasion) to think about it. His thought got on my mind to the extent that I could not remove it. His statement gradually unfolded to me and I will mentioned some of the revelation given to me in this connection.

When a couple marries here in the natural world, under the laws of the land, the bride always takes the name of her husband, naturally speaking. Likewise, in the same sense any children born as a result of the lawful, natural marriage also take the name of the father, not the mother. God's people are born again, as Jesus told Nicodemus, and Peter tells the way of this new birth. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1st Peter 1:23. This means that all that are born again of that incorruptible seed, the elect family, will come forth in that glorious resurrection. The name of the wife, the darling companion of the Lord Jesus Christ, is found recorded in Jeremiah's writing. He tells us what that name is. "And this is **the NAME** wherewith she shall be called, The Lord Our Righteousness." Jer. 33:16. The reason her name is "The Lord Our Righteousness" is because, as we have already said, she took the name of Her Husband. Now Jeremiah tells us the name of the Husband. The exact quotation is as follows: "This is His name whereby He shall be called, **THE LORD OUR RIGHTEOUSNESS.**" Jer. 23:6. Concerning His Church she is described both temporally and eternally as follows, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1st John 3:2. If the inward man, the Lord Jesus Christ, is the Son of God in this world,

could she (His Church) also be called by that same name (**The Lord Our Righteousness**) in the resurrection. The Lord said, "I will say to the north, Give up: and to the south, Keep not back: bring **my sons** from far, and my daughters from the ends of the earth; even every one that is called by my Name." Isa. 43:6, 7. To my understanding, if blessed with any, they (all of them, both sons and daughters) will be **ONE** in that great day, one bride of Christ, one body but many members, even as one natural body has many members. The natural body needs all of its members to complete the whole or entire body, including the head, the hands, the arms, the feet, etc. So it is with the Spiritual Body or the bride, the Lamb's wife. It will take every one for whom Jesus died to complete this bride as a whole or complete body that was already in Him from or before the foundation of the world. David prophesied concerning the impossibility of any of His bones (the members of Christ's body) ever being broken, as follows: "He keepeth all His bones: Not one of them is broken." Psa. 34:20. This prophecy was fulfilled as follows, "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But 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." John 19:32, 33, & 34.

We know this flesh of ours or the earthly, outward, old man, or the Adamic man, will remain the natural flesh until it returns to the earth (dust) from whence it came. Those who were chosen in the everlasting covenant of Grace from or before the foundation of the world will be raised the Spiritual Body, like unto the Body of our Lord Jesus Christ. Paul records in 1st Cor. 15:38, "But God giveth it a body as it hath pleased Him, and to every seed his own body." If God has the power to give of His Spirit to all His people here at the same time, could He not also (of this same power) just as easily given them at an instant of His Body in the resurrection of the just? Yes, it is as we have just quoted, "And to every seed His own body?" It does not read "a body," or "some other body." According to nature such a miracle would be impossible, but let us remember Jesus declared, "With men this is impossible, but with God all things are possible." Matt. 19:26.

Then, if Jesus is **the righteous**, and we, who have

been made to hope that we are the true church of God on earth, are the true seed of the righteous, we will not have to beg for bread. We know there is a people in nature that are so poor that they have to beg for the natural bread to sustain life, although we do not know whether they are of the righteous or whether they are not of the righteous. However, this bread, here spoken of, is the Bread of Life, spiritually speaking. It is the body of the Lord and Saviour Jesus Christ. "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world." "I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:32, 33, & 35. Brethren, this bread was prepared for His children from before the foundation of the world in the covenant arrangement between The Father and The Son, being witnessed by The Holy Spirit that Jesus, **The Word**, should come in the fulness of time in the volume of the book to do His will as a holy, divine sacrifice to save forever His people from their sins. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51. Jesus had under consideration "the righteous world," not the natural world that surrounds us here in time and space. Surely, it is **A WORLD** within a world.

(Elder) Charles R. Ball, Sr.  
1420 S. Asking Street  
Martinsville, Va. 24112  
December 10, 1978

---

**"GOD GAVE THEM LEARNING, WISDOM AND ALL UNDERSTANDING IN ALL VISIONS AND DREAMS."**

(Daniel 1:17)

**Dear Brother Mewborn,**

I hope all is well with you and your family. We have had some trials of recent date, but the dear Lord has been so good to us in all of them in the manifestation of much mercy. We have just recently found out that my husband has angina of the heart. With medication he is still able to get around. He retired in July, 1978.

I am sorry that I have not written; also, that I have waited so long to renew my subscription to **Zion's Landmark**. Thank you for sending it on to me, however. I do enjoy reading it and feel such love for the dear brethren, the sisters and friends, as I read their ex-

periences, comments on the scriptures, dreams, visions and revelation from the Lord. The dear brethren are wonderfully blessed in setting forth God's love, mercy and grace to us in the paper. He is the great God of heaven and earth, the One who foreordained and rules all things after the counsel of His own will. It is all of this God and not for man for which I am made glad.

Brother Mewborn, Sister Haley Bell wanted me to write concerning some of my experiences and dreams while she was living so that she could send them on to you. At the time I felt so little I didn't think that I could. Since her passing, some of the others here have asked me to attempt to write them. So, I am going to try with God's help to comply with these requests.

**A sister in Christ, I hope,  
although the smallest of all,  
Beatrice (Mrs. Wallace) Hopson  
Route 3, Box 315,  
Pascagoula, Mississippi 39567  
January, 1979**

---

### DREAMS AND VISIONS OF BEATRICE SHUMOCK HOPSON

(Written in memory of the late  
Sister Haley Bell, Mobile, Alabama)

I had dreams and visions as a child in my growing up years that later came to pass, but I never thought too much about them. I believed strongly in an Almighty God, only I wanted to have a good time and make for myself a good life, exactly as I wanted it.

One night I dreamed that I was in hell. Big balls of fire, as tall as trees, came at me. I would scream and run the other way from them, but they were coming at me in every way and from every where I turned. The fire was so hot that it burned everything to cinders. The ground under my feet was like that it has been burned and swept from the movement of the flames. Some say there is no hell, but I feel that I have been there.

During this time I was such a miserable creature that I did not know where to turn. I tried making myself a Christian, as some call it. I failed at that. I felt like giving up many times. Everything that I did was a failure. I felt that no one loved me, not even God. How could they love such a weak, miserable failure? During this time I joined three different churches, was baptized twice, but I was still a miserable wretch. I kept

thinking there was something I could and had to do. At this point in my experience I could not understand the meaning of 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." Yet, in due time the Lord made me to understand, I believe, in some measure the true meaning of this scripture and that there was nothing I could do.

### MYSTERIES OF THE MOUNTAIN

One night I dreamed that I was inside of a mountain. There were three openings like tunnels behind me. People were pulling at me, trying to get me to go with them to search for the mysteries of this mountain. The prevailing feeling among them was to find out how you get inside the mountain and also how you could get out. I shook my head and would not or could not go with them. It seemed that my feet were cemented to the floor of the cave. Something seemed to say, "I am God, I placed you here and at my own appointed time, I will take you out of this mountain. You shall dwell in the shade of this mountain and find peace." I had to be there when He came for me!

I stood facing the South and the East. As I stood I could hear a little kitten crying. It sounded so sad, but I could not see it. There was an opening like a balcony to the South. I could see the sun shining through the green trees and grass, and on beyond was the beautiful, blue sky. Everything was in color and it was so beautiful. To my left was a great hall, formed with stalagmites. (I had never been in the caverns, inside of a mountain at that time, but since the time of that dream I have visited the one in Cave City, Kentucky. I learned in seeing this beautiful, natural sight that it was exactly like the one I had seen in my dream.) A woman came down the hall (in this dream) dressed in a beautiful white dress, flowing like mist to the floor. She was barefooted and had coal-black hair to her waist with a great white bird in her arms. She walked to the balcony, opening to the outside sky, and threw the bird into the air. The bird spread its great white wings and flew into the beautiful sunset, disappearing out of my sight.

Then I could see the little kitten. The woman turned to me and her voice sounded like the Voice of God, with great thunder. As she pointed her finger at the kitten and then at me, she said, "This little kitten loves the great white bird so much that it will find its way over the hill and dale until it finds her. Do you believe! ? Do you believe! ?" I was so scared that I could not speak

or move. Then, I was on top of the mountain. There was a small Man about four (4) feet tall with me. To my left was a little bulldog, chained and tied to a pole. He barked and growled as though he would eat us up. The Man picked up a stick and killed the dog. Then the Man started to lament and he said, "Oh, I bet that little dog knew the secret of the mountain. Come and go with me to the Keeper of the mountain and we will employ Him to order another dog that we can go and search for the mysteries of the mountain. I shook my head and would not go. Then, I was walking under beautiful shade trees in the cool of the evening and was completely satisfied. I was shown that the little kitten represents the weakness of man to save himself. Somehow, I feel that the little dog that was killed by the small Man relates to or represents the law in my dream. The work of Christ in fulfilling the law destroyed its reigning power over His people. The nature of the bull dog is the quality of fierceness, overpowering, to inspire terror. Without the intercession of Jesus in our behalf, who fulfilled the law to perfection, we would never have been able to withstand the great wrath of God contained in the law. The terror of His wrath and law are somewhat comparable to the nature and characteristic of the little bull dog that I saw this little Man kill. He was chained and the Man killed him. So, God gave a new commandment, a representation of the other dog I saw in my dream, a new law in His blessed Son, and with this new law we are given to explore the great mysteries of God's mountain, the blessed truth contained in His everlasting love.

After my husband and I started visiting Mount Zion Church, Mobile Alabama, I looked forward to attending the meetings. On one weekend my husband said that we would not be able to go because we had a bad tire. I just felt awful when I retired to bed that night. On this particular night I dreamed that I had left my Bible out in the swing in the yard and it had rained on it. I picked it up and started to cry. My tears ran through the leaves and mixed with the rain water. The blend of the two ran through my Bible and down on my feet. I woke up crying. I still do not know if my husband heard me crying, but he jumped up and said, "If I can find a service station to fix the tire, while you are preparing breakfast, we will go to Mount Zion." I had wings on my feet, I was so happy!

#### TO VIEW THIS ROBE OF GOD

I had two more dreams that same week. I dreamed

that we were all at Mount Zion and to the North there was a large ocean. A Man sat at a desk, facing the South, and a great multitude of people were standing in the sand. A long line of people were waiting to be judged by this Man. I was in this line also. I was dreading it very much because I knew that I had so many sinful things in my life. I did not want Him to know them. I looked down at my clothes and was shocked and terrified. I was wearing an old ragged night gown. It was so thin and was terrible. I looked for a place to run and hide, but there was no place to be found.

I looked again and I was wearing an apron that was wrapped about my dress. I did not buy this garment, neither did I make it, nor did I put it on myself. This was what I thought was one of the greatest mysteries. It did not have any seams. It was woven into one piece. Then I looked at the Man that was to judge me and He was gone. I went home perfectly satisfied.

"Tis of one piece and wove throughout,

So curious wove that none;

Can dress up in this seamless coat,

Til Jesus puts it on.

This robe put on me, Lord, each day,

And it shall hide my shame;

Shall make me fight, and sing, and pray,

And bless my Captain's name."

(Hymn 84, Lloyd's Selections)

#### THE OTHER DREAM

I was standing outside and a bird, like unto a young chicken, flew into the curve of my arm. It seemed to be wounded. As I looked, it seemed to be in great suffering. As I looked, the great suffering seemed to flow into my bloodstream and at each heartbeat, it seemed to be pumped back and forth all through my body. I looked again and I could see a great love. It mingled with the great suffering. I looked again and it seemed to say, "I have a great message to tell."

Well, my husband got the tire fixed and when I walked into the church, tears just came flowing. I could not seem to control them. Elder Carroll preached first. He did not have a pallet in his mouth. I had not been able to understand him at all on previous occasions when I was at meeting, but on that day and afterwards, I understood every word that he said. On that first day the tears just kept coming until he finished. I felt that I had been washed clean as a baby and went home completely satisfied.

One afternoon, I was standing in my backyard. It was a beautiful day. Everything was quiet when all at once a voice, like unto the wind, passed in front of me. A quiet, still voice, yet forceful, said, "As I promised thy forefathers, I will give to thee and it shall come to pass."

It has been my experience to see and feel a little here and a little there whenever I am blessed to go and hear such wonderful sermons. At times, I feel that I hear those clear, sweet bells and the music of David's harp. I sit in the quiet, peaceful places He promised. Sometimes, I am so low in the valley that I know He would not smile on a thing like me. When I am fortunate enough to be in the presence of God's little ones, I feel there is no one blessed as much as I. Right then, I would not trade places with Kings and Queens. A portion of that bliss He has promised to give me and true to that promise He surely will be.

Sometimes, I feel so unworthy and a great fear comes upon me. I am afraid to send my dreams to you even after I write them, as right now, Brother Mewborn, I am not sure that I can even finish this writing. My heart feels as though it will burst. I just had a great burden to try to pray. Now, it is all completely past; so, I will try to finish, the Lord will.

Years ago, I dreamed that I was at my father and mother's house. This was the place in the field not far from Mount Zion Meeting House, in Mobile, Alabama. I was sitting on the back porch with my feet resting on the ground when out of the North I saw a building about the size and shape of the church building. It seemed to be gliding about six inches off the ground, or road, in which it was traveling. It was just a small dirt road, going in the direction of where the church building is located now.

The front was open and I could see a woman, dressed in an old fashioned clothing, like strong work clothing. This woman was milking a cow. One side was a man, dressed in strong working clothes. He was sharpening plows, heating them like a blacksmith, as he pumped the bellows.

I was so amazed that I jumped off the porch and said to myself, "I am going to see if I can find out how this building is staying off the ground and what is making it glide along so easily. It did not falter one inch and it was perfectly balanced.

I walked out beside the road, as it passed by, and there was a strong work horse hitched to the building,

the same as being within old fashioned buggy staves. There was a saddle on this horse. A short, strong young man was in the saddle and the horse was just jogging along. The thought was given to me that some higher power was working the whole operation through this man and the horse (a figure of Christ and His gospel). The strength was not the man's or horse's, but all of it came from His throne above and was given through them in perfect harmony. The horse looked like a Clydesdale, a heavy draft horse of a breed originally from Clydesdale, Scotland.

I did not think anything of the dream until about a year ago when I had the same dream exactly, precisely, as the first time. My brother, the late Brother Horace Shumock, and I were coming home from church (as I drove him to the church a few times before he died). I told him about this odd dream that I was given some time ago; also, that I had dreamed the same dream over the second time. I told him that it was strange, the two occurrences, and that I could not get it off my mind. He said, "Why, that's the way God's true church is kept and guided here in the world." Then I could see so many things, as being so characteristic of the true church, sturdy, strong. My brother, Horace, said God's true church, her truth and gospel order will never change and would always be kept by God in "the old way." Then, I could see the church, as she is traveling through this world in the good old way, the way of our forefathers. The man on the horse was about the size and shape of our pastor, yet a Higher Power was ruling in and through him, with all praise being given back to God who giveth all things. I feel that Brother Newell (Hendrix) is rooted and grounded in God's doctrine and truth, as he is given power from on High. There is not anything that he or anyone can do about it. He is a prisoner of God, we might say. I feel that our church has been made strong in the faith that only our God doth give and that we have been wonderfully blessed. I have been blessed in so many ways. I know I am not worthy. I have so many faults, shortcomings and fall far short of everything.

About fifteen (15) years ago, God saw fit in His mercy to relieve me of my heavy burden of sin. It seemed that I had the weight of the whole world resting upon my shoulders. Such sorrowful, shameful sins no mortal had ever committed were mine to bear. I did not feel that any mortal could be brought so low.

One night, I dreamed that I lived in a little one room

shack by the side of the road. It had a small fence in the front of the house. There was an old serpent that lived in the yard with me. I thought I owed so many debts that I could not live long enough to possibly make enough money to pay them. I was so heavy at heart concerning this matter, greatly worried. I thought that I would surely die in this condition, and, if that were the case, my doom would be sealed to eternal torment and destruction forever.

One night, while I was asleep, a Man came (in the night) and He paid all my debts, even down to the smallest one. He then went away before I knew or realized that His departure was sure. I could not thank Him, as I desired to do. When I awoke, I was as light as a feather. I was so happy. I looked outside and the old serpent had been thrown out. He was angry, very mad, and continued looking back with vehement hate as he kept going in the opposite direction from me.

I do not think I have ever had that weight on my shoulders since, although I have been very, very low in the valley, felt very sorrowful at times and have suffered. Yet, I have never felt so alone since that first experience.

About two years ago it seemed everytime that I went to church, I just could not stay inside with the congregation. I felt I would die or start screaming; Consequently, I would get up and go outside. For fifteen (15) years I had been so greedy for the wonderful preaching of God's blessed Word. I felt that I just could not miss one word. Yet, I had come to the place that I was afraid I would do something to embarrass the church. So, I had to get up and go outside many times.

About one month before Brother Newell Hendrix was ordained, I began feeling so very low. It seemed like someone put a big, heavy hand on my heart and pushed me to my knees. I cried and tried to pray, as though someone was going to die. I really felt that something like that was going to take place.

I have never had such a pain and sorrow in all my life. After a few days I started seeing the form and shape of a Man as He climbed a mountain. The trail to the top was deep and rocky. Once, I saw Him going into a thicket of bushes and trees, hunting a place to pray. Once, He went into an old barn.

He was always going up. The third week it seemed He was going up like He was going to be crucified. I was so heartbroken. I pleaded with my God, "Why?" And He seemed to say that it had to be. There was

nothing that we could do about it. God said to me, "And ye shall be hated of all men for my name's sake." Matt. 10:22. God said to me that this Man would be hated with a very great, great hate!

On the fourth weekend the Hand pushed me down for the last time. I could feel a great pain, great suffering, great bitter, sweet love, as I saw Him going up the steep hill. A great Voice spoke to me and said, "But, He will be loved with a great, great love, the greatest love there is! !

I thought this dream to be something concerning Elder Pete Hendrix, but when the church called for Brother Newell Hendrix's ordination, God told me, "I told you it was Brother Newell." The pains came in my stomach and great, great suffering started to pour through my veins into my heart. This great, great love started to mix with the pain and suffering. I knew then it was Brother Newell. So I felt God has brought another thing to pass that had been working according to His good pleasure.

A few months later, I dreamed I was on an operating table and God operated on me. He made a little incision in my side and put a new little body just like me inside the incision. He said, "You are my child, and you are well loved." For about a month I was so much at peace with everything and everybody. He seemed to say, "Peace be still." Inwardly, I felt so calm.

I do not know that I will ever be blessed to feel such a blessed peace again, but I truly feel this was perfect peace on earth, if such a thing is possible here, and that it was mine for a little while.

I felt the time had come when I had to ask for a home in the church and to my surprise they received me. I know that I will never be worthy, but God in His mercy performed the most impossible thing that ever took place in this poor sinner, the lowest of all worms of the dust! Elder Newell Hendrix, with the help of my beloved brother in the flesh, (and I hope), in the Spirit, Woodrow Shumock, baptized me, in my Father and Saviour's blessed Name for the last time. I feel, if not deceived, that Elder Newell Hendrix is one of God's chosen vessels of mercy, if there ever was one. He, his sweet wife and family, are a blessing to me.

**The least, if one at all,  
Beatrice (Mrs. Wallace) Hopson  
(Received for publication April 2, 1980)**

## THE COMMON SALVATION

Dear Brother Mewborn,

It is unlikely that you will remember me inasmuch as you and I have only met one time. This was at an association about thirty miles east of Raleigh, N. C., (near Benson, N. C., as I recall) in the year 1972. However, I do hope that we share many common views in regard to the doctrine of the sovereign grace of God, the common salvation (by grace and grace alone), of God's elect, as well as other vital or cardinal points relating to the true, unchangeable doctrine of God our Saviour. If this be true, I trust, then we are brethren by virtue of the divine decision which you and I had no part in making. You were, of course, I am sure, well acquainted with my father, the late Elder Layton Wingfield, Ridgeway, Va.

My primary purpose in writing to you is to submit the enclosed obituary for publication in **Zion's Landmark** of the late Elder Benjamin H. Martin, if you feel that it is suitable. Elder Ben Martin, as we was known and commonly called, was a very dear brother of my home church, Liberty, and was a well known minister among Old Baptists, generally speaking. He travelled extensively among the churches in your area in years past and gone. I feel certain that many of the brethren (and sisters) in the Little River and Seven Mile Associations have good memories of him. Mr. Benton McGee and his wife, Sister Janie McGee, of Little Creek Church, near Smithfield, N. C., are two people, whom I am satisfied, loved Brother Martin, and would desire to know of his passing.

We commit this request to the exercise of your own good judgment in the hope that you will see fit to publish his obituary in the **Zion's Landmark**. If not deceived, we love the members of the Lord's dear kingdom, whoever and wherever they are; and, again if not deceived, we desire their welfare above anything that we desire for ourselves.

In closing, may I say that I have enjoyed many of the articles in the **Landmark** of late. I hope in my heart that God will favor you to carry on for a long time to come. My warmest regards to you, your wife and children and the flock that you endeavor to serve.

Yours in bonds,  
(Elder) Jon T. Wingfield  
Route 1, Box 357-A  
Patrick Springs, Va. 24133

(See obituary of Elder Benjamin H. Martin elsewhere in this issue.)

---

"CONSIDER THE LILLIES"  
(Matt. 6:28)

Dear Brother Mewborn,

As I was mowing my lawn a few weeks ago, the following scriptures, found recorded in Soloman's Song 2:2 came to my mind, "As the lily among thorns, so is my love among the daughters." Also, Matthew 6:28, 29, "Consider the lillies of the field, how they grow; they toil not, neither do they spin." My mind was seemingly illuminated or envisioned. I seemed to see the lillies growing among weeds, briars, etc. Yet, they were chosen to show forth great beauty to the extent that Jesus left on record these words, "Soloman in all his glory was not arrayed like one of these." Matt. 6:29.

While meditating on this matter, I saw a forest with some large trees such as used for saw-timber in the construction of houses and buildings. Also, in this same forest were bushes of the menial type, scrub bushes, thorn bushes, briars and brambles, etc., of no value to the builder. There was no shade in the forest. Instead, it was filled with a yellow, golden light that was very easy on the eye to behold. Besides seeing the forest, I saw a multitude of people, like unto trees in the forest. Some were chosen for Christ's Church, others were of no benefit for it. When I finished mowing the lawn, I thought to myself, "How unusual!" I am not tired. This seemed to be such a beautiful comparison I thought that I would write and tell what I saw. I got my tablet and pencil and endeavored to write; yet, the beauty of it was gone. Now I can only hint at what I was given to see.

In visiting the sick and seeing the beautiful flowers, I often say, "Behold the handiwork of God." The flowers have no memory, that we know of, yet, the colors are arranged in exactly the right place and order for them to be so beautiful.

Where does the color come from? The stem of the flower is green. God is a Spirit. He fills the complete, entire universe. All things obey His command. Even the

devils besought or asked permission of Christ to enter the swine. Read Luke 8:32.

How simple or ignorant it is, it seems to me, for one to say, as we so commonly hear today, "Let the Lord have His way."

An unworthy brother in hope,  
R. L. Wright  
P. O. Box 325  
Bassett, Va. 24055  
October 10, 1979

---

## EDITORIAL

### THE DAY OF ADVERSITY OVER AGAINST THE DAY OF PROSPERITY

In Ecclesiastes 7:14 we read, "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."

The reader will notice, we are told, that when prosperity comes to be joyful, for adversity is to follow. Notice that it is God, Himself, who has set the day of adversity over against the day of prosperity. It is NOT SATAN, as commonly believed by many, God has the control over all adversity; He has never given that control to satan. The joy follows after the adversity. The little baby crawls off or away from its mother and gets hurt. Then it comes back to Mama as fast it can crawl, but it does not do it until it gets into adversity. She kisses this little one and right back into adversity again the little one crawls. So, that is the way it is with the Lord's little ones. They, too, get into the adversity that God has set for them. They cannot crawl back to Mama to be kissed and have all the adversity wiped away. They know that God, who gave the adversity, is the only One who can remove it. So, they come back on their knees, too, for they feel like the poor Publican who said, "God be merciful to me a sinner." Luke 18:13. Satan gives the feeling that the Pharisee had which does not come as a result of the adversity that God has set up for His people. We often feel that surely we are not one of His and have to have so much adversity. The question is, "Have we ever had enough to be classed one of His?" Think of Jonah, Job, John The

Baptist, The Apostle Paul, and many, many others. In fact, the ones who went through the most adversity are the ones whose writings you enjoy the most, because they were taught the most and had the greatest experience to tell or offer.

The Lord deals with His people through adversity, and they, too, like the little baby, come to Him on their knees, begging for mercy, for His leadership, for His guidance, for His forgiveness, and for His grace, and, most of all, for His love. They have been shown what kind of a mess they make when He suffers them to go off or stray just a little bit on their own. He knows exactly how to teach one to have no confidence in the flesh, for he is made to see when he acts in the flesh that he is so ashamed of his actions, and begs God to lead, direct, and make all decisions for him. In fact, one gets a self-whipping when he acts in the flesh. These stripes are laid on the conscience of His own. That is the best whipping one ever gets. That is learning he will not too soon forget. **GOD TEACHES HIS PEOPLE THROUGH ADVERSITY!** In fact, the scripture says Christ was made perfect through suffering. "Though He were a Son, yet learned He obedience by the things which He suffered." Hebs. 5:8. How could we even improve any other way? Head learning is soon easily forgotten, but heart or soul learning, through the adversity that God hath set up for His people, is never forgotten, because it is God's work and is of Him. Soloman said concerning God's work, that also includes the learning He has set for His people, "I know that, whatsoever God doeth, it shall be forever." "God doeth it, that men should fear before Him." Eccl. 3:14. Thus, this learning cannot be forgotten. It is forever.

Think of the adversity your dear Saviour had to go through that His Father, God, had set up for Him? It started long before Herod found out that he had been mocked by the wise men "and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under," in a bold effort to destroy the infant child, Christ Jesus. Matt. 2:16. You will notice that He (Christ) had already had to stand as a Lamb slain from the foundation of the world, and the glory that He had with His Father before the foundation of the world, even taken from Him. He said in the 17th Chapter of John, 5th verse, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He had to be placed in the most humble of all possible

positions, even as a little lamb and it slain. Surely, God knew why His Son was having to be brought so low. The entrance of sin into the world in the beginning of time was no accident with God. He had already provided the absolute cure for it (sin) long before the disease had ever afflicted His church, His bride, here in this time world! He (God) would never have provided this sure cure (Christ's own blood) in His beloved Son, who had to stand as a Lamb slain long before there was the existence of any man or long before the world was even made for that matter, if God had not known all the aspects of sin, being the sting of death, including its strength, power, its total extent by measurement, whether length, breadth and height or anything whatsoever concerning it, as we have said. Surely, it was known by God before time ever began (or in eternity) that **by man** sin would enter into the world, as Paul wrote to the Roman brethren, that it did. If God had not already previously known all about it (sin) in every respect, that is, its origin, and its terrible consequences to His church, His beloved bride, that He had given to His own beloved Son, He never would have given His son, a free gift for her redemption and salvation from Him. Again, if God had not known all about sin in every respect, He never would have had His Son, His only begotten Son, to have to stand as a Lamb slain from the foundation of the world with the glory that He had with His Father taken away until He was to come into the world, suffer, bleed and die the most horrible, humiliating death of all time, be buried, and raised again. For that prayer He had made here and recorded in John 17:5 (in which He asks His Father to restore the glory He had with Him before the world was) makes it **unmistakenably** clear. Surely, He and His Father knew all about sin, how it would enter into the world, its dreadful power, its extent, the manner and way of its final destruction and dissolution before the world was. This also included, as we have just previously said, how sin was to come into or enter the world, all the adversity that it was to bring forth, not only upon the recipient, the sinner, but also on the **Precious Saviour** who was not to sin, but came to save the sinner from his sins. Of course, it was seen and known by them (The Father and The Son), when He said, "Let us make man in our image" (Gen. 1:26), that it was the sinner who did the sinning, and Christ who did the saving. God placed the full weight of all His elect's adversity on His own Son for the Salvation of

His bride, the Church. Again, let me emphasize, God knew all about sin in its every aspect before it ever entered into the world in which we now live. **God does not need any defense concerning sin in any way or manner**, for He placed the terrible decision for its cure upon Himself when He so humiliated His only begotten Son down to the humble position of a little lamb, and it slain, long, long before man ever had his existence here in this time world.

Man has never been able to explain how great was the adversity that was placed on His beloved Son for the **sure cure** of this greatest disease of all diseases which is sin. The adversity that Christ had to go through here was by far so many more times greater (hardly comparable) than our adversity. He was spat upon, smitten, slapped or struck by the hand, mocked, ridiculed and humiliated to His own face. He had to live a life of sorrow and one acquainted with grief all the days of His life and sojourn here in this time world, all because of sin that His church, His bride, was to engage in. We were made subject to vanity exactly as water is made subject to run down hill and as sparks are to go upward. Job verified this truth when he said, "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." Job 5:6, 7. Man could have kept from sinning just as easy as sparks could keep from going upward.

All of this is a mystery to us. Paul wrote, "Without controversy great is the mystery of Godliness." 1st Tim. 3:16. In another place Paul wrote something that I believe gives some light concerning the subject matter of this article when he said, "But thanks be to God, which **giveth** us the victory through our Lord Jesus Christ." 1st Cor. 15:57. Without the entrance of sin into the world there would have been no victory for God to have given through His Son. This scripture is in the present tense. The verb "**giveth**" is in the present tense. We, like that little crawling infant or baby that was mentioned in the outset of this article, as long as we are in this mortal flesh, will crawl off and get into trouble, sometimes into deep trouble, and then come back (of necessity, if we are His) crying and begging for mercy and forgiveness. All this adversity, that God hath set up for us, will surely come. It is good for us for it takes from us that old boastful feeling the Pharisee had when he said, "God, I thank thee, that I am not as other men are," "not even as this publican." Luke 18:11.

Adversity shows us how weak we are and how awfully subject we are to vanity. All this adversity is just as sure for us as it was for that **PRECIOUS ONE WHO HAD TO DIE THAT AWFUL DEATH THAT THE VICTORY MIGHT BE HIS**. Has it ever occurred to the reader that there could have been no victory without the adversity? God knew exactly what He was doing! It looks awful to the flesh for Christ to have to go through it. Look! God not only previously set the adversity for His Son, but He also provided the **VICTORY FOR HIM WHICH IS ETERNAL**. He also provided for the victory, yes, the unearned victory for His bride, the Church, that came through the gift of His beloved Son. She does not worry so much about the various, different words of description or so-called terminology of man that one can use to write or speak concerning sin and its entrance into the world, as she does about her own sins. She is more ashamed of self than anyone else, for it is her sins that worry her, not someone else's. That is certainly true of this unworthy one who is attempting to write. They have brought (his sins) much adversity to him in the form of sleepless nights and worrisome days. Much anxiety has been appointed unto me, as Job wrote concerning his own experience.

But thanks be unto God, it is not all adversity. God has provided some prosperity or real joy, and that is not mean't for worldly things. It means the joy that God has provided for His beloved Church, His bride, to experience at His own appointed time. In the Song of Solomon this prosperity is referred to as the **SOUTH WIND**. But let us remember that the adversity has to come first. The South Wind has to blow upon your heart that love might flow. The minister may stand for quite a while and not enjoy himself, but if one little puff of that **South Wind** blows, it is sufficient, it is enough! He can go home more satisfied and by far more content. I once knew an Elder who was much easier to live with the following week if that **South Wind** has blown his way on the Sunday before. If this weak, afflicted one is given to feel that love in his heart that Solomon had, he hopes that he may feel a little of the joy referred to in our text, "In the day of prosperity be joyful." Eccl. 7:14.

God has set the day of adversity over against the day of prosperity to the end that man should find nothing after him. All that adversity that has been set by God is just as sure to come as night follows day. It is in nature for us in our flesh to think that we can avoid some of

these adversities, if we would. You do not know what will take place with you before the end of this day. Neither do I know. Great adversity or great joy may be appointed unto us, but rest assured that if God has set it aside for us, it will surely come to pass on scheduled time. It is certain that very few people believe what this scripture says as recorded in Eccl. 7:14. The reason for this unbelief is that man in his nature likes a god that puts the power on man first. That is to say, a god that gives all the initiative to man to take or to accept or reject. Man does not take or accept or reject what God has set for him. Man is only clay in the **POTTER'S HAND**. He is entirely passive and has to be acted upon in every respect before there is any action within him.

This poor sinner has suffered many adversities in his sojourn here in this life. But, the Lord has also provided many joys, all of which were unearned. For all he has done in his flesh is to err and make mistakes, but he fervently hopes that he has been blest to crawl back to his Heavenly Father and beg for mercy, not justice. His natural mother died when he was only five years old, but he was blest with a second **MOTHER WHO WAS LIKE A MOTHER TO HIM**. He was blest to see her in a recent dream, and where she is now, there is no adversity. And the Captain of her Salvation is now reaping the coronation of the angels of God, falling down before Him that sitteth at the right Hand of God, worshipping Him that liveth for ever and ever, as they cast their crowns before the throne for that everlasting victory that He has won for His beloved people. We seem to almost hear them saying, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:10, 11.

George A. Fulk

---

#### OBITUARIES AND MEMORIALS

##### ELDER BENJAMIN H. MARTIN

**WHEREAS**, it seemed good in the sight of Almighty God to remove from our midst our dear brother, Elder Ben H. Martin, and,

**WHEREAS**, we desire to manifest our respect and love for the sweet memory of Brother Martin and our sympathy for his family and loved ones, and;

**WHEREAS**, we do hereby publish the following record pertaining to his life and labours in the ministry among God's people and declare our intention as to the disposition of that record, to-wit:

Elder Benjamin Harrison Martin was born to Green M. Martin and Martha Shelton Martin on February 24, 1890, near the community of Critz, in Patrick County, Virginia. As a very young man, he was united in marriage to Mary Susan Hopkins. To their union of thirty-seven (37) years were born six children: Willie H.

Martin, King E. Martin (who preceded him in death), Harry M. Martin, one infant son who died at birth, Sister Ellen (Mrs. James Lester) Adams, and Sister Dora (Mrs. Lemley J.) Adams.

During the lifetime of Sister Mary Susan Martin, Brother Ben moved to Henry County, Virginia, and settled a few miles from Bassett, where he operated a country store for several years. Sister Martin, after a lengthy illness, was called out of this life on December 28, 1943. Brother Ben was not left comfortless; the kind Providence of God moved in his behalf. In April of 1944 he was united in marriage to Sister Dovie Cox of Patrick County. To their union were born two sons: Benjamin F. Martin and Jerry L. Martin.

Early in life, Brother Martin was taught of God to know that he was a sinner and that he must look to the omnipotent God for all of his salvation. He received a hope in Christ and a strong impression that he must declare the whole counsel of God among the ranks of Old Baptists; he joined by experience at Old Spoon Creek Church. Being led about in a way that he could not see the outcome, he obtained a letter of dismissal and placed his membership at Liberty Church on the first Saturday in July, 1920. The following month he was given liberty to exercise publicly at his home church, and in November of that same year, he was licensed to preach wheresoever God cast his lot.

Brother Martin, as a natural man, was large in stature, yet little in his feelings, and blessed with a tremendous speaking voice. In him was made manifest that principle from his Heavenly Father that strived diligently "to make your calling and election sure." II Peter 1:10. From the gift that God bestowed upon him came speech that was bold in the truth, declaring plainly "The Word of God." He often admonished his brethren in this same vein or characteristic.

On the first Saturday in October, 1923, his qualifications for the full work of the gospel ministry were examined by a presbytery consisting of the following elders, viz: Lemuel Gilbert, J. G. L. Hash, J. D. Cockram, John Cassell, Samuel Koger, Dan P. Helms, James Creed and W. M. Connor. Being found qualified he was set apart and ordained as a minister of the gospel of Christ and an elder in the Smith River Association.

In the years that following Elder Martin travelled far and wide among the Old Baptists, preaching the Gospel and "doing the work of an evangelist." II Tim. 4:5. He visited churches in Virginia, West Virginia, North Carolina and Florida. For brief periods of time he was called to serve various churches as pastor, (Jacks Creek and Thomas Grove among them), but he soon gave them up because he felt that his calling was to the Lord's people scattered abroad.

He moved his membership to Old Center Church for several years, thence to Goblintown Church (where his second wife was a member for some time), and finally back to Liberty Church, where it remained until his passing.

During the last several years of his life Brother Martin was afflicted with poor health. The time came when he was no longer able to get out and go to the churches, as was his longstanding custom. He was at length confined at home, where he was faithfully attended by his wife, his children and grandchildren. He suffered very little pain, as he confessed on many occasions, but he strongly felt that his earthly frame was "worn out" and he wanted to go home. On February 28, 1980, the God of Glory granted his desire at Patrick Reynolds Hospital, Stuart, Virginia. Truly could it be said of him—as it was said of King David—that "he served his generation by the will of God and fell on sleep."

By request of his family Brother Martin's funeral was conducted at Center Church on March 2, 1980, by his pastor, Elder Bennie Clifton, assisted by Elders Thomas T. Brammer, Leonard Cassell and Calvert Fulcher. He was laid to rest in the church cemetery at this church to await the Second Coming of the One whom he loved and tried to serve with all his house.

**BE IT NOW, THEREFORE, RESOLVED**, that: We, the Primitive Baptist Church of Christ at Liberty, acknowledge the gracious design of our Heavenly Father in removing from among us our beloved brother and elder, Ben H. Martin.

**BE IT NOW, THEREFORE, FURTHER RESOLVED**, that we publish a copy of this memorial in our church record; that we give a copy to his companion and each of his children; and that we submit a copy to *Zion's Landmark* and *The Signs Of The Times* for publication.

Done by request of Liberty Church in conference the 5th day of April, 1980.

Read and approved in church conference this May 3, 1980.

**Elder Bennie Clifton, Moderator**  
**Elder John Wingfield, Moderator Pro. Tem.**  
**Clara Freeman, Church Clerk**

#### TROY D. FLINCHUM

We, the members of Macedonia Primitive Baptist Church, Eden, Rockingham County, North Carolina, bow in humble submission to the will of our Heavenly Father in the death of our much beloved Brother, Troy D. Flinchum. Brother Flinchum was born March 1, 1905. He was married to Erma Pulliam on December 24, 1930, and to their union were born three children; they are Troy Flinchum, Jr., Faye Flinchum, and Alva Holland, all of whom reside in Eden, North Carolina. There are five grandchildren.

Brother Flinchum united with the Church at Macedonia, Rockingham County, N. C., the fourth Sunday in June, 1958, and was baptized the fourth Sunday in July, 1958, by the pastor, Elder R. D. Bell.

He was a faithful member as long as his health permitted. He was also a firm believer in the Doctrine of Salvation by grace and grace alone. He served the church as Deacon and Clerk until the time of his death.

Funeral services were conducted at Macedonia Primitive Baptist Church March 27, 1980, by his pastor, Elder Gordon Roberts and Elder James G. Gardner. He was laid to rest in Roselawn Cemetery to await the second coming of Christ without sin unto salvation, who will come to gather His children to their eternal home. May the God of Grace comfort the family and all who loved and knew him. Brother Troy Flinchum will be greatly missed and we believe our loss is his eternal gain.

A precious one from us is gone,

A voice we loved is still;

A place is vacant in our church,

That never can be filled.

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

Done by order of the church at Macedonia in conference June 22, 1980.

**Elder Gordon Roberts, Moderator**  
**Bessie Clark, Church Clerk**

#### DAVE BLALOCK

It is with a feeling of much unworthiness that I make the attempt to record the death of Brother Dave Blalock. He was born January 13, 1906, and passed from this mortal life on April 18, 1980.

He is survived by his widow, Sister Lecie Blalock, who administered to him with loving hands in his last illness; along with four children; three sons, Marshall, Wayne and D. M.; one daughter, Elvira Bowling, all of whom reside in Person County, N.C. May God bless Sister Lecie to say, "Sleep on in that peaceful sleep from which none ever wake to weep." May it be God's will to cause the children to feel that Daddy is at rest. May God in his infinite mercy supply your every need.

We would say to the brothers and sisters that are left behind, even though we know your family is growing smaller by the separation of death, which we know is most grievous, that the great, wonderful God of heaven and earth, who controls the wind, the storms and all things, give you a view of that land that flows with milk and honey, and that He will enable you to feel that one

day you too will also enjoy that peaceful sleep and rest.

Brother Dave Blalock was baptized into the fellowship of Surl Primitive Baptist Church, Person County, North Carolina, on April 8, 1956.

The writer of this notice and Brother Blalock were bound together in a close bond of friendship for many years. I loved him, as he seemed to me so much like a second father. When I was very young, he gave me good advice on matters and things in life that would effect me naturally. Yet most of all, God blest us to be agreed in the doctrine of everlasting truth and of Salvation by Grace. When I felt to be under conviction some years ago, he would talk so sweetly to me many times, although he knew that he could not reach my troubled breast. This took place before the church gave me a home with them. During this time he would tell me that he believed that I would be blessed to go home to the church soon. Yes, God blessed us to walk as true companions, one with the other, in our natural sojourn here in the earth. We have worked together. We were married at the same time and rode many hundreds of miles to the churches of like faith and order.

Before I close this sketch of his life, I would appreciate the privilege of mentioning how much Brother Dave Blalock loved his pastor, Elder L. P. Martin. Yes, he loved him very much! He often spoke of how good Brother Martin was to him and he said that he appreciated his words of encouragement to him in his sickness. This was particularly true in those times when death was close by and loved ones in the family were called away. He said that he came to realize this gift in Brother Martin, his manner and way, after he had gotten better. He appreciated that very much.

**Resolved**, therefore, by the church that three copies of this sketch be made, one for the family, one for our church record and one for publication in the **Zion's Landmark**

Done by order of the church in conference, June 7, 1980.

**Elder L. P. Martin, Moderator**  
**Charlie Blalock, Clerk**  
**Charlie Blalock, Committee**

#### ELLA MAE NUNN

On October 9, 1979, it pleased our Heavenly Father to remove from our midst, a very much beloved sister, Ella Mae Nunn. Sister Nunn was born on July 23, 1892, the daughter of Elias Dalton and Matilda Frances Duncan of Floyd County, Virginia. She was 87 years of age at the time of her death.

In early life she was united in marriage to Daniel Preston Nunn. This was in the year 1909. He preceded her in death on October 24, 1952. Also, a son preceded her in death.

Surviving are the following children, namely: Bessie Bland, Shawsville, Va.; Gertrude Hale and Gladys Howery, both of Blacksburg, Va.; and Irene Stien, Front Royal, Va.; also 22 grandchildren and 4 great-grandchildren are left to mourn her passing. She also had one sister, Lue Emma McGuire and two brothers, Frank and Wilsie, who preceded her in death.

Sister Nunn united with the Montgomery Primitive Baptist Church, Blacksburg, Virginia, and was baptized early in life, the exact date not recalled at the time of this writing. She was a very faithful member to the church, as long as her health permitted.

Her funeral service was held on Thursday, October 11, 1979, at Lipscomb Funeral Home Chapel by her pastor, Elder J. Sebron Sechriest, and Pastor Jesse Woodyard.

Although her seat is vacant, we shall always remember her as a true, faithful member and a firm believer in the doctrine of Salvation by the Grace of God.

**Therefore, be it resolved**, first, that we, the members of Montgomery Church, extend our sympathy to her bereaved family. Second, that three copies of this obituary be made, one for the Church Book, one for the family and one for publication in **Zion's Landmark**

Done by order of Montgomery Church on May 18, 1980.

**Elder J. Sebron Sechriest, Moderator**  
**Kate Bugg and Snowie Bolt, Committee**

#### FLORENCE SIZEMORE

Our beloved Sister, Florence Sizemore, was called from our midst on July 18, 1978, at Radford Community Hospital, Radford, Virginia. At the time of her death she was 76 years of age. She was born at Maben, West Virginia, on June 2, 1902. She was married to Wiley J. Sizemore in the year 1920. To this union were born four children. Her husband and one child preceded her in death.

She is survived by three daughters, namely, Mrs. Ilene Elizabeth Tedder, Wilkesboro, N. C.; Mrs. Maxine Canada, Christianburg, Va., and Mrs. Helen G. Burton, Baltimore, Maryland; also several grandchildren and a host of friends are left to mourn her passing.

She first united with the Primitive Baptist Church at Pierpont, West Virginia, in the year 1939. Then she came to Christianburg, Virginia, to live with her daughter, Maxine, part time and during this time she joined the Montgomery Primitive Baptist Church on March 16, 1975. She was baptized on April 20, 1975, by her pastor, Elder J. Sebron Sechriest.

Sister Sizemore was a very faithful member and loved her church very much. She attended services every time that she could.

Her funeral services were held at Montgomery Church by her pastor, Elder J. Sebron Sechriest and Brother Dan Wade on July 20, 1978.

**Therefore, be it resolved**, first: that we, the members of Montgomery Church extend our heartfelt 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 Montgomery Church on May 18, 1980.

**Elder J. Sebron Sechriest, Moderator**  
**Kate Bugg and Snowie Bolt, Committee**

#### MARY SUSAN ASHWORTH

On May 9, 1980, our Heavenly Father reached down and took from our midst a dearly beloved sister, Mary Susan Ashworth.

Sister Ashworth was born August 31, 1898, the daughter of George and Martha Altizer Burk. She was married to Jarman Ashworth in October, 1915. To this union were born fourteen children. Her husband and one child preceded her in death, leaving the following children to mourn her passing. Her nine surviving daughters are Ethel Flossie, Marie Alderman, Mary Lynch, Elva Owens, Madeline Owens, Hazel Hartsock, Nettie Hensley, Pauline Barker, and Edith Lilly. The four surviving sons are Robert, James, Joseph J. and Charles Ashworth. She also had one sister and three brothers, all of whom preceded her in death.

She joined Montgomery Primitive Baptist Church on August 19, 1973, and was baptized on September 16, 1973, by her pastor, Elder J. Sebron Sechriest. She greatly enjoyed the fellowship of her brethren in Christ and loved to go to church. She always attended when she was able and was a firm believer in the doctrine of Salvation by God's grace and by His Grace alone.

Her funeral service was conducted by Hoy Funeral Home Chapel on May 11, 1980, by her pastor, Elder J. Sebron Sechriest and Pastors N. J. Underwood and H. D. Sawher. Her mortal body was laid to rest in Westview Cemetery.

**Therefore, be it resolved**, first that we, the members of Montgomery Church, extend sympathy to her bereaved family. Second, that three copies of this obituary be made: one for the family, one for the church book and one for publication in **Zion's Landmark**

Done by order of Montgomery Church in conference on May 18, 1980.

**Elder J. Sebron Sechriest, Moderator**  
**Kate Bugg and Snowie Bolt, Committee**

#### PEARL ELLEN STANCIL ALLEN

Sister Pearl Allen was born November 21, 1909, the daughter

of the late Gaston and Rosa Mason Ellen of Harnett County, N. C. On July 9, 1924, she married an uncle of this writer, Lester Stancil, of Johnston County, N. C., who died July 14, 1942.

To this union were born five sons and three daughters, (all surviving), as follows: sons; Thomas J., Alex Ray, and Carl L. all of Angier, N.C., Russell of Raleigh, N. C., and Robert of Lillington, N. C., daughters; Mary Painter of Charlotte, N. C., Doris Chapell of Angier, N. C., and Francis Fish of Willow Springs, N. C. She is also survived by 17 grandchildren, 9 great-grandchildren, and 10 step-children, along with two brothers, William D. Ellen of Fall River, Massachusetts, and Johnny M. Ellen of Durham, N. C.; also two sisters, Mrs. Carrie Schultz of Long Island, New York, and Mrs. Myrtle Matthews of Durham, N. C.

In April, 1962, she married Mr. David M. Allen of Smithfield, N. C., who also preceded her in death by several years.

On April 20, 1968, she was brought before the church at Sandy Grove, asked for a home and was received, with baptism being performed the following morning by her pastor, Elder C. T. Harward. As long as she remained physically able, she was true to fill her seat at the meetings and was a kind, loving sister to all.

She was a firm believer in the doctrine of salvation by the grace of God, and in the wisdom of the God who foreknew all events throughout all ages of time.

She passed from this life on November 1, 1979, and her funeral was held November 3, 1979, at Sandy Grove Church, conducted by Brother E. T. Jones. Her earthly remains were laid to rest in the Stancil family cemetery beside her first husband, beneath a beautiful mound of flowers, there to await the second coming of her Lord and Master.

"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.

Done by order of Sandy Grove Church, Johnston County, N. C., in conference May 17, 1980.

**Brother E. T. Jones, Moderator**  
**Layton Dupree, Church Clerk**  
**Layton Dupree and**  
**Sister Mary R. Dupree, Committee**

**NETTIE GARDNER HEDGEPEATH**

By request of the church at Autrey's Creek, Edgecombe County, N. C., we shall attempt to write a few lines in memory of a dear sister in Christ, Sister Nettie Hedgepeth. There are many good things that can be said about her life, as a person, and as a loving member of our church. She bore her cross in life as a faithful soldier. She was always humble and was grateful for all the blessings rendered unto her by her Heavenly Father in her life's span of 85 years. Her life was one of love and service to her fellowman. We shall miss her sweet smile when she came among us.

Sister Hedgepeth was the daughter of James and Mollie Flora Gardner. At her mother's death, she took over the caring of her brothers and sisters, as long as they needed her. She married Mr. William R. Hedgepeth who had four children who needed a good mother to help them while growing up. Sister Hedgepeth never had any children of her own, but she was a wonderful stepmother for others. She was a sister of Brother Floyd Gardner.

She joined Autrey's Creek Church, on September 2, 1972, and was baptized by her pastor, Elder Joseph Sawyer. She was a faithful member and we loved her very much.

Sister Hedgepeth faced death on August 12, 1979. Elder Sawyer was unable to hold her last funeral rites, and Elder A. P. Newborn, Farmville, N. C., was called to officiate whom God wonderfully blessed in speaking good words of consolation and comfort to those that had assembled to pay their last respect to her memory. The funeral service was held in the Church Street Chapel of the Farmville Funeral Home, Farmville, N. C., and her earthly body was laid to rest in Hollywood Cemetery, Farmville, N.

C., beneath a mound of beautiful flowers.

It was **resolved** by the church that three copies of this obituary notice be made: one for the church, one for **Zion's Landmark** and one for her family.

Written by a sister, I hope, in Christ, who loved her.

**J. B. Coker, Church Clerk**  
**Leona W. Manning, Committee**

**MEETING NOTICES**

**MATES CREEK ASSOCIATION**

The One Hundred Twenty-Eighth Annual Session of the Mates Creek Primitive Baptist Association will be held at Indian Fork Church, Culloden, West Virginia, beginning on Friday before the first Sunday in September, 1980, and will continue, if the Lord will, through Sunday following. These dates are September 5, 6, and 7, 1980.

Directions to Indian Fork Church are as follow: Those coming from the east, take Route 460 to the West Virginia Turnpike. Those coming from the south take Interstate No. 77 to West Virginia Turnpike. Take I-64 to Exit 34, Hurricane, W. Va. Then follow Business 34 through Hurricane to Route 60. Turn west one mile on Route 60 to Culloden, W. Va. Turn left at Culloden Elementary School, one half mile to church on your right.

We invite all believers of the truth to come and be with us in our association.

**Elder Charlie Whitt, Moderator**  
**Elmer Smith, Association Clerk**

**NEW RIVER ASSOCIATION**

The One Hundred Eighty-Sixth Annual Session of the New River Primitive Baptist Association will convene, the Lord will, with Little Vine Church on Friday the 12th, Saturday the 13th, and Sunday the 14th, being the second weekend in September, 1980.

Little Vine Church is located in Carroll County, Virginia, about twelve miles northwest of Hillsville (Virginia).

Those coming from the north on U.S. 100, turn right in Sylvatus, Va., on Route 749. Those coming from the south on U.S. No. 52, take 221 in Hillsville to right. Follow to truck stop at U.S. 100 to Sylvatus and turn left on Route 749.

We would like to invite all our corresponding brethren, sisters and friends to our association.

**Elder J. Sebron Sechrist, Moderator**  
**Gervase E. Duncan, Clerk**

**SEVEN MILE ASSOCIATION**

The One Hundredth Annual Session of the Seven Mile Primitive Baptist Association will convene, the Lord will, at Hickory Grove Church, Johnston County, North Carolina, beginning on Friday before the third Sunday in September, 1980, and will continue through Sunday following. The dates are September 19th, 20th and 21st, 1980.

Elder J. W. Hawkins 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 19th, (Friday).

Those who travel north or south on Route 301 or Interstate 95 will turn east on Hwy. No. 50 at Benson, North Carolina. Follow Route 50 seven miles to church beside highway. Those who travel Hwy. 50 from eastern points please follow same directions. The church is located in the Meadow Community on N.C. 50 Hwy. between Benson, N. C. and Newton Grove, N. C.

A general invitation is extended to our brethren, sisters and friends to meet with us.

**Carol W. Wood, Assn. Clerk**  
**Route 1, Box 425**  
**Spring Lake, N.C. 28390**  
**Telephone A.C. 919-497-3577**

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

**LITTLE RIVER ASSOCIATION**

The One Hundred and Fifty-First Annual Session of the Little River Primitive Baptist Association will be held, the Lord willing, with Clement Church, Johnston County, North Carolina, beginning on Friday before the fourth Sunday in September, 1980, and will continue through Sunday, being September 26th, 27th, and 28th.

Clement Church is located about three miles west of Four Oaks, North Carolina. Those coming by way of Interstate 95 or U.S. Hwy. 301, go west on State Road Number 1162 at the stop light in Four Oaks past the High School for about three miles; turn left on State Road Number 1335 to church. Those coming by way of U.S. Highway 70, take N.C. Hwy. 210 west of Smithfield, go about 3½ miles (just beyond J. G. Barbour Grocery) to State Road Number 1162; go about three miles to State Road Number 1335, turn right to church. Those coming by way of N.C. Hwy. 50, turn east on N.C. Hwy. 210; go about 3½ miles to Strickland's Grocery (Texaco Pumps); turn right on State Road Number 1335 for a short distance; bear to your left, watch for pointer, and continue about four miles to church. Watch for pointers on each end of State Road Number 1335.

Elder T. Allen Johnson was appointed to preach the introductory sermon, and Elder S. J. Sauls 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-Fifth Annual Session of the Yellow River Primitive Baptist Association will convene, if the Lord will, with the Church at Bethel, Fulton County, Georgia, on September 26th, 27th, and 28th, 1980.

Bethel Church is located on Stone Road just off West Washington Street, about one and one-half miles from East Point, Georgia. From Interstate 85 exit at Cleveland Avenue (right turn), through East Point to Church Street (left turn), to Washington Street (right turn).

A cordial invitation is extended to all our brethren, sisters and friends to meet with us. A special invitation is given to our ministering brethren.

**Jeffie Fitzpatrick, Clerk**  
Route 4,  
Commerce, Georgia 30529

**LOWER COUNTRY LINE UNION MEETING**

The next session of the Lower Country Line Union was appointed to be held with Mount Lebanon Church, Durham County, N.C., beginning on Saturday before the fifth Sunday in August, 1980, 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 our ministering brethren.

**Clyde Satterfield, Union Clerk**  
Route 1, Box 96  
Timberlake, N.C. 27583

**ANGIER UNION MEETING**

The Angier Union Meeting will meet, if the Lord will, with Bethel Church, Johnston County, N. C., the fifth Saturday and Sunday in August, 1980. Elder D. E. Parker was chosen to preach the introductory sermon and Elder Curtis Parrish is his alternate.

We invite our brethren, sisters and friends to come and be with us, especially our ministering brethren.

**E. T. Jones, Union Clerk**  
Route 4, Box 99,  
Fuquay-Varina, N.C. 27526

University N. C. Library EX  
Chapel Hill, N. C. 27514

**BLACK RIVER UNION MEETING**

The next session of the Black River Union Meeting was appointed to be held, the Lord willing, with the Church at Reedy Prong, Johnston County, N. C., beginning on Saturday before the fifth Sunday in August, 1980, and will continue through Sunday following.

Reedy Prong Church is located about four miles west of Newton Grove, N.C., about one mile off N.C. 55 Highway.

Elder J. W. Hawkins was 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 to meet with us with a special invitation given to our ministering brethren.

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

**WHITE OAK UNION MEETING**

The next session of the White Oak Union Meeting was appointed to be held with the Church at Maple Hill, Pender County, N. C., beginning on Saturday before the fifth Sunday in August, 1980, and will continue through Sunday following, if the Lord will.

Maple Hill Church is located on Route No. 50, just east of its intersection with Route No. 53, in the Maple Hill Community.

Elder Owen Kennedy was appointed at our last session to preach the introductory sermon and Elder Furney Wood is his alternate.

We extend to our brethren, sisters and friends a warm welcome to visit us in our union meeting, especially our ministering brethren.

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

**MILL BRANCH UNION MEETING**

The next session of the Mill Branch Union Meeting was appointed to be held with the Church at Tabor, Columbus County, N. C., if the Lord will, beginning on Saturday before the fifth Sunday in August and will continue through Sunday following, the dates being August 30 and 31st, 1980.

Tabor Church is located on U.S. Hwy. 701, Business District, in the city limits of Tabor City, N.C.

A cordial invitation is given to our Elders, brethren and believers in the truth, as it is our Lord and Saviour Jesus Christ, to come and visit with us.

We did enjoy having Elder James T. Jones, Marshville, N.C. and Elder Dewey Humphrey, Jacksonville, N.C., to come and visit us at our last union meeting in June, 1980, held at Simpson Creek Church, Loris, South Carolina. We wish to have, not only them, but others to come back and visit us.

**J. D. Wright, Union Clerk**  
110 Williams Street  
Tabor City, N.C. 2846

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

*PRIMITIVE OR OLD SCHOOL BAPTIST*

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIII

JULY, 1980

NO. 8

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## WHAT THE BIBLE SAYS ON TOTAL DEPRAVITY

Romans 3:10 "As it is written, There is none righteous, no, not one."

In our text, the Apostle Paul has designated the whole human race in a state of unrighteousness! The reason why humanity is not righteous in God's sight is not because man cannot perform a righteous act among men and toward men, but, rather, because man cannot perform a righteous act, on his own volition, toward God.

When God told Adam in the Garden that he would die, in the day that he ate of the forbidden fruit, it was not physical death that God had in mind. We know this because Adam lived in the flesh for nine hundred and thirty years after his transgression in the Garden of Eden. It was not that Adam was to die to his human relationship with his posterity and to other humans, for if this were the case there would have been no human race. Adam is shown to be the father of the human race, by reason of our very existence, so Adam did not die out of the human race. There was no human race apart from Adam! Neither did Adam die intellectually for he continued to perform those things needful to life, out of his mental ability to gratify his fleshly needs.

Adam had all his human faculties intact, as long as

he lived and performed human acts. In fact, Adam was the smartest man that ever lived from the point of view that would be taken by men of natural intelligence of our day.

Yet, Adam died according to the Sovereign decree of God, for God could not be in error. Adam and Eve died with the whole human family following them in the transgression for they were the parents of all mankind. As Adam's heirs, the human race died with him and this was at the moment of Adam's transgression. With most students of theology, there is no question of Adam's dying, for any Bible believer knows that he died. The question is, what part of Adam died? We have already shown you that neither physical, mental nor social death occurred in the transgression, so let us consider Adam's spiritual existence.

Some say that Adam's spirit died in the transgression, but to this we cannot agree, while at the same time we would affirm that spiritual death occurred. The living spirit of Adam did not die in the sense that it went out of existence, but spiritual death occurred according to the true meaning of the term death.

Death means separation! If you do not accept this definition, we would simply ask you, "Is it not true that when a loved one dies from a family, is it not so that a

deep sense of separation abides in that family?" This results in much grief for the departed one, which continues until the fact of separation is acknowledged by the family and accepted as fact.

Adam was created in the image of God, who is a triune being! Man is created in the image of God and is a **tricotomy** or **triune creation**. He is body, soul and spirit. His soul is simply the life that exists in the body, which even all animal life has existing in them. This is not to say that animals have a spirit, for only man was created in the image of our triune God.

Some believe that the spirit of Adam died in the transgression and in one sense this is true. Adam's spirit did not go out of existence, nor did it leave him with only body and soul. His spirit died in the sense of separation, but not from himself, but rather in the sense of God withdrawing from his spirit and leaving it desolate, or separated from the person and fellowship of his Creator.

The reason why we believe that salvation was later manifested in Adam, as well as Eve, is simply that the Genesis account tells us that after the Fall, he walked apart from God until God sought him out and began to talk with him again. Also, God made coats of skins and clothed them, a figure of the righteousness of Christ. See Genesis 3:21.

When the reproduction processes of humankind take place in time, each conception is the result of the body and soul's reaction to natural processes.

## Zion's Landmark

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

### EDITOR

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

### ASSOCIATE EDITOR

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

VOL. CXIII JULY, 1980 NO. 8

\$6.00 PER YEAR -- 2 YEAR \$11.00  
TO ELDERS \$5.00 PER YEAR -- 2 YEARS \$9.00

POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

Second Class Postage Paid at Benson, N.C. 27504

USPS 699-200

Therefore, all infants are born estranged from God spiritually from the womb; yet, prior to birth, they are related to mankind in body and soul. Psalm 58:3 reads, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."

This text does not say that the wicked die at birth in the sense of going out of spiritual existence, but declares that the reason men are wicked is because even while in the womb they are estranged, or separated from God. They that are in the womb have body, soul and spirit. In each aspect of their existence they are alive, but they only have physical and mental faculties that can only relate to mankind, but their living spirit is estranged from God; yet, it is in existence.

Man walks from his conception in the womb, totally incapable of relating to God, for in relating to God there must be a spiritual relationship with God. This is what our Lord meant in John 3:3, when he said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Man's state of total separation from God, spiritually speaking, demands that a reuniting of the Spirit of God and the spirit of man take place. We do not agree that the spirit of man is gone out of existence by Adam's sin, but is rather estranged from the spirit of God. There is absolutely nothing in his body or soul or the natural man that would be able to cause man to seek after the spirit of God. Man exists in total unawareness that he even needs God spiritually, although he may acknowledge his need of God's favor on his fleshly life. He may even attempt to improve his morality due to his mental awareness that a Creator exists. He may even be outwardly very religious and live a sacrificial life in the flesh, due to his being conscious of a religious need in his very being. For this reason we believe that people who become so-called Monks, Nuns and Priests are doing so in answer to a realization of their in-born, natural religious nature, to try to appease their Creator.

Man in his natural state **CANNOT** find the Spirit of God and **CANNOT** reunite their own spirit with His Spirit. Therefore, spiritually speaking, man is DEAD -- Dead!

The Fullerite Theology says that man is depraved, but not so much so that he cannot undertake to approach God, since he has complete mental faculties capable of reading the Holy Writ and has ability to hear

the Gospel and make decisions as to accepting Christ's Saviour. Fullerite Theology also says that the tonement was made in such a way that man could be born again, if he would, and the only reason he is not born again is because he won't accept Christ. We find many today who want to be called Sovereign Grace Baptists, that hold to Fullerism.

All men have the physical and mental ability to attempt to become outwardly religious, but only the Elect can and will ever be reunited with the Spirit of God. When this reunion takes place in man, it will be only because the Divine Spirit took the initiative and REW them to Christ. John 6:44 says, "No man can come unto me, except the Father which hath sent me RAW him: and I will raise him up at the last day."

We are called many things for our position on total depravity, and we are accused of only wanting to reach to the Elect. On the true side of the issue, we are firm that there will be both non-Elect and Elect come under the proclamation of the Gospel, but the purpose of God in the proclamation is only to call out the Elect and they are all that will ever receive the Gospel as Good News. They will, as the Elect, not be able to receive the Good News of the proclamation until they have been reunited to the Spirit of God when He quickens them.

We affirm that we believe that **ALL** and-or **ONLY** the Elect will be regenerated to receive the proclamation of the Gospel. We affirm that **NONE** of the Elect will perish, that Christ died for **ALL** and-or **ONLY** the Elect.

We believe that it is an unjust act on our part to attempt to OFFER redemption to any man, even if we knew he was an Elect, for it would be an offer that he is capable of accepting out of his totally depraved natural state.

When the elect are quickened, they **WILL** hear the Gospel and **WILL** embrace the Good News proclaimed therein, and **WILL** by faith follow their Lord in this life! **EVERY** one of them **WILL** do this! On the other hand, they **CANNOT** do this out of natural depravity; So, they must be enabled by His power to embrace their Redeemer out of their new spiritual life, which has been bestowed upon and in them by God's free and Sovereign Grace, through the unseen, secret workings of the Spirit in the innerman!

**Elder Bill Mayes**  
**Tampa, Florida**

(Selected from the June 28, 1980, issue of *The Baptist Examiner*.)

## NO JUDGMENT FOR GOD'S PEOPLE IN THE RESURRECTION

Dear Elder Mewborn,

I am herewith enclosing an article I have attempted to write for your consideration for publication in *Zion's Landmark*, providing, however, if you agree with its contents. As you will see, the writing is in direct accord with the latter portion of your editorial in the *April, 1980*, issue of *Zions Landmark*, on the "Book of Life."

Dear Brother, some, especially in contention, have in times past preached that the Lord will judge His people in the resurrection, and that they would have to give an account for all their sins committed in this life. This belief, we know, is not in accordance with scripture or the sound doctrine of the gospel of the Son of Jesus Christ. This false teaching cannot be true and only adds misery and confusion among the Lord's people.

May the great God of heaven and earth continue to bless you in your labor of love in behalf of His blessed people here on earth.

Submitted, I trust, in the  
bond of sacred truth,  
(Elder) John L. Sanders  
44 Durrett Grove  
Tuscaloosa, Alabama 35404

July 1, 1980

-----

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For 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. 5:18, 19, 20, & 21.

The above scripture declares plainly that the work of God in Christ Jesus, God Himself, being in Christ, made reconciliation, satisfaction to Himself, for the sins of His people, not imputing (or charging) their sins to

them. God, Himself declared by the apostle that He made Christ to be sin for His people that they might (would or shall) be made the righteousness of God in Christ. This is the sovereign, immutable work of God in Christ, who made perfect satisfaction to God, His Father, in heaven, and who atoned by His own sacrifice and shed blood for all the sins of all His people, thereby redeeming them from all their sins and transgressions to God. The Lord Jesus Christ made them holy and without blame before God in love, and in the perfect righteousness of God.

In this work of God, He not only made them as righteous as He is righteous, but He even made them righteousness itself. By this work of God in Christ, they are holy and without blame before Him. It is declared that in the resurrection of the just "that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1st John 3:2. They shall be glorified as He is glorified, even their bodies will be **changed and fashioned** like unto His glorious body. This **change** shall take place and be accomplished in a moment, in the twinkling of an eye at the last trump. The meaning of the word "resurrection" is "**a Change,**" or "a restoration of life." This restoration involves a **change** from natural to spiritual, from corruptible to incorruptible, from weakness to power and from mortal to immortal. By Faith from God, Job saw this **same change** or resurrection over 1500 years before the birth of Christ when he uttered these words, "All the days of my appointed time will I wait, till my change come." Job 14:14.

To teach, as some have, that the Lord's people will be judged in the resurrection, and that they will have to give an account for all their sins, not only denies the true doctrine of God, but such false teaching scorns the very work of God that He wrought in His Son, the Lord Jesus Christ, as the one, only perfect sacrifice, as well as the perfect atonement that came through the administration of the Holy, shed blood of the Lamb of God. Yea, such disgraceful, blasphemous doctrine is a complete denial of both God the Father and His eternal, ever-blessed Son in truth and love. Others have even said in the resurrection the Lord would show His people their sins that they committed while in this life. Only Jesus leads them to and gives them repentance, even the forgiveness of sins committed in this life. Otherwise, they would die in their sins, without God, even without hope in this world or the

world to come. The Lord God hath declared in His new, everlasting covenant, which is ordered in all things and sure, saying, "I will put my laws into their mind, and write them in their hearts." Hebs. 8:10. "Their sins and their iniquities will I remember no more." Hebs. 8:12. Brethren, I firmly believe God does and will do just exactly what He said that He would do. By nature the Lord's people were ten thousand talents in debt and not a farthing with which to pay. If they had to give account for their sins in the resurrection, they still would have nothing with which to pay. Now, as to Jesus showing them their sins in the resurrection, it is to the contrary altogether; He will show them Himself in all His glory, even beyond the extent of the words of the writer who said, "My beloved is the chiefest among ten thousand." "And one altogether lovely." S. of S. 5:10, 16. There, they will see and be like Jesus. Well, one has said there might be a little bit (sin) there. But, a little sin left upon them would be large as hell itself to them, and still they would have nothing with which to pay.

Jesus paid all that divine justice required, and all to Him we own in everlasting praise, honor and glory, saying, "thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. What a glorious mystery! How that "Jesus was made sin for us, who knew no sin; that we might be made the righteousness of God in Him." II Cor. 5:21. Who will dare deny God's promise, His Word and His doctrine to His people? In all of God's work, He is well pleased, reconciled, satisfied, yea, even glorified. Even an honest man, a sinner by nature and practice, possessing truth in his heart, would not dare charge twice for the same debt. And to accuse God Almighty for double charging who in truth charged all the sins of His people to His Son, the Lord Jesus Christ, making Him a curse, even sin under His wrath of divine justice to suffer, bleed and die on the horrible, bitter and accursed tree of the cross for all the sins of His people, whereby God was reconciled, satisfied, well pleased, yea, even glorified, is far beyond all comprehension of the best of all our faculties of understanding! Then, after all this, for a poor, blind, ignorant worm of the dust to say and teach that He will judge His people in the resurrection, and that they would have to give an account for all their sins committed in this life at that phase of His eternal workmanship can be no less than blasphemy against

God Almighty, His Son, and all of His mighty work in Christ for His people's redemption and glorification in the likeness of His own beloved Son, full of grace and truth. The Lord shall judge His people in this life, not to see how good they are, for there is none good, no not one, except God (See Matt. 19:17 and Mark 10:18), who judgeth them to show them what wretched sinners they are, and that only His sovereign mercy in Christ can reach their pitiful condition. According to this same mercy, He chastens, scourges, chastises and corrects them and not only leads them to but also gives them repentance by His goodness and mercy. **"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."** II Cor. 5:10. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Hebs. 12:6. "Now 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." Hebs. 12:11. "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Hebs. 12:8. The Lord's chastisement of His people is evidence and proof that they are His and are loved by Him. It is not justice or wrath, but in mercy, love and truth that He deals with them and bestows these gifts (mercy, love and truth) upon them who are His dear people by election and redemption through His dear Son, and we hope, our Saviour, the Lord Jesus Christ.

"Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And, as it is appointed unto men once to die, but after this the judgment: So, Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebs. 9:27. John said, concerning this same subject, "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." Ist John 3:2. The scripture is very plain and explicit that **"this change"** will not only take place, but will also be accomplished in a moment and in the twinkling of an eye. Even in this life by faith Christ brings forth His righteousness as a light and His judgment as a noontide. "And He shall bring forth thy righteousness as the light, and thy judgment as the noontide." Psa. 37:6. How much more will He appear

to them that are His, as their glorious righteousness in the glorious resurrection, when they shall at last see Him as He is, be like Him in all His glory, as we hope to understand it, to-wit: "that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," but, instead, having laid all their sins on His own dear, beloved Son, who said of Himself, "I have trodden the winepress alone; and of the people there was none with me." Isa. 63:3. "I looked, and there was none to help; and I wondered that there was none to uphold." Isa. 64:5. Yes, **He alone loved them and He alone saved them** and washed them from their sins in His own precious blood, forever making them kings and priests unto God and unto the Lamb. They shall reign with Him by His grace, mercy, truth and love in this life, and finally in His likeness in the glorious resurrection "they shall reign for ever and ever." Rev. 22:5.

Then who is he that replies against God by teaching that the Lord's people will be judged and have to give an account for all their sins in the glorious resurrection except a blasphemer, an anti-Christ, denying both God the Father, and God the Son -- in truth and love! Even in this life, Christ is by faith "made unto us wisdom, and righteousness, and sanctification, and redemption," (Ist Cor. 1:30), yea, their All and All, "that, according as it is written, he that glorieth, let him glory in the Lord." Ist Cor. 1:31. "For not he that commendeth himself is approved, but whom the Lord commendeth." II Cor. 10:18. I repeat again, to teach a doctrine that the Lord's people will be judged and have to give an account for their sins in the resurrection leaves Christ and His supreme power completely, entirely out of the picture.

Dear brethren, the more clearer we are given by the power of divine revelation of Christ to receive and understand our freedom from sin in Christ, the greater sinner and wretchedness we will be made to feel and know that we are within ourselves. Our freedom and entire salvation is of the Lord. By the sovereign work of His grace in our poor hearts we are only left as monuments of His almighty, sovereign mercy and grace, and, as we hope, heirs of God by the atoning blood of the Lamb of God by which we are made free from sin and future condemnation. "And ye shall know the truth, and the truth shall make you free." John 8:32. "If the Son therefore shall make you free, ye shall

be free indeed." John 8:36. "He that is washed needeth not save to wash his feet," (nor the inward parts either), "but is clean every whit," according to the language of Jesus Himself.

To teach that the Lord's people will be judged and have to give an account for all their sins in the resurrection most certainly is not teaching or preaching Christ, as the Apostle Paul did. But, instead, such is teaching sin, and such participants are thereby the servants of sin, certainly not the servants of righteousness. Such teaching denies that Christ by His atoning blood has cleansed and redeemed His people to God holy and without blame in love. To the contrary, it is teaching bondage, not freedom from sin. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Roms. 6:23. The penalty of the very least sin or transgression of the law, or any part of it, would dam the criminal eternally. So it is written, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8, 9. "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. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin, ye became the servants of righteousness." Roms. 6:17, 18. There is "another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Roms. 7:23, 24, 25. If we are his, He is our spiritual Head, our spiritual mind, including all other fruits thereof, giving us a clean heart and a true, faithful Spirit.

Therefore, this is the judgment of God in Christ in behalf of His people. This judgment has already been accomplished and declared. None can disanul or add thereto. Since there have been no successors to the office of apostleship, since the days of the apostles' deaths, we are not particularly interested in what the London Confession of Faith sets forth. However, one

thing is for certain and for sure. This fact is for sure that the scriptures do not state anything about a "general judgment" with reference to the Lord's people. And they most positively do not say that the Lord's people will be judged and have to give account for any portion or for the sum total of their sins in the resurrection. The Apostle Paul speaks of "the resurrection of the dead and eternal judgment" in Hebs. 6:2. He most certainly did not follow up his teaching by saying that the Lord's people would be judged in or after the resurrection and that they would have to give account for all their sins. Neither did he teach such a thing as a "general judgment" of them in the resurrection. But, let the reader read what he wrote in Hebrews 6:2 and in all his epistles. He taught no such doctrine, as some have taught concerning the precious truth of the doctrine or teaching of the resurrection and judgment of the Lord's people.

We say again and again, emphasizing that the judgment of God is eternal, equal to all His attributes and only at His own appointed time will He manifest or execute His own judgment. The judgment of His people will be just as He has already declared in the gospel of Christ that it shall be. Likewise, with the wicked, it will be just what He has already declared that it shall be. Jesus kept the law of God that His Father gave to national Israel, not destroying the law, for it made nothing perfect, but rather fulfilling it, becoming its end, that it should have no more power over His people. In this fulfillment of the law, Jesus is now become the righteousness, justification, sanctification, peace, mercy, grace, truth, life eternal, and glorification of His people, in which they are heirs to the eternal inheritance of heaven and immortal glory, being heirs of God and joint heirs with Christ Jesus.

In the closing of the ministry that God gave the Apostle Paul, he stated, "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 unto all them also that love His appearing." II Tim. 4:6, 7, 8. Paul in this scripture said, "A crown of righteousness shall be given unto me, and not to me only, but unto all them also that love His appearing." This crown is a "Crown of Righteousness" which Jesus Christ, being o

God, is made unto all His people. He, who knew no sin of His own, was made sin for us that we may, might, will, and shall be made the righteousness of God in Him. This crown of righteousness is far from being the filthy rags of man, ungodly deceitfulness. This crown of the righteousness of God which the Lord, the righteous Judge, shall give to all them that love His appearing is as far from being judged and having to give an account for all their sins in the resurrection, as heaven and immortal glory are from the damnation of hell. Yea, it is of the sovereign, eternal, almighty mercy, love and grace of God, given and bestowed upon them who were before children of wrath by nature. But, by the gift of this "Crown of Righteousness," they are made heirs of God and joint heirs with Christ to an eternal inheritance which God only will give in that day in the resurrection.

Oh, it is a mystery, a glorious mystery, far past all of our understanding! What a wonder of wonders it is for poor sinners by earthly nature to be made the righteousness of God by the work and gift of God in His beloved, eternal Son to be enabled to love Him and His appearing and shall receive at the Lord's hand in the glorious resurrection "the Crown of Righteousness," and not eternal damnation. May we be reminded that they love Him because He first loved them and gave Himself for them. His love is all their salvation and glorification. This "Crown of Righteousness" He will freely give unto all them that love His appearing in the resurrection. In this life their sins are all forgiven and their iniquities are pardoned for they have received at the Lord's hand double for all their sins. They are crowned with the glorious doctrine of the twelve apostles of the Lamb, with the law under their feet in this life. They shall be crowned with a crown of righteousness in the glorious resurrection.

Yes, He is the Lord, The Righteous Judge, knowing all them that are His, those that love Him with a pure heart fervently, because He first loved them and gave Himself for them. They are His both by the gift of His Father and by His atoning, shed blood. Thanks be unto God who giveth us the victory through our Lord Jesus Christ, the everlasting victory over sin, death, hell, and the grave and who, through this victory, are made heirs of the eternal inheritance in Christ's likeness in righteousness in the glorious resurrection in Jesus to ever be with the Lord.

The Apostle concludes, "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 also 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" (ASLEEP) "in Christ" (ASLEEP IN CHRIST) "shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1st Thess. 4:13-18. What a glorious, wonderful mystery of mysteries.

(Elder) John L. Sanders

44 Durrett Grove

Tuscaloosa, Alabama 35404

P.S. The scripture, used in connection with the composition of the above article is the judgment, will, purpose and decree of Almighty God and cannot be disannulled or changed. His counsel, will, purpose and judgment are all equally unchangeable, as God Himself who said, "My counsel shall stand, and I will do all my pleasure." Isa. 46:10. J.L.S.

#### CONCLUSION OF THE CHRIST-MAN IN TYPE

Beginning with the April, 1976, issue, the *Zion's Landmark* began publishing by individual chapters the various Old Testament names (types and shadows) that the late Elder David Bartley treated upon so beautifully in the above entitled work. These subjects have appeared in the pages of *Zion's Landmark* in the last four years in the following order. We list them now because some of you may wish to retain these copies on the paper for future reading and reference.

**Adam** - April, 1976, & Cont. in May, 1976 issue.

**Melchisedec**, September, 1976.

**Isaac**, November, 1977.

**Joseph**, January, 1977.

**Moses**, June, 1977, & Cont. July, 1977, issue.

**Joshua**, December, 1977.

**Aaron**, April, 1978.

**Jonah**, September, 1978.

**Boaz**, March, 1979.

David, March, 1980.

We come now to the last and final chapter of this wonderful book, "The Christ-Man In Glory." It has been a "joy unspeakable" and one filled with glory to have been enabled to publish this work for the pleasure and benefit of you, our subscribers and readers.

Editor

### THE CHRIST-MAN IN GLORY

"The Son of Man," let us remember, now sitteth upon the glorious high throne of God His Father, thus being highly exalted far above all kings and all lords or rulers, having supreme dominion over them, as we have seen in the ten chapters of this work. To the deeply humbled Man, of Bethlehem, the city of David, the Father Almighty gave this supreme and universal authority, power and dominion, to thus reign as Head over all things to His body, the church, until He shall have put down all rule and opposing power, and subdued all things under Him. When this is done, then the triumphant reign in righteousness of our exalted King and glorified Brother, the Man that was made in all things like unto us, His brethren, shall cease, and He shall be one with us, and we shall be like Him and with Him, His joint-heirs.

We shall never forget the time of Christ's deepest humiliation and sufferings in the flesh for us, and for our redemption and glorification in the presence of God in heaven. This was prefigured by those ten typical men, who foretold the coming and sufferings of Christ, and the glory which should follow, when He should be crowned King of glory at the right hand of God, where He now reigns as the Lord God omnipotent.

It is well that we briefly notice in closing, the necessity that the **WORD** should be made flesh, in the likeness of men, and become obedient unto the death of the cross. Paul forcibly tells why the holy Son of God must also be the Son of man, saying, "For since by man came death, by MAN came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1st. Cor. 15:21, 22. All in Adam die now in time, because they are in him, even so in Christ shall all be made alive at His coming, because they fall asleep in Him. By the first man sin and death entered into the world, carrying all in him down into death with him, because he was their earthly head and natural life. So likewise, by the last Adam, the Lord from heaven, who died unto sin for the sins of His people, then rose

again out of the grave for their justification, sin and death were ended and destroyed, and Christ, who is the resurrection and the life of His people, will raise them up out of the graves at the last day in the likeness of His resurrection, because He is their heavenly Head and spiritual life.

"The soul that sinneth it shall die." Ezekiel 18:20. Therefore, equity and justice require that, since the first man, through disobedience, brought the just penalty of suffering and death upon all men whom he represented, even so, by the obedience of suffering unto death, the second Adam, who is the Lord from heaven, redeemed from death all men whom He represented, and will resurrect them unto glory and immortality and eternal life at His second coming at the last day.

It was for this righteous cause that Jesus was made a little lower than the angels, and came to His people in their flesh, that their sins might be righteously imputed to Him, as one with them under the law, and that, fulfilling the righteousness of the law for them, and in them, His righteousness shall likewise be imputed to them, and justify them unto holiness and life evermore. "And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." Phil. 2:8.

While thus with His disciples, Jesus said to them, "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." John 14:28 He said this as a man, and the Elder Brother of the children of men. As God's righteous servant, Christ came into the world, not to be ministered unto as an earthly king, but to minister unto His many people, and to give His life a ransom for them. In this humbled state the blessed Redeemer said, "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." John 5:19-23.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son also to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 5:25-30. "Ye sent me into John, and he bare witness unto the truth." "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father Himself, which hath sent me, hath borne witness of me." John 5:33, 36. This the Father did at the baptism of His Son, and again at His transfiguration on the holy mount, saying, "This is my beloved Son, in whom I am well pleased; hear ye Him." Matt. 3:17 and Matt. 17:5.

Now, this wonderful testimony of Jesus Himself clearly shows us for what holy and glorious purpose God the Father gave all this omnipotent and supreme authority and power and divine honor to His Son, the meek and lowly Son of man in the flesh. The full execution of this righteous judgment and work, which God committed unto His obedient Son, will be completed when "all that are in the graves shall hear His voice, and shall come forth." John 5:28 & 29.

Paul, therefore, testifies that "God hath appointed a day, in the which He will judge the world in righteousness by the **MAN** whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. Thus, the resurrection of the buried Son of man from the dead, wherein He was declared to be the Son of God with power, is the absolute assurance of God unto all men, that all that He hath spoken by His son, He shall so fulfill. It was unto this end that Paul said of Christ, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee shall bow, of things in

heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9, 10, 11.

This testimony proves most surely that all creatures, in heaven and earth and under the earth, shall be put down or subdued unto God under the Lordship of the **MAN** who reigns upon the throne of the Highest, and that in all this absolute dominion and universal conquest, God is, has been and shall be glorified in His Son.

Paul was inspired to write when all this shall be accomplished, and the time of the end, saying, "But every man in his own order: Christ the First-fruits; afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted" (God is excepted), "which did put all things under Him. 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." 1st Cor. 15:23-28.

Then shall it be thus gloriously consummated at Christ's coming. Of this the word of truth says, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1st Thess. 4:16, 17.

This will be the all-glorious end of the Mediatorial work and reign of our Crowned King of Glory upon His Father's throne on high; and then shall His triple work of **Prophet** and **High Priest** and **King** be fulfilled, and holy heaven shall be filled with songs of everlasting praise Alleluia Amen to God and to the Lamb forever and ever. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Rev. 7:17.

"He shall see of the travail of His soul, and shall be satisfied." Isa. 53:11. "I shall be satisfied, when I

awake, with thy likeness." Psa. 17:15. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1st John 3:2.

"I heard a great voice of much people in heaven saying, Alleluia; Salvation, and glory, and honor, and power unto the Lord our god." Rev. 19:1. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Rev. 21:4, 5.

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. AMEN." Rev. 1:5, 6.

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

### EDITORIAL

#### SOME OBSERVATIONS ON THE INSEPARABLENESS OF DOCTRINE, ORDER, DISCIPLINE AND PRACTICE OF THE CHURCH

"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 threshing floor, 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 fellowshi

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." 1st 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, budding in the mainstream of His own life, 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?" 1st 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 others, 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 or through the threshingfloors. She will continue to do so until the end of time. Momentarily, according to His purpose, the noise (trouble) from it (the threshingfloor) may frighten his servants, as it did the oxen here, but His blessed peace will firmly 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 volunteered 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 Obedom 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 noisesome, disturbing threshingfloors, and through many rough journeys, but be rest assured that it (the ark) will always be in place as were 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 at last 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 ofold 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 on to more trouble. Here is one that hopes he is not a volunteer.

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 natural 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 well remember on one occasion over twenty years ago when a certain 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.

If it were possible for man to reach out and handle this doctrine or truth, he could carry it. If he could both handle and carry it (of himself) then could it not just as easily be said that he could carry God and His Gospel. The latter we know cannot be true. To the contrary it is God and His Gospel that carry the man. If I accurately understand the true meaning of the scripture of our text, God sets the course of the ark, totally unaided and unassisted by the help of man.

I find on record in the scripture there is only one class that is enabled and made qualified to handle these things. 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 or amalgamated 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 high 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 that actually took place among the Old Baptist several 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 visitation committee to wait upon 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. While 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 and am more acquainted with 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 from ourselves in such a way that we never

bring reproach or shame on the name of the blessed, sacred Cause of our Lord and Master, and from our erring ways and nature (as was the case of Uzzah) until our journey's end.

**J. M. Mewborn**

(The above editorial is taken from the September, 1978 issue of *Zion's Landmark*, and is republished at this time by request.)

#### OBITUARIES AND MEMORIALS

##### **JAMES MADISON (MATT) MABE AND ANNIE BESSIE SUMNER MABE (Double Obituary)**

These few lines are written in loving memory of our dear parents. James Madison (Matt) Mabe was born to William Mabe and Sarah Crotts Mabe on June 11, 1895, near Woodlawn, Virginia. He married Annie Bessie Sumner of Sylvatus, Carroll County, Virginia, on December 19, 1917. She was the daughter of the late Elder John F. Sumner and Sarah Ann Richardson. She was born May 8, 1899, near Shorts Creek, Virginia.

To this union five children were born. They are Bessie Mildred (deceased), Edith Mabe Dailey, Blacksburg, Virginia, Annie A. (Mintie) Hale, Roanoke, Virginia, James G. Mabe, Radford, Virginia and Floyd Junior (deceased) who died in World War II.

Mother was baptized in September, 1927, by Elder Bennie Myers and Dad was baptized June 14, 1953, by Elder John F. Sumner. Their memberships were placed with Little Vine Primitive Baptist Church, Sylvatus, Virginia.

Our parents both dearly loved the doctrine of Salvation by the Grace of God. The Lord gave our mother many beautiful, spiritual dreams from the time she was a young girl until the closing out of her natural life on earth.

Precious memories go back to the time when we were children many years ago at (New River) association time. We would have carloads of company to come home with us. We would bed as many as we could, both at our home and some with our neighbors. We children would sleep on pallets on the floor. Our dad would build benches in our yard and after supper we would have preaching at night. All of these things now are sweet memories to us.

Mom and Dad went to church as often as possible. My mother's health failed her in her young years, but I never heard either one of them complain or question the reason as to why it had to be their lot to have trials and troubles with the raising of a family with a sick mother. They seemed reconciled and satisfied that it was the Lord's will and humbly accepted it.

They loved for the brethren to come to visit and talk about all of the good things the Lord had done for them. This was like a drink of cool water when they were thirsty and food when they were hungry.

Our Dad spent five of his working years in the coal mines of West Virginia. He then work on the college farm at Blacksburg, Virginia. He was the farm foreman during the last twenty (20) years that he worked there. They made their home with our sister, Edith, at Blacksburg, Virginia, for 18 years after his retirement from the college.

Dad was a quiet man. He was very easy going in his personality, real gentle. He was respected by all that lived around him, and this included both old and young alike.

Our dear mother passed away on September 19, 1971. She was 72 years of age. Her funeral service was held at Little Vine

Primitive Baptist Church by Elder J. S. Sechriest and her mortal body was laid to rest with other members of her family in the church cemetery.

Our Dad passed away on December 24, 1979. He was 84 years of age. His funeral was preached at Vaughan-Guynn-McGrady Funeral Home Chapel, Hillsville, Va., by Elder J. S. Sechriest and Brother J. D. Wade. His mortal body was laid to rest beside the resting place of our mother to await the return of their dear Lord and Saviour, Jesus Christ.

It is hard to give up our dear parents, but we hope our loss is their eternal gain. When our Lord returns the second time without sin unto salvation it is our prayer and hope that He will bring them out of the grave together to be forever with their Lord and Master in all eternity.

**Mrs. Hassell A. Hale**  
2729 Idlewild Blvd., S. E.,  
Roanoke, Virginia 24012

##### **ERNEST TAYLOR**

Brother Ernest Taylor was born May 16, 1923, in Granville County, North Carolina. He was a veteran of World War II. He passed away on May 2, 1980, in Veterans Hospital, Durham, N. C., after suffering an heart attack. He was the son of the late Maggie Tucker and Charlie L. Taylor. A butcher by trade, he was employed by Foodliner, Inc.

On September 12, 1941, he was married to Lottie Carver and to this union were born four daughters, Gloria Anderson, Barbara Shotwell and Linda Davis of Roxboro, N. C., and June Ashley of Timberlake, N. C., all of whom survive along with four brothers, Charlie Taylor, Rougemont, N. C., Gene and Jimmy Taylor, both of Sanford, N. C., and Buddy Taylor, Timberlake, N. C. Three sisters, Mittie Oakley, Stem, N. C., Flora Bowling and Mozelle Oakley, both of Rougemont, N. C., along with seven grandchildren who are left to mourn his passing.

Brother Taylor united with Roxboro Primitive Baptist Church on the first Sunday in August, 1961, and was baptized on the first Sunday in September along with his wife, Sister Lottie, by their pastor, Elder L. P. Martin. On September 5, 1970, the church called for the ordination of the following brethren, Ernest Taylor, Aubrey Y. Clayton and George B. Walker for the office of deacon by the church to take place on October 4, 1970. Brother Taylor filled this office well and our church has sustained a great loss in his passing or our only deacon; yet, we feel our loss is his eternal gain and we would not want to call him back.

Funeral services were held at Roxboro Primitive Baptist Church, Roxboro, N. C., on Sunday at 3:00 P. M. May 4, 1980, by his pastor, Elder L. P. Martin and Elder Burch Wray. His body was laid to rest in Person Memorial Cemetery, Roxboro, N. C., to await the coming of our Lord and Saviour Jesus Christ. We, the church, extend to the family our deepest sympathy and our hope is that God will reconcile all of us to His Holy Will.

Therefore, be it resolved that a copy of this obituary be placed on our church record, a copy be sent to the family and a copy forwarded to *Zion's Landmark* for publication.

Done by order of Roxboro Primitive Baptist Church in conference on May 31, 1980.

**Elder L. P. Martin, Moderator**  
**Florence C. Walker, Clerk**  
**Nettie H. Long, Ass't. Clerk**

##### **JOHN T. FRALISH**

My dear husband, John T. Fralish, age 91, of 340 Ferndale Ave., South Daytona, Florida, died July 2, 1980, at a local nursing home. He was born in Ozark, Alabama, and came to Daytona, Fla., in 1936 from Wauchula where he had lived since 1924. Prior to our marriage 68 years ago, he was a farmer in Dale County, Alabama, but was a carpenter by natural trade here for many years until his retirement.

He would have been a member of the old Absolute Edestinarian Primitive Baptist Church for 65 years of his life had lived until November, 1980. At the time of his death his membership was with Pilgrim's Rest Primitive Baptist Church, Mond Beach, Fla.

He was in Halifax Hospital five weeks. He went from there to the nursing home for three and one-half weeks. He had been in the hospital one week when he fell and broke his right hip, requiring the placement of a pin. He went down fast from the time that he fell.

He leaves to mourn his passing three sons, Walter Hubert, Holly Hill, Fla., Lewis A., Port Orange, Fla., and John C., Carlisle, Tenn. Two sisters, Mrs. Lula Willoughby, Arton, Ala., and Mrs. Anna Peters, Ozark, Ala. Fourteen grandchildren and fifteen great-grandchildren are left to mourn his passing, along with his widow, Manda Fralish, the writer of this notice.

I miss him so much, but I know he is out of the suffering and troubles of this world. We only lacked four months until our 69th wedding anniversary. In my heart is the spirit, I believe, of thankfulness to our God for the wonderful years that He gave us together. We would both have been members together of the church for 65 years this coming November, 1980, had he lived. We were baptized together in November, 1915.

His funeral services were held at Sims Funeral Home Chapel, Bonifay, Fla., at 2:30 P. M. on July 6, 1980, by Elders Jesse Davis and Leo Beauchamp officiating. Interment was in Bonifay (Fla.) cemetery.

**Submitted by his widow,  
Amanda Fralish,  
340 Ferndale Ave.,  
So. Daytona, Fla. 32019**

(Some of our brethren and sisters may remember Brother and Sister Fralish, perhaps, visiting in their home, when our associations in North Carolina were in correspondence with the Mount Enon Association of Florida several years ago. The above obituary is published in *Zion's Landmark* at Sister Fralish's request. We are glad to comply with her wishes. **Editor**)

**JOHN W. "Hoggie" RAINS**

Brother John W. Rains was born December 23, 1889, to the late Gray and Rebecca Rains of Selma, N. C. He died May 10, 1980, at the age of 91. He united with the church at Little Creek, Johnston County, N. C., the third Saturday in November, 1951, and was baptized the following Sunday at Holt's Lake along with his wife, Sister Lucy Evans Rains. She preceded him in death October, 1959.

Brother Rains was a faithful member to his church and to the corresponding churches; he was a devoted brother. He was a firm believer in the doctrine of Salvation by Grace. The longer he lived, the more dependent he became on his Lord for all his needs in his travels.

The 12th Chapter of Isaiah, verses two and three, best describes this:

(2) "Behold, God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song; and He also is my salvation.

(3) Therefore with joy shall ye draw water out of the wells of salvation."

Brother Rains' funeral was conducted at Little Creek Church by his pastor, Elders R. L. Fish, Allen Johnson and Bennie Roberts. His body was laid to rest in the church cemetery.

Brother Rains is survived by his wife, Sister Clyde Pate Rains, Goldsboro, N. C., one son, Jim Rains, Clayton, N. C., two daughters, Dixie Harper, Clayton, N. C., and Ruby Ivey, Walstonburg, N. C. He is also survived by a sister, Mrs. Minnie Stallings, Route 1, Selma, N. C., who is now at the age of 98.

Be it, therefore, resolved to have three copies of this obituary

made, one for the church record, one for the family, and one to be sent to *Zion's Landmark* for publication.

Done by order of the church in conference on Saturday, August 16, 1980.

**Elder R. L. Fish, Moderator  
Sisters Lizzie Parker, Nola Olive, and  
Elder R. L. Fish, Committee**

**MARY PARKER JONES**

On March 29, 1980, the Lord and Saviour Jesus Christ saw fit to call our beloved sister, Mary Parker Jones, home to glory. Sweet are the memories of our dear precious sister. It was God's will, that in her afflictions of illness and long suffering, not being able to speak, He gave her a spiritual light that shone in her eyes and the smile of a wonderful experience of Grace that manifested the work of Him in her heart.

For almost fifty years it was her pleasure and desire to walk the two miles from her home to her church, as long as her health permitted, even as she did on that Saturday in the early thirties (1930's) when she asked for a home with Seven Mile Church, Sampson County, N. C., and was received in full fellowship.

The daughter of the late William Henry and Mary Jane Hall Parker of Sampson County, N. C., she was born July 19, 1896. She married the late Jada Wilson Jones who preceded her in death on January 21, 1941.

Her funeral service was held at Seven Mile Church on Monday March 31, 1980, with her pastor, Elder D. F. Carraway, and also pastors Charles Heath and Richard Vaughn officiating. Burial was in the Jones Family Cemetery nearby under a beautiful mound of flowers.

Surviving are one daughter, Mrs. Frances Edwards, Clinton, N. C., three sons, Chester Jones, Dunn, N. C., Dalma B. Jones, Asheboro, N. C., Clarence L. Jones, High Point, N. C. Two brothers, Paul and Coy Parker, Clinton, N. C., along with eight grandchildren and six great-grandchildren.

Therefore, be it resolved, first, that we, the members of Seven Mile Church, extend our sympathy to her family. Second, that three copies be made of this obituary, one for the family, one for the church record and one for publication in *Zion's Landmark*.

Done by order of the church in conference the third Saturday in June, 1980.

**Elder D. F. Carraway, Moderator  
Callie Hinson, John G. Best and wife,  
Loistine W. Best, Committee**

**ORA CREECH**

We, the church at Creeches, Johnston County, N. C., with much sadness want to express our feelings in a few words in memory of Sister Ora Creech whom God saw fit to take from us by death on February 27th of this year, 1980.

Sister Creech was a good mother and wife, a very loyal member of Creeches Church, always filling her seat in the church meetings when she was physically able and was a strong believer in the Doctrine of Salvation by Grace. She was a very soft spoken person, but was firm in what she believed and in what she loved. She offered to the church for baptism at the water on May 7, 1950, and was baptized by her pastor, the late Elder E. C. Jones. She was a faithful member as long as she lived.

We miss her very much, but God loved her better for He took her from our midst; yet, we hope to be reconciled to His will, having no doubt other than she is resting in hope of promise of the everlasting and eternal life that God has promised to them that love Him.

Sister Creech was born May 1, 1902, and was almost 78 years old at the time of her death. She was the wife of the late Brother Charlie Creech who preceded her in death by only a few months. She was the mother of seven children, four girls and three boys, two of whom preceded her in death by several years. She

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01,ark:/13960/t9h44jn99 / Creative Commons Attribution

leaves to mourn her passing four daughters, one son, 18 grandchildren, eight great-grandchildren and the church. However, we feel that our loss is her eternal gain. Her funeral was preached on February 29, 1980, at Creeches Church by Elders W. T. Barham, J. B. Williams and S. J. Sauls. Her early remains were laid to rest in the church cemetery.

As well as all that knew her, the church misses Sister Creech and we resolve that three copies of this obituary be distributed as follows: One retained for the Church record; one to be sent to **Zion's Landmark** for publication, and one for the family.

Done by order of Creeches Church in conference.

**Elder W. T. Barham, Moderator**  
**Brother C. A. Creech, Clerk**  
**Elder W. T. Barham, Committee**

#### **BERTHA WHITE JOHNSON**

A dear mother in Israel, Sister Bertha White Johnson, was called home on June 14, 1980, in the Roanoke-Chowan Hospital, Ahsokie, N. C., at the age of 99.

She was born in Martin County, North Carolina, July 31, 1880, the daughter of Mack and Belle White. She spent her entire life in Martin County until 1973, when she moved to the Pinewood Manor Rest Home, Ahsokie, N. C.

Sister Johnson was married to Charlie Sylvester Johnson in February, 1902; he preceded her in death in 1964. To this union seven children were born. They include a son, Joshua Mack Johnson, Baltimore, Md., three daughters, Mrs. Nina Belle Rogerson, Salisbury, N. C., Mrs. Bertha Gray, Bethel, N. C., and Mrs. Nellie Faye Savage, Williamston, N. C. Seventeen grandchildren, twenty-four great-grandchildren and five great-great-grandchildren are also left to mourn her passing.

She united with the Spring Green Primitive Baptist Church, Martin County, North Carolina, over 50 years ago and remained a steadfast, loving member until her death, always filling her seat as long as she was able to attend.

Funeral services were conducted in the Biggs Funeral Home Chapel, in Robersonville, N. C., on Monday, June 16, 1980, by her pastor, Elder Joseph A. Leggett. Her body was laid to rest in the Robersonville Cemetery, there to await the coming of her blessed Saviour.

The Spring Green Church extends her deepest sympathy to Sister Johnson's family.

Done by order of conference Saturday before the fourth Sunday in June, 1980.

**Elder Joseph A. Leggett, Moderator**  
**Mary J. Jenkins, Clerk**

#### **MEETING NOTICES**

##### **BLACK CREEK UNION**

The Black Creek Union was appointed to be held with the Church at Sappony, Nash County, N. C., the fifth Sunday and Saturday before in August, 1980. Elder D. F. Carraway was appointed to preach the introductory sermon and Elder J. B. Williams is his alternate.

Sappony Church is located about nine or ten miles north of Wilson, N. C., one mile west of N. C. 58 Hwy. Leave N. C. 58 Hwy. at Sandy Cross or Bone's Store and go one mile to church on your left.

We extend a cordial invitation to our brethren, sisters and ministers to come and visit us.

**J. B. Williams, Union Clerk**  
**225 Braswell Street,**  
**Rocky Mount, N. C. 27801**

##### **LOWER MAYO ASSOCIATION**

The Forty-Eighth Annual Session of the Lower Mayo Association will convene, if the Lord will, with the Church at Pleasant Grove, Patrick County, Virginia, beginning on Friday

North Carolina Collection E  
 UNC Library, Wilson 024 A  
 Chapel Hill, N. C. 27514

before the first Sunday in October, 1980, and will continue through Saturday and Sunday following.

Pleasant Grove Church is located just south of Stuart, Va. Leave U. S. Hwy. No. 58 to State Road No. 108. The church is located in a little community known as "Campbell's Store." There will be road markers on all main roads directing you to the association.

Brethren, please come and meet with us. We desire your presence in our association, as well as your prayers.

**Cletus Turner, Assn. Clerk,**  
**Route 1, Box 681,**  
**Bassett, Va. 24055**

##### **BLACK CREEK ASSOCIATION**

The One Hundred and Fourth Annual Session of the Black Creek Association will convene, the Lord will, with the Church at Memorial, Wayne County, N. C., beginning on Friday before the second Sunday in October, 1980, and will continue through Sunday.

Memorial Church is located about 4 miles west of Fremont, Wayne County, N. C. Those coming through the Town of Fremont, N. C., take N. C. Hwy. 222 west in the direction of Kenly, N. C., for approximately 3 miles to county road No. 1343; turn left and church is on your left, about 2 or 3 miles. Those coming by way of Kenly, N. C., take Hwy. 222 east towards Fremont for seven miles to county road No. 1343 and turn right. Continue on to association 2 or 3 miles on your left.

**Paul H. Carraway, Assn. Clerk,**  
**201 Pine Burr Street,**  
**Fuquay-Varina, N. C. 27526**  
**Telephone A.C. 919-552-2693**

##### **WHITE OAK ASSOCIATION**

The White Oak Association will be held, the Lord will, at Davis Memorial Church, Onslow County, Richlands, N. C., commencing on Saturday; October 18, and continuing through Sunday and Monday, October 19 and 20, 1980.

David Memorial Church is located about 13 miles south from Richlands, N. C. Those coming from the north by way of Hwys. 70-E to Hwys. 24 & 258, follow towards Jacksonville, N. C. to marker at county road No. 1001. Turn right and go approximately four miles to marker at Floyd Pond. Turn left on county road No. 1206 and follow for approximately 5 miles to church on left. Those coming by the south and east come through Jacksonville, N. C. Take Hwy. Nos. 24 and 258 west. Follow approximately 8 miles to county road No. 1001. Follow above directions from this point on to association.

A warm and cordial invitation is extended from all of us to all of our corresponding brethren, sisters, and friends, including ministering brethren, to come and be with us.

**Virgil E. Davis, Assn. Clerk,**  
**Route 1, Box 133,**  
**Richlands, N. C. 28574**

# ZION'S LANDMARK

PUBLISHED MONTHLY

C286.4  
Z81

BY  
*PRIMITIVE OR OLD SCHOOL BAPTIST*

AT  
Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

273

VOL. CXIII

AUGUST, 1980

NO. 9

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## IMPORTANT NOTICE - PLEASE READ

### AN OPEN LETTER TO ALL SUBSCRIBERS OF ZION'S LANDMARK:

Dear Brethren and Friends:

On September 21, 1980, I received the following letter from our publisher of *Zion's Landmark*, as follows:

**Elder J. M. Mewborn, Editor**  
**ZION'S LANDMARK**  
Willow Springs, N.C. 27592

Dear Elder Mewborn:

Having absorbed one price increase in newsprint in the past year, plus increased prices in all of the other goods and services we use, we must announce a price increase of ten (10) percent effective October 1, 1980, which time another newsprint price increase comes effective.

We value your business and are making every effort to hold the line on prices for you. Indications are, we are informed, that we can expect another price increase in April of 1981.

Sincerely,  
**Lewis H. Lawrence, Publisher**  
**LAWRENCE NEWSPAPERS, INC.**  
Fuquay-Varina, N.C. 27526

The above letter is self-explanatory. I have checked the back issues of *Zion's Landmark* and find that our last price increase was in January, 1975. At that time we increased the paper from \$5.00 to \$6.00 per year or from \$7.00 to \$11.00 for the two year rate. I have been able through these five years to absorb the increases with the publisher's help, as he mentioned above, including two raises in the past 18 months, increasing bookkeeper-typist's salary from \$2,050.00 to \$2,400.00 annually. However, I will be unable to continue publication without going in the red at my own expense.

There is absolutely no profit to be had in the publication of this paper, *Zion's Landmark*. Through my own personal contribution in time and effort of many hours editing the paper, as a gift and labor of love, I have been able to keep the figures just over in the black. But with the increases, as requested above, I will not be able to do so any longer.

*Zion's Landmark* has no means of support and defraying the expenses of publication except from renewal fees and gifts or contributions. People have been generous in outside contributions, as well as for remembrances to the fund established for those unable to pay. We have no endowment or trust fund nor any

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01/ark:/13960/t9h44jn99 / Creative Commons Attribution

proceeds from any outside source to supplement monthly printing expenses. Our only means has been and is from the annual fee and gifts collected for each subscription.

It is with much regret that I announce at this time that we will have to raise the yearly cost of the Landmark from \$6.00 annually to \$7.00 annually and from \$11.00 for two years to \$13.00 for two years. Elder's rate will increase from \$5.00 annually to \$6.00 annually or from two years at \$9.00 to two years at \$10.00. This price increase is effective October 1, 1980. Also, please be prepared in the event that we may have to increase the price again next April, 1981, as suggested in our publisher's letter above.

I am printing below the budget for the paper for the year January 1, 1979, to December 31, 1979. Some of you may wish to know the breakdown of expenses, etc. I am glad for you to have a firsthand look. We have been able to just more than break even, as these figures will show. From an examination of these figures (with the anticipated increase of 10 percent), you will see that the increase is not only justified but necessary.

RECEIPTS:

Total income derived from subscriptions, gifts and contributions for Indigent Fund. appx. \$8,000.00

DISBURSEMENTS:

Paid Lawrence Newspapers, Inc. for printing paper	\$4,100.00
Paid Bookkeeper and Typist for keeping records and typing material for printer	\$2,050.00
Paid N. C. Sales Tax	\$117.00
Paid for office supplies	\$205.00
Postage	\$240.00
Taxes (Soc. Sec for Bookkeeper & N.C. Sales Tax)	\$389.00
Telephone Expense	\$169.00
Office Rent	\$200.00
Total Receipts appx.	\$8,000.00
Total Disbursements	\$7,470.00
Balance on Hand, Dec. 31, 1979	\$530.00

In closing this article, I would like to say to you, if you enjoy the paper, please help me to obtain new subscribers from those whom you feel will enjoy it in the same measure that you also enjoy it. It is very necessary that we continue to obtain new subscribers in order for the paper to survive. We do have constant discontuals due to death, failing of eyesight, those who get agitated over disciplinary matters concerning the church, etc. New subscribers are the only means in filling these gaps.

U.S. POSTAL SERVICE  
STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION  
Required by 39 U.S.C. 3685

1. TITLE OF PUBLICATION: Zion's Landmark  
2. FREQUENCY OF ISSUE: Monthly  
3. LOCATION OF HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER: Willow Springs, N.C.  
4. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR AND MANAGING EDITOR:  
PUBLISHER: Elder J. M. Mewborn, Editor, P. O. Box 128, Willow Springs, N.C. 27592  
EDITOR: Elder J. M. Mewborn, Editor, P. O. Box 128, Willow Springs, N.C. 27592  
MANAGING EDITOR: Elder J. M. Mewborn, Editor, P. O. Box 128, Willow Springs, N.C. 27592  
5. EXTENT AND NATURE OF CIRCULATION:  
A. TOTAL NO. COPIES PRINTED (Net Press Run): 1,150  
B. PAID CIRCULATION:  
1. SALES THROUGH DEALERS AND CARRIERS: n/a  
2. MAIL SUBSCRIPTIONS: 1,150  
C. TOTAL PAID CIRCULATION (Sum of B and C): 1,150  
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS: 100  
E. TOTAL DISTRIBUTION (Sum of D and C): 1,250  
F. COPIES NOT DISTRIBUTED:  
1. OFFICE USE, LEFT-OVER, UNRECORDED, SPILLED, AFTER PRINTING: n/a  
2. RETURNED FROM MAIL SERVICE: n/a  
G. TOTAL (Sum of E, F and G) should equal net press run shown in 5A: 1,150  
6. I certify that the statements made by me above are correct and complete.  
7. SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER OR OWNER:  
Elder J. M. Mewborn, Editor/Owner  
8. SIGNATURE AND TITLE OF PUBLISHER, BUSINESS MANAGER OR OWNER:  
Elder J. M. Mewborn, Editor/Owner  
9. DATE: August 1980

**Zion's Landmark**

"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:21

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

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

VOL. CXIII      AUGUST, 1980      NO

\$7.00 PER YEAR - 2 YEARS \$13.00  
TO ELDERS \$6.00 PER YEAR - 2 YEARS \$10.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

Second Class Postage Paid at Benson, N.C. 27504

USPS 699-200

Generated through HathiTrust on 2026-04-20 05:55 GMT https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

I deeply appreciate the support, prayers and most of all, those of you who contribute the good writings that have made the paper a success to this point. Without these blessings from the Hand of God, your help, your patience, your support and understanding, I could not continue. Let us hope that it is His will for the paper to continue. I deeply desire the prayers of everyone of you.

Please send all correspondence to my address, J. M. Mewborn, P. O. Box 128, Willow Springs, N. C., 27592 and not to the printer's office in Benson, N. C. Thank you.

J. M. Mewborn, Editor

### TO THE SUBSCRIBERS AND READERS OF ZION'S LANDMARK

We, the members of Bethel Primitive Baptist Church, East Point, Fulton County, Georgia, wish to thank God for you and express our heartfelt thanks and appreciation to all the dear brothers, sisters and friends for their generous contributions and prayers in regard to the restoration of our meeting house that was severely damaged by fire last November, 1979.

We have been working along when our health and time would permit, and are glad to be able to report that the restoration work is almost completed. The Lord will, we, the members of the church, at Bethel Meetinghouse, will be ready for the 155th annual session of the Yellow River Association, to be held with our church beginning on Friday before the fourth Sunday in September, 1980, and will continue, if the Lord will, through the following Sunday.

Again, we want to thank each and everyone of you for helping us restore our church building. We are sincerely grateful, and we trust we are made thankful to the Giver for your kindness and love to us.

#### Members of Bethel Church:

- s- H. A. Parham
- s- Eugene Clay
- s- Grace S. Clay
- s- Marvin W. Lanier

Done by order of the church while in conference, August 10, 1980.

Elder Eugene Gunter, Moderator  
Eugene Clay, Church Clerk

Note: For explanation of the above Notice of Appreciation, please refer to page one of the March, 1980, issue of Zion's Landmark. Editor.)

### HISTORIC RECTIFICATION OF HISTORY

All of us have childhood memories. It matters not how old we are, but we can always go back to the very first events, some of us even to the very first of all, of memories of things that took place in our youth or early stage of infancy. Perhaps, the first two things that I remember in my early youth took place when I was six years of age. One was when I started to school in the first grade, and the other was going to church with my mother and father. Both of these events today are very clear in my mind, or memory.

I remember my first day of school, back in September, 1938, and how I dreaded it. I well remember things that took place that year, of my poor beginning as a student and the obstacles I encountered in the learning process, which the Lord blessed me later in overcoming.

In going to church with my parents, I well remember the long two hour church services on Sunday, dreading them equally as bad as the first grade classroom on each Monday morning. It was always a relief when the pastor gave out the closing hymn, "Glorious Things Of Thee Are Spoken," or "Grace Tis A Charming Sound," and others, the former two being very frequently used. When one o'clock P.M. came, I felt like I had been released from bondage or jail, and looked forward to my mother's dinner table, not too many miles distant. There was no being allowed to get up, go aside and wander around during the service. That was unacceptable and altogether unpermissible. It mattered not how cold or how hot it was outside, I had to sit. So, in going to church on those Sundays over forty years ago, I learned to find whatever entertainment that was most easily accessible between those closing fitting, old fashioned meetinghouse hard benches (not pews), as they were called in those days.

So, my one and only entertainment was the figure on the front side and advertising on the back side of the fans that I could easily reach and also searching the **Lloyd Hymn Book**, page by page. The greater portion of entertainment in the hymn book was found in viewing the image, as I thought at that time, of Elder Benjamin Lloyd. I suppose, if it were possible to count the times that I looked at this portrait from the time I was six years of age, until I was about fourteen years during these two hour services, would be into the thousands.

No doubt, many of us have viewed the image of

portrait, as currently contained in this hymn book, many times, thinking that we (as it was in my case) were looking at the image or portrait of the compiler of this old hymn book that contains so many lovely, beautiful hymns used today in many of our churches in the southern part of the United States. I would venture to say in this connection that just about any member of the Primitive Baptist Church in the southern part of the United States, or anyone who has been connected with the church, either in a direct or indirect manner, has been or is familiar with this hymnal.

Not until about the year 1969, did I discover that (during all of those years, as a child, when I went to church with my beloved parents, or since that time for that matter) that I was not looking at Elder Benjamin Lloyd.

The discovery of the misplacement of the wrong photograph, now used in this hymn book, came about in the following manner and way. I am printing below a letter that was sent under date of July 7, 1969, to Brother Adams and me from a granddaughter of Elder Benjamin Lloyd, as follows,

Elders T. F. Adams & Mewborn,  
Editors of **Zion's Landmark**  
Willow Springs, N. C. 27592

**Dear Elders Adams & Mewborn,**

Enclosed please find my personal check in the amount of \$4.00 for renewal of **Zion's Landmark** which expires August 1st.

Brother Adams and Brother Mewborn, do the churches in your association or union use the **Lloyd Primitive Hymnbook**?

If they do and you have not read the article of my grandfather's life, published in "**The Alabama Review**, A Quarterly Journal Of Alabama History," (The April, 1968, issue), I feel you would enjoy reading it. It is entitled "Benjamin Lloyd: A Pioneer Primitive Baptist In Alabama." It is a complete history of his life from birth in Georgia to his serving churches in Georgia and Alabama, his decision to stand firmly against the modern innovations that were introduced in the Baptist churchès in the early 1830's and 1840's, thus making him a stalwart among those in the church who became known as "Primitive Baptists," his compiling of the **Lloyd Hymnbook** in 1841, etc. The minutes of many meetings are still preserved in the records, also

records of the census taken in the several counties, his marriage, family, his appointment as Receiver of Public Monies for the Land Office at Greenville, Alabama, by President James Buchannon in 1857, his will and death in 1860, etc.

The Primitive Baptist Churches are in almost every state in the union. I am amazed at the membership. Out of 23 churches alone in one association in Florida, 21 use the **Lloyd Hymnbook**.

If you have not read it, I am sure you will enjoy it.

Yours very truly,  
Mrs. LaVerte Lloyd Smith  
5377 LaJolla Blvd.,  
LaJolla, California 92037  
July 7, 1969

Upon receipt of the above letter from Mrs. LaVerte Lloyd Smith in 1969, I ordered a copy of the above historical account from the State of Alabama's Department of Archives and History, for my personal use.

At that time, 1969, I had been visiting in the home of the late Sister Kate Norris Alston, who was for many years a member of the East Atlanta Primitive Baptist Church, (Yellow River Association), Atlanta, Ga. Sister Kate Norris Alston was the mother of the late Brother A. D. Alston, whose writings appeared in this paper for many years, also Brother Norris Alston, whose obituary appeared in the May, 1980, issue of **Zion's Landmark**, and Sister Florence A. Gibson of Jackson, Ga. It was while visiting her, Sister Kate N. Alston, age 90, that I learned Elder Benjamin Lloyd was her grandfather, while discussing the publication of the above historical paper.

On the occasion, when the above historical account was discussed, she told me the photograph in the hymn book was not her grandfather, Benjamin Lloyd, but was a photograph of his brother-in-law, Jesse Cox. (Jesse Cox was a brother to Benjamin Lloyd's wife, Naomi Cox Lloyd.) Sister Alston also told me that her mother, Fannie Jo Lloyd Norris, was the only one of the nineteen children who lived well into adult life. The others had passed away relatively early in life, she said. She (Sister Alston) stated that her mother, Fannie Jo Lloyd Norris, said that her father, Benjamin Lloyd, had a full head of hair when he died. (If you will check your hymn book, the man in the portrait is bald. Editor) It was through the kindness of Sister Kate N. Alston

(Granddaughter of Elder Benjamin Lloyd) and her daughter-in-law, Sister Carolyn P. Alston, Atlanta, Ga., that the real portrait of Elder Benjamin Lloyd came into my possession. Sister Fannie Jo Lloyd Norris and her husband, Young C. Norris, resided for many years in Columbus, Ga., and at the time of her death, she was a member of the Monroe Primitive Baptist Church, (Old Oconee Association), Monroe, Georgia. This church, prior to its disbandment about 1947 or 1948, was visited by Elders T. F. Adams, M. F. Westbrook, J. W. Wyatt, J. E. Mewborn, Oscar Broom and other of our ministers from North Carolina during their lifetime. The late Elder J. M. Adams, Monroe, Ga., grandfather of Sister Carolyn P. Alston and Sister Rachel Breedlove Chandler (now living) was pastor of this church for many years.

Just how the mix-up came about in putting the portrait of Jesse Cox, holding the hymn book, in the hymnal, and not the real photograph of Elder Benjamin Lloyd, I am unable to say. I have in my possession the Lloyd Hymnbook of my paternal grandmother, Barbara Ann Fields Mewborn, 1854-1938. This hymn book was printed in 1908 and does not have any portrait in it. This establishes the fact that the portrait of Jesse Cox was entered at a later date than 1908. That issue was printed by Benjamin Lloyd's daughter, Mrs. M. E. Atkins, Temple, Texas. In this edition appears the following,

"I wish to add to the above that on the death of my dear mother-in-law (Mrs. Benjamin Lloyd) who requested that her son, J. C. Lloyd, my former husband, to purchase the type and business from the estate of his father, Elder Benjamin Lloyd, and keep up the publication of the Book, which he did as long as his life was spared, etc."

**Mrs. M. E. Atkins,  
Temple, Texas**

In the 1967 edition of the hymn book, the following appears,

"Since the death of our dear mother, Mrs. M. E. Atkins, who so earnestly required that the publication of the Book be kept up and in the family, we wish to say that we have purchased the copyright, stereotype plates, all the claims, etc."

**Opal Lloyd Terry, Manager,  
Whittier, California**

So, from reading the above two paragraphs, it would appear that the hymn book ownership descended from

Elder Benjamin Lloyd to his son, J. C. Lloyd, and after his death, to Benjamin Lloyd's daughter-in-law, Mrs. M. E. Atkins, and then after her death, to Opal Lloyd Terry and other family members. It would appear that the photograph of Jesse Cox, Benjamin Lloyd's brother-in-law, was placed in the book after the death of his son and daughter-in-law, J. C. Lloyd and Mrs. M. E. Atkins.

About the year 1970, a group of Primitive Baptist ministers and members from eastern North Carolina formed a corporation, known as the **Primitive Hymns Corporation** and purchased the entire ownership of the hymn book from the granddaughter and other family members. Today, this dear old hymn book is still being published at Rocky Mount, North Carolina, under the above named business or firm. Orders and information pertaining to cost of purchase may be forwarded to THE PRIMITIVE HYMNS CORPORATIONS, c-o Mrs. Bettie S. Woodard, 200 North Moye Street, Wilson, N.C. 27893, or Telephone A.C. 919-291-2439.

Believing that our people should be properly informed on all matters, whether truth or error, pertaining to the church, it is with a sincere desire in my heart that I publish the portrait of Elder Benjamin Lloyd and the write-up that gives his outstanding qualities as a citizen and one of the truly, called ministers of God as follows:

#### GEMS OF TRUTH

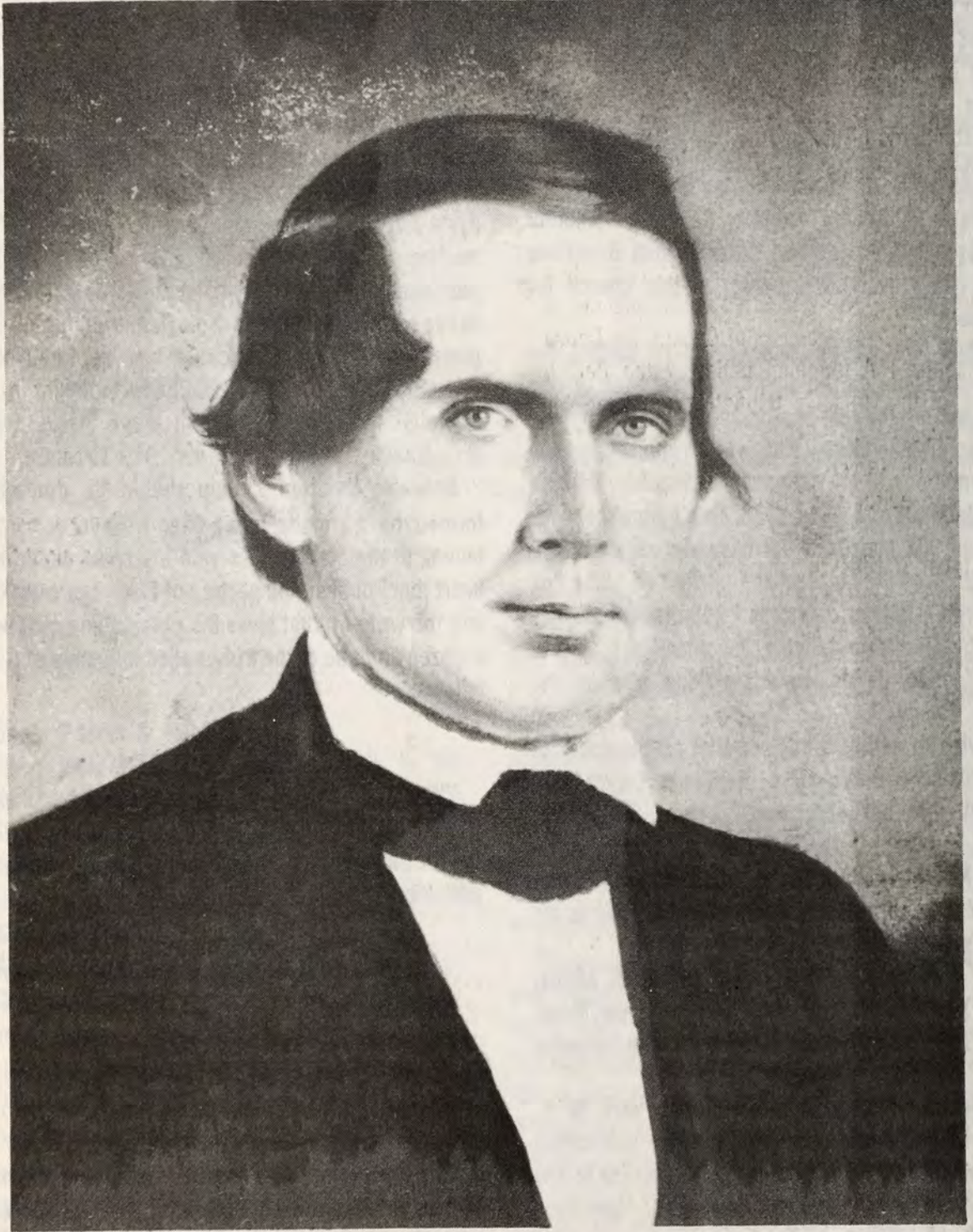
"You can put a Goat in a Sheep Pen, but you will still have to treat him like a Goat, if you get along with him. In the meanwhile, the Sheep have to suffer his presence in their midst."

**(Elder) Bill Mayes  
906 Downs Court, 3A-102  
Tampa, Florida 33603**

Satan knows not who are the elect; therefore, he will try and get all professors into his seive. He succeeded in getting one from among the apostles; and, no doubt, he thought he had got Peter.

**(Elder) P. D. Gold  
ZION'S LANDMARK  
December 1, 1909**

ELDER BENJAMIN LLOYD



1804 --- 1860

Generated through HathiTrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

**ELDER BENJAMIN LLOYD****A PIONEER PRIMITIVE BAPTIST IN ALABAMA**

Four and a half miles north of Greenville, on the east side of the Fort Dale Road, a small family cemetery marks the location of what was once the Lloyd plantation of Butler County, Alabama. Dominating the spot is a monument to Benjamin Lloyd, who bought the place in 1857, immediately moved into a position of leadership in the area, and died (early in life) three years later.

By the standards of his day Benjamin Lloyd was a man of wealth, having acquired his competence through such diverse activities as merchant, planter, and speculator, and, at the apex of his career, public official. In his own eyes, however, he was primarily a "Baptist clergyman." (He was listed in this manner in the 1850 United States Manuscript Census for Coosa County, Alabama.) A founding father of the Beulah Association of the Primitive Baptist Church, and for twenty-five years a leading minister of that denomination, he served his church well as pastor, moderator, and editor and publisher of the church's hymnal.

Born October 6, 1804, in Hancock County, Georgia, Benjamin Lloyd spent his infancy on a typical frontier farm of that era. Most of his nearest neighbors were, like the Lloyds, small planters, Baptists, and settlers from Virginia.

(Benjamin Lloyd's grandfather, John Lloyd, came to Georgia from Virginia after the Revolutionary War. On the tenth of September, 1784, John Lloyd received a warrant for two hundred acres of land on Beaver Dam Creek near the waters of Ogeechee. The farm bordered Greenbury Road" and was situated three miles west of Lowelltown, Hancock County, Georgia. Following the grandfather's death in October, 1793, the farm was managed by Benjamin's father, John E. Lloyd, until it was sold to Colonel Henry T. Colquitt in 1807.)

In childhood and early youth, Benjamin Lloyd lived in Jones County, Georgia, to which his parents moved during his infancy; in later youth he resided in Bibb County (Georgia), where his family made their home in the early 1820's. In 1822, at the age of eighteen, he was baptized and received into the membership of the Mount Pisgah Baptist Church, Bibb County, Georgia. For the next five years he worked with his father and brothers who, with a dozen slaves, operated several farms in the area. In 1827, he moved with his parents

to the newly opened lands of Talbot County, Georgia.

The year, 1832, was a climatic one for Elder Benjamin Lloyd. Early in January he purchased a farm in Talbot County and became a planter in his own right.

On February 22, 1832, he married Naomi Ann Cox of Putnam County, Georgia. In late autumn his father, John E. Lloyd, Sr., died, leaving Benjamin and his brother the task of administering the estate. On December 27, John Franklin Lloyd, first of the nineteen children of Benjamin and Naomi, was born. (This date is given in the family Bible of Benjamin Lloyd's son, Jesse Cox Lloyd.) This year, 1832, was also the year of Lloyd's ordination and the commencement of his labors as a minister of the gospel.

Benjamin Lloyd's first ministerial labors occurred within the bounds of the Columbus Association of Georgia. Organized in 1829, this association had been founded on the Articles of Faith of the Flint River Association and was thus committed in principle to the faith espoused by regular Baptists. Extremely conservative in its formative period, the Columbus Association in 1831 repudiated the Georgia Baptist Convention and became "disposed to stand aloof from all benevolent enterprises maintained and defended by that body." Although trends toward a more liberal position shortly became manifest, leading the Columbus Association to join the Georgia State Convention in 1838, its earlier conservative views set the tone for Benjamin Lloyd's ministry.

There was another respect, also, in which the Columbus Association proved to be influential upon Lloyd's later career. In 1833, Elder John M. Gray, who had played a prominent role in the 1831 proceedings of the Association, conducted a preaching mission in East Alabama, which laid the foundation upon which Benjamin Lloyd was shortly to build. A later historian of Baptist activities in East Alabama states:

The first Baptist preachers of whom any trace is found who preached in what is now Columbus County were John M. Gray and Thomas Granbury. They made a tour through east Alabama in the year 1833, and one of their appointments was at Chambersville (Now LaFayette), the county site. The meeting was held in a log cabin used as a court house and church, and a few persons yet live who remember the occasion as one of interest. This was the first religious service conducted in the county by Baptists. (While on this preaching tour, Elder John M. Gray died in Alabama "at Mr.

Pittman's place," an event noted in the minutes of the Columbus Association in 1834. Elder Gray was one of the presbytery who helped organize the Lafayette Baptist Church in May, 1834, and it was in July of that same year that he was taken ill while preaching in the same community and died with typhoid fever.)

This historian also points out that about the year 1834 other Baptist preachers located in the "Creek country" of Alabama. Among them he names "Benjamin Lloyd."

Early in 1834 Benjamin Lloyd disposed of his properties in Georgia preparatory to moving across the Chattahoochee River in Alabama. Apparently, he did not immediately move his family to Alabama, for his second son, Cary Chappel Lloyd, was born April 2, 1834, in Georgia. His first land acquisition in Alabama came in December, 1834, when he bought a farm in Chambers County. Three months later, on March 24, 1835, his third son, Joseph LaFayette Lloyd, was born in Chambers County, Alabama.

Lloyd's first years in Alabama were characterized by great energy and varied activities. In partnership with his brother, Joseph, he established one of the early mercantile firms of Chambers County, (Ala.). Under the trade name of "B. Lloyd & Bro.," it was located in LaFayette "next door to Stephen Daniel's tavern." In 1835, he also began a series of land speculations that continued throughout the decade. More than thirty entries in Chambers County deed books are recorded in his name during this period. Almost immediately after his removal to Alabama, Lloyd began preaching among the Baptists of the area. On May 2, 1835, he was one of three elders, constituting the presbytery, that approved the establishment of County Line Baptist Church.

In the spring of 1836, his career was briefly interrupted by fear of an Indian uprising in East Alabama. The Indians, who had suffered greatly from settlers pressing in upon their lands, were in a hostile mood. On April 1, (1836), they killed a white settler, causing a general panic. Wives and children of the settlers were sent across the river into Georgia while the men were organized into military companies. As the general scare spread into nearby Tallapoosa County, settlers gathered in Dudleyville and sent a call for aid to neighbors in Chambers County. As one of the participants in these events wrote many years later:

**"A call was at once made for volunteers, and about**

**twenty of us who had horses volunteered our services. We organized by electing Elder Benjamin Lloyd, who was an excellent military officer, our captain, and marched off for Dudleyville. We arrived there about sunset and were kindly received by the men who had remained there to protect their property, who provided ample supplies both for us and our horses."**

As it turned out, no military action was required during the night, and members of Lloyd's voluntary company returned to their homes the next day.

The autumn of 1836 was a great season for Benjamin Lloyd. He played an active part in organizing the Liberty Association of Baptist churches in east Alabama. He was accorded a place of prominence and influence during the first session of the Liberty Association, which met from September 29, through October 2, 1836, at LaFayette. The Association elected him clerk of the session, appointed him to a committee to write a circular letter to all associated churches, named him correspondent to the Columbus Association of Georgia, and invited him to preach the introductory sermon to the Liberty Association a year hence. Along with these honors, the Association gave him twenty dollars for his services as clerk of the session.

Scarcely had the session ended when Lloyd was invited by the Cusseta Church to become her pastor. A similar invitation came from the church at LaFayette, and he accepted both. During the organization of the Liberty Association there seems to have been little overt division between Primitive and Missionary Baptists. In fact, the Association attempted to establish itself on a foundation broad enough to include both and so to avoid the divisions that were already a source of much friction among Georgia Baptists. Reflecting the earlier conservative sentiment of the Columbus Association, however, Liberty adopted a compromise resolution weighed somewhat on the anti-Missionary side. **Article VII** of its constitution provided that "The Association shall not engage in the missionary institutions of the day but leave churches and individuals to exercise their judgment in such cases."

Although Lloyd doubtless preferred an even more severe stand than that embodied in **Article VII**, he accepted it and remained with the Liberty Association through its second year. Illness prevented his preaching the introductory sermon at the second

session of the Liberty Association, which commenced September 23, 1837, but he was again elected clerk of the session. His connection in Liberty, however, ended shortly thereafter. His name appears nowhere in the minutes of the third session, in 1838. A year later, in 1839, the Association minutes carried only one reference to him, noting that the new clerk had "made a settlement with Benjamin Lloyd, former clerk, and received of him \$2.94, but said Lloyd had not procured a record book for the Association." Although no reason for Lloyd's separation from the Liberty Association was explicitly given, the occasion for his departure may be easily inferred from **Item 23** of the minutes, namely, that the Association unanimously adopted repeal of **Article VII** of the constitution and now urged all churches to send contributions to missionary causes throughout the Association. The fact that this position was unanimously adopted indicates that not Lloyd but all of his fellow anti-Missionary conservatives had withdrawn.

McGinty's **History of the East Liberty Baptist Association** throws a bit of additional light on this. After noting that Lloyd was chosen pastor of the Cusseta Church in 1836, McGinty added: "He (Lloyd) also intimated in a private way, after one year as pastor, the propriety of the church declaring non-fellowship for missionary causes, but he was firmly opposed by the brethren whom he approached on the subject."

His experience with the LaFayette Baptist Church was similar. Late in 1838, Lloyd and fellow Baptists who had departed from the Liberty Association with him founded the Beulah Association of the Primitive Baptist Church. As one of the founders of the Beulah Association, Lloyd moved immediately into a place of leadership among the Primitive Baptists comparable to that which he had formerly enjoyed in the Liberty Association. Minutes prior to 1842 are missing, but in September of that year, he preached the introductory sermon to the Beulah Association on the text, "Giving no offense in anything that the ministry be not blamed." II Cor. 6:3. He served on several committees and as correspondent to various associations, including the Ebenezer (Alabama) Association. He became pastor of various Primitive Baptist churches in Chambers County (Ala.), including the church at Sharon and the church at Fredonia, the latter town being his place of residence for several years. In the

mid-1840's, he moved to Coosa County, where he served as pastor of the Primitive Baptist Church in east Wetumpka.

In 1845, with the organization of the Wetumpka Association of the Primitive Baptist Church, Benjamin Lloyd preached within the new Association, but for more than a decade, while living in and around Wetumpka, he also contributed his active interest in the affairs of the Beulah Association. Minutes of the latter show that from 1845 to 1857 he attended the annual meetings of the Beulah Association, usually as correspondent from the Wetumpka Association. It was almost a regular routine for him to give the opening prayer and to preach either on a Saturday morning or on a Saturday afternoon before the Beulah Association.

As far as posterity is concerned, his chief claim to fame during these years was his publication of **LLOYD'S PRIMITIVE HYMNS**. This hymnal, which has now been in use by the Primitive Baptist churches for more than a century and a quarter, was first published in 1841. (Following the first edition of 1841, there were editions of 1845, 1858, 1868, 1876, 1900, 1908, 1921 and later. The 1845 edition was published by J. F. Trow, Printer, 38 Ann Street, New York. It carried the inscription: "**The Primitive hymns, spiritual songs, and sacred poems, regularly selected, classified, and set in order, and adapted to social singing and all occasions of divine worship -- Third edition, corrected and enlarged. Published for the proprietor, and for sale by him at Wetumpka, Alabama, 1845.**" The last edition was in 1963.

During the decade in which he lived in Coosa County, Elder Benjamin Lloyd established his home on the famous old Plank Road some twelve miles north of Wetumpka, near the Central Institute. This Missionary Baptist Institute, the ranking academy of the county, was probably the second in which his younger children received a substantial portion of their formal education. During these years, Lloyd seems to have mellowed in his opposition to the Missionary Baptists, and he enjoyed the esteem of many people in the community. A character sketch of him, written by a Missionary Baptist preacher, was as follows:

"Coosa has been the home of men who have taken places of distinction in the ministry of the gospel. Elder Benjamin Lloyd, who came from Chambers County, (Ala.), lived for some years in Coosa. He was a minister of the Primitive Baptist denomination. His

early history is unknown to the writer except that his parents came from South Carolina. (Benjamin Lloyd's father, John Lloyd, lived in Pendleton District, South Carolina, about 1790; his wife's parents, Cary and Martha (Rountree) Cox, lived in Edgefield District, South Carolina, in the decade 1790-1800.) **Benjamin Lloyd was a man of medium size and carrying a face that would strike the beholder as denoting intelligence, refinement and a gentle spirit.** He was much above most of the ministers of that faith for natural education. He was the compiler and publisher of their **Primitive Hymnbook**, which was a good source of revenue to him and to his family after his death. He had moved from Coosa to Butler before the Civil war and died there. He and his wife had sixteen sons and three daughters. Several of his sons became ministers, most of them missionary preachers of good standing. The humorous writer, so well known in Alabama as "Rufus Sanders," was of his family, a grandson."

That Benjamin Lloyd was a man of some standing in his community is evidenced by the fact that in 1857 he was appointed by President James Buchanan as Receiver of Public Monies for the Land Office located at Greenville, Alabama. Upon receipt of this appointment, he purchased a plantation in Butler County, some four and one-half miles north of Greenville, moved his family there, and immediately entered upon the duties of his office. He continued, however, an active role as a Primitive Baptist minister and managed the affairs of his new plantation. He also ran the hotel at Fort Dale.

Serving as pastor of the Primitive Baptist Church of Fort Dale and also of the church at Mount Zion in Butler County, Lloyd assumed a place of leadership in the Ebenezer Association of the Primitive Baptist Church. In September of 1859 he was elected as Moderator of the Association, was requested to write a circular letter to all of the churches, and was also named as correspondent to the Wetumpka Association.

The circular letter that Benjamin Lloyd wrote to the churches of the Ebenezer Association confirms Brewer's characterization of him as a man of refinement and gentle spirit. Avoiding doctrinal discussion as inappropriate to a circular letter, he aimed, rather, to incite the members of the Association "to love and unity, etc." At the outset of his comments, however, he stressed most strongly the nature of the Church. "The Holy Scriptures," he wrote, "present to

view in the Church of Christ a peculiar people, separate and distinct from all the world besides, people united to God, having been taught by His Spirit and brought into fellowship and communion with Him." (Quotation is taken from the Circular Letter in Minutes of the Twenty-Second Annual Session of the Ebenezer Baptist Association, 1859.)

True to his Baptist heritage and to his understanding of the gospel, he stressed a kind of democracy in the church, the equality of all men before God--ministers and laity alike. "The Gospel," he wrote, "recognizes no distinction of Subjects." Nevertheless, there are distinct spiritually, required obligations for the congregation and ministers. Only ordained ministers have the right and the authority to administer baptism and the Lord's Supper. Having accepted the office of pastor of a church, a minister has the responsibility for tending his flock, for visiting among his people, for knowing which of his members are "vacillating upon any subject" in order that he might "instruct them." Reflecting, I think, the political traditions of the post-revolutionary period in American history, he also stressed the role of the minister in conducting the affairs of conferences. "Her moves are to be made and seconded and the vote to be taken," he said. "Every church," he wrote, "should have a proper decorum in which the requirements of every member should be defined; and in all cases where members desire to speak on any subject, they should rise from their seats." Yes, Elder Benjamin Lloyd was a practical man, and he knew from firsthand experience some of the problems of seeing democracy work--even ecclesiastical democracy.

In his circular letter, Lloyd discussed the obligations of all church members to attend services of worship and the ordinances of the church, to contribute to the church's support, and to maintain the attempt at prayer in the church as well as in the family or home circle. He discussed at some length the obligations and authority of deacons, stressing these obligations "by kindly effort to attempt at restoring peace in any disturbances among the members." All in all, his circular letter reflects the mood and concerns of a pastor on the very early or beginning Alabama frontier for the practical, everyday tasks of maintaining church (gospel) order and the proper administration of her (the church's) ordinances.

Scarcely had Lloyd completed this circular letter

When he, though still only fifty-five years old, was stricken with an illness from which he never recovered. In January 9, 1860, he drew his will, recording previous gifts to his older children, leaving \$1,000.00 each to ten of his children who were still minors, providing for the disposition of many items of personal property (including his numerous slaves), and directing his executors to renew the copyright and continue publication of his "Primitive Hymns." (His last will and testament was dated January 9, 1860, and was probated March 5, 1860.)

On January 14, 1860, after an illness of two months, he died. His career, like that of many other preachers of the early American frontier, is a vivid reminder of the fact that the cultural traditions, through which man's ancient faith have been renewed from generation to generation by his Giver, are transmitted in part, but only in part, by the written Word, the scriptures or Bible.

On the American frontier, pioneer preachers frequently owned little more reading material than a Bible and a hymn book, their parishioners often in possession neither of these. Nevertheless, ancient forms of this faith have taken root and flourished on American soil--transmitted largely through oral communication, through sermon and song, through sacrament and symbol. The life of Elder Benjamin Lloyd reflects the strong conviction of a Primitive Baptist preacher as he tried to make a just, honest living for himself and family in this world and, at the same time, preach the Gospel to a frontier people.

By: **Oliver C. Weaver**

(From *The Alabama Review*, A Quarterly Journal of Alabama History, the April, 1968, issue.)

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

(From December, 1979, to August, 1980)

We would like to take this opportunity again, 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 at current rates. May we say again

that your help is greatly appreciated in behalf of this common cause among our people. May God continue His blessing with us is our hope!

**Editor**

Mrs. Annie H. Hunt, N. C. ....	\$6.00
A. L. Barnes, N. C. ....	\$1.50
W. E. Skittletharpe, N. C. ....	\$4.00
Elder S. J. Sauls, N. C. ....	\$5.00
Mrs. Sudie Barham, N. C. ....	\$4.00
Mrs. Ruth Coker, N. C. ....	\$4.00
Mrs. Nannie L. Fields, N. C. ....	\$4.00
Mrs. Fannie Capps, N. C. ....	\$4.00
Mrs. Hilda Kirby, N. C. ....	\$4.00
Mrs. Everett (Nellie) Snider, N. C. ....	\$4.00
W. C. (Bill) Lake, Fla. ....	\$4.00
Troy D. Flinchum, Sr., N. C. ....	\$4.00
Harry T. Vories, Calif. ....	\$30.00
Nancy J. Clay, Calif. ....	\$11.00
Arive C. Slaughter, N. C. ....	\$1.00
A. G. (Elma G.) Wilson, N. C. ....	\$4.00
M. H. Deaton, Jr., N. C. ....	\$9.00
Mrs. A. L. Cobb, N. C. ....	\$10.00
Joan Absher, N. C. ....	\$9.00
T. E. Stowe, N. C. ....	\$3.00
June F. Cox, Va. ....	\$4.00
Mrs. Linnie D. Dupree, N. C. ....	\$5.00
Mrs. Vera Simpkins, Va. ....	\$2.00
Mrs. Cline Chandler, N. C. ....	\$4.00
A. L. Harris, N. C. ....	\$4.00
Elder McLane Horne, S. C. ....	\$1.00
Mrs. Bobby M. Dennis, N. C. ....	\$5.00
Lizzie P. Black, N. C. ....	\$1.00
David C. Stovall, Va. ....	\$4.00
Joan Crenshaw, N. C. ....	\$2.00
Mrs. R. L. Dunn, N. C. ....	\$1.00
Mrs. L. B. Fox, N. C. ....	\$1.00
Mrs. Reba Neathery, N. C. ....	\$1.00
Mrs. Joseph S. Barnhill, S. C. ....	\$4.00
Mrs. D. D. Hill, N. C. ....	\$4.00
Mrs. Ida R. Smith, N. C. ....	\$4.00
Mrs. Allie McCullen, N. C. ....	\$1.00
Mrs. Hewitt Fleming, Ga. ....	\$4.00
James R. Kemp, Fla. ....	\$4.00
G. C. Pollard, N. C. ....	\$4.00
Mrs. Thelton C. Hardee, S. C. ....	\$4.00
Mrs. Mecie Slawter, N. C. ....	\$1.00
Thelma Q. Jones, N. C. ....	\$4.00
Mr. & Mrs. V. L. Johnson, Texas ....	\$25.00
Mrs. James B. Hill, N. C. ....	\$4.00
Mrs. J. E. Boone, Sr., N. C. ....	\$4.00
Mrs. Foster Prince, N. C. ....	\$2.00
Mrs. Mildred Mercer, N. C. ....	\$4.00
Mrs. Ernest Clayton, N. C. ....	\$4.00
Mrs. Vernon Wagner, N. C. ....	\$4.00
Calvin B. Jackson, N. C. ....	\$4.00
Mr. S. S. Sauls, N. C. ....	\$4.00
Mr. G. L. Blalock, N. C. ....	\$4.00
Elmer R. Watson, N. C. ....	\$9.00
Joseph M. Raper, N. C. ....	\$4.00
Mrs. Charles Gardner, N. C. ....	\$4.00
Gladys Howery, Va. ....	\$4.00
Claude S. Brown, N. C. ....	\$1.00
Mrs. Artie N. Pate, N. C. ....	\$9.00
Mrs. Troy V. Allen, N. C. ....	\$4.00
Mrs. George Capps, N. C. ....	\$4.00
Miss Irene Griffin, N. C. ....	\$4.00

Generated through Hathitrust on 2026-04-20 05:55 GMT  
 https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

Alfred T. Johnson, Az. ....	\$1.00
Eva W. Watkins, N. C. ....	\$2.00
Mrs. Kate B. Doss, N. C. ....	\$4.00
Leona Kirby, N. C. ....	\$4.00
Leonard Bibey, N. C. ....	\$2.00
Mildred L. Middleton, N. C. ....	\$2.00
Mrs. Willie Garrett, N. C. ....	\$4.00
Eugene H. Gunter, N. C. ....	\$2.00
J. B. Griffin, N. C. ....	\$4.00
Mrs. J. W. Bean, N. C. ....	\$4.00
Mrs. G. W. Hill, N. C. ....	\$14.00
Elder Carl D. DuBose, Texas ....	\$1.00
M. H. Furr, N. C. ....	\$4.00
J. C. Olive, N. C. ....	\$1.00
Charles Stallings, N. C. ....	\$3.00
Elder Charles R. Ball, Va. ....	\$3.00
A. V. Watson, N. C. ....	\$4.00
Vernon Honeycutt, N. C. ....	\$5.00
James H. Rose, N. C. ....	\$14.00
Marion H. Mulholland, N. J. ....	\$4.00
D. E. Stanley, N. C. ....	\$25.00
Mrs. P. Y. Godfrey, N. C. ....	\$4.00
Elder Stanley C. Phillips, Ms. ....	\$1.00
John C. Watson, Jr., N. C. ....	\$4.00
Mrs. W. L. Hunt, N. C. ....	\$2.00
Mrs. Jada Morgan, Sr., N. C. ....	\$1.00
Mrs. B. W. Mangum, N. C. ....	\$4.00
Cecil C. Phillips, Va. ....	\$4.00
Greetice Thomas, W. Va. ....	\$2.00
Susie E. Williamson, N. C. ....	\$2.00
George A. Cairns, N. C. ....	\$4.00
L. C. Ashworth, W. Va. ....	\$4.00
Miss Martha Kirby, N. C. ....	\$4.00
Mrs. Woodrow Mooney, N. C. ....	\$1.00
Alton White, N. C. ....	\$4.00
Maerean O. Bowen, Va. ....	\$2.00

"In Memory of Mr. J. H. Stanley, deceased,"  
by his son, Mr. Jack Stanley,  
South Carolina ..... \$500.00

Mrs. Cecelia Ransdell, W. Va. ....	\$4.00
Mrs. Joe Hilliard, N. C. ....	\$2.00
Cora M. Thore, N. C. ....	\$4.00
Mrs. Robert Stott, N. C. ....	\$2.00
Mrs. J. E. Mewborn, N. C. ....	\$1.00
Mrs. J. N. Cobb, Fla. ....	\$4.00
Primitive Baptist Library, Ill. ....	\$5.00
Mrs. Hazel Reynolds, N. C. ....	\$1.00
Elder Ben F. Preston, Ore. ....	\$6.00
Mrs. C. J. Thomas, Va. ....	\$9.00
Elder Walter B. Wilson, Calif. ....	\$11.00
Virginia E. Lawson, Ohio ....	\$9.00
Earl Vaughn, S. C. ....	\$4.00
Minnie L. Walker, Va. ....	\$4.00
Elder N. M. Luce, Texas ....	\$2.00
J. C. Adams, Sr., N. C. ....	\$4.00
M. M. Carraway, Va. ....	\$4.00
Mrs. B. J. Hooks, N. C. ....	\$4.00
Elder Dewey R. Humphrey, N. C. ....	\$1.00
Mrs. E. W. (Maggie) Stephenson, N. C. ....	\$4.00
Elder E. C. Harrison, N. C. ....	\$1.00
Mrs. Paul A. Jones, N. C. ....	\$4.00
Mrs. (A. H.) Annie R. Williamson, N. C. ....	\$1.00
J. K. Duncan, N. C. ....	\$4.00
Velma Carter, S. C. ....	\$4.00

(TO BE CONTINUED NEXT ISSUE)

(Due to my very heavy schedule and work load of late, I have been unable to prepare an editorial, as usual, for this monthly, August, 1980, issue. In this issue we are republishing an editorial by the late Elder T. F. Adams, former editor, that was highly endorsed by our brethren at the time it was written and published several years ago. We believe that you will enjoy it now, the same as many of you did then. **J. M. Mewborn, Editor.**)

## EDITORIAL

### FOREKNOWLEDGE AND PREDESTINATION OF GOD

"And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." Jer. 32:35.

**Dear Elder Adams and Brother in Christ, I hope:**

I would like to have your views on the above quoted scripture with reference to the doctrine of the predestination of all things both good and evil. I hope that I believe in the God of all wisdom and power, the One who created all things and created them for Himself after the counsel of His own will, the one who rules in the armies of Heaven and amongst the inhabitants of the earth, and the One who is the disposer of all things to His own glory and honor; but when I think about God having predestinated from all eternity that man should commit all the evil and wicked deeds which he has committed and does commit, then this scripture is presented to my mind, and I have not yet been able to reconcile it with the doctrine of the predestination of all things.

Now, I am not seeking any debate or controversy over or about this question, but, knowing my weakness as I do, I sincerely desire all the enlightenment that the God of all wisdom may be pleased to grant to me, even though it comes through some of his servants as the case was with Cornelius and the Apostle Peter.

**L. N. Benton  
Marion, N. C.**

Our inquirer, Elder Benton, says "When I think about God having predestinated from all eternity that man would commit all the evil and wicked deeds which he is and does commit, then this scripture is presented to my mind, and I have not yet been able to reconcile it with the doctrine of the predestination of all things."

If I should say the children of Israel and the children of Judah committed an abomination by causing their sons and daughters to pass through the fire unto Molech, (it being such a notorious crime and such a display of wickedness) that God never thought about it and that it was not in His mind that they should commit this evil deed, I doubt if our inquirer would accept my statement as being the truth.

I asked a man (several years ago) if he could explain to me the meaning of the 6th chapter of Genesis and the 6th and 7th verses, which reads as follows: "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them." Gen. 6:6, 7. The meaning or interpretation of this scripture seemed to be very clear to me, and he proceeded to explain to me as follows: "When God made man, he did so much worse than He (God) thought he would do, that He was so disappointed in him, and He regretted He ever made him, so He destroyed him from the face of the earth." I could not accept his version of this scripture as being true then, neither can I accept it now. To say that God was disappointed in man would be contradictory to the testimony of John. "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24, 25. David said, "For there is not a word in my tongue, but, lo, O Lord, thou knowest it together." Psalms 139:4. The Lord said to Jeremiah "Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. 1:5.

We cannot entertain the thought that anything could inspire or take place that was not foreknown by God. Job said, "Hell is naked before Him, 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 part of His ways: but how little a portion is heard of Him? But the thunder of His power who can understand?" Job 26:6 to 14.

The greatest inspired men could only give a slight description to the greatness of God, Isaiah said, "Who hath measured the waters in the hollow of His hand and meted out Heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in balance? Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isaiah 40:12 to 17.

The Apostle Paul, one of the most inspired men that has ever lived, could only hint at the greatness of God. He said, "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? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things to whom be glory forever." Rom. 11:33 to 36.

With the above unequivocal testimony, given by the inspired prophets and apostles, we cannot entertain the thought that anything has or ever will take place, which is beyond the thought or control of God. The Lord spoke by the mouth of His prophet and said, "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than your

ways, and my thoughts than your thoughts." Isaiah 55: 8, 9.

The advent of Jesus into the world, born of the virgin Mary, the purpose of His coming being to save His people from their sins; His suffering, His death, His resurrection and ascension were kept a secret from His chosen apostles until the meaning was revealed to them by the Holy Ghost." The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of His law." Deut. 29:29. It seemed good to the Lord to hide His secret until the appointed time to reveal it unto the chosen vessels of His mercy. Jesus said, "I thank thee O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes." Matt. 11:25.

God kept a secret from Abraham until the appointed time to reveal it. God told Abraham to take his only son, Isaac, and offer him for a burnt offering. Abraham made all the necessary preparation to obey His words; yet, when he stretched forth his hand to make the fatal stroke "The Angel of the Lord called unto him out of Heaven and said, Abraham, Abraham: and He said, Here am I. And he said, Lay not thine hand upon the lad." See Gen. 22:19, 11. It was not in the mind of God that Abraham should slay his son. God had prearranged that the ram, and not Isaac, should be the burnt offering. yet, from natural observation, it appears that God changed His mind, but this cannot be true. 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. God is immutable, He is unchangeable. He spoke by the prophet Malachi, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. One commentator said, "The Lord, though He never changes His will, nor repents of, or revokes His decrees, or alters His purpose, yet, He sometimes wills a change and makes an alteration in the dispensation of His providence, according to His unchangeable will." This was true of God's words concerning Hezekiah, when He said that Hezekiah should die, and not live. Hezekiah was sick unto death; the Lord sent His prophet Isaiah, to say unto him, "Set thine house in order for thou shalt die and not live." Hezekiah prayed unto the Lord. "He wept sore." Then the Lord heard his prayer. "Then came the word of the Lord to Isaiah saying, Go, and say to Hezekiah, thus saith the Lord, the God of David, thy father, I have

saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years." Isaiah 38:4, 5. Did the Lord change His mind by saying to Hezekiah that he would not die, and then added fifteen years to his days? Most assuredly He did not.

(Who but God can put a true prayer into the soul of one when true prayer is only indicted into the soul by God?) He answers that which is according to His will. Paul said, He that searcheth the heart, knoweth the mind of the Spirit, and He (Jesus) maketh intercession for us according to the will of God." In the book of Daniel we find recorded, "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest thou?" Dan. 4:35.

An understanding of what is meant by some of the scriptures is determined by the revealed knowledge of what is contained in other scriptures. For instance, Jesus said to the foolish virgins, "I know you not." Matt. 25:12. Can it be said that Jesus did not know them? He certainly did know them, but not in the same sense in which He knew the wise virgins who took oil in their vessels. For He did not know them in the pardon and forgiveness of their sins. In the 3rd chapter of Amos, the Lord spoke by the mouth of His prophet to Israel, and said, "You only have I known of all the familiar of the earth." Amos 3:2. Could we say that the Lord did not know any people but Israel? He knows all people that have been or ever will be born into the world, for He 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. They are all His by creation, but they are not all His people by regeneration. He knew Israel in a special sense. They are His chosen, redeemed family, which was given to Him by the Father before the world began. When Jesus lifted up His eyes to Heaven, speaking to the Father, He said, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

Now our text reads: "And they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." To me, it appears

that the key to this verse is in the expression, "Which I commanded them not." By this He means it was not written in His law that they should do it. It was not in His mind to write it in His law. Had it been in His mind to write it into His law, would He not have ordered it? "Neither came it into my mind that they should do this abomination, to cause Judah to sin." God did not order it in the law which He gave to Moses. It was not in His mind to write in His law that the children of Israel and the children of Judah should sacrifice their sons and daughters to pass through the fire unto Molech. He (God) did not command them to do it. "Which I commanded them not." That is, He did not command them through the law to do this thing, for the law that was given to Moses by God for the children of Israel was just and Holy. It was good, so good in fact, that sinful man could not keep it. It was written in His law that they should sacrifice beasts and birds, but not their sons and daughters. To accept the literal meaning of the clause, "Neither came it into my mind," is to deny the doctrine of foreknowledge and predestination. He says: "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me."

It would be far from the truth to say that God tempted the children of Israel and the children to Judah to commit this abomination, to cause their sons and daughters to pass through the fire unto Molech. James said, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; But every man is tempted, when he is drawn away of his own lust and enticed." James 1:13, 14. This is the work of Satan which works in man to do evil; yet this is no disappointment to God. An able writer put it this way: "God does not work in men to do evil. Satan works in them, yet God uses these things according to His predestination, to His own glory, displays a Holy sovereignty beyond the power of mortal man to comprehend." Man in himself is wretchedly vile; his will is prompted by evil intent. Psalm 51:5 says, "Behold I was shapen in iniquity; and in sin did my mother conceive me."

David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10. This was true of Joseph's brethren. The Lord restrained them from taking his life, as they had purposed to do. They did put him into a pit and they

later took him out and sold him to the Ishmaelites for twenty pieces of silver. Joseph said to his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass at it is this day, to save much people alive." Gen. 50:20. It is good when the Lord reconciles us to feel the power of His sacred word, "Be still and know that I am God." Psalms 46:10.

T. F. Adams

#### OBITUARIES AND MEMORIALS

##### ELDER PAUL E. WEISINGER AND VERA L. WEISINGER (Double Obituary)

Elder Paul E. Weisinger of Grapeland, Texas, was born July 29, 1882, the son of Ruben Weisinger and Mrs. Martha Williams Weisinger. He died October 8, 1972, in a Palestine, Texas, hospital at the age of 90. Funeral services were held October 9, 1972, in the First Baptist Church Meeting House, Grapeland, Texas, with Elder U. V. Wallace and Elder Lynwood Jacobs, officiating. Burial was in the Murdock Cemetery. Grandsons served as pallbearers.

At the present time, Brother Weisinger is survived by four sons, four daughters, three stepdaughters, fifty grandchildren, eighty-eight great grandchildren and seven great great grandchildren.

Brother Weisinger joined the Primitive Baptist Church sometime prior to 1910 in Coleman County, Texas. Although we do not know the exact date, he moved his membership to Shiloh Primitive Baptist Church after 1910. He was ordained to the ministry on January 1, 1925, and was chosen Moderator of the Union Association in October, 1927. He had not missed an association meeting until October, 1972, during which meeting he died on Sunday.

He served Zion's Rest Primitive Baptist Church, Tomball, Texas, as pastor from 1925 to 1972. He served Shiloh Primitive Baptist Church as pastor from 1928 to 1972. He also served Pilgrim Primitive Baptist Church for a number of years during this same period of time, but we do not have the dates. Brother Weisinger was a strong believer in the doctrine of absolute predestination of all things and Salvation by Grace, a gift of God. He was always kind and considerate, being an inspiration and an example to his church members and his family. His absence continues to be mourned by the many people who loved him.

Sister Vera Lyles Weisinger, his faithful companion and widow, of Grapeland, Texas, was born October 16, 1896. She died on July 19, 1980, in Houston County Hospital, Crockett, Texas. Funeral services were held July 21, 1980, in the First Baptist Church Meeting House, Grapeland, Texas, the same place where was held the funeral of her beloved husband, with Elder Neal Luce and Elder Wade Johnson officiating.

Sister Weisinger united with Mount Olive Primitive Baptist Church, near Brownsboro, Texas, on the second Sunday in May, 1929. She was baptized on the second Sunday in June, 1929, by Elder G. E. Rushing. Sister Weisinger and Elder Paul E. Weisinger were united in marriage December 31, 1931. Although dates are unavailable, she was church clerk at Shiloh Primitive Baptist Church for a number of years.

Left to mourn the loss of Sister Weisinger are three daughters, four step-sons, and a number of grandchildren and great grandchildren.

Submitted by:  
Christine Schulman,  
Granddaughter of Elder Weisinger and  
Step-granddaughter of Sister Weisinger

**L. W. LANGWELL**

As this issue of the paper goes to press, we have just learned of the passing of Brother L. W. Langwell, age 97, of Compton, California. He passed away on Thursday, September 18, 1980, and funeral rites are scheduled for Monday, September 22, 1980.

Brother Langwell was blessed with faith like unto the Patriarchs of old. A faithful deacon and member of the Seclusia Church, Compton, California, for many years, his heart was always open to the Old School Baptist both far and near. He was a native of the State of Oklahoma and was a member of the church in that state prior to moving to California in the 1940's. The Seclusia Church met in Brother and Sister Langwell's home for many years, proving the great love that he and she both had for God's afflicted and poor people. In what greater way could the Love of Christ be proven amongst us? His faithful companion passed away several years ago and he never seemed to get over her death. They were truly devoted to one another and to the greatest Cause ever known in this world.

His faith was staunch, like unto that of Abraham, and this made him one of the pillars in the house of God. He has not fallen in vain! His soul has now entered the place of perfect peace, awaiting the final restoration of it with his same (but newly changed) body in the resurrection of the just when Jesus shall come and call for His own which we believe will not be too far away now. This was his hope. May his soul rest on sweet peace.

The Lord will, we hope a suitable obituary will follow.

**J. M. Mewborn**

**MINNIE W. STEPHENSON**

How sweet and precious are the memories of our dearly beloved sister, Minnie W. Stephenson, whom our Heavenly Father removed from our midst. May we be given to bow in humble submission to His holy, righteous will.

Sister Stephenson was born April 7, 1885, to the late Henry and Marge Woodall. She married Mr. Charlie Stephenson on February 19, 1905, who preceded her in death in 1934. To this union were born five children. Two died in infancy and two lived to be grown. Wade died in 1929 and Vera S. Wrenn died in 1945. She is survived by one son, Bython, his wife, four grandchildren and one great-great grandchild. All of them will miss her sweet smile as is the case with all of us at Middle Creek Church.

She died on July 10, 1980, at the age of 95. Her funeral service was held at Middle Creek Church on July 12, 1980, by her pastor, Elder S. J. Sauls. Her body was laid to rest beside the resting place of her husband in the church cemetery.

Our dear sister was faithful to her church and went, even when she did not feel able to go. She loved the brethren and sisters in all the churches of like faith. Sister Stephenson united with Middle Creek Church, Wake County, N. C., in December, 1929, and was baptized by the late Elder T. Floyd Adams. This writer has known Sister Stephenson, being my own aunt, since I was a small child, as she was married to my father's brother.

We can truthfully say that she was loved by everyone. When there was sickness or a death in the neighborhood, she would always be there to do what she could, as long as her health permitted. So, knowing her as I did, I would have to say, "Sleep on, dear sister, until the second coming of the Lord, when we believe you will hear that blessed voice, to forever be with Him, where there will be peace, love and no more trouble, heartaches or pain forevermore."

Our desire is that a copy of this obituary be placed in our church record, a copy be given to her family and a copy sent to Zion's Landmark for publication.

Done by order of Middle Creek Church in conference, August 9, 1980.

**Elder S. J. Sauls, Moderator**  
**Thomas R. Whitley, Church Clerk**  
**Nellie Clayton and Bernice Sauls, Committee**

**MAIL TO:**

North Carolina Collection E)  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

**OLIVE TAYLOR GREEN**

On June 11, 1980, God in His infinite wisdom saw fit to remove from our midst, Sister Olive Taylor Green. She was born November 2, 1919, and was the daughter of the late Brother and Sister Jasper E. Peacock, Sampson County, N. C. She was married to Mr. Floyd Taylor on February 17, 1935. To this union were born one son and three daughters, Mrs. Magaline Hairr, Salemburg, N. C., Mrs. Otha McFayden, Fayetteville, N. C., and Mrs. Lil Holland, Salemburg, N. C. Her son preceded her in death several years ago. Her first husband Mr. Floyd Taylor, passed away in March, 1977. In June, 1979, she was married to Mr. Claude Green, Roseboro, N. C., who is left to mourn her passing along with her children, grandchildren, brothers and sisters.

Sister Olive Taylor Green joined the Harnett Primitive Baptist Church on the first Sunday in June, 1945, and was baptized the first Sunday in July, 1945, by the late Elder M. F. Westbrook. She was a faithful member of Harnett Church and was a true believer in the doctrine of Salvation by the Grace of God.

Her funeral service was held at Zora Free Will Baptist Church, Salemburg, N. C., by Pastors Clyde Shelton and David Shirley. She was laid to rest in Roberts Grove Cemetery by the side of her first husband.

It is resolved by the church that three copies of this obituary be made, one for the church record, one for the family and one be sent to Zion's Landmark for publication.

Done by order of Harnett County in conference the first Saturday in July, 1980.

**Elder T. Allen Johnson, Moderator**  
**Graham Jackson, Clerk**  
**Lillian McLamb and Oba Honeycutt, Committee**

**MEETING NOTICES****MILL BRANCH ASSOCIATION**

The 110th Annual Session of the Mill Branch Primitive Baptist Association, if the Lord will, will be held with Tabor Church, Columbus County, North Carolina, beginning on Friday before the first Sunday in November, 1980, and will continue through Sunday following, the dates being October 31, and November 1st and 2nd, 1980.

Tabor Church is located on Business Route U. S. 701 inside the city or corporate limits of Tabor City, North Carolina.

To our corresponding associations and to those who love the truth, we extend to each of you a warm welcome to come and visit with us in our association and in our humble home. We hope you will come to see us.

**(Elder) M. B. Paul, Assn. Clerk**  
**5 Red Fox Road, Route 3,**  
**Myrtle Beach, South Carolina 29577**  
**Telephone: A. C. 803-293-3390**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIII

SEPTEMBER & OCTOBER, 1980

NOS. 10 & 11

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## A REMINDER

Rates for the *Zion's Landmark* were increased effective October 1, 1980, as follows:

1 year - \$7.00

2 years - \$13.00

For subscribers:

1 year - \$6.00

2 years - \$11.00

## also

The September and October, 1980, numbers are being combined into one issue, extending the number of pages from the usual 16, as heretofore, to 24 for this one (combined) issue, in order to catch up with the publication of our paper. Thank you.

Editor

## MY DOUBTS AND FEARS

One day, I thought, I'll do my best  
I will conquer sin and stand all test;

But the more I tried, the more I failed,  
Sin and shame, through me, did assail.

My cry is, Oh Lord, have mercy on me,  
For without thy grace, I am lost, indeed;

Surely, I am weaker than anyone I know,  
How could the blood of Jesus for me have flowed?

I have doubts and fears all the time,  
Just a small ray of hope in me I find;  
Sometimes, this hope is so very dim,  
I feel that I'm hanging from a broken limb.

I try to pray, but words are lost,  
To have that peace, I think, I would pay any cost;  
Even as I ask this, I know trouble is ahead,  
But right now, I crave my soul to be fed.

Oh to be lifted up to that mountain so high,  
Is this not also your desire, your heart's inward cry;

There to render all praise to His glorious name,  
The One who loved us who from Heaven He came.

Joan Absher  
P. O. Box 661  
Denton, N. C.  
December 10, 1979

(Sister Joan Absher is a member of Tom's Creek Church in the Abbotts Creek Association.)

(SELECTED)

**A HARDENER FOR "SOFTSHELLS"****(Elder Bird Talks on the "Dividing Wedge")****"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted His will?" Rom. 9:19.**

From the fact that some who claim to be Old School Baptists are questioning God's right and justice in punishing men for doing that which he has predestinated that they should do, my mind has been dwelling somewhat of late upon the theme Paul had in mind when he wrote my text; and feeling led to do so, I shall try to write briefly upon this subject.

This is the testimony concerning God's way of a witness who spake as he was moved by the spirit of God. It was not at all Paul's theory, but it is the eternal truth as it is in Christ Jesus. Paul (like God's children of today) was taught to know the truth and also its opposite - error - and I verily believe that God's people know more about the false doctrines and theories of men and devils than any other people on earth, for they, being born of God, are enabled through Jesus Christ their own life to see. They know the exceeding sinfulness of sin, the falseness of false doctrine, and the weakness of the flesh, and are constrained by love divine to cry out against such things.

Almighty God, before time began, counseled with Himself concerning all His creation and all His work, and, therefore, we hear Him saying by the mouth of the prophet, "I am God and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure." Isa. 46:9-10.

God is before and above all power, and the powers that be are ordained of God. He is also above the law, and, as sin is the transgression of the law, God could not sin for He is under no law but His own counsel and pleasure. The counsel of the Lord standeth forever, the thoughts of His heart to all generations. "The Lord spake and it was done; He commanded and it stood fast." Psalm 33:9.

"Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." Isa. 54:16. "What shall we say then? Is there unrighteousness with God? God forbid." Roms. 9:14. God spake by the prophet and said, "I form the light,

and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:7. He spake by Soloman, "To everything there is a season, and a time to every purpose under the heaven," (Eccl. 3:1), and this time is God's appointed time, a predestinated time. "But thou wilt say then unto me, Why doth he yet find fault, for who hath resisted His will?" Why doth He punish one for doing that which He has purposed that he shall do? "Surely," says one, "that would be unjust." "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. 9:20.

Every man, every creature, and everything, whether visible or invisible, which God has made, was made for a purpose, and nothing can fail to fulfill that wise and righteous purpose which God purposed with Himself before time began. Yes, nothing can fall short of fulfilling that purpose, for truly it is God who fulfills His purpose with them; yet, there is no unrighteousness with God. He is just, holy and righteous in His works and ways.

As it was said unto Pharaoh, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore, hath He mercy on whom He will have mercy, and whom He will He hardeneth." Roms. 9:17. But why should He do all His pleasure? Because He is God and there is none beside

***Zion's Landmark***

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

**EDITOR****ELDER J.M. MEWBORN**

Willow Springs, N.C. 27592

**ASSOCIATE EDITOR****GEORGE A. FULK**

Pilot Mountain, N.C. 27041

**VOL. CXIII    SEPT. & OCT., 1980    NOS. 10 & 11****\$7.00 PER YEAR -- 2 YEARS \$13.00****TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00****POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.****Second Class Postage Paid at Benson, N.C. 27504****USPS 699-200**

m; because "thus it seemeth good in thy sight" and that men should fear before Him. Eccl. 3:14.

I know that natural men think these are hard sayings, and they wonder who can hear (believe) them; but the hardest thing, perhaps, of all is that "God requireth that which is past." Eccl. 3:15. A man, while dead in sin, knoweth not God, and he involuntarily looks upon this as being a dangerous doctrine; that it so encourages men to sin, etc. But Oh, how false! A man cannot commit one sin that is not purposed, and the "wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psa. 76:10. Hark! I hear thee saying, "Well, if you believe that God has purposed and predestinated everything to come to pass just as it is, you cannot blame me for anything I do, but you would have to blame God first." Oh wicked, foolish man, you who are nothing, and less than nothing, you who are as the small dust of the balance, who are as a poor and altogether vanity, who are full of all manner uncleanness, the imaginations of whose heart is evil and that continually! O ye Pharisee and hypocrite, are you that you should question Him who hath made all things well in everything He pleases to do?

"Ye are of your father, the devil, and the lust of him will do." John 8:44. A part of that lust is to reply against God, saying, "What doest thou?" Job 9:12 & Psalms 4:35.

You will see those, who get among us, preaching a man-pleasing doctrine, a little truth and a lot of error, and usually desiring men, men who are seeking leadership and their own glory, and of all such beware. But you, little children, who are taught of the Lord, stand firm, remain close together in love, and when false doctrine blows in your midst, stand together and do not. "Remove not the ancient landmark, which thy fathers have set." Prov. 22:28. Trust in the Lord who is working in you "both to will and to do of His own good pleasure." Phil. 2:13.

**Yours in hope,  
G. B. Bird  
St. Albans, W. Va.**

(The above article has been selected for publication from the **Spiritual Law Counsel**, November, 1910, issue, that was published at Eona, W. Va. Editor.)

## ABRAHAM, THE FRIEND OF GOD

(II Chron. 20:7 & Jas. 2:23)

In Genesis 12:1, 2, & 9, it is found recorded, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." "And Abram journeyed, etc." In Genesis 20:13, it is also found recorded according to Abram's own testimony, "When God caused me to wander from my father's house." Now the (Old Testament) Word says, "And he (Abram) believed in the Lord; and He counted it to him for righteousness." Gen. 15:6. The New Testament recording reads, "Abraham believed God, and it was counted unto him for righteousness." Roms. 4:3. According to the word in Galatians 3:8, the gospel of the Son of God was preached unto Abraham. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Abraham had many trials in his travel through this world. The most outstanding one of them took place on Mount Moriah which signifies the Lord revealing. If it does, it shows those souls are exalted whom the Lord condescends to teach to whom He reveals His mind and will, though it be attended with bitterness, which may also be included within the meaning of the word "Moriah." David in Psalms 72:3 says, "The mountains shall bring peace to the people, and the little hills, by righteousness."

The design of divine teaching is (**First**), that we may know God in His law that He alone is holy, the just God; (**Second**), that we know Him, being reconciled in His dear Son, as God, while He is also reconciled to sinners. The Spirit of His power reveals Him in the Gospel; "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17:3. In II Cor. 5:18, here in this scripture, the Gospel is called "the Word of Reconciliation." Quote: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."

This Mount Moriah is the very same spot where God gave testimony to Abraham's faith, even from Heaven. He must have ascended this mountain (Mount Moriah) with as heavy a heart as mortal man could carry. God

often lays the greatest burden on the faith of His favorites just before He signifies or purposes deliverance. Deuteronomy 32:36 relates, "When He (the Lord) seeth that their power is gone, and there is none shut up, or left." The thoughts of His beloved Son must go near His heart, and the simple expression of Isaac is so fitting in this relationship, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Genesis 22:7.

Abraham had the sweetest views and sensations on this mountain that he ever had in all his pilgrimage. I believe this fact is borne out by the following expressions, viz:

(1) His son, Isaac, was a sweet type of Christ, the Promised Seed, in whom all nations were to be blessed.

(2) The wood that Abraham laid in such particular "order" prefigured the Cross.

(3) The intended victim, (Isaac), laid on the wood, represents the blessed Jesus, the meek, passive Lamb, submitting to be nailed to the accursed tree.

(4) Abraham's knife shadowed forth the flaming sword of justice, the one once seen by our first parents, Adam and Eve, at the east gate of the Garden of Eden. See Genesis 3:24.

(5) By Abraham's joyful reception of His Son, (as it were from the dead), typified the cordial reception of Christ into the bosom of His Father (God), His ascension into Heaven itself, where there is now joy in the presence of angels where He is also seated at the right Hand of God.

(6) By Abraham's parental love and affection for his son, the immutable love of God was exhibited, "For God so loved the world that He gave His only begotten Son, etc." (John 3:16), freely offering Him up for us all.

(7) As Isaac prefigured Christ as the Lamb, and as the Promised Seed that should come, so the Ram prefigured Christ as the everlasting Father of all His sheep.

(8) The horns of the Ram represent Christ's Kingly power.

(9) His (the Ram) being held by the horns in the thicket of bushes shows the submission of the omnipotent power of God to the wicked hands of men, who are compared to briars and thorns. "The best of them is as a briar: the most upright is sharper than a thorn hedge." Micah 7:4.

(10) Thorns, being badges of God's curse, shows

Him being made a curse for us; and that He was to be crowned with thorns was typified by the Ram being hung in the thicket, or thorns by his (the Ram's) head.

Thus, Abraham's faith saw the Saviour, His (God's) beloved Son, both in the **bleeding Ram** and also in the **burning Ram**. To this agrees the Language of our Lord and Saviour, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8:56. I feel to say that He whom God teaches on Mount Moriah is sure to have a view of what was done on Mount Calvary. It was **alone** by faith, given by God, to Abraham that he was brought through these trials and it is **alone** through the Son of God that His people are brought off "more than conquerors through Him that loved them," and washed their sins in His own blood." Roms. 8:37.

Faith is likewise called a substance and evidence. "Now faith is the substance of things hoped for, the evidence of things not seen." Hebs. 11:1. The things that a believer hopes for is the everlasting enjoyment of His God in Heaven, as John Bunyan said in **Pilgrim Progress**. "Blessed are they that do His commandments, that they may have right to the tree of life, may enter in through the gates" (gates here in the plural meaning the Holy Trinity, God the Father, God the son, and God the Holy Ghost) "into the city." Rev. 22:14. The commandments are "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor" (Jesus) "as thyself," (Matt. 22:37, 38, 39), in hope or expectation of walking those golden streets, seeing the throne with the rainbow around it, "and there was a rainbow round about the throne" of God (Rev. 4:3), and the glory of it all, even beholding the four beasts who have preeminence above the Elders. These beasts are given to have a preview of all things and they say, "Come and see." Rev. 6:1. I would suggest that these beasts are Matthew, Mark, Luke and John. They must be men as they were redeemed by the blood of the Lamb. See Rev. 5:9. They lead in the Song of the Redeemed, (See Rev. 5:9) and also sit at the table with Abraham, Isaac and Jacob. See Matt. 8:11.

In summarization faith leads the mind (soul) to Christ, discovers Christ, lays hold of Christ, applies Christ, and gives Christ a dwelling (home) in the hearts of His people by faith. "That Christ may dwell in your

hearts by faith." Eph. 3:17. "I lead in the way of righteousness, in the midst of the paths of judgment: **that I may cause those that love me to inherit substance; and I will fill their treasures.**" Prov. 8:20, 21.

Faith is called "the substance of things hoped for;" the witness of God's Spirit always attends it. It inspires the mind with the strongest persuasion and it confirms and ratifies the truth of God to the believing soul. It is called "the evidence of things not seen." Hebs. 11:1.

I shall attempt to list some of the true qualities of faith, as follows, viz:

- (1) **Faith is the divine persuasion.**
- (2) **An humble confidence**
- (3) **A Living Fruit**
- (4) **An Active Grace**
- (5) **A Discerning Eye**
- (6) **An Appropriating Hand,**
- (7) **And A Moving Foot**
- (8) **It is Born of God**
- (9) **It Is A Divine Substance,** not a shadow.

(10) **It is A Living Fruit of The Holy Ghost,** not a barren assent. (The fruits of the Spirit are "love, joy, peace, longsuffering, gentleness, goodness, **faith,** etc." Gal. 5:22)

(11) **A Comfortable Assurance Of All Promised Good,** not a deceiving fancy. The Just **Live By It.** See Rom. 1:17. His people **overcome** the world by it. 1st John 5:4. They also **walk** by faith and not by sight. II Cor. 5:7.

Finally, the Saint's conflicts and warfare are called **Faith's Fight** or the **Fight of Faith.** "Fight the good fight of **faith,** lay hold on eternal life," (1st Tim. 6:12), and their conquests are called **Faith's Victory** or the **Victory of Faith.** "This is the victory that overcometh the world, **even our faith.**" 1st John 5:4.

I remember so well the late Elder George Ruston's speaking of these things that have been mentioned, and in speaking of those that are given Faith, as Abraham, their highest wisdom consists in the central vein of everlasting strength in knowing their precious Saviour, and their interest in Him: They know in whom they have believed and their Faith in Him purifieth their hearts. The blood of sprinkling speaks in them and the Spirit beareth witness to their eternal Sonship; and this

is to be made wise unto Salvation through Faith in Christ.

Eldon Gilbert  
R. R. No. 7  
St. Thomas, Ontario,  
Canada  
N5P-3T2  
July, 1980

### AN INTERESTING LETTER

Dear Elder Mewborn,

You will find enclosed a check in the amount of \$25.00 for the support and maintenance of the **Zion's Landmark.**

I want to try to tell you how much I enjoy the **Zion's Landmark.** It is so full of good food for a poor unworthy, sinful person, as I feel myself to be. I read so many of the articles over and over. I enjoy them each time. The paper, if I am not deceived, contends for the doctrine that I believe. I feel it is the doctrine of God our Saviour, the Lord Jesus Christ, and that which true Old School Baptist have believed since time immemorial. The Old School Baptist are the only ones that contend and also preach predestination, as I believe the Bible or scripture teaches it. May I say that I love the new size and print of the paper. I really want you to know that I really enjoy the **Zion's Landmark.**

I get so hungry to talk and also listen to someone that believes the doctrine, as I have been made to see and believe it. If not deceived, when I read the good writing of yours, and other good writers of the paper, I am made to rejoice that there are many left that contend for the sound doctrine, as I have said, that the Bible teaches. My heart goes out to them in love and thankfulness, if not deceived, to our Saviour who blesses us and causes us to believe it. I wonder sometime if anyone else anywhere ever gets as low down in the valley as I do. I hate my sins and mourn heavily because of them. I am made to cry out often, "Oh God, forgive me!"

The July, 1980, issue, of the **Landmark** contained an article by Elder J. L. Sanders, of Tuscaloosa, Ala. I enjoyed this article, as well as the others. I have heard Elder Sanders preach several times. His gift is very deep and sound in the doctrine. I also knew Elder J. L. Darnall, of Cadiz, Kentucky. He was a wonderful

minister. I have not attended his church since his death, as my health has not permitted.

Recently, I received the August, 1980, issue of the **Landmark**. Again, I enjoyed this issue, especially the historical article on the life of Elder Benjamin Lloyd. My father, whom I will mention later in this letter, had a **Lloyd Hymn Book**. After my mother died, my sister that lived in Detroit, Michigan, took it. Later, my sister passed away. I hope her daughter will bring it to me when she comes, as I am anxious to get it, particularly so after reading that article.

Elder Mewborn, when I was a very little girl, I visited my grandparents a lot. My grandfather had lost his right leg when he was fairly young, but he was blessed to make a good living for his family. When I first remember him, he was getting elderly. I have such a sweet memory picture of him, sitting with his hymn book, **Bible** and **Zion's Landmark** on the table by his side. He would read, then sing, "How Firm A Foundation," and "Amazing Grace, How Sweet The Sound." I often saw the tears rolling down his cheeks. In my childish mind I felt so sorry for him. I thought he was sad because he could not run and play as I did, but now I am very sure he was feeling the presence of the dear Saviour. He often spoke of the old Elders, now past and gone. These included Elder P. D. Gold, of N. C., Elder Perkins of Kentucky, and many, many more. When you published the article on the history of the founding of the **Zion's Landmark** and the photograph of Elder P. D. Gold and the photograph of the historical monument erected to the memory of Elder Gold in Wilson, N. C., by the State of North Carolina, I enjoyed it so much. I had lost account of the **Zion's Landmark** until a few years ago when my dear friend, Viola Donaldson of Arkansas, gave me your address. Then I subscribed for it.

I know that the editing of the paper requires a lot of your time and much hard work, but you do such a good job in getting the paper out. I can relate to a minister and his family and well know a lot of the hardship they endure. My father, W. T. Clayton, was a minister (years before I first could remember) for 46 years before God called him home in 1954. As all ministers do, he endured a lot of hardships and needed encouragement many times. My love and understanding go out to you and your family. From firsthand experience I feel that I know the life of a minister's family. Sometimes, it can be very hard, but also a lot of joy!

The nearest Primitive Baptist Church, that I would consider sound in both doctrine, faith, as well as the order and practice upheld by this sacred truth, is over one hundred miles from my home. I had pneumonia and a heart attack last year and I do not get to attend church as often as I once did. Some of the time I am not able to drive that far, but the **Landmark** and the **Signs Of The Times** help so much. The conditional Primitive Baptist have churches nearer by, but when I have come away from their meetings, although they are lovely people, naturally speaking, my spiritual hunger for the truth continues, as the extent of the true doctrine, proclaimed among them, is very limited, spiritual food is scarce, and I do not get fed very much.

Elder Mewborn, my great grandfather, Alexander "Alex" Clayton, was born in Person County, North Carolina, in 1815, and died in Kentucky in 1876. He came to Kentucky by covered wagon about the years 1843 or 1844. He was the son of Soloman Clayton, Sr., and wife, Frances Clayton. (They lived in the area west of Roxboro, the county seat of Person County, known as Gordonton, so I am told.) My grandfather's name was John T. Clayton and my father's name was W. T. Clayton. I have often wondered why my father so seldom spoke of his grandfather, Alexander "Alex" Clayton, but later I learned that he died after immigrating to Kentucky from North Carolina before my father knew him.

My great grandfather, Alexander "Alex" Clayton, had a brother, John D. Clayton, who did not migrate with him to Kentucky in the wagon train in the pioneer days. John D. Clayton remained in Person County, N. C., with his family. He had a son, John Clayton. According to my record, John Clayton had a son, Aubrey Clayton, who is now living in Person County, N. C.

After my great grandfather, Alexander "Alex" Clayton came to Kentucky in 1843 or 1844, three more of his brothers (also brothers of John D. Clayton who did not leave N. C.) came to Kentucky. These were Soloman Clayton, Jr., (born 1818, died 1890), and Jeff Clayton. These two settled in Hopkins County, Kentucky, and reared large families. I know a number of their great grandchildren. All of them are nice, honorable people. The other (or third) brother, as I mentioned, who came with Soloman, Jr. and Jeff, was William Clayton, but he went farther west into Kentucky. I do not know anything at all about his descendants.

In closing, may I say again to you, Elder Mewborn,

that I sincerley hope it is the Lord's will for you to keep publishing the **Zion's Landmark**. It is such a joy to me, as well as so many, many more people, as we travel through this rugged road, in hope of a better world to come. I know that it is hard for you, as you have such a heavy load with your family, churches, your natural vocation or job in life, providing for your family, and editing the paper. I am sure that you and your family have to sacrifice a lot of things that you would ordinarily wish to do for the sake of keeping the paper going. May God give you grace, strength and health to contineu on.

From one who appreciates your labor of love in getting out **Zion's Landmark** and who also feels the need of your prayers.

**An unworthy one,  
Gwendolene (Mrs. S. G.) Harralson  
137 Comer Drive  
Madisonville, Kentucky 42431  
October 7, 1980**

**COMMENTS FROM EDITOR:** After I had finished reading the above letter from Sister Harralson, the following scripture immediately entered my mind: "**For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.**" Acts 2:39.

When Soloman Clayton, Sr. settled on the south bank of Lower South Hyco Creek, Person County, N. C., in the latter 1700's, the beginning roots that led to the eventual establishment and formal organization of Wheeler's Church in 1790 had already begun. What amazed me, when I read this letter, is how that his family became separated with four sons migrating to Kentucky in 1843, 22 years before the Civil War, carrying with them into the frontier wilderness, as it was in that day, the banner of truth, to-wit: the doctrine of election and predestination from the mother church back in Person County, N. C. Now, 137 years later, his third and fourth generations, great grandchildren and great great grandchildren, are still abiding within the same religious fold, as their forebear did almost 200 years ago, despite remote family affiliation and contact through these many years. In such, we see the display of the power of the Hand of the all-wise, all-powerful, sovereign God who made the blessed promise to His blessed people, as quoted in the scripture above.

Today, there is no question or doubt in the minds of

the brethren, sisters and friends of the churches at Wheeler's and Roxboro, of the Lower Country Line Association of North Carolina, of the devout faith and strong belief in this same doctrine of old Brother John Clayton, a faithful member of Wheeler's Church for many years, who died about the year 1932, and his son, Brother Aubrey Clayton, a faithful member of Roxboro Church, Roxboro, N. C., who died November 17, 1971. Both the father and son were mentioned in the above letter. Many of the members of Wheeler's Church today still remember Brother John Clayton and his long, red beard, so I am told.

We believe the above letter of Sister Gwendolene Harralson, no doubt, will be of much interest to the Clayton family.

**Editor**

---

**ELDER G. W. HILL  
ADVOCATED TOLERATION**

**Dear Elder Mewborn,**

I sincerely hope that all is well with you and your family. I am doing very well. I am enclosing a check for \$6.00 to renew my subscription for the paper which is due in December.

I am also writing to ask, if it meets with your feeling and approval, to have the following article, written by Elder George W. Hill in the February, 1935, issue of the **Zion's Landmark**, republished at this time. It was written to a former publisher, Mr. John D. Gold, Wilson, N. C. I feel that it is a good article, timely then, perhaps forty-five years ago, and now, if we are only caused to consider.

**In love, I trust,  
(Mrs.) Gladys H. Clayton  
Route 1,  
Rougmont, N. C. 27572  
August 22, 1980**

---

**NONE OF US ARE PERFECT**

**Dear Mr. Gold:**

You will find my check for \$3.00 to continue my subscription to the **Landmark** for another year, and also to send the paper to Dr. A. K. Mannas for one year.

I have been reading the **Landmark** for ten years,

since 1925, and have greatly enjoyed some of the articles that it has contained. I have also found things in the paper that did not ring clear with the doctrine of God, our Saviour. But, experience has taught me not to expect perfection of man, that God only is perfect. If the editors and people that write for its pages are not inspired, and are only men and women, like the rest of us, we should not expect a perfect paper, or fall out with the **Landmark**, just because it doesn't plumb out our feelings.

John says, "Try the spirits whether they are of God." 1st John 4:1. If it does not plumb with the Word of God, charge it where it belongs, to the author, and not to the **Landmark**. Since I hope the Lord by His Grace discovered to me my total depravity, I have been made to know that if I had no enemies in the world, nor devil in hell, I carry enough sin within to sink me into eternal night, unless it is subdued by Divine Grace. It requires no effort on our part to be wrong, but when we are right, **we must be made right and kept right** by the interceding of Jesus Christ.

Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Roms. 8:2. This is our hope in which we live.

God said to Israel, "I will write my law in their hearts." (Jer. 31:33), not the head. He also said, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezekiel 36:27. He did not say that you would do a part of them, but all of them.

Paul says, "God worketh in you both to will and to do of His good pleasure," Phil. 2:13, not our pleasure, until we are subdued by Grace and made willing in the day of His power. When we can feel God's power, it is then we say with David, "It is good to wait upon the Lord," for His mercies endureth forever. Psa. 52:9.

Mr. Gold, I hope that our people and friends, who are interested in the **Landmark** will help you keep up the circulation so you will not have to print it at a loss. Let me ask every subscriber to try to send to you at least one new subscriber during this year, 1935. It would be easy to do, if we would try. I am sending you a new subscriber, as already mentioned above.

**Yours in hope,  
(Elder) G. W. Hill  
Greensboro, N. C.  
(Deceased 1971)**

As many living today that remember Elder Hill, he did not mince words, and, when he spoke them, they usually led straight to the point, as indicated by the above good letter. We are grateful of Sister Clayton's thoughtfulness of sharing it with us for republication at this time. **Editor**

### A PREDESTINDARIAN (IN OHIO) SPEAKS OUT

**Dear Elder Mewborn,**

I hope this finds you well and that the "peace of God that passeth all understanding" is with you. We are living in a world of much wickedness, strife and turmoil, but thanks be to the Lord of all mercy, who overcame the world and all of the church's enemies, namely satan, sin, death, hell and the grave, that He has assured us we do have this perfect peace in Him. His everlasting arms are underneath His people to carry them through their pilgrimage in this world. Blessed are they who are taught to know the Lord and have also been given that holy confidence and faith to know that whatever betides, He has firm control over all events and things and that His divine providence is ordering them to fall out according to His everlasting decrees and purposes.

I rejoice and am comforted in the blessed truth that the unseen Hand of Almighty God is, not only concerned in, but also directly involved with everything that exists: "For of Him, and through Him, and to Him, are all things: to whom be glory forever." Roms. 11:36. Another scripture that sustains this truth is "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Prov. 16:4.

Many people will take offense at what I have just said, and they will say that by expressing the truth in this manner makes God the author of sin. At least, I have been told this. When we are blessed with wisdom, divine understanding and knowledge from God, (and when rightly understood), it does not make God the author of sin. God purposed that sin should enter into this fair world, and back of that purpose was a holy, divine will and decree from Him "Who worketh all things after the counsel of His own will." Eph. 1:11. His counsel shall stand and He will do all of His pleasure. Ref. Isa. 46:10.

In the first test of obedience, God withdrew from Adam, leaving him to himself, and he, (Adam, the first

man), fell into condemnation. It is the same power (of God) that restrains man from sinning that also pur-poses or permits him to sin. "Surely the wrath of man shall praise thee: the remainder of the wrath shall thou restrain." Psalms 77:10. As God decreed or purposed that sin should enter into the world, by this same power of God, He also controls, overrules and disposes of it (sin) to fulfill His everlasting decrees and purposes in all things.

The doctrine of God's absolute sovereignty is a much misunderstood and neglected truth by many of God's people. It is the nature of the human heart, which is altogether unlearned in this truth, to resist and rebel against Him. We are living in the day "when they will not endure sound doctrine." II Tim. 4:3. When this takes place, the power of the Holy Spirit in prayer and preaching is lost. This certainly has been my experience in many churches. These churches "shun to declare all the counsel of God." See Acts 20:27. They say that God predestinated people to eternal life, but they deny His sovereign right to work all things after the counsel of His will. The God of all power, whose work is perfect in all His works and ways, "is before all things and by Him all things consist." Col. 1:17.

I have been a member of this church for about 48 years, the last 10 years having tried to serve as deacon. I have believed for many years that everything is coming to pass exactly according to God's eternal, everlasting decrees and purposes. I could not hold to this doctrine and remain in that church; so, I withdrew from this church. Since then, I have had the privilege, with the help of Sister Madge Graham and her husband, Mr. Herbert Graham, to attend some of the meetings in Culloden, West Virginia, Kentucky, and North Carolina. I have been made to rejoice in the doctrine upheld and sustained by these churches. There is a much more manifestation of the power and Spirit of God among them than I have heretofore been used to, and I pray God to have the privilege and blessing to continue attending these churches.

Please send the **Zion's Landmark** to me for two years. Funds are enclosed for this purpose.

May the good Lord continue to guide you and keep you in His tender care.

A brother in hope of God's  
boundless mercy,  
Russell V. Angle  
4514 Third Street, N. W.,  
Canton, Ohio 44708  
January 6, 1980

## DREAMS AND VISIONS OF THE LORD

Dear Elder Mewborn and family,

Many times I have thought of your precious children of God, and hope and trust that you and your family are well. May our heavenly Father bless you with health and strength to continue with the **Landmark**. The road gets rough and rugged sometimes, and we are made to wonder how will we ever make it. The good Lord, who is rich in mercy, makes the way for His little children here in this wilderness of woe.

I believe we are the mostly highly blessed people on the face of the earth. Our hope extends over on that other shore, beyond this vale of tears, sin and sorrow. One blessed day, Jesus is coming in the clouds of His glory. This will be the most glorious time for God's people. I have so many times of late wanted to see Him coming.

While I was in the hospital bed for so many days, I was caused to look toward the heavens and how I longed to see Jesus! I saw many white clouds, as they passed across the sky. My heart cried out each day and night, "Oh! Lord where Art Thou?" I am so vile so prone to sin, I fear that I am not born again. I cannot remember ever being brought so low and cast down, with so much pain in my body in all my life. Many times I was made to wonder how can this be.

One night, while lying awake in this awful pain, I saw a beautiful, white bird come to my window, I spoke out loud, saying what can this be. While lying there so helpless, a voice seemed to say, "Fear not it is I, for low I am with you always." God speaks to His little children from time to time. I do not know if I am one or not, but I have an humble hope, if not deceived.

If it be the will of God, I would love to speak to you of a dream that was given to me sometime before I entered the hospital for surgery. A white pillow was placed upon me, seemingly, to protect me. I then heard a voice speak over me saying, "There is trouble headed your way." A plane, flying very low, passed over me, but it never harmed me. I was picked up and carried

into a small room. Standing to my side was my brother, Dave Fulk. I asked him, "Did you see that trouble coming?" He said that he did. A Man stood beside Dave that was invisible to the eye. Another brother of mine, Brother George Fulk, sat directly in front of me. My eyes were turned toward Him, the Man who was invisible to the human eye. I told this Man that Brother George was a faithful man, that the Lord had blessed him with a good understanding all the days of his life. I told Him that I was just a sinner, I had to die now for my time was short, I was so afraid, and for Him to please pray for me. I saw beauty in His face as He looked at me. There was love, kindness and understanding for He believed my report.

They operated on me for two days in a row after which I was in a serious condition. When I came to or regained consciousness, I realized that I was in the Intensive Care Unit. My cry, every waking moment was, "Dear Lord, help me or I am gone forever." This same dream or vision came before me. I felt, if my two brothers would just come to see me and pray, that I would be better. When I was moved out of the Intensive Care Unit, Dave came to see me. He stood at the foot of my bed and I told him my dream. Dear people of God, I saw a most beautiful light that shined in his face. He walked a few steps away from my bed, then came back and stood there again. I was blessed to see that beautiful light shine again in his face. He is surely a child of the most high God. He told me he would pray for me, if he could. Brother George Fulk also came and talked to me, speaking of dreams and the Bible. It was a great comfort to me. I have an humble hope in my breast that this Man who stood in the midst of us, who was invisible, was Jesus. On one occasion, Brother George said, "Mary Ruth, be not afraid. This Man whom you cannot see is Jesus."

This gave me new hope that I would some day get well. I have been blessed to come home now, and am getting better slowly. In my heart I hope I am truly thankful to my heavenly Father, for His love and mercy upon a wretch like me. Down in the valley, so low, is where I have been. Blessed be the name of Jesus! Today, I thank thee, my heavenly Father, that I was cast down. For in the valley of woe and despair, sometimes, I feel that Jesus heard my prayer. There were so many times I felt His presence there in that condition. In my feelings I have been blessed to feel the hand of Mercy. I am made to feel that surely

goodness and mercy shall be with me all the days of my life.

Blessed children of God, you have a rich King. I feel to say that it is me, Oh, Lord that stands in the need of prayer! I hope that I love the truth for it is what I live on. It has been given to me, as a gift, if, indeed, I have any access to it. The truth is the gift of God, given to us by the divine power of our Lord and Saviour, Jesus Christ. We cannot know the love of God until something is done for us. This love flows from heart to heart and from breast to breast with the children of God from time to time when it pleases the Lord to send this great love abroad in their poor hearts. God's little children are longing for that great, eternal day, when He shall come again the second time to gather His jewels of mercy home to ever be with Him. God has a chosen people who were chosen in His Son before the foundation of the world. They will all be housed in heaven in that final day without the loss of one. There is nothing that can separate them from the love of God, which is in Christ Jesus. Jesus is the way the truth and the life. Jesus said I am the way. If we be in Christ, there is no power in all this world that can take us away from the love of God. This is a wonderful doctrine. It is sure, certain and unshaken. It stands today just as it did in the beginning. The Lord knoweth them that are His. The scripture states, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." II Tim. 2:19. God chose these people in His darling Son before the world began. I feel assured, beyond any shadow of doubt, that the all-wise, blessed Jesus will take care of His people while here in this rough, rugged journey, until the end. He then will guide you over the chilly waters of death. We may be knocked around here and have our hearts broken, but be of good courage, my precious little children of God. This world is not our home, we are only passing through. Jesus is going to present His children, His elect church, finally, at last before the Father in love without wrinkle, spot or blemish or any such thing. I have a hope that I am embraced in this matter.

I had a beautiful dream sometime ago that has been precious to me. The Lord, I believe, placed me beside what appeared to be a lamp post with a large light upon it. A very tall Man stood by the lamp post near me; I was not able to see Him well enough. A very small, little man came up to him and the tall Man said to him, "Do

you believe in the Lord Jesus Christ?" He said, "I do." "Come and be baptized," was His reply. He seemed so small that I put my hand out toward him, and I said, "Don't hurt this little man." To my right I saw a row of beautiful green trees, all the same size. A beautiful mist of pure gold came down from heaven and shined upon these trees. This was a beauty to behold! I can only hint at the beauty I saw there. I was turned and began to walk across a green lawn. Each step that I took, I clapped my hands and said, "Holy, Holy, Holy." I looked to my right side and this little man was walking with me by my side. I took the last step and said, "Holy." I touched a widow's house. She was one whom I knew and had passed away a few month's before. Again, I was turned, walked across the green lawn and was seated in a chair. To my right side I heard a beautiful song being sung. A dear sister in my home Church appeared to my right and asked me the number of the song. I looked in my hand and there appeared a little blue song book. The pages were blank to my eyes. Something picked me up, carried me across the green lawn to my right, and stood me beside a stand. It appeared to be up higher than where I stood. This same precious little brother was standing upon this high place. A voice spoke out of the heavens saying, "And he was clothed with salvation from the top of his head to the soul of his feet." As I stood there, streams of tears were coming from my eyes. The dear, precious brother was a great comfort to me. He said, "Sister Moody just be patient." It was so sweet to hear his voice, and it was a beautiful sound. It had a certain sound, and it was like music to my ears. I looked to my right again, and saw our dear old moderator who is passed from this life, Elder Sam Atkinson, walking from around this stand. I saw beauty, dear ones, that I am unable to tell. I spoke to him three times, telling him that he was most beautiful. He held out both hands, as to beckon me to come forward, and spoke these words to me, "Brother Moody." Many times, I have desired to tell the beauty I saw there, and I am made to wonder as to the things I saw. Today as I write, I feel it has pleased my God to reveal a portion of this dream, as I wrote the very last words. In this world they are male and female, but in a spiritual sense, they are one in Christ Jesus. Both the brothers and the sisters, if they are who they hope to be, are not only one in the Lord, but they are also brethren in the Lord. The Apostle Paul verified this truth when he said, "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." Hebs. 2:11. In that bright world above they shall all be one. Thanks be unto His Name forever and ever. Holy, Holy, Holy, Lord God Almighty who has blessed this sinner all the days of my life. I am a great believer in dreams, when prompted or inspired by the Holy Ghost. Many times, I have begged the good Lord, if it be His will, to bless me with Heavenly dreams.

Sometimes, I am glad that everything is just as it is, and feel that surely goodness and mercy shall be with me all the days of my life. Then, there are days and nights when I feel that I am one alone. I am made to cry unto God, "Oh Lord, save me or I perish." "Return, Oh Holy Dove, return, sweet messenger of rest." Restore unto me again the joy of thy salvation, Oh blessed Lord, and return.

Once, I dreamed I was so heartbroken and sad. I had no friend in this world. My hand was placed to my husband's heart and I heard these words, "I will trust in God forever." From there, I was placed in a field, standing on a Rock. As far as my eyes could see, there were rocks everywhere. My eyes were cast upon Three Rocks. They were very large and white as snow. Something spoke to me saying, "And these rocks shall be your friends." I felt great joy in my heart. Then, I heard these words spoken to me, "God is able of these Stones to raise up children unto Abraham." Matt. 3:9. "Stones" in this instance were shown to me as the Holy Trinity. Christ Jesus is the everlasting Rock of all rocks, "The Rock of Ages." He told Peter, "Upon this Rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. Blessed be the Name of Jesus Christ, the Son of the living God forever and ever.

When you feel to be very low, down in the valley, even in the lowest place, remember me and my family in prayer. We would love to have you and your dear little family visit with us in our home, and our home church anytime the good Lord gives you a mind to do so.

**Love and sweet fellowship,  
Mrs. Mary Ruth Moody  
606 Robbins Street,  
Lexington, N. C. 27292  
October 17, 1980**

### REPUBLISHED BY REQUEST

Several brethren have requested that we republish WASHINGTON'S VISION that was published in the September, 1973, issue of *Zion's Landmark*. This has been brought on by the world conditions, both internationally and nationally speaking, as we move towards the close of the 20th century.

George Washington stated that Baptists were faithful, loyal friends to the cause of freedom from British tyranny and religious oppression brought on by a union of church and state during the Revolutionary War. With the power of Communism now threatening to dominate the world, as we see many things coming to pass as prophesied by Christ and His apostles, as well as the prophets of old, do we have any difficulty in reading the signs of the times? Do we really appreciate this great blessing of freedom, both civil and religious today, as we should? Deprivation for a while will help us to find out. The time may be just around the corner when we will not have it. Then we will know once more how to appreciate the blessing of freedom. None of us are too good to escape the experience of this learning of appreciation.

This article is well worth the time it takes in reading it.

Editor

### WASHINGTON'S VISION

The following interesting article taken from the *American Banner*, published at Pittsburg in 1871, was handed to us by Mr. A. W. Archart, of near Center, with the request that it be published in the *Register*:

The last time I saw Anthony Sherman was on the fourth of July, 1859, in Independence Square. He was ninety-nine and very feeble: Together we went into Independence Hall. Seating ourselves on one of the wooden benches my aged companion said: "I want to tell you an incident of Washington's life -- one which no man knows of except myself, and, if you live, you will before long see it verified. Mark the prediction! You will see it verified!"

I give the following narrative as near as possible in his own words:

When the bold action of our congress, in asserting the independence of the colonies, became known in the old world, we were laughed and scoffed at as silly,

presumptuous rebels, whom British grenadiers would very soon tame into submission; but undauntedly we prepared to make good what we had said. The keen encounter came, and the world knows the result. It is easy and pleasant for those of the present generation to talk and write of the days of '76, but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is the American people do not appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and without it is checked, will at no distant day undermine and tumble into ruins the noble structure of the republic. But let me hasten to my narrative.

From the opening of the revolution we experienced all phases of fortune, now good and now ill, one time victorious and other times conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah! I have often seen the tears coursing down our dear commander's careworn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray; well, it is not only true, but he used often to pray in secret for aid and comfort from that God, the interposition of whose Providence alone brought us safely through those dark days of tribulation.

One day, I remember well the chilly winds whistled through the leafless trees, and the sky was cloudless, and the sun shining brightly. He remained in his quarters nearly all afternoon alone. When he came out I noticed that his face was paler than usual, and that there seemed to be something upon his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I have mentioned, who was presently in attendance. After a preliminary conversation, which lasted about half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it is owing to anxiety of my mind or what, but this afternoon, as I was sitting at this very table, engaged in preparing a dispatch, something in the room seemed to disturb me. Looking up I beheld, standing opposite to me, a singularly beautiful

female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to enquire the cause of her presence. A second, a third and even a fourth time did I repeat the question, but received no answer from my mysterious visitor except a slight raising of the eyes. By this time I felt a strange sensation spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed for the fifth time to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily and vacantly at my unknown visitant. Everything about me seemed to rarefy the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution.

I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixed and vacantly at my companion. Presently I heard a voice saying, "Son of the Republic, look and learn!" while at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually faded away and I beheld a strange scent. Before me lay spread out, in one vast plain, all the countries of the world -- Europe, Asia, Africa and America. I saw the Atlantic rolling and tossing between Europe and America, and the Pacific lay between America and Asia.

"Son of the Republic," said the same voice, "look and learn!" At the same moment I beheld a dark, shadowy being, like an angel, floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand he sprinkled some on America with his right, while he cast upon Europe some with his left. Immediately a dark cloud rose from each of these continents and joined in mid-ocean. For awhile it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed throughout it at intervals, and I heard the smothered groans and cries of the American people.

"A second time the angel dipped water from the ocean, and sprinkled it out as before. The dark cloud

was then drawn back to the ocean in whose heaving waves it sunk from view. A third time I heard the mysterious voice saying:

"Son of the Republic, look and learn!" "I cast my eyes upon America, and beheld the villages, towns and cities springing up one after another until the whole land from Atlantic to Pacific was dotted with them. Again I heard the mysterious voice saying: "Son of the Republic, the end of the century cometh, look and learn."

"At this, the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly and heavily over every town and city of the latter, the inhabitants of which presently set themselves in battle array against each other. I saw a bright angel, on whose brow rested a crown of light, on which was traced the word "Union," bearing the American flag, which he placed between the divided nation, and said: "Remember ye are brethren." Instantly the inhabitants, casting from them their weapons, became friends once more, uniting around the stars and stripes. And again I heard the mysterious voice saying, "Son of the Republic, the end of a century cometh, look and learn."

"At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and, taking some water from the ocean, sprinkled it out upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of these continents arose thick black clouds which soon joined in one, and throughout this mass there gleamed a dark red light, by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was presently enveloped in the volume of the cloud. I dimly saw these vast armies devastate the whole country, and burn the villages, towns and cities that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, the shadowy angel placed the trumpet once more to his mouth and blew a long, fearful blast. Instantly a light as from a thousand suns shown down from above me and pierced and broke into fragments the dark cloud that enveloped America. At the same moment I saw the angel upon whose head still shone the word "Union," and who bore our national flag in one hand and a sword in the other, descend from heaven attended by legions of bright spirits. These immediately joined the

inhabitants of America, who, I perceived, were well nigh overcome, but who immediately, taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard:

"Son of the Republic, look and learn." "As the voice ceased the shadowy angel for the last time dipped water from the ocean and sprinkled it over America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld towns and cities springing up where they had seen before, while the bright angel, planting the axure standard he had brought in the midst of them, cried aloud:

"While the stars remain, and the heavens send down dew upon the earth, so long shall the Republic last." And taking from his brow the crown on which blazed the word "Union," he placed it upon the standard, while the people kneeling down, said, "Amen."

"The scene now faded away, and I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said:

"Son of the Republic, what you have seen is thus interpreted: Three perils shall come upon the republic. The most fearful is the second, passing which the world united shall never be able to prevail against her. Let every child of the republic learn to live for his God, his land and the Union." With these words my visitor vanished and I started from my seat feeling that I had seen a vision wherein had been shown me the birth, progress, and destiny of the United States. In Union she will have her strength; in disunion her destruction."

"Such, my friend," concluded the venerable Anthony Sherman, "were the words I heard from Washington's own lips."

---

### CORRESPONDENCE

**Dear Elder Mewborn,**

Please overlook our oversight in not sending you our renewal subscription for the **Landmark**. I am enclosing check for \$10.00 Please renew the subscription and use the balance as you see fit.

I am enclosing a letter for publication, if you should see fit to have it published. Also, we hope that you and

yours are doing well. We are doing very well at this time.

Yours in hope,  
**Shirley Cox,**  
 (For her father, Elder H. G. Cox)  
**Loris, S. C.**  
**August 5, 1980**

---

### COMFORTING LETTER

**Dear Elder and Mrs. Cox:**

I hope this letter finds you and all of your family well. We are doing fine. I did want to write you a few lines and tell you how much we enjoyed being with you Easter Weekend. We felt so unworthy for being in your humble home, feeling not worthy of the least of your kindnesses and love shown toward us.

The death of Elder Cox's brother's wife brought sorrow to our hearts. We have no control over death. The Lord gives and He takes away, blessed be his Name. Sometimes, I ask "Why?" But, God knows best. He loves them more. I should never question the work of the Lord for His work is perfect. God is perfect in all His works and ways. There is no sin about Him. God is righteous, and holy and is far above all principalities and powers, though He has His purpose in all their existence.

This one is not perfect and never will be. I am a sinner here below and, should He send my soul to hell, His righteous law approves it well. I am a helpless creature here in this world of sin and sorrow. I am nothing in His sight, nothing but dust. "For dust thou art, and unto dust shalt thou return." Gen. 3:19. If I am saved, it is by the grace and mercy of God. It is in Him that we live, move and have our being. We are completely dependent upon Him for all things. We walk by faith and we live in hope. At our departure in this life at the end of the journey, yes, we will die in this hope, but, Oh wonderful thought, this hope never dies! It is in this hope that I anticipate and look forward to a better world beyond the grave. It is recorded concerning this blessed hope, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Hebs. 6:19. I hope I am not deceived in the whole matter.

There is one thing that I do feel to surely know. This is the fact that I am a sinner. There is nothing good in

me. I am not fit even to be God's anything, even to be in the house of the Lord, or among His blessed church members and people. As you know, I am not a member of the church, but I love to hear the gospel bell ring and to hear the sacred hymns and songs of praise of Zion being rendered to God and His sacred cause. God has to bless me to even do that. The blessing must come first. I know that in my flesh dwells no good thing. A line in one of the precious hymns expresses my feelings, "There's nothing good that I can do." I am not worthy of the least notice of Him.

Sometimes, I get so low I feel like I am nothing but a deceiver and that I have deceived the very elect, even the children of God. I am so afraid that I have deceived you for I know there is nothing good in me. Please tell me how on earth could the Primitive Baptist have anything to do with a vile, wretched sinner like me, even invite me to church and to your home, as you precious ones have done. How could you put up with me? We did enjoy very much being in your humble home. We are not worthy of your sweet love, kindness and fellowship shown toward us. There is nothing better that I enjoy most, at the same time feeling so unfit and unworthy to do so. Tell me, is there anything better than the Love of God shed abroad in our poor hearts? God is Love!

This Love is why we travel so far from the mountains of Virginia to the seacoast of South Carolina to see you, visit, and talk of the mercy and goodness of God.

It is my hope and desire to forever be kept in such a way that I will be found walking and talking humbly before **His** children. Also, to be found at their feet, having no ill will or saying harsh things to anyone. May God give me a forgiving heart to overlook one another for good and not for evil, as our Saviour taught while on earth. May we always be found praising God and abasing man, looking unto Him from which cometh all of our help. Our God is a very present help in time of need.

I shall close by saying that we love you with all our hearts. When you are given a mind to pray, may He bless you to remember this poor, lost sinner.

"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."

This hymn is very dear to me.

From an unworthy one in hope,  
Carol Hopkins  
April 21, 1980

### GOD'S TRUE SERVANTS ARE NOT FORGOTTEN

Dear Brother Mewborn,

This letter was written by my brother, Clyde Blalock, while he was in service in 1943. It was right after the death of our faithful pastor, Elder Lex Chandler, who in life resided near Roxboro, N.C. It was written to his wife, Sister Verna Chandler. She had it published in the **Landmark** at that time. I now have that copy of the **Landmark** and would very much like to see it published again, if you see fit to do so, Elder Mewborn.

I hope that you and your family are doing all right, health wise. I send my love and best wishes to all of you.

Sincerely yours,  
Mrs. Rosa Chambers  
Route 4, Box 335  
Roxboro, N.C. 27573  
September 20, 1980

### TRIBUTE TO ELDER CHANDLER, MY PASTOR

Dear Sister Chandler:

It is with a sad heart I attempt to write you since the passing of your dear husband. I have thought of you many times since his passing and thought of writing you, but seems I could not pull myself together to do so. It was all so shocking to me, as I had just received his good letter which I enjoyed so much and on the same day I received one from my sister saying he was dead. Tongue cannot express the heartache I have suffered since his passing as I never knew a man that I loved more. As you know, for many years we were together most every week-end at church meetings somewhere which I always enjoyed. I very often think of those good old days and the many times I have heard him stand on the watch wall of Zion, crying aloud and sparing not to declare the whole counsel of God. To know I will never meet him in this life again is almost more than I can stand; yet, I realize the Lord has all power both in heaven and in earth and He knows all

our goings and comings for His all-seeing eye is upon us at all times and places. If we are who we profess to be, He will guide and direct our steps from day to day and cause us to say "thy will be done, not ours." I feel in Elder Chandler's passing that it is our great loss and His wonderful eternal gain. He is now receiving the fullness of the things we have heard about. He has told me many times that he felt his time on this earth was short, but never did I dream it would be so soon and in the way he went.

Elder Chandler was so good and kind and was loved by all who knew him. He always had a smile for everyone and a word of comfort for those in distress, always firm in his belief, which was the doctrine of salvation by the grace of God. He was always ready and willing to give the reason of the hope in Him. He was just too good and kind to have to endure the heart-aches and sufferings of this sin-cursed world, so God called him out of it into heaven and eternal glory where there are no sad farewells or goodbyes, but all is joy and peace. I have heard Elder Chandler say many times he hoped when the time came for him to die that he could hear that blessed and welcome voice say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" Matt. 25:34. I feel that he heard those words and is tonight sitting around the mighty throne of God, there to sing His praise forevermore. The poet has said "when we have been there ten thousand years, bright shining as the sun; we've no less days to sing God's praises, than when we first begun."

I so often think of the dear old church and the many times I have enjoyed being in the services. I wonder if it will be the Lord's will for me to return to her once again and enjoy the sweet fellowship and blessed communion of the dear membership. I feel cast down and low in spirit. So, if you of the church don't hear from me regularly, do not think I have forgotten you, for if I know my poor heart, I want to spend the remainder of my days with you precious ones to the honor, praise and glory of my God, who makes no mistakes.

I will close for this time by saying may the Lord bless you with all needed blessings, both natural and

spiritual. Write to me if you feel like so doing.

In hope,  
**Corporal Clyde Blalock**  
 34302753 Battery A, 301st CA  
 APO, 827 In care of Postmaster,  
 New Orleans, La.

Perhaps, it may be of interest to many readers of the paper to know that Brother Clyde Blalock is still living today. He suffered a stroke of paralysis about two years ago, but still is able to attend his home church at Surl, Person County, N.C., as well as those churches of our faith and order nearer by.

His pastor, whom he loved very much, Elder Lex Chandler, was killed when struck by an automobile while walking on the side of the road way, in the early 1940's. Elder Chandler was a faithful man of God and was loved dearly by his churches, an indication of this love being contained in the above letter. Brother Blalock was a soldier in the U.S. Army during World War II when he wrote the above letter. His faithfulness to the church has continued through the years, even until now, when his afflictions have not daunted that faithfulness to the Cause we all love so well.

J. M. M.

---

### PAPER FILLS A VOID

Dear Elder Mewborn,

It is time again to renew my subscription to the **Zion's Landmark**. I enjoy the paper very much and look forward to getting it each month. Since I am a Rest Home Operator, I do not get to attend the wonderful meetings with God's little ones that I used to.

Therefore, the paper means a great deal to me when I can sit down with this little publication and enjoy the experiences of so many of those who have been touched by the Hand of the all powerful, merciful God.

My prayer is, if I could pray, that God will continue His great Love and Mercy with you and give you health and means to continue sending out **Zion's Landmark**.

You will find enclosed a check for \$50.00. Please continue my subscription for two years and use the

est to send the paper to those who are not able to pay.

**Yours in bond of Christian Love,  
Pearl Allison,  
218 Adams Avenue  
Burlington, N.C. 27215  
September 6, 1980**

born in this large family and have seen many things take place in the church for these number of years. I am the only one of the children left that is now living in this large family and am now well past eighty years.

May God be good to you, giving you the best always. I am,

**Sincerely and gratefully yours,  
Roxie E. (Denny) Spease  
P. O. Box 265  
East Bend, N. C. 27018  
December 15, 1979**

**LOVES EXPERIENCES**

**Elder J. M. Mewborn,  
Dear Brother in Christ, I hope,**

I have not been well this year, but am yet able to bp. I have been in and out of the hospital earlier this year which has caused my delay in sending payment or my renewal to the paper. I have enjoyed reading the little paper very much and I hope you will be able to keep up its publication. I like to hear from the people's experiences and writings of those who write for it.

If the Lord blesses me to continue on for a short while longer, I will be 86 years old.

**Unworthy am I,  
(Elder) M. E. Withers  
Route 2, Box 839-A  
Cleveland, Texas 77327  
August 10, 1980**

Sister Roxie Denny Spease is a sister of Elder O. J. Denny who was editor of **Zion's Landmark** from 1929 to 1951, also a sister of Elder C. F. Denny who was an Associate Editor of the paper for a number of years. It is heart warming to know after all of these many years that the tie has not been lost between the Denny family that carried the responsibility of the publication of this paper in years goneby.

**J. M. M.**

**A LONG-TIME READER**

**Dear Elder Mewborn,**

Enclosed is \$6.00 to renew my subscription to **Zion's Landmark**. It is a great paper and I enjoy reading it very much. I hope it never ceases to be published. The **Zion's Landmark** has been in our family for many, many years.

In the December, 1979, issue of the paper, I read an article concerning Editor Daniel Parker of Texas. Also, I remember reading an article that you published about him back in the year 1973, if I recall, about the Indian massacre at Fort Parker, Texas, that took place in the 1830's in pioneer days. It was all so interesting and I would love to read it again, should you have be so minded to republish it.

May God continue to bless you in your work with the paper.

**A sister in hope,  
Mrs. R. W. Barnes  
Route 1, Box 230,  
Columbia, N. C. 27925  
February 14, 1980**

**EXPRESSION FROM A FORMER EDITOR'S SISTER**

**Dear Brother Mewborn,**

I have wanted to write you and express my satisfaction with the change that you made within the past year in the size and enlargement of the print of the paper. Also, you have my deepest sympathy regarding the many problems I know that you constantly encounter, as all editors experience, with the publication of a religious periodical. You have published several historical articles concerning the past that I have enjoyed very much.

I know something of the trials that a minister's family experiences. My father, Elder Gabriel Denny, was a minister in the Old School or Primitive Baptist Church or many years. He lived in Surry County, North Carolina. I am the youngest of a number of children

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

## AN INTEREST IN ZION

Dear Elder Mewborn,

I am enclosing \$6.00 for another year's renewal to the good paper, **Zion's Landmark**. I do surely enjoy reading the good writing of Mrs. Elizabeth C. Edwards, Raleigh, N. C., as well as the other good writings of the brethren.

I still read the two periodicals, **The Signs Of The Times** and the **Zion's Landmark** and I do not wish to miss them for another year. Besides my Bible, that is always kept close at hand, the two papers are also within reach.

Elder Mewborn, please give my love to the brethren at the churches where you endeavor to serve there.

Best wishes to all of you.

With love in Christ,  
Aubrey L. Higgs,  
Route 1, Box 48  
Hampton, Arkansas 71744  
December 5, 1979

## THE DELIVERING HAND OF GOD

Dear Brother Mewborn,

I will tell you of a dream that I had many years ago. You may publish it, if you see fit.

In the latter part of the year 1929, I contracted to have a house built. I had purchased a lot. I had some money saved up, enough to pay for the plumbing, electrical wiring, and fixtures for same. I had the promise from a saving and loan association to finance the balance. The contractor had some other jobs going and by the time he had my house finished, the depression (1929-1932) had begun to have its effect. People were drawing out their money and the bank did not have the money to loan. I tried to obtain a personal loan from several individuals, but no one would help me.

Several months had gone by. One morning, I dreamed I walked out in the yard and there was a sheet of ice about 8 or 10 feet above the ground reaching as far as I could see. I ran to and fro, trying to get out

from under it, but it reached as far as I could see. I came back to the yard in front of the house, almost in despair, realizing that the ice must fall and I would surely be killed. At that moment the sun shone out and the ice had become very thin. I knew that it would no hurt if it fell on me. I awoke wondering what the dream mean't as it was very unusual.

That same morning the contractor came to where was working. He said he had given me time enough to get the money for him; however, he said that he would give me until a certain day the next (or following month (40 days). I knew from what he said that he would sell the house. I ran to and fro again trying to get a loan but no one would help me.

The morning before the day for the sale of the house, I went to see him. I told him I had tried everywhere I could, but no one would help me and that I wished so much he would give me some more time. He answered in a soft tone of voice, "I am not going to do anything." A lot of times we get fretted, say things and later we are sorry of it. I returned to my house mellowed down in my feelings, and melted down in tears. I thought, "what am I that the God of Heaven thought enough of me to show me that the ice was thin before the threat was made." The contractor carried the account until I could get it financed. "I will never leave thee nor forsake thee." Hebrews 13:5.

An unworthy brother, in hope,  
R. L. Wright  
P. O. Box 325  
Bassett, Va. 24055  
March 24, 1980

## A TIME TO EVERY PURPOSE

Dear Elder Mewborn,

I am sending my renewal for **Zion's Landmark** for another year. You may use the balance as you see fit. Since my health is not good, I am not able to go to church often. For this reason the paper means so much to me. I love the paper and do not wish to miss a single issue. Everything is in God's hand and I will go everytime it is His purpose.

Come to see us at Russell Creek Church (in the Lower Mayo Association) whenever you can come. May God bless you to continue with the publication of the paper, as well as in every way, is my prayer, I hope, for Christ's sake.

An unworthy sister, if one at all,  
Lula H. Smith  
Route 5, Stuart, Va. 24171  
October 22, 1979

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

(From December, 1979, to August, 1980)

(CONTINUED FROM LAST ISSUE)

Ms. Lonnie S. Garrard, N. C. ....	\$4.00
Ms. J. C. Ellis, N. C. ....	\$1.00
Missie R. Harris, Va. ....	\$4.00
Ms. W. Ward, N. C. ....	\$4.00
Ms. P. James, N. C. ....	\$4.00
Ms. T. A. Smart, S. C. ....	\$4.00
Ms. Roman Lawrence, Va. ....	\$3.00
Mr. H. F. Dagenhart, N. C. ....	\$1.00
Mr. Irvin J. Clay, Ohio ....	\$4.00
Mr. Kinley Gray, N. C. ....	\$4.00
Ms. H. I. Hicks, N. C. ....	\$2.00
Ms. W. Clyde Edwards, N. C. ....	\$4.00
Mr. John F. Simpson, Fla. ....	\$6.00
Missie T. Lankford, N. C. ....	\$1.00
Ms. W. A. Brumfield, Va. ....	\$1.00
Ms. Martha L. Newman, N. C. ....	\$2.00
Ms. Rufus Moore, N. C. ....	\$1.00
Ms. Nora W. Helms, N. C. ....	\$1.00
Ms. Anna Strawbridge, N. C. ....	\$1.00
Ms. J. W. Medley, N. C. ....	\$4.00
Ms. Dewey C. Dean, N. C. ....	\$4.00
Ms. G. Phillips, Va. ....	\$4.00
Ms. G. Moore, Va. ....	\$2.00
Ms. Julia Pate, N. C. ....	\$4.00
Ms. Brady, N. C. ....	\$4.00
Ms. D. Nettie H. Long, N. C. ....	\$4.00
Mr. R. L. Fish, N. C. ....	\$1.00
Mr. Aaron Creech, N. C. ....	\$3.00
Ms. A. E. Phillips, N. C. ....	\$2.00
Mr. R. W. Reaves, Fla. ....	\$4.00
Ms. P. Eaton, N. C. ....	\$2.00
Mr. George B. Walker, N. C. ....	\$4.00
Mr. W. T. Barham, N. C. ....	\$1.00
Ms. Addie B. Dean, Va. ....	\$1.00
Ms. A. P. Dalton, Va. ....	\$2.00
Ms. P. Harris, Va. ....	\$4.00
Ms. Amie H. Benson, N. C. ....	\$2.00
Ms. M. Batten, N. C. ....	\$4.00
Ms. Annie Martin, N. C. ....	\$4.00
Mr. L. P. Martin, N. C. ....	\$5.00
Ms. Annie Hill, N. C. ....	\$9.00
Ms. Ruby G. Hill, N. C. ....	\$4.00
Ms. Whitfield, N. C. ....	\$5.00
Ms. Garner, N. C. ....	\$4.00
Ms. D. Delp, Va. ....	\$4.00
Ms. Maie Prevo, Texas ....	\$14.00
Ms. A. Stanley, S. C. ....	\$44.00
Mr. George S. Flippin, N. C. ....	\$3.00
Ms. Rachel Chandler, Ga. ....	\$2.00
Ms. R. King, N. C. ....	\$4.00
Mr. W. Norris, N. C. ....	\$4.00
Ms. E. Pace, Sr., Va. ....	\$4.00
Ms. J. T. Evans, N. C. ....	\$4.00
Ms. Thomas I. Rice, N. C. ....	\$4.00
Ms. Conny C. Oakley, Va. ....	\$14.00
Ms. Chambers, N. C. ....	\$1.00
Ms. Parrish, N. C. ....	\$8.00
Ms. De Carlisle, Ky. ....	\$4.00

J. D. Wright, N. C. ....	\$14.00
Mrs. Ruth Monk, N. C. ....	\$4.00
Mrs. C. A. Bentley, Ga. ....	\$9.00
Mrs. J. A. Bugg, Va. ....	\$4.00
Mrs. Elitha B. Gray, N. C. ....	\$1.00
Mrs. Florence B. Comer, N. C. ....	\$9.00
Mrs. Walter W. Clayton, N. C. ....	\$4.00
Barnabas J. Brammer, Md. ....	\$4.00
Mrs. Arless Hiat, Va. ....	\$4.00
Mrs. Garlon Vick, N. C. ....	\$4.00
Mrs. Leah Smith, N. C. ....	\$1.00
Mrs. Gara Day, N. C. ....	\$4.00
Mrs. Maude W. King, N. C. ....	\$4.00
Vernie Bolt, Va. ....	\$4.00
Mrs. Beatrice Pulliam, N. C. ....	\$2.00
Mrs. Hallie Dickey, N. C. ....	\$4.00
Mrs. Alpha Mabe, N. C. ....	\$4.00
C. D. Young, N. C. ....	\$4.00
Elder Jack H. Dawsey, N. C. ....	\$1.00
William H. McKee, N. C. ....	\$9.00
Cletus W. Small, N. C. ....	\$1.00
Mrs. Thomas Inman, N. C. ....	\$4.00
Alma Davis, N. C. ....	\$4.00
C. D. Barnwell, N. C. ....	\$4.00
Elder John T. Wingfield, Va. ....	\$2.00
Robert E. Blake, N. C. ....	\$4.00
A. J. Walton, N. C. ....	\$4.00
H. Grady Cox, S. C. ....	\$5.00
Mrs. Nick Daniels, Va. ....	\$4.00
Frank W. Stokes, N. C. ....	\$10.00
Mrs. Anna Queen, Ky. ....	\$5.00
Mrs. Frankie Grubb, N. C. ....	\$4.00
Mrs. Ernest Gibson, Ga. ....	\$4.00
J. L. Walker, Texas ....	\$14.00
Havis Donaldson, Ark. ....	\$1.00
Mrs. L. A. White, Va. ....	\$9.00
Thaddeus Bowes, N. C. ....	\$4.00
Walter M. Surratt, Va. ....	\$4.00
Kineth Hollandsworth, Va. ....	\$4.00
Meta B. Rohrbaugh, Va. ....	\$4.00
David L. Thompson, N. C. ....	\$40.00
Mrs. Lige Robertson, Ark. ....	\$1.00
Eston Parrish, N. C. ....	\$4.00
Elder John L. Sanders, Ala. ....	\$1.00
W. L. Wiggs, N. C. ....	\$4.00
Elder John T. Lee, N. C. ....	\$6.00
Mrs. S. B. (Della) Cross, N. C. ....	\$10.00

**EDITORIAL**

**THE SON OF MAN and  
THE SON OF GOD**

**"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Hebs. 2:17.**

Christ was born the **SON OF MAN** and the **SON OF GOD**. He was verily man and verily God. He was conceived of the Holy Ghost of the incorruptible Seed in the womb of Mary, and in the fullness of time He came forth from the womb the **Son of Man**. Isaiah prophesized, "For unto us a child is born, unto us a

Son is given." Isa. 9:6. This scripture verifies without question His Sonship from His Father in heaven. He grew up through childhood the **Son of Man**. That is only so far as we have any record of Him as such in the scripture, but at the age of twelve years old, something transpired to prove that He was more than the **Son of Man**, but that He was the **Son of God** also. Notice in Luke 2:42-49, "And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast thou thus dealt with us? Behold, they father and I have sought thee sorrowing. And He said unto them, **How is it that ye sought me? Wist ye not that I must be about my Father's business?**" Here is where **HIS DIVINITY BEGAN TO SHOW THAT HE WAS, INDEED, THE SON OF GOD**. Notice at twelve years old He was given more wisdom than His mother and Joseph. Even the doctors were amazed and astonished at His answers. From there on His acts proved that He was, indeed, not only the Son of Mary, His mother, thus making Him the **Son of Man**, but that He was also the **SON OF GOD**. He was of the incorruptible Seed, and every plant bears fruit according to the seed from which it grows. Even in the plant kingdom, here in nature, a plant bears fruit according to the seed from which it comes. This, as the incorruptible Seed, was the Seed of all righteousness, and there could be no righteousness except it spring from this Seed of righteousness. All righteousness had to come up through this **VINE THAT GREW FROM THIS SEED OF RIGHTEOUSNESS**. These acts or miracles He performed were the **FRUIT COMING UP THROUGH THIS VINE WHICH IS THE SON OF GOD**.

This incorruptible Seed, planted in Mary's womb, brought forth not only the **Son of Man**, but also the **SON OF GOD**. The **Son of God** brought forth only the **FRUIT OF THE SPIRIT**. Paul in Galatians 5:22-23 writes

thus: "But the Fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." This is **Fruit of the Spirit**. Notice **fruit** is singular. It is only the fruit of this incorruptible Seed, and it all had to come up through this one **VINE WHICH IS CHRIST**. Notice the great difference between this fruit and the works of the flesh which Paul lists in Galatians 5:19, 21. They are too many or numerous to list here. They are not of this incorruptible Seed. They do not come up through this Vine which is the **Son of God**.

Now, this Vine that bore only the Fruit of the Spirit was also the **Son of Man**, and, as such, He was made like unto His brethren. The scripture bears this out. "For He hath made Him to be sin for us, who knew no sin." II Cor. 5:21. Yes, He was like unto His brethren, the only exception being sin. Since He was of this incorruptible Seed, He could bear only the Fruit of the Spirit from which He was begotten. But, as the **Son of Man**, He had to suffer adversities, as did His brethren, but always without sin because of the Seed from which He came. As the **Son of Man**, He became passive like unto His brethren, and prayed unto His Father. He prayed to His Father, even as His disciples and followers prayed unto the Father. He was sent into this world by the Father in the form of a man, even the **Son of Man**, and took on the flesh as of man, made like unto His brethren, sin being the only exception. Paul verifies the same thought in Phillipians 2:6-8, "Who, being in the form of God, though it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." The Son of Righteousness bore only the fruit or righteousness, but in His bodily form. He took on the body of the **Son of Man**. As the **Son of Man**, He was subject to hunger, thirst, fatigue, and need for sleep, as were His disciples and brethren. These characteristic are verified from scripture as follows, viz:

(1) **Hunger**: "Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." Luke 24:41, 42.

(2) **Thirst**: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, **I thirst.**" John 19:29.

(3) **Need For Sleep:** "And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: **but He was asleep.**" Matt. 3:24.

The **Son of Man** laments over Jerusalem in Matt. 23:37; thus, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Yet, concerning the **SON OF GOD**, as recorded in John 6:37 reads thus, "All that the Father giveth me shall come to me; and Him that cometh to me I will in no wise cast out." Also, verse 39 - Quote - "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." Notice this is stated as 'the Father's will,' and it is also the **SON OF GOD'S WILL**. Also in this same chapter, John 6:44, "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." It seems that the Son of Mary or the **Son of Man**, as stated in John 23:37, would have had Jerusalem come into Him, but they would not. In verses 39 & 44, it is made unequivocally clear why they did not come, because they could not unless they were drawn by the Father who sent the Son. The **Son of Man** came to do His Father's will and the will of the Father was that **none** could come unto the Son except those which the Father had given Him. The **Son of Man** in His passive state, who came to do the will of His Father, prayed to His Father.

The most remembered prayer is that one in the Garden of Gethsemane in which, as the **Son of Man**, He asked His Father to let this cup pass. That was the prayer of the **Son of Man**, but He always said, "Nevertheless not as I will, **but as thou wilt.**" Matt. 26:39. That was truly the prayer of the **Son of God**.

The scriptures are silent concerning prayer when He performed most of the miracles He performed. The first one was when He changed the water into wine. Many, many more miracles followed, such as the feeding of the five thousand, not counting women and children, and, again, the seven thousand with only a few loaves and a few fishes. He healed the sick, gave sight to the blind, restored life to the dead, as Lazarus and others. These acts were performed in His capacity as the **Son**

of God. In His passive state, He was the **Son of Man**. In His active state, He did not pray to the Father since He was already acting in **HIS DIVINITY AS THE SON OF GOD**. In His **Son of Man** state, He took on a subordinate role, saying that He came not to do His own will, but the will of Him that sent Him. In His own will, He was the **Son of Man**. He had a will (of His own), because He said, He came not to do His own will, but to the will of His Father that had sent Him. As the **Son of Man**, He was a will which was the will of the **Son of Man**. In His **DIVINITY, HE HAD A WILL AS THE SON OF GOD**.

In His state, as being made like unto His brethren (Hebs. 2:17), sin being the only exception, He was the **Son of Man**. The **Son of Man** had a will, but the **Son of God** came to do not His own will, as the **Son of Man**, but to do the will of His Father.

He became passive, even unto death, and in each of the three times He prayed in the Garden of Gethsemane, the **Son of Man** would always say, "Let This Cup Pass," (Matt. 26:39), but the **SON OF GOD WHO CAME TO DO THE WILL OF HIS FATHER ALWAYS SAID, "NOT AS I WILL, BUT AS THOU WILT."** Matt. 26:39. The **Son of Man** was made like unto His brethren, and the **Son of Man** dreaded the long six hours, while on the cross, of the nails that pierced His precious Hands, but the **SON OF GOD CAME TO DO HIS FATHER'S WILL**. "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. His Father is and was without variableness or shadow of turning. We must agree with the Apostle James here, for if there was ever a time that God's will could have been changed, it would have been in that hour in the Garden of Gethsemane. In this third prayer the **Son of Man** was reconciled with the **Son of God**. They could kill the **Son of Man**, but they could not kill the **SON OF GOD**. The **Son of Man** was, indeed, crucified, but not the **Son of God**, for He said to the thief on the right, "Today shalt thou be with me in paradise." Luke 24:43. The **Son of God** is that everlasting Seed (not seeds) which is "Christ." This Seed (Christ) was ordained by Angels in Heaven. See Gal. 3:19. Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

Again Matthew 26:45 reads, "And the **Son of Man** is

betrayed into the hands of sinners." Here, the scripture tells us that it was the **Son of Man** that was betrayed into the hands of sinful men. Matthew 27:46 records, "And about the ninth hour Jesus cried with a loud voice, saying, My God, My God, why hast thou forsaken me?" This, too, is the **Son of Man**, for His Father had forsaken Him (the **Son of Man**) in death that His atonement for sin might be complete. Prophecy here was being fulfilled, as recorded in Isaiah 54:6-8, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, said the Lord thy Redeemer." This prophecy referred to the **Son of Man**. The **Son of God** was not forsaken in death for He uttered these words just before He expired, "Father into thy hands I commend my Spirit: and having said thus, He gave up the ghost." The **Son of God** commended His spirit back to His Father. The **Son of Man** was the One who gave up the ghost. So, in His flesh He was the **Son of Man**, but in His Spirit He was the **Son of God**.

In Luke 22:43, it is found recorded, "And there appeared an angel unto Him from Heaven, strengthening Him." Then He was reconciled unto death. He admitted the weakness of the flesh, as the **Son of Man** ("The Spirit truly is ready, but the flesh is weak," Mark 14:38), but in His Spirit, as the **Son of God**, He asked His Father to forgive them, for they knew not what they did. When His flesh (the **Son of Man**) was subdued, He could say, "The cup which my Father hath given me, shall I not drink it?" John 18:11. Here, truly, by these words is made manifest the **Son of God**. All of Christ's life on earth from the manger to His ascension back to His Father was in that cup that His Father had given Him. This included all the adversity through which He had to undergo, as well as all the great joys that He had with His disciples and brethren. Surely, since that was true with the Head, so is it certainly true with the body, which is the church. In our flesh we feel forsaken at times, but when that Spirit that strengthened Christ comes, we, too, are made reconciled. All that is in our cup, we, too, will have to drink it. We beg God to make an exception for us, and let this cup pass, but God did not do that for His Son. (His Son was not an exception.) So, we need not expect Him to make an exception for us, if we are of His Body, and let our cup pass. All that is in our cup,

let it be bitter or sweet, will be ours to drink, and will surely come to pass. Some may not believe this, but that will not make this statement untrue, or change the truth in one iota in this point.

Christ came out of the grave with the nail prints in His hands and the pierced side with which He was buried, but He was not any more to go through with the anxieties and adversities of the **Son of Man**. His scars were definite proof that it was He, Himself, even to a doubting Thomas. "Then saith He to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hands, and thrust it into my side: and be not faithless, but believing.**" John 20:27. The scriptures say that we cannot look upon One in His glorified state and live. Therefore, the disciples were blest to see Him after He rose from the grave, and so did over twelve hundred brethren see Him ascend back to His Father. We believe His prayer, as stated in the 17th Chapter of John, in which He said (in the 5th verse), "**And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**"

We believe that He is now seated in person on the right hand of His Father, and as the scripture describes Him in this state, "being the brightness of His Father's glory and the express image of His person." Hebs. 1:3. He is there reaping the glory and praise due Him for that VICTORY God gave through His Son over all enemies to the vessels of mercy. That victory is eternal and will last forever (everlasting) for the church of God for whom the **Son of God** who now said all power is now given into my hands. So, now it is **God the Father, God The Son, and God the Holy Ghosst**, the three-in-One with **God the Son** ever making intercession to the Father on behalf of His bride, the Lamb's wife, for whom he gave His own life. So, we have a perfect Interceder and a perfect intercession.

Paul writes in Romans 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." That word **NOW** is very important because since He has come and finished the work that His Father gave Him to do before the foundation of the world (saving His people from their sins), there is nothing standing against them who are in Christ Jesus. Notice they are already in Christ Jesus, not going to be, and all condemnation is now removed. You stand totally justified before the Father as a result of the shed blood and blameless life of His Son who is now seated at the

right hand of the Father. Since, as Paul writes you are Christ, your victory is sure and your eternal bliss with the Father and the Son and all the elect of God is certain. It will not and cannot ever fail.

**Geo. A. Fulk,  
September 23, 1980**

**OBITUARIES AND MEMORIALS**

**LEE BOLTON**

These few lines are written in sadness and loving memory of our beloved brother in Christ. Brother Lee Bolton, a resident of Fairburn, Georgia, 75 years of age at the time of his death, was a tired cattleman or cattle farmer. He was born May 20, 1903, the son of the late Alice Patrick and J. F. Bolton. Brother Lee was a native of Walton County, Ga., and was reared in and around Gratis, Ga. His wife preceded him in death on January 18, 1976.

On the fourth weekend in March (March 27th), 1966, he looked for a home with the membership of Shoal Creek Primitive Baptist Church, situated not far from Gratis, Ga., and was warmly and gladly received in our fellowship. Our hearts were made glad at his coming and to be enabled to report the new addition in our church. He was baptized at East Atlanta Church on April 17, 1966.

We loved Brother Bolton and his wife dearly. He was faithful to the church. However, he was seriously handicapped in his effort to regularly attend the services because of a serious heart condition to which he finally succumbed, on December 17, 1978. This writer remembers how sad and grieved he was the last time she saw him over his dearly beloved wife's death and how lost he was without her to drive him to church services and meetings and also around to other places.

His funeral and burial services were held December 19, 1978, with his mortal body being interred beside the resting place of his beloved companion in Holly Hill Memorial Park, Fairburn, Ga.

He leaves to mourn his passing, one sister, Mrs. W. E. Reedlove, Decatur, Ga., three sisters-in-law, Mrs. Polly Bolton and Mrs. Jim Bolton, both of Monroe, Ga., and Mrs. O. F. Bolton, Janta, Ga.

We, the members of Shoal Creek Primitive Baptist Church, Walton County, Georgia, extend our deepest sympathy to the bereaved family in the loss of their loved one. May the dear Lord concile all of us to His Holy, righteous will, believing our loss is so glorious and eternal gain.

**Launa Barber Miller, Church Clerk  
Bethlehem, Ga. 30620**

**PEARL PATTON DOSTER  
("My Mother")**

I am about to embark upon the hardest, most difficult task I have ever been asked to do for the church. This is to write a memorial for my mother.

It had always been, as far back as I can remember, J. C. (Jim) and Pearl P. Doster's, my parents, looking forward every year to the association time." This time was the "high light" of the autumn season every year at our home. This was the time for the preparation and making ready for the guests and the messengers of the Yellow River Association of Georgia.

Starting at the middle of June each year at wheat cutting time, mama started sewing and making large, beautiful striped bed king. She stuffed them with dry, clean, golden colored wheat straw. My Dad, along with the black men of the farm, would stack them upstairs for the association, if we needed extra beds. During the last few days of the week that preceded the convening of the association, big, black pots, of steaming hot, "good ole Georgia Brunswick stew" with an aroma that made your mouth water, ribecue, cakes, pies in abundance and every kind of other good

food or dish that go along with the association, were all in readiness at my parents' home, hoping and longing for that spiritual food the Lord would rain down to His people through His instruments and mouthpieces, His beloved servants. My father and mother were strong believers in the doctrine of absolute predestination, the election of the Church of God in His Son, the Lord Jesus Christ, from and before the foundation of the world. They looked forward to having those ministers that stood for this doctrine being entertained in their home at "the association time." They both stood for this truth as long as they lived, and truly loved the church with a priceless Love.

When the Yellow River Association convened last year, (1979), at this time, my mother was being made ready for the great association "up yonder" to join her Heavenly Father and my Dad. Her doctor told me that morning that she could not make it through the day. I cried, "Oh Lord, will my mother go home to you on this day of all days?" I could not understand it, her departure from this life at such a glorious time, as it had been through all of those many years, for the dear Primitive Baptist people.

My mother lived until Monday morning at 10:00 A.M., October 22, 1979. She slipped quietly away with her Lord, as her Guest that day, along with this heart-broken one at her side at the time.

On the day that she was laid to rest, I sat under the tent by her graveside, listening to her friends and loved ones' footsteps crackle behind me in the autumn, fallen leaves. I thought, "Lord, I can never bare to see the leaves fall again, or the arrival of another autumn season." Yet, I have been made to believe that my precious Mother and Dad are more beautiful today than the combined beauty of all the "association seasons" of this time world in that clime or region "up yonder" that knows nochange. Such are my thoughts now at the approaching of this season, 1980.

Pearl Patton Doster, 87 years of age, at the time of her departure from this life, was born March 2, 1892, in Walton County, State of Georgia. She was the eldest daughter of the late Texi Anna Thompson and Oscar Wilkes Patton. She was a beloved, faithful member of Shoal Creek Primitive Baptist Church, Gratis, Walton County, Ga., having been received into fellowship on September, 5, 1919.

She was the beloved wife and faithful companion of James C. (Jim) Doster. They were united in marriage on December 8, 1907, and were blessed to celebrate their Golden Wedding Anniversary December 8, 1957. Her husband, J. C. (Jim) Doster, preceded her in death on March 5, 1967. They lived together sixty years, lacking two months and twenty-eight days.

The funeral services were held October 24, 1978, at White Columns Memorial Chapel with Elder E. H. Gunter, Elder W. C. Edwards and Pastor Robert Ward officiating. Interment was in Campton, (Ga.) cemetery. It was a beautiful service.

She is survived by her daughters, Mrs. Ralph (Launa) Miller and Mrs. Howell (Grace) Broach, both of Campton, Ga.; a sister, Mrs. Floy Allgood, Atlanta, Ga.; a niece, Mrs. Annie Pearl Doster, Campton, Ga.; nephews, Eugene Patton, Millbrae, California, and Jack Patton, Harlem, Ga. Six grandchildren, twelve great-grandchildren and one great-great-granddaughter are left to mourn her passing.

Written at the request of Shoal Creek Church, where she had been a member for nearly sixty years.

**Her daughter,  
Launa Barber Miller, Church Clerk  
Bethlehem, Ga. 30620**

**ALEIS SIMPSON HUFFMAN**

It is with a sad heart that I attempt to write an obituary of my dear, precious sister in Christ, Sister Aleis Simpson Huffman, who was also my aunt by natural kin.

Aunt Aleis was born December 14, 1900, the oldest of seven children of the late Brother Stephen D. and Sister Sallie King

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01/ark:/13960/t9h44jn99 / Creative Commons Attribution

Simpson. She died in the Onslow County Hospital, Jacksonville, N. C., on May 18, 1980, after an extended illness, making her stay on earth 79 years 5 months and 4 days.

She was united in marriage to Jennings B. Huffman on November 8, 1922. To this union were born two sons, Earl J. Huffman of Richlands, N. C., and John E. Huffman who died in 1958; three daughters, Lena H. Williams and Velma H. Horne of Richlands, N. C., and Viola H. Parker of Jacksonville, N. C.

Aunt Aleis united with the Primitive Baptist Church on March 31, 1946, and was baptized by the late Elder R. W. Gurganus. Her husband united with the church the next day and he was baptized by the late Elder S. T. Atkinson, Sr., High Point, N. C. She was a loving wife, a kind and affectionate mother and a good neighbor. To know her was to love her. I have spent many hours in her home and enjoyed them. When visiting in her home, her children and I shared many happy hours. Before Uncle Jennings' death he and Aunt Aleis visited the different churches in the White Oak Association and also visited in other Associations in North Carolina, South Carolina, Virginia, and West Virginia. Aunt Aleis has spent some time in our home during the past year, when she was able to come to church at Newport, Newport, North Carolina. We enjoyed having her with us.

She leaves to mourn, her children, 14 grandchildren, 11 great-grandchildren, along with two sisters, Mrs. Sena S. Lanier, Beulaville, N. C., and Mrs. Viola S. Huffman, Jacksonville, N. C. (who died about four months later); two brothers, Mr. Ruffin Simpson, Chinquapin, N. C., and Mr. Melvin Simpson, Wallace, N. C. A brother, Steve Simpson, died several years ago. Also left to mourn her loss are many nieces and nephews and an aunt and uncle, Mr. and Mrs. Walter C. Simpson, Richland, N. C. Her oldest brother, Hubert H. Simpson, was my father.

Her funeral was conducted at the Jones Funeral Home in Jacksonville, N. C., by Elder H. A. Young and Pastor Volney Bryan. Her body was laid to rest beside her husband in the Simpson Family Cemetery, Back Swamp Community, there to await the coming of her Lord and Master to fashion her body like unto His own glorified body, to take her home to live with Him forever.

Written by one who loved her,

A niece

Alice Simpson Hill  
Newport, N. C. 28570

## MEETING NOTICES

### ANGIER UNION

The Angier Union Meeting will convene, if the Lord will, with the Church at Oak Grove, Wake County, N. C., beginning on Saturday before the fifth Sunday in November, 1980, and will continue through Sunday following.

Oak Grove Church is located on the Penny Road, about three miles east from Apex, N. C., and about eight miles west of Raleigh, N. C.

Elder T. A. Johnson was chosen to preach the introductory sermon and Elder S. J. Sauls is his alternate.

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

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

### BLACK CREEK UNION

The Black Creek Union was appointed to be held, the Lord will, with the Church at Upper Black Creek, Wilson County, N. C., to commence on Saturday before the fifth Sunday in November, 1980, and will continue through Sunday following.

Elder A. F. Langston was chosen to preach the introductory sermon and Elder J. B. Williams is his alternate.

Upper Black Creek Church is located on the east side of U.S.

## MAIL TO:

North Carolina Collection B7  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

301 Hwy., and about one and one-half miles south of Lucama, N. C.

A cordial invitation is extended to our brethren, sisters and friends, with a special invitation given to our ministering brethren.

J. B. Williams, Union Clerk  
225 Braswell Street  
Rocky Mount, N. C. 27801

### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Rougemont Church, beginning Saturday before the fifth Sunday in November, 1980, and will continue through Sunday following.

Rougemont Church is located on U.S. Hwy. 501 in Rougemont, Durham County, N. C.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

Clyde Satterfield, Union Clerk  
Timberlake, N. C.

### 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 November, 1980.

Visitors will follow U. S. Hwy. 70 for about twenty miles north of Beaufort, N. C., to Otway, N. C. At Otway, turn right and go for about one mile to church on your right.

Elder Dewey Humphrey was chosen to preach the introductory sermon and Elder Eddie Humphrey is his alternate.

We extend a warm welcome and invitation to our brethren, sisters and friends and we would especially appreciate having our ministering brethren visit us.

H. A. Young, Union Clerk  
Route 5, Box 362  
Jacksonville, N. C. 28540

### MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with the Church at Mount Pleasant, Lee County, South Carolina, on the fifth Sunday and Saturday before in November, 1980.

Directions to Mount Pleasant Church are as follows. Those traveling south on U.S. 15, come to Bishopville, S.C., and go nine-tenths of a mile past the John Deere Dealer at the southern edge of Bishopville. Turn right on hardsurfaced road. Go two miles then turn left to church. Those that travel Interstate 20 turn north on Highway U.S. 15. Go six-tenths of a mile; turn left on hardsurfaced road. Go two miles, then turn left to church.

We extend a most cordial welcome to all the brethren, sisters and friends, that have a mind to do so, to be with us at this meeting.

J. D. Wright, Union Clerk  
110 Williams Street  
Tabor City, N. C.

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on  
form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIII

NOVEMBER, 1980

NO. 12

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## CORRECTION

Please note the following correction in the editorial of the September, October, 1980, issue of *Zion's Landmark*, page 164, column two, at bottom of page:

"As the Son of Man, He was subject to **hunger, thirst, fatigue, and need for sleep**, as were His disciples and brethren. These characteristics are verified from scriptures as follows, viz:

(1) **Hunger**: "Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." Luke 24: 41, 42.

(2) **Thirst**: "After this, Jesus knowing that all things were now accomplished, that the scripture might be

fulfilled, said, **I thirst.**" John 19:29.

(3) **Need For Sleep**: "And, behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: **but He was asleep.**" Matt. 8:24.

+ (4) **Fatigue**: "Jesus, therefore, **being wearied** with His journey, sat thus on the well, etc."

+ Our typist, in typing Bro. Geo. A. Fulk's editorial for the printer, inadvertently left out the scriptural referene (above +) to "**fatigue**," as a characteristic of the **humanity** in the **Son of Man**. We regret the oversight. Please reread and note for correction. Thank you.

Editor

## CHURCH IN NEED OF FINANCIAL ASSISTANCE

Dear Brother Mewborn,

I was asked by the members of old South West Church, near Jacksonville, Onslow County, N. C., if you would publish in the *Zion's Landmark* that they are currently undertaking to put a new roof on the church building and also build permanent restroom facilities in the building. The present roof on the old building is in much need of repair because it is old and has begun to leak.

Any donation from any church or friend will be

greatfully appreciated. The church is small in membership. The meeting time at the church is every first Sunday.

Requested by the members of old South West Church. Send any donation to:

Brother Orbey Raynor,  
Route 4, Box 289  
Jacksonville, N. C. 28540

A brother in hope, **Furnie R. Wood**  
Route 1, Chinquapin, N. C. 28521  
October 27, 1980

## THE STRANGER

Stranger if thou want'st to know,  
 Who I am, and how I do;  
 Come and listen while I tell,  
 Who I am, and where I dwell.

I was lost in nature's night,  
 Without hearing, without sight;  
 Faint with sickness, wounded sore,  
 Deep in debt, and very poor!

Jesus found me in this state,--  
 Kindly cancel'd all my debt;  
 Heal'd my sickness, gave me sight,  
 Fill'd my heart with pure delight.

Jesus promised to defend,  
 And to be my constant friend;  
 "Though thy foes be great," said He,  
 "I will aid and succour thee."

In myself I yet am blind,  
 Darkness veils my sinful mind,  
 But in Jesus I can see,  
 Grace's scheme and mystery.

In myself I am unclean,  
 Vile and sinful, base and mean;  
 But in Jesus I appear,  
 White and comely, bright and fair.

In myself, I own it true,  
 I'm condemn'd and justly too;  
 But in Jesus I am free  
 From the law that threatens me.

By myself if left to go,  
 I would soon fall by the foe;  
 But with Jesus on my side,  
 Through my foes I'll safely ride.

In myself I'm led to see,  
 I am worse than poverty;  
 But in Jesus, I possess,  
 Riches, fame, and righteousness.

In myself I soon must die,

In the dust my flesh shall lie;  
 But in Jesus, wondrous thought!  
 I shall live His days throughout.

'Tis enough, I ask no more,  
 Jesus hath laid up in store,  
 Riches, honor, life and peace,  
 Joys divine, that never cease.

Stranger! wil't thou go with me?  
 Christ hath plenteous grace for thee:  
 Wil't thou swop thy transient toys,  
 For the Lord's eternal joys?

ISAAC N. VAN METER

(Taken from the September 30, 1867, issue of *Zion's Landmark*.)

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Genesis 1:1-2

## *Zion's Landmark*

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

### EDITOR

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

### ASSOCIATE EDITOR

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

VOL. CXIII NOVEMBER, 1980 NO. 12

\$7.00 PER YEAR - 2 YEARS \$13.00  
 TO ELDERS \$6.00 PER YEAR - 2 YEARS \$11.00

POSTMASTER: Please forward change of address orders on form  
 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

Second Class Postage Paid at Benson, N.C. 27504

USPS 699-200



ISAAC N. VAN METER  
(1816 - 1894)

#### ABOUT ELDER ISAAC NEWTON VAN METER

Elder Isaac Newton Van Meter (1816-1894) of the State of Illinois, was a gifted minister of the Gospel. He was born in Grayson County, Kentucky. He spent a portion of his early life in Kentucky, later moving to Illinois.

He wrote a number of excellent poems that were published in the very early years of the publication of this paper, **Zion's Landmark**. These poems were published between the years 1867 and 1886, when the paper was first published in regular newspaper or tabloid form. Since 1886, it has been published, as it is now, in pamphlet form.

Anyone having copies of these old **Zion's Landmark** or know of their whereabouts, I would appreciate very much your notifying me. My file from 1867, when it first began, to 1886, is very incomplete and in obtaining them would render the availability of more of Elder Isaac Van Meter's poems for republication in the **Landmark**.

Someone informed me that five of these old **Zion's Landmark** were found in an old discarded trunk in a wooded area near Jacksonville, Onslow County, N. C., about three or four years ago. Should anyone in that area know of the location of these papers or if they are still in existence, whether by the finder or otherwise, please notify me. I shall be glad to have them for more reasons than one.

Elder Isaac Newton Van Meter's correspondence,

poems and communications were also published in the **Signs Of The Times** and were read throughout the United States and Canada, as well as his book called **Walk About Zion**. His rich poems and also his **Pocket Hymns** all attest the high order of his ability in the field of literature. We would publish more of his wonderful poems, if only we had them.

Any assistance in regard to the above request will be appreciated.

Thank you.

Editor

---

#### THE DOCTRINE OF UNCONDITIONAL ELECTION AND ABSOLUTE PREDESTINATION EXPOUNDED

The following excellent article entitled, **VESSELS OF WRATH and VESSELS OF MERCY**, was recently discovered in the November 15, 1904, issue of **Zion's Landmark**. As your editor began reading it, he could not lay it down until he had finished it in its entirety. In our humble judgment this article is one of the best we have ever been privileged to read on the above vital subject to Old Baptists.

The heading of the article in the November 15, 1904, issue reads "**SELECTED - Vessels of Wrath and Vessels of Mercy** (Taken from the Gospel Standard)." No author is listed or appended at the close of the article.

This article is a sermon that was preached by a Strict Baptist minister to the congregation of a Strict Baptist Church (Gospel Standard Baptists) in London, England, sometime in the latter portion of the 19th century. It was taken down in shorthand by a stenographer.

While his name may remain anonymous with us, we believe that the Lord is no stranger with him. Regardless of the identity of the man who preached it, his gift was the kind, as the old saying goes, that "let the chips fall where they may." If one truly believes the truth, as it is in Christ Jesus, we believe that after he has read this sermon, he will be glad that he did.

If not deceived, the doctrine or teaching contained in this article is the kind believed and maintained by this paper, **Zion's Landmark**.

Editor

### VESSELS OF WRATH and VESSELS OF MERCY

**"What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?" Romans ix. 22-25.**

Believing that we have been made acquainted with the providence of God which has led us to the subject contained in the verses just read for this day's meditation, I shall say but few words by way of introduction, but proceed to the consideration of my text. I must, however, promise that the truth contained in these verses is most repugnant to human nature, for they aim a blow at the pride of human reason, and sweep away all our boasted freewill and so-called power of man in spiritual matters; and, therefore, during the last 1,400 years, the ingenuity and carnal wisdom of mankind hath been employed in endeavoring so to pervert this, and other parts of Holy Writ, as to lay, as they say, a plan of salvation in which the will of man should have the power of decision. But although many such schemes have been devised, and carefully and industriously propagated, yet they have not satisfied even those who profess to believe and teach them.

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

I shall endeavor to unfold the truth wrapped up in my text: (1) By an examination of the context (2) By proving that God is the only absolute sovereign. (3) By showing that it is the will of God to display His glorious attributes and perfections, and, therefore, that He purposes, decrees, or determines in Himself everything that shall take place. (4) That in the

fulfilment of these, His righteous decrees, He goes forth in the act of creation, especially in the creation of the human race, forming some as vessels to honor, recipients of mercy, and some to dishonor, recipients of wrath. (5) That the vessels of wrath were "fitted to destruction," and the vessels of mercy likewise were "afore prepared to glory." (6) That the vessels of wrath are endured with much long suffering, but only unto the vessels of mercy are the riches of the glory of His grace made known. (7) I shall give instance of those vessels of mercy who have been called, both of the Jews and also of the Gentiles. (8) Point out the advantages arising from the knowledge of this doctrine; and, lastly, notice contrary schemes and objections. And may God, the Holy Ghost, without whose divine aid we can neither speak, nor hear to profit, graciously be pleased to enlighten our understanding and remove our prejudices, that we may be strengthened, stablished, settled, in this glorious truth!

In proceeding, as proposed, to examine the context (and it is undoubtedly necessary to attend to the context with regard to any passage of scripture coming under our notice, for there is not an error, hearsay, or malpractice, but may be supported from Scripture if no reference is made to the context), we find that the apostle begins the chapter with exclamations of grief on account of the unbelieving Jews. In verse 3, you read: "I could wish myself accursed from Christ for my brethren," etc. By this I do not understand that the apostle could wish to give up his interest in Christ, but would rather read the words in a parenthesis, and translate them, "I used to wish myself," which does no violence to the original, and then the sense will be, "I have great heaviness of heart for my brethren, the Jews, for I well know what a state they are in, having formerly wished myself, as they do now wish themselves, accursed from Christ." In the sixth verse he replied to an objector who might say the faith of God is not sufficient or effectual, seeing that all Israel are not saved, by saying all are not spiritual Israel who are the seed of Israel after the flesh. In the 7th, 8th and 9th verses the references are to both lineages in the family of Abraham, the seed of the bond woman and of the free; but, lest someone might object that the cause of the difference was, that one was of a concubine, the other of the married wife, he produces the twin-brothers, Esau and Jacob, sprung from the same parent at the same time; and shows, first, that God's

declaration concerning them was "before they were born." Secondly, that it was "that the purpose of God according to election might stand." Thirdly, notices the author of the difference "of Him that calleth." In the 14th verse he meets one of the objections of the present day. We have heard it commonly and often said that to believe such a doctrine makes God unrighteous or unjust, to which he replies God's will is the only rule of right and wrong, "as he said to Moses, I will have mercy on whom I will have mercy," etc. In the 19th verse he mentions another objection, founded on his answer to the former, which is, Why does God find fault if His will be the only rule, and His will cannot be defeated? And in the 20th verse replies to this objection with "Nay but, O man, who are thou that replest against God?" He then illustrates his position, and proves the absolute sovereignty of God by a similitude taken from the potter and the clay; and then, in the verses I have read for my text, he proceeds to show the reason why God makes a difference, and that He punishes no man until He has endured him with much longsuffering.

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

If you will turn to Chron. xxix. II, 12, you will find the Holy Ghost by David, ascribing supreme power to God in this beautiful address: "Thine, O Lord is the greatness, and the power and the glory and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom. O Lord, and thou art exalted as Head above all. Both riches and honor come of thee, and thou reignest over all; and in thine Hand is power and might, and in thine Hand it is to make great, and to give strength to all." In Psalms lxii. 11, the same divinely inspired penman writes, "God hath spoken one, yea, twice have I heard this, that power belongeth unto God." In Matt. vi. 13, the blessed Redeemer, in that prayer which He gave his disciples as a model for their prayers, taught them to ascribe power unto God, saying, "Thine is the power,"

etc. In Rev. v. 13, all creation is represented as ascribing co-equal and undivided power to God and to the Lamb; and in Rev. xix., it is stated that the "voice of much people was heard in heaven singing, Alleluia! Salvation and glory, and honor and power, unto the Lord, our God." In Psalms cxlv. 13, it is declared that His dominion endureth throughout all generations and His kingdom is an everlasting kingdom. In Psalms lxvii. 4, it is stated that "God shall judge the people righteously, and govern the nations upon the earth." In Daniel iv. 3, 34, you have the same testimony from the mouth of Nebuchadnezzar, who was compelled to "set to His seal" the same truth; and in chapter vii. 14, you have an account of an eternal dominion, and an everlasting kingdom, being given to Christ as mediator; and in the twenty-seventh verse of the same chapter it is declared that this same is given to the saints of the Most High for whom Christ, as the Son of Man, had received it. You have thus brought before you Old Testament saints, New Testament believers, angels, a heathen prince, and all creation, declaring the important truth that God is supreme.

In the next place, to illustrate the term absolute which I have used, I must needs quote many scriptures; for although most persons will allow that God possesses infinite power, yet they can by no means agree to the fact that God is independent in the exercise of the same. They will not have the God of the scriptures, but one that is the creation of their own fancy; and rather than consider God as being moved by His own most righteous will alone, they choose to represent Him as being changeable as a man. But observe, my brethren, that if Jehovah be not entirely independent in His actions, moved by His own good pleasure only, salvation is suspended on a peradventure, dependent on the changeable will of the creature--the death of the Redeemer and the sacrifice of the Paschal Lamb availing a complete loss and failure, and His blood of less efficacy than that of bulls and goats; but "let God be true, and every man a liar." "Yea," says every heaven taught soul, "let me be proved the chief of liars, but let the truth of God stand out and shine in all the beauty of consistency." In Job xxxiii. 13, it is declared, "He giveth not account of any of his matters;" in Psalm xxxiii. 11, "The counsel (the design of purpose of action) of the Lord standeth forever," cannot be defeated or changed; in Psalm cxv. 3, "Our God is in the heavens. He hath done what-

soever He pleased;" in Psalm cxxxv. 6, "Whatsoever the Lord pleased, that did He in heaven and in earth, in all deep places, and in the seas;" in Prov. xxix. 21, "The counsel of the Lord, that shall stand;" and in 21:30, "There is no wisdom, understanding, nor counsel against the Lord." In Isa. xlv. 10, Jehovah declares, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Jehovah spake by the prophet Daniel, "All the inhabitants of the earth are reputed as nothing: and He (God) doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, What doest thou?" Daniel iv. 35. And in Eph. 1. 11 the Holy Ghost by Paul testifies that He "worketh all things according to the counsel of His will." These passages of Holy Writ form an incontrovertible basis upon which is builded the eternal truth of the absolute sovereignty of God; and, in proportion as you bear this important truth in mind, you will be able to see the whole truth in God in its perfection and beauty.

I shall now proceed to make manifest, that in the exercise of this absolute sovereignty, and to exhibit His attributes and perfections to, by, and in His creatures as the only perfect Architect of all time and in eternity before the creation of time, Jehovah did in eternity, purposed, decreed, and determined in Himself all things that should come to pass. And here I would observe, that although we may make distinctions, on account of our limited conceptions, between various acts ascribed to God (for example His foreknowledge as compared to His predestination), yet, there is no such distinction in God, but all arise from the exercise of infinite wisdom. For instance, some persons will say, God foreknows all things (for they cannot deny this without robbing Him of His God Head), but does not decree or immutably fix all things; but this is to exalt some other power to the throne of God, for if God certainly foreknows that any event will take place, it is because He has so fixed and divinely arranged it, or because some other power has done so. But God says in Isa. lxiv. 8, "Is there a God beside me? Yea, I know not any;" but if God's foreknowledge of events is only that they may probably take place, then that cause or event, moving power or impulse, which brings about

such event, whether it be the will of man, or some unforeseen occurrence, is exalted into the place of God. Thus, you must either deny that God possesses omniscience, and that He knows all His works from the beginning, or allow that He hath ordered all things. For if God foreknew Adam's fall into sin, and had before appointed a Saviour, and by His "determinate counsel" had given him up to death, then the fall of Adam was sure to take place. When we consider that it is God's will, pleasure, or delight, to shew His wrath, power and the riches of His glory, and that on this is founded His decree, and from thence flows His foreknowledge, our narrow capacities and shallow intellects can easily perceive how it is that He knows all things, and this is merely shewing you "heavenly things" after the manner of earthly things." For when Nebuchadnezzar would have all men worship the God of Daniel, he makes a decree, and, therefore, knows that all will do so, as far as his authority has weight and influence; and so God, having all power in heaven and on earth, knows that all things, even to the "stormy wind and rain," are fulfilling His pleasure.

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

But let us now prove the assertion made in this division of our subject from the "sure word of prophecy, unto which we shall do well to take heed." In Rom. xi. 36 we read, "Of Him, and through Him, and to Him, are all things; in Acts xv. 18 we read, "Known unto God are all His works from the beginning of the world." In Eph. i. 4-6, we read of the choice of some individuals from the mass of mankind, considered in their corruptible state, and of their predestination to the adoption of children; in Rom. viii. 29, 30, we read that the same individuals were 'predestined to be conformed to the image of His dear Son;" in Thess. ii. 13, 14, we read that "God had from the beginning chosen them to salvation through sanctification of the

Spirit and belief of the truth;" and this includes their birth in time, the bringing of them under the sound of the gospel, the application of the Word to their hearts with power and its consequent effects. In Judges iv., you will find that some were ordained to condemnation; in I Peter ii. 8, we find that some were appointed to "stumble at this stumbling stone," even Christ. I shall not multiply quotations here, as from what has already been said, it must be evident to many, that the actions of God, in the course of events which take place, are only the execution of His infinitely wise designs.

I pass on to observe fourthly, that in the fulfilment of these, His wise designs and everlasting purposes, Jehovah goes forth in the act of creating beings of the human race, some as vessels of wrath to dishonour, and some as vessels of mercy to glory. On this head I shall be very brief, referring you to the 2nd and 3rd chapters of Genesis for an account of the creation of our first parents, Adam and Eve, which was by the direct act of God; and describing to bring to your mind, that not an individual of the human race draws the breath of life but the power of God has been put forth in the formation of such individual; for proof of this read the language of Jacob in Gen. xxx. 2, and the prayer of Hannah and its answer in I Sam. i. 2. But I must call your attention for one minute to the striking similitude "us" by the Apostle in our text. A potter from one and the same lump of clay makes vessels to honorable uses, for the parlor or the drawing room, or to dishonorable uses, for the kitchen or the shop. These vessels have no power to choose, in the act of forming, unto which use they shall be made; nor when they are so made, are they filled without some external act, agency, or power employed; and thus it is with us, whether God has formed us to exhibit His wrath or to make known the riches of His glory--it is for His own good pleasure: "for thy pleasure they are and were created." Rev. iv. 11. "The Lord hath made all things for Himself: yea, even the wicked for the day of evil" (Prov. xvi. 4); and in II Thess. ii. the character and punishment of the vessels of wrath is declared, as in I Thess. i. where the filling of the vessels of mercy is beautifully described.

I shall now enter on the fifth head or division of my subject, namely, the consideration of the words which declare that, on the one hand, the "vessels of wrath" are "fitted for destruction," and those of mercy are

"afore prepared to glory." I have no doubt but I shall offend many, for this is, indeed, as we have already said, the most offensive truth to human nature; but I will not shrink to declare it on that account, but will even begin, where the adversaries of the truth begin, with what is commonly called reprobation--a term which three hundred years since was commonly used by divines of our own church, but is in the present day frightful to many of God's dear children for lack of better instructors. I will not make use of the offensive term, if I can avoid it, but only speak of the non-elect as rejected or vessels of wrath. How then, I ask, are these vessels of wrath fitted to destruction? If we are content with the revelation of God on this subject, we shall say, simply in their not being predestinated to eternal life, not being loved with an everlasting love, not being set apart to eternal life, not being marked out for God's people, His sheep, His friends, His subjects; no covenant having been previously entered into for them, and, therefore, being condemned in their first parents on account of sin, they are without hope and "without God in the world," as marred vessels, fitted for destruction. But some will say, it is not so, and they might have been saved, for the covenant is conditional, and God would have them to be saved; but then the language of the Holy Ghost must be changed, and it would be, the Lord endured with much long-suffering the vessels of mercy, and at last gave them up to wrath as the vessels of wrath. But how are the vessels of mercy afore prepared to glory? By their election in Christ (Eph. i. 3, 4) and eternal union to Him; by their being given to Him in the counsels of eternity, (of the Holy Trinity), as members of His body, branches in the true vine (John xvii. 6; Eph. v. 30; John xv. i); "sheep of His pasture." (Jer. xxxiii. 13). By the covenant ordered in all things and sure. (2 Sam. xxiii. 5). "By having grace given them in Christ Jesus before the world was. (2 Tim. ii. 9). Thus, they are prepared by the purpose and decree of the Most High, and, when afterwards called, they are made meet to be partakers of the inheritance of the saints in light. All their fitness is in Christ, "Who is made of God unto them wisdom, righteousness, sanctification, and redemption;" and in whom they have "all spiritual blessings," and out of whose "fullness they all received, and grace for grace."

But, I shall proceed, in the sixth place, to show how God "endures, with much long suffering, the vessels of wrath," and how He makes "known unto the vessels of

mercy the riches of the glory of His grace." And to speak of the vessels of wrath first, and, as I doubt not that a great number of you who compose this large congregation are living as vessels of wrath, it will be well if the Lord should be pleased to bless the Word to the rousing of you from the slumber of death, and making you feel Godly sorrow for your sinful state. At all events, it is incumbent on us earnestly to enquire in which state we are, as there is no middle state; we are either vessels of wrath or vessels of mercy, servants of Satan and sin or of Christ and His holiness.

Of the vessels of wrath we may speak under two heads, first, those who have made a profession of religion and, (secondly), those who have not. Now, there are many instances in the Word of God of vessels of wrath making a great profession of religion; in Heb. vi. 2-5, we read of many who were outwardly enlightened; in Numbers xxii. we have a Balaam, a soothsayer, one who died fighting against the armies of the living God, uttering a most beautiful prophecy of the Messiah, and in the strong language of assurance calling him his God: "I cannot go beyond the word of the Lord to say anything more than the Lord my God shall give me." We have also a Saul among the prophets, a Judas among the apostles, who both by their wretched ends, plainly proved that they were "vessels of wrath." Many a person, like Herod, delights to hear the gospel, and walks, like him, consistently for a time, and, like him, when their favorite sin is attacked, are enraged. Now, such characters as these, after a time, are enticed and drawn to indulge in some sin, which, by degrees becomes less hateful to them; their hearts grow wedded to it; they gradually forsake the worship of God; become hardened infidels; deny the faith; die in that state, and are justly condemned and left without excuse, while the poor tempted child of God is upheld, and his mouth is shut here, that it may not be hereafter.

But, someone will, perhaps, say, you are speaking of those who have fallen from grace, who once were Christians and children of God, but now are become apostates. No, my friend, such persons never were Christians or children of God; they had "a name to live, but were dead;" they never had "the root of the matter in them," were not "trees of righteousness of God's right-hand planting;" but, as John says, they "went out from us, because they were not of us." 1st John ii. 19.

The other class are those who, whether they heard

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

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

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

2nd. In the preservation of their persons during their unregenerate state, that they being "preserved in Jesus Christ," they will know that nothing should take away their lives until Jesus Christ was formed in their hearts at His own appointed time. Look back upon your own

lives, beloved in the Lord; remember how the Lord hath brought you up from the gates of the grave, watched over your paths, sheltered and protected you until the time appointed for your conversion was arrived. Did you ever read the life of John Newton, a great and good man, who labored for many years in the ministry of the Word, and whose writings will ever be a blessing to the church of Christ? No child of God who has been made at all acquainted with his own sinful heart can read his letters without an inward, divine satisfaction. He was for years a slave on the coast of Africa, and, what is worse, he was a slave to the bad passions of his nature; gave himself up to infidelity, and corrupted the minds of others; yet, as a vessel of mercy, he was watched over and preserved; to use his own words:

"Determined to save, Christ watched  
o'er my path,  
While Satan's blind slave, I sported  
with death."

One remarkable instance I perfectly remember. One morning, when on board ship as a common seaman, he (John Newton) lay in bed longer than usual, and one of his messmates cut down his hammock in a frolic. Though very angry, he durst not resent it, as the individual was his superior; but going on deck, he found a lieutenant from another ship, who had come to exchange two men for two others from his ship; he entreated to be one of them, which was granted. On this event depended much of Mr. Newton's subsequent sin and suffering; and I am not quite sure, but the ship he left was afterwards lost. I myself, my dear friends, blessed be the holy name of God, am also another instance (or example) of the watchfulness of God's all-seeing Eye, over the vessels of mercy in their unregenerate state. From the age of thirteen to twenty-one or twenty-two, I practiced every species of wickedness and enormity, sometimes openly and sometimes under a cloak; and, yet, the Lord preserved me through numerous accidents (so called) until the time appointed for my new birth arrived.

3. Thirdly, the vessels of mercy have another manifestation of glory, when called, by the power of the Spirit, to a knowledge of themselves, of God, of Christ and His great salvation. Allow me to digress a few moments for the comfort of the dear lambs of the flock. Perhaps you are saying, We cannot doubt but what you have said is true, for it is abundantly confirmed by

scripture; but it seals my fate, I have no hope. Why? I am so great a sinner; the catalogue of my sins is immense, the stain of them is deep. Let me ask, do you hunger and thirst after righteousness? Answer: Yes, not a righteousness of your own weaving, but a robe of righteousness wrought by the Redeemer. Are you mourning over your sins? --heart sins, the sin of your nature; and do you feel your poverty of spirit, your emptiness? (Read Matt. v. 3-7). These are, all of them, testimonies that you are vessels of mercy; yea, the very breath of desire after Christ is a proof of that spiritual life, for the unregenerate man has no such desire. I do not say this to make you content in a weak state, but to encourage you to follow on for greater manifestations and evidences of the riches of the glory of His grace.

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

And lastly, the vessels of mercy will have a full and complete manifestation thereof, when these gracious words shall be addressed to them: "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Then will the Redeemer's prayer be answered: "Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

In proceeding to the 7th division of my subject, which is to give instances from the Word of God to particular individuals who are vessels of mercy, as the Apostle says, "Even us, whom He hath called." I must press home the subject very closely on my hearers, and enquire, are you among "the called?" What is all our profession without this? What avails our

knowledge? We are but as sounding brass and tinkling cymbals, without vital, experimental, heart religion. One may discourse well on the doctrine of grace, another may delight to hear, but except called by the Holy Ghost, it will avail us nothing. Alas! how many there are who are ready to put the question some put to Christ when He tabernacled on earth: "Are there few that shall be saved?" Luke 13:23. To whom the Lord replied, "Strive to enter in at the strait gate." Luke 13:24. My friends, it is surely a strait gate. **Is not that a strait gate to enter which a man must be stripped to the skin? Just such is the gate that leads to eternal life; you cannot enter with anything on of your own, you must be stripped of everything you boast of by nature, and these things must appear base, vile, and contemptible, or the salvation of Christ cannot be appreciated in the truest spiritual sense.**

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

And now observe the change in this chosen vessel, being called, and the Son of God revealed in him. You absolutely find him making a word for the Greek word in Eph. iii. 8. It is not to be found anywhere else to

express in such a manner his sense of his own unworthiness. And at another time, when writing to his beloved Timothy, he declares that he feels himself the chiefest of sinners. Although some of you may, under a feeling sense of sin, be inclined to think yourselves the chief, yet it only proves that the light of the glory of God in the face of Jesus Christ causes the same impression wherever it shines. Paul now, called by divine grace, labors more abundantly than any, to preach and establish the faith he once sought to destroy. Is there no vessel of mercy here, whose past life has been, and whose present experience is something like Paul's?

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

The next instance of a vessel of mercy being called from among the Jews, to which I shall refer, is that of

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

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

One more remarkable instance of salvation by grace, which forbids anyone to despair, however long this course in sin, however vile their practices, is that of the thief upon the cross. A few hours before his death, he had joined the rabble in casting the same reproach in the teeth of the Redeemer; but now, touched by the power of the Spirit of God, he cried in rebuke to his fellow sinner, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss." Luke 23:40, 41. Thus, he acknowledged the humanity of Christ. To Jesus he said, "Lord, remember me when thou comest into thy kingdom." Luke 23:42. Here, he acknowledges the Deity. The Lord replied, "Today shalt thou be with me in paradise." Luke 23:43. Now, this "vessel of mercy afore prepared to glory" was made "meet to be a partaker of the inheritance of the saints in light." Col. 3:12. Many persons suppose that there must be some winged meetness, or fitness, for heaven: that if you have been a believer twenty years, you must be more fit for glory now (after the twenty years) than when you were first believed. But if you know anything of your own heart, you know that this is false. Such is a carnal

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

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

But, lest I appear tedious, I will pass on to notice the particular advantages arising from a knowledge and belief of this doctrine. And here I would declare that I by no means venture to affirm that no person can be a true follower of Christ without believing all of what I have stated today. On the contrary, I do not doubt that many of God's children--vessels of mercy--are received into glory, who all their lifetime were afraid to believe what God's word so plainly declares; but I must also affirm that such persons are without the comfort which arises from a knowledge thereof. As first, it lays the axe at the root of pride. Pride is our greatest enemy, and the doctrine of predestination by which we perceive

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

God, and the good of His church. The private believer is enabled to sing, as you did this morning, (whether with the heart I know not):

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

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

Again, it is not given to all to know the mysteries of the kingdom; this mystery was kept secret from the beginning of the world unto Christ. There are million

no never heard of Christ; but, by this scheme it appears that God desires to have all men, every individual, to be saved, but yet has ordained some to perdition; that, in regard of God, all men are elected and redeemed, but in regard of the event—perish. Second, Adam's sin is not imputed to anyone, for God has taken every man into the covenant of reprobation; therefore, there can be no punishment and reprobation is taken away. To such absurdities do men run; some with their eyes open, and some out of ignorance and a desire to justify God.

But the indefinite scheme (the second one alluded to above) is rather more subtle, and has entrapped many of God's dear people, many a poor soul, as it professes to receive the doctrine of particular and personal election (which is beautifully defined in the 17th article of the Church of England), securing the salvation of the elect, and placing the rejected vessels of wrath in a miserable state. But, if Christ died only for "some of the elect of all men", all (both elect and non-elect alike) must be saved; and if for "all the sins of some men," unbelief is included, and all must be saved. But if for "all the sins of some men," those persons whose sins He bore must be saved; where the sin was laid, there the guilt was beheld and punishment inflicted; and when the justice of God has been satisfied, and the law magnified, there remaineth no more sacrifice for sin. Then we may say of the church, "Sing, O ye heavens; for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. 45:1-3)—and thus the work of the Eternal Three is commensurate. Whom the **Father** elects, He gives to His **Son**, Who redeems them from all iniquity; and the **Holy Ghost** calls them to the knowledge of their Father and Redeemer. "But to the word and to the testimony" (Eph. 1:13). "The Lord hath laid on Him the iniquity of us all." Also in 1st Peter 2:25, "Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." And Paul concludes with these words, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." (Heb. ix. 28).

**AMEN.**

## EXPERIENCE

**Dear Brother Mewborn,**

Oh! , but I do not feel worthy to call you "brother." I feel ashamed that I have not tried to write you before now, but I feel as if I do not even know my own mind and thoughts parts of the time. I feel I could not write anything that would be worth your time to read for if I ever had any good thoughts, they were for only a short time. Yet, I cannot rest day or night, nor can I feel that I can ever go back to Mewborn's Church unless I make some attempt in my feeble, unworthy way to write concerning some of the things, I hope, that I have felt. We in our human nature will try to find excuses for our weakness.

Oh! how I have wanted to ask them to erase my name from the church book for I do not feel fit to be called one of you dear people. But He (God) knew the end from the beginning, and in this belief I know that my road was predestined before I was born. So, whatever the length of my journey, I will walk every step of it.

If I know my heart, I have always loved those precious people at Mewborn's Church. Even as a child, I enjoyed the times when they (the precious members) would visit in Mama and Daddy's home. Today would have been the 70th birthday of my natural father, Brother George D. Gray. He has been departed from this life almost sixteen years, and, Oh! how I still miss his humble, precious face. I believe I did love my father, but I feel he is at rest today. If I might be one in that number, I will see him again one day.

I believe it was purposed for me to go to church the second Sunday in September, 1980, for I had not thought of asking for a home with those dear people when I got up on Sunday morning to prepare my lunch for the day. But my precious mother called me while I was cooking and wanted to know if I was hoping to go to the meeting. I told her yes, that I wanted to go. Then she told me that my brother, George, who lives in Raleigh, had asked for a home with them the night before and had been received to fellowship in the church. Oh! I could not keep the tears from coming down my face. I began begging the Lord, saying, "What am I going to do?" That was the last one of my natural brothers and sisters who were now numbered with the dear Old Baptist people. They would all have a home

with these dear people, and I was left out. Oh! how I wanted to be with them.

But, how could I leave my dear companion, for he had gotten to the place where he would not even go with me to church? I used to hear him speak up for them, and then, all of a sudden, there was nothing right about them, as had not been the case all of those years with me. I had thought I could not go unless he did, and that one day he would learn to love them, as I did. Yet, we each have to walk our own predetermined path or road. I could not stay away from those dear, sweet people. I had no choice. They were still precious to me.

The tears were still coming down when my dear companion came home from the store that Sunday morning. I told him that I wanted to ask for a home with those dear people. He said, "I have known it for sometime. You had better get some clothes then." He dressed for the meeting and went with me. Brother Mewborn, I could hardly wait to get to the meeting that Sunday morning. When you closed the services on Sunday morning and announced an open door, I could not go. I said, "I will wait until after lunch and go at the baptism." But, I heard a voice say, "Do you want to get by?" I felt my case to be desperate. My feet begin to move. I believe my dear companion wanted to go for he has been a very troubled, unhappy man of late. But, as I have already said, he has his own road to travel. I believe there is a big difference in believing something and then being able to accept it. If not deceived, we have to be given both.

I had a dream sometime back and in that dream I was looking for a church. In that dream I saw a group gathered at a Primitive Baptist meeting, as I thought. I believe those people are the precious people at Mewborn's Church.

I was made to see my total weakness, as has been the case many times in my life, again before I even left the meeting the Sunday I was baptized. My nature made the remark that I had joined the church and I knew it was not going to be easy. A voice spoke within me and said, "You have done nothing." How I was cut down all the way to the ground! Sometimes, I feel that death would have been a more welcome relief than to have had to be carried through what I experienced for the past two months. But it has been said, "If we

suffer, we shall also reign with Him." II Tim. 2:12. We look forward with much anticipation to that day.

If I know my heart, Brother J. M., I have really enjoyed the times you and your family were in our home, and I hope you can come back again.

A poor, begging, unworthy sinner,  
**Evelyn (Gray) Pollock**  
 Route 2,  
 Snow Hill, N. C. 28580  
 November 19, 1980

### ALL PRAISE TO HIS NAME

Dear Elder Mewborn,

I am affiliated with the local Old School Baptist assembly with Elder Bill Mayes. It is good to learn of sound Old School Baptist publications such as **Zion's Landmark**. I am enclosing a two year's subscription for the paper.

God has been good to us and given us peace and unity in Zion. We only praise Him and His matchless grace. We invite you to come and visit us whenever you may be able to come to our area.

Yours, I trust, in His peace,  
**(Elder) Charles W. Mount, Jr.**  
 5903 Eustace Ave.,  
 Tampa, Fla. 33604  
 August 27, 1980

Due to the length of the article **Vessels of Wrath and Vessels of Mercy**, we are omitting the publication of an editorial for this issue.

Edito

### OBITUARIES AND MEMORIALS

#### ELDER W. A. (Babe) LITTLE

As many of your readers of the **Zion's Landmark** enjoyed the writings and articles of Elder W. A. Little, I am sending an obituary which I have attempted to write in his memory.

Elder W. A. Little, (better known to many by his nickname "Babe.") was taken from our midst on November 13, 1980. God wonderfully blessed him with a long life of 97 years, 6 months and

0 days. He passed away at Teague General Hospital, Teague, Texas, and was a retired farmer.

He was one who (beyond any question or shadow of doubt) declared the whole counsel of God, the doctrine of the absolute sovereignty of the just and righteous God in all things, the One Who is before all things, and by Him all things consist," and "By Him were all things created, that are in heaven, and that are in earth, visible and invisible." "All things were created by Him, and by Him." Col. 1:16, 17. These words amply described in a brief way the truth in which Elder Little was made to stand.

Many have been the times when I went to the meeting house and the brethren would be singing the "Songs of Zion," preparatory to the meeting, when I could hear his high pitched voice singing praises to our God. We know, as we have been taught, that all things shall praise Him. That which does not praise Him, He will restrain. Brother Little was blessed to believe the words of God, inspired through the Apostle Paul, "And we know that all things work together for good to them that love God." Romans 8:28. When quoting this scripture in the pulpit, Brother Little would always say, "good, bad, or indifferent." The definition of the word "indifferent" means "neutral; neither good nor bad, large nor small, desirable nor undesirable, etc." Brother Little used the word "indifferent" in addition to "good" or "bad" to express and imply the weight or impact of seriousness with which he believed the truth. The three words, "good, bad, indifferent" are interpreted to include everything everywhere, (whatever it is) at all times and places, without any exception.

Elder W. A. Little was blessed to love the Church of God, the brethren, sisters and friends. This truly was his life. In all of my association with him through the years, I never heard him say anything against the brethren or sisters.

He is survived by four sons, namely, William H. Little, Teague, Texas, Thomas E. & Howard R. Little, Houston, Texas, and C. Little, Shepherd, Texas; two daughters, Mrs. Gladys M. Elder, Fort Worth, Texas and Mrs. Mary V. Toy, Langley, Colorado. Sixteen grandchildren and eight great-grandchildren together with a host of nieces and nephews are left to mourn his passing.

His funeral services were conducted by the writer and Elder Herbert H. Lyliston, Tyler, Texas. Elder Little's mortal body was laid to rest at Salem Cemetery, near Teague, Texas.

(Elder) U. V. Wallace  
3514 Oscar Avenue  
Fort Worth, Texas 76106

Anyone having letters or articles by the late Elder Little, the **Landmark** would be glad to have them for consideration of publication. **Editor.**

**ELDER EUGENE SHEPPARD**

I will undertake with much sadness to write an obituary of Elder Eugene Sheppard. He was born October 21, 1910, and died December 13, 1979. Brother Eugene sheppard was a faithful member of the Church at Maple Hill, Pender County, North Carolina. He never failed, as long as he was able, to go to the meeting house early on the mornings of our meeting day to light the heaters so the building would be warm when the members came for services.

Elder Eugene Sheppard was married to Sister Annie Fountain Sheppard on December 3, 1929. To this union were born seven children. He leaves to mourn his passing six children and eleven grandchildren.

He offered to the Church at Muddy Creek, Duplin County, N. C. on Saturday before the fourth Sunday in February (February 22), 1946, and was gladly received among the membership at

this place. He was baptized by Elder R. W. Gurganus. He was called to the Gospel Ministry shortly thereafter and was later ordained at Maple Hill Church, where he was a member until his death.

We at Maple Hill Church continue in the hope that our loss is his eternal gain.

Elder Owen Kennedy, Pastor  
(Elder) Furnie Wood, Clerk

**ANNIE SHEPPARD**

It is with much sorrow that I undertake to write an obituary of our beloved sister, Sister Annie Fountain Sheppard. She was an outstanding woman, at home, with her neighbors, and with her church. Sister Sheppard never failed to stand for the truth and was always ready to give a reason for the hope that was within her. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1st Peter 3:15. She truly was characterized with this blessing from her Creator.

Sister Annie Fountain Sheppard offered for membership and was received in full fellowship with the Church at Muddy Creek, Duplin County, N. C., in the year 1947. At the time of her death, she was a member of the Church at Maple Hill, Pender County, N. C. She was born in Duplin County, North Carolina, on July 9, 1913 and passed from this life on October 2, 1978.

She was married to Elder Eugene Sheppard on December 3, 1929, and to this union were born seven children. They are Louis George Sheppard, Delora Sheppard Dixon, Billy R. Sheppard, Dora Jean Sheppard Hudson, Sheila Jean Sheppard Judson, Don M. Sheppard and Dennis Sheppard. Eleven grandchildren are also left to mourn her passing.

We the members of Maple Hill Church, continue in the hope that our loss is her eternal gain in that Eternal Place where day and night have ceased, and where we hope we shall be made like her Lord and Redeemer and all the redeemed church of God to be joined together forever in that Bright Celestial City which is called "Heaven."

Elder Owen Kennedy, Pastor  
(Elder) Furnie Wood, Clerk

**PRINCETON EDWARDS**

Brother Princeton Edwards was born in Sampson County, North Carolina, on December 26, 1909, and departed this life on September 22, 1980, making his stay on earth 70 years, 9 months, and 21 days.

He was the son of the late Thomas William and Vera Naylor Edwards also of Sampson County, N. C. Surviving are his companion, Mrs. Sudie Autry Edwards of Roseboro, N. C.; four daughters, Mrs. Joyce Carter, Fayetteville, N. C., Mrs. Gray Thompson, Cerro Gordo, N. C., Mrs. Mary Love Honeycutt, Salemburg, N. C., and Mrs. Carolyn McBride, Rocky Mount, N. C.; one son, Donnie Edwards, Roseboro, N. C.; four sisters, Mrs. Vennie Naylor, Roseboro, N. C., Mrs. Lucille Hobbs, Route 3, Clinton, N. C., Mrs. Irene Aury, Route 1, Dunn, N. C., Mrs. Eleanor Porter, Route 1, Four Oaks, N.C.; four brothers, Laskie Edwards, Route 5, Dunn, N. C., Clement Edwards, Roseboro, N. C., Claimon Edwards and Corbin Edwards, Dunn, N. C. Eleven grandchildren are also left to mourn his passing.

Brother Edwards was received into the fellowship of Harnett Primitive Baptist Church on Saturday before the first Sunday in October, 1931, and was baptized by Elder M. F. Westbrook. Brother Edwards was a strong believer in the doctrine of salvation by grace and grace alone.

Our deepest sympathy goes out to his faithful companion and children who stood by him during his illness. To them we would say "Sorrow not, even as others which have no hope," for we believe that there is a crown of righteousness which the Lord, the righteous judge shall give him at that day: and not to him only, but unto all them also that love His appearing. 1st. Thess. 4:13.

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

His funeral service was conducted at Harnett Church by Elder T. Allen Johnson, assisted by Pastor Ross E. Moyer. His body was laid to rest in the Sunrise Memorial Garden Cemetery near Salemburg, North Carolina, to await the second coming of our Lord.

Written by request of Harnett Church in conference October 4, 1980.

**Elder Bennie Roberts, Moderator**  
**Graham Jackson, Clerk**  
**Graham Jackson, and**  
**Fuller Jackson, Committee**

#### HARVEY SNIPES

We, the church at Flat River, Person County, N. C., bow in humble submission to the will of our Heavenly Father in removing from our midst our beloved brother, Harvey Franklin Snipes. Brother Harvey Snipes was born November 14, 1903, and died Friday, July 25, 1980, in Roxboro Nursing Center, Roxboro, N. C. He was married to the former Miss Alma Moore who preceded him in death.

He was a native or life-long resident of Person County, North Carolina, and was a retired farmer. He joined Flat River Primitive Baptist Church and was baptized in November, 1970, by Elder L. P. Martin. Brother Snipes was a faithful member to attend and always lent a helping hand as long as his health permitted.

Surviving him are one sister, Mrs. Mary Sue Vernon, Norfolk, Va.; two brothers, Alex Snipes, Roxboro, N. C., and George Snipes, Chapel Hill, N. C.

A graveside service was held at the Snipes family cemetery, near his home on July 26, 1980, by his pastor, Elder L. P. Martin.

Therefore, be it resolved to have three copies of this obituary made; one for the church record, one for the family and one copy to be sent to **Zion's Landmark** for publication.

Done by order of the church in conference on Saturday, September 27, 1980.

**Elder L. P. Martin, Moderator**  
**Johnnie c. Oakley, Clerk**  
**Daniel and Malissa Allen, Committee**

#### ALICE CHANDLER MORGAN

On October 5, 1980, God called our precious Sister in Christ, Alice C. Morgan, home to her eternal rest after a long illness. She was 92 years of age and had been confined to several hospitals and nursing homes for the most of the past two years. Even in her afflictions she was kept by the true faith and was a remarkable lady.

Sister Morgan was a faithful member of the East Atlanta Primitive Baptist church, Atlanta, Ga., for over fifty (50) years, having joined by letter of dismissal from Bald Rock Church, near Conyers, Ga., on August 7, 1930. She was a true believer in the doctrine or teaching of Salvation by Grace of the true All-wise God. She was truly blessed by God. We feel she would not have us grieve, as she is now at rest in God's eternal love, awaiting the second coming of her Lord.

Her husband, Brother C. R. Morgan, a beloved deacon of our church, preceded her in death on January 25, 1966. She leaves four sons, namely, D. A., R. A., W. M., and H. C. Morgan, to mourn her passing, along with five sisters who were very much devoted to her. These are Mrs. Floyd Cook, Mrs. Frank Almand, Miss Fannie Chandler, Mrs. Grace Mitcham and Mrs. Mary Julia Heard together with several nieces and nephews, all of whom will miss her presence very much.

Sister Morgan's mortal body was laid to rest beside the resting place of her husband in the East View Cemetery, Conyers, Georgia, on Monday, October 6, 1980, at 4:00 P. M., with her pastor, Elder W. C. Edwards, Charlotte, N. C., officiating.

North Carolina Collection EX  
 UNC Library, Wilson 024 A  
 Chapel Hill, N. C. 27514

This memorial was written by request and the order of the East Atlanta Primitive Baptist Church while in conference the 18th day of November, 1980, with a copy of same to be sent the family and one be sent to **Zion's Landmark** for publication.

**Elder W. C. Edwards, Moderator**  
**Rachael B. Chandler, Clerk**

#### NORA M. AIKEN

We, the members of Little Creek Primitive Baptist Church, Johnson County, N. C., hope to bow in humble submission to the will of God, who, in His infinite wisdom and tender mercy, saw fit to remove from our midst on October 4, 1980, our beloved Sister, Nora McFarland Aiken, at the age of eighty-six years, eight months and one day.

Sister Aiken was the daughter of Brother and Sister William Henry McFarland, members of Eno Church, Durham, N. C. She united with Little Creek Church on July 16, 1950, and was baptized by her pastor, the late Elder T. Floyd Adams, on the third Sunday in August, 1950.

She was afflicted for a long time, and her last few years were spent with her lovely daughter and son-in-law and in hospitals. All of her afflictions and her love for the church members, family and friends gave her the most radiant glow of countenance. My sweetest remembrance of her was her smile and out-stretched arms to embrace the ones she loved so much when they came to see her. She was given a great love for the Lord and His people, the doctrine of salvation by the grace of God, and that all things are ordained and fixed according to the purpose of God. She was known by the manner of her meek and humble way.

Her funeral service was conducted at McLaurin Funeral Home Chapel in Clayton, N. C., by her pastor, Elder R. L. Fish, and Pastor Jimmy Norris. Burial was in the Maplewood Cemetery beside her husband, Mr. Willie Aiken, beneath a beautiful mound of flowers. She is survived by one daughter, Mrs. Myrtle A. Hawkins, Raleigh, N. C.; three sons, Charlie Aiken and Wallace Aiken, Clayton, N. C., and Melvin Aiken, Pemberton, N. J.; three sisters, Mrs. Maye Aiken, Rougemont, N. C., Mrs. Lessie Parrish, Salisbury, N. C., and Mrs. Lizzie Turner, Charlotte, N. C.; one brother, Pender McFarland, Durham, N. C.; four grandchildren and four great-grandchildren.

We, at Little Creek Church, wish to extend our sympathy to her family. May they be given to feel that our loss is her eternal gain. Therefore, be it resolved that a copy of this obituary be recorded on the church record, one be given to the family and one be sent to **Zion's Landmark** for publication.

Done by order of the church in conference on Saturday before the third Sunday in October, 1980.

**Elder R. L. Fish, Moderator**  
**Brother I. R. Casey, Clerk**  
**Sister Nellie Prince,**  
**Sister Adylene Fish and**  
**Elder R. L. Fish, Committee**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on  
form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIV

DECEMBER, 1980

NO. 1

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## NOTICE!

Some of our subscribers and readers in expressing their pleasure and enjoyment of reading the sermon, **VESSELS OF WRATH and VESSELS OF MERCY**, in the November, 1980, issue of the *Zion's Landmark*, have confused Elder Isaac N. Van Meter as being the author of this article. This is not the case, however. The sermon, **VESSELS OF WRATH and VESSELS OF MERCY**, was preached by a strict Baptist minister in England. Please reread my introductory statement for clarification in the November issue of the *Landmark*.

Editor

## THE VALLEY

I have been through the valley of weeping,  
The valley of sorrow and pain;  
But the "God of all comfort" was with me,  
At hand to uphold and sustain.

As the earth needs the clouds and the sunshine,  
Our souls need both sorrow and joy;  
So He places us oft in the furnace,  
The dross from the gold to destroy.

When He leads through some valley of trouble,

His powerful hand we can trace;  
For the trials and sorrows He sends us  
Are part of His lessons of grace.

Oft we shrink from the purging and pruning,  
Forgetting the Husbandman knows  
The deeper, the cutting and paring,  
The richer the cluster that grows.

Well He knows that affliction is needed;  
He has a wise purpose in view,  
And in the dark valley He whispers,  
"Hereafter thou'lt know what I do."

As we travel through life's shadowed valley.  
Fresh springs of His love ever rise;  
And we learn that our sorrows and losses  
Are blessings just sent in disguise.

So we'll follow wherever He leadeth,  
Though pathways be dreary or bright;  
For we've proof that our God can give comfort,  
Our God can give songs in the night.

-Unknown

(The above words are very expressive of my

feelings, especially of late, since the passing of my precious mother on December 15, 1980, and my brother's wife (my sister-in-law) on December 27, 1980, only twelve days apart. **Editor**

### IN MEMORY OF SISTER SALLIE NEEL LUCE

The following experience of grace of Sister Sallie Neel Luce, Dallas, Texas, was recently found by me as it was published in the May, 1951, issue of the **Signs Of The Times**.

We are republishing it in this issue of the **Zion's Landmark** in her memory since it has never been published in our paper. Sister Sallie Neel Luce was the mother of Elder Neel M. Luce, Kemp, Texas, for whom he also was named. From all indications, as expressed by her in her written experience, she was very much attached to him.

Sallie Neel Luce was born October 18, 1873, in Thomasville, Georgia. She passed away April 9, 1970, at Athens, Texas, and her earthly tabernacle was laid to rest in the Davis Cemetery, near Grapeland, Texas. She was received into fellowship of the church when she was eighteen years of age at Shiloh Church near where she was laid to rest. At the time of her death in 1970, she was a member of Old Pilgrim Church, near Elkhart, Texas. She was a member of the Old Baptist Church for seventy-eight years, having been received into fellowship in the year 1892.

We believe that many who were acquainted with her and also have never had the opportunity of reading her experience, no doubt, would appreciate this privilege.

**Editor**

### TO ALL THE HOUSEHOLD OF FAITH (EXPERIENCE)

For sometime I have had a desire to write what I hope was the blessed Saviour's will in leading this poor sinner from nature's darkness into the glorious light and liberty of His dear Son. My father and mother were baptized into the old church when I was a mere child by Uncle Ben Parker, as he was lovingly called by all who knew him. He, with others of the Baptists, spent many nights at my father's home and would sit and talk for half the night about the wonderful works of God in watching over His little ones. I would slip into an unnoticed corner and listen for hours. I do not know

why for I did not understand what they were talking about, but it was sweet to me. Not long afterwards, I became deeply interested in my soul's salvation. I saw myself a wretched sinner, undone and lost without God and without hope in the world. Oh! what a wretched and undone sinner I was. I began to read the Bible and search diligently for something that might give me a little comfort, but instead of obtaining any comfort I sank deeper into the belly of hell. This went on for several years. In the meantime a brother of mine, Walter Neel, (known by many of the Baptists in the South) united with the church and immediately became led and burdened with the knowledge of having to preach. He, in his trouble, was a great comfort to me. He would help me wash the dishes at night and we would confide in each other about our troubles. When I felt that my days were few upon the earth and I was sinking down in woe, he told me that I was just beginning to live and to read Galatians 5:17. I did and was comforted to some extent. I found that Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." The Apostle Paul must have been experiencing this state of warfare when he said, "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in

### *Zion's Landmark*

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

**EDITOR**

**ELDER J. M. MEWBORN**

Willow Springs, N. C. 27592

**ASSOCIATE EDITOR**

**GEORGE A. FULK**

Pilot Mountain, N. C. 27041

**VOL. CXIV**

**DECEMBER, 1980**

**NO.**

**\$7.00 PER YEAR - 2 YEARS \$13.00**

**TO ELDERS \$6.00 PER YEAR - 2 YEARS \$11.00**

**POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N. C. 27592.**

**Second Class Postage Paid at Bennett, N. C. 27504**

**USPS 699-220**

my members." Rom. 7:22-23.

I will hasten along to the first sermon I heard my brother preach. It was at an Association. I do not remember whether he took a text, but I will never forget how he so beautifully pictured the birds in their nests in the cedars of Lebanon. When he finished, I felt that I would be bound to go down in torment. I arose and started to leave the room for I thought every one could see what a sinner I was. When I reached the door, I looked back. My brother was coming to me. He took me in his arms and spoke words of comfort to my poor heart. He asked me why I did not come home to my friends and tell them what great thing the Lord had done for me. I felt that he was mocking me, but, no, he would not do that. I thought he had never realized what an undone wretch I was. Sometime after this, I felt that I was dying and I knew hell would be my portion. I also knew that it would be impossible for God to save such a sinner as I. I arose from my bed for I was smothering and knew I would soon be gone. I was afraid and did not want to die alone. So, I started to my mother's bed to tell her, but turned and went out the back door. There was a large tree in the yard and I fell down at its roots, thinking in the morning they will find me. They will bury this lump of clay, and my soul will be burning in torment. "O wretched man that I am! Who shall deliver me from the body of this death?" Then I heard a voice, a soft still voice, saying, "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." I can never tell of the joy and beauties of that night. My mind was directed to the church, and after breaking many promises, I finally went. Regretfully, before the day was gone I was sorry I did for I felt that I had imagined it all and decided I would not be baptized.

I was just a young girl of twenty-two years and felt that my young friends would make sport of me. Surely, they would not like me any more for the Old Baptists were not a fashionable church in the eyes of the world. At that time, even as now, they were looked down on by the world. I went to spend the night in the home of one of my married brothers and had fully determined not to be baptized. The next morning my sister-in-law began packing my clothes for baptism while I dressed, and sent the suit-case to the wagon (we traveled in wagons then) by one of her children. I was ashamed to tell her what was in my mind. So, I let it pass. I felt this

burden and this terrible dread until I came up out of the water and then I felt so light and happy. The congregation on the bank was singing the old hymn, "The blood bought mercy seat" in **Lloyd's Hymn Book**. I wanted to shout and praise God for what He had done for a poor vile, undone wretch like me, but I soon stopped, thinking the people would think me crazy. The old prophet said, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it," yet it is said that "fools shall not err therein." (See Job 28:7, 8, & Isa. 35:8.) Could it be possible that I had found it? and

"Now my remnant of days  
Would I spend to His praise,  
Who hath died my poor soul to redeem;  
Whether many or few,  
All my years are His due,  
May they all be devoted to Him."

I have had a name with these dear children of God for fifty-two years, and, if possible, I love them more and more as time goes on. My whole desire is that God bless me to live in that way acceptable to them and my heavenly Father. God knows my natural heart, and He knows there is no good in it, that it "is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. I often get out of the way and have to be chastised, but it is good for me. The scriptures say, "Behold, happy is the man whom God correcteth: therefore, despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole." Job 5:17. I feel that I know something about this. He has been so wonderfully good to me after binding up my wounds. My dear companion was a member of the old church for many years, being baptized by my brother, but I was baptized by Elder S. P. Pipkin, now deceased, and my brother is also deceased. My dear companion passed away in 1936, and I have spent many lonely days without him. Yet, God has richly blessed me now with two wonderful sons. The oldest lives next door to me and is such a comfort. He looks after me so carefully and is the only member of the Old Baptists anywhere near me. We have many pleasant conversations which is a great consolation and pleasure to me. My youngest son lives in California. He went there for his health. He never united with the Baptists, but is a strong defender of the faith. I see him about once a

year.

I have had so many strange things happen to me, (I say happen, but they did not happen). No, they were fixed things and had to be. The God of the universe has shown me some strange things. I know it was He for I have the evidence, but why He is mindful of me, a poor weak, sinful creature I do not know. I would like to tell of a few, if you can bear with me, for the benefit of my children, the grandchildren, and the generations on down the line. My oldest son was across the waters in the last war almost two years. I suffered many long sleepless nights on account of it. The God of heaven showed me many wonderful visions. I will say visions for I know they were. I will tell you of the last one first. It was in the early summer of the closing of the late war. (World War II). I was alone with the shades down and with the door closed, I was reading my Bible. I turned a page, looked up, and my eyes fell upon the mirror. Lo, I saw the most wonderful picture! It was awe-inspiring and to this day I cannot think of it without the same unexplainable feeling. I saw a beautiful grove of green trees in a smooth, level, green meadow, and a troop of soldiers in uniform leisurely moving about. In the foreground were two white flags rippling in the breeze. While I looked, the larger one came to the ground in a soft, white heap. I kept staring and later the small one came down and bunched around the pole. I then noticed a very large Man, He being visible from just above His knees down, pass on out of sight. He was just back of the flags. This was about 9 o'clock. I wondered what it was and finally decided it must be a reflection from outside. I kept gazing in wonder knowing there was no opening to outside. I looked to make sure, and when I looked back, the picture was gone. I sat for hours, wondering what it meant. I knew it was supernatural and that God had a purpose in showing it to me. I could not arrive at any solution. About 12 o'clock I went to bed still puzzling about it. Just at 3 o'clock (A.M.) something wakened me. I wondered what it was for I could not hear a sound, but I felt so calm and contented. Finally, I opened my eyes and they fell on the same mirror and the same beautiful picture. I looked and wondered. Finally, I decided to put my hand on it to see what it was. Then remembering that before, when I took my eyes off, it disappeared, and I was careful not to let that happen again. When my foot touched the floor, I stepped on one of my shoes, which threw me off

balance, and when I looked up, it was gone. I thought and wondered about it so much that I decided to write my son and ask him if he could explain it. I also wrote my brother and they both answered with the same interpretation that the war would close before the grass and trees turned brown, and the large Man just back of the flags was the blessed Saviour, watching over and caring for His people. He said He would be with them in the sixth trouble and in the seventh He would not forsake them. The war ended at the end of that summer in August, 1945, as I recall.

I have had several other visions just as wonderful and strange as this one. I may attempt to write about them at some other time. My letter is getting too long. If this is not an experience of grace, then I have none. It seems to me there is not much to it, but I would not take ten thousand worlds like this for it. (My experience). Examine it, and, if it is worth anything, you may use it as you see fit. If not, cast it aside, and all will be well with this old sinner. I am fast going down the hill of time. I have only one more river to cross, and may it please the Almighty to be there and waft me over to the other side where we will be sing praises to the **Great I Am**, forever and ever, where there will be no more sorrow nor sighing; where we will ever be with God and the holy angels, singing that song that no man knoweth.

**A little sister, saved by grace, if saved at all,  
Mrs. Sallie Neel Luce  
1101 Seale Drive,  
Dallas, Texas**

---

#### LIVING IN THE LAST TIME

**Dear Brother Mewborn,**

I am enclosing \$10.00 to renew my subscription for the coming year, 1981, for the **Landmark**. Please use the extra three dollars as you see fit.

Brother Mewborn, I wish I could tell you how glad I am that you published in the August, 1980, issue of the paper, the article about Elder Benjamin Lloyd, **A Pioneer Primitive Baptist in Alabama**. Also, that he compiled and published the **Lloyd's Hymnbook**. Just before I read this article in the paper, I heard someone make the remark that the phrase "Primitive Baptist" was not in the **Lloyd Hymnbook**, or on its cover, and that the picture in the hymnbook was that of a Presbyterian minister. This person further stated that there was not a hymn in the book that was written by a

Primitive Baptist and that the composers of the hymns were such hymn writers as Newton, Toplady, Dodderidge, Watts, and others. I am glad to know that Elder Lloyd edited the hymnbook, as well as the true identify of the man in the photograph.

As far back as I can remember, these dear hymns have been used by the Primitive Baptist. I believe these hymns render all the praise, honor and glory to God, just as our ministers and all true Primitive Baptist do, when blessed of the Lord, I have never seen any difference in preaching false doctrine and singing it. The Apostle Paul, reflecting the spiritual sentiment of David, the sweet singer in Israel, said, "I will sing with the Spirit, and I will sing with the understanding also." 1st Cor. 14:15.

We only have a few Primitive Baptist around here. The Church at Sea Level, (Sea Level, N. C.) has one member and there are only two members at Atlantic Church (Atlantic, N. C.), together with a few believers. The Lord has blessed us in having regular, monthly meetings at each place, however.

I have never looked at the Primitive Baptist as a "denomination," but only as **believers** in the Lord. I believe they have ever been such since the beginning of time, even in the mind and purpose of God before time began. We read in the scripture that as few as "eight souls" were saved in Noah's ark out of the old world when God sent the great flood and destroyed every living substance from off the face of the earth. See Gen. 7:4. Noah was a preacher of righteousness and he was the only one on earth at that time. All the Lord's people from Adam to Noah were dead except Noah, Noah's wife, his three sons and their wives. Yes, there were just "eight souls" who were saved out of a whole world of people. So it reads, "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. "And the Lord said, I will destroy man whom I have created from the face of the earth." Gen. 6:7. Some say, "Well, that was way back in the old world, but it's different now." But may we all be reminded that it is recorded in Luke 17:26, "And as it was in the days of Noe (Noah), so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold,

they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Brother Mewborn, I cannot believe that "the day when the Son of man is revealed" can be too far off now. There is no difference in God's righteous purpose, now, as it was in Noah's day in the old world.

All that we can say is with the language of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

I would love to see you. I hope you and yours are well and may God bless us and keep us in His tender care.

Eva Hamilton  
Atlantic, N. C. 28511  
November 2, 1980

### THE MEEK AND LOWLY AT HEART

Dear Elder Mewborn,

We believe in the sovereign God, the One who has all power. The inspired writer described Him in this manner, "He shall open, and none shall shut; and He shall shut, and none shall open." Isa. 22:22. It is said, He works and none can hinder; He hinders and none can work. We are taught there are three abiding elements in the life of a child of God. These are: faith, hope and charity. In the absence of either faith, hope or Charity, the life and walk of the Lord's people would be incomplete. We cannot conceive of a truly, spiritually born child of God without faith, or hope, nor the one who is devoid of Charity. Faith is the gift of God, and is, indeed, a Heavenly virtue. Our faith is based upon the sovereign mercy of God, a free, divine gift of God bestowed upon His people. Only the meek and lowly at heart are the happy recipients of this Heavenly love and favor. The blessed God of Heaven has said, "I have chosen the foolish things of the world to confound the wise; and I 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 I chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in my presence." 1st. Cor. 1:27-31.

Our faith is a free gift of our blessed Lord and Saviour Jesus Christ. He is our Alpha and Omega, the beginning and the end, the first and the last. See Rev.

22:13. Blessed be the Name of our God for ever and ever. "Faith is the substance of things hoped for, the evidence of things not seen." Hebs. 11:1. Both of the two, faith and hope, are closely interwoven. One does not and cannot exist where the other is not seen or felt. The evidence, as well as the substance, is of the Lord. Jesus loved His precious children with a true love, one that is eternal and everlasting. This same love led Him to suffer, bleed and die for them. He did it that the true Church, the bride, the Lamb's wife, might live. It behoved Him to suffer these things and then enter into his glory. By comparison, it has been said that she (the Church) was ten thousand talents in debt with not a farthing to pay. Our precious Lord freely gives us all things. He gave them, the members of His own body, eternal life and they shall never perish. Not one of them, as a bone of His body, has ever been broken. The Apostle Paul said, "All things are your's," and "Ye are Christ's; and Christ is God's." 1st. Cor. 3:21, 22. Our salvation and our trust are provided only in Jesus Christ by love and freely by grace. Faith is the only means appointed of God and faith is God's gift. This gift was in His sovereign will and love for His children for the praise and glory of His grace. I believe, dear ones in Christ, that in the midst of all this Heavenly love, keeping and mercy, when Jesus said, "In the world ye shall have tribulation," we are taught our complete helplessness. There is neither help nor hope within ourselves. Our only hope and trust is in this Salvation that is provided by God, the Father, being given in His Son, Jesus Christ. This Salvation is wholly given by grace. We do not doubt nor dispute the full accomplishment of that which has been written of Him beforehand.

Dear ones in the Lord, I believe that Jesus is your whole (complete) Salvation. Whatever good we receive comes down from Him through the channel of His mercy by the grace of God. Only Jesus teaches His believers. He humbles them, and being the recipients of His gift of faith, they exalt their Saviour with it. We are made poor in Spirit that we may live upon His riches. We are blessed from time to time to trust in His fullness. We live in an absolute dependance upon our blessed God for everything. There is only one hope for lost sinners and that hope is Jesus, who of God is made unto them wisdom, righteousness, sanctification and redemption. He shall save His people from their

sins. This is the end of our faith (Salvation) and this is the blessed hope in which they live.

One of the prophets said, "All thy children shall be taught of the Lord." Isa. 54:13. Jesus is also the mediator between God and man. He is the only Saviour of His people. "Neither is there Salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Jesus said, "Verily, Verily, I say unto you, I am the door of the sheep." John 10:7. The door is the entrance by which His people go in and out. He said, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." John 10:9. Through this door, which is Jesus Christ, His chosen vessels are favored at times to feast upon the Spiritual blessings which are only found in Him.

Finally, be of good cheer little children of the most high God, for His promise is sure and steadfast. Remember after the crucifixion and resurrection of Jesus Christ, He was seen by His apostles forty days, (See Acts 1:3), "after which a cloud received Him out of their sight." Acts 1:9. But, although He had gone away, they received a glorious promise that He (Jesus) would come again in like manner, as they saw Him go away. "And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11.

Blessed be the Name of God the Father, The Son and The Holy Ghost forever and ever.

**In Bonds of Love,  
Mrs. James H. (Mary Ruth) Moody,  
606 Robbins Street  
Lexington, N.C. 27292  
November 20, 1980**

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

St. John 1:1-2

## EDITORIAL

THE RAVEN and  
THE DOVE

6 "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 "And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 "But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 "And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 "And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 "And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more." Gen. 8:6-12.

Several members of the church, both brothers and sisters, have recently asked, if I could be so blessed, to pen some of my thoughts on paper concerning the above scriptures since I had made the attempt on different occasions to speak concerning this text. In attempting to comply with their request, I would say in the outset that the above scripture relates directly both in type and shadow to the following things contained in the truth and doctrine that, we believe, God has given us, viz:

- (1) **End of Forty Days**, prefiguring or pointing to a specific time of tribulation for the church
- (2) **Noah**, being a figure or type of Christ
- (3) **Window of the ark**, pointing to the "Eye of Faith,"
- (4) **The Ark**, a type of the church
- (5) **The Raven**, a figure or type of the non-elect or the wicked

(6) **The Dove**, a figure or type of the elect or the Children of God

(7) **Waters that were on the face of the whole earth**, representing sin that flowed into all the sea of humanity or Adam and Eve's posterity after their transgression in the Garden of Eden

(8) **First departure and subsequent reentry of the Dove into the ark**, prefiguring or pointing to the Church of God under the law, embracing both old world (from Adam to the flood) and the legal world (from the flood to the first coming of Christ), including all the Old Testament division of scripture

(9) **Second departure and subsequent reentry of Dove into the ark in the evening**, with an olive leaf pluckt off in her mouth, prefiguring or pointing to the Church of God (and the first coming of Christ) in the Gospel Dispensation in the New Testament scripture

(10) **Third departure of the Dove**, pointing directly to the second coming of Christ and the final gathering of the saints (those who are alive and remain, as well as those who are asleep) in the first resurrection of the just into heaven itself

In commenting on the **forty day** period that the ark was upon the waters, I see this period of time as bringing out the relationship between the church and her tribulation here in the world. We must remember His promise, "In the world Ye (His Church) shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. This little ark or ship was raised above the troublesome waters that were on the face of the whole earth, but it was not free from the turbulent, troublesome, waters that surrounded it. All were safe on board, while her captain, Noah, looked toward the heavenly realm for chart and compass. So Christ is our Heavenly Noah who is guiding the Ship of Zion today through this troublesome world of sin and sorrow and finally at last to heaven, her immortal home.

Likewise, the church of God is raised by the power and Hand of Faith from beneath the powers of raging, sinful darkness to a perfect tranquil peace the world knows nothing of. In this sense only is she as "a city that it set on an hill whose light cannot be hid." Matt. 5:14.

One blessed thought about the **forty unit** period, scripturally speaking, is that there is always an end. There was an end to the time (**forty days**) of the flood,

there was an end to the **forty year** period when the children of Israel were in the wilderness, and, likewise, there was an end to the **forty day** period when Jesus was led up of the Spirit into the wilderness to be tempted of the devil.

The Lord and Saviour Jesus Christ gave this language to the church, "The light of the body is the eye: if, therefore, thine eye be single thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" Matt. 6:22-23. As Noah opened the only window of the ark, as mentioned in the first verse of the text above, likewise only the Lord Jesus Christ opens the only spiritual window of the church that His chosen vessels of mercy may behold heavenly and divine things with the single eye of faith. When the window of His church is opened (the new heart of flesh), likewise the window of heaven has already been opened, and "He has poured you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. There is no disagreement in this vision, as all see eye to eye. The greatest blessing we have ever received is the blessing of understanding in the truth. The Lord must open the window of heaven, the window of His church, the eye of faith, before one can behold the beauty that shines forth in the truth, as noted in the above scripture. Carnal vision while attempting to unwrap or interpret inspirational scripture only avails darkness, and "How great is that darkness!" Matt. 6:23.

First, it is very clear from reading the text that we are dealing with two species of birds in the aviary kingdom. The Apostle Paul in Galatians 4:24 makes use of the meaning of the word "**ALLEGORY.**" An Allegory, according to our understanding, is a veiled presentation in a figurative context, of a meaning metaphorically implied but not expressly stated. An Allegory is a prolonged metaphor, in which typically a series of actions (as the sending forth of the Raven and Dove) are symbollic of other actions. Also, an Allegory makes use of certain objects or emblems in the presentation of basic truth. These objects are emblematic of the truth.

Therefore, the above scripture is most definitely (or undoubtedly) figurative language. Being a believer in the doctrine of absolute predestination, I have to believe that the fall of man in the Garden of Eden in the

very beginning of time, like all other events in time, including the entrance of sin into the world, was in the decree and purpose of God. The Lord said concerning Himself, "I have 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. I would pause here to ask the question: When did God think this **thought** and when did He decree this **purpose**, as quoted in this scripture? The definition of the word "thought" is the power to conceive or realize; that which is in one's mind; a product of thinking; a judgment, etc. To our understanding, God has never had but one **thought** or one **purpose** and this is the eternal one that was given by His will in Christ before the creation or foundation of this natural world or universe. He well knew the path of Adam in the Garden of Eden for He had already given His church to His only begotten Son, as the Lamb slain from the foundation of the world. Likewise, the Son of God, the Lord and Saviour, Jesus Christ, from the annal meeting He had with His Father in the Chamber of eternity, knew His preordained path from the place He occupied in the manger in Bethlehem, Judea, to the place He occupied on Golgotha's hill, at Calvary, just outside the gate of Jerusalem, even to the time when "He went up" and two men stood by in white apparel. In Adam were only two component parts, both the elect and the non-elect, but only in the Lamb of God, The Word of God in the beginning that was made flesh, is only the truly chosen church of God. Both elect and non-elect are related only in the sense that they have sinful flesh and sinful nature. Both Raven and Dove are birds and their relationship to one another is in this natural sense only, but what a contrast is involved when their individual natures and characteristics are refined and then compared. We shall look into these individual natures and characteristics a little later on in this article.

I see both the Raven and the Dove in type and shadow as pointing to God's purpose in the creation of our forefather and federal head of the human family, Adam. As we have said, both elect and non-elect alike were in him. God had a purpose in the elect and non-elect, so He created Adam. All the human family is God's natural creation by generations, but only the Church, the **chosen generation** (of Jesus Christ) is His by regeneration, or spiritual creation. In Adam are thousands of generations of mankind, but only in the

ord Jesus Christ is there one generation, and one only. That portion of Adam that was not chosen in Christ before the foundation of the world is none other than the non-elect. When Noah sent forth the Raven from the ark, it is the same as representing the creation of God of the non-elect before the world was. The Dove is also the creation of God in His eternal thought and mind, but there is a vastly distinct difference by nature and characteristic between the Raven and the Dove. Paul identified this Spiritual creation when he said, "For we are His workmanship, created in Christ Jesus into good works, which God hath before ordained that we should walk in the." Eph. 2:10. Please note that "workmanship" is in the singular, not in the plural.

By strict observation and scrutiny of verse 7 above, the reader will notice that the Raven, once Noah had released it from the ark, "went forth to and fro, until the waters were dried up from off the earth." The door of the ark was kept shut to keep him out. The non-elect were in Adam and when he fell, they likewise fell in him, never again to return in any semblance or form in hope whatsoever back to the Lord. **The Raven never got back into the ark.** The door of the ark remained shut as he went forth to and fro. He, like the Anti-Christ, when transformed into an Angel of Light, even as Satan, might try to attempt to enter heaven, but this scripture is too specific in meaning. When the waters dried up from off the earth, the Raven had his home in the muck and mire of the world to live off the corruption and filth, all the corruptible debris and decaying flesh that had been scattered by the flood throughout the earth. The diet of the Raven consisted of dead matter, dead fish and frogs, worms, eggs of other birds, and young birds, all indicating its carnal nature of a bemeaning character. The Raven is a large black bird and the concentration of degree of its color of blackness points to the permanence of the sin of the non-elect. It builds its nest on cliffs, in some instances, indicating the high elevation of the pride of the flesh when it comes to the religion of man and of the world. The Raven's nest is well built or constructed like the synagogues and temples of the world, and the female Raven usually lays from three to eight eggs. The family of the Raven, like that of the children of the bondwoman, is much larger than the family of the freewoman. "For the desolate hath many more children than she which hath an husband." Gal. 4:27. Isaiah substantiates Paul's teaching, "For more are the children of the desolate

than the children of the married wife, saith the Lord." Isa. 54:1. Again, let me emphasize that the Raven never got back into the ark, neither will the non-elect ever come or be brought to Christ in a true, spiritual sense in this world or the world to come. They may make the attempt in their "to and fro," even as Jesus told the unbelieving Jews, "Ye will not come to me that ye might have life." They could not come because the unbeliever, like the Raven in type and shadow, has his home and all of his natural sensual pleasure while here in the world. The non-elect were not in that everlasting covenant, made between the Father and the Son before the world was made.

But Jesus did say, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. Those that have been with Him in this covenant arrangement for the regeneration of the soul and resurrection of the body will come forth in that final day, in the final consummation of all things at the first resurrection (of the just), and they will hear Him say, "**Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.**" At this point He will make the separation as promised in Matthew 25:32: "**And before Him shall be gathered all nations; and He shall SEPARATE them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left.**" **Matt. 25:32, 33.** In our text the Raven bears the same relationship to the goats (in the end of time) that the Dove comparably bears to the sheep. David said, "The wicked shall be turned into hell." Psa. 9:17. "The wicked, through the pride of his countenance, will not seek after God." Psa. 10:4. It has been rightfully said, "The wicked know no change." These scriptures point to the wicked of which the Raven is a type.

Again, by strict observation and indirect contrast of verse 8 in the text above, when Noah sent forth the Dove, it found no rest for the sole of her foot, and she returned unto him into the ark. Here is found a most vivid portrayal in exact meaning of John 6:37, "All that Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him." John 6:44. When did God give His Son the church? John answers this questions, "I pray not for the world." John 17:9. "I pray for them, the ones thou hast given me." John 17:9. "I have chosen you **OUT** of

the world, therefore, the world hateth you. Because ye are not of the world, it hateth you." The only place that the Father could possibly have given the church, His own Elect, to His Son was in eternity, from interpretation of the above scripture. Noah reached out his hand here, as a figure of Christ, "Then he put forth his hand, and took her, and pulled her **IN** unto **HIM** into the ark." Here again is the most vivid, clear picture, pointing to Christ and portraying His Gospel, both figuratively and in reality. His blood (Christ's blood) made the discriminating difference between the predominating black color of the Raven and the color of the lowly Dove.

Let us look now at some of the more outstanding qualities of the nature and characteristics of the Dove. Its body is olive-brown with bluish-gray wings. The bluish characteristic points to the bruising of our Lord and Master, as it was prophesied concerning Him, "He was wounded for our transgression, **He was bruised** for our iniquities." Isa. 53:5. Any time we have the occurrence of a bruise, we likewise have the association of blood. Thus, the perfection of God in power is complete and made manifest when the Dove is set forth as an emblem or symbol of peace, the church. Likewise, the Raven is an emblem of perpetual confusion, completely opposite from the perfect peace that God gives His children.

The dove is a devoted mate, and when it mates, it keeps that same mate for life. The true church will claim only one mate. This oneness is a great characteristic. The church is the bride and Jesus is the bridegroom or husband. Remember the freewoman had the husband, the bondwoman did not, signifying that the Raven may have several different mates at different times in the course of its life here in earth, while the Dove maintains a definite permanent hold to just the one mate.

I shall endeavor to make a few more observations in comparing the Dove to the church. It builds a flimsy nest which is usually made of a few sticks and straws placed loosely together. Unlike the Raven which builds its nest on high cliffs in an exalted state, the dove has her home in a low tree, shrub, or hedge. By comparison to the stately home of the Raven, the Dove's nest is said to be the least attractive of all other birds' nests. The church of God, though the most beautiful place on earth to the true believer, is totally unattractive to the world. As we have said previously, the

entire family of the dove is never more than two little ones that occupy the home. What did Jesus say in identifying the true Apostolic Church? Answer: "Again I say unto you, That if **two** of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where **two** or three are gathered together in my name, there am I in the midst of them." Matt. 18:19, 20. Also, "In the mouth of **two** or three witnesses every word may be established." Matt. 18:16. Remember the scripture where Jesus said, "Fear not, **little flock**; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

An unusual characteristic of the Dove is its food and manner of eating. Unlike the Raven that feeds upon dead matter, dead fish and frogs, worms, eggs of other birds, and even young birds, the food of the Dove consists of pure small grains, living grass and seeds of plants and weeds. When the parent or mother dove arrives at her nest with the palatable food of the above origin, the baby dove will open its mouth and will receive it. If it is not of the source just described, and even if it is of the right source but has been contaminated, the baby dove will not open its mouth to receive it. The baby dove is given the power of discernment by the blessing of God to know pure food from impure food. So it is with the Child of Grace "whose senses have been exercised to discern both good and evil." Hebs. 5:14. I well remember when I was a small boy on the farm, growing up over forty years ago, how I delighted in finding a nest of baby birds and watching them all open their mouths at the slightest sound, expecting to be fed. A baby dove will not do this. So, it is typical with Christ's church. They will not accept just anything any man wearing the name of a preacher wants to give them and call it spiritual food. The life of the dove is also marked by complete circumspection.

Under the law of Moses, the dove, like the little lamb and sheep, was considered clean and she was used in the sacrificial worship at the direction of God's own Word. See Lev. 12:6, Luke 2:24 and Mark 11:15. Men of the world may make the attempt to sell this truth, as the money changers sat in the temple, selling oxen, sheep and doves, but eventually the Lord will always drive them all out when He has poured out the changers' money and overthrown the tables, as He said, "take these things hence; make not my Father's

ouse an house of merchandise." John 2: 15, 16. The world, if possible, would make merchandise of you, His church, if they could, but thanks be to His name, they cannot.

The call or song of the dove is one of the most mournful sounds that I have ever heard. The old hymns (especially the old minor tunes that I now hear no more as I did when I was a boy growing up) are different from any of those that are sung by the religious orders and denominations of the world. Perhaps we should say that some of the songs are the same, but the church's manner of singing them is quite different. In the bird or aviary kingdom the bobolink, whippoorwill and cuckoo, are named for their respective songs or calls. One of the catbird's calls resembles the "meow" of a cat. Crows utter an easily recognized "caw," and some owls "hoot." Out of all these calls of all the birds, it is said that the mockingbird can imitate the call of any one or all of them except the dove. The dove stands out completely one in its characteristics, just as the Church of our Lord Jesus Christ stands out completely in the world in the doctrine her ministers preach and the practice of her members are given to follow. Many religious organizations, secretly and publicly, have tried from shortly after the beginning of time to imitate the sound of this church, whether of scornful intent or covetous desire, but none have ever succeeded. This true sound is a holy sound, and on one occasion the Babylonians when holding Israel in captivity asked David saying, "Sing us one of the songs of Zion." David replied, "How shall we sing the Lord's song in a strange land?" Psalms 137: 3, 4. His (the Lord's) song has never been sung in the world, but one might ask, "Where is it sung." I can tell you with the words of Solomon. It is heard in that little ark when we have come away for just a little while, secluded from the world. "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and **THE VOICE OF THE TURTLE IS HEARD IN OUR LAND.**" S. of S. 2:10, 11, 12. **Yes, it is not heard in a strange land from a strange god, but "IN OUR LAND."** Oh, there is nothing as heartwarming and soul cheering when that sound is heard deep within the breast, soul and heart, of a little child of God. God has set time and place for it to be sung as well as heard. It may be sung in the night, "Ye shall have a song in the night when a holy solemnity is kept," Isa. 30:29, or it

may be at midnight in the deepest dungeon or innermost prison, like unto Paul and Silas, where they prayed, and sang praises unto God: and the prisoners heard them." Acts 16:25. Or it may be when God has delivered us from our enemy, as he anciently delivered Samuel from the Philistine army and "he took a stone, and set it, calling the name of it **EBENEZER**, saying, Hitherto hath the Lord helped us." 1st Sam. 7:12. God's people are still raising, even today, these **EBENEZERS**. Or it may be sung at **BETHEL** when we are awakened out of sleep, as Jacob, saying surely, "the Lord is in this place; and I knew it not. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Gen. 28:16, 17. God has a set time when His Song will be sung and the world cannot in either case prevent it or hear it.

Another characteristic of the Dove is its eye. Solomon said, "His eyes are as the eyes of doves by the rivers of Waters." S. of S. 5:12. Also, "Thou hast doves' eyes." S. of S. 1:15. I read these scriptures years ago and pondered over their meaning since that time. Now I can see the beauty of the meaning of it for the eye of the dove reflects absolute innocence. Jesus said, "Be ye therefore wise as serpents, **and harmless as doves.**" Matt. 10:16. Anything that is innocent is harmless, or vice versa, being harmless it is also innocent. If you have ever seen the eye of a Dove and looked straight at it, I believe you will agree with me that there is nothing to be seen but innocence. The Dove can look you straight into your eye. I have had the misfortune, while in conversation with some individuals, when I attempted to look them straight in the eye, they could not return the look. They would quickly glance to the right or to the left and finally look off or away from me. The reason for such failure is because there is a lack of presence of truth and innocence and contrawise there is reason to believe that we have the presence of guilt. When we are blessed in being on the side of TRUTH, we have one of the greatest blessings (if not the greatest) we could have in this world. The Apostle Paul said, "For we can do nothing against the truth, but for the truth." II Cor. 13:8. If there is one thing I crave in my poor heart, it is that God keep me in such away that I am not in trouble with natural truth, and more so, spiritual truth. To be in trouble with either one spells serious trouble. The truth not only sets one free, but it also keeps and guides the children of God through their pilgrimage in this sin-cursed

world. Our lives, both natural and Spiritual, are preserved blamelessly in the truth, not against it. To be in conflict with or against truth means ultimate destruction. May it be God's will that He ever keep us in His way that we can always look one another straight in the eye. This is a wonderful characteristic of the Dove, a figure of the Church of the true and living God. It points to His beloved people!

Another marked and noteworthy characteristic of the Dove is her ability to fly remarkably well while under diverse or very troubled and trying circumstances. David who suffered great persecution at the hands of King Saul, who tried to kill David, (See 1st Sam. 23:15), recorded in Psalms 55:6, while he (David) during this time was in a period of great doubt and fear, saying, "Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, **Oh that I had wings like a dove! for then would I fly away, and be at rest.** I would hasten my escape from the windy storm and tempest."

Seeing how that Saul sought David's life with a spear brings to my mind circumstances that took place in my own family and natural home years ago. I was born in a family of nine children, myself being the youngest of the nine. I have two natural brothers, one of them being nine years my senior, the other being seven years my senior. They have always had a great interest in the sport of hunting and fishing, while I have never had any interest in sports whatsoever. One thing was for sure in the household or home of my natural father and this was in all of their hunting and sporting exercises, he never permitted them to hunt and kill the little Dove. When I was younger and growing up, I did not understand this, although I knew that my father was a very devoted student of the Bible and had his reason for prohibiting my brothers from killing them. Now I know that he considered the Dove to be sacred because of the many times (she) the Dove is mentioned in the scriptures and is a figure and type of the Lord's afflicted and poor people.

Some of my friends who hunt the Dove tell me that she is the most difficult of all birds to hit because of her strong wings, even with a shotgun because of the great speed with which she flies. As in David's case above with King Saul, this brings to mind all the ages down through the history of time that the enemies of the truth and church have tried to destroy them, but the truth and the church have always prevailed, and

will prevail until Christ comes again. Jesus said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." Mat. 16:18. Jesus did not say they would not try to prevail against it. The forces of the devil and the powers of raging darkness have been trying to destroy this truth and the church since the beginning of time, even down to the present time, and will continue to make the attempt to the end of time, but they have not succeeded, and they never will succeed.

David in the above quoted Psalm 55:6, refers to the wings of the dove. "Oh that I had wings like a dove! for then I would fly away, and be at rest. I would hasten my escape from the windy storm and tempest." We read in Revelation 12:13 of a great red dragon (the devil or satan), having seven heads and ten horns that persecuted the woman, the Church of God, which brought forth the Man child, the Lord and Saviour Jesus Christ. It is recorded concerning her, "And to the woman were given **TWO WINGS** of a great eagle, that she might fly into the wilderness, into her place." To my understanding the great Eagle, like the Dove, is a figure of God's church and the **TWO WINGS** under consideration are none other than **FAITH and HOPE**. Only one class of people in this world **live in HOPE and walk by FAITH**. We believe we know who they are! With these two wings surely they fly away momentarily from the vain and perishable things of this world into the ark, the Church of God, finding rest unto their weary souls, even "into her place," as John mentioned, "that her **faith and hope** (strength) might be in God." 1st Peter 1:21.

I have been asked through the years by various members of the church if I could interpret the significance in gospel meaning in type and shadow of the Dove's three departures by flight and only two reentries into the ark, as recorded in Genesis Chapter 8, verses 8, 10, & 12. The Dove made three departures at the hand of Noah (our Spiritual anti-type of Christ), as you will recall, returning from the first and second flights into the ark, but it did not return back from the third flight. We would say that the third flight is still incomplete. Now what is the interpretation and significance here?

I have already pointed out in the **Definition of Terms** (please go back and reread) in the outset or beginning of this article concerning these flights. The first time, when she reentered the ark, she came back exactly as she departed. This flight points to the Church of the

Lord Jesus Christ back under the law period. This flight embraces all of those subjects that were Christ's from Adam, Abel, Seth, Enoch, Noah, Abraham, Sarah, the wife of Abraham, Isaac, Jacob, Joseph, Moses, the Harlot-Rahab, Gedeon, Sampson, David, Solomon and Samuel and all the true prophets and believers in both the old world (from Adam to the flood) and the law or levitical world (the period of time after the flood or Abraham's day to the first coming of Christ). This first flight points to the entire Church of God that was chosen in the covenant of Grace by the Father with the Son before the foundation of the world as contained exclusively in the Old Testament scripture. The Apostle Paul makes it very plain that those in the third (or Gospel world) dispensation would have no preeminence over these when he declared, "THEY WITHOUT US SHOULD NOT BE MADE PERFECT." Hebs. 1:40.

The second time of her departure at the second (same) time of her reentry (and remember, she was the same Dove, not a different one, with reference to the same church), she "came in to him (Noah, our Spiritual Anti-type of Christ) in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth." "Waters" in his scripture is a representation of sin, and the word "abate" means to demolish, to put an end to, to destroy, etc. This "olive leaf pluckt off" that was in her mouth (the Dove's mouth) is none other than the true Gospel of God our Saviour. In this Gospel is the only hope of the believer's Salvation. It was not only pointing to the Father, Son and Holy Ghost, but to the (1) birth and life, (2) death and burial, (3) resurrection and ascension to glory, of the Lord and Saviour Jesus Christ. In all of this we have Christ's work in the New Covenant in which it is recorded, "their sins and their iniquities will I remember no more." In this New Covenant we most certainly have "the abatement of the waters," or the destruction of sin. Since when "sin is finished, it bringeth forth death," (James 1:15), it was in the second or law dispensation of time in the old Covenant (of works under the law) that the failing effort was made to blot out sin, which when it (sin) was finished culminated into death. The Old Covenant, which the Apostle Paul said was found to have fault (See Hebs. 8:7), was given to God by Moses on the Mount for the levitical worship by offerings to Him in the tabernacle. Yet, "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." Hebs. 10:1. These offerings and the entire work of the levitical (priesthood) worship under the law could never take away sin. This the New Covenant did (and the olive leaf pluckt off pointed to it) by bringing in an everlasting righteousness and the only perfect peace that has ever been known on the shores of time.

Concerning the "olive leaf that was pluckt off" that was in the mouth of the Dove when she returned into the ark on arrival from her second flight, may we be reminded that the olive tree lives longer than any other fruit bearing tree in the earth. Some of these trees were brought by the Spaniards to California as early as 1769 (over 200 years ago) and they are still living today. Even at this present time there are Olive trees in Palestine (in the old country) which are said to date back to the time of Christ, when He was here on earth. Men grew olives even before our earliest history was written. All of this points to the everlasting Gospel of the Son of God. It is older than time, coming from eternity and will last into eternity. This (the three leaflet twig, representing **FATHER**, the Creator, **SON**, the Redeemer, and **HOLY GHOST**, the Revealer), was in the mouth of the Dove when she came home. When she comes today, this truth or Gospel is always in the mouth of the some way-worn, weary God-called servant or traveler and it is always good news from a far country to those who have been given an ear to hear it. To this precious Gospel, we must always be at home with our Heavenly Father and His little Dove. We cannot be present in the body or in the world. Sanctification of His Holy Spirit must separate us from ourselves and this vain world for us to be enabled to hear it.

While it is true, as the Apostle Paul declared, all those embraced in the Old Testament scripture in the first two dispensations of time, of which the first flight of the Dove represents, have equal recognition with God, based upon the divine merits of His Son alone, yet we hear Jesus, concerning those in the third dispensation of time in which we now live of which the second flight of the Dove represents, saying, "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men (referring to those in the

Generated through Hathitrust on 2026-04-20 05:55 GMT  
 https://hdl.handle.net/2027/nc01.ark:/13960/t9h44j99 / Creative Commons Attribution

first two dispensations) have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:16, 17. How wonderful it is for us who have been blessed to live in the gospel world or third dispensation of time, of which the second flight of the Dove with the olive leaf plucked off in her mouth represents, in actually hearing the Gospel of the Son of God declared in demonstration of the Spirit and in power. John saw the "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people." Rev. 14:6.

The question is now asked, "What became of the Dove after Noah released her from the ark on her third flight and where is she today?" "And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more." Gen. 8:12. To my mind the "seven day period" that the Dove spent each time when in the ark, represents God's perfect work and power in creation, both natural and spiritual. But, to repeat the question, "Where is she today?"

We will find a portion of this answer to the above question recorded in Matt. 3:16. "And Jesus, when He was baptized, went up 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 lightning upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This place, just described, is one of the highest ones to have ever been known in the history of the world. Here we have **God the Father, God the Son, and God the Holy Ghost** with the presence of the **Holy Dove** all present on the same occasion. No other event had ever occurred or will ever occur until the end of time like this one. This same Dove that descended from Heaven and lit upon Jesus symbolizes most definitely the Church because Christ established her just after this event when He was here in the world. Her presence was made manifest all along, even from the beginning of time. Now, she will be here until He comes back again to take His entire redeemed family (His Heavenly Dove, His Beloved Companion) to live with Him forever in all eternity. He has said that He will not leave Himself without a witness and we know that His promises are true and sure. When He comes back to claim all those for whom He died in all three dispensations of time, there will still be that small remnant preaching

Salvation by the sovereign grace of God. Yes, His redeemed family will be numbered as the sands of the sea, but the small remnant of them, the Church, are His faithful, true witnesses and will still be testifying of Him.

The final answer of her whereabouts today is that she will descend from heaven again. John said that he "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. At that time there will be no more persecution, no more for her to be shot at by the hands of sinful men, "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. She will never mourn again because the powers of sin, death, hell, the grave and the power of satan will have been destroyed. Loneliness shall be no more. Then she will be gathered back into the Rock from whence she was hewn, that everlasting Ark, Heaven, to go no more in or out forever. She was in the cleft of this Rock from the foundation of the world and she was washed white as snow from all her sin when they pierced His side by the shedding of His own precious blood.

So, today, she is free from all debt and all sin. When He comes the second time without sin unto Salvation and gathers her into His bosom, and then carries her home on the wings of His never dying love, we will have the completion of her (the Dove's) final flight and journey to Heaven, her immortal home. Then she will see her Beloved, see Him as He is, be made like Him and be made satisfied for ever and ever.

"Descend from heaven, immortal Dove!  
Stoop down and take us on thy wings,  
And mount and bear us far above  
The reach of these inferior things.

Beyond, beyond this lower sky,  
Up where eternal ages roll;  
Where solid pleasures never die,  
And fruits immortal feast the soul.

When shall the day dear Lord, appear,  
That I shall mount to dwell above,  
And stand and bow among them there,  
And view thy face, and sing, and love!"

J. M. Mewbo

## OBITUARIES AND MEMORIALS

## ELDER SAMUAL (SAM) L. GILBERT

A faithful old soldier of the Cross and highly esteemed minister of the Gospel among our people for thirty-seven (37) years, Elder Samuel Lemly Gilbert, was called home by His God and Father at 8:35 A.M. on December 29, 1980. No minister was more faithful to his charge and calling, going through heat and cold, summer and winter, never wavering (by the Grace of God) from the doctrine, truth and order of God's people, than Elder Gilbert. He was never known to miss but few of his Saturday and Sunday appointments, always serving God's people in the burying of the dead, visiting the sick in hospitals, as well as in the members' homes, when he was needed. Those who knew him will agree with me in these statements that I have just made.

Brother Gilbert was 81 years of age, having been born June 30, 1899, to the late Elder Noel B. Gilbert and Nancy Fulcher Gilbert, in Patrick County, Virginia. Most of his life was spent in the Winston-Salem, N. C., area. He is survived by his widow, Mrs. Blanche Edwards Gilbert of the home, 4759 White Rock Road, Winston-Salem, N. C. one son, Davis S. Gilbert; two grandsons; one sister and three brothers, all of whom reside in the Winston-Salem, N. C., area.

At the time of his passing, he was serving Russell Creek and Pleasant Grove Churches, Patrick County, Va., (in the Lower Mayo Association) and State Road Church, State Road, Surry County, N. C., (in the Laurel Springs Association) as pastor. His membership has been for many years with Spoon Creek Church, Critz, Va. For several years he served the Church at Sea Level, N. C., traveling monthly a one-way distance of about 300 miles to fulfill this charge. He also was Clerk of the Lower Mayo Association for many years, which office he was blessed in serving with meekness, humbleness and in the fear of God.

A large crowd assembled to pay their last respect to this venerable, true servant of the most High God on Wednesday, December 31, 1980, at Volger's Reynolda Road Chapel, Winston-Salem, N. C., with services being conducted by his good friend and brother in Christ, Elder J. G. Gardner, Moderator of the Lower Mayo Association, with whom he had served together for nearly fifteen years, and Elder A. A. Doss, Evrington, Va., a minister and close friend in his home association.

The following Elders and yoke-fellows in the ministry (with whom he had occupied the pulpit many times) bore his body to its resting place in the Forsyth Memorial Park, awaiting the resurrection of these our vile bodies, which doctrine he steadfastly believed and proclaimed, to-wit: J. H. Moody, O. J. Wray, Jr., George Flippen, Lonnie Pardue, Ralph Gaines and Calvin T. Harward. In what more beautiful way could a servant of God be laid to rest?

Elder Gilbert was a faithful supporter of this paper, *Zion's Landmark*, having actively solicited and acquired subscriptions and renewals for many years. He will be sorely missed by his family, churches and many friends who proved their love and respect to his memory that was born out by the large congregation of people and many beautiful floral arrangements that appeared and were seen at his funeral services.

Our prayer, if we could pray, is that the God of all grace, the Father of love and mercy, comfort and reconcile all who mourn his passing, assuring us in that blessed hope that He is at perfect peace and rest for ever.

Written by one who loved him for Christ's sake.

J. M. Mewborn

## EMMA TURNAGE MEWBORN

My beloved mother and precious sister in Christ, Emma Gertrude Turnage Mewborn, passed peacefully and quietly away at sunrise on the morning of December 12, 1980, at the ripe old age of 88. Her life on earth (as blessed by the grace of God) was beautiful, and her passing, or death, the same as her life, was beautiful. Her nurse who was with her at the time of her death said to us, "I had only known Mrs. Mewborn for these few hours, but she died beautifully. This lady had character. I saw it." Such words melted my heart into tears for to have known my mother at anytime in life mean't to love her. She had only been in the hospital for six days prior to her passing and was in good spirits when I visited her for the last time on Saturday night before she passed away on Monday morning following. She died like she lived in that quiet, peaceful, kindly way which characterized her entire life. She had gone with me to church for the last time at Mewborn's, our home church, just one month earlier, November 8, 1980.

We were baptized together twenty-five years ago on the fifth Sunday morning in May, 1955. During all of these years she had faithfully stood by me and my family, not only in the ministry but in behalf of this paper, *Zion's Landmark*. We would not wish her back now, for we know our earthly loss is her blessed gain. Our hope is that we will meet again!

If the Lord will, a more suitable obituary will follow later.

Her son,  
J. M. Mewborn

## GILBERT THOMPSON

On March 19, 1980, Brother Gilbert Thompson was taken from our midst. We, the members of Old Union Primitive Baptist Church, Johnston County, N. C., though our hearts are saddened, desire to be submissive to the will of God. There is not anyone or anything that could ever take the place of our beloved brother.

Brother Gilbert Thompson was born on December 12, 1914, to Brother Melton G. and Sister Robena Daughtry Thompson of Route 2, Smithfield, North Carolina.

On November 14, 1936, he was united in the bond of Holy Matrimony with Sister Eva Lane. In their years of marriage, they were blessed with three lovely daughters: Auline, Sue and Jackie. In August, 1967, they suffered the loss of their youngest child, Jackie. Remaining to mourn, in addition to his wife, Sister Eva, are his two daughters, Auline Toler and Sue Ennis, along with two sons-in-law and three grandchildren, two sisters, Mrs. Myrtle Howell and Miss Janice Thompson, and a host of friends and brothers and sisters in the Church.

Brother Thompson was led to ask for a home at Old Union Church on September 7, 1963. He was gloriously received by the church and was baptized on September 8, 1963, at Brother Daniel F. Peedin's pond by Elder C. T. Harward.

In 1964, Brother Gilbert was chosen to serve the church as clerk. Then on June 12, 1966, he was ordained a deacon of Old Union Church.

His funeral was conducted on March 21, 1980, at Old Union Primitive Baptist Church by Elder C. T. Harward, Brother E. T. Jones and Pastor Tom Green. Services were closed by Elder Walter Barnes at the graveside in the Thompson Cemetery, where his body was laid to rest, there to await that glorious resurrection morning.

Brother Thompson believed in the doctrine of absolute predestination of all things; therefore, we are made to believe that our loss is his eternal gain.

Be it, therefore, resolved that a copy of this memorial be placed on the Church records, a copy be sent to the family and a copy sent to **Zion's Landmark** for publication.

Done by the order of the church in conference June 8, 1980.

**Elder Walter Barnes, Moderator**  
**Sister Wanda Daughtry,**  
**Bobby Daughtry, Committee**

#### JOHN HENRY THOMPSON

Bethany Primitive Baptist Church, Pine Level, Johnston County, N. C., along with her sister churches and many friends hope to bow in humble submission to the will of the Almighty God inasmuch as it has pleased Him to remove from us our much, beloved brother in Christ, John Henry Thompson.

Brother Henry, as we called him, was born November 28, 1903, in Johnston County, (near Smithfield), North Carolina. He was the son of London and Callie Thompson. Brother Thompson was first married to Lucy Ann Thompson. To this union were born three children. They are Margaret Craft, Marvin Thompson and Ruby Evans. Brother Thompson's first wife passed away December 12, 1975.

Brother Thompson was received into fellowship of the Lord's people at Old Union Primitive Baptist Church on the second Sunday in July, 1976, and was baptized the second Sunday in August, 1976, by his pastor, Elder Calvin T. Harward. On October 22, 1977, Brother Thompson joined Bethany Primitive Baptist Church, Pine Level, N. C., by letter and was gladly received.

On November 9, 1976, Brother Henry Thompson and Sister Sallie Lee Harward were married. Brother Henry leaves seven step-children by his second marriage.

His funeral services were held at Bethany Primitive Baptist Church on January 17, 1980, by his pastor, Elder Bennie Roberts and Elder S. J. Sauls and Elder T. Allen Johnson. Interment followed in the Thompson Family Cemetery near his home.

Therefore, be it 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 Bethany Primitive Baptist Church while in conference this the 26th day of July, 1980.

**(Elder) Bennie Roberts, Moderator**  
**C. V. Brady, Beatrice Brady, and**  
**Sally Thompson, Committee**

#### CHARLES HUGH GOTT

According to the will of the all wise, merciful God, our precious Brother, Charles H. Gott, was called from this life November 16, 1980. He was born April 15, 1930, in Putnam County, West Virginia. He was the son of Hugh and Oma Gott. Brother Gott carried a precious hope in his breast for many years and on July 17, 1977, he was blessed to ask for a home with the Hopewell Primitive Baptist Church while at the water's edge on Leading Creek, as two others were being led into the watery grave. It was my blessed privilege to administer the sacred ordinance of baptism on that day at his request.

He was burdened to speak of the goodness of God's grace, love and mercy to His chosen people and was quickly granted permission to preach within the bounds of the Pocatalico Association. This privilege was extended to all churches with whom we correspond on December 3, 1977.

#### MAIL TO:

North Carolina Collection EX  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

His expression of God's love was sweetly felt within as he spoke, whether it was from the pulpit or in conversation in his home that was always open to his brethren. To know him was to love him and this was evidenced by the many comforting messages and expressions of sympathy received from coast to coast. We feel it can be said of him, "Well done, thou good and faithful servant." Matt. 25:21.

On December 24, 1953, he was married to Patsy Slater who along with the family patiently cared for him during a lingering illness.

He leaves to mourn his wife, Patsy, one daughter, Sharlee; his mother, Oma; one sister, Lucinda; two grandchildren and a host of friends.

Funeral services were conducted by Elder Willard Bird and Elder V. B. Linn at the Gaten Funeral Home, Poca, West Virginia, on November 18, 1980. He was laid to rest in the McClanahan Cemetery to await his heavenly Father's call in that glorious resurrection.

**(Elder) V. B. Linn**  
**Route 3, Box 344 B-B**  
**Buckhannon, West Virginia 26201**

#### ALFRED O. BAIDEN

It has pleased Almighty God to remove from our midst, Brother Alfred O. Baisden. He was born September 26, 1922, and died March 1, 1980. Brother Baisden united with the Hopewell Primitive Baptist Church and was baptized by Elder V. B. Linn, moderator of the Leading Creek Church, on July 17, 1977.

His funeral service was conducted by Elder V. B. Linn at Allen Funeral Home, Hurricane, West Virginia. His earthly or mortal body was laid to rest in Valley View Cemetery.

Brother Baisden was a firm believer in the doctrine of the absolute predestination of all things and was faithful in attendance at his church meetings. He will surely be missed by all who knew him.

His survivors include his wife, Sister Emily; one daughter, Patricia Torman; three step-daughters, Evelyn Edwards, Linda Willis and Carol Suttles; three sons, Douglas, Franklin and Michael; three sisters, June Pauley, Kathleen Blevins and Nelljean Marcum; two brothers, Carlene and Keath; his father, Ernest; his step-mother, Gracies, and a host of friends.

Be it, therefore, resolved, that we, the Hopewell Primitive Baptist Church, humbly submit to the will of Almighty God, feeling that our loss here is his eternal gain. Be it further resolved that this obituary be sent to **Zion's Landmark** for publication and that a copy be sent to the family.

Written at the request of Hopewell Primitive Baptist Church.

**(Elder) John J. Smith, Moderator**  
**J. J. Bird, Clerk**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on  
form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIV

JANUARY, 1981

NO. 2

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## LESS THAN THE LEAST

To deny ourselves and take the cross,  
We must count all things of earth but dross;  
And to live to Christ and Him alone,  
We cannot by the world be known.

The foxes and birds have a place, He said,  
But I've nowhere to lay my head:  
I left the Father and came to spill  
My cleansing blood and do His will.

Yea, from me flowed the crimson tide,  
And that alone for my lovely bride,  
In covenant contract I did agree  
That all her sins should fall on me.

Sacrifices thou would'st not,  
But Oh Father, it is my lot  
To bow the heavens and come down,  
To receive the thorny crown.

And the spear that pierced His side,  
From whence flows the cleansing tide  
All this I've done, for I must atone  
For my sheep the world has never known.

Thine eye Oh Father, alone did'st see  
My substance from all eternity,  
And in Thy book thou did'st record  
Thy children's names, Almighty Lord!

Thine they were, thou gavest them me,  
Which is the record of the trinity;  
When as yet not one was made,  
Not even earth's foundation laid.

Jesus paid it all, and all to Him we owe,  
Then may we ever follow, as pilgrims here below:  
For He is Captain, and High Priest  
Of all who feel **less than the least!**

(Elder) Thomas Crawford Hart (Deceased)  
LaGrange, N. C.

## DID CHRIST'S BODY CONTAIN ANY OF HIS BLOOD WHEN HE ENTERED HEAVEN?

The enclosed article has been sent to **Zion's Landmark** with the request that it be published. We are publishing it with the desire that there be no stirring up of the carnal mind, but rather that the opposite might be true, as found recorded in II Tim. 1:6: "Wherefore I

put thee in remembrance that thou stir up the gift of God, which is in thee, etc." May we be given, as we read it, in having careful or judicious judgment, as blessed from the Lord. We know that any commentary, when tested and upheld by the scriptures, is sound and will stand.

Elder George Ruston, who died about the year 1970, as I recall, was the faithful pastor of the Covenanted Baptist (Primitive or Old School Baptist) Church of Canada for nearly fifty years.

And, "finally, brethren whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4:8, 9.

Editor

### THE BODY OF CHRIST

For several days I have been thinking of writing on the subject of "The Body Of Jesus." But knowing how in many things I have failed in the past and spoken when, perhaps, it would have been better to be silent, and remembering what James says, "Behold how great a matter a little fire kindleth," I know that I might be misunderstood, but above all, I love the truth,

We are told in Gen. 9:4, "But flesh with the life thereof, **which is the blood thereof**, shall ye not eat." Again in Lev. 17:14, "For the life of all flesh is the blood thereof." Again in Deut. 12:23, "**For the blood is the life**, and thou mayest not eat the life with the flesh." The holy body of Jesus was a flesh and blood body. In Heb. 2:17, "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." In John 10:11, "I am the shepherd: the good shepherd giveth His life for the sheep." Verse 15, "and I lay down my life for the sheep." Verse 18, "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." Here we are told by Jesus that he had received commandment of His Father, not only to lay down His life (which was

the blood) but to take it again. David in Psalm 73:3 says, "Thou hast given commandment to save me." Now while Jesus was here on earth, being of the tribe of Judah, "He should not be a priest," for the earthly tabernacle had ministers of the tribe of Levi; but they served unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, "See, saith he, **that thou make all things according to the pattern showed to thee in the mount.**" We do well to heed this admonition ourselves, in this I am sure we are agreed. Our Lord rose from the dead and is declared to be "the Son of God with power" and "a priest for ever after the order of Melchisedec." It was stated He hath somewhat to offer. By His blood as a man he went into heaven (on His own merit) when He said, "Today thou shalt be with me in paradise." By His blood, He, (who bore sin in His own body on the tree) sanctified Himself. "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. Wherefore Jesus also, that He might sanctify the people **with His own blood**, suffered without the gate." Heb. 13:11, 12. The priest took the blood of those beast whose bodies were burnt without the camp, into the Holy of Holies. Jesus, the anti-type, took His own blood into heaven to sanctify the people. It was, therefore, necessary that the patterns of things in the heavens should be purified with these (blood,

## Zion's Landmark

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

EDITOR

ELDER J. M. MEWBORN

Willow Springs, N.C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK

Pilot Mountain, N.C. 27041

VOL. CXIV

JANUARY, 1981

NO. 2

\$7.00 PER YEAR - 2 YEARS \$13.00

TO ELDERS \$6.00 PER YEAR - 2 YEARS \$11.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

Second Class Postage Paid at Benson, N.C. 27504

USPS 699-220

scarlet wool and hysop) but the heavenly things 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. The High Priest must take the blood in an earthen vessel into the Holy of Holies; it was death not to take the blood. The flesh is dead without the blood, for the blood is the life of the flesh. In a two-fold sense, comparably speaking, just as the High Priest entered into the Holy place twice in the atonement, so Jesus entered heaven first by His own blood and then He entered again as our never dying priest, with His blood in the earthen vessel of His own body to appear in the presence of God for us. Abel's blood calls from the ground for vengeance; yet, Jesus' blood is better, it calls from heaven for pardon or forgiveness. It was the same body that went into the grave that came out. Of the two men that went to Emmaus it is said, "Their eyes were holden that they should not know Him." To the disciples He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see Me have," therefore He showed them His hands and His feet. Here we see He had hands and feet, flesh and bones, and He took them into heaven with Him. It was this body of flesh and bones that He ate and drank with His disciples, that they saw Him ascend into heaven. Was it bloodless flesh that He asked His disciples to handle? We have shown by scripture that the blood is the life. Bloodless flesh is dead flesh. (John saw after Jesus was dead that blood ran from His own body, when the soldier pierced His side.) The blood was the atonement for sin, and that blood had to be carried within the veil. If Jesus did not carry His blood into heaven, then the most solemn ordinance of the high priest going with the blood within the veil has no significance. Jesus had commandment to take the blood up again and by His blood Christ entered into the holy place.

I fear I am being lengthy but there is one other point which, if correct, would seem to condemn what I have already advanced. Paul says, "flesh and blood cannot inherit the kingdom of God." I. Cor. 15:50. Let us see who is here under consideration. Is it Christ's flesh and blood or our flesh and blood? Christ's body of flesh and blood was incorruptable, it saw no corruption. Did not David say, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see

corruption?" Here Paul is speaking of fallen, sinful men and it does not in the least apply to our Lord's body and blood. If it did, then our Lord's body, which was flesh, did not, as some say, go to heaven and Paul's words cannot be true, that this Man after He had offered one sacrifice for sins forever, sat down on the right hand of God, but Paul was inspired and spake the truth. Thus, if such a passage excluded the blood of Christ, it excluded His flesh also, and they must still be in this earth and the earth and all that is in it will be destroyed.

"Flesh and Blood" was a common expression denoting human nature in its present fallen condition. Flesh and blood did not reveal the truth to Peter, but Christ was flesh and blood then, but he was different from the flesh and blood of which he spake. Paul said, "I consulted not with flesh and blood," meaning he did not get what he was to preach from this world, or worldly religion, which is a (carnal) flesh and blood religion. Again Paul says, "We wrestle not with flesh and blood," if we did it would be a carnal warfare. So, I think we can all assent to the truth that carnal, corruptible bodies of flesh and blood are not in the will of our Heavenly Father, to inherit heaven and glory, for we shall be changed (in the first resurrection), by this corruptible putting on incorruption, in which state our Lord's body was and is and evermore shall be. The Glorification of Christ! Paul says of our Lord, "Who being the brightness of His glory and the express image of God's person, upholding all things by the word of His power, and when He had by Himself purged our sins, sat down on the right hand of the Majesty of high." Joseph's person was not changed by the glory Pharaoh put upon him, and Jesus' person is not changed by the Glory that His Father has put upon him, but his estate is certainly changed. He is higher than the heavens. It is very true that no one saw Him but His saints when He was here after His resurrection, and none as yet have seen Him but His saints. But, when our High Priest shall come the second time without sin unto salvation (Heb. 9:28), then every eye shall see Him, and many shall try to hide themselves from His glorious presence. Jesus said to those wicked priests and leaders of the people who wagged their hands and said if thou be the King of Israel, come down from the cross and we will believe on thee. "Hereafter, ye shall see the **Son of Man** sitting at the right hand of power and coming in the clouds of heaven."

It is found recorded in Hebs. 2:14-16, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." He is spoken of as that holy thing in Luke 1:35. He was of the seed of Abraham as touching the flesh. This flesh was a veil or cloud that hid His glorious divine nature. He was the eternal Son of God. How wonderful and yet how mysterious! Even the winds and the waves obeyed Him. Yet, when they looked at Him, He was and is rejected of man. As the eternal Son of God, He had a glory with the Father before the world was. This He did not cease to have but it was veiled in the flesh. Now He, Jesus, has a glory that God has given Him as is mentioned in Psalm 24:5, "He shall receive the blessing of the Lord, and righteousness from the God of His salvation." And He "of God is made unto us wisdom, and righteousness, and sanctification, and redemption:" 1 Cor. 1:30. He shall receive the blessing from the Lord which is life for evermore as in Psalm 133. "For there the Lord commanded the blessing even life for evermore." He as the Son of God had a righteousness of His own, but this would not fit man, so He became man to work out a righteousness and He received from God a righteousness that exalted a nation. Here then are a few of the things that Glorify Him and He prayed that those that the Father had given Him might be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 17:24.

I mention these things to show that the glorification of the **Son of God** does not destroy that nature of man which veiled him here, but through which He shines there. All the exaltation to the Church here and hereafter will be according to the riches of His glory. As the second Adam, the Lord from heaven, glory and honour will descend from God through Him in all ages, just as shame and sin and death came from our earthly parent Adam.

(Elder) George Ruston, (Deceased)  
Canada  
Written 1951

---

### THE POWER AND OMNISCIENCE OF GOD

My unworthy mind dwells today on the power and omniscience of God.....all-wise, all-seeing, having

infinite knowledge of all things. He is ALL power. "For with God nothing shall be impossible." Luke 1:37. "The things which are impossible with men are possible with God." Luke 18:27.

Mankind lacks faith. Jesus told His disciples, "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." Matt. 17:20. But we know man cannot do this of himself. It takes the power and mercy of God to give us faith.

In basic essence of truth, one cannot do anything without the mercy of God. We may attempt to offer up prayers, but unless we are made to ask in His name, it comes to naught. The encouraging thought, however, is that this omniscient God can; and often does, intercede for poor, helpless sinners who find themselves often begging and asking for His mercy and forgiveness. And we are often given faith He will, and often does, answer our poor petition. "If ye shall ask any thing in my name, I will do it." John 14:14. And, God supplies our need. "But my God shall supply all your needs according to His riches in glory by Christ Jesus." Phil. 4:19.

Oh, how many petitions go outward from sinners pleading for help and mercy! But "The Way is strait" and our sinful nature impedes our progress. We read, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psal. 46:1, 2. "The Lord of hosts is with us; the God of Jacob is our refuge." Psal. 46:7. When we are bowed down with trials and tribulations, we are given comfort in knowing our Redeemer is **ALWAYS** with His chosen people. "I will never leave thee, nor forsake thee." Hebs. 13:5. "Be still, and know that I am God." Psal. 46:10.

The power of this omniscient God is unlimited. Earthly, carnally minded man, through study, becomes a highly skilled professional in his field of study or endeavor in natural learning, but his success, even his life, is always in the Hand of Almighty God. Concerning this power, we read, "His (God's) foolishness is wiser than men and His weakness is stronger than men." 1st Cor. 1:25. Man cannot lawfully boast of His accomplishments, as his success is only in God's Hand. The Lord oftentimes rejects the wise and prudent and reveals Himself unto babes. We know the faith of God's

people does not stand in the wisdom of men, but in the power of God. Paul told his Corinthian brethren, "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 wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1st. Cor. 1:26, 27. Why? "**That no flesh should glory in His presence.**" And it reads, "That, according as it is written, **He that glorieth, let him glory in the Lord.**" 1st. Cor. 1:31.

Not only should we not boast, but neither should we complain. Because we are sinners by nature and by practice and with the accompanying feeling of our unworthiness, yes, we have no right to complain. Even more so, if, through the abundant mercy of God, we are among the chosen few, we have **NO REASON** to complain.

All scriptures were written for the comfort and edification of God's elect. These are in the world....but **NOT** of the world. They are the ones to whom He reveals the meaning, **NOT** those from whom He withholds the meaning. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 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." 1st. Cor. 2:12, 13, 14.

God's people are truly made thankful (yes, He gives them thankful hearts) for His abundant mercy in that His word has a deep, comforting meaning to them. They obtain it in no other way....only by revelation of His Spirit, a free gift. God teaches and instructs His own people in His own manner and way! God loves His people with an everlasting love. The victorious power and sufficiency of Christ is a shield for our faith in His Holy Word that His promises will come true. He says, "I lay down my life for the sheep." John 1:15. There is no doubt as to the existence of His people nor Who chose them. He says, "I know whom I have chosen." John 13:18. "Ye **HAVE NOT** chosen me, but I **HAVE CHOSEN** you." John 15:6. Could it be made more plainer? And if we are blessed to be among the chosen few, we have no fear we will be lost along the way. "Of

**ALL** the Father hath **GIVEN** Me, I shall **LOSE NOTHING.**" John 6:39.

There is a continual warfare between the elect of God and satan, but God is the sinner's refuge and defense. God has never lost a battle with satan. He sends the messenger of satan - a thorn in the flesh - to buffet His elect lest they should become exalted beyond measure. But, satan can go only so far as God purposes and allows him.

The hour of temptation shall come upon all of us, but the Lord says to His people, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and **NOTHING** shall by any means hurt you." Luke 10:19. What comforting assurance!

Oh, how very blessed are those whom God **CHOSE** to love, protect, avenge, defend, and, most glorious of all - save. When all is said and done and life on earth is no more....and the appointed time has come, God's elect will finally hear those comforting words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

The children of God "worship the Lord in the beauty of holiness: fearing before Him, all the earth." Psa. 96:9. "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Psa. 100:3. "For the Lord's portion is His people." Deut. 32:9. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth, etc." Psa. 145:18. "It is of the Lord's mercies that we are not consumed, because His compassions fail not." Lam. 3:22.

Oh, may God make us thankful, dear people, that He has chosen you **OUT** of this world and given you an ear to hear this truth. "He that hath an ear, let him hear." Rev. 2:7. God knows His people: "And thou shall be called by a new name, which the mouth of the Lord shall name." Isa. 62:2.....And someday you will hear Him call it.

"O Land of Rest for thee I sigh,  
When will the moment come;  
When I shall lay my armour by  
And dwell in peace at Home?"

Elizabeth C. Edwards  
417 South Boylan Avenue  
Raleigh, N.C. 27603  
February 8, 1980

### A TRUE EXPERIENCE

When on November 22, 1980, just passed, our local newspapers and news media spoke of our government's questioning a group or several individuals as to what they were doing when the late John F. Kennedy, our president, was assassinated or shot in 1963. The following has oftentime caused me to wonder how and why?

Charles Mullholland, my husband, passed away December 8, 1964. He was living when President Kennedy was shot in Dallas, Texas, in November, 1963. It was on that same day in November, 1963, as I recall, that Charles, my husband, had come in from his partial retirement job at noon for lunch. As usual, we rested an hour or so afterwards.

Of course, time is different in Texas than in New Jersey. Anyway, I was awakened suddenly by hearing two shots in succession. I immediately arose and peered out of my windows to learn who might have been so near as to get such a loud report. In a minute's time my telephone rang in reality and my cousin who had been watching television had just got the report that our president, John F. Kennedy, had been shot and she was calling to tell me.

I am sure I must have been asleep and my husband was also asleep. He said he did not hear the report, but it was 2:00 P.M. and the whole world was receiving the horrible message. If it was 2:00 P.M. here, it could have not possibly been yet a report in Texas. So, I have pondered over this incident many times and wondered why I was given to hear it.

Then when the news reporter recently asked, "Where were you when Kennedy was shot?", has caused me to ponder over it again. But, never before had I given thought of the difference of time from east to west.

**Marion H. Mullholland**  
P. O. Box 132  
Lambertville, New Jersey 08530  
November 25, 1980

### ELDER McLANE HORNE ILL

Dear Brother Mewborn,

We will appreciate it very much if you will state in the **Landmark** that our beloved pastor, Elder McLane Horne, is in Conway General Hospital, Conway, South Carolina, with a severe heart attack. If it could be the

Lord's will to bless you and the brethren to pray for him and his recovery that he might come back to us at Mill Branch Church, we would be made thankful and to rejoice.

It is our understanding that his physicians hope to have him moved to Columbia, South Carolina, for an operation tomorrow.

**An unworthy brother, I hope,**  
**J. D. Wright**  
110 Williams Street  
Tabor City, N. C. 28463  
January 28, 1981

**FROM THE EDITOR:** On February 11, 1981, I called Elder M. B. Paul, Myrtle Beach, South Carolina, to inquire of Elder McLane Horne's condition. Elder Paul informed me on this date that Elder Horne was to return to his home at Loris, S. C., from the Columbia (S.C.) Hospital on that same date, February 11, 1981, and that his condition was somewhat improved. We hope our brethren will remember Elder Horne, his wife, and their family, that he will be restored to his normal health and to his flock where he has served so faithfully for a number of years.

**Editor**

### TWO ANECDOTES

#### I. PREDESTINATION FOR THE INDIAN

In the early days of the Republic of Texas when the Indians were especially bad, it is told that an old Primitive Baptist preacher was preparing for a long trip across the Indian country. He was especially careful in cleaning and loading the long rifle that was to accompany him. A friend, seeing his preparation and knowing his belief in predestination, said to him, "Uncle Billie, why are you so careful about your gun? If you meet the Indians and you are predestinated to die at that time, why you will die anyway; so why worry about the gun? What is to be will be anyway, you know."

"Yes, I know all about that," said Uncle Billie, "but it might be the Indian's time."

(From **A Treasury of American Folklore**, Botkin p. 415)

## II. G. P. C.

(The following incident is told concerning an actual event that took place in an Old Baptist Church in the southern part of the United States some years ago.)

The church was in an uproar. The membership of the church was badly divided on the question of whether or not they should grant a certain young brother, whose reputation for piety was none too good, a license to preach.

A few of the older conservative members were a little doubtful about the sudden call to the ministry, and wanted to put him off until they could be a little surer about the reality of the call. Many of the younger brethren were very enthusiastic about the wonderful conversion and vocation of the applicant. They thought a real miracle had happened, and they were anxious to see him licensed and put to work in the Lord's vineyard. They recounted with great seriousness how, according to the young man's own testimony, the Lord had appeared to him in a vision and had shown him the three letters "G.P.C." flaming in the sky, and how a still small voice had said, "Follow these." There could be no doubt about the interpretation. G.P.C. meant "Go Preach Christ." And the young man should be sent on his way.

But the old deacon was on his feet, replying, "Brethren, I do not deny the vision. I am sure that the Lord has spoken to this young man. But knowing this young man as I do, and appreciating to some degree the great wisdom of the Lord, I am sure that you all misinterpret what this vision meant. 'G.P.C.' in this case can only mean, "Go Pick Cotton."

(From *A Treasury Of American Folklore*, Botkin., p. 416)

## A GOOD LETTER

Dear Brother Mewborn,

Not too long ago, James and I received the enclosed good letter from Brother W. C. (Bill) Lake, Lakeland, Fla. We enjoyed reading it and also feel that the readers of the *Zion's Landmark* might enjoy it. We have his consent or permission for publication, should you deem it worthy for use in the paper.

We hope this finds all well with you and yours.

In hope and love,  
(Elder) James T. and Floy Jones

P. O. Box 7708  
Marshville, N. C. 28103  
August 2, 1979

## THE LETTER

Elder and Mrs. James T. Jones  
Marshville, N. C.

Dear Brother & Sister Jones,

There is an old saying, "Better late than ever," that we have heard many times before in our lives. So, I will try, if the Lord will, to answer your good letter to me of recent date.

Yes, I fell off my porch roof last October and was on crutches for some time. I can walk all right now and am getting along fine with the exception of my right hand and arm. I cannot close my right hand. You see, however, that I am having to print these lines to you instead of being able to write in my regular long handwriting. I am always glad to hear from you.

Dear brother and sister, I would like to discuss with you two certain scriptures that are upon my mind. "For God so loved the world, that He gave His only begotten Son, that **whosoever** believeth in Him should not perish, but have everlasting life." John 3:16. Also, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1st John 2:15.

Brother Jones, I ask you this question, "Would God command us to not love what He loved?" I believe not. There is something wrong about the way the unbelieving religious world looks at the teaching of the Bible and understanding of the scriptures. We must love that which is also loved by the Father or we are not His children. His children are of one Father and are brethren in Christ Jesus. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1st John 3:15.

The scripture (first one), quoted in this article, teaches very strongly the doctrine of election. There is an elect world (of the children of God) here in the race of Adam's posterity. This is the World (in a world) that God loved. The apostle said to them, "Little children, love one another." 1st John 3:23. Thus, what God loved, He likewise commands His children to also love.

Yet, He commands them to not love the world. The Apostle Paul tells the Church at Ephesus that "they were chosen in Him before the foundation of the world, that they should be holy and without blame before Him in love." Eph. 1:4. The Apostle Paul also tells the Church at Rome that "they were predestinated to be conformed to the image of His son that He might be the firstborn among many brethren." Roms. 8:29. You see, the apostle bases the origin of the true church and her establishment thereof on the election and predestination of God.

We see that the blessing of God is upon the emphasis of one word, "belief." "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth him also that is begotten of Him." 1st John 5:1. Also, we go back to our text, "Whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The blessing of God's love is upon "**WHOSOEVER BELIEVETH,**" not if they just would believe, nor that they on their own could believe, **but because they have believed.** There are no conditions that are attached in the reception of this gift or in its substance. The word **BELIEVETH** is in the perfect tense. Wherever there is one in this category, I believe there is also one who possesses the true hope of eternal Salvation. He is one whom God has predestinated and chosen unto Salvation, not simply because of his belief, but because it was "according to His own purpose and grace, which was given us in Christ Jesus before the world began, and is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim. 1:9, 10.

Instead of "**believing**" being a condition of Salvation, it is the evidence that one has been given the true hope of eternal Salvation that was given in Christ before the world began.

Brother and Sister Jones, there is a difference in faith and belief. "Faith is the substance of things hoped for, the evidence of things not seen." Hebs. 11:1. That evidence is faith. We cannot just have it, faith, by our own natural desire, nor does it originate by us. It is only in the knowledge of the Salvation of God that originated before time began from God who gave it. Jesus Christ, who was the Word with the Father in the

beginning, is the author and finisher of this faith. This is the fruit (faith) that God bears in us as the evidence that we are His. We have no control in the giving or receiving of it whatsoever. The evidence, that comes in the fruit (which is faith), fixes our belief.

Therefore, the question revolves and culminates into this definite, final point. It is this: "Do we believe that Jesus Christ came in that wonderful love of God to save poor lost sinners?" If we believe that He did, the question is then asked, "Why do we believe it?" If we believe it because we have heard it preached on or simply read it in the Bible, that would be an evidence but not **the evidence** of our own. In that case we would not be witnesses. He that is born of God and also "**believeth** on the Son of God hath the witness in himself." 1st John 5:10. A true believer will not hath to witness to another for evidence. When God has given you the evidence in your own heart, you will love to hear another witness tell it. That brings you into brotherly fellowship and proves that you are both of **ONE SPIRIT**, that you are both begotten of God, that you are Sons of the One Father, believing not in a conditional god or doctrine. It is a sure evidence that you are of that World into which Jesus Christ came which was chosen in Him before the foundation of the world. It is only unto them to whom it was afore prepared. The Holy Ghost is the only Guardian of those whose names were written in the Lamb's Book of Life, or the world of those names consisting only of those whom God so loved. Jesus came to save those who are given to believe on Him. Not one of them will ever be lost. They are without spot, wrinkle, blemish, or any such thing. They shall never perish but shall have everlasting life. That life is in His Son. Everything that they (this world) receive while here below is perfectly free. There are no conditions attachable to these blessings at any place. These blessings are truly given, not offered. I do not know that I am in that number.

If I have a prayer, may the Lord bless you and all yours.

In hope of eternal life,  
W. C. (Bill) Lake  
1111 N. Gilmore Avenue  
Lakeland, Fla. 33801  
June 5, 1979

## JOY INEXPRESSABLE AND FULL OF GLORY

Dear Brother Mewborn,

You will find enclosed my renewal to Zion's Landmark in the amount of \$20.00 to cover two years. The balance may be used according to your judgment and best discretion. I am not well and have difficulty in walking. Much of the time my going is necessitated by the use of a wheelchair.

Brother Mewborn, a number of years ago, you met my sister, Hazel Ireson, and also me. My sister, Hazel, has been given a home with Banister Springs Church, near Matham, Va., a short time after we met you about fifteen years ago. I remember a statement you made at that time in our presence that I have never forgotten. I remember it so well. You said, "I believe that Hazel will be with us soon." My belief (which, I know, is the same as yours) was (and has continued until now) that she is already with the true church in God's will and mind before the foundation of the world. Hazel too is not well, as she has chronic asthma. I love my sister more than words can express. It hurts me to see her have such great suffering when she has the severe seizures and attacks of asthma.

I was blessed to ask for a home with Banister Springs Church on May 19, 1977, and was baptized the following third Sunday along with another dear sister, Sister Elsie Scott. We were baptized by Brother Melvin Shelton and Brother Clayton Spencer. I can never express my inward feelings when the dear brothers and sisters extended their right hands and enfolded us in such loving fellowship. Brother Mewborn, I was so happy that I did not even want to go home and change from the wet to dry clothing. However, many times since I have lived in great troubles, doubts and fears.

When I have this love and fellowship makes me feel so worthy. I know I do not deserve to be with God's children. There are times when I feel surely that I am deceived in all of it and am also deceiving God's little children. I am lonely in Spirit. Yet, my hope is not entirely lost and, if I am saved, it is by the grace of God. If it is for me, as the poet said,

"Should He send my soul to hell,

His righteous law approves it well,"

then it will be justly deserved on my part!

Brother Mewborn, my Aunt Lillie Thomas, widow of the late Elder C. J. Thomas, who during his lifetime, resided in Danville, Va., is seriously ill. She is in Roman Eagle Memorial Nursing Home, Danville, Va. She has been in the hospital and also this nursing home for several months. She has a broken hip and other ailments. I go to see her whenever I am able, as I cannot walk but little myself. My dear husband takes me in a wheelchair. Aunt Lillie is very lonely and was in much pain the last time when I saw her two weeks ago. She does not have much company because there are so few members in Banister Springs Church where Aunt Lillie now has church membership. All of her children live away. Only two sons reside in Danville, Va., one of them being Thorton Link. Aunt Lillie was a sister to my father, J. W. Shreve. He was a brother to the Shreves that lived at Reidsville, N. C.

I love Aunt Lillie. She is very dear to me. Please tell your church members about her. I know it would do her so much good if some would go to see her. We all feel the need of your prayers.

You will find enclosed my mother's experience that was published in the September, 1961, issue of *The Signs Of The Times*. She married Mr. Holley who was her second husband after my father's death. I think, perhaps, that you would like to have it published in *Zion's Landmark*. It is so beautiful. She told me many times about this first experience.

Her daughter,  
Sagasta Moss  
P. O. Box 54  
Dry Fork, Va. 24549  
November 2, 1980

-----

**From the Editor** - On February 10, 1981, I called by long distance telephone to Mr. Thornton Link, Danville, Va., inquiring of his dear mother, Sister Lillie Thomas, only to learn that she had already passed away on January 25, 1981, at 10:55 P.M. at the same nursing home mentioned by her niece in the above letter. Her funeral was held on Tuesday following at the Yates Funeral Home, Danville, Va., by her pastor, Elder Melvin Shelton.

Many of our people in this part of the country will never forget Elder Charlie J. Thomas and his wife,

Sister Lillie, as they visited among us here extensively, as well as our correspondents in several states, in the latter 1950's and 1960's. May the dear Lord reconcile her children, family and loved ones to the dispensation of His all-wise providence and purpose in all things.

J. M. Mewborn

### EXPERIENCE OF ELIZABETH HOLLEY

#### Dear Brethren in Christ:

For a long time I have had a mind to write some of what I hope to be the dealings of the Lord with me. Whether the mind to write is of the flesh or of the Spirit, I know not.

When quite young I had many thoughts of death and eternity; and I thought that when I got older, I would join some church and live a Christian, thinking that was all I would have to do. I didn't feel to be a bad sinner, but that I was as good as many, and better than some. When about twenty years old, a great fear came over me, and darkness seemed to cover everything. I thought the world was coming to an end, and I was lost. The devil seemed to be near me, ready to snatch me to everlasting torment; and I justly deserved it.

I saw then what a vile sinner I was, and began to beg for the Lord to have mercy on my soul, or I would perish; for I was sinking down in an horrible pit. I would read the Bible, but that would condemn me; and I could find no comfort. I would go to different meetings, and sometimes when they would ask if any one wanted to be prayed for, to raise their hand. I felt that if anyone needed prayer it was surely me, and I did raise my hand. But still there was no comfort for me. Night and day my prayer was for the Lord to have mercy on my poor soul; though my words seemed to fall to the ground not heard, for I was too vile a sinner to call on a just a righteous God, though that was all I could do. Many a night I would cry until my pillow was so so wet I would turn it over. Sometimes I would go to the old smoke-house, where there was a place dug in the ground which we had used to keep things cool in the summer, and there I would drop in as low as I could get, begging for mercy. I did not want anyone to know what a sinner I was.

My husband was a believer in the Primitive Baptists,

and was a subscriber to the **Spiritual Law Counsel**. I would read it, and liked to read the experiences, but the other writings were sealed to me. I would try to ask the Lord to show me the right church, thinking maybe I would join some church, and that this great trouble would leave me. One Sunday evening, while all were gone and I was alone, and left in so much trouble, I knelt by a chair and asked the Lord to have mercy on my soul, and lift me out of this horrible pit. I raised up, and took this Primitive Baptist paper, **Spiritual Law Counsel**, from the shelf, and opened it; and there was the church in Spirit in the writing. At once my burden was gone, and I was singing:

"Amazing grace, how sweet the sound  
That saved a wretch like me;  
I once was lost, but now am found,  
Was blind, but now I see."

I had heard that song many times, though I never thought what it meant. Now I had experienced it. I walked out into the yard, and everything seemed to be in praise to the Lord; and the great darkness was gone, and the sun was shining so brightly I could not praise Him enough. For this was the Saviour that had lifted me from the awful pit. Then I greatly desired to hear the Primitive Baptist preach; and did go soon afterwards to Mountain Springs to a baptizing and to the meeting. I took a seat near the back, hoping no one would notice me. Elder N. T. Oaks, the Pastor, arose and began to speak; his text being, Jeremiah 20:9. It seemed as if he knew my feelings, and could tell them to me. This struck me so that I tried to shake it off, and tried to get my mind on something else. Nevertheless, the words were as fire shut up in my bones. After that I desired the more to go and hear the wonderful gospel, the power of God unto salvation to everyone that believes.

I desired no one to know I was interested, but could not hide the tears. Oh, if I could just hear, and they not see me! I was not fit to be with such good people though I continued to go whenever and wherever could here them. It was all my joy. Twice I dreamed of being baptized, and was so happy, I would awake praising God. At last I could not stay away any longer and asked for a home with them; and was received there third Sunday in September 1919, and was baptized there next month.

Then I thought my troubles were all over, I was so

happy; and for a long time I would go singing and praising His great and holy name. But I have been brought many times since into the valley, and almost ready to give up, saying maybe I am deceived, and am deceiving others. I have been made to beg for the return of the joys of salvation; and have felt a few times that my prayers were answered, and joy filled my soul to overflowing.

"My God, the Spring of all my joys,  
The life of my delights;  
The glory of my brightest days,  
And comforts of my nights."

"Through many dangers, toils and snares  
I have already come;  
'Tis grace has brought me safe thus far,  
And grace will lead me home."

If I could be just half as good as my brothers and sisters of this precious faith are, maybe I would not have so many doubts and fears. I feel I could write on and on, for the half could never be told. I have no kindred in the flesh to talk my feelings to, for none of them believes as I do.

I would not exchange my hope for all the world, if I could; although sometimes it seems almost gone. Dear kindred in Spirit, is this so with you?

I hope I am your sister in Christ,  
Elizabeth Holley  
Dry Fork, Virginia

### EDITORIAL

#### "THE CUP WHICH MY FATHER HATH GIVEN ME, SHALL I NOT DRINK IT?" John 18:11

Christ spake these words in response to Peter who had just drawn his sword and cut off the right ear of the high priest's servant whose name was Malchus. When Christ told Peter to put up his sword into the sheath. He said for this cause he came into the world, and this was part of what was in His cup. Christ had a cup, and all of the experiences through which He had to go were in that cup. Peter was only human, and he had a love for Christ. He did not want to see Him abused and so cruelly treated, as these people had in mind to do. Peter wanted to resist by force, but Christ knew that everything that was in His cup He would have

to drink it. Every humiliation, every physical suffering, and every mental suffering that was appointed unto Him was in that cup. This had not been shown to Peter at that time, but would be revealed to him later. The humiliation that Christ had to go through or endure from the very beginning, even when Joseph and Mary fled with Him into Egypt to get away from King Herod, was in that cup. His baptism by John the Baptist was in that cup. Jesus' walk on the sea was in this cup. His many healings of the sick, His restoring the sight of the blind, His feeding the five thousand, His Transfiguration, His cleansing of the temple, the eating of the Passover with His disciples, and His prayer in the Garden of Gethsemene, all of these were in His cup. He was the very fountain of wisdom and foreknew all things that should come to pass with Him. When Peter reached for his sword, he had not at that point been blessed with this wisdom. Christ's life, like ours, had its points of exceeding sorrow in it. His Divinity knew that for this purpose He came into this world to fulfill all that was in that cup. Yet, when the time drew near in the Garden of Gethsemene, He was sorrowful, even unto death. He did not only kneel down on His knees, but He even fell down on His face and earnestly and fervently prayed to His Father, "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.

My reader will notice He is still referring to this cup. He said the Spirit, indeed, is willing, but the flesh is weak. He went into prayer the second time, saying essentially the same thing. In the third time (or prayer) the flesh **was made willing** the same as the Spirit, for He told His disciples to sleep on now for the **Son of Man** is betrayed into the hands of sinners. His Father had now reconciled Him to drink this cup. He previously had said, as quoted above, "O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." That was His earnest, fervent prayer each time. His Divine Spirit was willing for He said the **Spirit is willing**, but the flesh is weak.

My reader will notice in the scripture that it was the **Son of Man** that was delivered into the hands of sinful men. They could not kill the **Son of God** (or Divine Spirit) that was in Him for He said to the thief on the cross, "Today shalt thou be with me in Paradise." Luke 23:43. They could not kill the Holy Spirit that was in Him. It was not delivered into the hands of sinful men. Christ was verily the **Son of Man** as well as the **Son of**

God, and all that was in His cup was appointed unto Him and He had to drink it.

This terrible, shameful trial that the **Son of Man** had to go through with, with all of its scorn and bitterness by those sinful men, was all in this cup. His desertion by His disciples, the shameful denial by Peter, even His betrayal by Judas, were all in this cup. It was surely His to drink.

Even the most shameful and terrible of all was the crucifixion. They even gave Him vinegar to drink, mingled with gall, nailing Him to the Cross between two thieves in an effort to make it even more humiliating and shameful. He was even brought down so low (as the Son of Man) as to cry with a loud voice saying, "My God, my God, why hast thou forsaken Me?" Matt. 27:46. All this was in that cup that He prayed so earnestly and fervently to the Father, if it be His will, to let this cup pass, saying not my will but thine be done. Surely, we must now conclude that if God's will could not be changed by such a prayer from His only begotten Son, it could not be changed at all. God is, as the scripture says, of one mind and who can change or turn Him. All that was in the cup was appointed to Him and for Him and He had to drink it.

It was not all bitterness that was in that cup. Paul was later blest to write, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1st Cor. 15:57. It looked dark now to the disciples. They thought the one they had been given to love so much was defeated, killed, and now put into Joseph's new tomb. Yet, the darkest time is said to be just before day. The great victory that Paul wrote so wonderfully about was won on the morn of that third memorial day when the **Son of Man came forth out of that tomb**. He first appeared to Mary Magdalene, and He told her to go tell the disciples. When they heard that He was alive, and had been seen of her, they believed not. See Mark 16:11. He appeared unto the brethren who saw the nail prints in His hands and feet. Thomas doubted until he saw them for himself. Christ told Thomas to handle Him and to thrust his hand into His side. Then Thomas was blest to believe. Over twelve hundred brethren were blest to see Him ascend and go back to the Father as He said all the time that He would do. He went back with the victory won over death, hell, and the grave with **ALL POWER NOW GIVEN INTO HIS HAND**. Here in part He was passive and prayed to His Father, but now all power is given into

His hand to give Salvation to as many as His Father had given Him. He mentions them several times in the 17th chapter of John in that real Lord's prayer in which He prayed for the ones His Father had given Him. He prayed not for the world, He says in that chapter, but for the ones His Father had given Him out of the world.

Our hope is that that prayer also included us. Here we see through a glass darkly with only a hope, but in the resurrection we hope to see Him as He is and know that we are His. We shall know as we are known. 1st John 3:2 says, "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." That surely will be enough for each one of His here in this world who have had to drink all that is in their cup.

It is not only Christ who had to drink all that was in His cup without any change from the Father, but we also will we have to drink all that is in our cup. It is **CUP**, not cups. Christ asked His Father, as recorded in the 17th Chapter of John, to make His people **one**, even, He said, as we are **one**. "**That they all may be one; as thou, Father, are in me, and I in thee, that they also may be ONE in us.**" John 17:21. He also said, "All mine are thine, and thine are mine; and I am glorified in them." John 17:10. We have to conclude from reading this scripture that there is an inseparable union between God the Father, God the Son, and these children for whom He prayed in this chapter. The children must not ever think they will ever be above their Master, and, as He had to drink all that was in that cup for Him, so will they likewise have to drink all that is theirs. Their strength must be made perfect through weakness, as Christ told Paul. God led the children of Israel about 40 years in the wilderness to humble them. They wondered what it was all about. They did not want to drink what was appointed for them in their cup. Christ let Paul know that it was for His (Paul's) good and that his strength was made perfect in weakness. Christ had to be given vinegar mingled with gall. Again, we need not think that the servant is greater than His Master. It is a great relief, a wonderful blessing, when one is blest to see and feel, in deed and in truth, that all that is in his cup, he, too, will have to drink it. This is surely the gift of faith. At this point it is revealed to him that his struggle is not all in vain, as one of the writers wrote, "A man's heart deviseth his way: but the Lord directeth his steps." Prov. 16:9. It takes many hard trials to teach one these things for the

flesh does not give up easily. Christ said, "The Spirit indeed is willing, but the flesh is weak." Matt. 26:41. Paul said in Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God." The soul is the very life of God itself that was breathed into Adam's nostrils. It is the Spirit that gives direction to the body so that we will drive long distances, hoping that His Spirit will bear witness with our spirit that we are the children of God. Our spirit will bear witness with His Spirit (which is joy unspeakable and full of glory) every time it is appointed in our cup for that to take place. It will never bear witness to us except at that appointed time. When it does take place, Heaven has come down our soul to greet, and glory has crowned the mercy seat.

I would, if possible, believe, but cannot for I know that it is the work of God only that you believe on His name, according to the scripture. I would worship the true and living God, if I could, but I cannot unless He blesses me in His Spirit. "God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth." John 4:24. Surely, it is in the Spirit that we worship God and not the flesh. I would be faithful, if I could, but I know that it is the work of God that faithfulness is wrought in you only by the working of His mighty power and all-powerful Spirit. I would direct my steps, control my tongue, lead and guide my mind, but I have long since learned from painful and hard experience that I can do neither of them. If I could do any of them, it would be due that much of the victory. Paul said, "But thanks be to God, which giveth us the victory through our LORD Jesus Christ." 1st Cor. 15:57. If one could do either of those things, he could keep from drinking everything that is appointed for him to drink that is in that cup. At first one is destitute of even the will to do until the Lord blesses him with the will. He certainly can do without the will. He may have the will and will not be blest with the do. So, both the will and the do are both of the Lord that the victory might be His. If one truly believes and is blest with faith, it is because Christ prayed for him in that prayer that is recorded in the 17th Chapter of John, and because it is in your cup that the Lord has appointed for you.

I would, but cannot pray unless prayer is given unto me. All blessings, both natural and spiritual, are a gift of God and they are in that cup appointed unto you just as they were in the cup of your precious Saviour by His death. It is not all sadness and anxiety; some is joy

and love, as it was with David in the 23rd Psalm when his cup overflowed with joy. It will be joy every time when the Spirit of God appears with healing in His wings. Yet, we must remember He was a man of sorrow and acquainted with grief. The servant is not greater than His Master... Our great hope is that we will be shown that His grace is sufficient for us in every occasion, and that He will reconcile us as He did His dear Son in that third prayer to our lot in this world, being made willing to drink all that is in our cup, as Christ was made willing to that end. God has just so fixed it that all the merit, spoils, deserts, all due reward of that victory, must go to His Son, not just a portion or part of it, but all of it.

Geo. A. Fulk  
January 15, 1980

---

#### OBITUARIES AND MEMORIALS

##### ELDER DEWEY ROBERT HUMPHREY

A merciful and loving God has called from the midst of His beloved people another valiant soldier, Elder Dewey Robert Humphrey, of Jacksonville, North Carolina.

On January 23, 1981, about 2:00 A.M., Elder Dewey Robert Humphrey answered the final call from the battlefield of mortality and earthly conflict. He was 49 years of age and passed away at the Veteran's Hospital, Durham, N. C., after a lingering illness of about two years.

Brother Humphrey had served as an ordained Elder in the White Oak Association for about fifteen years and at the time of his passing was a member of North River Church, near Beaufort, N. C. He was a good soldier, having served God's people, Israel, the Army of God, for a number of years, as well as his fellowman and our country in the capacity of the United States Marine Corp. His preaching was comforting and consoling to the flock wherever he went. No minister was loved among our people more than Brother Dewey Humphrey. The Lord had abundantly blessed him through the gift He had given him in feeding the flock, particularly since his final illness was discovered about two years ago. Many of His little ones were blessed in feasting upon the truth that fell from his lips for the past or more recent months. I saw this evidenced a number of times.

He leaves behind his wife, Mrs. Marcia Humphrey of Jacksonville, N. C.; daughters, Melodie Rose Humphrey, Marcia Hope Humphrey, Amelia Ann Humphrey, Dewey Lorraine Humphrey; one son, Alan Blaine Humphrey; his father, Elder Eddie Humphrey; his stepmother, Sister Florence Humphrey of Jacksonville, N. C.; brothers, Williams, Grifton, Ernest, all of Maysville, N. C.; Eddie Lee of Norfolk, Va.; Fernie and Norman, Jacksonville, N. C.; sisters, Mrs. Grace Cormier, Manchester, New Hampshire; Mrs. Irealine Williams, Richlands, N. C.; Mrs. Annie Pallman, Maysville, N. C., and one grandchild.

Funeral services were held for Brother Dewey on Monday, January 26, 1981, at South West Primitive Baptist Church, near Jacksonville, N. C., by Elders C. T. Harward and John Carroll. A large crowd attended these last services for our beloved brother

with many members and Elders from the correspondents of the White Oak Association being present. His body was laid to rest in the family cemetery at Jacksonville, N. C., near Brother Dewey's home.

A military detachment from the nearby Camp Lejeune Marine Base, Jacksonville, N. C., accorded military rites at the graveside with flag and gun salute in recognition of the honorable years of his active military service in the armed service of our beloved country.

We believe that Brother Dewey will still answer that last, final remaining call at the last day that Job mentioned. By the grace of God, he answered the call of God in serving His beloved people while here in the world and the call of natural duty to his fellowman. The Lord will call for him again with **A CALL**, blown by a trumpet, never blown by man and he will answer once more, as Job declared, "Thou shalt call, and I will answer thee." Job 14:14. Then Brother Dewey will join the blood bought, eternal Army of Heaven with no more detachments or breaking up of camp "to serve Him day and night in His temple" (Rev. 7:15) forever and ever. May God in His infinite mercy ever keep and remember his precious family is our unworthy prayer, if we could pray.

Submitted by one who loved him for Christ's sake, I hope,  
**J. M. Mewborn**

#### **JAMES DANIEL (Dan) WADE (Lic.)**

Our dearly beloved brother in Christ, Brother James Daniel (Dan) Wade, was taken from this life on Dember 17, 1980. Brother Dan Wade, as he was affectionately known by many, was born in Floyd County, Virginia, the son of the late Harvey Preston and Dora Eva Showalter Wade on November 28, 1907. At the time of his death he was 73 years and nineteen days of age.

He was married to the former Hazel Simpkins, who survives, on September 16, 1933. Also left to mourn his passing are two sons, James C. and Roger L. Wade; four daughters, Rachel White, Bevin Marshall, Joan Perdue and Glenna Mitchell. Thirteen grandchildren and two great-grandchildren; one sister, Mrs. Lola Roy, and four brothers, Colen, Camey, Ota and Esker Wade, also survive the passing of their grandfather and brother. One son, Haden Paul, preceded him in death on May 16, 1947.

On Sunday, April 27, 1947, while the Church at Indian Creek, Indian Valley, Virginia, was singing the closing hymn, Brother Wade came before the body of the church, expressing a desire for a home with them. He was gladly received into their fellowship. Brother Wade began speaking in church May 22, 1954 and was liberated to speak Saturday, July 24, 1954. On Saturday May 22, 1965, he was licensed to preach and make his appointments with the privilege wheresoever that God in His providence should cast his lot.

Indian Creek Church, Indian Valley, Virginia, and the entire New River Association grieve over his passing, but we feel that our loss is surely his eternal gain. Brother Wade loved all of our correspondents in the Lord and really enjoyed visiting with them, especially at the associational meetings. May the grace of our Heavenly Father be with his widow, Sister Hazel S. Wade, and all of his family.

We shall miss him in many ways, including not only his presence with us at the church meetings, but also his preaching the good news from a far country, that we were favored in having so many times.

His funeral service was held at Indian Creek Church December 19, 1980, by one who loved him, if not deceived, for Christ's sake, the unworthy writer, Sebron Sechriest. His body was laid to rest in the Big Sand Cemetery, Floyd County, Va., beneath a

beautiful mound of flowers to await the second coming of our blessed Lord and Saviour Jesus Christ, who shall change our vile bodies and fashion them like unto His own glorious body.

(Elder) **J. Sebron Sechriest**  
1934 Welch Road  
Mount Airy, N. C. 27030

#### **JOHN RONEY PORTERFIELD**

It is with a feeling of unworthiness that we attempt to write of the passing of our dearly beloved brother, John Roney Porterfield, whom it has pleased our Heavenly Father to remove from our midst. May we, the members of Mebane Primitive Baptist Church, Mebane, North Carolina, bow in humble submission to His holy and righteous will.

Brother Porterfield was born in Person County, North Carolina, August 1, 1890, the son of the late John Thomas and Alice Smith Porterfield. He departed this life Saturday afternoon November 1, 1980, at Moses Cone Hospital in Greensboro, N. C., following an illness of one week. He was blessed with good health for the most of his 90 years.

He was married May 24, 1919, to the former Annie Lee Bradsher. To this union were born two sons, John Robert Porterfield, Route 8, Burlington, N. C., and Erwin Lee Porterfield, Trinidad. His first wife preceded him in death on December 16, 1961.

He was later married to Mrs. Bernice Knight Bailey March 16th, 1965, who was always so thoughtful of his health and welfare as long as he lived. She survives him along with his two sons, six grandchildren and eight great-grandchildren.

He was received into the fellowship of Mebane Primitive Baptist Church by letter April 30, 1966. Brother Porterfield was a kind person who walked softly and humbly before his brethren. He was a firm believer in the doctrine of salvation by grace. He was a prominent, retired farmer of Alamance County, N. C., area and developer of real estate.

His funeral service was conducted at Lowe Funeral Home Chapel in Burlington, N. C., by his beloved pastor, Elder Burch Wray and Elder Jack Hawkins. His earthly body was laid to rest beside his first wife in Alamance Memorial Park, there to await the second coming of our Lord and Saviour Jesus Christ.

Be it resolved that a copy be placed on our church record; a copy sent to his wife and family, and a copy sent to **Zion's Landmark** for publication.

Done by order of Mebane Primitive Baptist Church in conference, December 6, 1980.

**Elder Burch Wray, Moderator**  
**Victor Walters, Clerk**  
**Leon and Bessie Gilliam, Committee**

#### **ALGIE OAKLEY**

Inasmuch as we, the members and friends of Stories Creek Primitive Baptist Church, feel the loss of our dear and precious Brother, Algie Oakley, we would not wish him back in this world or trials and affliction. We surely feel that our loss is his eternal gain.

Brother Algie Oakley was born December 18, 1909, and was called from the walk of this life August 23, 1980. At the age of 21 he married Annie May Clayton, and to this union were born three sons and four daughters. They are Malcus and Ronnie Oakley, Hurdle Mills, N. C., Charlie A. Oakley, High Point, N. C., Mrs. Dorothy M. Crute, Newport News, Va., Emily Oraleam, Hurdle Mills, N. C., Doris Moore and Florence Oats, Roxboro, N. C. Nineteen grandchildren and three great-grandchildren are also left to mourn

is passing.

This dear brother will be missed by his companion, Sister Annie, his children and grandchildren, his brothers and sisters, together with those of his brothers and sisters in Christ. He will live in the hearts of those that loved him. "Precious in the sight of the Lord is the death of His saints." Psa. 115:16.

Brother Algie united with the Church at Stories Creek, Person County, N. C., August 21, 1955. He was faithful to his brethren. He served this church for many years as Clerk, and he was a firm believer in and loved the Doctrine of Salvation by the Grace of God. His love, that was manifested in him, caused him to walk humbly and in meekness before his beloved brethren. Surely, he could identify with David of Old, "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. When called I upon the name of the Lord; O Lord, I beseech Thee, deliver my Soul." Psa. 116:3, 4.

We believe that his soul is basking in the paradise of God, and that he is sleeping that peaceful sleep from which none will ever awake to weep. His blessed hope was that, by the Grace of God, he might be numbered with God's redeemed children, and in the fullness of time he would see the Father as He is and not for another.

Brother Oakley's funeral was conducted by Elders L. P. Martin and Hugh D. Wray, and his body laid to rest in the Oakley Cemetery beneath a beautiful mound of flowers to await the second coming of his Lord. May God reconcile his loved ones.

Therefore, be it resolved, that a copy be sent to **Zion's Landmark** for publication, a copy be placed in the church record and a copy be given to the family.

Done by order of the church in conference on Saturday fore the third Sunday in September, 1980.

**Elder Wallace Oakley  
Elder Hugh D. Wray, Committee**

**JOSEPH JEFFERSON CAPPS**

It is with sad hearts that we attempt to write in memory of our dear, departed brother, Joseph Jefferson Capps. It pleased our heavenly Father to call him home on October 7, 1980. Brother Capps was faithful to the church for many years before he united with the church which took place on December 28, 1975. He remained faithful until his health failed, and then he was still faithful at heart. He loved the doctrine and the church as long as he lived. We have missed him and shall continue to miss him as he goes on, but we believe that our loss is his eternal gain.

Brother Capps was born June 6, 1894, and died October 7, 1980, at the Carl Parrish Rest Home, Dunn, N. C., where he spent his last days. He was married to Sister Wincie Langdon Capps on January 15, 1957. Their devotion to each other was beautiful, and we trust that God will bring all of us together again one sweet day.

Left to mourn Brother Capps' passing, along with his wife, are two sons, Garland and Alvin Capps, Fayetteville, N. C.; one daughter, Mrs. Mary Turlington, Route 1, Coats, N. C.; a son, Arvin Capps by a former marriage; one sister, Mrs. Letha Poole, Coats, N. C.; one brother, Jasper Capps, Franklin, Va. He also left five grandchildren and a host of friends, as well as the Church at Primitive Zion.

The funeral was held at the Cromartie, Pearsall & Smith Memorial Home Chapel, Dunn, N. C., with Elder T. Allen Johnson, pastor, officiating. His body was laid to rest beneath a beautiful mound of flowers at Hodges Chapel Church Cemetery, near Person, N. C. May he rest in peace.

We, the members of Primitive Zion Church, extend our

deepest sympathy to the bereaved family in the loss of their loved one.

Be it, therefore, resolved that a copy of this obituary be sent to **Zion's Landmark** for publication, one to the family of Brother Capps, and one be placed in the church record.

Done by order of the church in conference January 24, 1980.

**Elder T. Allen Johnson, Moderator  
Mazelle G. Strickland, Clerk  
Verta Whittington and  
Robert Gauldin, Committee**

**EVANA RHEW WAGNER**

Sister Evana Rhew Wagner was born February 2, 1909, to Edward and Jennie Rhew in Person County, N. C. She was called from this life on October 22, 1980.

Sister Wagner was married to Elliott Vernon Wagner on December 21, 1935. He preceded her in death by four years and eight months. She is survived by two brothers, Clayton Rhew, Timberlake, N. C., and Nute Rhew, Roxboro, N. C.; three sisters, Mrs. Sarah Mangum, Durham, N. C., Mrs. Frances Wade and Mrs. Arabel Hill, Roxboro, N. C.

In July, 1945, on Monday of the Lower County Line Association at Stories Creek Primitive Baptist Church, Sister Wagner asked for a home with Flat River Church and was received. She was baptized the following fourth Sunday in July by Elder L. P. Martin.

Sister Evana Wagner loved the Church and the Doctrine of Salvation by the Grace of God. She was a beloved, faithful member, even in her afflictions, often going to the meetings when she was physically unable. She was a true, loving sister, never complaining in her long and severe afflictions, endeavoring never to be a trouble to any one.

We at Flat River Church will miss her, but feel that our loss is her eternal gain. We would say with the poet:

"It is not death to die,

To leave this weary road,

And midst the brotherhood on high

To be at home with God."

Her funeral was held at Flat River Primitive Baptist Church, October 24, 1980, by her pastor, Elder L. P. Martin and Elder J. W. Hawkins. She was laid to rest beside the resting place of her husband in Person Memorial Gardens, near Roxboro, N. C.

Therefore, be it resolved that three copies of this obituary be made, one for the church record, one for the family and one copy to be sent to **Zion's Landmark** for publication.

Done by order of the Church in conference on Saturday, November 22, 1980.

**Elder L. P. Martin, Moderator  
Johnnie L. Oakley, Clerk  
Arabel Hill, Inez Rogers, Committee**

**SADIE CHANDLER ALMAND**

On December 7, 1980, God called our precious sister in Christ, Sadie C. Almand, home to her eternal rest. She was 89 years old and has been in failing health for two years.

Sister Almand asked for a home in East Atlanta Primitive Baptist Church, Atlanta, Ga., by confession of faith on August 20, 1949. She was received and baptized by her pastor, the late Elder H. O. Nash. She was a faithful member, always attending meetings regularly until her health failed. But she was a true believer in the doctrine and teaching of salvation by Grace of the true and living, all-wise God. We will truly miss this dear sister, but feel she is at

Generated through HathiTrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

rest in God's eternal love, awaiting the second coming of her Lord.

She leaves four children to mourn her passing, one son, Frank Almand, Decatur, Georgia; three daughters, Mrs. W. D. Rainey, Decatur, Georgia, Mrs. A. R. Hooten and Mrs. Robert Young, both of Covington, Georgia, along with seven grandchildren and nine great-grandchildren. She also leaves four sisters, Mrs. Floyd Cook, Sr., Mrs. Grace Mitcham, Miss Fannie Chandler and Mrs. Mary Julia Head. Another sister, Sister Alice C. Morgan, passed away on October 5, 1980. This was a very devoted family of sisters. All of them have been blessed in living to a ripe old age.

Sister Almand's funeral service was held in the Chapel of The Harry White Funeral Home on Monday, December 8, 1980, at 3:00 P. M. Her pastor, Elder W. C. Edwards, assisted by Elder Eugene Gunter, officiated for the service. Her earthly body was laid to rest beside her husband's resting place in the East View Cemetery, Conyers, Georgia.

Written at the request of the East Atlanta Primitive Baptist Church, Atlanta, Georgia, while in conference on the 21st day of December, 1980, with a copy to be sent to the family and one also forwarded to the **Zion's Landmark** for publication.

**Elder W. C. Edwards, Moderator**  
**Rachel B. Chandler, Clerk**

## MEETING NOTICES

### ANGIER UNION MEETING

The Angier Union will meet with the Church at Willow Springs the fifth Saturday and Sunday in March, 1981. Willow Springs Church is located on the south side of N.C. 42 Hwy., in the community of Willow Springs, Wake County, N. C., about fifteen miles south of Raleigh, N. C.

Elder J. M. Mewborn was chosen to preach the introductory sermon and Elder Curtis Parrish is his alternate.

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**

### BLACK RIVER UNION

The next session of the Black River Union was appointed to be held with the Church at Seven Mile, Sampson County, N. C., beginning on Saturday before the fifth Sunday in March, 1981, and will continue through Sunday following, if the Lord will.

Seven Mile Church is located about seven miles west of Newton Grove, N. C., in the Vann's Crossroads Community.

Elder Delbert Carraway was appointed to preach the introductory sermon and Elder Jack Hawkins is his alternate.

A cordial invitation is extended to our brethren, sisters and friends.

**Alonzo Barefoot, Union Clerk**  
**Newton Grove, N. C. 28366**

### 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 March, 1981, and will continue through Sunday following, if the Lord will.

Elder Burch Wray was chosen to preach the introductory sermon and Elder L. P. Martin is his alternate.

All lovers of the truth are invited to meet with us and a special

North Carolina Collection EX  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

invitation is given to our ministering brethren.

**Clyde Satterfield, Union Clerk**  
**Timberlake, N. C.**

### BLACK CREEK UNION

The Black Creek Union was appointed to be held with the Church at Contentnea, Wilson County, N. C., beginning on Saturday before the fifth Sunday in March, 1981, and will continue through Sunday following, if the Lord will.

Contentnea Church is located on the south side of N.C. 42 Hwy., approximately five miles west from Wilson, North Carolina.

Elder Walter Barnes was chosen to preach the introductory sermon and Elder A. F. Langston is his alternate.

We wish to invite our brethren, sisters and friends and a special invitation is extended to our ministering brethren.

**J. B. Williams, Union 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 South West, Onslow County, N. C., beginning on Saturday before the fifth Sunday in March, 1981, and will continue through Sunday following, if the Lord will.

South West Church is located on N.C. Hwy. 53 (Burgaw Hwy.) about six miles west from Jacksonville, N. C.

Elder I. W. Shepperd was chosen to preach the introductory sermon and Elder Dewey Humphrey is his alternate.

A cordial invitation is extended to our brethren and friends to come and visit with us with a special invitation given to our ministering brethren.

**H. A. Young, Union Clerk**  
**Jacksonville, N. C.**

### MILL BRANCH UNION

The next session of the Mill Branch Union was appointed to be held with Pee Dee Church, Horry County, South Carolina beginning the fifth Saturday in March, 1981, and will continue through Sunday following, if the Lord will. Services will begin at 11:00 A.M. on Saturday and at 10:30 A.M. (E.S.T.) on Sunday.

Pee Dee Church is located south of Conway, South Carolina off U.S. 701 South. Turn right at James Town Station at James Town School. Go about five (5) miles to first hardsurfaced road on left. Turn left and go to end of road; turn left again and proceed to church.

We invite our ministering brethren, Elders in the church, and our brethren and friends to visit with us.

**J. D. Wrigley**  
**110 William Street**  
**Tabor City, N. C. 2846**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road  
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on  
form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIV

FEBRUARY, 1981

NO. 3

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## PRIMITIVE PREACHERS

Those souls so blest with hungry hearts  
To hear God's word in all its parts;  
May find their meat, may get their fill,  
From Primitives led in God's will

For many souls the sweetest cake  
Is sermons heard from Elder Lake.

The choicest man to countless others  
Is some one of the three Wray brothers.

But none e'er blest our sirs and madams  
So great a way as Floyd Adams.

A royal feast we'd not have cease  
Is often heard from J. S. Sechriest.

For heart and head, just take part in  
Those meetings led by Elder Martin.

If Old School lore is what you'd learn,  
There's none to equal J. M. Mewborn.

Articulate, as one could wish  
Are sermons heard from R. L. Fish.

A listening treat one never skimps on  
Is what one gets from Elder Simpson.

For lots of folks the greatest use  
Is got from words of Elder Luce.

For personal charm to finely fit thee,  
Just listen in to Thomas Whitley.

Angeleic words, to some degrees,  
Were sometimes heard from both the Humphreys.

A long-time friend who's been a sparker  
Is what is known of Elder Parker.

We hope we're taught from Christ, our Word;  
We trust such comes from Elder Harward.

To bear good thoughts and prayer away,  
Just attend with Elder Carraway.

Another man whom hundreds cherish  
Is the well-loved Elder Curtis Parrish.

For warmth and sweetness to a tee  
We like the words of Elder John Lee.

And there is our very fatherly Elder Cox  
Whose gentle love touches the South Carolina  
flocks.

Too, Elders Mishoe, Paul and Horne  
Whose notes from the trumpet are heavenly born.

Also from the Mates Creek, Elders Keesee, Smith and  
Whitt  
Who in the pulpit preach sound doctrine every bit.

An able gift that is not so small  
Has oft been shown by Elder Ball.

When Spirit-led, he's really 'clippin'.  
That's how they feel about Elder Flippin.

To cheer, to gladden, turn on "sun,"  
They often call on Elder Johnson.

The services of Elder Noles  
Attract the ears of many souls.

The hearts of folks in the chapel halls  
Get **blessed** charm from Elder Sauls.

To comfort lambs, could one be smarter  
Than calling on our Elder Carter?

In time of woes, when some throb hurts,  
They love the balm from both the Roberts.

From Gardner, Moody, Gunter, Barnes and Doss,  
One gains and never suffers loss.

Edwards, Gilbert, Young, Kennedy, and more  
Preach precious words from God's great store.

From Stewart, Williams, Hawkins, Hill,  
The Primitive glean concerning God's will.

Pulliam, Farmer, Dan Wade and Meeks  
Preach valiantly a thousand weeks.

Shepard, Dagenhart, Kirkman, Jimmy Jones,  
All give needed bread and never stones.

Each preacher named may rate a crown--

All these and more--like Elder Brown.

So many more great gifted men  
Elude the strokes of this poor pen.

Too thick to list, they yet are grand--  
A blessing to the Old School band.

They (by God's grace) give us food that tastes like  
honey.

And, best of all, they don't seek money.

Lewis B. Price  
1101 Hillsboro Street  
Raleigh, N. C. 27603  
February 10, 1981

(The above poem was recently submitted to us concerning some of the ministers and Elders of our correspondence. Please note that several have passed away in the past year. We appreciate Brother Price's interest and his God-given talent in recording poetry. If any names of our ordained Elders were not mentioned or called in the above poem, we are confident that such omission stems from the lack of acquaintance from the standpoint of Brother Price and is certainly not intentional. **Editor**)

## Zion's Landmark

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

EDITOR

ELDER J. M. MEWBORN

Willow Springs, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK

Pilot Mountain, N. C. 27041

VOL. CXX

FEBRUARY, 1981

NO. 3

\$7.00 PER YEAR - 2 YEARS \$13.00

TO ELDERS \$6.00 PER YEAR - 2 YEARS \$11.00

POSTMASTER: Please forward change of address orders on Form  
3579 to Elder J. M. Mewborn, Willow Springs, N. C. 27592.

Second Class Postage Paid at Pilot Mountain, N. C. 27041

USPS 699-220

## PRINTING COSTS OF PAPER GOING UP

Mr. Lewis Lawrence

Lawrence Newspapers, Inc.

P. O. Box 1015

Fuquay-Varina, N. C. 27526

Dear Mr. Lawrence:

Increases in the price of offset book paper, such as is used to print **Zion's Landmark**, have forced us to make sharp increases in the prices of work done on this stock. In fact, the effect may well be that we will lose a good part of this business, and you may want to encourage your customers to use newsprint stock instead. We have been able to hold the line on newsprint work, making only a moderate increase last October.

On **Zion's Landmark**, with 1450 copies of a 16-page magazine, the increase would be \$54.00 over the present price.

As you can realize, we do not want to lose any of our offset book business, but the price increase is due to circumstances over which we have no control.

Sincerely yours,

Ralph E. Delano, President  
Benson Newspaper Printing, Inc.,

P. O. Box 9

Benson, N. C. 27504

January 8, 1981

## EXPLANATION

Several of our subscribers have indicated their awareness of the change from the use of the usual good quality book paper, previously used in the publication of **Zion's Landmark**, to the lesser quality newspaper print, beginning with the January, 1981, issue of the paper. The answer to their question is short: **A big increase overnight in the cost of paper.** In January of this year, 1981, our publisher of the paper, Lawrence Newspapers, Inc., received a letter from their printer that paper (book stock type) had gone up \$54.00 per issue or an overall annual increase of publication of \$648.00.

To continue the use of the better quality book stock paper, and to off-set the large jump in price of paper used for all of these many years, will mean another \$1.00 annual increase in the paper to absorb the additional cost of production. Our publisher agreed to continue to print the paper on the lesser quality news print for the same monthly price previously charged for

the better quality book stock paper.

I am also informed that we may expect another increase in postage shortly for second class mailing rates. I am often made to wonder where this inflation spiral will end!

Subscribers and readers, I will be glad to go back to the use of the better quality paper if a sufficient number of you feel that the present news print type paper does not meet the previous good standard in the quality of publication of our paper with the \$1.00 additional annual increase.

Therefore, I am asking that you, our subscribers and readers, to write and express your feelings and judgment to me in this matter, as I would like to cooperate with our government (and our weakening pocket books) in attempting to hold down the rampant inflation now prevalent in our nation's economy. Please let me hear from you, as one subscriber has already done below.

Thank you,

J. M. Mewborn, Editor

## KEEP PAPER AS IT IS

Dear Elder Mewborn,

As usual, I enjoyed the last (January, 1981) issue of the **Landmark**. It is interesting to read what others have to say about what we all believe. But I am disappointed in the quality of paper on which the **Landmark** was printed.

With inflation prices as they are, no doubt, you used the thinner and cheaper paper as a means of keeping the price of the **Landmark** at the present subscription rate. But my suggestion is that you raise the price at least one dollar per year and revert back to the original quality paper.

This is just one person's opinion, and it may not meet with your approval or that of other readers. Perhaps some of the subscribers will write and express the way they feel about it. If they will do so, you, at least, will have a consensus of what they think.

I am glad you and your family have recovered from the flu and you are now able to be back at work on the **Landmark** for us.

Yours very truly,

Elizabeth C. Edwards

417 South Boylan Avenue

Raleigh, N. C. 27603

February 26, 1981

### COMFORT IN PERILOUS TIMES

The following article, **THE FURNACE AND ITS FRUITS**, by Elder J. C. Philpott, London England, was published in our May, 1974, issue of *Zion's Landmark*. Many of our subscribers at that time expressed genuine pleasure from reading this article, after it was published almost seven years ago.

In these perilous times in which we are now living, I personally find great strength in the Spirit in which I believe our friends and brother was given to write. With the expressed pleasure of our subscribers in the past publication considered, it is now at this time that we take the opportunity for publication for the benefit of those who have not had the privilege of reading it. To those who have read it, we believe that you, no doubt, will enjoy reading it again.

Elder J. C. Philpot was born in England in 1802 and died in 1869. Along with Elders William Gadsby, John Warburton, John Kershaw, John M'Kensie and others, he was a faithful minister of the Gospel Standard Strict Baptist Church of England in the 19th Century.

Editor

---

### THE FURNACE AND ITS FRUITS

Preached at Providence Chapel, Eden Street, London, on Lord's Day Evening, July 18, 1847.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations: That the trial of your faith, being much 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." I Peter 1:6, 7.

The Scriptures contain a deep and inexhaustible mine of vital truth. But how are we to penetrate into that mine, and turn up some of those inexhaustible riches? Two things are absolutely needful before we can dig into this mine, and lay bare its rich contents. First, we must be brought into those states and conditions of vital experience to which the Scriptures are suited. The word of God was written for the poor and needy, the tried, the tempted, the exercised, the distressed, the cast down, and the afflicted. If we, then, are not brought into those states for which the Scriptures were written, to us they are but a dead letter. And secondly, the fact remains of the

requirement of the gift of the blessed Spirit, when He has brought us into that state of soul to which the Scriptures are adapted, and to meet the substance of that which they were written, should enlighten our understanding to see, apply the precious truth of God with power to our heart that we may believe, and seal heavenly instruction upon our conscience that we may feel what is thus divinely revealed.

What were the Scriptures written for? To make the people of God wise unto salvation as an outward witness relates to an inward witness. Not to furnish empty professors with notions and opinions to battle one another with; not to provide us with a little Sunday reading; nor to buoy us up with superstition and self-righteousness. They were written for the instruction, consolation, and edification of God's poor and needy children. Unless, therefore, we are brought by divine teaching into those states of experience for which the Scriptures were written, we may have wondrous lights in our head, but our heart will be destitute of the power of vital goodness.

We gather, from the Scriptures of the New Testament, that the primitive believers to whom the Epistles were addressed, were enduring for the most part a great flight of afflictions; they were persecuted without, and deeply tried within. They doubtless, at first, as we in times past, did not believe that they must "through much tribulation enter the kingdom of heaven." They thought that to believe in Jesus must surely bring nothing but peace and happiness. The bright side of things they saw; but the dark side was hidden from them. But after a time God saw fit that they should become acquainted with the dark side as well as the bright. Persecutions, temptations, oppositions, conflicts, and a variety of trials that God's people are ever exercised with, befell them. Their minds now began to sink; their faith to stagger; their hope well-nigh to give way; and, therefore, the Apostles were inspired by the Holy Ghost to write the Epistles not only to instruct, but also to comfort and encourage them in their path of tribulation.

This we find Paul setting before the church of God: "Unto you," He says, "it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1:29. So he tells Timothy, (II Tim. 3:12) "If we suffer (with Christ), we shall also reign with Him." And again, writing to the Romans, he says, "The sufferings of this present time are not worthy to be

compared with the glory that shall be revealed in us." Chap. 8:18) James says, "My brethren, count it all joy when ye fall into divers temptations." (Chap. 1:2) Peter writes, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Peter 4:12) And especially, in the words before us, he addresses himself to comfort and encourage their often cast down spirits, by telling them that there was a "needs be" for all their afflictions wherewith they were exercised, and that all should end eventually in "praise and honour and glory."

We may observe, I think, two leading features in the words before us. First, their state of affliction and suffering through "manifold temptations"; with the reason why the Lord saw fit thus to exercise them; and secondly, the blessed fruits that would one day spring out of them. The Lord enables us to look at these things in the light of the Spirit; and the Lord set before me a door of utterance, that I may speak out of the fulness of a believing, exercised heart, what I see and feel in the Scriptures before us. With God's blessing, then, we will take it up sentence by sentence, and clause by clause, and thus endeavor to trace out the mind and meaning of the Holy Spirit as revealed in it.

I-1. "Wherein ye greatly rejoice." Carnal joy is killed to a child of God. I do not mean to say that the carnal mind is killed. We have too bitter and painful experience to the contrary. But the sources of carnal joy are killed. Why? Because those things which in time past did afford joy, are now discovered to be empty and destitute of the pleasure once found in them. Health, strength, wealth, honour, worldly amusements, sinful pleasures--all these things could once delight and gratify the carnal mind; but God in mercy has put bitterness into this cup. Our carnal mind may still be amused by them for a time. But O, what a gloomy retrospect! and how it pierces the conscience, that we could take a moment's pleasure, or derive an instant's happiness from those things which are so hateful and abominable in the sight of God! But if there be any real joy, or happiness, or consolation, it is only in Christ, and what of God He is made to us, and what He is pleased to make known to our souls concerning Himself - His blood, His righteousness, His love, His preciousness, His suitability, His tender compassion, the riches of His grace, His glorious Person, all that He is, and all that He has for the living church of God. If ever, as we pass through this wilderness, we feel one

drop of solid joy, of true happiness, it must flow, it can flow only from one source -- the manifestations of Christ to our souls.

"Wherein ye greatly rejoice." This joy may be very transient: we may have to look upon it through a vista of many years; and doubts and fears may becloud the mind whether we ever rejoice truly in Christ, or whether our joy might not have been "the joy of the hypocrite" that perisheth. And yet we are brought to this point -- we can find joy and peace in Him alone. Sin, the world, the things of time and sense, business, amusement, pleasure so called, afford now no joy; there is an aching void, a feeling of dreariness and misery connected with everything short of communications of mercy, favour, and love. So, with this thought we may not be enabled to come up with this divine description, and be enabled to say, "we greatly rejoice at all times, in all places, at all seasons, in the Lord;" yet we can come to this point -- we can rejoice in no other; yet we can take real pleasure in nothing else. One smile from the Lord, one word from His lips, one gracious breaking in of the light of His countenance, does, while it lasts, communicate joy; and from no other quarter, from no other source can a moment's joy be drawn.

2. But the Apostle here does not suppose that the people of God are ever rejoicing in the Lord. His language is point blank against that. "Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." They rejoiced in Christ; but they were not so enabled to rejoice as to have been forever done with sin, with sorrow, with doubts and fears, with heaviness of heart, and dejection of spirit. The word of God knows nothing of such a pain. We are "in heaviness for a season." It may be long or short, as God sees fit. This "season" in some cases may be very frequent; in others, almost continually; nay, in some persons it may be extended well-nigh through their whole lives. I know, and doubtless you know, children of God of whose religion we have not the shadow of a doubt; yet if you go to them from time to time, what is the language of their lips? (And we are sure from the way in which they speak, it is the language of their heart) -- "Ah! I am still in the same spot; still cast down, dejected, with little peace or comfort; sometimes almost drowned with melancholy, despondency, and well-nigh despair." But whether the "season" should be short, or whether it should be long, God has not defined, and we cannot.

One thing, however, is clearly evident, according to the declaration of the Holy Ghost before us, that there is a "season" during which the Lord's people are "in heaviness."

And what is it to be "in heaviness?" Let us look at the contrary of heaviness. A contrast of the opposite often throws light upon a word. What is opposed to heaviness? Lightness, frivolity, carnal ease, dead assurance, a floating I know not where in the air without any solid foundation for spiritual joy and peace. To be "in heaviness" is, then, to be the opposite of all this, to have a burden tied round our shoulders, a load pressing upon our conscience, our spirits depressed, our minds dejected, our hearts labouring, and our souls groaning unto God on account of the difficulties and exercises that we meet within the way.

3. But the apostle tells us the cause of this heaviness. "Though now for a season, if need be, ye are in heaviness through manifold temptations." What is the meaning of the expression, "manifold temptations"? The word "temptation," not only means what is generally understood by the expression, such as the suggestion and fiery darts of Satan, or incitements to evil; but it includes also all that is conveyed by the phrase "trial." And the word "manifold," not merely signifies many in number, but various in kind. Look, then, at the state and case of the Lord's people here described by the pen of inspiration. It is not one trial that they have to pass through, nor one temptation to grapple with, but a whole series or succession of many and various trials and temptations. And the effect of this is to produce heaviness. How many of the Lord's people, for instance, have to wade through providential trials! And are not these a source of heaviness? When a man desires to be honest and upright, and yet things in providence go out against him, if his conscience be tender in God's fear, must it not, and will it not, be a source of pain and trial to his mind sometimes lest he bring a reproach upon the cause wherewith he is connected? Sometimes the feeling arises from a desire to do what is right, and pay every man his own; and sometimes from a fear lest the enemy should point the finger of scorn at him, and say, "This is your religion; this is your profession; to get into debt, and pay no one."

Again, many of the Lord's people have to pass through what the church of old experienced --

persecution and opposition. How the primitive believers were especially tried in this fire, and had to pass through this furnace, persecution and opposition continually staring them in the face; so that they had to carry, as it were, their very lives in their hand! In our days we are not made to suffer in this outward persecution what the church underwent in time past. But we have persecution and opposition still to endure. And if we are faithful in God's cause, we have "the scourage of the tongue," and much opposition to pass through; so that we have need that our face be set as a flint, if we contend earnestly for the faith once delivered to the saints.

But again, afflictions in various shapes and forms will ever be the lot of God's people; and each knows best what his soul is most deeply exercised with.

Most of the people of God have something that presses heavily upon them; and very often the thing that cuts most painfully, and lies upon their heart most weightily, they cannot breathe forth into the ears of a single friend. And, sometimes, strange as it may seem to say, they cannot breathe it forth even into the ears of the Almighty. There is something peculiar in most of the children of God that seems to lie with the greatest weight and power upon the conscience. They can sigh under it, and groan beneath it to Him who reads the heart; and He who searches the heart, and tries the spirit, sees the painful trials, exercises, and afflictions under which His poor child is labouring; and yet he has no power, at least but rarely, to lay that very trial, in word, before the footstool of His mercy.

But besides these trials that the family of God are, more or less, deeply exercised with, there are temptations, that is, what we understand peculiarly by the word temptation, exercises of a spiritual nature, as opposed to trials in providence, or afflictions from God. The temptations, for instance, that spring from our own evil hearts, our own corrupt, deeply depraved corrupt nature; such as unbelief, infidelity, strange suggestions and attacks from the adversary of our soul, unbecoming thoughts of God, and the workings of our carnal mind upon divine things, with a variety of exercises most painful to be felt, and yet, perhaps, scarce to be hinted at, are all included.

Now the effect of all these temptations is to cast the mind down, bring heaviness upon the spirit, deject and depress the soul, and lay it low, very low in the dust of self-abasement and self-loathing. Temptations to doubt

our interest in the blood and obedience of the Son of God; temptations to question the reality of the work of grace upon our heart; temptations about the Trinity; temptations with respect to the inspiration of God's word; temptations to give up our religion, and go into the world; temptations to turn our back upon the people of God altogether; temptations presenting themselves in the house of prayer to distract our thoughts; and when we come to the footstool of mercy, here to seek the Lord and pour out our heart, some temptation that carries our mind away to the very "end of the earth."

Thus, through these numerous temptations the soul is "in heaviness." It cannot move lightly or easily forward. Weights and burdens lie upon the shoulders, and difficulties, obstacles, hindrances are strewed thickly upon the path; and thus the soul through these manifold temptations, without and within, spiritual and providential, is "in heaviness" and cast down, dejected, depressed, and desponding. And is this your state and case day by day? Do you find that without, or that within, which makes you go groaning along, a poor, burdened pilgrim, sighing, mourning, lamenting after the Lord, and carrying a weight that lies upon your conscience, a weight you cannot shake off? Now, if this be your case, has not the pen of divine inspiration traced out the feelings of your soul? Lightness, frivolity, dead assurance, empty notion, a name to live, a Graceless profession! O! say you, "God keep me from these awful deceits; let me rather be in heaviness all my days, cast down, dejected, exercised, tried in providence, tempted by Satan, and having a daily conflict with the evils of my heart; O, let me rather be in heaviness all my life than be puffed up by the delusions of the devil as an angel of light, or drawn away by the delusions of the devil as an angel of light, or drawn away by the world into an empty profession."

4. But there is a "needs be" for being "in heaviness through manifold temptations." These things do not come by chance. "Affliction springeth not out of the ground;" it is not a matter of uncertainty; all, all is under the divine disposal. There is a "needs be." It is in the grace as in providence. The child is chastised; but never without a "needs be." He must be a cruel, hard-hearted parent, who will chastise his children without cause. He must be a very wretch to do that. To beat his child, and chastise it cruelly to gratify his own malice! A man must be almost an incarnate fiend to act

so. He cannot have the heart of a parent to treat his child harshly and chastise it, or even to lay the weight of his finger upon it unless there be some solid ground. Can we, then, ascribe to the Parent of all who fear His great Name -- to the God and Father of our Lord Jesus Christ, what we dare not ascribe to man? If He chastise us, if He lay affliction upon our lions, if He brings trouble into our soul, if He spreads difficulties and trials in our path, if the rod of His correction cut deep into our flesh -- can we, dare we, ascribe for a single moment unto God that He brings these things without cause? It would be treason against the Majesty of heaven to indulge the thought! Never; never. There is, then, a "needs be." We may not see it: it may take us years ere we see the "needs be;" and for the most part it does. I doubt not you have been where I have almost sometimes been, and have almost said when a sharp trial came, "We never shall see the hand of God in this; that we are sure of; it is so painful, so mysterious, so dark;" and in the unbelief of our mind, in our hasty spirit, we think, if we dare not say, The hand of God cannot be in this; the time never can come when I shall see any good come out of this." Yet, when we look back we can see that good has come, that solid profit has been communicated to our souls; and we would not have been without the trial on account of the solid profit that has come out of it. Thus, as to the afflictions, trials, exercises and temptations that your poor soul is now exercised with -- you may not see the "needs be;" yet there is a blessed "need be." Where would you be without them? I ask. If now you are carnal, worldly-minded, and frivolous with the trial, what would you be without the trial? If you are so worldly with a load upon your shoulders, what would you be if you had no load upon your shoulders? God alone knows what evils we are kept from by having loads and burdens to bear. God alone knows the snares from which He delivers our feet by laying afflictions upon us. O into what carnal ease should we not slip, if God did not keep our souls alive by exercises! O into what worldly-mindedness, pride, and covetousness should we not fall, if God by affliction and exercises did not whip us out of the path of worldly-mindedness into the path of tribulation and suffering! O what empty professors and graceless hypocrites we should be if God were not pleased from time to time to exercise our souls upon the solemn things of eternity, and by various trials, temptations,

and exercises, His Spirit working in them, draw the desires of our heart to His most blessed Majesty!

There is then a "need be." But you cannot see it. No, if you could see it, you would be as wise as God is. It is God's wisdom to conceal a matter; and your wisdom and mine is to submit to God, who is able and willing to make all things work together for our spiritual good, though we know not when, and know not how.

II. But our text leads us to see more particularly the good which is to spring out of these manifold temptations, and which we said, if God enabled us, we would consider in our second place: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise an honor and glory at the appearing of Jesus Christ." What! is there faith in the heart under all these trials? Yes, there is, in every quickened child of God: and that is His mercy, as well as His distinguishing feature. Worldly men, carnal professors, wretched hypocrites, have all their trials, afflictions, and temptations; but they have not living faith in their souls, to work in them and under them, and thus bring them safely and clearly out of them. There is the difference. But if there be this faith in our heart, if God has quickened your soul and mine, and raised up by His mighty power (for nothing short of God's power can do it) one spark of living faith within, it must and will be tried; for "God trieth the righteous" (Psa. 11:5), and it is "the trial of your faith," not the faith itself, which is "much more precious than of gold that perisheth."

1. But what is it that tries faith? Reading the Bible on a summer evening? Having our family prayer with all due regularity? Coming to the chapel twice on the Lord's day, and attending all the meetings? Good things in their way; I would not say a single word against any of them. But we may do all these things, and yet have no faith. What is it, then, that tries faith? Why, inward exercises, painful conflicts, powerful temptations, and all that work within which is carried on in the bosom of the elect. Now, if there be no faith, there will be no trial of faith; but if there be faith, there will necessarily (of necessity) be the trial. Nay more, just in proportion to the strength of your faith will be its trial. If you have little faith you will have few and feeble trials; if you have great faith, you will have many and strong trials. And this thing shows to me, as much as anything, the emptiness -- the emptiness, I say -- of that dead assurance which we find so much of in the

present day. There are no trials connected with it, no deep exercises, no powerful temptations, no severe afflictions, no inward conflicts. It is a sort of faith that dances over conflicts, slips over trials, and flies about unweighted by temptations. And this very thing proves its rottenness; for if it were living faith in a living soul, there would be trials proving it, bringing it to light, and showing that it is of the operation of God in the soul. Nor has this dead assurance any fruits; no humility, no brokenness, no contrition, no tenderness of conscience, no Godly fear, no separation from the world, no living to God's glory. There is not a single fruit of the Spirit attending it. And by these two things -- by its being a faith without trial, and a faith without fruit -- it is proved to no one who has eyes to see, not to be the faith of God's elect: for the faith that God Himself is pleased to raise up in the hearts of His poor and needy family, has both trials and fruits; and by these two things it is manifested to be genuine. But O, how painful it is to have faith tried! We would gladly have sweet views of Jesus, blessed glimpses and glances of His Person, tokens of His love, the gracious comings in of His favour, and the droppings in of His mercy and tender kindness. But no trials. O no! We would not have one -- no afflictions, no powerful temptations, no painful conflicts, no suggestions of Satan, no horrible workings of a depraved nature. We should be glad to be free from all these things. As much peace and comfort as we may; but none of those painful things that give such trouble and exercise to the tender conscience. But God has put them together; and no man can, as no honest man will try, to put them asunder. If I have true faith, I must have trials with it. The Lord gives no other but tried faith. He says, "Buy of me gold tried in the fire, that thou mayest be rich." Rev. 3:18. It is "the trial of your faith" which is "found unto praise and honour and glory at the appearing of Jesus Christ."

2. But the Apostle here speaking of the trial of faith, directs our thoughts to the way in which faith is specially tried. He compares it to "gold," and not merely to gold, but to "gold tried in the fire." Now, what is this figure? It is a very common one in the word of God, and very expressive -- that of the furnace. But what is the gold put into the furnace for? To make it gold? O no! Let the ore be put into the fire as long as you please -- the dross does not become gold, the gold does not become dross. So it is spiritually. Afflictions do not create faith -- afflictions do not turn nature into

grace, nor grace into nature. Grace is grace, nature is nature, in the furnace as well as out of the furnace; just as gold is gold, and dross is dross, in the fire as well as out of the fire. But what is the effect? To separate, to bring to light, to purge away the scum and dross. Is it not so spiritually? If we have faith, we have a deal of dross mixed with it; presumption, self-righteousness, unbelief, pride, lofty thoughts of self--all this dross and filth is apparently (not really, but apparently) mingled with the few grains of faith that God may have dropped into our soul; and nothing but the fire can separate them. Now, afflictions, tribulations, and temptations are the furnace which God makes use of to separate the dross from the gold. How? By bringing it to light. Suppose I am in a trial -- say, a providential trial; I want God to appear for me in providence. God does not appear. What is made manifest? Unbelief, murmuring, rebellion, repining -- questioning God's power, or God's wisdom, or God's goodness. How my unbelief and infidelity are brought to light by these means! Or, say that I am labouring under some powerful temptation to doubt the being of God, the inspiration of the Scriptures, the deity of Christ, the work of the Holy Ghost, or horrible thoughts that I may hint at, but no more. What is the effect? O what a turmoil takes place in the bosom! O how false faith flies away at the first touch! It cannot stand this. Infidelity drives all before it. But what do we learn by these temptations? Our own weakness and helplessness and miserable condition. The infidelity and scepticism that are mixed up with, and form part of, our carnal mind are brought to light and discovered; and thus the scum and dross are manifested in the process. But, after awhile, little faith begins to lift up her head. And how does she manifest herself? By crying to the Lord, by groaning out her desires into His ear. And the Lord is pleased, now and then, to drop in a word, to encourage drooping faith to lift up her head; and as faith becomes manifested as faith, and unbelief becomes manifested as unbelief.

Again, I am in some temptation that brings to light all the hidden evils of my heart. O how snugly does sin lie curled up in the carnal mind! O in what secret corners of the heart do our lusts lurk like sleeping vipers! But some temptation comes that stirs up, brings to light and makes manifest these sleeping vipers, these torpid toads, and they begin to hiss and discover themselves to our astonishment. "O!" says the soul, "that ever I could be such a wretch. I have been told, and I thought

I believed what a fallen creature I was; but that I should have such pride springing up in my heart, such covetousness, such enmity against God and His truth, such sensuality, such internal defilement -- O I could not have believed it if I had been told it by an angel that I was such a wretch, such a monster of inward filth, sin, and evils." Is not this doing the soul good? Here is the furnace: out of it come the scum, foam, and filth of our carnal mind. You thought, perhaps, you were making great advances in holiness, had nearly climbed to the top of the tree, and you were getting so spiritual and heavenly-minded, that sin was almost killed. But it was not dead; it was only sleeping; just torpid for awhile. But these temptations have brought to light some of the evil that always was in your heart. It slept there, though you knew it was not; it was covered up, concealed, perhaps smothered over with a huge cloak of profession, or plastered in with some untempered mortar. But temptation has brought it to light. Has faith nothing to do here? Yes. This is "the trial of faith." Faith begins to groan out its desires to the Lord to be kept from evil, and to walk in the strait and narrow path; it comes unto the Lord and, as He enables, pleads with Him; and, as He gives, lays hold of some promise suitable to its tried, tempted, exercised state.

And is not this proving that we have faith? It can be proved in no other way. We may think, vainly think, what a vast stock of faith and strength we have, when all the time our faith (as we might think) may be little else but mere presumption. There are hundreds of professors in this metropolis who think themselves strong believers; but could you take the spiritually accurate scales of the sanctuary, and weigh their faith in them you would scarcely find a grain. Presumption, profession, notions in the head, and dead assurance pass with thousands for the living faith of God's elect. And so it would pass with you and me, if God did not see fit to exercise our souls upon the solemn things of eternity. If we had no trials, temptations, afflictions, nor inward conflicts, and were destitute of the many things within and without that we are now exercised with, we should sit in our own arm chair of carnal ease, and be as puffed up with a few empty notions as they are. But we cannot; if we fear God, we cannot. Our exercises, trials, and temptations keep us from this carnal ease. There is the conscience speaking in our bosom, and that will not let us rest in a name to live while dead. There are inward workings, sometimes

night and day, and sometimes every hour, which make us dread to be deceived by the delusions of Satan, or to take up with an empty profession of godliness.

This, then, is the effect of the furnace. The furnace does not make nature to be grace, or grace to be nature. Grace is still grace; nature is still nature. But the furnace brings nature to light; nay more, the furnace brings grace to light. And thus faith is known to be faith by the trial which it has to endure.

3. And the Apostle says, this is "much more precious than of gold that perisheth." It will not do to sell this faith upon the Stock Exchange. That living faith in a poor broken-hearted creature, perhaps dying in the workhouse, is better and more precious than all the bullion in the strong vaults of the cellars of the bank. But it is so in God's sight, and should be in ours, if we viewed it as God views it, and saw light in God's light. Yes, if there be one true spark of living faith in the soul, one grain of the grace of God in our heart, it is better, a thousand million times better, than if we had the total sum of all the possessions of all the wealth of all the men of this world put together. Doubtless, we cannot often think or feel so; yet, our feelings and unbelief do not alter the fact. The reality is the same though our poor unbelieving mind is often denying, or putting a false gloss upon the words of immutable truth.

4. But when will it be found so? "At the appearing of Jesus Christ." In that great, notable and solemn day which is fast hastening on, when the Lord Jesus Christ will "appear the second time without sin unto salvation," (Hebs. 9:28), then "the trial of our faith," if we possess it (the heart-searching God knows whether we do possess it or not), "will be found unto praise and honour and glory." Little "praise" belongs to it now. The world will neither have it nor praise it -- that we are well convinced of. Empty professors will not praise it -- that we are sure of; because if we are right, they are wrong; if our religion be of God, it cuts up their root and branch and leaves it not a foot to stand upon. Satan will not praise it -- that is very certain; for he fights with bitter enmity against the grace of faith in the soul. And our carnal minds, we may be very sure, will not praise it, for "the carnal mind is enmity against God." (Rom. 8:7). We must not even expect the church of God, very often to praise it; because God is jealous of His glory, and knows what poor empty creatures we are, and cannot be pleased with the good opinions of men. Thus, if we are exercised children of God, our

faith will not have praise from the world, from graceless professors, from the devil, from our own carnal minds, and very little praise even, from God's own children. But it will be our mercy if it "be found unto praise at the appearing of Jesus Christ." It will be our mercy if He then salutes us with His own gracious lips, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

And to "honour," Worldly honour, we may not expect to have; God forbids us to desire it, though our carnal mind longs after and loves it. It is a bad mark if we seek it -- a worse mark if we get it. But if the Lord Jesus Christ in the day of His appearing is pleased to honour our faith with the smile of His approbation, and crown it with immortal bliss and glory, we shall not need the applause of creatures; we shall not need to pine after the honour of man that perisheth, or of the sons of men who are as grass. We shall have a crown of honour that surpasses all -- an exceeding and eternal weight of "glory" in the presence of God and of the Lamb. Oh what can equal this! -- to have the trial of our faith thus eternal glory!

O ye suffering saints of God! ye tried and afflicted children of the Most High! raise up your thoughts as God may enable you -- lift up your eyes, and see what awaits you. Are you tried, tempted, exercised, afflicted? **YES!** It is your mercy. God does not deal so with every one. It is because you are His children that He lays on you His chastening hand. He means to (eternally) conform you to the image of His Son in glory, and, therefore, He now conforms you (temporally) to the image of His Son in suffering. "O but," you say, "I cannot believe it is so!" No, if you could, it would not be much of a trial. This is the trial of faith, to go groaning on, struggling on, sorrowing on, sighing on, believing against unbelief, hoping against hope; and still looking to the Lord, though there is everything in nature to dampen the hope and expectation of your waiting souls. Yet, all will end well with the people of God. Their life here is a life of temptations, of suffering, and trial; but heaven will make amends for all. And if our faith is now tried as "with fire," it will one day "be found unto praise and honour and glory at the appearing of Jesus Christ." In that day when the secrets of all hearts will be brought to light, the faith of thousands will be found to be little else than presumption; but the faith of God's dear family will then be crowned with "praise and honour and glory;" and they shall see the **Lamb** as He is face to

face, when all tears are wiped away from all faces.

(Elder) Joseph Charles (J. C.) Philpott  
(Deceased)

### NO PLACE IN THE TRUE CHURCH OF GOD OR AMONG GOD'S PEOPLE FOR HATRED, JUDGEMENT AND CONDEMNATION

Dear Elder Mewborn,

Thank you for asking me to write for publication in **Zion's Landmark**. I hesitated to do so because when I would do good, evil is present with me and how to perform that which is good I find not. If faith and love rule my thoughts and actions, they are righteous before God and acceptable to the church. When pride or lust rules my thoughts or actions, they are sin. With this warning to you and the readers of the **Zion's Landmark**, I submit the following in hope.

The church is as timeless as the thought of God who formed her in the ancients of eternity. From the beginning of her manifestation in the world the church has been under the law of the Spirit of Life in Christ Jesus and the law of faith. They freed righteous Abel from the law of sin and death just as much as they freed the Apostle Paul.

A law is a rule of action. According to the law of sin and death, when the lust of the eye or of the mind or of the flesh, or the pride of life rules our thoughts or actions, they are sin. According to the laws of faith and love, if faith which worketh by love rules our thoughts or actions, they are righteous. Abel is called righteous because his offering of the firstling of the flock testified to his faith in Christ Jesus. God bore witness of His gifts to Abel, not Abel's gifts to God. Faith is a gift of God. Love is a gift of God, and in Christ Jesus, neither circumcision availeth anything nor uncircumcision, but faith which worketh by love. This is why the Apostle Paul wrote that whatsoever is not of faith is sin. It made no difference what Cain offered to God. Without faith, it was sin.

Daily my thoughts and actions are ruled by pride or lust. That is why I die daily, if I am one of His little ones. If faith and love rule my thoughts and actions, I am alive. Lust cannot conceive and bring forth sin, and sin when it is finished cannot bring forth death. The vicious circle of sin and death is broken for a season, or a brief respite when God enables or blesses us in meditating upon Him and His beloved Son. This respite is only for a season because we are not perfect in the

flesh, but we would soon get to thinking that we were, if sin did not beset us again. Perfection is now and has only ever been in Christ Jesus. **That is why there is no place in the church for hatred, judgement and condemnation.** These are sin. They come out of pride and lust. They come out of death or from a faith that is not being worked by love, but by the devil's wiles.

The church is a place of love and compassion, freedom, caring for one another and sharing with one another. Above all, it is a place where God is glorified in His Triune being. These are the fruits of that glorious faith that worketh by love and gives life to the evidence of things hoped for. It is this like precious faith that brings a peace that passes all understanding because Charity is its sure foundation.

When pride or lust rules the actions of a child of God, does this mean that they are no longer a child? No, in no wise. They receive grace according to the gift of Christ. This grace is sufficient, even though God has ordained that His strength be made perfect in weakness. If we have any strength, it is Christ. We are taught that lesson daily, if we are taught of God. We are taught daily according to the predestinated purpose of God. Love and hate, compassion and condemnation, light and darkness and many such things are in every child of God, accomplishing His holy will that He purposed in Himself before the world began.

Faith does not rule our every thought or action. Thus, we sin. We will sin until we lay aside our mortal flesh and death is swallowed up in victory. The sting of death is sin, and the strength of sin is the law (the law of sin and death). Thanks be to God that giveth us the victory through Christ. Sin has no more dominion over the church in a manifest sense than it has ever had over the church in the mind and purpose of God since before the world began. Blessed are they to whom the Lord imputed not sin, and whose sins were covered when they were chosen in Christ before the world began. They love one another and rejoice with one another in hope of those exceeding great and precious promises - I will remember their sins against them no more; I will be unto them a Father and they will be unto me sons and daughters; I give unto them eternal life and they shall never perish.

The church has been under the laws of faith and love from the time of Adam to this day. God wrote His laws in the hearts of Adam, Eve, Noah, Abraham and the other patriarchs of old just as He writes His laws in the

hearts of His children today. Thus, God has given to His church in every age the fruits of that everlasting covenant that He made with Christ before Adam was formed of the dust of the earth.

For the above reason, I do not believe that the church has ever been under the law that came by Moses. This law was a part of a covenant of works that God made with national Israel at Horeb. Moses himself said, "**The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.**" Deut. 5:2, 3. It is obvious that some members of the church who were at Horeb and who were a part of national Israel lived under the law. But those members of national Israel who were also members of Spiritual Israel were ever under the covenant of grace, and under the laws of faith and love that have applied to the church from the beginning. Always, when faith and love exercised God's people, their thoughts or actions were the fruit of the Spirit and not the flesh. (See Gal. 5:22) Christ's death on the tree brought an end to the laws of sin offerings which were no more than types and shadows of that One sin offering in the end of the world that would put away sin forever in the manifestation of God's eternal grace toward the church in every age.

(Elder) Lynwood Jacobs  
Route 8, Box 480  
Orange, Texas 77630  
February 10, 1981

---

#### CELEBRATED (50th) GOLDEN WEDDING ANNIVERSARY

Elder and Mrs. J. H. Carter, Manning, South Carolina, celebrated their fiftieth (golden) wedding anniversary on Sunday, the eighth of March, 1981, with a reception given by their children and grandchildren. We wish for both of them, as well as their children and grandchildren, many more years of happiness together with a continuation of God's mercy bestowed upon them.

Elder Carter is the pastor of Mount Pleasant Church in the Mill Branch Association. Mount Pleasant Church is located at Bishopville, S. C. He is also pastor of Angier Church, Angier, N. C., in the Little River Association.

J. M. Mewborn

---

#### ELDER T. ALLEN JOHNSON SERIOUSLY ILL

Elder T. Allen Johnson, Route 3, Benson, N. C., pastor of Clement and Oak Grove Churches in the Little River Association and Primitive Zion and Harnett Churches of the Seven Mile Association, suffered a serious cerebral hemorrhage on February 28, 1981, at his home. He has been confined to the Wake Medical Center, Raleigh, N. C., ever since that time. He was in the Intensive Care Unit of the hospital there for three weeks after confinement on February 29, 1981.

His condition today, March 18, 1981, is reportedly not good. He remains in a condition of sleep most of the time and his vital signs are not good.

May it be God's will to bless us in remembering him in prayer, as well as Sister Ima Johnson and their lovely family of children and grandchildren.

Elder Johnson is sorely missed among the flocks where he served as their undershepherd, and especially in the homes of the sick where he so faithfully attended for many years.

Let us not forget him in this hour.

J. M. Mewborn

---

#### AN ANECDOTE THE HARD-SHELL BAPTIST

There will be an old Hard-shell clock resurrected, with throat whiskers, and wearing a shad-bellied coat and flap breeches. And when he is wound up a little, and a little oil is squirted into his old wheels, he will swing out into space on the wings of the gospel with: "My dear beloved brethren--ah: I was a-ridin' along this mornin' a-tryin' to study up somethin' to preach to this dying congregation--ah; and as I ridup by the old mill pond--ah, lo and behold! there was an old snag a sticking up out of the middle of the pond--ah, and an old mud turtle had clim up out uv the water and was a-settin' upon the old snag a-sunnin' uv himself--ah, and lo! and behold--ah! when I rid up a lettle nearer to him--ah, he jumped off of the snag, 'ker chugg' into the water, thereby proving emersion--ah!"

(From A Treasury Of American Folklore, Botkin, p. 424)

## EDITORIAL

Recently, I received a letter from a good friend (also subscriber of our paper), and in his letter to me, he stated the following:

"We have those of our brethren who do not seem to be able to understand the difference between the Spirit of man and his flesh. He says that Baptists have become too worldly, and that we, as ministers, are failing our churches when we do not openly condemn television, movies, smoking or using tobacco in any form."

My inquirer continued:

"I believe such matters are of individual conscience and against such there is no written law. I occasionally smoke a pipe and do enjoy it, even at times, when I feel the dear Lord blesses and enables me to pray and mediate on the blessed things of His truth." End of quote.

**Editorial Comment:** When I was a young boy, I can well remember in this section of the south when our meeting houses had spit toms or cuspidors at the end of each seat or bench in the corner and down the side of the building where the male members and men sat. As I am told, this was the custom throughout the 18th and 19th centuries for men to chew tobacco, if they wished, during the church services.

I do not know of any Predestinarian Baptist Church that ever excluded a member for the use, even excessive use, of tobacco in any form. Neither have I heard of them excluding a member for subscribing to a daily newspaper or for watching the daily international, national and local news on T.V. or television. I have known them, however, to exclude members for the excessive use of strong drink. Get your old church record books and read back in the 19th century and you will find out. Ministers were no exception in the latter case. The same is still true today among the old Predestinarian Baptist faith.

The Apostle Paul in his inspired instruction to the church at Philippi said, "Let your moderation be known unto all men. The Lord is at hand. Be careful for

nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:5, 6, 7.

If I have been given the correct interpretation of the above scripture, where God does the moderating, there also will be found His peace that keeps the hearts and minds of His people through Jesus Christ.

May the good Lord bless us in this same moderation where there will be "no straining at a gnat and swallowing a camel." Matt. 23:24.

I am publishing below an article that was written by Elder T. Floyd Adams, previous editor of this paper for many years (from 1948 to 1973) that treats directly with the above related subject matter. I feel that Brother Adams was wonderfully blessed in the same moderation of wisdom and good judgment of which the Apostle Paul spake in Phillipians 4:5, 6, 7.

Editor

## REMARKS ON PRIMITIVE BAPTISTS BELIEFS

This is a reply to a friend at Roanoke Rapids, N. C., who said that she had heard many things about Primitive Baptists.

In replying to her question and the many things that she has heard about them, I will omit inserting our Rules of Decorum and Articles of Faith since they are recorded in the minutes of our association which I sent a copy to our friend a few days ago.

You stated, quote: "I have heard that the Primitive Baptist do not use musical instruments in their churches. I have also been told that they drink whiskey, curse, and, also, use snuff and tobacco during church service." Unquote.

## Reply.

It is true that Sunday Schools have never been practiced among the Primitive or Old School Predestinarian Baptists. Our reason for standing aloof from this practice is because we cannot find any record in the Holy Writ to sustain us in an institution, or school, of this kind. We believe that the Seven Churches of Asia, which were set up by the Apostles

under divine inspiration, should be the only rule and guide for all the succeeding churches of the same faith to follow in all future generations.

Sunday Schools, as were originally established by Robert Raikes of England, in the 18th century, were to teach the underprivileged children to read and write. These institutions were begun in England about 1780. Since that time, many denominations have left off the original purpose of these schools, and have begun teaching the Bible and the doctrine of works. The original purpose, just mentioned, was left off years ago; however, the churches and denominations of the world continue to refer to these schools as Sunday Schools until this day. We (Primitive, or Old School Baptists) believe and maintain that if Sunday Schools were profitable for the advancement to the cause of Christ to the believer in the Apostle's day, then, and in that event, they would have instituted them in the Seven Churches of Asia. Since we do not have any Bible record of any musical instrument annexed to the religious worship in the true gospel church, we prefer to follow the former practice. Our desire has been, and is, to have a "Thus saith the Lord" for all that we do.

The use of snuff and tobacco is a natural habit in which many people engage and use in some form. The use of tobacco is not confined to any religious order. As far as I have observed, there are people in most, if not all, denominations that either use snuff, chew tobacco or smoke cigarettes and pipes. It is true and admitted that, in years passed, many Primitive Baptists would chew tobacco during the church service. This habit was not confined to the Primitive Baptists alone. When I was a boy, I observed this practice among other denominations while in religious worship. The use of tobacco, in any form, in this section, has been discontinued in the meeting houses of our faith and order for many years.

You mentioned, that you were told that Primitive Baptists drink intoxicating whiskey as though they were the only religious denomination that did; however, I will give you an example which will help you to understand that this is not altogether true. For the past several years there have been more than one million dollars alone spent in Wake County, North Carolina, for legalized whiskey. In Wake County, (the county of our state capitol, Raleigh, N.C.) there are less than one hundred Primitive Baptist members. As poor as these few members are, I am sure that no reliable person

would think of charging them with buying and drinking that much whiskey.

Primitive Baptists are by no means perfect, but we do try to endeavor to maintain a standard, viz: being honest, telling the truth, living soberly. If there be cases reported to the church wherein certain members are violating these rules, a faithful church will call them in question to answer these charges. If this member fails to give the church satisfaction, the member is excommunicated, or excluded, from the fellowship of the church.

In hope,  
T. F. Adams,  
(Deceased)  
(May, 1973)

---

#### OBITUARIES AND MEMORIALS

##### CLIFFORD BATCHELOR

On the 7th of November, 1970, the blessed death angel of the Lord came and flew away with the soul of our precious brother, Clifford Batchelor. We are saddened at heart, but not without the sweet hope that he has sweetly and gently slipped away from all his immense suffering into an endless rest and perfect peace with God, the Almighty, and His Christ, (and we hope ours, also).

Many were the days that ran into months, and years, that he suffered (speechless) from a stroke, which left his right arm and hand paralyzed. By God's mercy he had a tender, loving companion, Arlene (Horne) Batchelor, who stood by him constantly and faithfully, tenderly caring for him to the end. She never suffered him to be placed in a nursing home or rest home, where so many are carried in these days. The last three weeks of his suffering were in the intensive care unit of the Onslow Memorial Hospital, Jacksonville, N.C. She stood by him for those three weeks, never leaving him until the writer (by telephone) spoke to her just one day before he died. I asked her to please come home where she might attend to her own ailments which were dragging her own personal health into a very low state at the time. His two sons, Earl Batchelor and J. R. Batchelor, with their mother, were standing by him the evening he died, when they were asked by the attending doctors to leave the room for a while. His son told me after the doctors made their request that their dear father was looking at them one moment and the next he was gone. Tears would dim the eye as the writer recalls when she would go sit with him for his wife to go on natural business one day each month. I would sing to him from the **Goble's Hymn Book** some of the songs, I felt, best suited, as seemed to me, for his care. One that he especially noticed was No. 279, "Oh, Sing To Me Of Heaven," was touching. Also, the members of Cypress Creek Church, Onslow County, N. C., would gather in his dear home and sing from **Lloyd's Hymn Book**. These little meetings were heavenly places in Christ. In our midst the presence of God's Holy Spirit was felt where all seemed humbly submissive. Always, in our departures from these little meetings, the gentle squeeze of his precious hand told us that his love was sincere, as often he would point upward with his finger, expressing a hope or desire to be gathered yonder, where there is no sad parting, farewells, pain,

sin, gathering of storm clouds or fear can ever come. In this same hope we surely feel that he is now there.

His funeral service was conducted on November 9th, 1980, by Elder Major M. Gray, who with his dear wife, Sister Nellie, had visited in his home on numerous occasions while he lived. Never will this writer forget how he responded to the words of Sister Nellie Gray, as she arose from her seat, at one of these little meetings saying aloud, "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. I will open rivers in high places, and fountains in the midst of the valleys." Isa. 41:17, 18. Oh! how eagerly he rose up to grasp her hand. It was a heavenly place to be.

Elder Gray was blessed in speaking comfortingly to his sorrowing family. JOE Clifford, (JOE), as his doctors called him, was a member with us at Cypress Creek Primitive Baptist Church, Onslow County, N. C. He lived to be 65 years of age. He was born November 17, 1915.

We miss him very much, but would not, if we could, call him back into this sinful, suffering world. And with the words from one of the dear hymns that he loved so well, I shall closing in saying.

"In Heaven Above Where All Is Love,  
There'll Be No Sorrow There."

This memorial was read and approved by Cypress Creek Church, while in conference February 7, 1981.

**His sister in Christ, I hope,  
Minnie B. Jones  
Route 1  
Richlands, N. C. 28574**

#### CAROLINE S. EDWARDS

I will attempt in my weak way to write the obituary of Sister Caroline S. Edwards. She was born May 24, 1900, the daughter of the late Riley and Clara Shepherd. She was married to Tracy Cornelius Edwards on October 7, 1916. To them were born six daughters and one son, namely, Ruby Brown, Chinquapin, N. C., Dora Helen Stokes, Raleigh, N. C., Clara Bennett, Raleigh, N. C., Pansey Dobson, Smithfield, N. C., Glenda Desurn, Burlington, N. C., Tracy Bird, Cary, N. C., and Cornelius Edwards, Beulaville, N. C. Sixteen grandchildren and thirteen great-grandchildren are also left to mourn her passing.

Along with the above surviving children, Sister Edwards leaves the following brothers: Ivy Shepherd, Wilmington, N. C.; two half-brothers, Roland and (Elder) Ike Shepherd, Richlands, N. C.; two half-sisters, Vera Shepherd and Flonnie Baysden, Chinquapin, N. C., along with one stepsister, the late Dinnie Wood, mother of the writer of this notice.

Sister Caroline Edwards united with the Primitive Baptist Church at Muddy Creek, Duplin County, N. C., about the year 1924, where she remained a faithful member. In her last years she was a member of Maple Hill Church.

Uncle Tracy and Aunt Caroline, as I knew them, were blessed in their faithfulness to their calling as a mother and father and also as a brother and sister in the church. She was a wonderful singer, and as she went about her daily chores, we can still remember her singing or humming those wonderful old hymns of the true church of God.

Sister Edwards was called from the sphere of mortal life on February 22, 1979. Her funeral service was held at Community Funeral Home, Beulaville, N. C., by Elder J. W. Hawkins, Coats, N. C. Her body was laid to rest at the Devotional Memorial Gardens, Warsaw, North Carolina, there to await the second coming of Christ whom was all her belief and hope.

Written at the request of Maple Hill Primitive Baptist Church.  
**(Elder) Fernie Wood, Committee  
Elder Owen Kennedy, Pastor  
Elder Fernie Wood, Clerk**

#### LUCY LUNSFORD

Our beloved sister in Christ, Sister Lucy Lunsford, passed from this life January 2, 1981, at a ripe old age. Her funeral service was conducted by her beloved pastor, Elder L. P. Martin, Roxboro, N. C., on January 4, 1981.

For some reason the date in which she was received into fellowship of our church at Surl, Person County, N. C., was not recorded in our church book; however, through some information that we were able to obtain, the time was approximately 48 years ago, about the year 1932, that she became a member.

We find recorded in Daniel 4:35, "God doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" This same God manifested in the life of Sister Lucy Lunsford the faith and hope as expressed by the patriarch, Daniel, many hundreds of years ago.

We, the membership of Surl Church, say to the loved ones of Sister Lunsford, "that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1st Thess. 4:13, 14. Those who have been given this precious hope in Christ will see one another again in that glorious day. We extend our sympathy to you in your bereavement and may God bless you in being good to each other.

Therefore, be it resolved that three copies of this obituary be made, one to be sent to her family, one to be sent to **Zion's Landmark** for publication, and one to be recorded in our church book.

Done by order of the church in conference February 7, 1981.  
**Elder L. P. Martin, Moderator  
Charlie Blalock, Clerk**

#### NANNIE SUE (SUSIE) TUGGLE JOYCE

It is with humble submission that I attempt to write the obituary of my dear mother-in-law, and, I trust, a sister in the Lord Jesus Christ, Nannie Sue (Susie) Tuggle Joyce. I feel that she was a true Mother-in-Israel. She dearly loved the doctrine of Salvation by the Grace of God.

She was born June 12, 1901, to the late William James Tuggle and Ellen Hagood Tuggle. She was married to Louie Washington Joyce December 26, 1917. He died in 1955. After having been seriously ill for more than two years, she died on January 9, 1981, at the age of 79.

Nannie T. Joyce is survived by seven daughters: Mrs. Moir (Edith) Wray, Mrs. Duell (Ilda) Mitchell, Mrs. Roy (Racine) Craig, Mrs. James A. (Geneva) Dillon, Mrs. Carl (Nellie) Terry, Mrs. David (Bea) Adams, and Mrs. Linwood (Peggy) Adams. Four sons also survive: Dolphus L. Joyce, William R. (Bobby) Joyce, Tommy L. Joyce and Ronald G. Joyce, all of Bassett, Virginia. Also left to mourn her passing are 32 grandchildren, 19 great-grandchildren, one great-great grandchild, three sisters, one half-sister, and one brother.

She was received into fellowship of Old Center Primitive Baptist Church on Saturday before the third Sunday in February, 1933, and was baptized on the third Sunday in March, 1933. She faithfully attended and greatly enjoyed her meetings as long as her health permitted.

Her funeral service was held on Sunday, January 11, 1981, at

Old Center Primitive Baptist Church by Elders Roy T. Joyce, Frank Pegram and Calvert Fulcher. Burial was in the church cemetery. There she sleeps until the second coming of her Lord and Saviour Jesus Christ, when all His Saints will be raised in the likeness of Him who liveth forever and ever.

She will be greatly missed by her family who loved her very much, the membership of her home church, Old Center, as well as her many friends and neighbors.

Humbly submitted,  
Carl E. Terry, (Son-in-Law)  
Route 1, Box 689  
Bassett, Va. 24055

## MEETING NOTICES

### EASTER MONDAY MEETING

The annual Easter Monday Meeting of churches comprising the Lower Country Line Association will be held with Eno Primitive Baptist Church on Easter Monday, April 20, 1981, the Lord will. It is our sincere desire that our correspondents, elders, deacons, members and friends in the Lord be with us again at this time. Eno Church is located at Durham, N. C.

Directions to Eno Church are as follows: Those coming from the north by Interstate 85 or Route No. 15, from the south by I-85, and from the east or west by Route No. 70, or from the south by Route 501, turn north at Roxboro Road Exit off I-85, 70, and 15 By-Pass. (DO NOT TURN AT EXIT THAT SAYS 501 NORTH or ROXBORO); Follow through Braggtown to the 5th traffic light on State Road 1004 (Central Carolina Bank on your left); turn right on No. 1004, go one-fourth mile to church bldg. on your left. Those coming by N. C. Route 55 from the east, follow the same directions as given above. 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  
W. A. Wheeler, Church Clerk

### LAUREL SPRINGS ASSOCIATION

The Laurel Springs Primitive Baptist Association will convene, if the Lord will, on June 5, 6, and 7, 1981, at Union Church, Surry County, N. C. We extend a cordial invitation to all our corresponding brethren, sisters and friends to attend, especially to the ministering brethren.

Union Church is located in Surry County, N. C., near White Plains, N. C. For those using Hwy. 52, exit off on Hwy. 268, in a westwardly direction to Level Cross. At Level Cross turn right on Road 1003 for a short drive to meeting house or church building on your left. For those coming by way of Mount Airy, N. C., take Hwy. 601 west for a short drive to the old Hwy. 601 on left lane which goes by White Plains. At White Plains, take Road 1003 left for a few miles to meeting house on the right hand side of road.

Brethren, sisters and friends, remember us and visit us in our association and in our humble homes.

Elder George Flippin, Moderator  
George A. Fulk, Clerk  
Elder Lonnie Pardue, Asst. Clerk

### YELLOW RIVER UNION

The Annual Session of the Yellow River Union Meeting will meet with Haynes Creek Church, Gwinnett County, Georgia, on the fifth Sunday and Saturday before in May, 1981, if the Lord will.

## MAIL TO:

North Carolina Collection  
UNC Library, Wilson 024  
Chapel Hill, N. C. 27511

Haynes Creek Church is located about six miles west of Loganville, Georgia. From I-85, exit at Georgia Hwy. 20 South. Follow Route 20 through Lawrenceville to outskirts of Grayson. Take paved road which angles to the right. Will cross Highway 78 at light. Travel about one and a half miles to the church building on your right.

A cordial invitation is extended to our brethren, sisters and friends to meet with us with a special invitation to our ministering brethren.

Jeffie Fitzpatrick, Clerk  
Route 4, Box 199  
Commerce, Georgia 30528

### FIFTH SATURDAY AND SUNDAY MEETING AT INDIAN FORK CHURCH, CULLODEN, W. VA.

The Indian Fork Church in conference elected, the Lord will, to hold a fifth Saturday and Sunday meeting in May, 1981. The services will begin on Saturday night, May 30, 1981, at 7:30 P. M., and on Sunday, May 31st, 1981, at 10:30 A. M.

We extend a warm welcome and invite all of our correspondents, ministering brethren and friends in the Lord to come and be with us. We love you and desire your company. We are looking forward with great anticipation to this meeting. May it be pleasing to the Lord that He will bless you to come and be with us.

Elder Woodrow Lake, Moderator  
Norman Bird, Clerk

## GOOD LIBRARY BOOKS ARE NOW AVAILABLE

For those of our subscribers who may not be aware, good library books are now available for your home collection by such authors as Elders John Gill, Wilson Thompson, John Leland, W. S. Craig, Hosea Preslar, John Gadsby, David Bartley, James H. Oliphant and many others. For a complete listing of all available works and volumes and accompanying price list, please write to

Elder Maon Jones, Librarian  
Primitive Baptist Library  
107 Elm Lane,  
Streamwood, Illinois 60403,

for prompt attention. Deliveries of all orders are made in the U.S.A. by United Parcel Service which is usually very prompt.

Edito

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road

BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

VOL. CXIV

MARCH, 1981

NO. 4

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N.C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N.C. 27041

## GOD MAKETH NO MISTAKE

"My Father's way may twist and turn,  
My heart may throb and ache;  
But in my soul I'm glad to know,  
He maketh no mistake.

My cherished plans may go astray,  
My hopes may fade away;  
But still I'll trust my Lord to lead  
For He doth know the way.

Although night be dark and it may seem  
That day will never break:  
That faith He gives, my all in Him,  
He maketh no mistake.

There's so much now I cannot see,  
My eyesight's far too dim;  
But come what may, I'm made simply to trust,  
Leaving it all to Him.

For by and by the mist will lift  
And plain it all He'll make;  
Through all the way, although dark to me,  
He makes not one mistake."

--Unknown

## MOVED BY MEMORIAL TRIBUTE

Dear Elder Mewborn,

In the January, 1981, issue of the *Zion's Landmark* I was reading on the back, page 32, of the meeting notices, in particular the one of the White Oak Union, as I have met Brother H. A. Young at the Newport Church in years past. The thought came to me, "How much I would enjoy being able to attend that meeting later this month near the City of Jacksonville, N. C." I also noticed that the elders chosen to preach were Elder I. W. Sheperd and Elder Dewey Humphrey. Then, later I was very saddened to see in the Obituary and Memorial column the name of Elder Dewey Robert Humphrey. Brother Mewborn, I want you to know that I was very touched and moved after reading your account of this man whom I don't believe I ever had the pleasure of meeting here on this earth or in this time world. Yet, I felt drawn to him for several reasons. We were of the same age, 49. We were former Marines, having served our country faithfully. We were of the same faith. Praise God!

I had to read that article four or five times, as it was so touching and brought me almost to the point of tears. Each time I read it over I couldn't help but feel

compassion to the late Elder Dewey Humphrey and his family. And, the last paragraph written by you was so eloquently put that I have never seen it expressed more movingly. Quote ----

"We believe that Brother Dewey will still answer that last, final remaining call at the last day that Job mentioned. By the grace of God, he answered the call of God in serving His beloved people while here in the world and the call of natural duty to his fellowman. The Lord will call for him again with **A CALL** blown by a trumpet, never blown by man and he will answer once more, as Job declared. "Thou shalt call, and I will answer thee." Job 14:14. Then Brother Dewey will join the blood brought, eternal Army of Heaven with no more detachments or breaking up of camp "to serve Him day and night in His temple" (Rev. 7:15) forever and ever. May God in His infinite mercy ever keep and remember his precious family is our unworthy prayer, if we could pray." End of Quote.

Oh! Such beautiful words! Would that I could be worthy that some similar words could be written of me when I depart this old sinful world.

Brother Mewborn, do you know of any articles that the late Elder Dewey Humphrey may have written, and

were they ever published? Also, do you know if there were ever any tape recordings made of any of his discourses? I would be desirous of obtaining some, if possible.

I enjoyed also reading the article headed, "The letter." It was written by W. C. (Bill) Lake of Lakeland, Florida in 1979.

May the Lord continue to bless you and keep you in His providential care.

Your friend,  
Mr. Bill G. Clinton  
217 North C Street  
Exeter, California 93221  
March 15, 1981

Should anyone having tape recordings of any of Elder Dewey Humphrey's sermons and would re-tape them for our good friend, Mr. Bill Clinton, I am sure he would be most appreciative. If Elder Dewey Humphrey ever left any scriptural views recorded on paper, I am unaware of it. In the event that he did write his views on scripture, etc., I would appreciate knowing about it.

Editor

#### LASTING MEMORY

Dear Elder Mewborn

I am enclosing check for \$11.00 for renewal of **Zion's Landmark**. I would like to tell you how grateful we all feel for your interest that you have taken in the Southampton Church, Southampton, Pa., over the past several years. Also, to say how much we all enjoyed our visit there last July, 1980, the welcome we found and the humble look that fell on your face when we finally arrived. The dear ones there were so kind and humble. The people showed their appreciation for the effort we had made to visit with them from so far a distance. We were late but had been trying very hard to find the meeting house. You will never know how relieved we were when we finally saw the sign, "Old School Baptist Meeting House, Southampton, Pa." Memories of this trip will last with all of us for a long time to come. I hope that more of our people will be given the mind to visit up there in the future.

Yours in Christ,  
Bro. & Sister (we hope) Chester Taylor,  
206 Hames Street,  
Lexington, N. C. 27292  
August 2, 1980

## Zion's Landmark

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

### EDITOR

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

### ASSOCIATE EDITOR

GEORGE A. FULK  
Pilot Mountain, N.C. 27401

VOL. CXIV MARCH, 1981 NO. 4

\$7.00 PER YEAR - 2 YEARS \$13.00  
TO ELDERS \$6.00 PER YEAR - 2 YEARS \$11.00

POSTMASTER: Please forward change of address orders on form  
3579 to Elder J.M. Mewborn, Willow Springs, N.C. 27592.

Second Class Postage Paid at Benson, N.C. 27504

USPS 699-220

**ELDER J. W. WYATT**

1877 - 1945

**"A Fearless And Able Defender Of The Doctrine Of Election And Predestination, Whose Life Was An Inspiration And Whose Memory A Benediction."**

## THE STANDARD OF TRUTH

## ELDER J. W. WYATT

There are, no doubt, some of our readers and subscribers living today, who remember Elder J. W. Wyatt. There is, no doubt, in my mind that his true friends (those living) remember him because the undaunted love in their hearts for the doctrine he preached is continuing on and will last forever. Likewise, his enemies (for the truth's sake), perhaps, have not thought of him for many years, but the following article that he wrote back in the year 1935 may serve as a stark reminder of the great and eternal truth in which this dear brother was enabled by the grace of God to stand and for which he uncompromisingly contended.

Elder J. W. Wyatt was born April 17, 1877, in mountainous Allegheny County, North Carolina, the eldest of nine children. His father was a Primitive Baptist, but his mother was a strict Methodist and he was named John Wesley in honor of the founder of Methodism. Early in life he moved with his parents to West Virginia, returning to North Carolina in 1890. He writes or records in his experience that he was convicted of sin in 1892 and after much sorrow of heart was given a view of Jesus and His righteousness. Of this period of his life he has left on record:

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

"I became interested in reading the Bible only to confute this doctrine and help extinguish it from the face of the earth, if I could or as I thought. As I read, I would mark the scriptures that I thought to be against

it, this doctrine; yet, I knew nothing of what I read. So, as I would re-read, I found that I had marked the wrong verse or verses every time, and instead of condemning the dear Old Baptists, I and my doctrine were the fellows that were condemned.

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

"Realizing my many hardsayings and my unfitness to be identified with them, filled me with feelings of uneasiness and a burning desire to offer myself to the dear old church." End of quote.

Elder Wyatt was led to the church called Pond Mountain, in the old Senter Association of Virginia, where he and his wife were united in 1896 and were baptized by Elder J. M. Wyatt, a relation by natural kin. During the same year he was liberated to exercise his gift publicly and in 1904 was ordained to the full work of the ministry by Elders W. L. Simmons, J. W. Lilly, B. V. Jessie and Ward Keeton.

Your editor does not believe that any man has ever lived, since the day of the Apostle Paul, whom the Lord gave an almost identical experience of grace, as He did Elder J. W. Wyatt. After reading the above quotations from Elder Wyatt's own pen in recording his experience, and then reading his following bold article on **Predestination**, we agree with the Apostle Paul's inspired language, "And now, brethren, I wot that through ignorance ye did it." Acts 3:17. "For I am the least of the apostle, that am not meet to be called an apostle, because I persecuted the Church of God." 1st Cor. 15:9. 'For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it.' Gal. 1:13. Elder Wyatt first hated the doctrine that he was later made to preach with a passion. To see in part the Hand that did lead him from the state of darkness to the marvellous light of the glory of God (in reading Elder Wyatt's early experience and then reading the things for which he had to stand in latter life) causes us to know that only God performed such a miracle and that God was surely with him.

I first remember Elder Wyatt when about the age of ten years when he would come to my father's home in mid-week, staying with us for those days, preparatory to attending upcoming associations in the fall of the year. I would stay hid in the corner of the living room, as much as possible, as he, my father and other brethren, who would be coming in for the meeting, discussed church truth's and matters. The following article, **PREDESTINATION**, was found in my father's papers that survived the house fire in 1975, when my parents' home burned. I cannot help from having the feeling that God saved this article for those of us in this generation (living now) to know the things for which this dear old Elder stood and proclaimed. Reading it is almost like hearing him preach again.

There were some of our churches in those days that strongly resisted him and could not endure what he preached, and, when he came through, locked their meeting house doors on him. Elder Wyatt always traveled from church to church, appointment to appointment, through the conveyance of his brethren and with his walking stick. He walked many, many miles to his appointments. It has been said that between the years 1910 and 1930, he visited every sound Old School or Predestinarian Baptist Association in the United States of America, carrying him through a majority of the states of the union, a record, perhaps, never attained by any other Old Baptist ministers. Information at hand also verifies the fact that he was received and preached among the brethren of the Covenanted Baptist Church of the Dominion of Canada in his lifetime.

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

eat the lean and leave the fat." That ended the question from his inquirer.

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

He served several churches in eastern North Carolina, among them, Goose Creek Island, Lowland, N. C., Sandy Grove, Aurora, N. C., Harnett, Sampson County, N. C., and Little Vine, near Wilson Mills, Johnston County, N. C. For many years he was a member of the Lower Mayo Association and stood firmly against the conditional doctrine that pervaded the churches in that area in the mid 1920's, and early 1930's.

Elder Wyatt passed away peacefully and quietly at his home in Raleigh, N. C., on December 16, 1945 at the age of 67. With him by his side was his wife by his last marriage, Sister Lillie Moore Wyatt, who stood by him faithfully for many years. His mortal and corruptible body was laid to rest in the Willow Springs Primitive Baptist Church cemetery, Willow Springs, N. C., where his membership was last held prior to his death.

As I conclude this narrative concerning his life, I say again that the doctrine or teaching, as contained in the following article, is no less than "The Standard of Truth." As I went to the cemetery on this Sunday morning past, April 19, 1981, to obtain the dates of his birth and death, I found the following epitaph or inscription accurately describing him, recorded on the large granite tombstone that was purchased and paid for by members and friends in the Old School Baptist Church who dearly loved him and the principles for which he stood,

**"A Fearless And Able Defender Of The  
Doctrine Of Election And Predestination,  
Whose Life Was An Inspiration And  
Whose Memory A Benediction."**

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

**J. M. Mewborn**

## PREDESTINATION

There has been much said of late on the above subject. It seems that the brethren are not altogether agreed on the subject of predestination, but I am glad to observe that they are nearer together than I have seen them in the forty years that I have been with the Baptists.

Many of our brethren in the past have asked me to give my views on the doctrine of predestination, which I shall now try to do in as brief a way as I can. I will start by referring to Jer. 32:35: "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin."

Now, dear brethren, if we can reconcile the above language of the prophet with God's predestination of all things, then we will have proved our position.

It is easy for us to fall into the common error of thinking that God's decrees are causative, and would thus argue: that if God decreed the idolatry of Israel, He would be the moving cause of it, and come to the conclusion that God is, therefore, the cause of sin. But, we must see **God's will of commandment** as a rule of order among men, and **His determining will or law**, as that which decides every thing in the universe. **God's will of command to Adam** was not to take of the forbidden fruit, but **God's determining will or decree** was not frustrated in the least. So, we see that God (The Lord and Saviour Jesus Christ) manifested in the flesh was not willing to die, but He said, "Not my will but thine be done." Luke 22:42. Hence, this idolatrous practice of the Israelites, like many other things growing out of their fanaticism and fleshly zeal, was in violation of the **express command** which God gave to Moses. "And thou shalt not let any of the seed pass through the fire to Molech, neither shalt thou profane the name of thy God: **I am the Lord.**" Lev. 18:21.

Now, it would seem to some, no doubt, after reading the above scripture that God was trying to keep them from doing those terrible things, which they did, and that it was contrary to His will for them to do so. Looking at it from the side of the **expressed will of God**, it would be, but looking at it from the side of **God's**

**divine or determining will**, it was all under His control, and He could have prevented it. But since He did not prevent it, it stands to reason that He had a purpose worthy of Himself in allowing it to be. Some say that God had the power to prevent it and did not do so in such a way as to cast a slur on His eternal name. But if we say that God has all power, then we say He is able to do as He pleases; and if He has all wisdom, then He knows how: and if all things are His, then He has a right to do with it as pleases Him. If I had all power and all wisdom, and everything was mine, I could then do as I pleased. If not, why not? If I were above all law, then I could do no wrong, "For where no law is, there is no transgression." Roms. 4:15. The weakness of God is stronger than man, and the foolishness of God is wiser than man. Then who is able to instruct Him, or who is able to help Him? "Shall the thing formed say to Him that formed it, Why hast thou made me thus?" Roms. 9:20.

Today, the very objections raised by some of our own brethren to this doctrine of unlimited predestination are the very same ones that arminians have always raised against predestinarians. Unconditional salvation and unlimited predestination are compatible, and go hand in hand, while limited predestination and conditional salvation are compatible, and cannot, by any means, be divorced one from the other. So, if I should use the word "**absolute**," I hope the brethren will comprehend me. If the doctrine of unlimited predestination is not the truth--if the Bible does not teach it, the text under consideration, nor any other text in the Bible can be reconciled with it. If it is the truth, then all the scriptures teach the same blessed truth. God is God over all things or he is God over nothing. Now which is it? Then if God is unlimited, His power is also unlimited; therefore, He is immutable, eternal, self-existing, self-perpetuating, independent and supreme in, and over all things. The existence of the worm, the singing of angels, the infliction of guilt, and the absolving of sin, are all in His eternal decree, from the floating of an atom in the sunbeam, from the beginning point of the creation of all worlds and life contained therein to the dissolution of all words and the final distribution of their sundry in habitants whether dead or alive, are all under His almighty control. The earth and the fulness of it declares His power, and the heavens show His handiwork. There we rejoice to

declare His name above every name. All things are because there is a God--**who dares deny it?** Nothing would have been had there been no God!

It surely will be admitted by all reasonable and fair-minded people, as a self-evident truth, that God is the first and only cause of all things. And Jesus said, "Without me ye can do nothing." John 15:5. There can be nothing in the world of nature that could be the cause of itself; nothing can exist of itself nor fail to exist of itself; therefore, all things are dependent on the Creator of the first great cause of all things. Whether God suffers or allows, or as some say, permits or decides, purposes or predestinates, it can be but the same with God and must finally be the same with us, **since we had nothing to do with it--first or last.** Without God none of it could be; neither can we exist without God. To say that God could be frustrated would be to say that He is not God. Some seem to think that, although we are passive in regeneration, we are active in obedience, which is true; but let me ask, if it is not the **Same Power** that has charge of us after regeneration, that also created us and regenerated us? Then why not be fair, and just admit that it is all of God, as the Bible teaches.

By the decree of God is meant His purpose or determination with respect to future things; or more fully, His determinate counsel, whereby, from all eternity He foreordained whatever He should do or purpose to be done, in time. But whatever diversity of opinion one may obtain respecting the doctrine, either in the abstract or concretely, no man will deny that there are divine decrees, who also believes that God is an intelligent being and considers what His character implies. An intelligent being is one who knows and judges, who purposes an end from a beginning and devises the means to perpetuate all that shall take place or come to pass between these two points, the former and the latter also being inclusive. An intelligent being is one who acts from a specific design, conceives a purpose and then proceeds to carry it out and execute it. Fortune and so-called luck of man were worshipped as a goddess by the ancient heathens. They were presented as blind to signify that she (the goddess) was guided by no fixed rule, and, therefore, distributed her favors at random. Surely, no person of common sense, not to say piety, will impute such procedure to the Lord God of universal nature. As He

knew all things which His power would accomplish, there were, undoubtedly, reasons which determined Him to do one thing and not to do another; and His choice which was founded upon those reasons with His decree, **"that God must have decreed all future things is a conclusion which necessarily flows from His foreknowledge, independence and immutability. The foreknowledge of God will necessarily infer a decree; for He did not foreknow that things would be unless He had decreed that they should be; and that because things would not be future unless He had decreed that they should be."** If God would be an independent being, then all creatures and all things must have an entire dependence on Him. But this total dependence upon Him proves beyond all doubt, that all their acts must be regulated by His sovereign and eternal will. If God is of one mind, which none can change, He must have unconditionally and unalterably fixed everything in accordance with His purpose which He effects in His divine providence as was determined in His eternal mind and thought before the world began!

Now, I know that a thorough, complete exhibition of all things in time interwoven in this most sublime subject is a thing impossible with men; for it would occasion the re-writing of all prophecies in the holy Scriptures, and the reoccurrence of all the events of time, both great and small. But while it is impossible with men, all things are possible with God; and He did hold all things in His mind, and 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.

Believing as I do that the eternal, unalterable decree of Almighty God is the first great cause or base upon which the certainty of all things primarily rests, we will notice some of the things built upon that foundation; not that it is possible to deal with the complete events of time in detail, as they have come to pass,--but we will call up some of the principal epochs of time, and consider the events arising therein.

As we proceed, I would have you keep this one thing in mind: the fact that God certainly knew in eternity all things that come to pass in time, and that nothing can in any way affect the slightest change in the order of things as God saw and knew them; not one thing, good or bad, great or small, can be eliminated from what He foreknew, without militating against the attribute of His

prescience. (The definition of the word "prescience" is foreknowledge; foresight, specifically omniscience (all knowledge) with regard to the future. Editor) So I think we are safe in believing that whatsoever God foreknew is coming to pass in time. Surely, it cannot be otherwise other than the way that He foreknew it. "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.

We will notice first the epoch of creation. "In the beginning God created the heaven and the earth." Gen. 1:1. In this the very first epoch of time, God puts forth His hand manifestedly in execution of His predestinated purpose. Now none will deny that the heaven and earth began, has continued on until now, and will finally end according to the sovereign decree of God. None will deny that all inanimate creation exists according to God's decree, and serves the exact purpose for which it was made. None will deny that the beasts of the field, the fowls of the air and all things, both animate and inanimate, exist according to His decree and all of them serve the exact purpose for which He made them to fulfill. With all these things before us, shall we conclude that all that mortals see and hear, and feel and know of this world, has just spontaneously sprung up without a Cause?

Why, oh why? cries my astonished soul, are all things as they are; and there falls on mine ear and in my heart some strange, and I believe, Heavenly voice, whispering in my poor soul this answer to me: "Unto thee it was shewed, that thou mightest know that the LORD He is God; **there is none else beside Him**. Out of heaven He made thee to hear His voice, that He might instruct thee: and upon earth He shewed thee His great fire; and thou heardest His words out of the fire." Deut. 4:35, 36. Here is the key that unlocks the great mystery of providence to the understanding of poor dying mortals:---**all things are because there is a God**.

Now who dares deny it? Will anyone be so presumptuous, who believes in God, to say that there would have been anything without this eternal God? I hope not. Well then with all of these things considered, viz: eternity, time, things past, present and those to come, things in heaven, things in the earth, visible or invisible, whether thrones or dominions, principalities or powers, regardless of what it is or of its whereabouts, our reasonable conclusion is: **nothing**

**would have been had there been no God!**

I have now given some of my reasons for believing as I do, hoping to write more in the future, the Lord will.

I beg to remain your little brother in tribulations.

(Elder) J. W. Wyatt, (Deceased)

Martinsville, Virginia

August, 1935

---

## WHO ART THOU THAT JUDGETH ANOTHER

Dear Brother Mewborn,

I would like to tell you (if not deceived) that the brethren in this part of the country still fear God and the greatness of His power. We have no fear of man and do not seek to please man. The Apostle Paul said, "Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." Gal. 1:10. In this thought we have no desire for popularity in the name of the old Absolute Predestinarian Faith and Church. The Apostle Paul has designated and identified God's true church in these words, "Being reviled, we bless; being persecuted, we suffer it: 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. 4:12, 13. I do believe the apostle was speaking directly to and in behalf of the true church of Christ in every day and age.

We are not afraid to declare the God who is sovereign in all things. The apostle spoke of Him when he said, "He is before all things, and by Him all things consist. 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." Col. 1:16, 17. Brother Mewborn, again, if not deceived, this is **THE GOD**, just described by the Apostle Paul, whom we desire to be blessed in worshipping. Yes, He created all things and this means everything without any exception, or the apostle was not inspired in his declaration. The Holy Ghost has declared, "All scripture is given by inspiration of God, etc." II Tim. 3:19. If it is not a thing, then it has to be nothing. To be a thing, it must exist in one of two categories, either visible or invisible.

We are not afraid of getting God in trouble or reaching an unsound doctrine that would imply that He (God) is in trouble. He is the One who delivers His people from their troubles and in the faith that He imparts unto them, they are given to believe that He purposed and created their troubles for their own good and His ultimate glory! The God in whom we worship needs no defense, especially from puny man who is made from the dust of the earth. The church is God's own workmanship as He declared in His spirit through the Apostle, "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. I believe that what God has ordained shall surely come pass. There is not one thing that has ever existed or any event has ever occurred which took place outside or beyond God's purpose or decree. I hope to believe in the God of all power both in heaven and in the earth. No man has ever been His counselor, neither has he been able to say from a heart of truth, What dost thou?

Dear Brother, I would be glad if you would allow me to address this question to you. Where is the Spirit of humbleness and the heart of forgiveness? If God has hardened the heart, one has no humbleness or forgiveness. We read that God did harden Pharaoh's heart and told him, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Roms. 9:17. The Apostle Paul also declared, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; whom I am chief." 1st Tim. 1:15. My precious brother, if there had been no existence of sin, there would have been none to save. In such an event, Christ would not have stood as a Lamb slain from the foundation of the world, there could have been no motive cause of truth and there would have been none to last enter that Kingdom God prepared for His people before the foundation of the world. "For until the law sin was in the world: but sin is not imputed where there is now law." Roms. 5:13. When Adam took of the forbidden fruit of the tree of the knowledge of both good and evil in the Garden of Eden, it did not make him a sinner. It only made manifest what he already was in the foreknowledge and predestination of God before the world began. When

Christ died on the cross, it only made manifest what had already been in God's eternal mind and purpose. "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: because it was not possible that He should be holden of it." Acts 2:23, 24. Therefore, in the positive belief of God's purpose and decree, He had as much purpose in the crucifixion of Christ, His only Son, as He did in the fall of Adam in the Garden of Eden. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:14, 15. In the attribute of God's omniscience (having all knowledge), there is nothing new. It was in this same fear of God that the hymnwriter was inspired to say,

"Not Gabriel asks the reason why,  
Not God the reason gives;  
Nor dares the favorite angel pry  
Between the folded leaves."

When all has been said and done, there is nothing left for us to say, except, "By the Grace of God, it is as it is." "Even so, Father: for so it seemed good in thy sight." Matt. 11:26.

According to the teaching of scripture, "Ye shall hear of wars and rumors of wars." Matt. 24:6. "And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet." Mark 13:7. To my understanding, if I should be blessed, this warfare relates or concerns the trial of God's true church while here in the world. This war is within the camp of Israel, not the natural warfare or wars of the world. If there has been a barrier of non-fellowship put between the brethren, God purposed and established it. And I will say further that He (God) is the only One who can remove it. I do not believe there is a man or woman in the world who believes in the doctrine of absolute predestination of all things all the time. The power of faith does not rule our every thought or action all the time. Yet, when faith and love exercise the hearts and minds of His people, their belief in this doctrine, their thoughts and their action will be the fruit of the Spirit, culminating in true belief in God their Saviour. The power of unbelief and of the flesh will have been expelled from their midst.

When one declares that God is sovereign, he is already declaring the teaching or doctrine of the absolute predestination of all things. I hope I believe in Israel's God. For I believe He is the only true and living God. My sincere and humble hope is that I can ever come before those, whom I hope are my brethren in spirit and in truth, in the true Spirit of humbleness, never seeking to exalt myself in any measure, but being given to ever esteem their God, (and I hope mine), as the One and only supreme power of all powers, and finally them above myself.

I know that I am nothing and less than nothing! If I am one of His children, it is not for anything that I have ever done, but on the other hand it is because He chose me in the Covenant of Redemption before the foundation of the world.

So, precious brethren, in closing I will say, Who art thou that judgeth another? Whether a man standeth or falleth, he is the Lord's. We hope that in this life we are blessed in running with Godly wrought patience in our poor hearts the race that is set before us, even looking unto Jesus, the author and finisher of our faith.

**An unworthy one, and if one,  
the least of all,  
(Elder) U. V. Wallace  
3514 Oscar Avenue  
Fort Worth, Texas 76106  
November 23, 1980**

### A NEARNESS

Dear Elder Mewborn,

We hope these lines find you, your family and the brethren in the peace and love of God. I feel very close to you, even though many miles separate us. We were both born in North Carolina and raised by Old Baptist parents. My age is 47, very close to yours, and we went to some of the same associations in North Carolina while growing up. The part that means the most to me, however, is in the heart of love, hope and the firm belief (of faith) in the doctrine that is being set forth in the **Zion's Landmark**. I have felt led to write concerning our belief, but have not been able to get it accomplished.

Hymn No. 64, right at this time expresses my belief more adequately than I can myself:

**"SOVEREIGN Ruler** of the skies  
Ever gracious, ever wise!  
All my times are in thy Hand--  
All events at thy command.

His decree, who formed the earth;  
Fixed my first and second birth:  
Parents, native place, and time,--  
All appointed were by Him.

He that formed me in the womb,  
He shall guide me to the tomb;  
All my times shall ever be  
Ordered by His wise decree.

Times of sickness, times of health,  
Times of penury and wealth;  
Times of trial and of grief,  
Times of triumph and relief.

Times the tempter's power to prove;  
Times to taste a Saviour's love:  
All must come, and last, and end,  
As shall please my Heavenly Friend.

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.

O thou Gracious, Wise, and Just,  
In thy Hand my life I trust:  
Have I somewhat dearer still?--  
I resign it to thy will.

Thee, at all times, will I bless:  
Having thee, I all possess:  
How can I bereaved be,  
Since I cannot part with thee?"

**With love to all,  
Earl W. Hall,  
8307 Appaloosa Run,  
Austin, Texas 78737  
December 2, 1980**

## EDITORIAL

**BAPTISM OF THE HOLY GHOST AND WITH FIRE**  
(Matthew 3:11)

It is recorded in Matthew 3:11, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." That is as far as John could go, but Christ could and did go further. After the Lord has baptized one of His little ones in Christ in the Holy Ghost, that little one becomes even smaller still. Then it is that he (the little one) longs and desires to be baptized with water. Water baptism may never take place with him, but he longs for the time when it can take place, That is all the Elder can do is to baptize with water unto repentance, and great is the delight or enjoyment to the little one if the Lord is, indeed, in the matter. Christ requested this of John the Baptist in order to fulfill all righteousness. It did not make Him more righteous Himself, for He was the very seat of righteousness already. Yet, it was an example for His bride (the church) to follow after Him. She dearly longs for that to take place with her, and she hopes that it will be sometime before she leaves this world. This is because she loves her Bridegroom dearly and desires to follow in the example her Bridegroom has set. She has to wait for His appointed time, however.

After the Apostle Paul was stricken down on the road to Damascus, Christ told him, "For I will shew him how great things he must suffer for my name's sake." Acts 9:16: Baptism by water of the body is all the dear Elder can administer. This administration is total immersion of the body into water. Water baptism must be preceded by baptism by the Holy Ghost; otherwise, it is only an exercise performed by the Elder or minister in accordance with the candidate's request. Water baptism merely typifies the death, burial and resurrection of the Lord Jesus Christ. It is merely typifying the ordinance for these little ones with whom the Lord has already dealt. When God has truly dealt with one of these, we may be assured they are little in every sense of the word. One cannot tell of His (the bridegroom's love) for another. It has to be felt and told on an individual specific basis. This is a spiritual experience one will never forget. He can only speak of in behalf of himself.

After Christ was baptized, He was led up of the Spirit into the wilderness to be tempted of the devil for forty days. Christ said unto Satan, "Get thee hence," and Satan had to obey. But, Satan does not leave us when we ask him to leave, for we have to be baptized, not only with the Holy Ghost, but also with fire. This is not actually natural fire, for that would kill the body. That actually took place with one of my natural sisters in the flesh, who, when the school building in which she was teaching, was on fire and she led her children out to safety. But on the outside when the children told her that one was missing, she went back into the building to bring him out also. She and the little child lost their lives. That was in 1957 when the Flat Rock School building (just outside of Mount Airy, Surry County, North Carolina) burned. She, like Christ, was willing to give her own life for one of her little ones. That was natural fire, but there is a Spiritual fire that does not kill the body, and these little ones whom the Lord has truly hewn down and have been made little ones have to be baptized not only with the Holy Ghost, **BUT ALSO WITH FIRE**. That makes them less and less because all that **BIGNESS OF SELF** has to be burned out of them. All trust and self confidence in the flesh has to be burned out of them time after time.

David had many experiences of baptism of the Holy Ghost, and only the Lord can do that, not John the Baptist. The Lord delivered David out of the paw of the lion and the bear, and gave him faith to believe that He would also deliver him again to slay the great Goliath. He chose five (5) smooth stones and went to slay the great giant who was well protected with natural armour and shield. The Lord had prepared just one place where the smooth stone would strike and kill the great Goliath. Then David ran and took the Giant's own sword and cut off Goliath's head. Here, the Lord certainly did deliver David in a great Baptism of the Holy Ghost, a divine miracle indeed. Yet, that great baptism of the Holy Ghost had to be followed by the baptism of fire, because following this great experience in which the Lord blessed David wonderfully, the women began to sing, "Saul hath slain his thousands, and David hath slain ten thousands." 1st Sam. 18:7. King Saul became very envious and jealous. Here David had to be baptized in Spiritual fire, a term used to convey tribulations, adversities, and afflictions. David had to suffer plenty of this fire for King Saul tried every

thing and in every he could think of to kill David after that evil spirit came upon him.

1st Samuel 18:11-12 reads, "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. And Saul was afraid of David, because the Lord was with him, and was departed from Saul." Jonathan who was Saul's son, loved David as he loved his own soul. Jonathan sought in every way possible to protect David when King Saul would try to kill him. Saul's daughter, Michal, also loved David, and Saul was willing to give her in marriage to David, thinking he could use her as a snare to help kill David. David did not feel worthy to be son-in-law to the king, but Michal loved David as well as her brother, Jonathan. They both laboured in every way they could to save David, while their father, Saul, did every thing he could to kill him. Michal, King Saul's daughter, married David. Once Michal let David down through a window and he went and fled. David escaped. Saul sent his messengers to take David, and Michal placed an image in the bed to fool them. She told the messengers that David was sick. The Lord used Jonathan and his sister, Michal, David's wife, who was the daughter of King Saul, to save David's life from the king who was trying so ardently in every way to slay David.

The reader is to understand that this baptism of fire was not by accident anymore than is the baptism of the Holy Ghost. Notice in 1st Samuel 18:10, "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." David had to suffer many baptisms in fire after that trouble with Saul.

I now call my reader's attention to the fact that John baptized only with water, but there was **One** mightier than he who would baptize with the Holy Ghost and with Fire. In all the characters of God's choice that one reads about in the Scripture. He baptized them (His little ones) in the Holy Ghost and in His love first; then it will or must of necessity be followed by fire. A true baptism is a complete, total immersion in the water. Likewise, it is true with the Baptism of the Holy Ghost and with fire. One scripture reads, "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." Eccl. 7:14. Notice that it is God who sets the day of adversity just as it is the same God who gives prosperity. God can and does use satan when it is His will. Again quoting 1st Samuel 18:10, "And it came to pass on the morrow, that the evil spirit from God came upon Saul, etc." Notice that there is no capitalization of the words in the phrase "evil spirit from God." The words (each of them) start with little letters. This spirit does not refer to the **HOLY SPIRIT OF GOD**. This evil spirit is from God. It is not of God. The Lord has seen to it that both prosperity and adversity be visited upon His people. I mean by this to say that the **HOLY SPIRIT** must give the Spiritual life, and the Spiritual fire must also be applied, lest they become exalted above measure, as expressed by the Apostle Paul in II Cor. 11:7. After he was baptized with The Holy Ghost on his way down to Damascus, Christ told him He would show him what great things he must suffer for His namesake. They (these things) were appointed unto him. I mean by this to say that they did not come by chance. Paul was wonderfully baptized of the Holy Ghost, and he also was many, many times baptized in fire. He was beaten many times with stripes, put in prison, shipwrecked, tried before the King and Governor, and, worst of all, was betrayed by false brethren, the latter which he looked upon as the worst baptism of fire that he had to suffer.

David had to go through that terrible fire of conscience after he had Uriah placed in the front line of battle so that he would be killed. Then he went and lay with the dead soldier's (Uriah's) wife. That was a terrible baptism in fire for him to have to suffer for the rest of his life. A goodly half or more of his **BOOK OF PSALMS** is expressing his baptisms in fire that he had to suffer, because of the evil spirit. That same evil spirit that was in King Saul effects us too, when Christ withdraws His Spirit from us, as He did withdraw from King Saul. It certainly effects this poor sinner. We must be baptized in fire if we are, indeed, the Lord's chosen, elect people!

Paul states in 1st Thess. 3:3, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." We see in the baptism of fire in which these little ones must undergo that it is just as much appointed unto them as is their baptism of the Holy Ghost. You will recall that John said he

baptized them only with water, but that there was **ONE** who would come before them who was mightier than John the Baptist and that it was this **ONE** who shall baptize them with the Holy Ghost and with Fire. Every time He baptizes with fire, these little ones become less and less. They cannot become the least, because that is Christ Himself, but the Fire helps them every time. His **FIRE** in the manifestation of God-given faith made Job say, "Though He slay me, yet will I trust in Him." Job 13:15. It made Jonah ask the mariners, shipmasters and others on board the ship with him saying, "Take me up, and cast me forth into the sea." Jonah 1:12. Have you ever thought about how strong that fire must have been for him to ask them to throw him into the mighty deep? He was most assuredly baptized with the Holy Spirit when down in the fish's belly when he exclaimed, "Salvation Is Of The Lord," Jonah 2:9.

So, the Lord has balanced off the one against the other, but always for the good of His chosen, afflicted and poor, His little ones, whom His soul loveth. He was made perfectly willing to go into death for them, and nothing shall ever transpire or come to pass with one of these little ones except that which is for their good, whether it be baptism of the Fire or the Holy Ghost. God is in complete control of each baptism of His little ones. The Lord's little ones must and will be kept little and, rest assured, the baptism in Fire will certainly do the job. Whether it be the "Holy Spirit Of God" or "that still spirit from God," as recorded in 1st Samuel 10, they are both in His complete control. There is power in each spirit. Paul verified this truth when he said, "There is no power but of God: the powers that be ordained of God." Roms. 13:1.

**Geo. A. Fulk**  
**February 12, 1981**

**OBITUARIES AND MEMORIALS**

**DELMUS E. NAYLOR**

Once again, it is with much sadness that we have been called by the membership of Harnett Primitive Baptist Church to the passing of one of our precious members, Brother Delmus Edwin Naylor. He was born December 23, 1913, and was passed November 23, 1980, having lived a total of sixty-six

years and eleven months. He was the son of the late Brother Ashley and Sister Sarah Jackson Naylor of Sampson County, North Carolina.

Surviving are his companion, Mrs. Elsie Tolar Naylor; one daughter, Mrs. Charmaine Johnson, Benson, North Carolina; two sons, Gary Edwin Naylor, Clinton, North Carolina, and Harry Wayne Naylor, Lynchburg, Virginia; seven sisters, Mrs. Carrie Lee and Mrs. Inez Hawley, Dunn, North Carolina, Mrs. Betsy Tew, Roseboro, North Carolina, Mrs. Sellie Parsons, Newton Grove, North Carolina, Mrs. Isoline Crumpler, Salemburg, North Carolina, Mrs. Myra Warren, Raleigh, North Carolina, Mrs. Elizabeth Godwin, Fayetteville, North Carolina; four brothers, Burley Naylor and Ashley Ralph Naylor, Roseboro, North Carolina, R. A. Naylor, Clinton, North Carolina, Kermit Naylor, Salemburg, North Carolina, and six grandchildren.

Brother Delmus Naylor and his wife, Sister Elsie Naylor, were received into fellowship of Harnett Primitive Baptist Church on the first Sunday in November, 1977, and were baptized the first Sunday in December, 1977, by Elder J. M. Mewborn, pastor of the church.

His funeral service was conducted at Harnett Church by Elders T. Allen Johnson and J. M. Mewborn assisted by Pastor David C. Adams. His body was laid to rest in the church cemetery to await the second coming of our Lord.

We extend our heartfelt sympathy to Sister Naylor, his children, and all those near to him by ties of nature and pray that the presence of the **One** that doeth all things well will comfort and reconcile each of them to their loss.

Done by request of Harnett Church while in conference on December 6, 1980.

**Elder T. Allen Johnson, Moderator**  
**Graham Jackson, Clerk**  
**Fuller Jackson and**  
**Graham Jackson, Committee**

**VARA S. HARDEE**

Sister Vara Stewart Hardee, who was well known among the churches and associations of our correspondence, passed away almost suddenly at her home near Dunn, N. C., about 4:30 P.M. on Sunday, April 12, 1981. She was 78.

Our beloved sister had been a faithful member of the Church at Angier, Harnett County, North Carolina, for fifty-five (55) years, having been received into fellowship the first Saturday in February, 1926. She was baptized by the pastor at that time, the late Dr. C. B. Hall.

She was the daughter of the late Brother G. M. and Sister Cora Turlington Stewart and is survived by one sister, Sister Brookie Stewart of the home, one step daughter, Mrs. Elizabeth Hardee Little, Greenville, N. C.; stepsons, J. K. Hardee, Charleston, S. C., Stuart Hardee, Jacksonville, N. C., Aubrey Hardee, Oxford, N. C., James Hardee of Ohio and Randall Hardee, Buies Creek, N. C.

Her funeral services were conducted at Angier Primitive Baptist Church, a place very near and dear to her, on Tuesday, April 14, 1981, at 3:00 P.M., by her pastor, Elder J. H. Carter, Bishopville, S. C., and the writer of this notice. Two hymns, as requested by her family were used, "Amazing Grace" and "Rock of Ages." I never heard them sung anymore beautifully at any place as they were sung on this occasion.

Sister Hardee will be greatly missed by her sister, Sister Brookie Stewart, with whom she made her home, as well as the stepchildren, the Church at Angier, and many brethren over the

Generated through Hathitrust on 2026-04-20 05:55 GMT  
 https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

land far and near who were blessed in having her friendship and acquaintance. May the dear Lord reconcile all who mourn her passing.

Those of our people who were acquainted with Sister Vara S. Hardee will readily agree with me when I say that she truly loved Zion. Her interest in her (the Church's) welfare was always constant and ever enduring.

J. M. Mewborn

#### SUE SIMPSON

Sister Sue Simpson, wife of Elder John F. Simpson, Winter Haven, Fla., passed away on Saturday, March 28, 1981, at a nearby local hospital after having been confined for several days. Her passing was almost sudden.

Her body was flown to Fordyce, Arkansas, for burial services, that were conducted by Elder J. C. Townley, an Old Baptist of the true faith also of Fordyce, Arkansas. She was laid to rest beside the resting place of her parents.

Our deepest sympathy goes out to Brother John Simpson and the church at Macedonia, Alturas, Fla., where she had membership. May the dear Lord reconcile all who mourn her passing.

Sister Simpson was, indeed, a gracious jewel of God's mercy, and was loved very much by those who knew her.

J. M. Mewborn

#### MELBA COBB VAUGHN

It has pleased the God of grace and mercy to call from this earth a beloved sister, Melba Cobb Vaughn. She fell quietly to sleep in Jesus on Thursday, February 26, 1981. Her voice is stilled but not forgotten. Her presence among the Baptist will long be remembered. She was kind, tenderhearted, thoughtful of others and would carry as many as she could to meeting when she was blessed to go.

Sister Vaughn loved to talk on Spiritual things. One of her favorite scriptures was Romans 8:28, "And we know that all things work together for good to them that love God, to them who are called according to His purpose." She suffered many afflictions and bore them with patience and a smile.

Sister Melba Cobb Vaughn was born September 20, 1912, in Caswell County, North Carolina, the daughter of Joe Dill and Sallie French Cobb. She was married to Earl C. Vaughn and moved to Anson County, N. C., living there approximately 31 years prior to her death.

She was a patient at McCain Sanatorium, McCain, N. C., for tuberculosis for many years. After she returned home she called for the membership of Lawyer's Springs Church, Marshville, N. C., on January 24, 1953, to come to her home to have meeting there. It was at this time that she offered to the church; but, due to her physical health, she could not be baptized at that time. On the third Sunday in February, 1954, she was baptized into full fellowship of Lawyer's Springs Church. In the beginning neither her doctor nor her husband were willing for her to go into the water. They did not realize how she had been made to love her God and Creator. Sister Vaughn loved Lawyer's Springs Church and often remarked how good they (the precious members) were to her, including her pastor and his dear companion, Elder James T. and Sister Floy Jones. We never saw anyone more devoted to her church than she was, and also we have never seen a church more devoted to a member than they were to her.

Left to mourn her passing (with her church) are her family,

relatives and friends. These include her husband, Earl C. Vaughn, Route 5, Wadesboro, N. C.; one son, William Jackson Cobb, Route 5, Reidsville, N. C.; one sister, Sister Rena Cobb Smith, Route 5, Reidsville, N. C.; brothers, Floyd Cobb of Newport News, Va., Clifford and Fred (Cobb), Ruffin, N. C.; Johnnie Cobb, Route 1, Reidsville, N. C., and two grandchildren, Cindy and Dickie Cobb.

Her funeral service was held at Moore's Funeral Home, Wadesboro, N. C., February 28, 1981, by her pastor, Elder James T. Jones and Elder W. C. Edwards. Then her body was brought to Wilderson Funeral Home, Reidsville, N. C., to lie in state, after which it was taken to Pleasant Grove Primitive Baptist Church cemetery, Caswell County, N. C., for interment where graveside services were conducted by Elder Donald Smith, pastor of Pleasant Grove Primitive Baptist Church and Pastor Harold Townsend. It was her request for her mortal body be laid to rest at this church site.

"Asleep in Jesus! blessed sleep,  
From which none every wake to weep!  
A calm and undisturbed repose,  
Unbroken by the last of foes."

Written at the request of Lawyer's Springs Church, Marshville, N. C., by one who loved her dearly.

Mrs. Fred (Louise) Cobb  
Route 1  
Ruffin, N. C. 27326

This obituary was read and approved by our church, Lawyer's Springs, while in conference, this March 21, 1981.

Elder J. T. Jones, Moderator  
Vivian Jones, Church Clerk

#### PHRONIA WALKER PHELPS

Our hearts were saddened with the news of the unexpected passing of Sister Phronia Walker Phelps, as she was found dead in her home at 2114 Wiggins Street, Burlington, N. C., on February 5th, 1981. Even though no earthly family member or friend was there, we feel confident the "ONE" in whom all of her faith, trust and hope centered, was there to guide her Spirit home.

She was born in Orange County, N. C., on February 22, 1906, and married the late Brother Guy Phelps on December 24, 1925, who passed away May 30, 1963. Survivors include a son, Malcolm Phelps, Roxboro, N. C., and a daughter, Dorothy P. Newsome, Ahsokie, N. C.; four grandchildren and four great-grandchildren, four brothers, Hester Walker, Burlington, N. C., Warren Walker, Graham, N. C., Hubert Walker, Atlanta, Ga., and Marion Walker, Hillsborough, N. C.; four sisters, Mrs. Tinnie Blackwell, Mrs. Nannie Nicks and Mrs. Maude Harris all of Burlington, N. C., and Mrs. Catherine Phelps, Route 3, Mebane, N. C.

We admired her determination, as she learned to drive after her husband's death in order to go to her church meetings and to her work. She seldom complained about her loneliness and would always greet you with a smile.

She united with the Church at Wheeler's, Person County, North Carolina, in September, 1938, and was baptized by Elder T. F. Adams. She remained a loyal, loving member, always filling her seat quietly and assisting in every way and manner she could.

Her funeral service was held at Wheeler's Church on February 7th, 1981, by her pastor, Elder Burch Wray, and her body was laid to rest in the church cemetery. The Church feels her loss and will surely miss her presence; yet, we would not call her back in this world of sin and sorrow to deprive her of the enjoyment which now exists with all those that have gone before us.

Approved by Wheeler's Church in conference this 11th day of April 1981.

**Elder Burch Wray, Moderator**  
**Brother Reuben Bowes, Clerk**

**MINNIE L. MOORE**

Our beloved mother, Minnie Lassiter Moore, was born June 13, 1891, and passed from this life on March 23, 1981, at the age of 89. She had been confined at Johnston Memorial Hospital, Smithfield, N. C., for a long period of time and had not been able to attend her church meetings as she once did.

Our mother was received into fellowship of Clement Primitive Baptist Church, near Four Oaks, Johnston County, N. C. on August 15, 1955, and was baptized by Elder Shepherd Langdon, our pastor at that time. She will be truly missed by the membership of Clement Church. This had been her pleasure and enjoyment to attend church there since childhood. The brethren visited with her before her departure which company she enjoyed very much with those of same or like precious faith.

She leaves behind to mourn her passing daughters, Mrs. Margaret Drewett, Louisburg, N. C., Mrs. Edith Beard, Pittsboro, N. C., Mrs. Miriam Lee, the unworthy writer of this notice, Smithfield, N. C., Mrs. Merle Quast, Clayton, N. C., and Mrs. Georgia Moore, Raleigh, N. C. Two brothers are also left to mourn her passing, Ayden Lassiter, Clayton, N. C., and Brother David Lassiter, Dunn, N. C., along with ten grandchildren.

In the absence of our beloved pastor, Elder T. Allen Johnson, who was seriously ill in the hospital at the time, Elder J. M. Newborn, Willow Springs, N. C., was asked by our family to conduct graveside services for our mother in Oakland Heights cemetery, Smithfield, N. C., at 2:00 P.M. Wednesday, March 15, 1981. We feel that the dear Lord gave Heavenly comfort to us through him by His grace in this sacred service for our dear mother.

She is now no more to suffer or hunger for her eternal home gain. We truly feel that our loss is her blessed gain. She would not want us to weep, although we dearly loved her, but God loved her best. We know she is not suffering anymore and this thought brings comfort to us in our loneliness and heaviness of heart.

**"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, with the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13. Precious in the sight of the Lord is the death of His saints." Psal. 116:15.**

Written in behalf of our family and Clement Church.

**Her daughter and Sister in Christ,**  
**I hope,**  
**Miriam Lee**  
**Smithfield, N. C. 27577**

**LILLIE S. THOMAS**

It has pleased our Heavenly Father to remove from this life our beloved Sister, Lillie Shreve Link Thomas, on January 25, 1981. She was born August 18, 1893, to the late Robert Lee Shreve and Melissa Bryant Shreve.

She was married twice; first to the late Oscar N. Link and then the late Elder C. J. Thomas. Survivors include five sons, Oscar Thornton Link and Eugene A. Link both of Danville, Va., Dr. Ernest W. Link, Petersburg, Va., Thomas F. Link and Dr. Acree S. Link, both of Newport News, Va.; a daughter, Myrtle Hauchens, Petersburg, Va., two stepchildren, Roy Thomas, Reidsville, N. C., and Nannie T. Hudgins, Pittsylvania County, Va. She also leaves

one brother, George Shreve and one sister, Ollie Winston, twelve grandchildren and four great-grandchildren.

Sister Thomas joined Banister Springs Church January 20, 1980. Although she had been a member with us for only a short time, Sister Thomas had attended this church regularly for years and was loved by all. We will miss her presence and Godly conversation here. We feel our loss is her eternal gain, for she was removed from her bed of suffering which she bore patiently for over ten months. Sister Thomas was a firm believer in the doctrine of salvation by grace. The great love of God our Saviour was visible in her whenever we were in her presence. We feel that God gave her a wonderful knowledge to understand the Bible. Although she had very little formal education, God gave her wisdom far beyond anything in this world. It was a great pleasure to listen to her testimony of the reason for her hope, her love for Christ and His truth, her desire to do His will, and to hear her quote Scripture.

God in His infinite wisdom has called our sister to her eternal home. She was ready to go and longed to meet her blessed Saviour. The funeral was held at Wrenn-Yeatts Funeral Chapel, Danville, Va., by Elder Melvin Shelton. Sister Thomas' body was laid to rest in Highland Memorial Park, Danville, Va.

Therefore, be it resolved first that the Church at Banister Springs, Pittsylvania County, Va., extends her deepest, heartfelt sympathy to the family. Be it further resolved that one copy of this memorial be sent to her family, one be made a part of our church record and one copy be sent to **Zion's Landmark** for publication.

Done by order of the church.

**By her niece,**  
**(Sister I hope)**  
**Hazel Ireson**

**MEETING NOTICES**

**SALEM ASSOCIATION**

The Seventy-Second Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Burlington Church, Burlington, N. C., beginning on Saturday before the third Sunday in June and continue through Monday following, the dates being June 20, 21, and 22, 1981.

The Association will be held Saturday and Sunday at Haw River School, Haw River, N. C. The school is located on Route Nos. U. S. Hwy. 70 and N. C. 49 in Haw River, N. C., just east of Burlington, N. C.

Those coming by way of Interstate 85 should exit at the Haw River Exit, Exit No. 150, between Graham, N. C., and Mebane, N. C. You should exit, turn north, and proceed 1 and 7 tenths miles to the first stop light where you will junction with U. S. 70. Turn left on U. S. 70 and proceed .5 tenths mile to the next stop light where you will junction with N. C. 49. Turn left and follow U. S. 70 and N. C. 49 west .2 tenths mile to the next stop light and turn left onto the school grounds.

Those coming from Mebane by way of U. S. 70 and from Roxboro by way of N. C. 49, should proceed to the junction of U. S. 70 and N. C. 49 at the stop light in Haw River. Follow U. S. 70 and N. C. 49 .2 tenths mile to the next stop light and turn left onto the school grounds.

Those coming from Reidsville, N. C., by way of N. C. 87 should follow N. C. 87 south to the intersection with U. S. 70 in Burlington, N. C. Turn east onto U. S. 70 and proceed east to Haw River, N. C. As you enter Haw River you will cross the Haw River Bridge. After you cross the bridge, continue east to the second

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

stop light and turn right onto the school grounds.

On Monday the Association will be held at Burlington Church, located on James Street, just off Mebane Street, in Burlington, N. C.

We desire to invite all our corresponding brethren, sisters and friends to attend our association. We desire to thank God for His grace and mercy in keeping us in peace and in fellowship with His children. We pray He will continue to keep us humble and at the feet of our brethren.

**(Elder) John T. Lee, Assn. Clerk**  
1956 East Webb Avenue  
Burlington, N. C. 27215  
Telephone (919) 226-5686

#### ANGIER UNION

The next session of the Angier Union will meet, if the Lord will, at Fellowship Church, Johnston County, N. C., on the fifth Saturday and Sunday in May, 1981.

Elder Curtis Parrish was chosen to preach the introductory sermon and Elder Bennie Roberts is his alternate.

Fellowship Church is located about one mile west of McGee's Crossroad, intersection of N. C. Hwys. 50 & 210, in Johnston County, N. C.

We invite all our brethren to come and visit us, especially our ministering brethren.

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

#### BLACK RIVER UNION

The next session of the Black River Union was appointed to be held with the Church at Harnett, Sampson County, N. C., beginning on Saturday before the fifth Sunday in May, 1981, and will continue through Sunday following, if the Lord will.

Harnett Church is located about half-way distance between Dunn, N. C., and Salemburg, N. C., just off N. C. Hwy. 242.

Elder J. W. Hawkins was chosen to preach the introductory sermon and Elder W. C. Noles is his alternate.

All lovers of the truth are cordially invited to come and meet with us, especially our ministering brethren.

**Alonzo Barefoot, Union Clerk**  
Route 2  
Newton Grove, N. C. 28366

#### BLACK CREEK UNION

The Black Creek Union was appointed to be held with Creech's Church the fifth Saturday and Sunday in May, 1981.

Creech's Church is located about half-way distance between Wilson, N. C., and Clayton, N. C., about one mile east of the intersection of N. C. Hwys. 42 & 39, in Johnston County, N. C.

Elder W. T. Barham was appointed to preach the introductory sermon and Elder A. F. Langston is his alternate.

Our union extends a warm welcome to our brethren and friends with a special invitation given to our ministering brethren.

**(Elder) J. B. Williams, Union Clerk**  
225 Braswell Street  
Rocky Mount, N. C. 27801

#### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Stories Creek Church, Person County, N. C., beginning Saturday before the fifth Sunday in May, 1981.

MAIL TO:

North Carolina Collection EX  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

Elder L. P. Martin was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate.

Stories Creek Church is located just north of Roxboro, Person County, North Carolina.

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

**Clyde Satterfield, Union Clerk**  
Timberlake, N. C. 27583

#### WHITE OAK UNION

The next session of the White Oak Union was appointed to be held, if the Lord will, with the Church at Davis Memorial, Onslow County, N. C., beginning on Saturday before the fifth Sunday in May, 1981, and will continue through Sunday following.

Directions to Davis Memorial Church are as follows: Those coming by Route U. S. 258 (by way of Richlands, N. C., or Jacksonville, N. C.) turn on Airport Road. Go about five miles to Floyd Pond. Turn left and go about six miles to church on your left.

We extend a most cordial invitation to our brethren and friends with a special invitation to our ministering brethren to visit us at this time.

**H. A. Young, Union Clerk**  
Jacksonville, N. C.

#### MILL BRANCH UNION

The next session of the Mill Branch Union was appointed to be held, if the Lord will, with the Church at Pleasant Hill, Horry County, South Carolina, beginning on Saturday before the fifth Sunday in May, and will continue through Sunday following, the dates being May 30th and 31st, 1981.

Pleasant Hill Church is located at Myrtle Beach, South Carolina. Those traveling on U. S. 501 from Conway, S. C., after you cross the overpass bridge, turn right at the 3rd traffic light. Then turn right at 1st traffic light and proceed to church on your right.

We invite our brethren, sisters and friends to visit us in our union meeting.

From a geographical standpoint we here in the Mill Branch Union are somewhat remotely located from our correspondents and are not occasioned to having many of our ministering brethren visit us. However, at our last union, held with Old Pee Dee Church in March, 1981, Elder George Flippin, Mount Airy, N. C., visited us. We enjoyed having him in our midst very much and would like for him to come back again. We hope more of our brethren in the ministry will remember us and visit us whenever you can.

**J. D. Wright, Union Clerk**  
110 Williams Street  
Tabor City, N. C. 2846

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road

BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to  
Elder J. M. Mewborn, Willow Springs, N. C. 27592.

VOL. CXIV

APRIL, 1981

NO. 5

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N. C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N. C. 27041

**THE MYSTERY OF PROVIDENCE**  
**"A Wheel in the Middle of Wheel."**  
Ezek. 1:16.

O wondrous wheel of providence,  
Moved by Jehovah's Hand;  
Mysterious to the sons of sense,  
Moved by Divine command.

Each of time's changes, like a spoke  
Proceeds from God, its source;  
Each fills its station, none are broke  
All aid its wondrous course.

Its circle reaches earth's wide bound,  
It's axis is God's will;  
On His decrees it must go round  
Till He shall say, "Be still."

Let atheists vainly talk of chance,  
I would this wheel adore,  
Which rules and guides each circumstance  
Which angels can't explore.

Through seas, o'er hills it makes its way,  
Though earth and hell oppose;

'Tis hastening on the last Great Day,  
It's wonders to disclose.

--Joseph Irons, 1816.

## FROM THE EDITOR

There are many believers today who believe that we are now living in the closing days of the third or final dispensation of time. According to the scripture, as I understand, there is nothing promised for the continuation of this time world beyond the closing out of this final period (or third dispensation) that leads to the last day when our Lord shall come again to gather His saints.

Jesus told the scribes and pharisees, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3. The Lord's people, His Heaven-born souls, have been witnesses to His truth in all three dispensations of time, or in all ages, and as such have been blessed to discern the signs of the times. We believe that they are still discerning them (the signs of the times) today. It is their conclusion, from what they tell me, that we are now most definitely

living in the last time.

The following article, **THE SECOND COMING OF CHRIST**, was written by Elder George Ruston, Dutton, Ontario, Canada, in the year 1949. This article was written just one year after the establishing of the new State of Israel in 1948. Elder Ruston witnessed the miraculous sustaining of Israel in the Six Day War (with Egypt) in 1967, but had passed away before the Yom Kippur War in 1973. Based upon my reading of his article, as published herein, he would have been spellbound, no doubt, were he living today with the accuracy of his insight of the breath-taking speed of events in the Middle East at this time with the Israeli-Arab conflict involving Syria, Lebanon, PLO, World Terrorism and in the background the influence of Russia. These things are prophesied in Ezekiel 37, 38 and 39. Syria already has rocket artillery supplied and supported by Russia on its border with Israel today and such was the topic of our International news just this P.M.

Your editor is aware of the fact that many Old School Baptists do not believe in the millennial reign of Christ with His saints on earth, prior to their entry into Heaven, as referred to in Rev. 20:1-3. Elder Ruston was gifted with an insight that tells us that Babylon will fall before this period begins and that Gog and Magog, whom he says are the people of the North, ruled by

Russia, will drive down into Palestine to be buried there. Also, that nuclear bombs will be used, according to Ezekial 39: verses 12-15. At the termination of this crisis with Israel that we believe has already begun, May, 1981. It has never been the policy of this periodical, **Zion's Landmark**, to argue with the scriptures, or with those whose articles are sustained by them. David said, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Psa. 90:4. The Apostle Peter declared, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." II Peter 3:4. Also, men have been speculating for hundreds of years as to the day and hour of the second coming of Christ. The scripture teaches that this time is a definite secret **with GOD only**. Jesus said so. "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." Mark 13:32. But as Elder Ruston has set forth in the following articles that so vividly points to the definite signs of His coming, we remember this scripture, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Elder George Ruston was the 15th child of a family of 17 children. His parents' names were Joseph and Martha Ruston and he was born in Rowley Regis, West Midlands, England, on March 16, 1885. His father was pastor of Hawe's Lane Street Strict Baptist Chapel, England.

In 1911 after their families had moved to the U.S.A., he married the former Esther Aston of that country. She was also born in England. They attended the Ebenezer Old School Baptist Church, New York City, were received into fellowship of that church in December, 1913, and were baptized by Elder John McConnell. They were baptized in the Hudson River and the ice had to be broken or cut for the performance of this sacred rite.

He was ordained to the work of the gospel ministry on October 5, 1915, by Elders Charles W. Vaughn, Hopewell, N. J., H. C. Ker, Silas H. Durand, Southampton, Penna., and D. M. Vail of New York. Following his ordination he served churches in the Roxbury Association, Catskills Mountains, New York, prior to being called as pastor of the Covenanted Old School Baptist Church of Canada, in 1919. He was

## *Zion's Landmark*

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

### EDITOR

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

### ASSOCIATE EDITOR

GEORGE A. FULK  
Pilot Mountain, N. C. 27401

**VOL. CXIV                      APRIL, 1981                      NO. 5**

**\$7.00 PER YEAR -- 2 YEARS \$13.00  
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00**

**POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N. C. 27592.**

**Second Class Postage Paid at Benson, N. C. 27504**

**USPS 699-220**

blessed in serving the Canadian church in an excellent, faithful way for a period of 43 years until his death which took place on July 12, 1972.

This editor spent the second weekend in his home, in Dutton, Ontario, Canada, in May, 1955, the occasion being with his father, Elder J. E. Mewborn (now deceased) when the latter visited the Covenanted Baptist Church of Canada, at Dunwich Meeting House. He can truthfully say that the walk of Elder and Sister Ruston in this life was Godly and that their home was a haven of rest or resting place for the weary pilgrims and strangers in Zion.

Due to the length of this article we are omitting the usual including of an editorial for this issue. We do not feel that it is expedient to divide the article into two parts.

**J. M. Mewborn**  
**May 25, 1981**

## THE SECOND COMING OF CHRIST

The foregoing article is the result of very careful and I hope, prayerful searching of God's Word. It is on a subject that is not touched upon by much of the preaching we hear today. One of the things that led the writer to search and enquire was the question of the last day, spoken of as **The Great Day**. Also the words, "The dead in Christ shall rise first," combined with Rev. 20.6: "Blessed and holy is he that hath part in the first resurrection," and part of verse 5: "This is the first resurrection." It was always distasteful to me to read the opinion of men who said those Godly who were raised up would join those that are alive and remain, and would be surrounded by Gog and Magog before the final destruction of the wicked.

**George Ruston**  
**Dutton, Ontario, Canada**  
**1949**

## REVELATION, CHAPTER 20

You ask me for a few hints on the subject matter of Rev. 20th chapter. I will begin with the second coming of Jesus Christ, which is the "Blessed hope" of God's saints, and is a subject much dwelt upon in the New Testament. (1 Cor. 1.7: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." - Phil. 3.20: "For our conversation is in heaven; from

whence also we look for the Saviour, the Lord Jesus Christ." - Heb. 9.28: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." - 2 Peter 3.12-14: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat: Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, **be diligent that ye may be found of Him in peace, without spot, and blameless.**" - 1 John 3.2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.")

The Lord Jesus will come again personally as He departed personally with an immortal body, the body that had died and was alive again, in which He had appeared to His saints at various places and occasions. In Luke 24.50 it is written: "And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen."

As He was about to leave them, He said, Acts 1.8: "But ye shall receive power, after that the Holy Ghost is come upon you," which Holy Ghost He had declared in John 14.26 was the Comforter, the Holy Ghost whom the Father would send in His (Jesus) name, "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." (John 14.2-3: "In my Father's 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.") In John 14.2-3, He speaks of His going away, but here there is a two fold meaning; for the High Priest, who was a type of our Lord, came from the holy place twice on the day of atonement, so must our Lord (the antitype). He first came as a priest who had offered Himself an acceptable sacrifice for our sins;

His spirit returning from Paradise which is + Heaven, and His body coming from the tomb, appearing to His disciples, as Luke says, "To whom also He shewed himself **alive** after His passion by many infallible proofs, being seen of them 40 days, and speaking of the things pertaining to the kingdom of God." Forty days after His resurrection, after He had taught them and told them to tarry at Jerusalem until the descent of the Holy Ghost, it is written, Act 1.9. "And when he had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly towards heaven as He went up, behold two men stood by them in white apparel: Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall come in **like manner** as ye have seen Him go into heaven." This will be His second coming. His first coming was as a sin bearer, meeting the requirement of the Law in His life and in His death, delivering those who through fear of death were all their lifetime subject to bondage. His being raised from the dead gave full proof that the debt was paid and God satisfied, for He raised Him from the dead and He ascended to Heaven, our never-dying friend. The Old Testament said much of His coming, His first coming, especially in types and shadows. It also tells of His second coming in scriptures we may refer to later, but the New Testament abounds with references to His second coming. When He ascended into heaven none but the saints saw Him; but when He cometh the second time, "every eye shall see Him, and **they also** that pierced Him: **And all** kindreds of the earth shall wail because of Him." (Rev. 1:7)

His coming will be unexpected and suddenly to the world and to all negligent (or so-called) professing Christians. This has been so in all ages. When a few were saved in the Ark, the world did not believe Noah's testimony; this was **the day of the Lord** to them when the Lord arose to judgement. When Pharaoh and his host were slain, it was sudden and unlooked for on their part. In each chapter of Paul's epistles to the

---

+ (2 Cor. 12.2-4: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.")

Thessalonians, he makes mention of our Lord's return, or "The coming of the Lord." In 1 Thess. 5.2-3: "For ye yourselves know perfectly that **the day of the Lord** cometh as a thief in the night. (They knew it in their own experience and from the word of God.) For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Read Luke, chapter 17.26-30: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." In Luke 21.34-35 He gives a warning to His own people; "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." 2 Peter 3.10: "But **the day of the Lord** will come as a thief in the night; in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also and the words that are therein shall be burned up." - Matt. 24.48-50 - In verse 42, He warns His faithful servants, "Watch therefore, for ye know not what hour your Lord doth come." In 48-50 He speaks of how it will be with evil servants, "But and if that evil servant shall say in his heart, My lord delayeth His coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." - Rev. 3.3: "Remember therefore how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Also, Rev. 16.15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garment, lest he walk naked, and they see his shame."

Our Lord at His first advent into the world was

heralded by a heavenly host, for the Word had said, "When He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him." Yet when He came, but few looked for His appearing and only those whom the Holy Ghost instructed did look for His appearing. There will be a few, a chosen few, when He appears the second time, who will be looking for His appearing. There will be some who will be given to so observe the signs of Christ's coming, that **that day** will not overtake them as a thief. Matt. 24.42-46: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." Luke 12.35-38: "let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I saw unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." Luke 21.36: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." - 1 Thess. 5.4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The coming of our Lord will be preceded by remarkable phenomena, while Joel 2.28 --- ("And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old man shall dream dreams, your young man shall see visions:") --- was fulfilled on the day of pentecost, "When the day of Pentecost was fully come," which was the commencement of the Gospel day, yet it is in the closing up almost of that day when the full meaning of verses 30 and 31 are fulfilled, --- ("And I will shew wonders in the heavens and in the

earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."); also, Joel 3.15: "The sun and the moon shall be darkened, and the stars shall withdraw their shining." - Mark 13.24-25: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken." - Luke 21.25-27: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Rev. 6.12-17: "And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"

His coming will be with power and great glory. Matt. 16.27: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." It will be well here for me to make a few remarks about the verse following verse 27, which has been used by those who would try to overthrow the faith of those who believe in the second personal coming of our Lord. The verse says, "Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." Thus, they assert that the Son of man came in the lifetime of men who stood there, meaning when His judgements were meted out to the wicked Jewish nation. They, of course, forget that when He comes (His second coming) that the

saints shall see Him as He is and be like Him, have bodies free from sin. Let us therefore consider that verse in its setting. Peter, James and John were there present in the last verse of chapter 16, and as chapter 17 informs us they were taken after six days into a high mountain apart, for these three were to see Him in His glory, "And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." While they saw these things they were not transfigured themselves; but they were witnesses of His glory, so that we might know and preach of His glorious coming, of which coming 2 Peter 1.16-21 speaks, when he says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, **WHEN WE WERE WITH HIM IN THE HOLY MOUNT.** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Thus, these men saw Him coming in His kingdom in glory and honour, as He will come when every eye shall see Him. Not only will His saints see His glory, **but the wicked high priest and the Jews who crucified Him.** Jesus answered the high priest and said, Matt. 26.64: "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," read Mark 8.38: "Whosoever therefore shall be ashamed of me and of my worlds in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." - also Luke 9.26: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels."

At the time when our Lord shall reach the atmosphere of this earth "coming in the clouds," the last trump will sound and the dead in Christ, the saints

who have died believing in Jesus Christ will rise first and this is the first resurrection, over such the second death will have no power. They will be gathered by angels to meet their descending Lord in the air to be forever with the Lord.

There have been a few who have confused the destruction of Jerusalem and dispersion of the Jews as one and the same thing with the end of the world and second coming of Christ, but when we take a careful look at Matt. 24, in verse three there are three questions asked --- ("And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?") -- and in that chapter Jesus answers the three questions. First: - The destruction of the temple; Second: - The sign of His coming; Third: - The end of the world. Rev. 20 dwells mostly upon the last two; i.e., the sign of His coming and the end of the world. When the Lord came down to Sinai there was thick cloud and the voice of a trumpet exceeding loud so that all the people in the camp trembled. Ex. 19.16: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." also verse 19: "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." It is befitting, that the King of Kings and Lord of Lords, Rev. 19, shall come down with the sound of the trumpet. When He gave up the Ghost on the cross and His spirit went up to Paradise, He went up with a shout and the Lord with the sound of the trumpet. Psalms 47.5 - ("God is gone up with a shout, the Lord with the sound of a trumpet.") Without a doubt that scripture was fulfilled when He ascended from the mount of Olives, passing through the clouds into a light whereunto none can approach, 1 Tim. 6.16: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." While He lived here upon the earth, He could not be a high priest seeing He was of the tribe of Judah. As the Son of God He could not enter into the office of High Priest until He became the Son of man, learning obedience by the things He suffered. He was made perfect through suffering. Christ took not this honour (of being our

High Priest) to Himself, but it was given by Him that said unto Him, "Thou art my Son, this day have I begotten thee." He was begotten from the dead, brought up from the tomb, our never dying Prophet, Priest and King. In heaven He is still a man; in Heb. 7.24 Paul tells us, "But this **MAN** because He continueth ever, hath an unchangeable priesthood." Being a holy and perfect High Priest in things pertaining unto God, He could go through the clouds to heaven itself; but to us, there is always a cloud between, because as yet the work in us is imperfect. We believe the Heavenly hosts welcomed Him into heaven with a shout and the sound of the trumpet through the door opened, which He has opened into heaven, Rev. 4.1:--"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter." --- (The door of His own merit through which none can enter until the Prince return.) Thus, I believe He has entered into the Holy of Holies which is heaven itself, through the veil, that is to say His flesh; the sum total of His peoples' debt cancelled, His wounded body calling for pardon, mercy and peace for us before the throne. He ever liveth to make intercession as High Priest, as our King He reigns and shall reign until all His enemies are made His footstool. He, our High Priest, shall come the second time without sin unto salvation. The attitude of His dear people today will be to watch and pray. Looking for that Blessed Hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ, being exercised in the Spirit, desiring to know the mind of God, for we see our Lord admonished His disciples to watch. The Fig Tree (the Jewish nation) begins to put forth leaves; there are a number of things become more clear day by day; one is that the fulness of the Gentiles seems to have been gathered in. There has been a great departure from the truth. Eating and drinking, marrying and giving in marriage is on every hand, as described in Matt. 24:38: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark." We would like to say here that when our Lord said certain things would come to pass, His word stood; yet often there was a period of time expired in the fulfillment of His word. The Lord said of Tyre by Ezekiel that He would destroy her walls, break down her

towers and scrape the dust from her and make her like the top of a rock. It would become a place for spreading nets in the midst of the sea. He has taken years in fulfilling this. Nebuchadnezzar, king of Babylon, first sacked it, taking much of its wealth and broke down its walls. Many years after, Alexander came, and the men of Tyre had by this time forfeited themselves on an island out some way in the sea from Tyre. He took and laid, as Ezekiel says Chapter 26.12 ..."their stones and timber and their dust in the midst of the waters" --- ("And they shall make a spoil of thy riches, and make a prey of the merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.") --- and this to make a road to reach the Tyrians on their island fortress. Thus, the city of Tyre was literally scraped; and where Tyre was, now in the twentieth century, fishermen spread their nets.

When Jacob was a dying, he blessed his sons. He said, "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon." --Gen. 49.13. Zebulun was never a place for ships during the period the Jews dwelt in Palestine, nor was it during the period that Arab tribes lived there; but, when, after the first world war the British government sent surveyors to find a port for Israel, they fixed upon Haifa, all shipping goes to Haifa and Haifa is in Zebulun, 3600 years after Jacob uttered the prophecy. We mention this to show that there is often many hundred years before a scripture is completely fulfilled.

When Jesus said in John 5.28: "...the hour is coming, in the which all that are in their graves shall hear the voice of the Son of man. And shall come forth; they that have done good, unto the resurrection of life...", we believe that this is the first resurrection; and that there will be a period of time expired before they that have done evil will be raised, for this is what Paul means when he says the dead in Christ shall rise first. We believe that in death the believer, is forever separated from the unbeliever, the believer when he dies, his soul and spirit go to paradise, and in the resurrection the dead in Christ shall rise first. David, speaking of the wicked in Psalm 49.14 says, "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning...."

We have been asked a number of times, do we believe in the thousand year reign with Christ, called the Millennium which means a thousand years. We have answered, we do, because it is the Word of God. This thousand years reign with Christ is during the time that Satan is bound and cast in the bottomless pit, and we humbly believe that the wicked will not be raised during that period. We do not believe (with reference to this scripture) that Satan has yet been bound! Yes, he has always been limited and could go no further than the Almighty hath appointed; we truly believe that it can be said of Satan as it was of Pilate, -- "Thou couldest have no power at all against me except it were given thee from above." Satan is still in the earth; very much so; and is not yet bound the way Rev. 20 describes. (Rev. 20.1-3: "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.") Now we believe that this Angel is our Lord Himself who will lay hold on Satan and bind him, and cast him into the bottomless pit **AND SHUT HIM IN** and set a seal upon him that he should deceive the nations no more until the thousand years should be fulfilled. In this chapter we find a thousand years mentioned three times and the thousand years mentioned three times. God, mentioning the Millennium six times, ought to be sufficient, at least for anyone professing to believe in God; yet, how many there are who seem free to say that do not believe in it.

To those who say they believe that it has already taken place; i.e., Satan bound and a thousand years reign of Christ and His saints, I would draw their attention first that Roman Catholicism is still rising high; she, the Babylon of Chapter 18, has not yet fallen to rise no more, nor has the last war yet taken place when the fowls of the heaven will be called to the supper of the Great God. (Rev. 19.17-21: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty

men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh.")

In connection with Rev. 19.17-21, read Ezekiel 39.17-21. Carefully read the whole chapter, for it is clear that this has not yet come to pass. (Ez. 39.17-21: "And, thou Son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgement that I have executed, and my hand that I have laid upon them.")

We have said that the saints whose bodies are raised from the dead when our Lord comes, will live and reign with him for a thousand years. They will have spiritual bodies like their Lord. To understand this, let us consider what Christ the first-fruits was like. It was the same body, but it was now immortal, a spiritual body which could appear and vanish; could go into a room the doors being shut, yet could eat food, which Jesus did. On one occasion He sat the table and brake the bread and vanished out of their sight. For forty days Jesus appeared and disappeared amongst His disciples, unbelievers never seeing Him. As we see it, the risen saints will be with their Lord in the air. 1 Thess. 4:17. The brethren that are alive and remain will

be blessed with more open vision than we are today, just as Abraham and others were blest in the Patriarchal dispensation.

Before this Millennium, Babylon must fall; Gog and Magog whom we believe are the peoples of the North, ruled by Russia, who will drive down into Palestine to be buried there. Ez. 39. God says in verse 11: "I will give unto Gog a place there of graves in Israel." We wonder very much if in that terrible battle the atomic bombs will not be used, for verses 12 to 15 show a condition that suggest just that. ("And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, said the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.") (Read from verse 22 to 29) After the terrible slaughter that takes place there, the Lord will bring again the captivity of Jacob. Ez. 39.22-29: "So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them **again** + (Read Isaiah 11.11-16) from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; **Then shall they know** that I am the **Lord their God**, which caused them to be led into captivity among the heathen: but **I have gathered them** unto their own land, and have left none of them any more there. Neither **will** I hide my face any more from them: for **I have poured**

out my spirit upon the house of Israel, saith the Lord God."

+ (Isaiah 11.11-16: "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make man go over dryshod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that He came out of the land of Egypt.")

In accomplishing this amongst the heathen and Jews the preaching and prophecy of His saints in all ages will be fulfilled and all those saints will live to see it, for they are the chosen generation who could not pass away till all those things be fulfilled. They shall live and reign with Christ a thousand years. The nation of Israel is to be regenerated and re-established in Palestine and the various tribes again possess their own land to their own borders; read Ezekiel 48.

There has been an effort on the part of several men to change the reading of the word of God. (Revised Versions). In Matt. 19.28, Jesus says, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory ..." They tried to say the comma was mis-placed; that it should read, "Ye that have followed me in the regeneration" comma. They tried to change the comma to establish the fact that the Apostles do now rule or at least should rule in the gospel church. But Jesus is not speaking there of the Grace period when He is upon a throne of Grace, but when He shall sit upon the throne of His glory. We feel sure they were wrong to attempt to move the comma. We have before us at this time the King James' version, and the revised version of the New Testament, and these both agree and place the comma after "Ye that have followed me." Thus Matt. 19.28 comes to prove our contention that the apostles and saints will judge

the twelve tribes of Israel and the strangers that are within her gates. We will here quote the verse: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, (comma) in the regeneration **when the Son of man** shall sit in the throne of His **glory**, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

Peter tells the people in Acts 3.21, that the heavens must receive Him (Jesus) "...until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Thus in verse 4 of Rev. 20, the saints had judgement given unto them, not only the twelve apostles had thrones, but the saints and martyrs who had given their lives for the testimony of Jesus, they lived and reigned with Christ in His throne; Rev. 3.21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in this throne."

(Rev. 20.4: "And I saw thrones, and they sat upon them, and judgment was given unto them: and 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 his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.")

Satan being bound in chains, cast into the bottomless pit and sealed there, the nations of men will at this time have no desire for war, neither will they trouble the saints (that are alive and remain) by persecuting them. Man in that period will, as the prophets declare Isaiah 2.5 - Micah 4.1-7, "beat their swords into plow shares and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Such will be the wonder of that period that nations will say, "let us go up to the mountain of the Lord, to the house of the God of Jacob." During that period some think that men again will live for hundreds of years as they did in the first two Millenniums after creation, that a child will die a hundred years old, Isaiah 65.20-22: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and

another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

(Isaiah 2.5: "O House of Jacob, come ye, and let us walk in the light of the Lord". Micah 4.1-7: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But 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 everyone in the name of His God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.")

Although the knowledge of the **glory** of the Lord shall cover the earth as the waters cover the sea, Satan will be bound and a seal set upon him that none can break, but the One who cast him into the pit; therefore, the incentive to evil is removed, yet many thousands in the earth will still be unregenerated. They will be marrying and giving in marriage, they will lead happy natural lives. They will leave the church of God; i.e., those that "are alive and remain," unmolested in their spiritual worship, which at that time will be wonderful and glorious, having both Jew and Gentile in sweet accord, often filled with joy by the heavenly sight of His appearing with ten thousand of His saints. Moses by faith saw this day when he said, (Deut. 33.2) "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints..." Note Ezekiel 35. His hand begins to turn towards literal Israel when he rises up to judgment against **Seir**.

In our Lord's second coming, it is declared in Zechariah 14.4-8: that "...His feet shall stand in that **day** (might we here say that day is a day of the Lord which is as a **thousand years**) upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be

a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: **and the Lord my God shall come, and all the saints with thee.** (Read Judges 14th & 15th verses +) And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be **one day** which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light. And it shall be that living waters shall go out from Jerusalem, half of them towards the former sea (that is the eastern or dead sea) and half of them toward the hinder sea: (which is of course the Mediterranean Sea) in summer and winter shall it be." Note this ever flowing water was to be in **that day**, a day that had winter and summer in it. Zech. 14.9: "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one."

+ (Jude 14 & 15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, To executive judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.")

Due to the dividing of the mount of Olives, the topography of the land will be changed; read Zech. 14.10-12: "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the King's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

We suggest the reading of Ezekiel 47, for there we see that when those waters reach the dead sea, the waters of that sea will be healed. Verse 9-10 say, "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish,

because these waters shall come thither; for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the (The Mediterranean Sea) great sea, exceeding many."

Returning to our subject, Rev. 20, we are told in verse 4 and verse 6 that the risen saints lived and reigned with Christ a thousand years. Verse 5 says, "But the rest of the dead (that is the wicked, unregenerated) lived not again until the thousand years were finished. This is the first resurrection." Note many have thought that the first resurrection was when they were born again. That is not a resurrection, but it is a quickening. "You hath he quickened who were dead in trespasses and sins." After this first resurrection in which the saints were blessed for one thousand years to live and reign with Christ, during which the ungodly dead still remained in their graves and Satan was bound and the saints that were alive and remained, continued peace was upon earth.

"No strife shall rage, nor hostile feuds disturb those peaceful years;

To ploughshares men will beat their swords to pruning hooks their spears."

Rev. 20.7: "And when the thousand years are expired, **Satan shall be loosed out of his prison.**" It is evident from the reading of verse 8, that during the peaceful years man has continued with a heart that is deceitful above all things and desperately wicked. Satan was not there to stir them up, Gog and Magog, which we have said represent Russia, whose influence seems to have covered the earth. Some will think that we have already seen the end of Gog and Magog prior to the Lord restoring Israel, but we think here that there is another generation arisen, who when satan is loosed to stir them up, now smart with the knowledge of their father's crushing defeat and are fully bent upon the extermination of the saints and of Jerusalem. The saints by that time have been drawn together for mutual protection. Verse 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 came down from God out of heaven, and devoured them.**" Here we have our Lord, who, when revealed to His saints, was by them admired and adored, now showing Himself as Paul, in 2 Thess. 1.7-9, says' "...Revealed

from heaven with His mighty angels. In **flaming fire** taking vengeance on them that know not God, and that believe not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

At this time the saints who remain will be caught up and changed like unto His glorious body. Then the wicked will be raised in their own image of sin which God will despise, Psalm 73.20: "As a dream when one awaketh; so, O Lord, when thou awakest (to judgement) thou shalt despise their image." When the wicked are raised and judgement pronounced, they will go into Eternal damnation, Everlasting fire prepared for the devil and his angels. The earth and sea will pass away, 2. Peter 3.10-12: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Along with the earth and sea will be the legal and gospel heavens as well as the literal heavens in which there are clouds. There will be no more clouds receiving Him out of their sight. We mention the legal heaven which many think passed away, but as far as the Jews are concerned that heaven is still their heaven and they are under it; so also is the world that lieth in wickedness. One jot or tittle cannot fail till all be **fulfilled**.

The saints, who cannot come into condemnation, will be manifest in that awful day at His right hand and the wicked on His left. Read Matt. 25.31-46: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth His sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. 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: For I was a hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye

took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord, when we saw thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Then the wicked and Satan and his angels will be cast into the lake of fire which is **the second death**, "And whosoever was not found written in the book of life was cast into the lake of fire." - Rev. 20.15.

Chapter 21 commences, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more **sea**." The end having now come to the first heaven and first earth, Jesus now delivers up the kingdom of Grace unto His Father; 1 Corinthians 15.24-28: "Then cometh the end, when He shall have delivered up the kingdom of God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith, all things are put under Him, it is manifest that He is excepted, which did put all things under Him. 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.**"

Thus God's Kingdom has fully come. Jesus taught His disciples to pray, "**Thy** (the Father's) **Kingdom come**" and perfect obedience and glory is now seen

here in this new heaven and new earth wherein dwells righteousness.

In chapter 21 and 22, John, the narrator, is yet in a world, as we are, that must be destroyed, while he is speaking of a world to come; therefore, you find him in verse 8, chapter 21, referring to those who were cast into the lake of fire before the new heaven and new earth appeared. - "But the fearful, and unbelieving, and the abominable, and murders, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

In closing, I would say that many try to make the new earth and new heaven the gospel earth and heaven; but that does not work, for there was no sea. We know that there was a sea, which separated John from the saints at Rome, but with this New Heaven and New Earth there was no sea. **No separation. Forever with the Lord.**

GEORGE RUSTON

(SELECTED)

### THE DOCTRINE OF ELECTION

Dear Editors,

I will, by request, write again to our paper, **The Signs**, as I am not able to do much. We find much contained in the word of God. Romans ix. 9-13: ("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." Genesis xxv. 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." Look at the **positive shalls** in this verse, and then look at the purpose of God in Romans ix. 11. Now these two brothers were twins, yet God loved the one and hated the other, even before they were 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." How can any man take the ground and say that it depends upon the acts or doings of man

whether God will love him and save him, when the apostle firmly declares that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy? Also, when this text says that it was before the children were born, and before they had either one done any good or evil? The legalist cannot say that it was because Jacob was good that God loved him, neither can he say it was on account of Esau doing evil that God hated him, because the children were not born, neither had done any good or evil, but it was on this account: **that the purpose of God might stand, and that according to election**; not of works, but of him that calleth. Then it is not of works but of Him that calleth, lest any man should boast. It is because of election that God gave to His Son in the covenant of grace before the world began. No wonder it was before they (the twins) were born, and had done neither good nor evil. In Gen. xxv. 23, it says, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels." One a righteous nation, and the other a wicked nation; one a holy nation, represented by Jacob, and an unholy nation, represented by Esau, for his name was called Edom. Against this people God has indignation forever, but God loved Jacob and his name afterward was called Israel. Gen. xxviii. 14: "Thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

So we need not be uneasy about the poor heathen; this blessed truth is going to reach all nations, all the seed of Jacob, the seed which is spirit is Christ and the church, which God loved before they were born, before they had done any good, so it is of Him that calleth. Christ came to call sinners to repentance, and it is Jacob and his seed that the Lord blessed who are sinners. When He blesses them, calls them, then they see that they are sinners. So He came to call this people which are represented in Jacob; but Esau represents the wicked, the self-righteous with Ishmael, who shall not be heir with Isaac, the righteous nation that dwelleth in Jacob; they are two manner of people, they worship differently, they believe differently, they act differently, and they are separated, a chosen nation, a peculiar people, while the other people mock and persecute them. Ishmael mocked Issac. The one manner of people have their origin in Christ, the other

in Satan. As Christ says, "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44. The one manner of people have love to God and for His ways and His people; the other manner of people have malice, hatred, envy and pride. Why all this difference? It is because God loved Jacob and the holy nation before they had done any good or evil. Why did not God love Esau? It was not because he had done any evil. What is the reason? I will give you this reason: the Saviour thanked His heavenly Father that He had hid these things from the wise and prudent but revealed them unto babes, even because it seemed good in His sight; so Jacob He loved but Esau He hated before the children were born, neither having done any good or evil. No wonder that the publican and harlots went into the kingdom before the scribes and Pharisees, because they repented at the preaching of John. One might say it was because God foresaw what He would do, but listen to what God says: I will have mercy on them, not for their sake, but for my sake, even for my mercy's sake. So you see that it is not because He foresaw good in Jacob, because from the crown of our heads to the soles of our feet there is no soundness in us; hence being unclean, no goodness in us, how could we do good, or how could God foresee good works in us? It is not by works of righteousness which we have done, but of His mercy and grace, which were given us in Christ before the world began.

Yours,  
James W. Linn  
Shelbyville, Ky.  
May 11, 1915

(Published in *Signs of the Times*, June 1, 1915, issue, page 336.)

#### REMEMBERS ELDER WYATT

Dear Elder Mewborn,

I am enclosing a check to renew my subscription to the *Zion's Landmark* for one year. Please use the remainder as you see fit. I enjoy the paper very much. I look forward to its coming each month.

With regard to the publication of the article in the March issue, 1981, on the subject of Predestination by Elder J. W. Wyatt, may I say that I remember hearing him preach one time many, many years ago. He visited in my dear parents' home on that trip to western

Kentucky.

May I say that I was very sorry to read of the death of Sue Simpson. I met her and Elder John Simpson many times. They were very nice and wonderful.

May God bless you and all the writers in the publishing of the good paper. I know that so many appreciate and enjoy the paper as I do.

Unworthily yours,  
Mrs. S. G. Harralson  
137 Comer Drive  
Madisonville, Kentucky 42431  
May 11, 1981

#### ELDER T. R. JEFFERSON

As this issue of *Zion's Landmark* goes to press, we have just received word from Sister Grace Jefferson that her husband, Elder T. R. Jefferson, Bakersfield, California, passed away earlier today, May 25, 1981. Many of the brethren on the east coast will remember his two visits among our churches here in 1965 and again in 1967. Elder Jefferson was for many years pastor of the Seclusia Church, Compton, Cal., Little Flock Church, Bakersfield, Cal., and Hopewell Church, Stockton, Cal. His age at passing was 92. He had suffered much in the past few years.

If not deceived, Elder Jefferson was a God-fearing and Godly taught servant of the most High God. Our sympathy and love go out to Sister Jefferson in his passing. Her address is 8500-122 Kern Canyon Road, Bakersfield, California, 93306, should any of the brethren and friends feel to write to her.

J. M. Mewborn

#### OBITUARIES AND MEMORIALS

##### SUSAN (Sue) SIMPSON

To my precious brethren, my kindred in the Lord, the sisters and friends in the common faith, may I somewhat in this instance, come to you, if you will kindly permit or allow me to exercise or express some of my grief and sorrow to you, if you can only bear with me for a few minutes.

The Holy Scriptures clearly tell us that these bodies that were moulded from the dust of the earth shall also be dissolved and return to their original substance. It is the Spirit and the born-again soul that will never die and they return to the Lord who gave them. In the final consumation of time, these same bodies will be raised and the three, the **Spirit Soul** and **Body** shall be with Christ, they shall see Him as He is and be like Him. Still, how bitter it is in this life to have to give up our loved ones who are a part of our

own life!

As many of you know, some 33 years or more, the Lord graciously blessed me with a true, faithful and cheerful wife and companion, who gladly took the yoke of companionship with me. In so doing we became one flesh. I mean by this to say that my life was her life, and her life was my life. I feel that we were joint-heirs together, as the scripture tells us the man and the woman should be helpmates, which I fully believe that she truly was to me.

When sorrow and turmoil or bitterness became my lot, she was always by my side, and when joys and comforts of life came, she was equally there, helping me share them. Now, she is gone, and I shall have to share them all by myself, in loneliness and in sorrow.

Will you kindly pardon me for making this rather lengthy? I would like to tell some little bit, as many things that helped to make life so pleasant, she took with her. When the Lord took her precious life, to me, it was very grievous. I could see her failing strength and her life ebbing slowly for quite sometime. The last few months she would sit on her high stool chair in our kitchen and tell me how to cook, which now proves a great help to me, as I do not plan to eat all my meals out. Equally, she showed me how to prepare the washing or laundry, what to put in the regular wash and-or permanent press, etc.

She had pneumonia the latter part of January, 1981, and spent some time in the hospital. About a week before her passing, her legs and knees swelled. DMSO was put on and eased pain. Then she had muscular spasms in her back and could not stand up. The doctor said that he would give her medicine and she could stay home, but he felt like she would get better medication and medical assistance in the hospital. She had taken water pills for expulsion of fluid that required constant voiding. She finally went to the hospital and I stayed most all the day with her. We had a practical nurse from 11:00 A.M. to 7:00 P.M. shifts to help her up and about.

On Saturday, the 21st of March, I was with her. She was sitting on the side of her bed in the hospital. She told me that the doctor had given her a tranquilizer to ease her pain. I left at approximately 5:05 P.M. to get something to eat and on getting home, I received a call that she had passed away at 5:45 P.M. I could hardly believe it, although, I could see her failing strength and her little worn out body with arthritis, racked by suffering such pain. She told me that she wished she could just go to sleep and not wake up. The doctor said that her heart just gave out.

Her body was flown to Arkansas, and in the McDonald Cemetery, near Fordyce, was buried beside the resting place of her Dad and Mother, where she always wanted to be. My brother, Lloyd, Addie and Lige came over for the funeral. I was, indeed, happy to see them. There was a nice size crowd that came out with some beautiful flowers. The next day, I procured a stone, somewhat like my parents' grave markers.

In her passing, our little church at Macedonia, Alturas, Fla., has lost a faithful, true and devout member. Her happy and ever cheerful disposition was totally exemplary of her walk in life. Precious memories of her linger in my heart, (I cannot write this for tears), for all the love and pleasure of life bestowed on us by the free grace of God.

The Oakley family, of which Sue was a part, she loved dearly. She had 6 brothers and 2 sisters remaining. All of them were there together with a host of nieces and nephews, relatives and friends.

**Her bereaved and lonely husband,  
(Elder) John F. Simpson  
901 Ave. "O" N. E.  
Winter Haven, Fla. 33880**

#### LYDIA REYNOLDS MISHOE

It is with humble submission that we, the membership of Simpson Creek Primitive Baptist Church, near Loris, South Carolina, attempt to write an obituary in loving memory of Sister Lydia Reynolds Mishoe.

In accordance with the will of God in Jesus Christ, is pleased Him to take our beloved Sister from this earthly home on December 5, 1980. She was born June 24, 1884, making her stay on earth 96 years, 5 months and 12 days. She had been in failing health for several years and had been unable to attend church.

Sister Mishoe asked for a church home by confession of faith many years ago and was the first person to be baptized by Elder L. Gardner Mishoe, after he was ordained and set apart to the gospel ministry in the Mill Branch Association.

She was married to the late Doc Mishoe. To this union were born nine children, six of whom preceded her in death.

The funeral service was conducted by her pastor, Elder H. Grady Cox and Elder L. Gardner Mishoe in a funeral home in Lumberton, North Carolina. Her body was laid to rest in New Home Cemetery, near Loris, South Carolina.

We feel that the wonderful hope which she was blessed to possess with much patience has now been realized and inherited by her as an heir to His Blessed Promise.

The church wishes to express our heartfelt sympathy to the family and may God bless them in their bereavement.

May a copy of this obituary be placed in our church record, a copy be given to the family and a copy be sent to the **Zion's Landmark** for publication.

Done by order of Simpson Creek Primitive Baptist Church in conference, April 11, 1981.

**Elder H. G. Cox, Moderator  
Liston Vaught, Church Clerk  
Macie P. James, Esther Harrelson, and  
Mary Louise Rabon, Committee**

#### LULA C. HARDEE

On December 31, 1980, God called our precious sister in Christ, Lula C. Hardee, home to her eternal rest. She was 73 years of age and had been in failing health for several years.

Sister Hardee asked for a home in Simpson Creek Primitive Baptist Church, Loris, South Carolina, by confession of faith in May, 1971. She was received and was baptized by her pastor, Elder Grady Cox, who was also her uncle by natural kind. She was a faithful member, always attending her meetings regularly until her health failed.

We will truly miss this dear sister, but feel that she is at rest in God's eternal love, awaiting the second coming of her Lord.

Sister Hardee was born in Horry County, South Carolina, on January 15, 1907, the daughter of the late Olen and Sister Martha Todd Cox. She leaves four children to mourn her passing. Two sons, Gene and Cary Hardee, both of Columbia, South Carolina; two daughters, Mrs. Willa Rae Sloane Cox, Ocean Isle Beach, N. C., and Mrs. Sonya Holcombe, Columbia, S. C. Two brothers, Osbourne Cox, Shalotte, N. C., and Elmer Cox, Columbia, S. C. Four sisters, Mrs. Alberta Tatum and Mrs. Geraldine Bellamy, both from Shalotte, N. C., Mrs. Mary Prince, Loris, S. C., and Mrs. Virginia Williamson, Ocean Isle Beach, N. C. She is also survived by seven grandchildren and four great grandchildren.

Sister Hardee's funeral service was held at Simpson Creek Primitive Baptist Church on January 2, 1981, at 2:00 P.M. Services were conducted by her pastor, Elder Grady Cox. Her body was laid to rest beneath a beautiful mound of flowers in the Carter Cemetery

near Loris, S. C.

We, the members of Simpson Creek Primitive Baptist Church, extend our deepest sympathy to the bereaved family in the loss of their loved one.

Be it, therefore, resolved that a copy of this obituary be sent to **Zion's Landmark** for publication, also one to the family of Sister Hardee and one to be placed in the church record.

Done by order of the church in conference, April 11, 1981.

**Elder H. G. Cox, Moderator**  
**Liston Vaught, Church Clerk**  
**Sisters Eunice James, Esther Harrelson,**  
**and Mary Louise Rabon, Committee**

#### DOROTHY ROGERS

It is with sad hearts that we attempt to write in memory of our dearly departed sister, Dorothy Rogers. It pleased our Heavenly Father to call her home on January 17, 1981. She loved the church and the true doctrine of God her Saviour as long as she lived. We shall miss her as time goes on, but we believe that our loss is Heaven's gain. Sister Rogers united with Simpson Creek Primitive Baptist Church, Loris, South Carolina, in July 1960, and was baptized by her pastor, Elder Grady Cox.

Sister Rogers was the daughter of Sister Beulah Richardson and the late Eddie Richardson. She was born in Toombs County, Georgia, on March 19, 1930.

Left to mourn the passing of Sister Rogers are her husband, Stephen Rogers; and two daughters, Judy and Iris Ann Rogers; her mother, Sister Beulah Richardson; and one grandson.

Funeral services were held at the Hardwick Funeral Home, Loris, South Carolina, and were conducted by her pastor, Elder Grady Cox and Elder L. Gardner Mishoe. Her body was laid to rest at Twin City Memorial Cemetery near Loris, South Carolina.

We, the members of Simpson Creek Primitive Baptist Church, extend our deepest sympathy to the bereaved family in the loss of their loved one.

Be it, therefore, resolved that a copy of this obituary be sent to **Zion's Landmark** for publication; one be sent to the family and one be placed in the church record.

Done by order of the church in conference April 11, 1981.

**Elder H. G. Cox, Moderator**  
**Liston Vaught, Church Clerk**  
**Sisters Esther Harrelson, Mary Louise**  
**Rabon and Eunice James, Committee**

#### BEULAH DOWTY WEAVER

Sister Beulah D. Weaver passed away December 15, 1980, in the Harbor View Nursing Home, Morehead City, N. C., at the age of 83 years.

She was a faithful member of North River Primitive Baptist Church, Carteret County, N. C., for many years. She was dearly loved and is being missed by all of us.

Her funeral service was conducted by Elder Eddie Humphrey, her pastor, of Jacksonville, N. C., assisted by Elder H. A. Young. Her body was laid to rest on December 16, 1980, in the family cemetery beside the resting place of her first husband, Mr. Calvin Dowty.

Sister Weaver is survived by two sons, Bedford C. Dowty, Morehead City, N. C., and Roy Dowty, Beaufort, N. C.; one sister, Cora D. Gillikin, Norfolk, Va. Four step-sons, Charles E. Weaver, Beaufort, N. C., Stanley Weaver, Rocky Mount, N. C., and Edgar Weaver, Florida; two step-daughters, Adelaide Holten, Norfolk, Va., and Sarah Bostwick, Florida; eight grandchildren and one

#### MAIL TO:

North Carolina Collection EX  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

great grandchild, along with many nieces and nephews are also left to mourn her passing.

May it be, therefore, resolved, that a copy of this resolution be placed in our church record, and a copy be sent to the **Zion's Landmark** for publication.

Done by order of North River Primitive Baptist Church in conference April 4, 1981.

**Elder Eddie Humphrey, Moderator**  
**Clara Harris, Church Clerk**

#### ELOISE WAINWRIGHT

Sister Eloise Wainwright passed away at the age of 56 on February 18, 1981. She is survived by her husband, Milton Wainwright; two daughters, April Wainwright of the home, and Rachel Allen, Raleigh, N. C.; one son, Steve Wainwright, Fountain, N. C.; two grandchildren; also, one sister, Louise Aryers, Fountain, N. C., and one brother, David C. Owens, Fountain, N. C.

She united with Autrey's Creek Primitive Baptist Church, Edgecombe County, N. C., in February, 1951, and was a faithful member. She attended her meetings as long as she was able.

Her funeral service was conducted by her pastor, Elder Joe Sawyer, at the Farmville Funeral Home, Farmville, N. C. Her body was laid to rest in the Queen Anne Cemetery, Fountain, N. C., beneath a mound of beautiful flowers.

Sister Eloise Wainwright was loved by all, but God loved her best.

Be it, therefore, resolved, that (1st) a copy of this obituary be sent to her family, (2nd) a copy be kept with our church record, and (3rd) that a copy be sent to **Zion's Landmark** for publication.

**Elder Joe Sawyer, Pastor**  
**Joe B. Coker, Clerk**  
**Ethelene Brown, Rebecca Briley,**  
**and Annie Norman, Committee**

#### MEETING NOTICES

##### LOWER COUNTRY LINE ASSOCIATION

The Seventy-Fifth Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord willing, on July 4th, 5th and 6th, 1981, at the Permanent Meeting Grounds, near Surl Church, Person County, North Carolina, which is located about five miles East of Roxboro, N. C., just off U. S. Hwy. 158.

Flat River Church has agreed to entertain this session. Elder L. P. Martin was appointed 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 and a special invitation is extended to our ministering brethren.

**Reuben Bowes, Association Clerk**  
**Roxboro, N. C.**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road

BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to  
Elder J. M. Mewborn, Willow Springs, N. C. 27592.

VOL. CXIV

MAY, 1981

NO. 6

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N. C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N. C. 27041

## "THE DARKNESS AND THE LIGHT ARE BOTH ALIKE TO THEE."

(Psalms 139:12)

"O! Thou, who driest the mourner's tear  
How dark this world would be;  
If when deceived and wounded here,  
We could not fly to Thee.

The friends who in our sunshine live,  
When winter storms are flown;  
And he who has but tears to give  
Must weep those tears alone.

But thou wilt heal the broken heart,  
Which like the plants that throw  
Their fragrance from the wounded part,  
Breathes sweetness out of woe.

When joy no longer soothes or cheers,  
And even the hope that threw  
A moment's sparkle o'er our tears,  
Is dimmed, and vanished too.

O! who could bear life's stormy doom,  
Did not Thy Wing of Love

Come brightly, wafting through the gloom  
Our Peace-Branch from above?

Then sorrow touched by thee grows bright  
With more than rapture's ray;  
As darkness shows us worlds of light,  
We never saw by day."

Author - Unknown

The author of the above beautiful poem is unknown, but he must have been taught in the "thick darkness," from the few beautiful thoughts expressed in his experience. He must have been one who had passed from death unto life; if so, he was one who loved the brethren.

Editor

## "SALVATION IS OF THE LORD"

(Jonah 2:9)

JONAH, A TYPE AND FIGURE OF JESUS CHRIST

From time to time I have been asked to write on portions of the scripture, but my weakness and inability to express my thoughts as to what, I hope, the

Lord God of heaven and earth has given me to believe causes or makes me fearful that I praise the creature more than the Creator, the latter in whom all praise, honor and glory shall be given and who is blessed forevermore.

So, in my weakness I shall attempt, should it be God's will in blessing me, to set forth the whole counsel of God concerning His servant Jonah. Inasmuch as the subject continues to linger with me, if it be the Lord's will, I shall attempt to leave on record a portion of those things which have been given me concerning Jonah. If these thoughts are not according to the scriptures, kindly cast them aside.

The Book of Jonah, I feel, sets forth clearly a wonderful type and figure of our Lord Jesus Christ, especially His perfection, His Sovereign power over all His creation, including His life, His death, His burial, and, finally, His Resurrection. See Matt. 12:39, 40. II Peter 1:20, 21, reads, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Thus, the Holy Spirit gave holy men of old to write the book of Jonah for our learning and instruction, as well as all other books of the Bible. The entire Book of Jonah sets forth the Lord God as being absolute and sovereign in and over all His

creation in all things. This includes God's predestinated purposes over Jonah, His everlasting love and His watchful care over him in all his (Jonah's) ways. I feel that these things are clearly made manifest in the revelation of the true meaning of the Book of Jonah. God's determination was for Jonah to go, and of all places, to Nineveh and cry against that wicked city. Jonah's determination was not to go, and of all places, to Nineveh, and of all people, "why should it be me?", so thought Jonah.

Nineveh being three (3) day's journey from where Jonah was, His thoughts were to go, yes, but rather in the opposite direction. The mercies of our covenant-keeping God of heaven and earth are so plainly made manifest to His servant, Jonah. God's sovereign power over all things is clearly made known, and this sovereign power omnipotently prevails today, exactly as it did in Jonah's day. The fear of God must be made manifest, Jonah being no exception. There was and there still must be a warfare, the Spirit waring against the flesh and the flesh against the Spirit. God's power and God's determinate counsel are both all-powerful and were so much greater, incomprehensibly greater, than Jonah's determination. God's sovereign will is so clearly made manifest to Jonah and that very forcefully by His manifesting Himself to be unlimited or omniscient in wisdom, Almighty in power, unalterable in His decrees, His loving being everlasting, all of them having to be made manifest, as it was to Jonah. No doubt, you who have gone to the same school that Jonah went to, are made to say as did Jonah, "SALVATION IS OF THE LORD." Jonah 2:9. This includes the writer, the reader and the hearer, there being no exception.

It is my hope that the Lord has given me an understanding heart and that it is in accord with the Holy Scriptures to some of His noteworthy mercies towards one of His servants, Jonah, in revealing some of the great manifestations of His power over all His creation. Jonah was not told how to go to Nineveh, but God's power must be made known in such a way that it will never be forgotten, and never denied, whether it be Jonah or His chosen people today. Jonah, having paid his fare, and having gone down into the ship, lay asleep. He was perfectly at ease, so he thought. Notice: "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, etc." Jonah 1:4. I feel that this great wind, the mighty tempest, is a

## *Zion's Landmark*

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

### EDITOR

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

### ASSOCIATE EDITOR

GEORGE A. FULK  
Pilot Mountain, N. C. 27401

**VOL. CXIV**

**MAY, 1981**

**NO. 6**

**\$7.00 PER YEAR -- 2 YEARS \$13.00  
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00**

**POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N. C. 27592.**

**Second Class Postage Paid at Benson, N. C. 27504**

**USPS 699-220**

figure or type of the righteous wrath of God. It is being made manifest today and the world (mariners) are not spared. Still, Jonah must be made to cry, "**SALVATION IS OF THE LORD.**" Jonah 2:9. The sea was raging and the mariners were afraid. They cried every man unto his god. They, like the world today, the many worldly churches or religions, have their own gods. But, do they know the true and living God of Heaven and earth and His power over all things? The mariners prayed and worked to lighten their load; they attempted to ballast the ship; they rowed hard, and it is noted that they were not of one mind. "Save self" was their only thought. They even cast lots to find out who was responsible for the mighty tempest and great wind which has come upon them. The lot fell upon Jonah and he was made to confess unto them that he was an Hebrew and that he feared the Lord, The God of Heaven, which hath made the sea and the dry land. Lots could not be cast for Jesus, but only for His garments. See Matt. 27:35 and Mark 15:24.

Jonah lay asleep in the ship. Now turn with me to the New Testament scripture where we shall also find that Jesus Christ, the Son of God, our Creator, our Redeemer, the Possessor of all power in Heaven and in earth, lay asleep. Matthew 8:24 records, "And, behold, there arose a great tempest in the sea, insomuch that **the ship was covered with the waves**, but He was asleep." By comparison Jonah 1:4 reads, "**So that the ship was like to be broken.**" Here, we readily see the difference between Jonah, a type of Jesus Christ, the Son of God. Jonah could only acknowledge his guilt and told them (the mariners) to cast him into the sea. Christ rebuked the wind and there was a great calm. "Then He arose, and rebuked the winds and the sea; and there was a great calm." Matt. 8:26. Jonah had to be cast into the sea to calm the wrath of God and this had to be made known to Jonah. Likewise, the Son of God must first come down from heaven into this world of sin and sorrow, as the Son of man from Heaven above, to fulfill and satisfy the just and holy law of God that His judgment and wrath be appeased and that His justice be sustained, towards and in behalf of His chosen, elect people. His Son must die and go into death. Likewise, His chosen people in all generations, including this day, are no exception. They too must be case overboard to learn of this great Salvation that is of the Lord. These wonderful things must and will be made manifest and the manifestation alone is only by

the free grace of God. It is recorded in Matthew 16:4, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonah." This "wicked and adulterous generation" is a people whose heart is turned from the Lord God and His everlasting or ever-abiding truth. They, being under the law and not under grace, are unregenerated. They know not God, not having been taught of Him, and they rather seek to justify themselves by their own good works and fleshly obedience in attempting to fulfill the law. In so doing they deny Jesus Christ and His works. The mariners took up Jonah and cast him forth into the sea, and the sea ceased from her raging. As far as the so-called power of man was concerned at the time, they (the ones involved) had once and forever done away, as they thought, with Jonah. Likewise, when Jesus Christ, the son of God, was crucified by the hands of sinful men, their thoughts were the same, that they had likewise forever done away with Him.

The Lord God Omnipotent, who is God of the wind, the God of the sea and all mighty tempests, had in the annals of time started a fish on its way in its specific travel. This fish had a predestinated journey. Wherever it may have originated from and just how long it lived, I do not know. I do feel to know, however, that the Lord had grown this fish and it was at the time large enough, and it was hungry enough, and it was God's predestinated purpose that the fish should be in the exact spot at the right time for the sole purpose of swallowing Jonah! I know of only one other counterpart in all history of time wherein life lay for three (3) days in the earth without life not being taken. Jonah lay in the fish's belly where no man had lain. No man took Jonah's life despite all the wicked intentions and evil objectives of those on board to get rid of him. Now by the same token, no man took Jesus Christ's life. Yes, in man's carnal reasoning, they did. The glorious truth in this matter is that He laid it (His life) down for His chosen people. He said that He did. "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." John 10:15. Now, this fish could not digest the flesh (the bones and the body) of Jonah. It is the customary course of all flesh, at the point of death to decompose and go into corruption. This fish could not digest Jonah's flesh because of God's preordained purpose that Jonah could not die while in its belly. Since his flesh could not

die, it could not, therefore, be digested. Although Jonah's flesh was corrupt, as is the case with all men, yet, the corruption must remain, as he saw no natural death from the fish. The earth or world (in this sense, the fish) could not hold Jonah, neither could it hold or contain Jesus Christ, the Son of God. All of this truth is substantiated by David in Psalms 16:10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine **Holy One** to see corruption; In this sense, Jonah is an anti-type of the Lord and Saviour Jesus Christ. Yet, Jesus Christ, after having finished all that His Father had given Him to do, must suffer and go down into death. He must give His life a ransom for many. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28; Mark 10:45. The body of Jesus Christ, even while in death, saw no corruption. Consequently, the world (earth) had no alternative: **it could not hold Him**. In Jonah, being a type of Christ, we see that he likewise was not left in the fish. The fish could not hold him. Likewise, Jesus Christ was not left in the grave.

The Old Testament scripture is filled with many types and shadows of Him who is to come. One of them is found recorded in the Book of Genesis 22:4. This is where Abraham went a three (3) day's journey into the wilderness to make an offering of Isaac, his son, on the altar in the land of Moriah. It is noted that God provided Himself a lamb (Jesus Christ in type and shadow) for a sacrificial offering. There are many more that may be found. One of them is found recorded in Exodus 2:2 where the mother of Moses hid him for three months before she took for him an ark and put him in it. **Pharaoh** had charged all his people saying, "Every (Hebrew) son that is born ye shall cast into the river, etc." Likewise, the Lord Jesus Christ, when He was born of the Virgin Mary, was laid in a manger and **Herod** "when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts there, from two years old and under, etc." Matt. 2:16. As the Children of Israel were preserved in Moses (hid from King Pharaoh for the three days), likewise, the Church of the true and living God has been preserved in the Lord Jesus Christ in all three dispensations of time, so that not an hair of their heads has perished! There are many more that may be found.

The Book of Jonah has been in ages past (and the same is still true until this day) attacked by the enemies of the truth. It would be strange should it be in any other way, since the natural man cannot behold or see Spiritual things, that are of God. "The carnal mind is enmity against God" (Roms. 8:7) and is also enmity at the understanding of His Sovereign works over all His creation. Jesus Christ, as the Son of man, links Himself to His own bodily Resurrection from the dead and the Salvation of His chosen people, all depending directly with and relating to the wonderful deliverance of Himself from the tomb. In all of this, Jonah is a wonderful type! God's Sovereign works in all His creation are completely unhampered with by the wisdom and works of the creature. Jonah had to be brought to the end of the legal or prophetic dispensation before he could see God's free and sovereign grace, the grace of God that is given in the Salvation of His chosen people, free and completely unmerited on their part. The same thing applies today. Experimentally speaking, all Jonahs must be cast into the deep, "in the midst of the seas; the floods compassing them about: all thy billows and thy waves passing over them," before they will be made or enabled to see their complete **helplessness**. Jonah was totally surrounded by water which is an emblem of tribulations, distresses and afflictions. They surrounded Jonah and, rest assured, they will surround all the true believers in the Lord Jesus Christ on all sides. The waters (the sundry peoples of the earth, various man-made organizations, the anti-Christ or false church and all that is of a vain nature) compass me about, even to the soul, says Jonah. "They that observe lying vanities forsake their own mercy." Jonah 2:8. The true believer must be made to see himself and all his carnality as altogether vanity and God as His keeper. Soloman verified this belief when he was inspired to say, "Vanity of vanities, saith the Preacher, vanity of vanities; **all is vanity**." Eccl. 1:2. "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. This sore travail hath God given to the sons of man to be exercised therewith." Eccl. 1:13, 14.

But Jonah says, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." When Jonah was made to say "Salvation is of the Lord," at that point he had become dead to all law religions at this natural world and had

been made alive (in God's spirit) to the knowledge of God's free and everlasting grace. Notice that it was not until the Lord spake unto the fish that it (the fish) vomited Jonah out upon dry land. This true, "**Salvation is of the Lord,**" is none other than Christ, our Lord and Redeemer and His Sovereign works in all things. The Omnipotent Hand of God could not desert His chosen vessel of mercy, Jonah, while in the fish's belly; neither could He be restrained by the fish (world) in accomplishing the destruction of Jonah. Never at any time will the Lord forsake this church and never at any time will He allow this truth to be destroyed by the hands of wicked men and devils. The blessed Salvation and truth as it is in the Lord Jesus Christ, is not of this world, as Jesus said. Therefore, it cannot be retained by the earthly man. Jonah was brought through, not of his own choosing and not of his own works, the entire law and prophetic dispensation. When the end of the law came, as the Apostle declared, "For Christ is the end of the law for righteousness to every one that believeth," (Romans 10:4), then and only then was he made to say, "**Salvation is of the Lord.**" Jonah had then become dead to the law by the body of Christ that he should be married to Another, "even to Him who is raised from the dead," that he should bring forth fruit unto God. See Rom. 7:4. Then he was a true believer in the doctrine of God's free grace, now embraced in the grace dispensation, where all true believers are now in the third (3rd) day or the gospel day.

Nineveh, being a great city, was three (3) day's journey and the farther Jonah got from Nineveh, the closer he got to the fish. The fish, the one that the Lord prepared, took Jonah exactly to the place where He had commanded him to go, to-wit: Nineveh. The fish, I feel, is a type of the unbelieving churches of this world. Remember, the fish could not retain or contain **Jonah**. Neither can they (the unbelieving churches of this world) retain or contain the truth as it is in Christ, our Lord and Redeemer. Anyone who by God's free and sovereign grace is made to say, "**Salvation is of the Lord,**" and has been made to believe it truly in all his heart, will always be, as it was with Jonah; vomited up by the unbelieving churches of this world. This truth or doctrine will make the unbeliever sick! To live and survive in a natural sense they just must have to get some of the so-called glory or works of the natural man mixed in their salvation. Neither can a truly, regenerated and born-again believer in the Lord Jesus

Christ survive from a doctrine that consists wholly of works or a mixture of so-called part grace and part works. This doctrine (of the commandments of men) will not be their meat and drink, as all armenian and law religions teach of which there are many by numerical count. The latter will most assuredly spew up this truth, as God commanded the fish to vomit up Jonah. They just cannot see the true "Salvation that is of the Lord" as the free, unmerited gift of God. They cannot see Salvation without some of man's help, but the Holy Scriptures tell us that "Salvation is (wholly) of the Lord." It was God's work in bringing Jonah to utter these words. We may ask, "What is some of God's work in bringing Jonah to cry these words. **First**, there is **ELECTION**. Jonah had nothing to do with God choosing him. **Secondly**, there is **PREDESTINATION**. It was God's predestinated purpose in making known to him His almighty power in all things. **Thirdly**, there is **FOREKNOWLEDGE**. It was in God's foreknowledge that Jonah be made to behold and see the total depravity of man. The latter was clearly made manifest to Jonah in the strongest of terms, as we shall shortly see.

The preaching or declaration of the Sovereign decrees of God over sinful man is sickening to the unbeliever and he will not and cannot retain them. They have to vomit them up. The declaration of His sovereign decrees, His shalls and wills, are sickening to the world but very dear to the believer in the Lord Jesus Christ, the Son of God. The believer believes God's decrees because God has worked the faith into his heart. John 6:19, reads, "Jesus answered and said unto them, This is the work of God that ye believe on Him whom He hath sent." It was the work of God then that they believed this doctrine or truth and the same applies today. It was nothing short of the work of God that Jonah would be made to say, "Salvation is of the Lord," and it is also nothing short of God's work that His people are brought to the knowledge of this same truth, as it is in Christ, today, when they are given to utter the identical words.

It is remarkable how the Lord God from time to time gives His people to see how His chosen vessels of mercy fulfill His will and not their will. Man fights, schemes, connives, contrives, devises, plans and studies; yet, man must be led out of the land of darkness and be given to see himself as altogether nothing, less than nothing, yea, even vanity, and Jesus Christ as everything. We must be brought, as Jonah, to

say, "Salvation is of the Lord." I feel that the three dispensations of time are clearly made manifest in the book of Jonah. God's chosen people must be brought out of the land of darkness into His wonderful and marvellous Light where they are made to see and say as did God's servant, Jonah, that "Salvation is of the Lord." They have been saying these words since the beginning of time through all three dispensation of time, until now. They must be made to see that they are not their own keeper, but that they are kept by the power of God through faith unto Salvation. The doctrine or teaching of the Resurrection of these our vile bodies from the dead is a certain fact. This doctrine is accepted by all true believers and we feel that the route or travel of Jonah is a type of it. Thus, Jonah, himself, was a true believer.

Jonah was in the ship without authority over the vessel, other than just a farepaying passenger. I mean by this to say that he had no regulatory power in the conducting of the vessel. He was not the captain or an officer, not even a crew member. Likewise, Jesus Christ, the Son of God, came not to be a king in a natural way, but He came in the form of a bond-servant. Christ did not come into this world to instruct or to conduct the natural man or world, neither did He attempt to change, shape or influence worldly affairs in worldly kingdoms. Neither did Christ, the Son of God, take authority of the ship in which He was in, but He rebuked the wind and immediately the sea was calm. Jesus Christ was not a king to the natural man, but it is a far, far different matter with the true believer who is born of God, in His Kingdom, which is not of this world. Christ is King in this kingdom and the knowledge of His power is known only by those who inhabit it, which He said is not of this world. The natural man, whose mind is enmity against God, cannot know this power. His sole or only purpose for coming into this world was to save His people from their sins. See Matt. 1:21.

We know that the only way for one to get into this world is by birth, a natural birth that is sprung from Adamic parents. The production of the birth of the Adamic man will manifest a natural man only. Christ tells us in John 3:7, "Marvel not that I say unto thee, ye must be born again." The scripture clearly sets forth this spiritual birth as an absolute requirement. Therefore, a re-birth is necessary, that is not of the flesh, but born of God to enter into that Kingdom which

is not of this world. This re-birth, born of God, is to Spiritual life that is immortal and eternal. One will never have this **ETERNAL LIFE** without Christ being born in them. Their life is in Jesus Christ, the Son of God, and was in Him before the world began. When Jonah was made to say, "Salvation is of the Lord," he gave the manifestation of the hope of immortal life in the second Adam, the Lord Jesus Christ from heaven in His resurrection from the dead.

The doctrine or teaching of the total depravity of man is clearly recorded and set forth in the Book of Jonah, as well as in all parts of the scripture. Absolute submission to God's command and God's will is required. His Sovereign power shall and must be made known.

We see this point brought out as follows. Now, Jonah was told the second time, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Jonah 3:2. There can be no doubt that Jonah now preached with certainty what God bid him, "**Salvation is of the Lord.**" It is recorded, "The people of Nineveh believed God, and proclaimed a fast." Jonah 3:5. Repentance was made manifest among them at Nineveh according to the divine appointment and purpose of God.

Now, we see Jonah going out of the city after declaring God's Holy and Righteous Word. He sat on the east side of the city, and there made him a booth, and sat unto it in the shadow, till he might see what would become of the city. The Lord God prepared a gourd and it made a shadow over his head. Jonah was exceeding glad for the gourd. This gourd came up in a night and it perished in a night. The esteem and praise of the natural man for the vain pleasures and orders in the society of men with regard to man's carnal respect, praise and reverence, the works of the creature, will only prove to be a vain gourd of delight with a flimsy shadow. They are all short-lived.

Like Jonah's gourd, our gourdy thoughts and vain temptations will grow up in one night and we delight in their shadow. Jonah set under the shadow of the gourd wherein the true vine, **Christ**, was not praised. God equally prepared a worm and it smote the gourd. The gourd withered. The same sovereign God who prepared the worm also prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished himself to die. Jonah said, "It is better for me to die than to live." Jonah 4:8. "And God said to Jonah,

Doest thou well to be angry for the gourd? And he said, I do well to be angry even unto death." Jonah 4:9. The experience with the gourd vine was a bitter one for Jonah. I feel Jonah to be no different than you, I, or anyone else. We all have our gourdy, vain thoughts. They grow or come up in one night, as did Jonah's. But, remember at the root of every gourd vine, the Lord has a worm, and like Jonah's gourd vine, if we be one of His little ones, it will be cut down in one night, the same as it grew up in one night. Like Jonah, we are left in more misery than before, to see what poor, helpless sinners we earthly creatures are. Here we see that Jonah was taught his total depravity directly from the mighty Hand of God. Now, this was God's mercy to Jonah.

Jonah, like all of us, had to be made to see his necessities as being by far greater than his pride. The power of God-appointed affliction in his soul brought this about. His pride was in the flesh and his everlasting need was in Jesus Christ, the risen Saviour, the Son of God in eternity. When Jonah was cast into the sea, he had no knowledge that he was to be an eminent type of our Lord and Saviour Jesus Christ, the Son of the true and living God, embracing His life, His death, His burial and finally the Resurrection of His body from the dead, who is now alive forevermore. This glorious truth will be seen and then believed by all true witnesses, only as God, the Holy Ghost, reveals His Sovereign and everlasting mercy in them.

(Elder) John F. Simpson  
901 Avenue "O" N. E.  
Winter Haven, Fla. 33880  
May 12, 1981

### PRIDE HUMBLED

The following article, "A Touching Incident Of The Conversion Of A Young Lady," was handed to me by a friend recently for republication in our paper, **The Zion's Landmark**. This article was published in the paper over fifty years and has not been republished since that date.

Nothing is as beautiful to the eye of a true believer in Christ when he is given to see the pride of man fall and the humbleness in Christ exalted or raised up. James said, "God resisteth the proud, but giveth grace unto the humble." James 4:6. 1st Peter 5:5. Yet, it is even more beautiful when we see His mighty power displayed in making the proud humble with the humble.

Such work is seen in the following true account of an incident that took place in an Old School Baptist Church in Alabama many years ago, perhaps 130 years or more. In this incident we see the teaching of Christ brought to pass, "**With men this is impossible; but with God all things are possible.**" Matt. 19:26.

Elder W. M. Mitchell of Opelika, Alabama, was an able and gifted minister of the gospel for many years in the State of Alabama. He wrote many articles that were published in the **Gospel Messenger** and all that I have ever read were sound in the doctrine and faith of the Old School or Primitive Baptist Church, if I am not deceived. We are glad today that God led him to leave on record for our benefit the following marvellous description of the mighty working of our sovereign and eternal God in the hearts of His dear people. The reading of this article, I believe, will do all of us good.

J. M. Mewborn

---

### A TOUCHING INCIDENT OF THE CONVERSION OF A YOUNG LADY

The following article was first published in the **Gospel Messenger** in 1891. It has been published in our columns before, but we give space for it again by special request.

About thirty-five years ago, before the late war, there lived a wealthy, God-fearing farmer some forty miles from Opelika, Alabama. Having the means at hand, he had given his children a liberal education, and lived to see several of them married and settled in comfortable homes of their own. In addition to this, he had other and higher sources of joy in seeing the grace of God manifest in some of them, so that they became devoted members of the Primitive Baptist Church, of which both he and his wife were members.

But amidst all these enjoyments and comforts, these devoted God-fearing parents had, for a time, some things to regret and mourn over. They had one amiable and lovely single daughter--educated, intelligent, refined in her conversation and manners, but like many others of her opportunities and accomplishments, she had much vanity and pride. She thought the Primitive Baptist Church rather a low stoop for her family. The little church where her father and mother were members, though located in a community of

considerable wealth, fashion and style, had only a few poor members in it. Among them there was one aged sister whose best attire when she came to meeting was a plain homespun dress, spun and woven, having been made by her own hands. And besides her extreme worldly poverty it was said that her husband treated her most cruelly. But to the honor of God's Grace, amidst all these trials and embarrassments, this poor, aged sister was blessed with a meek and quiet spirit and had the loving confidence and fellowship of every member in that church, whether they were rich or poor in this world's goods. The time of the church communion and feet washing season came on, and when this lovely and amiable daughter saw that her precious mother selected this poor old sister as the one whose feet she wished to wash, it was more than she could bear without some expression of contempt. Turning to some of her youthful associates, she said, "I am surprised and deeply mortified to think that my mother would stoop low enough to wash the feet of that old thing." And having expression of sympathy from her vain comrades, her usual refinement, modesty and intelligence had for a time to give way for her haughty, indignant feelings of pride and contempt.

But how wonderful is the love of God in Christ! It is from everlasting, and it is written of Him who washed His disciples' feet that "Having loved His own He loved them to the end." John 13. And it is evident from subsequent events that this haughty, proud and vain young lady was loved of God with an everlasting love before the foundation of the world, and with loving kindness drew her to Himself, drawing her away from the foolish vanities of this world.

Not too long after her attendance at this "feet washing meeting", she visited some of her kindred in another part of the state, and was sick nigh unto death. Her illness appeared so great that she and all her kindred and friends, including the doctors, despaired of her life. Her father and mother were sent for, to whom she related in feeble whispers the dreadful agony of soul that she was suffering under a feeling sense of the wrath of God upon her as a sinner. But there she lay, week after week, growing more and more feeble, until she was a mere skeleton and could only be heard to speak in a mere whisper as her father would put his ear close to her mouth. The doctor directed the utmost quiet to be observed, as the poor child was so feeble and nervous. For a few days there were scarcely

any symptoms of life or breath in her.

But the time had come in the purpose of God for a change, and to make known the riches of His glorious grace upon a vessel of mercy whom He had afore prepared to receive such grace in faith and love. Suddenly she aroused; a glow of heavenly light and love was seen upon her face, while with uplifted hands a clear, distinct voice, she proclaimed the praise of God, her Saviour, who saved her from her sins. Some friends, thinking such demonstrations would cause immediate death, tried to get her to hold her peace, but so much the more she rejoiced and praised God.

Eventually, her attending physician came in, telling her she must be quiet, she was too feeble to talk, and that death would certainly ensue if she did not cease to speak and exert herself in such a manner. She looked calmly and steadfastly upon the doctor for a moment, then reaching out her feeble hand and taking hold of his, she said, "Oh, doctor, have you no confidence in God? Cannot the great and omnipotent God who has saved such a sinner as I am, give strength and enable me to tell of His wonderful work to the praise and glory of His grace?" The doctor, her father, mother and other friends around the bed were astonished, and for a time became quite overcome. Eventually, the overjoyed father, seeing the Lord had spoken peace to his dear child, cried out: "Speak on, daughter, as much as you please; it is not going to hurt you." She continued with short intervals of rest, to speak the praises of God, and tell of the wonders of His grace to her, a poor, helpless, vile and undone sinner, expressing a fervent desire and prayer that God would raise her from her affliction so that she might be carried once more to her father's home near the little church where he was a member, and that she might have the privilege of talking to the church and being baptized. Especially she desired, if received into fellowship among Primitive Baptists, that she could have the privilege of getting down on her knees before that poor old sister whose feet her mother had washed, and be permitted to wash her feet as Jesus washed of His disciples and wiped them with the towel wherewith He was girded.

But the faith of this poor, suffering youth had more to be tried. Her recovery was very slow, and at times thought to be doubtful. She thought the time very long, and the distance across the country back to her natural home by private conveyance, compared with her feeble condition, made it seem almost impossible for her to

make the trip.

Eventually, her faith triumphed over all seeming difficulties, and a suitable vehicle was prepared, so that she returned home with joy and thankfulness to God, although much exhausted. One church meeting after another came on, and she was still too feeble to attend, but still her fervent desire to follow Jesus in baptism continued unabated. Having requested, if she should ever be received by the church, that the writer of this article should baptize her, I was sent for. I never had the pastoral care of this little church, although I visited there two or three times. A time was set when it was hoped she would be able to attend the church conference, some two or three miles from her home. Starting from my home by private conveyance, quite early on Friday morning, I reached her father's home late in the afternoon. She had just been riding about one mile which was the first time she had ventured out since her arrival home. She rejoiced greatly on seeing me, and said she had fervently prayed that God would enable me to come; that now I had come she believed the Lord had sent me. Her conversation was meek, humble and heavenly and in quite a composed manner she related to me the substance of what I have written of the dealings of the Lord with her. Her father and mother also told me many things which would be exceedingly interesting to many readers, but time and space forbid the mention of them now.

Suffice it to say that after many trials, struggles and fervent prayers to God, this amiable young lady got to the church meeting and after preaching an opportunity was given by the church in conference for any who might desire membership to come forward and let the church hear them. By the assistance of her mother and sisters she was raised from the temporary couch on which she had been lying during the hour of preaching, walked to what is sometimes called the "Moderator's seat," and was seated in a chair by the Moderator, relating in a clear distinct manner, though with feeble voice, the dealings of the Lord with her. She was heartily received by the church as a proper subject for baptism, which was to be attended to the next morning.

But when the morning of the baptism came, her mother had fears the dear daughter would not be able to leave her room. She had not rested well through the night, but she insisted that she be allowed to go to the water for baptism. Promptly at 10 A. M., she was at the creek, a beautiful place for baptizing. After singing and

prayer, she was led into the water by the writer. On raising her out of the water, she seemed to be entirely helpless so that some thought the shock had been too great for her feeble nervous system; that it would never react. But after waiting and holding her up for a moment or two I saw tokens of life and joy of soul. I almost literally carried her out of the water, as she was so feeble. It was almost needless to say to the Godly readers with what joy the sisters of that little church and the aged mother in Israel received this young sister in their arms at the water's edge, rejoicing and praising God for the wonders of His love.

At the appointed hour for preaching this young sister was comfortably cared for in the house, and said she felt better than at any time since she had been prostrated. She seemed to enjoy the services of the day exceedingly and on the next day (Monday) before taking my leave of the family for my home I had quite a pleasant conversation with her concerning her faith in Christ Jesus.

After our return home we would occasionally hear that this afflicted sister was gradually and slowly improving in bodily health, and the fruits of the Spirit were abounding abundantly in every good word and work.

But the faith, if strong in the Lord, must be tried by fire, that it may be found to the praise and glory of God. Trouble got into the church, parties were formed, one headed by the pastor and one by the deacon. Again, other ministers, including myself, if I should be one, were sent for to attempt in aiding or restoring fellowship. We found a bad state of feeling existing among the members, and a bad spirit was at work, so that but few of them could really tell what they were fussing about. When we arrived there on Saturday, the brethren were gathered in squads or little groups, here and there out of the house, and some of them could hardly be prevailed upon to go into the house at all. One aged brother, a doubting Thomas, said to me, "We are torn all to pieces here; this is the last church meeting we will ever have." At length, a few brethren and sisters went inside and were engaged in singing. After preaching, when services were over, it was manifest by the countenance of the brethren that a better spirit was prevailing. The church conference was organized and the subject of the difficulty was freely discussed in a mild, humble and Godly-like spirit. He was an intelligent man and a good brother, but

naturally very "highstrung", stern and decided in his convictions, whether right or wrong. When he took a position, he never yielded until fully convinced of his error.

This deacon had been a useful member in the church and was a brother-in-law of our young sister. I and other visiting brethren went home with him that afternoon, and for two hours or more we labored to show him his wrong and save him to the church, but he remained stern and obstinate. This precious young sister, with silent attention, had listened to all that had been said until her whole soul was absorbed in the fervent desire for gospel peace and fellowship to be continued in the church. Seeing that her brother-in-law, whom she loved as a child of God, was wrong and stubborn, she could no longer remain silent. Suddenly, she sprang from her seat and dropped on her knees before the unyielding deacon, and seizing hold of his hand, she gave vent to that fervent desire within her, which could no longer be concealed, by exclaiming: "Oh, Brother Williams, you are too stubborn. Can't you be more like Christ, who has died for your sins and my sins, and as God, for Christ's sake has forgiven us, can you not forgive your brother for whom Christ suffered and died on the cross?" And a more pointed, forcible and touching prayer I never heard than she then and there poured forth and uttered for her brother and the church. All except the stubborn deacon were in silent tears.

After this affecting scene had passed off, there was but little more conversation on any subject. The company dispersed, and soon we retired to rest during the night. I felt a degree of confidence that the Angel of Peace and Love had spread her Heavenly Wings over the little church. Early next morning I saw the deacon making for the silent grove nearby, and when he returned to his room, I saw that he had been weeping. His countenance manifested great agony of soul. Nothing more was said concerning the church trouble and very soon all of us were off to the meeting.

When the hour for preaching came, a large congregation of people were in attendance, and the preaching seemed to be with great power. We felt that the power of the Lord was present to heal. At the close of the preaching services, a hymn was sung for dismissal. Just as we were about to dismiss, the beloved brother deacon arose from his seat, waving his hand, and in sobs and tears eventually said, in broken

accents: "Hold on Brother Mitchell--don't dismiss yet--I must speak a little, and tell the church and brethren here that I have been the whole trouble in this church. I ask them to forgive me if they can, though I am not worthy of their confidence. I have sinned and have been stubbornly wrong, but could not see it. But last night the solemn admonition and prayer of the dear young sister yesterday took such a hold upon me that I could not sleep, and in fervent prayer while in the silent grove this morning, I felt that the Lord had showed mercy to me, and I have felt during the preaching today that I would die if I did not confess my wrongs to God and to my brethren and sisters, who have borne so long and patiently with me. I trust that God, for Christ's sake, has forgiven me, and I ask forgiveness of the members of sister churches." This little talk now forever settled the trouble in this church and the Godly reader may well comprehend or realize the effect upon those who heard it.

And now, Brother Respass and readers of **The Messenger**, suffer me to say that the love and mercy has been written a little at a time under circumstances very unfavorable as it seems to the writer, but from some cause I have been strongly led in mind, for many days to write a brief sketch of the abounding grace of God as manifest to that dear young sister. There are a few yet living who were eye and ear witnesses of the main substance of what I have written, but some have "fallen asleep."

This communication is somewhat lengthy, but I hope the blessings of the Lord may rest upon all readers who have been blessed to love and serve the Lord Jesus Christ.

W. M. Mitchell

(Taken from the June 15, 1928, issue of **Zion's Landmark**.)

### TRUE BELIEF IN PREDESTINATION, A GIFT OF GOD

**Dear Elder Mewborn,**

A true belief in the doctrine of predestination is a gift of God. This belief comes through the Spirit of Wisdom and Revelation in the knowledge of God. This Spirit has never privately interpreted any scripture or scriptures to deny this wonderful doctrine.

Elder Floyd Adams made the above point in an editorial reprinted in the August, 1980, issue of **Zion's Landmark**. He wrote, ".....we cannot entertain the

thought that anything has or ever will take place which is beyond the thought or control of God." Again, he wrote, "An understanding of what is meant by some of the scriptures is determined by the revealed knowledge of what is contained in other scriptures." I hope that the following thoughts are revealed in exactly the same sense that Elder Adams meant.

My destination is one of the following: everlasting life or shame and everlasting contempt, life eternal or everlasting punishment, the resurrection of life or the resurrection of damnation, a kingdom prepared for me from the foundation of the world or everlasting fire prepared for the devil and his angels.

If my hope is fulfilled, when I reach my destination, I will see the King in His beauty and behold the land that is very far off. I will look upon Zion and mine eye shall see Jerusalem. I shall behold Christ in righteousness, and be satisfied for I shall see Him as He is. I will be with the ransomed of the Lord and come to Zion with songs and everlasting joy upon our heads. We shall see the Great Creator and stand in indescribable awe of his marvelous creation. We shall see the beloved Saviour and rejoice forever in His everlasting love. Eye will see and ear will hear in perfect unity the things that God has prepared for them that He had loved with an everlasting love.

To those who believe in the resurrection from the grave of both the just and the unjust, the grave is not our destination. It is a part of our predestination which comes before we reach our eternal home. Just as God determined our eternal destination before the world began, He also determined all events in time and eternity that would bring us to that destination. Nothing has ever occurred outside His determinate counsel, which is the revealed purpose of God. As He thought so shall it come to pass and as He purposed so shall it stand. Witness the birth, life, death and resurrection of His beloved Son who came from God as the Way, the Truth, and the Life.

Predestination involves all things that have ever, or that will ever affect the church before she reaches that glorious city with foundation whose builder and maker is God. When Christ carries His bride to that city she will surely come home to her timeless destiny, and the PRE will be no more.

(Elder) Lynwood Jacobs  
 Route 8, Box 480  
 Orange, Texas 77630  
 May 27, 1981

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

(From August 29, 1980 to April 13, 1981.)

We would like to take this opportunity again, 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 in this manner, it would definitely be impossible to keep the paper in circulation at current subscription rates. May we say again that your help is greatly appreciated in behalf of this common cause among our people. May God continue His blessing with us is our hope!

**Editor**

Mrs. Liston B. Holmes, S. C. ....	\$4.00
Mrs. Everett Snider, N. C. ....	\$6.00
Ruth Sharpe, N. C. ....	\$4.00
Frank Reece, N. C. ....	\$1.00
E. G. Croom, Jr., N. C. ....	\$1.00
Elder George Flippin, N. C. ....	\$3.00
Garvey Cheek, N. C. ....	\$4.00
Elder Burch Wray, N. C. ....	\$1.00
O. C. Parham, Jr., Ga. ....	\$4.00
J. M. Rice, N. C. ....	\$2.00
Mrs. Maybelle Small, N. C. ....	\$5.00
Etha O. Wilson, Va. ....	\$4.00
Desree M. Bass, N. C. ....	\$6.00
Morton J. Barber, Va. ....	\$4.00
J. L. Coleman, Va. ....	\$4.00
John M. Moon, Ga. ....	\$4.00
Mrs. William Sladky, Sr., N. C. ....	\$14.00
Pearl Allison, N. C. ....	\$40.00
E. C. Stanfield, N. C. ....	\$1.00
Reece Gallimore, N. C. ....	\$1.00
H. H. Thomas, N. C. ....	\$4.00
Lester Gray, N. C. ....	\$4.00
Mrs. Curtis Chandler, Ga. ....	\$4.00
Julia Stallings, N. C. ....	\$6.00
Mrs. I. L. Lunsford, N. C. ....	\$4.00
Mrs. Mary Taylor, N. C. ....	\$1.00
Mrs. D. K. Phelps, Ga. ....	\$2.00
Harold E. Dailey, Va. ....	\$1.00
R. W. Simpkins, Va. ....	\$1.00
Mildred Stanly, W. Va. ....	\$4.00
Callie Higginbotham, W. Va. ....	\$5.00
J. E. Payton, Ky. ....	\$1.00
Mrs. James Lowry, N. C. ....	\$4.00
James W. Keesee, Ky. ....	\$4.00
Mrs. Willie M. Clayton, N. C. ....	\$2.00
Mrs. Rosa Chambers, N. C. ....	\$5.00
Jesse Trogden, N. C. ....	\$4.00
Elder George Flippin, N. C. ....	\$5.00
Burley Naylor, N. C. ....	\$4.00
Lillian N. McLamb, N. C. ....	\$4.00
Thomas W. Moon, S. C. ....	\$1.00
Mrs. W. C. Whittington, N. C. ....	\$4.00
Mrs. Dolly Matthews, N. C. ....	\$1.00
Victor Phillips, Va. ....	\$3.00

Leland Oliver, N. C.	\$4.00	Florence A. Gibson, Ga.	\$3.00
Elder Curtis Parrish, N. C.	\$1.00	Mrs. T. R. Breedlove, Sr., Ga.	\$11.00
Elder J. G. Gardner, N. C.	\$5.00	Duane Jones, N. C.	\$100.00
Elder J. H. Moody, N. C.	\$2.00	Mrs. L. P. Moss, Jr., Va.	\$7.00
Ben H. Cotton, N. C.	\$4.00	Mrs. Ora D. Ashley, N. C.	\$5.00
Bessie P. Creech, N. C.	\$4.00	Miss Mary R. Fleming, N. C.	\$3.00
Inez Hunt, N. C.	\$4.00	Mrs. Lula Helms, N. C.	\$3.00
Myra J. Thompson, N. C.	\$7.00	Mrs. Emma R. Cook, N. C.	\$3.00
Lizzie Parker, N. C.	\$3.00	V. C. Walters, Sr., N. C.	\$7.00
L. Earl West, N. C.	\$9.00	Rose W. Dunn, N. C.	\$7.00
Mrs. W. L. Hunt, N. C.	\$2.00	James Brooks, W. Va.	\$2.00
D. A. Thompson, N. C.	\$4.00	Nolan Lanier, N. C.	\$12.00
Hortense Hathaway, Va.	\$4.00	Lonnie Lancaster, N. C.	\$5.00
Mrs. Frank Oakley, N. C.	\$4.00	J. C. Hunt, N. C.	\$3.00
A. M. Tipton, Cal.	\$9.00	M. M. Gray, N. C.	\$2.00
Jeff C. Weaver, N. C.	\$2.00	Roy E. Parrish, N. C.	\$3.00
Mrs. S. G. Harralson, Ky.	\$25.00	Mrs. Marcus Whitfield, N. C.	\$12.00
Annie W. Pulliam, N. C.	\$7.00	Primitive Baptist Library, Streamwood, Ill.	\$15.00
Alton Page, N. C.	\$2.00	John Money, N. C.	\$3.00
Rudy Ogburn, N. C.	\$5.00	Clyde Boyd, S. C.	\$3.00
Eudell B. Tedder, N. C.	\$5.00	Mrs. Thelma Hardee, S. C.	\$7.00
I. R. Casey, N. C.	\$4.00	Mrs. T. A. Smart, S. C.	\$3.00
Mrs. Sanford Rhodes, N. C.	\$3.00	Mrs. Oba Honeycutt, N. C.	\$3.00
Elder Calvin Harward, N. C.	\$5.00	Mrs. Gladys Howery, Va.	\$3.00
Joe F. Phillips, Va.	\$4.00	Mrs. W. G. Havner, N. C.	\$3.00
Graham Jackson, N. C.	\$4.00	Thomas C. Simpson, Cal.	\$12.00
Elder C. R. Ball, Va.	\$1.00	Mrs. Carolyn P. Alston, Ga.	\$1.00
Leamon Granger, N. C.	\$4.00	Mrs. Lena W. Smith, N. C.	\$1.00
Pearl Roark, Va.	\$4.00	Liston Pate, N. C.	\$5.00
Mrs. Sam Dalton, Va.	\$1.00	Annie H. Hunt, N. C.	\$3.00
Naomi B. Doss, Va.	\$2.00	Mrs. Hassie Long, N. C.	\$4.00
Mrs. J. N. Berryman, Ga.	\$30.00	Mrs. W. C. Sutherland, Va.	\$3.00
Noble E. Smith, Cal.	\$3.00	Mrs. Nannie R. Harris, Va.	\$3.00
Dahlia A. Lauteres, N. C.	\$5.00	Gwenith Snell, Texas	\$8.00
J. E. Rogerson, N. C.	\$13.00	Hattie K. Steele, N. C.	\$7.00
Paul Kirby, N. C.	\$4.00	F. G. Ruston, M. D., Ontario, Canada	\$3.00
E. W. Watson, N. C.	\$10.00	Alvis L. King, Va.	\$2.00
Lonnie E. Hill, N. C.	\$10.00	M. E. Spell, Texas	\$25.00
Clifton King, N. C.	\$4.00	Mrs. Rachel B. Chandler, Ga.	\$2.00
Minnie Boswell, N. C.	\$10.00	Mrs. Annie B. Dean, N. C.	\$2.00
Leila West, N. C.	\$3.00	Mrs. J. N. Cobb, Fla.	\$3.00
Elder J. B. Williams, N. C.	\$2.00	Mrs. K. C. Hill, N. C.	\$3.00
Nancy Smith, N. C.	\$3.00	Mrs. Alyne B. Kinsbury, N. C.	\$5.00
Mrs. J. E. Mewborn, N. C.	\$5.00	R. D. Spell, Texas	\$3.00
Mr. & Mrs. Robert E. Short, Mich.	\$15.00	Mrs. Henry Brown, Md.	\$2.00
Elder J. W. Hawkins, N. C.	\$3.00	Mrs. Howard Ott, La.	\$2.00
Clayton H. Bond, Va.	\$3.00	Eldon Gilbert, Ontario, Canada	\$3.00
V. L. Johnson, Texas	\$4.00	H. C. Lax, N. C.	\$3.00
Mrs. Ervin C. Willard, N. C.	\$3.00	David E. Parker, N. C.	\$1.00
Mrs. Chester Idol, N. C.	\$3.00	Martha D. Addis, Pa.	\$10.00
Joseph W. Rice, N. C.	\$3.00	Mrs. Clarabel Massey, Ga.	\$3.00
Lillie A. Phillips, Va.	\$3.00	Lewis Dunn, N. C.	\$2.00
Mrs. Margaret B. Lunsford, N. C.	\$6.00	N. B. Brown, S. C.	\$3.00
Mrs. Lela P. Pennington, N. C.	\$7.00	Elder Fernie R. Wood, N. C.	\$4.00
Mrs. Odelle Clayton, N. C.	\$3.00	Mrs. Eva M. Hamilton, N. C.	\$3.00
Frank T. Simpkins, Sr., Va.	\$2.00	Arvie C. Slaughter, N. C.	\$1.00
Mrs. L. Alton, Tart, N. C.	\$2.00	Mrs. D. C. Kirkman, N. C.	\$2.00
W. E. Pollard, N. C.	\$20.00	J. J. Bird, Sr., W. Va.	\$7.00
Alice Walton, N. C.	\$3.00	E. W. Denning, N. C.	\$7.00
G. C. (Maggie) Jackson, N. C.	\$3.00	James R. Kemp, Fla.	\$3.00
Tom W. Swindle, Ga.	\$3.00	Robert E. Reaves, Md.	\$12.00
Jeffie Fitzpatrick, Ga.	\$3.00	W. J. Owens, N. C.	\$3.00
Benjamin H. Whitley, Jr., N. C.	\$1.00	M. H. Deaton, N. C.	\$5.00

W. N. Creech, N. C. ....	\$2.00	Carlyle Ingram, Va. ....	\$7.00
Mrs. Raymond Pridgen, N. C. ....	\$7.00	Mrs. I. L. Lunsford, N. C. ....	\$3.00
Mrs. Brownie Grady, N. C. ....	\$7.00	Bessie B. Oxley, W. Va. ....	\$2.00
Harry T. Vories, Az. ....	\$20.00	Mrs. Ernest Taylor, N. C. ....	\$7.00
June F. Cox, Va. ....	\$5.00	Mrs. J. K. Duncan, N. C. ....	\$3.00
Mrs. Norman Jenkins, N. C. ....	\$1.00	Mrs. Nellie C. Prince, N. C. ....	\$3.00
Carl Keaton, N. C. ....	\$43.00	Ella Gardner, Va. ....	\$3.50
Thelma Q. Jones, N. C. ....	\$5.00	George L. Blalock, N. C. ....	\$3.00
Coy J. Whitfield, N. C. ....	\$1.00	T. E. Martindale, Texas ....	\$3.00
James S. Denning, N. C. ....	\$2.00	Roy Hester, Texas ....	\$2.00
Arthur L. Barnes, N. C. ....	\$3.00	Mrs. Sarah Jobe, N. C. ....	\$2.00
John C. Mitchell, Jr., Texas ....	\$13.00	Charlie H. Allen, N. C. ....	\$2.00
Mrs. J. A. Smith, N. C. ....	\$3.00	Elder Oliver Allen, N. C. ....	\$1.00
B. F. Boyd, Jr., S. C. ....	\$3.00	Armedia Taylor, La. ....	\$12.00
Elder S. J. Sauls, N. C. ....	\$4.00	Nathan Paul, S. C. ....	\$7.00
Cline Chandler, N. C. ....	\$3.00	Burlington, Peacock, N. C. ....	\$3.00
Mrs. Lizzie F. Williamson, N. C. ....	\$7.00	Maude Sutherland, Va. ....	\$3.00
Mrs. Nannie M. Fields, N. C. ....	\$3.00	Donald Reid, Ky. ....	\$2.00
Mrs. Emma T. Bowes, N. C. ....	\$2.00	J. M. Raper, N. C. ....	\$3.00
Layton Dupree, N. C. ....	\$3.00	Mrs. P. Y. Godfrey, N. C. ....	\$13.00
Mrs. Alberta C. Dennis, N. C. ....	\$4.00	Mrs. Lela West, N. C. ....	\$10.00
V. B. Linn, W. Va. ....	\$1.00	J. M. McLamb, N. C. ....	\$3.00
Elder McLane Horne, S. C. ....	\$2.00	Elder T. Allen Johnson, N. C. ....	\$1.00
Elder W. W. Hudson, Jr., La. ....	\$1.00	Fred & Opal Boyd, Texas ....	\$3.00
Algie L. Harris, N. C. ....	\$5.00	Maerean Bowen, Va. ....	\$1.00
Mrs. L. B. Fox, N. C. ....	\$1.00	Cecil C. Phillips, Va. ....	\$4.00
Mrs. James B. Hill, N. C. ....	\$2.00	William W. Johnson, W. Va. ....	\$2.00
Mrs. Carrie S. Hopkins, N. C. ....	\$1.00	James H. Rose, N. C. ....	\$18.00
Elder Delbert F. Carraway, N. C. ....	\$2.00	Mrs. Irene L. Griffin, N. C. ....	\$3.00
Mrs. Bernice Sauls, N. C. ....	\$3.00	Aubrey Mabe, N. C. ....	\$7.00
Elder Claude S. Brown, N. C. ....	\$2.00	Mrs. Nannie L. Mewborn, N. C. ....	\$3.00
Helen Louise Hicks, N. C. ....	\$2.00	Elder Eugene Gunter, N. C. ....	\$4.00
Mrs. Mecie Slawter, N. C. ....	\$1.00	Mrs. D. D. Hill, N. C. ....	\$3.00
Sudie M. Taylor, N. C. ....	\$3.00	Mrs. Lucy Rose, N. C. ....	\$1.00
Mrs. W. A. Wheeler, N. C. ....	\$2.00	Elder M. B. Paul, S. C. ....	\$4.00
Mrs. Roxie E. Spease, N. C. ....	\$3.00	Mrs. J. W. Branscome, Va. ....	\$10.00
Everett Hill, N. C. ....	\$3.00	Bill G. Clinton, Cal. ....	\$3.00
Mrs. Robert Stott, N. C. ....	\$3.00	Marion Mulholland, N. J. ....	\$13.00
Calvin B. Jackson, N. C. ....	\$2.00	Viola D. Cairns, N. C. ....	\$3.00
Mrs. Ada C. Clayton, N. C. ....	\$13.00	Mrs. Lillian Faulkner, Miss. ....	\$3.00
Mrs. Iola W. Baker, N. C. ....	\$2.00	John J. Smith, W. Va. ....	\$2.00
Mrs. Lawrence Lyon, N. C. ....	\$2.00	Martha Kirby, N. C. ....	\$3.00
Mrs. Launa D. Miller, Ga. ....	\$10.00	Cosby L. Ford, Ga. ....	\$3.00
Mrs. C. H. Hawkins, N. C. ....	\$2.00	Mrs. W. B. Mercer, N. C. ....	\$2.00
Jack A. Stanley, S. C. ....	\$12.00	Mrs. Rodney Gore, S. C. ....	\$7.00
Mrs. Edna L. Ogburn, N. C. ....	\$2.00	Mrs. P. M. Gray, N. C. ....	\$3.00
Mrs. Charles W. Gardner, N. C. ....	\$3.00	Deborah C. McDowell, N. C. ....	\$2.00
Morris Apple, N. C. ....	\$2.00	Mrs. Annie Garrett, N. C. ....	\$3.00
Alseberry Smith, Va. ....	\$2.00	J. O. Bradsher, N. C. ....	\$3.00
Miss Hettie Beam, N. C. ....	\$10.00	Robert L. Stegall, N. C. ....	\$3.00
Otha Adcock, N. C. ....	\$2.00	Mrs. Elizabeth Hooks, N. C. ....	\$3.00
A. V. Watson, N. C. ....	\$3.00	Ethel M. Atkinson, N. C. ....	\$3.00
Mrs. W. D. Barber, N. C. ....	\$3.00	H. E. Wood, Va. ....	\$2.00
Mrs. Mildred L. Middleton, N. C. ....	\$2.00	Mrs. J. B. Carter, S. C. ....	\$3.00
W. E. Skittleharpe, N. C. ....	\$3.00	Mrs. Virginia Lawson, Ohio ....	\$8.00
James L. Agree, Va. ....	\$2.00	Mrs. E. W. Stephenson, N. C. ....	\$3.00
Minnie Boswell, N. C. ....	\$12.00	Elder B. C. Wray, N. C. ....	\$1.00
Mrs. Bonnie Glover, Ala. ....	\$2.00	Mrs. Leon Gilliam, N. C. ....	\$7.00
Mrs. Robert L. Hill, N. C. ....	\$2.00	H. W. Laird, Texas ....	\$7.00
Hewett Fleming, Ga. ....	\$2.00	Miriam Lee, N. C. ....	\$5.00
M. S. Thomas, Va. ....	\$50.00	E. R. Bennett, N. C. ....	\$5.00
Elsie C. Turner, Va. ....	\$3.00	Rainey T. Hawkins, N. C. ....	\$18.00
Mrs. J. B. Griffin, N. C. ....	\$3.00	Mrs. Roxie E. Spease, N. C. ....	\$2.00

Clifford Whitt, Ohio .....	\$7.00
David Lassiter, N. C. ....	\$3.00
Richard Olive, N. C. ....	\$3.00
Mrs. Wayne Germany, Texas .....	\$7.00
J. B. McLeod, Texas .....	\$1.00
Mrs. Mae Stowe, N. C. ....	\$3.00
Leonard Bibey, N. C. ....	\$3.00
Mrs. P. A. Parrish, N. C. ....	\$1.00
Elmer G. Wilson, N. C. ....	\$3.00
Harry T. Vories, Az. ....	\$10.00
Mrs. Ann D. King, Va. ....	\$3.00
Violet M. Copenhafer, Md. ....	\$2.00
Mrs. W. D. Jacobs, Ala. ....	\$3.00
Harry T. Vories, Az. ....	\$10.00
David C. Stovall, Va. ....	\$10.00
Clyde Dupree, N. C. ....	\$3.00

"In Memory of Mrs. Louise P. Temple, (former member of the Raleigh Primitive Baptist Church, Raleigh, N. C.), by her son, J. P. Temple, Goldsboro, N. C." .....	\$50.00
"In Memory of Sister Emma T. Mewborn, Deceased," by Allen and Sister Ruby G. Daniels and Family, North Carolina .....	\$15.00
"In Memory of Sister Emma T. Mewborn, Deceased," by Brother & Sister B. L. Bartlette and Family, North Carolina .....	\$40.00
"In Memory of W. H. Clayton, deceased," by his son, Ernest T. Clayton, Roxboro, N. C. ....	\$25.00
"In Memory of Mrs. Minnie Lassiter Moore, (deceased March 16, 1981)," member of Clement Church, by her daughter and son-in-law, Mr. & Mrs. Quast, Clayton, N. C. ....	\$20.00
In Memory of Emma Turnage Mewborn (Deceased), Snow Hill, N. C., by her daughter and son-in-law, Mr. and Mrs. William B. Aycock, Chapel Hill, N. C. ....	\$50.00
In Memory of Henrietta Gray Herring (Deceased), Snow Hill, N. C., by her cousin, Mrs. Betty Bartlett West, Goldsboro, N. C. ....	\$10.00

**"FEW AND EVIL HAVE THE DAYS OF  
THE YEARS OF MY LIFE HAVE BEEN."  
(Genesis 47:9)**

**Dear Brother Mewborn,**

I would like to leave on record a few facts concerning my unworthy life. I was born July 26, 1890, the daughter of Samuel and Louretta Martin. I married James Hudson Hawkins on May 6, 1906. On February 7, 1907, our first son was born.

We made out very well for the next year or two. For some reason I became very concerned about my well-being after death. I prayed or begged a lot until I received this Word, "Fear not, Thou shalt be saved." This did me so much, much good. I went to church every opportunity I had until the third Saturday in July, 1909. At that time I asked for a home in the Church at Pleasant Grove, Patrick County, Virginia, and was received for baptism. The next morning when the church had met at the water for my baptism, my husband came forward and we were baptized together

by Elder Sanford Biggs, who was pastor of Pleasant Grove at that time.

My husband passed away on February 9, 1981. Since that time, I have been staying with my children. I am with the third (oldest) daughter now. She is the widow of Elder N. G. Hutchens. I have another daughter who is older than this one. She is married to Paul Tucker, older Brother Luther Tucker's son. I had the pleasure of seeing both of them baptized together many years ago. I have two other daughters who look after me. I have two living sons. They are all good and take good care of me. I have lost three sons, one in the World War II in 1945. My oldest son passed away last March, 1980. He was married the first of May and he and his wife both joined the church at Saint's Delight several years ago. He was blessed to live a good, humble life, I feel. My youngest daughter joined the church and was baptized at Pleasant Grove about the year 1952.

Brother Mewborn, do with this as you think best.

**An unworthy one,  
Mrs. J. H. Hawkins  
Route 1,  
Sandy Ridge, N. C.  
April 18, 1981**

Sister Hawkins wrote the above article in her own handwriting with every word very legible, plainly and neatly written. It is, indeed, wonderful to see one of God's little ones at age 89, who has been in the Old Baptist Church for 72 years (a record that few are given) continuing in the blessed faith. Remarkable, indeed!

**Editor**

### EDITORIAL

Due to a very heavy work load at this time, I have been unable to prepare an editorial for this issue. **J. M. M.**

### OBITUARIES AND MEMORIALS

#### ELDER T. R. JEFFERSON

On May 28, 1981, services were held in the chapel of the funeral home for Elder Jefferson, just like an Old Baptist meeting. Elders Walter Wilson, Bud Smith and Powell Wheat spoke comforting words, preaching the same doctrine he believed and had tried to preach since 1939, the year he was ordained. His favorite songs were sung by the members and friends who were in attendance.

He had a light stroke in 1974 which affected his mind. In 1976 he was hospitalized five times with various problems relating to a failing heart. The doctor who attended him insisted several times that he be placed in a rest home, but I would not consent to it. Another stroke on May 18, 1981, hospitalized him and he continued to weaken. He slept away.

Brethren, I hope you will understand me when I tell you that

during his last days I could not pray "spare him." No, I wished peace, love and eternal rest for him, and I firmly believe that he is enjoying unspeakable joy and love now. So far, I have shed very few tears and have been given peace and strength that I cannot describe. I firmly believe "I can do all things through Christ which strengtheneth me." Phil. 4:13. What the future holds only God knows, but He has never failed me. My hope is bright, not for anything I've done or haven't done, but because it pleased Him to let this little old sinner rest in a portion of His love here.

The loving care of our brethren, friends, relatives and neighbors has been unbounding. I could not have carried on during his long illness and death without them. "God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

**His unworthy wife,  
Grace Jefferson  
Bakersfield, California**

**LUCY M. MISHOE**

It is with a feeling of great unworthiness that I take up my pen and paper in the attempt to write this epitaph of a lovely lady and surely a Saint of God's. Our dear Lord saw fit to take a precious flower from our midst.

On May 5th, 1981, Sister Lucy Goldie Mishoe Hardee departed this life at age 77 for her immortal home. Surely, she is among that chosen few, according to the fruit she bore. She was a loving wife and mother and truly a virtuous woman in every respect. See Proverbs 31-10-31. I think one of her daughters summed it up very well when she said, "My mother lived for her family and for the precious love and fellowship in the church, a blessed gift from our Master's Hand." To know Sister Hardee was to love her.

Sister Hardee was the faithful wife of Brother Needham Hardee. To this union were born six children, Mrs. Alberta Cox, Mrs. Gertrude Paul, Mrs. Kathleen Bellamy, Roosevelt Hardee with two deceased sons, Gaston P. Hardee and Lewis Edward Hardee. Also surviving her is her husband, Brother Gaston Hardee. Two brothers, Elder Gardner Mishoe and Edward Mishoe, are also left to mourn her passing. She was the grandmother of seventeen children and the great-grandmother of fourteen children.

Sister Hardee was born February 22, 1904. Her parents were John David and Lucinda Mishoe. Some fifty years ago, she asked for and was given a home with the Church at Simpson Creek, near Loris, South Carolina. Later, she and Brother Hardee moved to 3418 Casey Street in Loris, S. C. They then moved their letters to Tabor Primitive Baptist Church, Tabor City, North Carolina. They have been true, most loyal and faithful members up until the time of Sister Hardee's passing. It was a sad shock to all of us. She will be sorely missed by her family, church and friends.

The funeral services were held on May 7, 1981, at Hardwick's Funeral Home at Loris, S. C. Services were conducted by her natural brother, Elder Gardner Mishoe, whom I thought was wonderfully blessed to speak of a few of the good traits about his sister. I believe it was at first a hard thing to do, but God came to his rescue and he shared with the congregation some of his precious memories of her. Assisting Brother Mishoe were Elder Grady Cox and Elder Moses Paul. Sister Hardee was laid to rest in the Hardee Cemetery to await the second coming of our Lord, who will take His chosen children, elected by Him in His Son before the foundation of the world, home to be fashioned like Him and be forever satisfied.

May the God of Heaven and earth continue His blessings upon all of us.

Written at the request of Tabor Church, Tabor City, North Carolina.

**Elder L. G. Mishoe, Moderator  
Ruthene Cox, Clerk**

**ANNIE OVERMAN LANGDON**

It has pleased the God of grace and mercy to call our beloved sister, Annie Overman Langdon, from this earth on February 14, 1981, at the age of 76 years. She was born September 16, 1904, to the late Jesse and Lillie Overman and married the late Brother Willie A. Langdon in November, 1939.

She was received into fellowship at Clement Primitive Baptist Church near Four Oaks, Johnston County, North Carolina, in 1954, and attended her church faithfully as long as she was able. Sister Langdon was an inspiration to those who knew her and is missed by her church, her family and many friends. She lived six and a half years at Colonial Rest Home, Smithfield, N. C., and spent many hours cheering up those who were less fortunate than she.

She leaves to mourn her brother, Willie Overman, Sithfield, N. C., two step-children, George R. Langdon and Mrs. J. L. Cooke, Jr., Route 3, Four Oaks, N. C.; twelve step-grandchildren, fifteen great-grandchildren and several nieces and nephews are left to mourn her passing.

Her funeral was conducted at Clement Church by her pastor, Elder T. Allen Johnson, on February 16, 1981, and burial followed nearby in the Langdon Family Cemetery. **O death where is thy sting? O grave, where is thy victory?** I Cor. 15:55.

Written in behalf of her family and Clement Church.

**Her sister in Christ, I hope,  
Miriam Lee  
Smithfield, N. C.**

**HENRIETTA HERRING**

It is with sad and humble hearts that we attempt to write in memory of our dear, blessed, departed sister, Henrietta Sugg Gray Herring. It pleased our Heavenly Father to call her home on Friday, December 26, 1980.

Sister Henrietta Herring was born on Sunday, March 11, 1906, the daughter of the late Lily Edwards and Robert Lee Sugg, near Snow Hill, Greene County, North Carolina. She was united in marriage to Willie Arthur Gray on October 18, 1922. To this union were born two children, Robert Gray, Kinston, North Carolina, and Rachel Gray Sugg, Snow Hill, North Carolina.

Sister Herring asked for a home with the Church at Mewborn's at the August meeting, 1942. At the close of the services on Saturday, an invitation was extended to those who desired to unite with the church, when she and her husband, Arthur, came forward together, asking for a home and professing their love for the church and the people. They were received and were baptized together at Turnage's Pond by the late Elder W. B. Kearney at 4:00 P. M. the following day.

Her husband, Arthur Gray, departed this life on July 30, 1944. On May 16, 1951, she was married to Mr. Joe E. Herring of Snow Hill. He departed from this earth on January 1, 1964.

Sister Henrietta was a devoted, faithful wife and mother. She was a very faithful member of her church for many years until her health failed, and in her afflictions she was no longer able to attend. She loved her church and the people and was a firm believer in the doctrine of Salvation by Grace. She was a good neighbor and a true friend to the sick and needy. Whenever anyone needed help, she was one of the first there to lend a helping hand, as long as she was able.

We would say to her loved ones to mourn not for Sister Henrietta, for the way she was blessed to live her life, it would say for her, "I have fought a good fight, I have finished my course, I

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

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.

Along with her two surviving children, Sister Henrietta leaves four grandchildren, two great-grandchildren; a sister, Mrs. Clyde Beaman, Snow Hill, N. C., and a step-daughter, Mrs. Rubelle Hardy, LaGrange, N. C., with a host of friends to mourn her passing.

Due to the snow and ice covered roads, her pastor, Elder J. M. Mewborn, whom she loved very much, was not able to hold her funeral services. They were very graciously held by Pastor Hyden F. Crawley, pastor of Rainbow Methodist Church at Edwards Funeral Home Chapel at Snow Hill, and her body was laid to rest beside her first husband in Westview Cemetery, in Kinston, North Carolina, beneath a beautiful mound of flowers, there to await the second coming of our blessed Lord and Saviour Jesus Christ.

The church wishes to extend our heartfelt sympathy to her family and may God bless them in their bereavement.

Done by order of the church in conference June 13, 1981.

**Elder J. M. Mewborn, Moderator**  
**Inez S. Gray, Clerk**  
**McKinley Gray, Committee**

#### NANNIE MEWBORN

It has pleased our Heavenly Father to call from our midst Sister Nannie Mewborn. She was born October 23, 1884, and died March 29, 1981, making her stay on earth 96 years and 5 months.

Sister Mewborn was a faithful member of our church, and attended until her infirmities prevented her from doing so. She was a great supporter of our church and was always willing to do her part.

Sister Mewborn was a dear sister, for to know her was to love her. She was blessed with three children who saw to it that she was well cared for.

Sister Nannie was the oldest member of Tarboro Church, Tarboro, N. C., and she was proud to tell people that she was an Old Baptist. She was a firm believer in the doctrine of Salvation by Grace and Grace alone. I am told that she died in her sleep and what a blessing it was that God called her at such a peaceful time.

We feel that our loss is her eternal gain, and feel she is resting in peace, waiting for the day when God will call His little ones home to a place where trials and tribulations will be no more.

The church at Tarboro request that four copies of this resolution of respect be made: one for the church records, one for the family and one for publication in both the **Signs of the Times** and **Zion's Landmark**.

This done by order of the church at our April, 1981, conference meeting.

**Elder D. B. Stokes, Moderator**  
**John H. Coker, Clerk**

#### SUDIE P. FLYNN

Child thy Father calls, "Come Home." These are the sweet, comforting words that I believe our dear sister and mother-in-Israel heard when the time came for her departure from the trials and tribulations of this world.

Sister Nancy Sudie Potter Flynn was taught early in life the sovereignty of Almighty God, who does His will in heaven and amongst the inhabitants of the earth and none can stay His hand or say to Jehovah why doeth thou.

God made Sister Flynn to know that she was a sinner, yet gave her a living hope that she was His child.

#### MAIL TO:

North Carolina Collection EX  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

Her meat and drink was to be with those of like faith, and on the fourth Sunday in March, 1918, she asked for a home with the Shiloh Primitive Baptist Church at Lowland, N. C. She was received and baptized by Elder E. E. Lundy.

How peaceful and beautiful it was to be with Sister Flynn and behold the Holy Spirit shining in her face as she related the dealings of the Lord with her during the 90 years she was required to spend in this world.

Sister Flynn believed that the way of man is not in himself: it is not in man that walketh to direct his steps, and that the lot is cast into the lap; but the whole disposing thereof is of the Lord, and she was blessed with the greatest patience to endure whatever was laid upon her during her journey here.

Her funeral service was conducted in Wilderson Funeral Chapel, Greenville, N. C., by a favorite minister, Elder A. P. Mewborn and her pastor, Elder Oliver Allen. Her body was laid to rest in Oakdale Cemetery in Washington, N. C., awaiting the call of her Lord and Saviour Jesus Christ who will bring her out of her grave and change her vile body, that it may be fashioned like unto His glorious body and present her, with all the saints of God, to His Father in that bright Celestial City whose builder and maker is God.

To those who knew and loved her, as I did, I would say rejoice in that her trials and tribulations are over and she is now with her Saviour in paradise.

**Ruby Coward**  
**Virginia Beach, Va. 23462**

#### MEETING NOTICES

##### ABBOTTS CREEK ASSOCIATION

The churches of the Abbots Creek Primitive Baptist Association extend to our corresponding brethren, sisters and friends a warm welcome to the One Hundred and Fifty-Six Annual Session to be held with the Church at Tom's Creek, Davidson County, North Carolina, commencing on Friday, August 21, and continuing through Sunday following, August 23, 1981.

Tom's Creek Church is located in Davidson County, near Denton, North Carolina, just off Highway 109. Those coming from the east and west should use U.S. Hwy. 64 to the point where it intersects with Highway 109, about nine miles north of Denton. At that point take No. 109 south to the markers. Those coming from the north and south should come Highway No. 109 to the markers, just north of Denton, North Carolina.

May it be His will that we may have your love and sweet fellowship.

**W. I. Atkinson, Clerk**  
**605 Sherbrook Drive,**  
**High Point, N. C. 27262**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road

BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to  
Elder J. M. Mewborn, Willow Springs, N. C. 27592.

C286.4  
Z81

VOL. CXIV

JUNE, 1981

NO. 7

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N. C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N. C. 27041

## NOTICE

Due to an oversight in the operation of the press and mailing system of our printer, some of our subscribers failed to get their May, 1981, issue of the paper. If you failed to get your May issue, please drop us a short line and let us know. We will be glad to supply the missing copy, as well as for any other issues that you may miss in the future. This also applies to any that you may have missed in the past.

Editor

## IN MEMORY OF ELDER DEWEY HUMPHREY

Dear Brother Mewborn,

I am enclosing a poem that was spoken in the form of a prayer. It was written by Elder Dewey Humphrey's daughter, Melody, in November, 1979, prior to his death and not too long after it was learned by his family of his serious condition that he was in at the time. The poem was read at his funeral and I could not help from crying at the time it was read.

It would be very much appreciated by many of us if you would have it published in the **Zion's Landmark**, if you should have space. A number of our people have spoken about it and have indicated their desire in

seeing it published for the benefit of the many members in the church that loved Brother Humphrey. I believe that someone will find comfort from it.

I have permission from Brother Humphrey's wife to have it published in the event that you see fit to do so.

**An unworthy brother, if one at all,**

**Furney Davis**

**Route 1, Box 125**

**Richlands, N. C. 28574**

## A TOUCHING PRAYER

OH LORD, how thankful I would be for the time  
That I now know was not mine;  
It was only borrowed to stay here  
With the people whom we hold so dear.

There is so much left, yet, to do,  
But so little time too!  
Now, if it be thy blessed will  
This little prayer, Oh Lord, fulfill.

Heal my daddy of this disease  
This, I pray, Oh Jesus, please!

Lord, you see, there's my mama  
Who needs him too for she loves him so.

And there's Alan, Hope, Lorraine and Melia  
Who need a daddy for guidance and love;  
Security of two parents, truly the gift  
From the Hand of thy Almighty strength.

And there's little Heather Rose, Lord;  
Daddy's the only grandpa  
She's got to hold on to,  
To love, to know, to watch grow old.

And there's me, Lord,  
I too need a daddy;  
As well as a mama  
To love all of us as one.

But, Lord, if it be not thy will  
For this little prayer to fulfill;  
For the calling, Oh Lord, of thee is near,  
Give my dear daddy the strength against death's  
fear.

Also, give him your merciful guidance into Heaven's  
gate

For when death calls, it's never late;  
Watch over our family, dear Lord,  
For we know that thou knowest what's all in store.

Help each of us to be strong, to love all we can;  
For each of us must die in the end  
When our calling for us, you do send.  
Lord, I know I'm nobody to ask of you  
Something like this for us to do.

But, I beg you Lord to reach out and heal him  
From this cancer that is within;  
Each thing has a purpose and a time, I am told  
And the future's not ours to unfold.

Lord, but if daddy must go to you,  
Help us all to meet together in Heaven too!  
In the Name of The Father, Son and Holy Ghost,  
The Lord Jesus Christ, I humbly beg of thee... Amen.

**Melody Rose Humphrey**  
**Jacksonville, N. C.**  
**November 22, 1979**

### APPRECIATION

**Dear Brother Mewborn,**

In the November, 1980, issue of *Zion's Landmark*, you published at our request a notice of the condition of our church roof and other necessities concerning the building at Old South West Church, near Jacksonville, Onslow County, N. C.

We will appreciate it again at this time if you let the dear people know that we have been blessed to get our meeting house covered. We want to thank each and everyone that sent us donations in behalf of this cause. May the good Lord bless all of His.

**In love and fellowship,**  
**From the members of South West Church**  
**By: Orby Raynor**

### QUOTES FROM ELDER J. W. WYATT

**Dear Brother Mewborn,**

Seeing Elder J. W. Wyatt's picture in the March, 1981, issue of *Zion's Landmark* brought to me two statements that I heard him make, many years ago.

## *Zion's Landmark*

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

### EDITOR

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

### ASSOCIATE EDITOR

GEORGE A. FULK  
Pilot Mountain, N. C. 27401

**VOL. CXIV**

**JUNE, 1981**

**NO. 7**

**\$7.00 PER YEAR -- 2 YEARS \$13.00  
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00**

**POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N. C. 27592.**

**Second Class Postage Paid at Benson, N. C. 27504**

**USPS 699-220**

At Riverside Church, near Fieldale, Va., he once said,

"If you can, tell me why God made a chicken, then made a hawk to catch it? If you can tell me, then I will tell you some more about it." End of quote.

Once at the Smith River Association on top of the Blue River Mountains, he said,

"You can't satisfy man. If you gave him the whole world, he would want a corner of the Moon; for a potato patch!" End of quote.

At the time I resented the remark. I felt that worship service was no place for such remarks. But in recent years (since his death over 35 years ago) after seeing all the effort that was made by man to put a man on the Moon, to see if it would grow (potatoes), I have wondered many times what inspired dear old Elder Wyatt to make such a remark.

Beyond any shadow of doubt, Elder J. W. Wyatt was a faithful preacher. I have heard him preach many times. I was born January 27, 1901, and lived in the same general area where he lived for many years. I have seen some hard times, and also some unusual things.

An unworthy brother with love,  
R. L. Wright  
Bassett, Va. 24055  
May 2, 1981

#### FACTS CONCERNING THE LIFE OF ELDER WYATT

Dear Elder Mewborn,

I have been wanting to write you for sometime and tell you how much that I enjoyed the article you wrote in the December, 1980, issue of *Zion's Landmark*, on "The Raven And The Dove." I could see a beautiful picture as I read it. It was a joy unspeakable to see the comparison in a spiritual way, made by you, actually recorded on paper. This is just the way I had so long wanted someone to write on that subject. Elder Mewborn, I cannot express in words just how grateful I am that the Lord blessed you with that mind. I keep my copies of *Zion's Landmark* and read and re-read the wonderful things that are written in the paper, those

articles that mean so much to me.

Also, I was very glad, indeed, to get the March, 1981, issue of the *Landmark* with dear old Elder J. W. Wyatt's picture and also his writing. Oh: yes, I remember him well. He was a God-blessed man in declaring the doctrine of election, predestination and Salvation by Grace and Grace alone. He joined Matrimony Church (in the Lower Mayo Association) by letter on June 11, 1932, and was dismissed by letter August 25, 1945, making his stay 13 years with us in the Lower Mayo Association. When he left Matrimony, he came to Willow Springs Church, where his membership was when he died, and where his body was laid to rest. Our present pastor of Matrimony Church, Elder J. G. Gardner, was joint pastor with Elder Wyatt for sometime. We are truly blessed in having a faithful moderator and pastor in Elder J. G. Gardner. We hope that we are truly thankful to our God for His blessing to us.

I have in my weak way with what ability the Lord has blessed me been trying to serve Matrimony Church as clerk since March 9, 1946. I was blessed to ask for a home with these dear people on December 10, 1944, and Elder Gardner baptized me January 14, 1945. I can truly say that I love these dear people more as time goes by. It is only by the Grace of God that I am with such a dear people. I hope and pray that the good Lord will ever keep me humble and at the feet of His dear saints.

May God bless you, dear Elder Mewborn, in all your undertakings and may He bless you to keep the good paper going for the precious ones who enjoy reading it so much. I hope you will be given a mind to visit us at Matrimony Church sometime.

Your unworthy sister, I hope, in the Lord,  
Mabel D. Rhodes  
Stoneville, N.C. 27048  
June 1, 1981

"I AM A WORM, AND NO MAN."  
(Psa. 22:6)

Dear Brother Mewborn,

We received our March, 1981, issue of *Zion's Landmark* yesterday. Concerning Elder J. W. Wyatt, my dear companion, W. Fred Cobb, has been blessed to hear him in the years past and gone. That picture that

was in the **Landmark**, together with his writing, is of much interest to him. He has commented to me that Elder J. W. Wyatt, like Elder B. B. McKinney, whose theme in preaching was "back to the solid Rock", were both sound in doctrine, as pertaining to their gifts. Both of them had gone to rest before I came to North Carolina, from Tennessee.

There is no doubt that the world thought they were rid of our Saviour when they secured the grave in which He lay. Thanks be unto the all-powerful God that He came forth a conqueror, conquering death, hell, the grave, sin and him that had the power of death, the devil, as his body rose triumphantly. Jesus said to His church, "As I have overcome, ye shall overcome." See Rev. 3:21. As the great Head overcame, likewise will all the members of His body, the Church, overcome in the end. He lives forevermore; praise God, He is alive forevermore! Oh the sweetness when we are given a crumb of mercy, as our poet said,

"A crumb of mercy, Lord I crave,  
Unworthy to be fed,  
With dainties such as angels have,  
Or with the children's bread."

A dear Old Baptist, Brother Bud Collier, asked me back in Tennessee some years ago, when I entered his home the first time, who I was. A voice in me said, "I am nothing but a worm." I answered him truthfully. David said, "I am a worm, and no man; a reproach of men, and despised of the people." Psa. 22:6. God's people must be brought to know this very low estate that our Jesus may be exalted.

We are poor and needy people, unrecognized by the world. I beg to be kept at the feet of my brothers' and sisters'.

**Unworthily,  
Louise (Mrs. Fred) Cobb  
Ruffin, N. C.  
May 5, 1981**

---

### "BEAR WITH ME A LITTLE IN MY FOLLY"

(II Cor. 11:1)

This editor, since a child, has always been interested in reading good books. The same is true until now and whenever I walk into a home or anyplace where I see one that is lying around, particularly on the subject of religion, I will pick it up and browse through the pages.

Recently, while in the home of my sister, Mrs. Edith M. Martin, of Raleigh, N. C., I saw an unusually bound book that she had just taken out of the local Olivia Rainey Library of that city. In browsing through its pages, I came across the words "Hard-shell Baptists." Naturally, my interest increased and I began reading with interest the following narrative. The first thing I knew, I was roaring with laughter. My wife, Susie, asked me, "What in the world are you laughing at?" I said, "Wait 'til you read this!"

Many tales and false stories have been told through the years on the Old Baptist simply for the lack of true understanding. Whoever got this story up about us says that the calling of our ministry starts at a distillery and likens the sound of the preaching to a donkey, all of which is seen and understood through carnal reasoning and natural understanding.

This doctrine is a mystery to the world, as has always been the case. So, we need not expect it (the world) to understand it. Nevertheless, perhaps, you might get a good laugh too from reading this most interesting description of our people as seen through the eyes of humanity.

**J. M. Mewborn**

---

### A CALL TO PREACH

I have no doubts as to the call to the Christian ministry. I concede all that is claimed for it by intelligent orthodox Christians; but as to the "call" contained in the story below I shall not decide. My business is to detail facts. Somebody is always telling stories about the "Hard-shell Baptists." Wags have the run on them, and they may as well be content and bear it. Here follows a tale told of them not long since. My informant locates it somewhere in the mountains of North Carolina or Virginia, where the Hard-shells are quite numerous, and where they believe pretty strongly in dreams and voices. In the important matter of a call to the ministry, a dream or a voice is a thing almost indispensable.

Now it came to pass that a man by the name of Walker felt himself considerably moved to "hold forth" and "kept spreading the fleece," Gideon-like, to ascertain his duty in the important premises. To assist him in his pious investigations, he called at a still-house one evening to get some of the "good critter." After refreshments, the story runs, he left for home, and on the way he felt "moved" to go into a thick grove

a few hundred yards from the road, "thar to wrestle on to subjeck." While he was "wrestlin'" most earnestly, scarcely outdone by the patriarch, some one passed the road with a long-eared animal, politely called a John Donkey, and John let off, as his race is wont to do sometimes, in a most moving and thrilling manner.

Walker's imagination, by his earnest "wrestlin'," was wrought up to great intensity, and he converted Major John's discordant music, which to most men resembles the filing of a saw-mill saw, into a call from heaven urging him to preach the Gospel. No time was to be lost. He rose from his knees duly commissioned, went to his church, and demanded a license, when the pastor interrogated him thus:

Pastor. Do you believe, Brother Walker, that you are called of God to preach, "as was Aaron?"

Walker. Most sartinly I does.

Pastor. Give the Church, that is, the bruthering, the proof.

Walker. I was mighty diffikilted and troubled on the subjeck, and I was detarmined to go inter the woods and wrestle it out.

Pastor. That's it, Brother Walker.

Walker. And while there wrestlin', Jacob-like, I hearn one ov the curiousest voices I uver hearn in all my borned days.

Pastor. You are on the right track, Brother Walker. Go on with your noration.

Walker. I couldn't tell for the life ov me whether the voice was up in the air ur down in the sky it sounded so curious.

Pastor. Poor creetur! how he was diffikilted. Go on to norate, Brother Walker. How did it appear to sound unto you?

Walker. Why, this a-way: "Waw-waw-ker--waw-waw-ker! Go preach, go preach, go preach, go preach-ee, go preach-ah, go preach-uh, go preach-ah-ee-uh-ah-ee."

Pastor. Bruthering and sisters, that's the right sort of a call. Enough said, Brother Walker. That's none ov yer college calls, nor money calls. No doctor ov divinity uver got sich a call as that. Brother Walker must have license right now, fur sartin and fur sure.

The license was granted, the story goes, and Walker is now, doubtless, making the mountains ring with his stentorian lungs.

(From *A Treasury of Southern Folklore*, Botkin, pp. 103-104)

## EDITORIAL

Dear Brother Mewborn,

I would appreciate it very much sometime if you would give your views on the Jews as a people and as a nation, especially with regard to their elect status and their present worship as the elect of God. I understand that there is no difference in the Jew and Gentile as far as God's people are concerned, but I become confused as to the identity of the Jew's worship anywhere according to the Predestinarian or Primitive Baptist faith.

Yours in hope,

R. D. Spell

Tomball, Texas

November 22, 1980

---

## ISRAEL

In attempting to answer Brother Spell's request, I must say that the subject of it is broad with much depth, and to do justice in trying to reply will result in some length. I will attempt to answer his request, covering the several high points involved with or related to this all-important subject.

According to my understanding of the Old Testament scriptures, the ethnic origin of all races, living in the world today, is traced directly to one of the three sons of Noah. Abraham's natural lineage is traced directly to Shem, the son of Noah. See Gen. 11, verses 10 and 26. The ethnic origin of the Gentiles is traced directly to Japheth, one of the three sons of Noah. Read Gen. 8: verses 2 and 5. Thus, we have proven by the scriptures that the Jews have their natural origin in Shem and the Gentiles have their natural origin in Japheth. I could enter further into the natural posterity of Ham, another son of Noah, but do not feel that it is expedient at this point.

The Jews were God's chosen people under the law, in the prophetic or second dispensation of time. God made a covenant with Abraham saying, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people." "The Lord God shall give thee the blessing of Abraham and to thy seed that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." "And thy seed shall be as the dust of the earth, and thou shalt

spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Gen. 28: 4, 14. Paul confirms the above in Hebrews 6:13, "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

The scripture tells also of the origin and early history of the Jews. Abraham, the father of the Jewish people, was one of the first, if not the first, men to worship God. "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." James 2:23. "Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6. Abraham, his son, Isaac, and his grandson, Jacob, are known as the Hebrew patriarchs, or fathers. They lived, as best that I can tell from the scripture, about the year 1900 B. C. Jacob, who was also called **Israel**, had twelve (12) sons. They were Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin. The twelve Tribes that later made up the Jewish people all descended from one of the above named Israel's (or Jacob's) sons. That is why the Jews are sometimes called the **Children of Israel, or Israelites**.

God's people were made manifest in the first dispensation of time, as verified by His blessing of faith to these following named patriarchs: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Hebs. 11:4. "And Enoch walked with God: and he was not; for God took him." Gen. 5:23. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Hebs. 11:5.

As far as I am able to tell from the scriptures, there was only one race of people who lived in the first dispensation of time. This race of people was wiped out or destroyed in the flood when Noah, his wife, their three sons and three wives were spared from the waters of destruction. Noah and his family were of this race and all mankind today, regardless of race or nationality, must be descended from them and ultimately from Adam and Eve, our first parents.

God has had His people in the world since the

beginning of time. This fact exists because they are **His Seed**, the Lord Jesus Christ, who was with His Father when He made His everlasting covenant with His Son in the counsel hall that was held in the annal of eternity. The Apostle Paul pinpoints this seed as follows, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. As we have just pointed out above, they were here in the first dispensation. Concerning them it is recorded, "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from **Adam to Moses**, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Roms. 5:13, 14. While the Oracle of God (His order of Divine Worship) was not made manifest until after the flood, we must remember that His Seed was here prior to that time since He has declared, "Nevertheless He (God) left not Himself without witness." Acts. 14:17. The people of God, His Seed in Christ, have ever been identified by one glorious Hallmark. This is the one true, original faith. Job had the same faith that identified Noah, as well as Abel, Seth, the Apostle Paul and many more. True faith is the gift of God's Spirit.

In order that the Oracle of God (God's Order of Divine Worship that culminated in the establishing of the Church by Jesus Christ), could be delivered and set up God appointed that the identification of His Seed must be designated, marked and clearly made manifest here in the world. This identification and designation of this Spiritual Seed is first mentioned in Roms. 9:7. "For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the **children of the flesh**, these are not the children of God: but the **CHILDREN OF THE PROMISE** are counted for the seed." As we have already pointed out, Abraham was first. Then Isaac was the child of promise, not Ishamael, Isaac's brother. It was recorded in Sarah's language after she saw Ishamael mocking Isaac, when she said unto Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Gen. 21:10. The transposition of **THE SEED**, therefore, was passed from Isaac to Jacob on that memorial night just before the break of day, as

Jacob wrestled with the Angel of God at ford Jabbok. This Man or Angel (In the scriptures the counterpart is called "Man") told Jacob, "Thy name shall be called no more Jacob, but **ISRAEL** for as a prince hast thou power with God and with men, and has prevailed." Gen. 32:28. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Gen. 32:30. From this point henceforth, Israel has ever halted upon his thigh. Wherever that name has been bestowed, that nation has been preserved.

It is to be pointed out in a specific manner that the Seed of Promise (Christ, the Son of God, who was with His Father in the counsel hall of eternity) was not to Ishmael, Isaac's brother, nor was it to Esau, Jacob's brother. All of the posterity or natural descent of Ishmael and Esau today persecute Israel. The best of my determination places the posterity today of Ishmael and Esau in the Arab or Islamic World. The Arab or Islamic world (like the Jewish world) is known as **Semitic** because Arabic is a Semitic language. Arabic is closely related to the languages of the ancient Assyrians, Babylonians, **Hebrews**, and Phoenicians. Of these peoples, the Arabs and the Jews, descendants of the Hebrews, are the only important Semitic groups who have kept their ancient language and some of their old customs. In today's knowledge a **Semite** (both Jew and Arab) is defined as one who is a descendant of Shem, son of Noah. He is a member of a Caucasian race now chiefly represented by the Jews and Arabs, but in ancient times included the Babylonians, Assyrians, Phoenicians and others.

According to scripture Abraham left his home in what is known now as northern Mesopotamia and traveled to Canaan, the area today that is known as Palestine. He and his descendants lived there for many years. These descendants included Isaac and Ishmael, Jacob and Esau and their respective generations. Following this, as we are all aware, many Israelites journeyed to Egypt, a nation today that falls into the Arab world. The Bible tells that Jacob's sons sold their brother, Joseph, into slavery in Egypt. The Egyptian Pharaoh, or king, favored Joseph and made him ruler over his (Pharaoh's) house and gave him second command in the Egyptian kingdom. Later, when a famine struck Canaan, Joseph forgave his brothers (who had sold him down into Egypt) and brought them and his father to Egypt.

For many years the Israelites prospered and lived well in Egypt. But later a king "who knew not Joseph" (See Ex. 1:8) made slaves of the Israelites and forced them to build large cities and palaces in Egypt. God spoke to Moses in the burning bush, saying, "I am the God of thy father, 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. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Ex. 3:6, 7, 8.

According to the predestinated purpose of God, Moses, the devout leader and teacher of the Israelites, led them out of Egypt in the 1200's B.C. This movement is called in the scripture, **The Exodus**. The Israelites wandered in the wilderness between Egypt and Canaan for forty (40) years. It was here that they received the Ten Commandments at Mount Sinal (though Moses, a type of Christ) during this period. The reception of the Ten Commandments verifies and identifies the Israelites as God's chosen people in the second dispensation of time. The Ten Commandments and the order of worship that God gave the Children of Israel to be used in the tabernacle contained the Oracle of God; this pattern and order of divine worship of His chosen people sufficed to Him with the sundry types of offerings in the tabernacle until the Gospel order was established by Christ Himself. (By Oracle, I mean to say the medium by which God reveals hidden knowledge or makes known His divine purpose; also, the place where the revelation is given.) All of these things (worship under the law) pointed to the coming of the Lord and Saviour Jesus Christ. As God has given us faith now to believe that Christ has already come, they were given the identical same faith to believe that He would come. God has never granted but one faith and that to one people. Moses died alone on Mount Pisgah, and his tomb remains unknown until this day (God buried him, according to scriptures) so that no man could worship him.

From this point **THE SEED**, the mark of the true church of God, was interposed upon Joshua. Before Moses died, he chose Joshua to succeed him, saying, "Be strong and of good courage; for unto this people

shalt thou divide for an inheritance the land, which I sware unto their fathers to give them." Joshua 1:6. Joshua led the Twelve Tribes back into the same land of their fathers. This "land of their fathers" was the same land where God had spoken to Abraham many years before and from where Joseph and his father, Jacob, had departed into Egypt. The Israelites probably had become established back in Canaan by about 1200 B.C. Here the Canaanites, Philistines, and others fought them for many years. Other attacks came from the neighboring kings of Edom (the descendants of Esau), Moab, and Ammon. The Israelites fought repeated wars with these people, who worshipped idols. God interposed upon Israel during all of this time **THE SEED (CHRIST, BY FAITH)** as David told the Philistine Giant, "Thou comest to me with a sword and with a spear, and with a shield: but I come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou has defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee." 1st Sam. 17:45, 46. Such faith, as expressed here, can only be the kind that is the Gift from **THE SEED**, The Lord and Saviour Jesus Christ. We will say that they (the Patriarchs of old, even King David) believed in and also worshipped the Absolute God of Heaven, who only holds all power in His blessed Hand.

Following Joshua's day, God called such devout servants as Gideon, Samson, Deborah (known as Judges) through whom He led the Israelites. But, to meet the many dangers that threatened them, the Twelve Tribes united to form a kingdom. The devout Prophet Samuel warned the people against forming a monarchy (a government which retains a natural king as its titular head), but finally gave in to their wishes and they chose Saul as king. The people honored Saul for his bravery, but found that he lacked wisdom and steadiness. In time, they turned from Saul to the young David, a shepherd boy, who had killed the giant Philistine warrior Goliath. As we are all well aware, when Saul died in battle, David became king.

After the Israelites returned from Egypt through the wilderness, into Canaan, the land that God said flowed with milk and honey, a city was begun there that later was to be named or called **Jerusalem**. King David well chose this city about the year 1000 B.C. as the capital and chief city because it did not lie on any major trade routes. It was also high and difficult to attack. This little

city in that day lay on top of a region of broken hills in the Highlands of Judea. The city is actually 2,618 ft. above sea level. Here in this little city, David chose the site for the Temple which Soloman, his son, later built. We will refer back to the subject of the Temple at intervals in this article.

When Soloman died, political and economic troubles arose among the Israelites and the kingdom became divided. According to scriptures, Soloman's son, Rehoboam, increased the heavy taxes upon them and ten of the tribes broke away and set up an independent nation in the north. They chose Jeroboam as king, and called themselves the kingdom of **Israel**. The two remaining tribes, Benjamin and Judah, formed the kingdom of **Judah** in the south. The citizens of this kingdom were called **Judeans**. The word **Jew** comes from this name.

Continuing on down the line, following the unbreakable chain, link for link, following the path of **THE SEED**, the lineage of faith among the Israelites, God raised up such venerable prophets as Isaiah, Jeremiah, Amos, Hosea and others to preach for the heirs of promise among them. With fearless honesty, they faithfully declared the Word of God, crying out and aloud, sparing not, reproaching the people and rulers for their wickedness. These prophets declared that the true and living God is the God of all creation, the God of all mankind, ruler and creator of all things, not just the God of the Jews only. It must be pointed out that the true church of God in all generations has possessed this same faith and believed this identical doctrine.

The Babylonians conquered Judah in 586 B.C. and destroyed the first Temple in Jerusalem that was built by Soloman. They took and carried away some Jews as captives, but left many in Judah. It was during this time of the Babylonian captivity that Daniel was cast into the Den of Lions and Shadrach, Meshack, and Abednego were cast by the Babylonian King, Nebuchadnezzar, into the burning fire furnace. Because Daniel would not bow to the edict of Darius, another King of Babylon, "he went into his house; and his windows being open in his chamber toward **Jerusalem**, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10. Here is another mark of **THE SEED**. God's people (as in the case of Daniel) have never compromised this doctrine or truth and they have always been made to look to **JERUSALEM**, The church

and her glorious Head, the eternal God, when under the threat of their lives and heavy persecution. Immediately after this time, Daniel was cast into the Den of Lions, because of his belief in the law or oracle of God. See Daniel 6:5.

The Jews spent many years as captives in Babylon. In reading the Book of Ezekiel, he prophesied that someday they would return to their homeland. From the best I can determine it was in the year 538 B.C. that Cyrus, the Persian Emperor, did allow the Jews to return to Jerusalem and to rebuild the Temple. This (second) Temple was completed about the year 516 B.C. Following this time, God raised up the prophets Ezra and Nehemiah and others as His true prophets among Israel.

This brings us down now to the time just before the birth of the Lord Jesus Christ. It was at this time that two very rivalistic religious groups became active in Jewish life. The Pharisees (like all Armenians today) felt that religion must grow and be interpreted. Spiritual revelation was disavowed. They claimed to believe in the resurrection of the body, but believed it had already passed or transpired. They began to make new laws and rules for daily living, as they thought, based upon the Bible. These laws (man-made) were to be just as binding as the written law in the scripture. Another group, the Sadducees, bitterly disagreed with the Pharisees, and accepted only the written law. The Sadducees openly denied the resurrection. They refused to recognize the so-called new laws of the Pharisees as binding upon them. Both groups were very self-righteous in their attitude, and were very hostile toward one another.

Now it was during this time that Jesus was born. Their own internal quarrels weakened the Jews. All of these things were in the predestinated purpose of God, and only fulfilled His divine and holy will before the world began. The Jews had now become into a very high-minded, natural proud, high, lifted up state of mind and vanity. Jesus said concerning them, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. He also said, "Beware of the leaven of the Pharisees and of the Sadducees." Matt. 16:11. Pompey, a Roman army general, had captured Jerusalem at this time, and the Jews had to accept Roman rule. Jesus told Pilot, the Roman governor, when asked if he was a king, replied

by saying, "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 hearest my voice." John 18:37.

They (the Jewish Pharisees and Sadducees) accused Jesus of sedition and other unlawful acts under their new system of laws and had Him brought before Pilot who ordered His crucifixion because he (Pilot) found no fault in Him. The Pharisees and Sadducees said, "We have a law, and by our law He ought to die, because He made Himself the Son of God." John 19:7. They used one of their new man-made laws to indict Jesus. They were completely unaware of the meaning of two scriptures that Jesus had quoted them. One is found recorded in Matt. 24:2: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." He spoke of the forthcoming destruction of Jerusalem by the Roman army that also included the second temple. In another place He spoke these words, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of His body." John 2:19, 20, 21. He referred to His own resurrection from the dead. They had no idea or thought as to what He was talking about.

Another scripture that He told them (the unbelieving Jews) is found recorded in II Peter 2:22. "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Peter had reference here to the Oracle of God, the worship that God had given them under the law that came by Moses. After the resurrection and ascension to Glory of Christ, the conflict between the Jews and the Romans increased to the point where the Jews finally revolted in A.D. 66, but the Romans defeated them. The Romans captured Jerusalem in A.D. 70, and destroyed the (2nd) Temple, as Jesus had told the Jews would take place in the above quoted scriptures because they had come to the point (by the Oracle of God being removed) that they worshipped the building rather than the meaning and significance for which it had been established. In this awful destruction of

Jerusalem and the Temple by the Romans, the Jews were scattered to the four corners of the earth into every nation of the globe. From that date A.D. 70 until May 15, 1948, almost 1900 years, they were called "The Scattered Nation." After World War II, many of them returned right back (according to God's predestinated purpose) to the same land where Abraham had first dwelt and had been one of the first there to believe God, the same land that the Lord told Moses that He would bring them, "unto a good land and a large, unto a land flowing with milk and honey." Exodus 3:8.

It was on May 14, 1948, that Israel declared its independence when the state of Israel was established. The United States was the first country to recognize Israel. On that date, Arab armies from Syria, Egypt, Lebanon and Transjordan (now Jordan that controls that part of Jerusalem that has the "Wailing Wall" of the old Temple) invaded Israel, intent on crushing the new nation. Saudi Arabia and Iraq (both Arab countries) also took part in the fighting. Little Israel (as little David's case compared identically when he faced Goliath) was desperately short of arms. But the Israelis drove the Arabs out of Galilee, the Negev, and a strip of land connecting Israel to Jerusalem, as well as other areas of Palestine. There are many now living today in this generation that witnessed this milestone in the history of the world, perhaps, unaware as to the great impact upon the history of time and the future posterity of mankind. Every battle in which they have since been engaged with the Arab nations they have won, as God blessed them anciently. They had now come back home to Canaan's land, the identical same one that God gave Abraham and the children of Israel nearly 5,000 years ago. Thus, we have fulfilled, the prophecy of Simeon when he held Jesus in his arms, "This child is set for the fall and rising again of many in Israel." Luke 2:34.

Tel Aviv was made capital, where the seat of government is now located instead of Jerusalem, the old capital. The old, original capital, Jerusalem, could not be made the capital at that time since the Arabs still controlled a portion of the city, including the main landmark, the vestage of the (2nd) Temple, the "Wailing Wall." Thousands of years of neglect had turned much of Israel's soil into wasteland. The returning Jews drained the swamps, sank wells, and planted forests. Land once worthless became fertile

again. Cities and towns were built throughout the reclaimed province. The industries, built in these cities and towns, are today some of the most advanced in western Asia. It is to be noted and pointed out that seldom, if ever before, in history has a people worked with such energy to build a modern industrial nation on the ruins of the past.

Before I proceed further with this article, I would like to point out a few facts about the current (today's) status of Jerusalem. Part of the old city today is in Israel and part of it is in Jordan, an Arab nation. After their defeat by the Romans in A.D. 70, the Roman Emperor who had succeeded Pontius Pilot ordered, as we have said, the destruction of the city and the temple. Only a portion of one wall of the old Temple (the second Temple) remains standing today. It is called the "Wailing Wall," because many Jews have never ceased to mourn the destruction of Jerusalem and the Temple. Because it is now owned by the Arabs, Jews no longer are permitted to pray there.

When the Jews were scattered to the four corners of the earth in A.D. 70, after the destruction of Jerusalem and the Temple, and before the crucifixion of Christ, the blindness of the Jews that the Apostle Paul spoke about in Romans 11:25 had already begun. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." All of this was predestinated to take place in order for the scripture, as found recorded in Song of Solomon 8:8 to be fulfilled. "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" To my understanding Solomon here had definite reference to the Gentile church. The Gentiles, who had previously been looked upon as dogs for hundreds of years, were the favored people of God now and continued to occupy this status for the nearly nineteen hundred years that followed when the Jews were scattered. The Oracles of God were given to them (the Gentiles, Japheth's descendants) (God's ordained worship), after the fall of Jerusalem and the destruction of the Temple. "He came unto His own, and His own received Him not. But as many as received Him to them gave He power to become the Sons of God." John 1:11, 12. The application of the following scripture follows: "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, **WE TURN**

**TO THE GENTILES.**" The Gentile dispensation began at this point and lasted until the beginning of World War II. Their (the Gentile's fulness) came in at that time, as I shall describe below.

In all of their sundry (many, many) persecutions and their wanderings from country to country, their many trials, the worst was to come. In this I have to believe that (according to God's predestinated purpose), they paid their final debt for their participation in the crucifixion of their own King, the Lord of Glory, the Lord and Saviour Jesus Christ. I am given to believe that the fulfillment of the prophecy as recorded in Malachi 4:1, was fulfilled from 1940 to 1945 during World War II. This war was one of the vital turning points in the history of time. **"For, behold the day cometh, that shall burn as an oven, etc."** During the 1930's, Adolf Hitler and the Nazi party in Germany made **anti-Semitism**, or hatred of the Jews, an important part of their program. Hitler blamed the Jews for Germany's many problems in the years after World War I. He repeated his falsehoods so often that the German people believed them. Before World War II ended in 1945, the Germans had slaughtered more than 6,000,000 men, women, and children of the 10,000,000 Jews in Europe. He had huge furnaces built in Auschwitz, Poland, and other nearby places, where many of this number were gassed to death, in shower stalls where they (the Jews) thought they could take a clean shower after riding for days on cattle trains when being sent to various German concentration camps during the war. When they cut on the shower valve instead of getting water, they got poison gas. Then their bodies were burned to anihilation. He killed them so fast that he did not have time to bury them. Destroying them in this manner was his only alternative. 500,000 of them (or more) starved to death. Thus ended their exilement of 1,900 years. Don't tell me that enough persecution will not unite any nation. The Jews recently commemorated this holocaust in Jerusalem only this summer, 1981. You may have watched it on World News T.V. in June, 1981, when they lit thousands of candles to commemorate the memory of those that had died.

I would like to point out that during this period of 1,900 years from A.D. 70 to A.D. 1940, during their exilement the nation was not without an occasional true believer or witness in the Lord Jesus Christ and the true church. A case at point was the incidence of

Elder Bernard Greenwood. He was a German-Jew, a native of Germany, born in Weener, East Friesland, Kingdom of Hanover, on September 24, 1827. (Some of you may have his book entitled, **The Dealings of God With A Labourer, or The Experience of Elder Bernard Greenwood.**) He came to this country (The United States) in the 1850's. He was shown the truth and united with the Old School or Primitive Baptists in the State of Ohio. He moved to North Carolina in the 1880's and for a short while, lived in LaGrange, N. C., where he preached for the church there and also nearby at our church, Mewborn's. My grandmother Turnage heard him speak on several occasions. His photograph today hangs in the pulpit of Sandy Grove Primitive Baptist Church (Black Creek Association of N. C.) Nash County. He is buried in the Maplewood Cemetery, Wilson, N. C., where he lived or resided until his death. My grandmother Turnage told me that on one occasion he had an appointment to preach in the courthouse in Snow Hill, Greene County, N. C. at night. Some of the local Jews, who were merchants in that town (and who knew of his natural origin or identity) went out to hear him also. After the service was over, when the crowd had come downstairs from the courtroom where he had just preached, these Jews accosted him in a corner in the hall to one side where they loudly and angrily conversed together in the Hebrew language. She said it got so hostile in sound that it appeared the matter would come to blows. However, it did not, the conversation soon died down, and the Jewish merchants moved on out. Elder Greenwood came over to where his brethren had been standing in awe and with much concern as to his safety at that point. Elder Greenwood exclaimed emphatically to them, "They did not like my Jesus, they did not like my Jesus," seeing the wonderment on their faces. We can see, therefore, that even during the period of time when the Gentiles were His favored, while the Gospel Church was nucleated among them, there were true, occasional believers among the Jews. Likewise, there will be a scattering of true believers now and in the future time left to this time world among the Gentiles. But, there will be only a few of the true (Gentile) followers of the Lamb. But, I do believe that we will never again see throngs standing on the foundation of the true doctrine, as many of us saw over 30 years ago, and as was seen in the early days of the Federal period of the History of the United States of America, 1776-

1840. His return to the Jews accounts for the falling away today in our churches. May we be reminded that for those years prior to the Revolutionary War, the signing of our Declaration of Independence and those years that followed, at least 70 percent or more of the people in America, that professed religion, were pure pre-destinarian in their faith and belief. Now, ask yourself what is that percentage today? Bitter persecution in England by King Henry VIII and Queen Mary (Bloody Mary) had brought pure hearts to America.

Back in the days that followed the Revolutionary War and for all of those years that comprised the 19th century, and even up through the years that immediately preceded World War II our country, the United States of America, had a government that was relatively free of corruption. Since 1950, the corruption in our government here, as well as England, and other Gentile nations, has reached proportions that would have been unbelievable to our grandparents and forebears. These things convince fully this poor, unworthy writer that the fulness of the Gentiles has come in. Violence in or among society in general in our own nation here has reached the point that we (ourselves) can scarcely believe what we see and hear with our own eyes and ears. The corruption in government has been beyond all reasonable proportions in the latter. The Lord told Daniel, "O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:14. We are definitely living now in the time of which Daniel prophesied. Scientific knowledge has tripled in the past two decades with many nations of the world now possessing the Nuclear bomb or the potentials and capability necessary in obtaining it. Yet, since the ending of World War II, the U.S. has won no clear cut military victory. A truce was signed to end the Korean conflict and a withdrawal settled the Vietnam War.

Many of us are aware of the deadly conflict that exists today in the Middle East. There is not a nightly international news program on television but what this grave conflict between Israel and her neighboring Arab countries is not mentioned. There are, no doubt, many, many people, that have wondered what this conflict is all about and the reason or reasons that have caused this conflict to erupt into violence, war and bloodshed from time to time in the past several years. This

conflict is going on now at this very time. It is explained as follows.

In the year A.D. 70 when the Jews were scattered to the neighboring countries of the world, being displaced from their God-given homeland of Canaan (today known as Palestine and-or Lebanon), their land was vacated. The neighboring Arab Countries, descendants of Ishmael and Esau, moved into the area. For nearly 1900 years these Arabic nations occupied this area. From a natural standpoint the Arabs had lived on these premises long enough (1900 years) to feel that the land belonged to them. They may have had a natural (silent) right or privilege of ownership, but they had no eternal right because, according to scripture, God had promised this land to Abraham, as we have already said, about 5,000 years ago. When God's appointed or predestinated time came for them to reoccupy it, they did. Both nationalities are of the seed of Abraham, but one is designated in Romans 9:7 as **CHILDREN OF THE PROMISE** while the other is designated as the **children of the flesh**. "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Gen. 21:10. There is no way possible for these two nations to ever live or reside together since the Bible says, "Jacob have I loved, but Esau have I hated." Romans 9:13. This conflict is further widened today with the United States supporting Israel while Russia is supporting Syria, an Arab country, with Russian made rockets on Israel's border, aimed at Israel. A compromise could soon take place but hostilities will not cease.

The Arab or Moslem world today, often called the Arab bloc, stretches from the Atlantic Ocean to the Persian Gulf. It includes all Arabic-speaking peoples of Ifni, Morocco, Algeria, Tunisia, Libya, Sudan, Egypt, Jordan, Lebanon, Syria, Iraq, Kuwait, Saudi Arabia, Bahrain, Oatar, Trucial Coast, Oman, Aden, Yeman, with cultures extending into Iran, India, Afghanistan, Pakistan and Indonesia. Islam is the religion taught by the Prophet Mohammed in the A.D. 600's. Mohammed was an Arab who was born in Mecca in A.D. 570. He believed that he had been sent to destroy the idols of the heathen Arabs and to teach them to worship god. He preached that there was only one god, **Allah**, and that he, Mohammed, was **Allah's** messenger. Those who today believe in this god, and accept Mohammed as his messenger are called Moslems, from the Arabic, meaning those who submit to him. Ayatollah Khomeini

of Iran, a name familiar to many, falls into this category. Islam, today, is one of the world's largest religions, having more than 400,000,000 followers, located in the above named countries. To worship any God other than the true and living One would be Paganistic in principle, according to my humble judgment. These things speak for themselves.

It was in 1978 or 1979, that President James Earl Carter held what was known as the "Camp David Summit" conference at the presidential retreat, Camp David, Maryland, in which he attempted to bring together Israel and the Arab world through the means of Egypt's President Sedat and Began, Prime Minister of Israel. This was an effort to halt the work of the Palestinian Liberation Organization (commonly called the PLO) whose objective today is to regain the land that was lost to Israel, as we have already pointed out. With all due respect to President Carter, had he known and understood the scripture, he would not have wasted the millions of dollars from this country that were promised to Egypt. Man cannot reconcile that which God has said will never be reconciled. It has been said, "What God has done is done forever." I do not believe that any man can change the intent of those (just quoted) words. The compromises of men, when against the command of God, will end in failure. The "love of God" and the "hate of God" are permanent and unchangeable. See Romans 9:13.

In closing this article, I would quote this scripture from Jesus' language, Matt. 19:30. "But many that are first shall be last; and the last shall be first." The first here has reference to Abraham, the lineal forebear of Christ from whom He descended through Judah, the son of Jacob. The last will be those who will occupy Jerusalem in that day not too far away, when Israel again will possess the entire city, including the site of the old Temple, where the "Wailing Wall" now stands. When they regain the whole or entire city, including this portion, the Lord Jesus Christ will appear the second time without sin unto Salvation from Heaven. At this time will be brought to passing the saying of the Apostle John's words in Revelation 21:22: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." All of Biblical prophecy will have been then fulfilled and it will be a glorious day for the saints of God. When He came the first time, He came to His own and they rejected Him. "He came unto His own, and His own received Him not. But as many as

received Him, to them gave He power to become the Sons of God." John 1:11, 12. The Gentile day (or the Gospel Day) having been completed, He will return to His own seed (both natural and spiritual) the second time and they will receive Him. It was God's predestinated purpose that they reject Him the first time for the Gentile's sake. "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; **HOW MUCH MORE THEIR FULNESS.**" Romans 11:11, 12. "And so all Israel shall be saved." Romans 11:26.

In that final day when Russia comes up against little Israel, with all of her vast technology, superior nuclear bombs, missiles, ultra modern naval combats, combat troops (because of Israel's God-given impediment or block to those Arab nations which supplies 40 percent of the free world's oil supply), she will be no more than Napoleon and Hitler who met their respective dooms at Waterloo and Berlin. The intervention of God will destroy Russia and her constituents, God imputing His terrible wrath of fire, brimstone and hailstones in the final destruction of this world. Read Ezekial 38:18-22, etc. If God be for them, who can be against them? His Seed among both Jews, Gentiles, and all nations out of every kindred and tongue will be raised in that first resurrection. Those that are alive and remain shall not prevent those that are asleep. The dead in Christ shall rise first and those that remain shall be changed in a moment, in the twinkling of an eye at His second coming! Those whose names are not found written in the Lamb's Book of Life will be cast into the lake of fire and brimstone that burneth for ever and ever.

I hope I have in some way answered Brother Spell's request.

J. M. Mewborn  
July 24, 1981

---

#### OBITUARIES AND MEMORIALS

##### JAMES E. PERRY

It is with a sad heart that I try to write our dear brother's obituary, Brother James E. Perry, who was born in 1891. He lived in this life for a few months over 90 years. He was a lover of the doctrine of salvation by the grace of God. He believed in the Lord God having all power in all things. By Him we live, move and have

our being in this life. He also had a hope in his heart that he would be carried home to ever be in the glory of God forever.

Brother Perry came around or visited in all our churches that he could, but he was given to ask for a home at Ross Primitive Baptist Church, Durham, N. C., on July 14, 1974. I well remember that morning when he drove upon the church grounds. He got out of his car and came straight to me. When he came across the yard, he looked as if the world was on his shoulders. When he got to me he said he wanted a home with us, if we would have a poor sinner like him, that he could not live in the condition that he was in. He said he could not eat nor sleep, and there was no peace for him. I told him to come in the church building and that the church would have conference. That he could tell the church his feelings. The church opened conference and he came forth and was received into full fellowship of the church. He was a faithful member and brother as long as he was able to attend the meetings. He came in a wheelchair when he could not walk. His youngest son, Jimmy, brought him as long as he was able to come. Jimmy surely did look after his father as long as he lived. I visited him in the convalescent home when I could, and he was always talking of the love he had for his church and the Old Baptist people wherever he went.

Brother Perry served in the Army (World War I) and was a retired lumber man. I feel he came home from the war of his country, but was in that spiritual warfare between the flesh and the Spirit that only God's little children are engaged. Now, I feel he has been taken to that eternal home of peace and love, never to have to part anymore. He passed from this life on May 24, 1981, and left four sons and several grandchildren to mourn his passing. His battle has now been fought and is over.

His funeral was conducted at 11:00 A.M. on May 26, 1981, in the chapel of Woodlawn Park Mausoleum by Elder Burch Wray and Brother George Blalock. He was laid to rest in the mausoleum.

As I come to a close, I would like to say to Jimmy, his youngest son, who stood by his Daddy in such a wonderful, faithful way not to weep, but to say, "Sleep on Dad for your troubles are over." He is missed very much by his church, but we would not call him back if we could, for we feel he is at peace.

It is, therefore, resolved by the Ross Primitive Baptist Church, Durham, N. C., that one copy of this obituary be sent to *Zion's Landmark* for publication, one copy be sent to the family, and that one copy be recorded in our church book for our record.

Done by order of the church this the 14th day of June, 1981.

**Elder Curtis Parris, Moderator**  
**George Blalock, Church Clerk**

#### **EVIE LEE THOMAS LOVELL**

It is with much sadness that we attempt to write of the passing of our beloved friend, and, we believe, one of His (God's) little ones, Evie Lee Thomas Lovell. She was called from this life on October 31, 1980. She was greatly blessed to bear her afflictions for more than two years with much patience.

Evie Lee never united with the Primitive Baptist Church; however, she manifested a firm belief in the Doctrine that is believed by those known as the **Predestinarian Primitive Baptists**. She went with her dear husband far and near to meet and be with them, and in their meetings, as long as she was able to go.

We feel to say that we believe she had a wonderful hope, that hope now having become a reality to her, as an Heir to the promises of her Blessed Saviour. On the day before her passing away she was inspired to request that the following lines be written down:

"The light has come, I must go,  
Farewell, Walter, I love you so."

We are led to believe that this dear one was loved by all who knew her. Evie Lee Lovell was born August 6, 1908, in Chatham County, N. C. She was married to Walter Lovell on December 26, 1928. She is survived by her husband, Walter Lovell, one daughter, Mrs. Betty Routh; two sons, Leroy and Danny Lovell, all of Route 2, Randleman, N. C.

Her funeral service was at Rock Hill Primitive Baptist Church, Asheboro, N. C., on November 2, 1980, conducted by Elders Ralph Gaines, J. H. Moody, and C. T. Harward. Interment was in Randolph Memorial Park, near Asheboro, N. C.

We desire to extend our sympathy to the family in their bereavement. This obituary is written at the request of Walter Lovell, husband of the deceased.

**Humbly submitted, we trust,**  
**Elder Ralph Gaines**  
**Brother Joseph Robbins**  
**Sister Maisy Trogden**

#### **GEORGE ARTHUR CAIRNS**

It is with a feeling of sadness that I attempt to write a few lines in memory of Brother George A. Cairns. He was born in Brunswick, Maine, May 13, 1908, and died in New Hanover Memorial Hospital, Wilmington, N. C., April 22, 1980. He was one of eight children born to George Edward and Carrie S. Cairns.

He is survived by his wife, one brother and three sisters. He married the former Miss Viola Dixon of Wilmington, N. C., July 24, 1937. There were no children by this marriage.

Brother George was a diabetic, had emphysema, high blood pressure and other health problems. He was advised by his physician to go to some place, possibly Nevada or Arizona, where the humidity was not so great, and the altitude much higher and dry. For several years after he retired from the United States Coast Guard, where he served honorably for 31 and one-half years, retiring January 1952, they spent their winters in Arizona, Nevada, Texas and Florida.

It was during this time that they became so concerned about their eternal salvation. They visited many churches (denominations) but not any visited held for them what they found when attending the Primitive Baptist Church. Their hope was renewed and strengthened when with the members of the Primitive Baptist faith.

Brother and Sister Cairns had gotten to where nothing seemed to mean anything to them anymore, and they realized if they were saved eternally, it would be by the Grace of God, as there was nothing they could do to save themselves from their lost and ruined condition. They went before the church May 19, 1972, telling of their miserable, and it seemed, hopeless condition. They were received and given the right hand of fellowship. They were baptized on Easter Sunday, April 2, 1972. As they came up out of the water, "Amazing Grace" was being sung by those gathered by the water side. This song had been sweet to them, and it had a special meaning to them being sung on that day.

He remained a faithful member until his death. He and his wife were untiring in trying to help those less fortunate than they.

"Salvation by Grace was the theme he loved,

And we feel he now is blessed;

His home assured by Jesus' call

To a place of peace and rest."

Written by one who loved him, I hope for Christ's sake.

**Amie H. Benson**  
**Fayetteville, N. C. 28305**  
**June 14, 1980**

**ANNIE D. GARRETT**

Our dear sister, Annie D. Garrett, was the daughter of Henry and Vanie Duncan of Person County, North Carolina. Mr. Willie Garrett, her husband, preceded her in death. To that union were born five children, three boys and two girls.

Sister Annie Garrett passed from this life on April 25, 1981. Her funeral service was conducted by her beloved pastor, Elder L. P. Martin. She was baptized into the fellowship of Surl Primitive Baptist Church on July 10, 1955.

Our dear sister was not sick very long before her death. We feel that the Lord greatly blessed her in this manner because she did not have to lay and suffer for a long period of time like so many we have known and seen.

For a little more than seventeen (17) years, the church at Surl has called upon this unworthy one to write the obituaries and memorials of our deceased members, the brothers and sisters, that have passed on. I wish to say that I have never learned how and I feel so unfit and altogether unqualified. Yet, I would say to you, her precious family, not being able to be satisfied otherwise, that "God is able to make the dying pillow a Heavenly place for His saints." May we say to you that God can give you to feel glad that your loved one is at rest. In the lonely hours that lie ahead, you will miss mother, but may God give you His grace and supply your every need.

We at Surl Church, Person County, N. C., extend to your our sympathy.

Done by order of the church in conference this June 13, 1981.

**Elder L. P. Martin, Moderator**  
**Charlie Blalock, Clerk**

**LULA B. BROWN**

It is with a great sense of loss that I attempt to write of the passing of my dear sister, Mrs. Lula B. Brown. She passed from the mortal scenes of this life on January 23, 1981, at her home after a short illness. Sister Lula B. Brown was the widow of Brother George C. Brown.

Survivors include her three sons, George Arlis Brown, Mercick Harmon Brown and Sebastian Biszan Brown, all of Sumter, South Carolina. She leaves behind also to mourn her passing three sisters, Mrs. Vermele Brown, Mrs. Bessie Dority and Mrs. Imogene Price, all of Bishopville, South Carolina; four half-sisters, Mrs. Lille Mae Davis, Mrs. Doris Halthcock, Lucille Beasley of Bishopville, South Carolina and Mrs. Evelyn Brown of Camden, South Carolina.

Her funeral services were conducted at Mount Pleasant Primitive Baptist Church, Bishopville, Lee County, S. C., with Hancock Funeral Home in charge.

**Elder J. H. Carter, Moderator**  
**Lucille Beasley, Clerk**

**MEETING NOTICES**

**MATES CREEK ASSOCIATION**

The Mates Creek Association, if the Lord will, will convene with the Samaria Church the first Sunday, Friday and Saturday before, in September, 1981, the dates being September 4, 5, and 6, 1981.

Directions to Samaria Church are as follows. Take Route No.

52 to Taylorsville, West Virginia; turn left on Route No. 9 Red Jacket Road; go five miles to Matewan, W. Va. Turn left across Tug River into Kentucky, Route No. 1056. Follow this route for 7½ miles; turn left at marker to church building, only a short distance on your left.

We invite all lovers of the truth to come and be with us in our association.

**(Elder) Elmer Smith**  
**P. O. Box 143**  
**Ransom, Kentucky 41558**

**NEW RIVER ASSOCIATION**

The One Hundred Eighty-Seventh Annual Session of the New River Primitive Baptist Association will convene, the Lord willing, with Montgomery Church, beginning on Friday before the second Sunday in September, 1981, and will continue through Sunday following.

On Friday, September 11, 1981, the association will meet at Montgomery Church. Montgomery Church is located five miles Northwest of Christianburg, Va., on Route No. 460, or four miles southeast of Blacksburg, Va., on Route No. 460. It is near the University Motel on left and University Motors on your right. Church building is on your left and view is partly hid behind the motel.

On Saturday and Sunday, September 12 and 13, 1981, the association will meet in the High School Building between Christianburg, Va., and the church. This High School Building is on the left hand side of Route 460 on the hill. When leaving out or from Christianburg, Va., watch for Willard's Monument Co. on your right. There are two exists on the hill in front of school building.

We hope the Lord will give our corresponding brethren, sisters and friends a mind to visit us in this session of the New River Primitive Baptist Association.

For further information contact the following, viz:

**Elder J. Sebron Sechrist, Moderator**  
**(Telephone: 786-7147) or**  
**G. E. Duncan, Clerk**  
**(Telephone: 639-0296)**

**SEVEN MILE ASSOCIATION**

The One Hundred and First Annual Session of the Seven Mile Primitive Baptist Association will convene, the Lord will, at Bethsaida Church, Harnett County, North Carolina, on Friday before the third Sunday in September, 1981, and will continue through Sunday following. The dates are September 18, 19, and 20, 1981.

Those who travel Route U.S. 301 north or south or Interstate 95 will turn west on N.C. Route No. 50 at Benson, N. C. Those who travel east or west on N. C. Route No. 50, please follow Route No. 27 west as your leave Benson, N. C. Go 1½ miles and turn left on State Road 1709. Go ½ mile to church building on your left. Those who travel east on Highway No. 27, turn right 1½ miles west of Benson, N.C. on State Road No. 1709. Watch for Pointers at place of turn off.

Elder W. C. Noles was appointed to preach the introductory sermon and Elder R. L. Fish is his alternate. Services are to begin at 11:00 A.M. (E.D.T.) on the 18th, (Friday).

A general invitation is extended to our brethren, sisters and friends to meet with us.

**Carol W. Wood, Association Clerk**  
**Route 1, Box 425**  
**Spring Lake, N. C. 28390**  
**Telephone: A.C. 919-497-3577**

**LITTLE RIVER ASSOCIATION**

The One Hundred and Fifty-second Annual Session of the Little River Primitive Baptist Association was appointed to be held and will convene, the Lord willing, with Bethany Church, Johnston County, North Carolina, beginning on Friday before the fourth Sunday in September and will continue through Sunday, the dates being September 25, 26, and 27, 1981.

Bethany Church is located in Pine Level, North Carolina, which is about eight miles east of Smithfield, North Carolina, on Highway 70-A. A short distance east of the stop light in Pine Level, turn south at building marked "Pittman's Grocery" (onto Davis Mill Road) and go one block to church building. If traveling Highway 70, there is a sign midway between Smithfield and Princeton which reads "six miles to Princeton (and) and six miles to Smithfield." There is a garage "Ed's Used Cars" at this place. Here turn north and go two miles to the church meeting and association in Pine Level. Watch for Pointers.

Elder Bennie B. Roberts was appointed to preach the introductory sermon and Elder S. J. Sauls 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 next session of the Yellow River Association will convene, if the Lord will, with Mount Zion Church, Clarke County, Georgia, on the fourth Sunday, Friday and Saturday before in September, 1981.

Mount Zion Church is located about six miles west of Athens, Ga., on Route Nos. 78 and 29.

A cordial invitation is extended to our brethren, sisters and friends and especially to ministering Elders to meet with us.

**Jeffie Fitzpatrick, Clerk**  
Route 4, Box 199  
Commerce, Ga. 30529

**ANGIER UNION MEETING**

The next session of the Angier Union Meeting will meet, the Lord will, with Middle Creek Church, Wake County, N. C., on the fifth Sunday and Saturday before in August, 1981.

Elder S. J. Sauls was chosen to preach the introductory sermon and Elder R. L. Fish is his alternate.

We invite our corresponding brethren to come and visit us, if the Lord will, especially the ministering brethren.

**E. T. Jones, Union Clerk**  
Fuquay-Varina, N. C.

**BLACK RIVER UNION**

The next session of the Black River Union was appointed to be held with the Church at Bethsaida, Harnett County, N. C., beginning on Saturday before the fifth Sunday in August, 1981, and will continue through Sunday following, if the Lord will.

Bethsaida Church is located west of Benson, N. C., about 1/2 mile of N. C. Hwy. 27.

Elder W. C. Noles was appointed to preach the introductory sermon and Elder R. L. Fish is his alternate.

All lovers of the truth are cordially invited to come and meet

**MAIL TO:**

North Carolina Collection EX  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

with us, especially our ministering brethren.

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

**LOWER COUNTRY LINE UNION**

The next session of the Lower Country Line Union was appointed to be held at Eno Church, Durham, Durham County, N. C., the fifth Sunday and Saturday before in August, 1981. The Union Meeting is to be entertained by Ross Church, but held at Eno Church site for convenience.

Elder Wallace Oakley was chosen to preach the introductory sermon and Elder L. P. Martin is his alternate.

The churches that compose our union wish to invite brethren of like faith and order to meet with us together with our friends. A special invitation is extended to our ministering brethren.

**Clyde Satterfield, Union Clerk**  
Timberlake, N. C. 27583

**WHITE OAK UNION**

The next session of the White Oak Union was appointed to be held with the Church at Newport, Carteret County, N. C., if the Lord will, beginning on Saturday before the fifth Sunday in August, 1981, and will continue through Sunday following.

Newport Church is located in the Town of Newport, near U. S. 70 Hwy., in Carteret County, N. C.

Elder Johnnie Carroll was chosen to preach the introductory sermon and Elder H. A. Young was chosen as his alternate.

We extend to our brethren, sisters and friends a cordial invitation to come and be with us, especially the ministering brethren or Elders of our correspondence.

**(Elder) H. A. Young, Clerk**  
Route 4, Box 362  
Jacksonville, N. C. 28540

**MILL BRANCH UNION**

The next session of the Mill Branch Union was appointed to be held with the Church at Mill Branch, Columbus County, N. C., beginning on Saturday before the fifth Sunday in August, 1981, and will continue through Sunday following, if the Lord will.

Mill Branch Church is located about five miles north of Tabor City, N. C. Those traveling south on 701 Hwy., turn left at Sidney's Crossroads which is located six miles north of Tabor City, N. C. Proceed about one mile to church.

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

**J. D. Wright, Clerk**  
110 Williams Street  
Tabor City, N. C. 28463

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road

BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to  
Elder J. M. Mewborn, Willow Springs, N. C. 27592.

VOL. CXIV

JULY & AUGUST, 1981

NOS. 8 & 9

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N. C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N. C. 27041

## ELDER H. G. COX PASSES

Elder H. G. Cox, Loris, S. C., passed away August 27, 1981. See death notice and his experience in this issue.

## "THE BRIDE OF CHRIST"

The religious world looks down upon  
Our Lord's churches, so small;  
But they through Him hath the victory won,  
For He loves them one and all.

For them He suffered, so forlorn,  
For them, His life has given;  
And soon will take them home to join  
His first-born church in Heaven.

His church, complete, will be made ready then,  
To become His glorious Bride;  
For true and faithful in Him she had been,  
And His Word had not denied.

She bought the truth and sold it not,  
She labored to expel all leaven;  
And will appear without blemish or spot,  
To take her place in Heaven.

The marriage of the Lamb soon shall come,  
And she will be His Bride;  
Dressed in spotless righteousness,  
Standing by His side.

No more shall she be martyred,  
No more shall she be scorned,  
But she shall be rewarded,  
For all that she has borne.

Oh, it shall be her destiny,  
To rule and reign with Him;  
Then live with Him eternally,  
In the New Jerusalem!

Mrs. Frank Parrish  
Courtland, Virginia

## A FOUNDING EDITOR

We are publishing in this issue of *Zion's Landmark* the experience and call to the ministry of Elder P. D. Gold. He was born March 25, 1833, and died in 1920. In tenure of Editorship of this paper, *Zion's Landmark*, Elder P. D. Gold served forty-eight years, 1871 to

1920, almost one-half of a century in number of years and one-half of the first one hundred years of the paper's existence.

Two outstanding facts are noteworthy of mention in connection with his life. First, he was the oldest, most continuously active Editor ever known among the Primitive Baptist people. Secondly, he was baptized, ordained to the gospel ministry and preached (all three of them) in the same day.

Elder P. D. Gold was greatly loved and admired by the Old School or Primitive Baptist in his lifetime throughout the United States because of the truth that he was so ably blessed in preaching and of which he defended. This man's capability, humility and gentleness of spirit brought to him the admiration and respect of all that knew him. Few were endowed with the qualifications that he possessed.

We take pleasure in publishing his experience and call to the ministry.

Editor

-----

**EXPERIENCE AND CALL TO THE MINISTRY OF  
ELDER P. D. GOLD**

**"But this I confess unto thee, that after the way  
which they call heresy, so worship I the God of my**

***Zion's Landmark***

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

**EDITOR**

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

**ASSOCIATE EDITOR**

**GEORGE A. FULK**  
Pilot Mountain, N. C. 27401

**VOL. CXIV JULY & AUGUST, 1981 NOS. 8 & 9**

**\$7.00 PER YEAR -- 2 YEARS \$13.00  
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00**

**POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N. C. 27592.**

**Second Class Postage Paid at Benson, N. C. 27504**

**USPS 699-220**

**fathers, believing all things which art written in the law  
and in the prophets;"**

**"And have hope toward God, which they themselves  
allow, that there shall be a resurrection of the dead,  
both of the just and the unjust." Acts 24:14-16.**

Many have requested me to write my experience and manner of life, but it has seemed to me that my life is so poor and sinful that it is unbecoming in me to make much personal reference. However, it is a fact that what each and every one writes reflects his own character and inner life. If a politician writes in bitter things at the opposite party, it is because his heart is full of that strife. Should one's writing or talk be of lewdness, it is because his soul is full of that filth, and if you could mirror his heart you would see the imagery of this bestiality ruling in him. Out of the abundance of the heart the mouth speaketh.

The prophets and apostles spoke and wrote as they were moved, of the things of Christ Jesus. For they spake and wrote not by the will of man, but that which they had seen and heard and their hands had handled of the Word of life they have declared unto us. Notice how constantly Paul refers to his own experience in his writings. Indeed, what could we know of redemption were there no living epistles written by the Holy Ghost in our hearts, and known and read by all men. In that sense the apostles were themselves a savor of life unto life in them that are saved, that is those who are saved could and did behold in the apostles so sweet smelling a savor of Jesus that was delightful to them, and they glorified God for such gifts. So every servant of God should so act and conduct himself in both word and deed that all that love the Lord Jesus will be charmed with his good conduct. No one should ever be ordained to preach that has a bad name among them without, that is that acts so badly that outsiders have a right to speak evil of him for his dishonest conduct. It is not persecution for one to be talked about because of his defaulting conduct. The enemies could find no fault in Daniel except concerning his religion. He could say like Paul we have defrauded no man, therefore receive us.

It is the inner and real life of a believer that you desire to know. Hence the writers so often tell of their own joys and sorrows. The Bible is made up in great part of the recital of the trouble and deliverance of God's people. It is only in this way or by the fruits they bear that one can see the handwriting of Deity in the life of another. Nor is there any other way for you to

have hope that you are saved only as the Lord works in you both to will and do of his good pleasure, also working it out, making manifest that salvation to others as well as to your own comfort, so that we are to be ready always to give to every man that asks us a reason of the hope that is in us with meekness and fear. For one that loves the truth desires to hear you tell what great things the Lord has done for you, and had mercy on you. Hence, Jesus said to the one out of whom He had cast so many devils, go home to thy friends, and tell them, not what you have done, but what the Lord has done for you, and that is all that we hear of his doing afterward.

Notwithstanding my embarrassment to refer to myself so much, when an aged and much beloved Sister Percy Ham recently said to me she desired to read my experience before she died and earnestly requested me to write it out and publish it, there was a willingness of heart to do so. The text of Scripture at the head of this article occurred to me this morning as embodying the substance of what it is my mind to write.

I was born in what is called Cleveland County, N. C. (then it was in Rutherford County, N. C.) on the waters of Sandy Run Creek, almost on a line equi-distant between King's Mountain and Gilberttown, places made famous by important scenes and events of the Revolutionary war. When a youth, one of these old soldiers lived nearby, and this old man is about the only Revolutionary soldier within my memory. The date of my birth is March 25, 1833, so that the great progress made in modern arts and sciences, such as application of steam to machinery has been done chiefly within my memory. Such a thing as telegraphy was not known then which has so revolutionized business. There was not a railroad in operation in all this country at that time.

The name of my father was Milton Gold. My mother's maiden name was Martha Fortune. My father was a farmer and a poor man that never owned a servant though it was common in the South for men to own slaves. He and my mother with their children did the farm and house work. It was not common for him to hire work done. From early morn to dewy eve it was labor, labor. Seldom did we have a Saturday afternoon even for rest or sport.

Then it seemed hard to me not to be allowed to roam and play or frolic. For they did not allow their children

to go to dances or parties. It was only a short while after crops were laid by that we went to school a few weeks. Our winters were spent chiefly in clearing up large new grounds for cultivation. That boys and girls of this day may know how my time was spent in youth this part is written.

Now the memory of my parents is dear to me for giving me this severe discipline.

What were my habits of life? While my morals were fairly good, yet my nature was abominably corrupt. It is not my way of thinking to gloss over crime, nor blacken that which is good. While men in writing memoirs of life or obituaries of those gone hide the faults and magnify the virtues of their subjects, this is not according to the pattern shown in the mount. The Bible tells of our first father's sin, and of our first mother's nakedness. It does not keep back the drunkenness of Noah nor the adultery of David, not the backsliding of his son, Solomon, nor the faults of God's people. When the Bible records the ugly traits of one, it does not select an obscure person, but the king on his throne, as well as the humble and obscure, is selected. God causes the writers of His book to tell the truth. He is a God without partiality.

While I was never drunk with intoxicating liquor until I was grown, yet since then it has been shown to me that my thoughts were vile and every abomination dwelt in me. It was about the time of my birth and the division among Baptists began on the Mission question that Andrew Fuller and his aids devised in the preceding century, but the progress of Fuller's methods did not spread so rapidly in that country. For in my youthful days there was not a salaried preacher, nor a Sunday School, nor any of the modern machinery of the Missionary Baptists in all that country.

My father and mother were members of Sandy Run Church in my youthful days. Elder Drury Dobbins, "Uncle Drury" as many called him, was the pastor of that church. Not within my memory or observation either has ever a preacher been beloved or more deservedly so. His grave is dear to me now. Last summer it seemed to me his dust was precious to me as a friend and myself visited it. Elder Dobbins was a predestinarian Baptist and preached the whole truth ably. He was wonderfully gifted and his conduct was exceptionally good. His manners were charming, his wit without slur, his wisdom above guile, his eloquence burning, his speech sublime, his expositions of

Scripture were indicated by the Holy Ghost. In the memory of the old people he yet lives in that country.

It was as a youth my days were passed under that wonderful preaching. Who can tell the power of a Godly preacher on a country?

Elder Dobbins opposed the new measures of Missions in full as long as he lived. He was not in favor of protracted meetings, and stood as a wall against Missions schools to teach people to preach, money beggars, and all that hive of modern schemes to control the world so endorsed and practiced by modern missions. He kept those things out of the churches he served and out of the Broad River Association as long as he lived. These things are distinctly and clearly remembered by me. Besides, they are admitted in a history of the Broad River Association recently written by one of its leading Missionaries, J. R. Logan, Esq., a man that was personally known to me very well and an honorable man. Drury Scruggs preached the funeral of Elder Dobbins about the year 1845. This man lauded Elder Dobbins with all the force of his speech, (the writer was present). On the next day he went down to Sandy Run, at the church where Elder Dobbins had been pastor perhaps 40 years, and had preached election or grace so long, and this man Scruggs said at a protracted meeting that had commenced, as for the doctrine of election and predestination I stamp my foot upon it, accompanying the remark with that action of his foot on the pulpit floor.

Then Missionism began to sprout up and spread all over that country, and soon it had overrun the entire country and has deluged it ever since.

In my day after these things protracted meetings were common. After crops were cultivated in the leisure weeks of August and September the preachers would hold their protracted meetings and frighten people with graveyard tales and old wives' fables, and get them to the mourner's bench to get religion as they called it.

Such scenes as these have often frightened me, and to escape the awful doom they pictured the young people generally, and myself among them, would kneel for prayer. Many made a profession of religion at such meetings, and many too that professed afterwards made it manifest that they knew nothing of the truth. What is the good of so reproaching the blessed worship of God by these desecrations? By the lawful and

true preaching of the gospel all that are ordained to eternal life will believe. Much scandal is brought on that blessed name of Jesus by such unhallowed measures. It is good to have gospel preaching, and God will not leave Himself without a witness. This gospel of the kingdom has already been preached to the end of the world, and the Jewish world has come to an end.

When attending these meetings many would be seized with paroxysms of such excitement that they would become quite excited and then sink into a semi-conscious state for a while. After the excitement would pass off, the reaction would bring a calm, which the preachers would tell them was religion. But to me there was no such feelings. Often my desire was to feel my sins as others seemed to feel theirs, but my heart was as unfeeling as a stone. Satan or my evil nature would suggest to me to commit some sinful deed in order to bring on conviction, but still hardness of heart was my lot. What a gloomy state this has since appeared to me. There was no true fear of God, no life toward him, no knowledge of sin, or the dreadful estate of a lost sinner. It was a state of delusion and deceitfulness when no truth was preached. If ever the doctrine of truth was once preached in all that dreary time, it is unknown to me. It was held out by all the preachers that it is all left with the sinner to determine about his own salvation. The Lord has done all that He can do to save sinners, only He is standing waiting and waiting, but He has no power over the sinner unless the sinner will allow Him to come in and save him. Such things as Jesus standing at the door of the disobedient Christian and knocking to come in and feast or sup with the Christian was all that was hinted. All exhortations were to the ungodly or chiefly so, and the dead sinner was represented as having the power of himself to accept, and if sinners did not accept these preachers would be swift and willing witnesses against them in the judgment.

When about 21 years of age at one of these meetings some excitement seemed to get hold of me and my hope was that it was conviction of sin. A few tears were shed and on my way home one night a kind of relief came which appeared to me then as religion. The next day they received me and baptized me soon. But there was no change in my views of faith or doctrine. The same notions that were held by me in all my youthful days, that salvation is attainable as the result of

creature effort, were still held by me, though my mother had often repeated the words in my hearing, "Salvation is of the Lord." Nor was there any change in my morals or affections. It may have been that more natural care was taken that my conduct should give no offense to others, for natural, inborn pride would prompt a young man of my views and aspirations to maintain a decent regard for good behavior.

The question has often been agitated in my mind whether such a system of religion, not of the love and fear of God, but wherein preachers and their theories, controlling the minds of the membership of such churches, is any profit to mankind or not. That the converts of this system deny the power of God yet maintaining a show and form of religion is apparent. For if you will talk with one on the subject of religion, his idea of faith you will find is just that of all natural men and the limit and test of self denial is to pay the preacher and give a few dimes to save the heathen, and maintain a decent behavior, claiming at the same time that money can send the gospel anywhere. He will tell you that unless the money is sent the heathen are lost, but that if it is sent they will be saved, while he may himself be worth his thousands yet not give ten dollars a year for that purpose. He will not tell you anything of personal experience, knows nothing of being a poor, lost, condemned, hell-deserving sinner, has never felt the power of Jesus in his soul, nor the comforts and guidance of the Holy Spirit. He thinks the doctrine held by the Old Baptists the most dangerous and horrible of any ever held. He cannot endure election and the true life of God in Christ by faith. He thinks there is no kind of drunkenness but that of liquor. Education is indispensable (a must, an absolute necessity) to qualify one to preach the gospel he holds.

Such were my views before and after the time here spoken of. My glorying was in the Missionary Baptist denomination, nor once did ever the question arise in my mind, can they be wrong, or myself either. Occasionally in an encounter with a Primitive Baptist during the war, as we would argue on subjects and differ, did it occur to me what a dangerous doctrine they do preach and hold, what ignorant, selfish and conceited people they must be.

It was my intention when a young man to be a lawyer. When between twenty and twenty-one years of age and just before joining the Missionary Baptists, my academic course at school began. As soon as they

received me as a member, it was remarked that there will be a preacher. This was very distasteful to me. For amid all my imaginings in my youthful days as to my occupation in after life it never occurred to me at all that I would be a preacher. There was nothing in it of any charm to me. My ambition was to be a lawyer. A few years found me with my legal diploma and damaged morals--damaged not because of the legal profession, but because it was in me before and began to rage. It is not good to charge one's bad conduct to his associates or occupation. The source of the trouble is in the man. If he were right he would choose good associates and pursue a righteous course of life. Man is weak, however, having no margin or reserve force against temptation, and should not presume that he could weather a violent storm. Let him choose the safest craft he may and steer in the calmest waters, and even then he may make shipwreck.

Soon my soul was plunged into much trouble in consequence of reckless living. Then it occurred to me that the best way to do was to preach. This was decided upon as the antidote for my troubled conscience. But to be a great preacher was the next step. The (Civil) war in a few years came on before my course was complete, and I left school. There a new trouble confronted me. Debts to the amount of about \$3,000 were on my hands, and nothing with which to pay. For the first time this mountain of trouble stood towering high above and threatening at me. Such had been my thirst for education that this difficulty had not much embarrassed me until now. For one may be so absorbed in the pursuit of a cherished object that he will quite forget or scarcely notice great dangers even imminent. After leaving school this debt matter greatly oppressed my feelings. My father had always advised me not to make debts, yet my lot so far had been to be in debt from the time of my majority.

During the war in the town of Goldsboro (North Carolina) my marriage occurred. The woman given me of the Lord possessed no worldly goods. In this respect we were equals. In purity of character she was and is yet far my superior. For the Lord has blessed me among many other things with a good wife. During the war and after my marriage a friend gave me \$5,000. The Confederate money was used as far as my creditors would receive it in payment of my debts contracted for my education and otherwise, and it liquidated nearly all of those debts which was a great

relief to me.

After the war was over for about five years we lived in Halifax County, N. C. During the war my troubles began in another and severer form than ever. While attending my usual course of service as a preacher and glorying in that denomination, in a manner wholly beyond my conception or control, it appeared to me that my heart was full of sin rendering me totally unfit to preach to any one. The people were kind to me, the congregations large and prospects flattering outwardly, but there was no pleasure for me. It increased until it seemed that to be allowed to crawl under the house and not be seen, but merely suffered to hear some one preach, would far better befit my desperate case. The thoughts of my heart were foolishness. Sin was a burden to me. My heart was troubled and anguish of soul weighed me down. For months this darkened state of feeling oppressed me. The justice of God appeared so clearly in my condemnation that the words, Amen, Amen, to my condemnation, seemed fittest. God appeared so holy and my nature so vile that it looked to me that no place but hell could be suitable for such a sinner. Sin seemed as a tempest raging in me, and it looked to me that if a great stone were dropped in the atmosphere as it could have no power to resist its own fall, but its own weight would hurl it down, so my own sins were driving me justly to destruction, nor did it even enter my thoughts that this was conviction of sin that would end in salvation for me; for there was no hope for poor me. In the midst of these awful moments, while riding on horseback, suddenly Jesus was revealed to me in a glorious appearance in the heavens, and these words were sounded out as plainly as if spoken directly to me, "If God give you Christ how shall he not with Him also freely give you all things." (See Roms. 8:32.) This occurred on the 15th of February, 1865.

It did not then occur to me that this is salvation. My mind seemed to be wholly absorbed in the contemplation of the glorious character of Jesus. The load of guilt and sin was gone, and peace reigned in my happy soul, and self was lost sight of for a time. The glorious character and kingdom of Jesus appeared to me as it had never done before. It seemed to me as a new world, but with my preaching it was different. At once Christ appeared to me as the only Way of truth. This only in letter or in the form of words for years had been held by me, but now in a brand new, spiritual and

glorious form it appeared and possessed my spirit. Thus, the character of my preaching was changed; for from that time henceforth it was that **Jesus is the Christ**.

New views of the church and God's true Way of salvation were opened up to me, so that questions arose concerning Christ and His kingdom in a manner so distinct and unmistakable that they were answered in my conscience only by preaching Christ as my righteousness and the only righteousness of saints. Jesus appeared to me from that time in great power and glory as the Head of the church, having all power both in heaven and earth. There was then nothing else for me to preach but Jesus. All else was excluded from my heart and conscience. Money, Sunday Schools, Boards of men, Theological schools, human learning, the force and strength of combinations of men all disappeared, nor was it in my heart to preach them any more. Jesus appeared to me as the righteousness of saints, and ever since that time, more than twenty-five years ago, it has seemed to me there is nothing else for me to speak of or attempt to preach. We preach Christ crucified, to the Jews a stumbling block, and to Greeks foolishness, but to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

The matter of preaching has been a grave and serious question to me for many years. It was the most offensive thing to my feelings, and never, if this nature of mine had been suffered to dictate my course of life, would this have been my lot. How it came to pass that I was made willing was the most soul-humblng. It was a crucifying of my nature and caused an immolation of my most cherished objects on earth. But to be willing to swallow down all that I had endorsed and espoused, to renounce that which had been so dear, namely the institutions and doctrines of modern missionism, and discard all my former associates, and to worship after the way they call heresy was a sore trial, so much so that nothing but divine power could lead me to do this.

They at once began to reprove me for that sort of preaching, and to tell me it was not profitable, would scatter the congregation of people, and wither the church; that while it would do to talk predestination around the chimney-corner to old women, or to serve old established Christians, it was not palatable to a general and mixed congregation, composed in considerable part of unbelievers, and that the

experience of their people was mainly in order to hold the congregations and win converts, and for such the preaching must be adapted to the tastes of such hearers. It may as well be remarked here that the more of such arguments as this were advanced the weaker their cause appeared to me. **It was said that my facial appearance and the construction of my brain made me a predestinarian, and that my views would land me in the lap of Hardshellism!**

Others said it is the disposition of some men to take this view of questions and see only the Lord's work in operations. But not until recently had it so appeared to me. A great and radical change had passed over me. Once I had believed as they did, and encountered lovers of the doctrine of election and predestination with the same arguments that they now assailed me, and that which once appeared to me as all glorious had been stripped of its beauty. Now the Lord appeared to me as the great Creator and operator of all the powers and forces of the universe, and men are but as dust and ashes in His hand, which He also created.

My search for the church began, or to find the people that held and loved what had been revealed to me, and to find a people congenial to me. For what would the true church be to anyone that loved him not, nor had any of its truth hid in the inward parts. But if God is in one, then that Spirit of Truth will lead that soul to cry out for the true and living God, and to seek rest in His habitation. As soon as that place of rest or the church of Jesus Christ is revealed, **there** will he find rest and **there** will be abide.

To suppose that such as God teaches and instructs will not love His people and doctrine is an absurdity. No sound of ax or iron tool is needed or heard to change a vessel of mercy brought into this temple to cause it to fit in the building.

Many and painful were my perplexities, and long and bitter were the trials that for about five years beset me in this search. I became thoroughly convinced that the people of my early choice and myself could not agree. They could not see things as they appeared to me, nor could I be in fellowship with them. My soul thirsted for a people of simple and plain manners, that loved the doctrine of electing grace, that rejoiced in the power of Jesus, that walked by faith, and contended earnestly for the faith once delivered to the saints, a people that worship God as the fathers of old did, relying alone on the word and power of God, and that believe that all

things that God hath spoken by the Psalms, the law and the prophets or in the Scriptures, shall assuredly come to pass, or teaching none other things than the law and prophets did say should come to pass, that Christ should suffer and should rise from the dead, and should show light unto the people (Jews) and to the Gentiles, having hope toward God that there shall be a resurrection both of the just and the unjust, which they themselves also allow. For there are some things which all denominations (of the world) allow to be right.

But the great question is what think ye of Christ? Of old they (the religious world) rejected Him totally, but in modern days they preach a Christ, but not the Christ the Lord. They preach a Christ that has no power until the sinner helps him, or becomes willing for Him to save him. They preach a Christ that died for everybody and rose again for their justification, and still many will not be saved for whom he died because of their own derelictness.

It appeared to me that Jesus is King in the holy hill of Zion, and that He has all power both in heaven and in earth, power over all flesh to give eternal life to as many as God has given Him, and all the people of God are taught of God and, therefore, great shall be their peace.

When my affection was turning to the strangest people on earth that I had so opposed, I had an interview with Elder John Stamper, and in the conversation I said in substance, it appeared to me that the child of God is not under law but under grace, that if one is under the law of Moses as a rule of life, he must be under its penalty also, for a law without a penalty has no force, and if one is under its penalty which is death for any transgression then there is neither rest nor salvation, for a believer in Jesus; but He is the end of the law for righteousness to every one that believeth, and a believer is under law to Christ who is our law-giver, our Judge and our King who will save us; for He 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. The old brother replied "that is our doctrine, that is what we believe." How good it seemed to me to find a people that believed as I did, and my soul loved him.

But of the idea of going to that people, my pride rebelled. But the more my researches were pursued the more the Primitive Baptists appeared to me as

worshipping as the fathers of old did, or as God's people had always worshipped and served Him from time immemorial.

Entangled now in the wilderness, what hard fare I had, no peace, no rest. The question between peace of conscience and self-interest, the fear of God or the snare of man, whether to forsake all for and follow Jesus, or remain with those I was with and enjoy prosperity and wealth of the people I was then with, whether to unite, if they would have me with a poor people, few in number and despised, hated and evil spoken of by all nations, and be ostracised by my former friends for renouncing all I had ever confessed, and contending for the doctrine that never has been or will be popular with the world, or remain as I had been, was assuredly a most distressing question. For it is no easy matter for one to change his church relations. One that has never traveled in this way can never know the sorrow and distress it will cause.

It was said to me, "If you go to the Hardshells, they will ram you down in a corner and not help you any, and you will starve for bread." It did look that way. This Scripture was much on my mind:

"And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands for my name's sake, and the gospel's shall receive an hundred-fold now in this time, houses, and brethren and sisters, and mothers, and children and lands with persecutions; and in the world to come eternal life." See Matt. 20:29 & Mark 10:29, 30.

The above scripture has proven true in my case, and the God who begins His sacred delight is able to finish the matter.

Another Scripture was on my mind for months whenever I would attempt to fill an appointment among them, yet I dared not use it as a text at that time, for its meaning was too plain to me. I shall quote it as follows, to-wit:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty." II Cor. 6:17, 18.

There was no agreement of fellowship between myself and those I was with. Many of them were dear to me and we were good friends, but on doctrine, we could not see eye to eye or together. Was it right to them or me for me to stay with them? We could not

walk together because we were not agreed; but how hard to leave them and give this offense. When I left them, they would have no more dealings with me, for they called it heresy. It often seems to me now that it would be a great pleasure to me to visit their congregations and preach to them, (if enabled) Jesus and the resurrection.

Then the question would arise, how do you know that you are right? The answer to this would rise up in my deliverance. How did you receive Christ? By works of the law, or by the hearing of faith, or was Jesus revealed to you according to or for your own works?

Then the question would arise, how will you live if you go? and the words in that Scripture, "I will be to you a Father, etc.," would ring and sound as if He commanded the universe, and, therefore, would supply all my need.

The question would arise, what about Sunday Schools? Are they not doing great good? Look at the numbers that advocate them and how they get people into their organization that way when they are young and thus they mould and shape their lives as they please, and bring them up as they wish. Are they not thus doing a great work? Without Sunday Schools how can we get along, they would say. They are the greatest institutions in the world. Well it appeared to me if they were really so important as all this, would there not be some words in their favor in the Bible? For that is the book to decide all such questions, and the Bible thoroughly furnishes the man of God unto all good works. But on looking into and searching that book it is seen that Sunday Schools are not once named in that standard authority, not even once named. So it was with other pet measures of this denomination. None of them are once named.

I asked Elder C. B. Hassell about feet-washing, for it was on my mind that it is right to wash feet. He said that Primitive Baptists washed feet--that some washed all together after the Lord's supper and others did not wash at that time, but they would wash at sometime whenever it was on the mind of any member to wash and he would ask others if they would join in with him, and thus they would engage both in the spirit and in the literal act of feet-washing. I well remember the first opportunity offered for this after being received by the Primitive Baptists. It was at a brother's house. He brought his basin and water and girded himself with a napkin at night at his own house, and washed my feet

and I washed his feet. Since then I have several times washed feet with the church after the Lord's supper, and to me there is no difference in the answer of peace in each and every case. Nor is there ever a sweeter feeling of peace after my fulfillment of Christ's command in His example. If brethren know this command and are blessed in the fulfillment of it, they are made happy in the deed.

The question of reforms has been much on my mind. What is true zeal? Jeshurun boasted of his zeal for the Lord, and asked one to come with him and look at his zeal. He was raised up to kill a wicked king and others, but ah, himself was wicked also in some things.

To not condemn another in that which you allow in yourself is moderation. To require in another more than you render yourself in anything while you offend at all is making yourself a judge of evil thoughts.

Whenever a brother pushes his zeal so far as to destroy churches for a point of order, beware of him. There are many things crooked that we cannot make straight. The great place for a reformation to take place is in one's own life. Some would be great reformers, but alas, they do all their work on others, and see no fault in themselves. If you are with a people you cannot fellowship, withdraw from them and let them alone. If you say, I cannot leave them, there is no other place for me to go but to stay, then try to correct evils mercifully not by tearing up churches, or wringing the nose to force blood. Take care if you use violence and smite and tear up churches that you yourself are not smitten in turn.

I am satisfied to have forbearance and the spirit of feet-washing. If Jesus or any one of His disciples had ever said that a church should wash feet whenever they commune, or if there is a single example where the church in the days of the apostles observed feet-washing in connection with the Lord's supper after the resurrection of Jesus, then we should require it thus done now; but as this does not appear in the scriptures it is not wise to enforce this to the destruction of churches. The reason I engage in feet-washing at the Lord's supper, or at other times, is because it is plainly taught in the scriptures that we should wash one another's feet, and the time or place is not so important as the act being done in the right spirit.

Washing feet is taught in such a way as to show and make manifest the very spirit of feet-washing or humility, and so it was impressed on me in those days

of affliction and famine wherein the things I am recording were taught me by the Hand of God in the furnace of affliction, and my views were cast and moulded in the molten sea of trouble, and searching enquiry, when deep called unto deep at the noise of His water-spouts. Do not tear up churches because they do not wash feet literally, but wait and show the spirit of forbearance and brotherly kindness by washing feet in the power of true charity (Love In Action) and long-suffering towards your brethren, remembering God's long suffering to you.

On the question of baptism, some trouble arose, but I felt that if the Primitive Baptists were the true church of Jesus, they were contending for the faith and true doctrine once delivered to the saints and, therefore, they kept the ordinances of God and possessed the true baptism. For Christ is not divided. It is not that one denomination has one part of the ordinance of Christ, and another denomination has another part, or one denomination is the head and another the hands, and another the feet of the same body, and you have to get all those together to make one body. But the body of Christ is one and fitly framed together. All the members hold one and the same thing, for there is one Lord, one faith and one baptism, even as ye are called in one hope of your calling.

Finally, all objections to the Primitive Baptists were removed. Myself was in the way--my unfitness, but still I loved them so that it was my desire almost every moment to be with them.

It was on Saturday before the 2nd Sunday in March, 1870, at Old Kehukee Church, Halifax County, North Carolina, at the old meeting house, 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," etc., were used by me as a text. It did not seem to me as preaching but 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.

After being received into the fellowship of the church I visited my father's section, and there was a little church of the Primitive Baptist faith in the neighborhood in which Elder Drury Robbins had lived and died. A seed had been sown there and a remnant was preserved. My mother heard me speak though she and my father had both gone off with the New School or Missionary Baptists. When she heard me, she said, "Son, you preach as they did when I was baptized, and I desire to live with you." She was received there on a confession of faith and her former baptism. Some time after this, she and my father were in Wilson, N. C., and when he heard the preaching and saw the order of worship of the Primitive people here, he said it carried him back to the days when he was baptized, for it was like that, and he desired fellowship with us and was also received on confession of faith. My grandfathers and grandmothers on each side of the family (both paternal and maternal) were also Primitive Baptists, and thus my father's God is, I hope, my God. "My father's God, and I will exalt him." Ex. 15:2. Who is the God of Abraham, Isaac and Jacob and the Lord of our fathers? It is the God and Father of our Lord Jesus Christ, the Father of glory, and the God of all comfort. Him I desire to worship and serve and Him only. What a blessed mystery to be a son of God, born of God and identified with and related to the whole house of Israel.

There was then another matter that was unfolded in my experience. It was the case of what is called the prodigal son. I was that prodigal that had come home, been brought home and the fatted calf was slain, the ring of love was on my hand, the garment of praise (the best robe) had covered me, then was feasting, music and dancing in my soul. This lasted for months. Why cannot one remain in that blessed estate of love, feasting and obedience for life? What a sweet life it looks like it would be. But, alas, we leave our first love and coldness, doubts, barrenness and trouble set it.

One very prominent question that much exercised my mind for years was the nature and extent of the atonement made by Jesus Christ. The Arminians claim an unlimited general atonement and say they preach free grace and free salvation which they charge the Primitive Baptists do truly believe and preach an unlimited atonement, and the Arminians can scarcely be said to preach any atonement at all. For the

Primitive Baptists preach that no power on earth or in hell can prevent the salvation of the sheep for whom Christ laid down His precious life. For all power both in heaven and on earth is in His hands, and He has power over all flesh to give eternal life to as many as the Father has given Him. But those who preach that many for whom Christ died are eternally lost do certainly limit His atonement. While those that preach that Christ hath forever perfected them that are sanctified by the one offering of Himself once, do preach an unlimited atonement. That is, we hold that so effectual and perfect is the atonement of Jesus, the price that He paid down (His own life and His own blood) for the redemption of sinners, that nothing shall ever prevent the coming to Him of any or all those for whom Jesus died.

The Arminians preach what they call an universal atonement, but it is really no atonement at all. It is dependent on conditions to be performed by man that so fetter and clog their so called atonement of Jesus that many things controlled by man may defeat it, or render it ineffectual. It is left with the creature altogether whether he will repent or not. If he does not, although Christ died as much for him as he did for any other that is actually saved, he will never be saved. They hold that Christ died as much for all that are finally lost as he did for any that are saved. Whether the heathen are saved depends on many contingencies such as whether covetous man will give money to send the gospel there (into foreign lands) and then whether any go to preach to them, and then whether the heathen will repent and believe, and further, whether they will live a Godly life. So, none of these things are at all made certain by the death and resurrection of Jesus, but all are dependent on the creature. Now according to this where is any guarantee or certainty in the atonement of Christ or the salvation of any one? Is this not a most limited and uncertain atonement? Indeed, is it any atonement at all?

The Primitive Baptists preach that only the Spirit of God or His Power quickens the dead, and that Jesus, having all power, quickens whom He will, and makes sinners submissively willing in the day of His power. That He saves and calls them with a holy calling, and not according to their words, that all that call on the name of the Lord shall be saved, that every one that thirsts shall be filled, that whosoever will come to Jesus, being drawn by His Spirit, shall be saved, and

that all that are weary and heavy laden are among the redeemed; that salvation is a free Gift and is bestowed without money, price or previous goodness of the creature; nor is it based upon any of his good works forseen, but rather the Power of God, working in the sinner's heart causes him to perform good works and lead a Godly life here in the world.

Salvation is a **gift** in every and all senses of the word **gift**. Preaching too is a gift, and those that the Lord calls to preach receive their qualifications and preparations of Him.

It is through much tribulation that we enter the Kingdom of Heaven. My trouble is not with the people my lot is cast among, nor with the doctrine they hold, as Ruth said, "Intreat me not to leave thee: or to return from following after thee," and the feeling of my choice and heart is, "Thy people shall be my people, and thy God my God." Ruth 1:16.

The Primitive Baptists have faults and know that they are sinners. Nor do we occupy the land or live as we should. The strength is decayed, and burden-bearers are weak. The strength and force of discipline is much wasted, and we have departed from the living God in many things. Still they come nearer to the ancient landmarks than any people within my knowledge. They know the truth and rest in Jesus alone for salvation.

My trouble is concerning myself. My unbelief and disobedient conduct give me more trouble than anything and yet it seems to me that it does not grieve me deeply enough or I would repent and reform more. Daily nothing but grace can reach my case. As I look back and can see my life, how abused I should feel. Persecuting the church, reckless in manners, if called to preach it is in such a way as to humble me for life, having been brought from the land of Moab, if a believer at all, having a fleshly experience, and was taught the depths of Satan by going through its cheats and practicing in its pretensions, if there is one that can truly say, "By the grace of God I am what I am," it is myself.

Still after so much that should humble me, I am yet a sinner, no better, but rather worse.

If others have whereof to glory in works, I have the Lord Jesus to glory in who had mercy on me and saved me. If others may seem to glory in salvation by works, it does seem that none could blame me for loving salvation by grace. For nothing else could save me.

I can never ascertain to a certainty that I am a child of God. We are saved by hope, and we walk by faith. By His grace diligence shall be given to make our calling and election sure. This is a life-time matter, nor is the task finished while we are in this mortal state.

As to the matter of preaching, it has never been clear to my mind that I am called of God to preach, as we know things naturally. It appears to me if I could know that He has called me to serve thus in the gospel of His Son that it would, next to my own personal salvation, be the greatest thing to know; and if I could know my services thus rendered are of the Lord and to the profit of His people, then it would be the sweetest and best of all labor.

When I was received among the Primitive Baptists, I was made to lay my services at their feet, and said on the day that I was received that if my service was not of the Lord, my desire was to cease, and that if I could quit, I would like to do so.

But with me it is not a matter of choice, nor am I able to keep my mouth shut or hold my peace; yet, I am not able to decide fully without any fear that I am a gospel preacher, and still I am afraid to try to stop, nor dare I do so.

This is a soul-humbling life, a life of trial and straits. The question is never with me, what money shall I receive, but it is what have I to give? It is more blessed to give than to receive. **Have I anything of the Lord to give?** Has He given me a message by Revelation from the Holy Ghost for the people? I am poor in this world's goods and expect to be as long as I live. Yet, the Lord supplies my need. He has cast my lot as an editor, and by my own labor I earn my bread for myself and those that are with me, and this is in harmony with my views of labor and Gospel requirement. For a preacher or an editor is no better to labor than others, and labor is ennobling, and if by word or pen or writing I am able to serve the Lord, that is enough for me. It does appear to me that the love of money is degrading and that the best employment of man is to seek nobler things than worldly gain. While some suppose that gain is Godliness, it does not occur to me that a soul is ever redeemed with money, or any such corruptible thing as silver and gold; therefore, money nor the giving of money can never atone for sin, nor save a soul, either in this land or in any other country.

The maintaining of these principles or those that the Primitive Baptists hold renders one necessarily

unpopular with the world. If ye were of the world, it would love its own. We must be crucified to the world. When this has been accomplished, we shall be hated of all men for Jesus' sake and our names will be cast out as evil.

It was in 1871, contrary to any and all my expectations or thought I was requested to move to where my room has been ever since. A contract had been made for me to live elsewhere and teach school. This contract was canceled by mutual consent.

Soon after moving to Wilson, Elder L. I. 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 an 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 thus to serve, and if it is profitable to the household of faith, that is reward enough for me. This too seems to be the way Providence has prepared and opened for me to support my family and self with food and raiment together with the little help otherwise received. But it is mainly, indeed, nearly all, obtained in this way.

It has been the disposition of my mind or according to my feelings to serve churches. But seldom do I take any trip otherwise than as a pastor, visiting the same churches I've been endeavoring to serve for years, though it would be a pleasure to me to often visit other churches.

The brethren have borne surprisingly with me and my infirmities, while they are accused as sinners and selfish. I know there is one sinner among them and that one is myself. They are a kind and loving people and have shown me much kindness.

For about twelve years my health was very poor and it was unusually much of an effort to keep going; but within the last year or two it is better. It was the Lord that healed me, for in Him we live and move and have our being. Having obtained mercy of the Lord, I continue to this present time, endeavoring to testify repentance toward God and faith toward our Lord Jesus Christ.

My hope is toward God, if not a deceived soul. Many

are my heart sinkings and heart searching at times. Heavy burdens of a sense of vileness and friendlessness pass over me, yet the Lord delivers, and I trust and hope He will yet deliver. There is hope that when our brief stay here on earth has passed, then we shall be partakers of the glorious fruits (Christ and His righteousness) of the resurrection.

To this end I labor, I trust by His grace, sincerely desiring to be found in Christ. To have a conscience void of offense toward God and man is the best of all living. There is no such living amid all the wealth and honors of earth. To be so exercised in the Spirit of God and true faith, causing one's body to be kept under, will mean that his life will be to the Lord in peace and in goodwill toward all men. Brethren, this is the best of all living.

If God be for us who can be against us? If by the faith of Jesus I am enabled to live in truth, dwelling with Israel in peace and having good will toward men, this is a good exercise.

May peace be upon Israel and the blessings of the Lord rest on and direct my labor. May it be of the Lord.

Brethren, pray for me that my faith fail not. To be dead to the world and all worldly institutions and made alive unto God through Jesus Christ our Lord is to live the life that Paul mentioned in Galatians 2:20: "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." May we be found unto praise and honor and glory at His appearing is my humble desire.

P. D. Gold

#### REQUEST FOR ORIGINAL CHURCH DECORUM OR RULES

A member of one of the churches of the Little River Association of North Carolina has requested the timely publication of the first or original church rules which govern the Primitive or Old School Baptist Churches. It has been our observation that the Rules of Decorum, Church Covenant and Articles of Faith of all our churches are basically the same in meaning and intent of purpose, but that there are, however, minor

differences in wording, sentence construction, etc.

In an attempt to answer and fulfill the request of our inquirer, we are publishing the original Rules of Church Decorum of the early churches that organized and first composed the Kehukee Association in 1765 in the State of North Carolina. Many of these churches had their roots from the Philadelphia Baptist Association and the Welsh Tract Church that was organized in Wales and came to America as an organized body, settling near Newark, Delaware, in 1701.

It will be recalled that in 1790 the Kehukee Association's boundaries reached from (and included) the State of Virginia, embracing all of eastern North Carolina to the South Carolina line, a span of nearly 300 miles.

In 1793 the Kehukee Association had 49 churches, 3,440 members, embracing the above described territory. It was thought best for the sake of convenience to divide on a mutual basis since traveling on horseback and carriage in those days was too slow for the ministers and messengers to reach their annual appointments at the regular sessions. Accordingly, a separation was made and the Tar River (of North Carolina) became the mutual or agreeable dividing line. All churches north of this water course retained the name Kehukee, and all south of it were to be called the Neuse Association.

It was in the year 1830 that a number of churches in the Neuse Association endorsed the foreign mission program and other man-made schemes that were engulfing churches and spreading over the country at that time. In that year 1830 a number of churches withdrew from the said Neuse Association and organized the Contentnea Association in central eastern North Carolina and also the White Oak Association, composed of churches situated in the middle coastal region of North Carolina. Also, some of the same churches in the Neuse Association were instrumental in the founding of the Little River Association in 1829, as well as some from the Raleigh Association. The Raleigh Association had taken the same course in supporting foreign missions, as her sister association, the Neuse, had done.

After the Civil War in the 1870's, the Seven Mile

and Mill Branch Primitive Baptist Associations were organized from churches in the Little River Association. The Black Creek Association was organized from churches dismissed from the Contentnea Association, solely for the purpose of convenience with full ties of fellowship being retained in their midst.

I give the above historical data for the sole purpose of showing that the set of Rules of Decorum, that we are publishing below, is the oldest of any that we have any record or common knowledge for churches in this area and is basic or fundamental to the order of all our old line Primitive or Old School Baptist Churches still standing today. Due to the age of this set of Rules of Decorum (pre-1765), the originality and authenticity would be indisputable, as those upheld by our forefathers. (See Hassell's Church History, pages 695-695 for reference identification.)

We hope that this information will be of some help or assistance to our inquirer, as well as to Primitive Baptists everywhere.

J. M. Mewborn

---

## RULES OF CHURCH DECORUM

**PREAMBLE.** From a long series of experiences we (who hope we are) the Church of Christ at -----, are convinced of the necessity of coming together as often as may be in order to hold Conference, and to discharge our obligation in watching over each other as Christ hath commanded.

Ordered, therefore, that the following Decorum be a rule for the church to conduct herself by in her future Conferences. We will not forsake the house of God, or the assembling of ourselves together. Neh. X. 39; Heb. X. 25.

**ARTICLE I.** The Conference shall be composed of the members of this church, together with any members of sister churches, that are present in fellowship, of the same faith and order, who have liberty to seats with us. Act. IV. 23; XV. 6.

**ARTICLE II.** Conference shall be opened and closed with prayer to Almighty God. I Tim. II, 1; I

Thess. V. 17, 18.

**ARTICLE III.** One shall be chosen to preside, who shall be addressed under the appellation of Brother Moderator; and to whom every speech shall be particularly directed. I Cor. XIV. 26-40.

**ARTICLE IV.** The members' names, being regularly enrolled, shall by the Clerk be distinctly called over, and a significant mark put to the names of all absent members. Acts I. 15; Neh. II. 18; IV. 20; V. 16.

**ARTICLE V.** A door shall be opened (when thought necessary) for the admission of new members into this church; but none shall be admitted **but by unanimous consent**, and who shall first verbally relate their experience, or give an account of the work of God on their souls; and secondly, of their faith and principles (if the church shall request it); and thirdly, the church shall make diligent inquiry respecting their moral conduct, and when **full (or unanimous) satisfaction** shall be obtained, the Pastor, Deacon or Moderator shall manifest the same by giving them the right hand of fellowship, thereby receiving them in form. I Peter III. 15; Gal. II. 19.

**ARTICLE VI.** No complaint shall be brought into Conference against transgressing brethren respecting crimes of a private nature, until the aggrieved party has complied with the directions given by our Lord in Matthew XVIII. 15-17.

**ARTICLE VII.** Every motion made and seconded shall come under the consideration of the Conference unless withdrawn by the member who made it. I Cor. XIV. 40.

**ARTICLE VIII.** Every query presented shall be thrice read; and before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not. But the querist may withdraw it at any time--provided also that no intricate query shall be imposed or asked.

**ARTICLE IX.** If the minority shall be grieved, at any time, at the determination of the majority, they are hereby directed to make the same known immediately to the church; and, if satisfaction cannot be obtained, it may be necessary in that case to call for helps from sister churches.

**ARTICLE X.** All the business of Conference shall be recorded by the Clerk, and before Conference rises, the same shall be distinctly read and corrected, if need be.

**SECTION 1.** Any member refusing to attend Conference, the same is Disorder.

**SECTION 2.** Any member absenting him or herself from Conference without leave, the same is Disorder.

**SECTION 3.** Any member whispering or laughing in time of a public speech, the same is Disorder.

**SECTION 4.** If two or more shall speak at one time, or any member speak without rising up and addressing the Moderator, the same is Disorder.

**SECTION 5.** Any member speaking more than three times to one subject, without leave obtained, the same is Disorder.

**SECTION 6.** Any member being grieved at anything done in Conference, and shall hold his or her peace, and shall not let the same be known until Conference rises, and shall afterward speak of the same, as it manifestly tends to confusion, it is hereby deemed Disorder.

**SECTION 7.** Any member speaking or acting in wrath or anger, or in a threatening, degrading manner, as it shames religion, wounds the cause of Christ, and grieves true believers, it is hereby deemed Disorder.

**SECTION 8.** If the Moderator shall neglect to plainly and timely reprove any member transgressing any of these rules, or in behaving in any manner irreverently in time of Conference, the same is Disorder in him, and himself is for the same liable to be reprov'd.

**SECTION 9.** The woman hath not a right by the laws of Christ to usurp authority over the man, and, therefore, ought not to speak in the church, only in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

**SECTION 10.** Amendments to these rules may be made at any time when Conference shall deem it necessary.

(SELECTED)

WHAT GOD IS

Elder P. G. Lester, Editor  
Zion's Landmark  
Roanoke, Va.

**Very Dear Brother in Christ:**

For some time I have had a mind to write to you. I would like to write concerning some of the things that I most surely believe, as I have been charged with believing most everything but the truth. I shall try to outline in a brief way some of the things which I consider to be the most vital; then if what I say is in line with what Old Baptists have always believed, you may publish them in the **Zion's Landmark**.

First, I believe that **God is all-wise** and that this God is a most pure Spirit. I believe that He is an incorporeal, immaterial and immortal being without bodily parts or passions. "No man hath seen God at any time." John 1:18 & 1st John 4:12. "He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2:21. "He only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1st Tim. 6:16. He is incorruptible and wholly immortal, being possessed of all possible perfection in all His attributes.

**God is infinite**, and to be infinite I mean by this term to say that He is unbounded, unlimited, in all His attributes. In this I mean to say that His perfection is absolute. He is infinite in His wisdom, power and holiness.

His infinity, as applied to His being, also includes His immensity and His omnipresence. Between His immensity as compared to His omnipresence, a distinction shall be drawn. His omnipresence has a relationship to all creatures actually existing with everyone of which He is intimately present; but, His immensity extends infinitely beyond the boundaries of all created substance. God fills all places at once, whether in heaven, earth, hell, worlds known or

unknown, with His essential presence.

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do I not fill heaven and earth? saith the Lord." Jeremiah 23:23, 24. God is self-existing, self-perpetuating and entirely, completely independent. He has all life, glory and blessedness in and of Himself.

His existence is necessary and altogether underived for His name is "**I AM THAT I AM**." Exodus 3:14. His glory and blessedness are likewise underived. His glory, therefore, results from or rather consists in the absolute perfection of His own nature. God is the fountain of all beings, and He has life in and of Himself. So, He is the author of that life which is in every living creature. "In Him we live, and move, and have our being." Acts 17:28. "For of Him, and through Him, and to Him, are all things." Romans 11:36. This God is eternal, that is, He has no beginning and is without end. One of His glorious titles is, "The high and lofty One that inhabiteth eternity, whose name is Holy," the everlasting God, the Father of eternity, the first and the last. Isa. 57:15. Rev. 1:8.

**God is unchangeable in His being.** "I am that I am." Exodus 3:14. He is unchangeable in His glory. He is, and was, and shall ever be the same. He is in one mind, and who can turn Him?" Job 23:13.

**God is all-knowing.** In His sight all things are open and manifest. He has a perfect knowledge of Himself, and He only knows Himself perfectly. He knows all things besides Himself, whether they be past, present or to come (future). "The eyes of the Lord are in every place, beholding the evil and the good." Proverbs 15:3. He is acquainted with all our ways, "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalms 139:4. "Thou understandest my thoughts afar off." Psalm 139:2.

"Known unto God are all His works from the beginning of the world." Acts 15:18. God is most free and most absolute. "He worketh all things after the counsel of His own will." Eph. 1:11. His will is infinitely free, and, "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth." Daniel 4:35. Therefore, He has an absolute right to do whatever He pleaseth, and "None can stay His hand, or

say unto Him, what doest thou?" Daniel 4:35.

**God is infinitely wise.** The wisdom of God is that perfection of His nature by which He directs all things to their proper end, the end for which He gave them their being; and this gift is for His own ultimate glory. For as He is the most excellent Being, nothing can have so excellent an end as His own eternal glory in all things. How admirably is the wisdom of this God displayed in all His creation, whether we look up to heaven or downward to the earth! Can we forbear to exclaim with the Psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all." Psalms 104:24.

**God is infinitely powerful or almighty.** The power of God is that perfection whereby He is able to effect all things that do not imply a contradiction, either to His own perfection in their creation, or to the nature of things themselves, regardless. "With God nothing shall be impossible," said the Angel to the Virgin Mary. Luke 1:37. "With God all things are possible," said Jesus to His disciples. Matthew 19:26.

**God is infinitely holy.** The holiness of God is the perfect rectitude of His nature, whereby He is absolutely free from all moral impurity, and, in all He does, acts like Himself, and for the advancement of His own honor. Hence, the seraphim cry one to another, "Holy, Holy, Holy, is the Lord of Hosts." Isa. 6:3. The holiness of God is manifest from the original condition of all rational creatures.

**God is infinitely just.** The justice of God is that perfection of His nature according to which He is infinitely righteous in Himself and just and equal in all His proceedings with regard to all His creatures. "A God of truth and without iniquity, just and right is He." Deut. 32:4. God is over all, and in you all, He is blessed forevermore, works all righteousness in us, overrules all sin and evil for us to our own good and His own ultimate glory.

Now my dear brother, I have given you briefly some of the things that I most heartedly believe. If you see proper to publish them in the *Zion's Landmark*, you may do so; if not, please return the article to me and all will be well. I am yours in a sweet hope of

heaven, and

In Gospel Bonds, I trust,  
(Elder) J. W. Wyatt,  
Selma, N. C.

(The above excellent article has been republished as a select one, and is taken from the July 1st, 1927, issue of this paper, *Zion's Landmark*. Editor.)

(SELECTED)

A GEM OF WISDOM

If wisdom's ways you wish to choose

Five things observe with care;

TO WHOM you speak

OF WHOM you speak

And HOW,

And WHEN,

And WHERE.

Anonymous

IN MEMORY OF ELDER H. G. COX

(Deceased August 27, 1981)

EXPERIENCE

Dear Brother Mewborn,

Last year, (1976), as you will recall, I was at old Harnett Church at the May communion and footwashing meeting. I thought that I would have been back before now, but I have been hindered.

That day, before leaving for our home at Loris, S. C., you will recall that I talked to you about dear Elder C. U. Landers' writing of his experience in the *Landmark*. Also, that I had a mind to write him, but he (Elder Landers of Coleman, Texas) passed away before I finally had the opportunity to write.

When I was reading his experience in the paper, he told of his returning home from France in World War I, and how that the ship that he was on ran into a storm on the high seas of the Atlantic. He said that he thought God's time for him had come at that point. Brother Mewborn, I had to shed a few tears. I felt I had met that dear old soldier at the cross. The ship which brought me home from overseas from the same war also ran into a storm many miles from land. Somehow, as I read his piece, I was made to feel that we were on the same

boat out there on the ocean. That feeling came over me, and it still continues with me.

I begged the dear Lord to spare my life. I promised Him what I would do. But, Brother J. M., my mind often goes back over my memory paths when I was over there during World War I. I was in a few of the battles that took place. We (the soldiers) had a war song that we would sing. The title of it was, "Just Before The Battle Mother, I Was Thinking Most of You." Even then, I felt that the only One who could help me was **THE LORD**.

I made many vows. I promised the Lord what I would do if He would spare my life. I was confused for a long time, even after being brought home safely from the war zones of France and Germany. I took these natural blessings for my soul's salvation. But when God's Salvation really and truly came to this poor sinner, it came by Grace and His Grace alone. There is a big difference.

Brother J. M., many of my early promises and testimonies were like this. When I was sick, I promised God that if He would let me get well, I would live for Him. When my child was sick on one occasion, I promised God if He would just let him get well, I would do anything He wanted me to do. I even said that I would take my child to church every Sunday and see that he lived for Him (the Lord). But, those of His chosen vessels have the experience like Job. Everything they have is removed and they are stripped of all possessions. We may promise all these things, but until God takes it all away, we will never be made to give that spiritual tenth, spoken of in Gen. 28:22, until the trial comes and we are delivered. (We, of ourselves, can do nothing.)

Some seem to live in this world, and, seemingly, after having made such promises, are carried through to fulfillment. Still, others have ways of satisfying themselves without being true to such promises. I feel that my case was like Job's. I was stripped, although I had forgotten my promise made to Him when in that terrible storm. I had to be called into account afterwards. I was made to learn in this experience that when we promise God these things, that we are made **TO HOPE** that it is in accordance with His Holy and Righteous Will. There is a big difference in the natural desire of the flesh or of man, and that Spiritual desire

which comes from God. The latter is felt in the hungry and thirsty soul.

Salvation does not come by the bargaining of man with God. It comes exactly as the Apostle Paul said in Ephesians 2:8, "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." Salvation is the most urgent need of God's elect, but it does not come through man-made promises that are made in so-called emergency conditions. When a Spiritual vow is made, I believe God will give that one faith to believe that it will be done, if according to His will.

Brother Mewborn, when I go back over my promises and vows that I have made of myself, I see all of them as broken. But those which God has made for me, I will have to say that I kept every one of them. I cannot change what God has ordained for He (God) is in one Mind and He changes not. What He has promised cannot fail, but will surely come to pass.

I hope that you and your family are well. Come to see us whenever you can.

**A brother in Christ, I hope,  
(Elder) H. Grady Cox  
Route No. 2, Box 44  
Loris, S. C. 29569  
September 5, 1977**

---

## EDITORIAL

### The Strong Man VERSUS THE STRONGER MAN

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that they faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:31, 32.

My reader will notice that the Lord emphasized this remark to Peter by saying, "Simon, Simon." He did the same thing to Martha, when she was so full of anxiety. He said, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:41, 42.

It was not just Peter that this scripture was mean't for, but it was mean't for the whole church. Satan already has his own for all they know is chaff and dirt. That is the part he is after in the church, not just Peter. It is also you and me that he (satan) is after, and unless the Lord has prayed for us, as He did for Peter, satan can and will overcome us for he is referred to in the scripture as **the strong man**. We are the weaker vessel unless **THE STRONGER MAN**, which is Christ, prays for us. Then **the strong man** which is satan will overcome us.

The following scripture identifies unmistakably these two men: "When a **strong man** armed keepeth his palace, his goods are in peace; but when **A STRONGER** than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Luke 11:21, 22. Here, the scripture refers to **THE STRONGER MAN** overcoming the weaker one. When **THE STRONGER MAN**, which is Christ comes, He overtakes **the strong man**. The Lord gives satan enough power to sift out the chaff, grit and all other unwanted material that is fleshly and earthly which must ultimately go back to the earth, but that pure wheat that shines like gold cannot be destroyed. This compared to the life of Job. "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Job 1:12. Neither can satan bother that wheat that is left after the sifting takes places for that compares to the real life of Job. That "Life" is God-given and satan could not take or touch it.

Satan could deal with Peter only as far as it was appointed for him to go and no farther. That was for Peter's good or it could not have taken place with him for all things work together for good to them that love God and are the called according to His purpose. This sifting, back and forth, back and forth, is very necessary for the wheat. Sifting cannot take place in any other manner or way. When the sifting is fully and finally accomplished and completed, it leaves nothing in the sieve but the clean, shiney, beautiful wheat with all the unwanted, foreign material removed and gone. When this sifting takes place in our flesh, it shakes us about too, as sifting does for the wheat. But, when it is all over, and satan's sifting work is fully accomplished, the Spirit of the Lord appears and peace reigns in our heart for where the Spirit of the Lord is, there is liberty

and peace. It cannot come until satan gets through with his sifting. This sifting is nothing more than the preparation of the heart. What follows the completion of the preparation of the heart is the answer of the tongue. Soloman said both "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Proverbs 16:1. The Apostle Paul said, "There is no power but of God: the powers that be are ordained of God." Romans 13:1. So, satan has no power of his own. He is clearly **the strong man** represented in the scripture. He has more power than you or I, but the Lord, who has all power, has more than he. The Lord is **THE STRONGER MAN** represented in the scripture, who tells (at His appointed time) **the strong man** to get thee hence and he has to obey.

The weaker vessel, represented by Eve, cannot give orders to **the strong man**, satan. But **THE STRONGER MAN** can use satan as a sword in His Hand to sift the weaker vessel to get rid of the unwanted chaff and all the grit and foreign material that has to be removed. But, behold, **THE STRONGER MAN**, which is Christ, has to pray for us before satan can be removed. Then, we can, as Peter did, strengthen the brethren. But, one cannot do it until he is strengthened, for then he is being sifted. Notice, Christ said, "When thou art converted, strengthen thy brethren." Luke 22:32. That word "**when**" indicates that there is a time for strengthening the brethren, and surely there is a time. There is also a time for satan to do his work. When that time is out, peace will reign in your breast just as it did with Peter. Where the Spirit of the Lord is, there is liberty. Where there is liberty, there is also love.

When one, here in time, prepares a seed bed in a natural way in the Spring time, the better job he does in the preparation of his seed bed, the better the seed comes up. So, the better sifting Satan does, the better it is for the sinner, for then is when the **One** comes who said, "Peace I leave with you, my peace I give unto you, etc." John 14:27. Peter, here in this instance, is a type of the church, just as Job is. Satan means all of his work for evil, but God means all of it for good, overruling his work for good to that end, as it relates to God's people. Satan cannot lay a hand on the church of God, the bride of Christ, the Lamb's wife, that is not for her good and ultimately His own glory. It seems greivous to her at times, just as it did to Peter Job, and, no doubt, Joseph. Look what kind of a sifting Joseph had to go through when his brothers showed

such little brotherly love for him as to put him in the pit, later taking him out and selling him to a company of Ishmaelites, going down to Egypt. Even worse, Potiphar's wife lied on him and got him put in prison. What a sifting that poor man had to go through, and in all of it, like Job, sinned not with his lips or charged God foolishly. What a beautiful type of Christ is found in Peter, Job and Joseph! Satan mean't all of the sifting for evil, but God mean't it for good that many people would be saved alive. God mean't this sifting for good for Peter that Peter might strengthen the brethren. Without this sifting, Peter would have had nothing to strengthen the brethren for his heart had to be prepared first.

Let us remember that all of this sifting is to His church. Look how good a work Satan performs. It does not seem good to the sinner when he is being sifted, but as it was with Job, in all this sifting, the true bride or church will not lose her God-given integrity. In Ephesians 2:10 we find recorded, "We are created in Christ Jesus unto good works which God hath before ordained that we should walk in them." The reason they cannot get out of Christ during this sifting is because they are created in Christ Jesus. They cannot get out of Him for they are created in Him. If they were outside of Him, it would then be a matter of getting into Him, but they are already in Him. If one is already in a thing, he does not have to get into it. It is correct to say, "Let's go into the room," but if one is already in the room, he does not say, "Let's go into the room," for if one is already in a place, he uses the word "IN". But, if he is outside and is to enter the room, he uses the word "INTO." The Lord Jesus Christ said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25, 26. Christ even thanked His Father for doing this and gave a reason why His Father did it. These are the ones that satan sifts, but look what the Father has done for them! The Son has ever thanked His Father for doing it.

From time to time, God has blessed His church, the bride of His Son, to thank Him also for such a great revelation to her. She, like Paul, does not feel worthy of such a blessing. She feels to be the least of the least, and really does not know if she is really one of His. But, if she has been sifted enough, she has a stronger

hope. Look what Christ told Paul that he would show him how great things he would suffer for His Name's sake. The key to it is that it was for His Name's sake. When Peter said to the one who was a cripple from his mother's womb and was holding out his little vessel, hoping for a little coin to keep him from starving, Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazereth rise up and walk." Acts 3:3. Notice specifically that it was in the Name of Jesus Christ of Nazereth, rise up and walk. The one who had needed to be sifted could not do this. He would have been only saying words without power. Peter was given to tell these people where the power came from. He told them he was only carnal and for them not to look upon him and John as they had done something of themselves, for they were subject to passion as they were. In other words, he wanted to make it clear that they did not deserve the praise and honor. Peter had been sifted too much to want to claim any honor or credit to himself. There is where Satan had done Peter a favor and mean't it for evil, but God mean't it for good, for look at the good work satan performed through God's servant, Peter.

None of us like the sifting for it is burdensome to the flesh and contrary to our nature. We wonder if ours has been for the name's sake of Jesus. It has been if we were created **IN** Christ Jesus, as Paul wrote to the Ephesian brethren (Ephesians 2:10), before the world began.

The more one has been sifted the stronger his hope, and the more evidence he has to fall back upon to justify his hope. If the sifting process has not been completed, he is still in his sins. All through the scriptures the ones that were sifted the most were given the greater revelations. We pray or beg for more evidence, and if we get the more evidence that we ask for, we also get more suffering for we learn through being sifted. That sifting shakes us about from one side of satan's sieve to the other, and it is a very rough ride. It shows us how terribly weak we are in our strength against the strength of **the strong man**, satan. Eve could not handle him in the Garden of Eden when he tempted her with unbelief. He set in by telling her things that God has said were not true. He is still using that same device today in and among the Lord's people, for he already has his own. The Lord's people, without the Light and wisdom of eternal truth, are in darkness, that is in their flesh they are just as weak as

Eve was. Satan is more powerful in his beguiling, crafty approach than we are. We walk in darkness and we stumble. We stay in darkness until **THE STRONGER MAN**, the Lord Jesus Christ, comes to our rescue and says, "Peace be still." Mark 4:39. Then, satan has to obey and get behind, for **THE STRONGER MAN** has complete and total power over the strong man which is satan.

When **THE STRONGER MAN** comes, He says, "Get thee hence." Then peace reigns in our hearts and souls, but not until then. We cannot drive the strong man away for he is stronger than we are. Without the strong man we would not beg for **THE STRONGER MAN** to come and bring peace unto our souls and hearts.

Finally, "There is no power but of God: the powers that be are ordained of God." Romans 13:1. Satan's power is limited, just as ours is, although his existence is very necessary. Nothing moves without some power, and it does not exercise its power by accident or by chance. Therefore, Satan can exercise no more power than that which is appointed or allotted unto him. He can exercise his power no more unto one of the Lord's little ones than is needful to get rid of the chaff and leave nothing but the pure grace and faith (the wheat) of God. Then, **FAITH, HOPE AND CHARITY PREVAIL.**

Geo. A. Fulk,  
July 28, 1981

#### OBITUARIES AND MEMORIALS

##### ELDER HENRY GRADY COX

Elder Henry Grady (H. G.) Cox, beloved moderator of the Mill Branch Association, passed away suddenly at his home in the Goretown Community, near Loris, Horry County, South Carolina, on August 27, 1981. Elder Cox was 87 years old, having been born August 26, 1894. He had just celebrated his 87th birthday on August 23rd, and he lived just one day past his 87th date of birth.

He was the son of Needham J. and Mary Frances Carter Cox and had lived all of his life in the same community where he was born. He joined the Primitive Baptist Church at Simpson Creek in 1935, where he was also ordained to the ministry in 1943, being called to serve Simpson Creek that same year. He had been pastor at Simpson Creek for thirty-eight years as well as old Pee Dee Church, near Conway, South Carolina, since 1947. He was elected moderator of the Mill Branch Association, composed of churches in North Carolina and South Carolina in 1943, and had been elected at each annual session to serve this association continuously since that time.

Elder Cox served in World War I from 1918 to 1919, during

which time he spent eight months in the U. S. Army of the occupation of Germany.

He is survived by his wife, Sister Lena P. Cox, Loris, S. C.; three sons, H. G. Cox, Jr., Clarence H. Cox and J. Elton Cox, all of Loris, S. C.; one daughter, Miss Shirley Ann Cox, Loris, S. C. He leaves behind three brothers, Elbert O. Cox and Quincy Cox, both of Loris, S. C., and Bardy Cox, Garden City Beach, S. C., and two sisters, Mrs. Zettie Hardee and Mrs. Callie Todd, of Loris, S. C., with seven grandchildren and seven great-grandchildren to mourn their loss.

The funeral services were held at 4:00 P.M. on Saturday, August 29, 1981, at Simpson Creek Primitive Baptist Church where he had served so faithfully by Elders L. G. Mishoe, McLane Horne and Moses Paul, his brethren in the ministry of his home association, the Mill Branch, with Pastor Burroughs Carter, also assisting with the service.

Elder Cox was well known and greatly loved throughout the associations of our correspondence. He possessed one of the most meek, humble and lowly dispositions of any minister that I have ever known. His life can be easily described and summed up briefly by reading verses 3, 4, 5, 6, 7, 8 and 9 of the 5th Chapter of Matthew. He especially bore the characteristics of "poor in spirit," "meekness," "merciful," "pure in heart," and "peacemaker," as outlined in this scripture.

Elder Cox often mentioned in his preaching about the experience of the soldiers gathering on the battlefield to get their mail from home, while he was with the U. S. Army in World War I in the battles of Germany. The soldiers would gather around the sergeant when letter distribution time came, hoping to get a little message from home. Sometimes the soldier would get a letter, other times he had to turn away because there was none. He likened this to the gospel and its hearers. The children of God came to meeting, he said, because they too wanted a message from HOME, meaning of course, not our natural home, but from our eternal home, HEAVEN. Being thousands of miles from home in a barren and foreign land and then to get a message from mother or father, brother or sister, at home was a light that lit the soul. Hearing the Gospel of Jesus preached, he said, from our eternal home did more than that, lighting both soul and heart, with the abiding hope of someday when the battle and conflict was all over, of once more, returning back HOME.

Elder Cox was a father-in-Israel to all of us, especially the brethren and sisters in the Mill Branch Association. When he came among us, he was as an old lamplighter, his meekness and humbleness in Christ being a burning and shining light among God's people, wherever he went, who kept the lights all burning. May his soul rest on sweet peace in that home where there will be no strife and wars and in that land where storm clouds can never gather. A true soldier of the cross has left us and gone home to glory to return no more.

One who loved him, I hope,  
for Christ's sake,  
J. M. Mewborn

**Editor's Note:** We are publishing in Elder H. G. Cox's memory in this issue of *Zion's Landmark* his experience that was first written and published in this paper in 1977. See his experience as published elsewhere in this issue. We understand that his experience was read at his funeral. **Editor**

**ETHELEEN W. KEARNEY**

At the request of the Church at Mewborn's, I shall attempt to write a few lines in memory of our beloved sister in Christ, Sister Etheleen W. Kearney.

Sister Kearney was born in Greene County, N. C., on April 9, 1916, the daughter of Mr. Willie and Mrs. Annie H. Wells. She died peacefully at her home in LaGrange, N. C., on April 6, 1981, after a long continuing kidney ailment that had lasted for fifteen years. During this period of time, the magnitude of her physical suffering exceeded all cases that I have beheld in my lifetime. Her serious condition in which she lived required thirteen (13) major operations, not counting the more minor ones, in Duke Hospital, Durham, N. C., the Wilson, Kinston, Greenville and Goldsboro, N. C., hospitals. Many were the times that she entered into these hospitals for treatment, notwithstanding the extensive surgery that was necessary from time to time for the preservation of her natural life.

The Apostle Paul, speaking to the Phillipian brethren, comforted them with these words, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also suffer for His sake." Phil. 1:29. Sister Kearney was a strong believer in the faith and doctrine of God our Saviour. Likewise, the Lord saw fit to try her soul and body with severe afflictions for many years of her natural pilgrimage while here in the world of sin and sorrow.

Yet, during all of her afflictions and suffering, her undaunted love for our church was proven over and over again the many times when she came and filled her seat, when we knew that the effort was a full test of her little strength in making the attempt. As a deacon's wife, she left behind a wonderful record of faithfulness to her brothers and sisters, as the Apostle Paul so beautifully described, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto Him a sweet savour of Christ, etc." II Cor. 2:15, 16.

Her faithful husband, Brother Joseph D. Kearney, in all of her suffering and afflictions, stood by her to the end. He never wavered physically nor financially. He suffered with her so much, along with the dear family that attended her every necessity throughout the entire period of her sickness. They had been faithful companions for over 46 years. This writer never saw a husband and family more attentive, devoted and so faithful under such trying circumstances.

Sister Kearney was received a member in fellowship with the Church at Mewborn's on the second Saturday in June, 1957, during conference, and was baptized the following day with several others by Elder J. E. Mewborn.

She leaves behind to mourn her passing, her husband, Brother Joseph D. Kearney, LaGrange, N. C.; one daughter, Mrs. Raymond Pridgen, and one son, Joseph C. Kearney, both from LaGrange, N. C. Several grandchildren, two great-grandchildren, a sister and brothers are left behind to mourn her passing.

The writer of this notice at the request of her family attempted to conduct her last funeral rites in the chapel of the Rouse Funeral Home, LaGrange, N. C., with a very large congregation in attendance that assembled to pay the last respect to her memory, including many lovely floral designs that attested to the high respect and esteem in which she was held. Afterwards, her mortal body was laid to rest in the family plot in our church cemetery.

May it be the will of the dear Lord to reconcile her husband, children, our church, and the sister churchers where she also attended and loved so well, to their loss.

Humbly submitted,  
J. M. Mewborn

Read and approved in conference September 12, 1981.

J. M. Mewborn, Moderator  
Inez S. Gray, Clerk

**ROBERT MILTON STEWART**

We, The Primitive Baptist Church at Angier, N. C. bow in humble submission to the will of our Heavenly Father, who removed from our midst, our beloved brother, Milton Stewart, who passed from this life December 18, 1980, at the age of ninety-three years and two months.

Brother Stewart was born October 12, 1887, to the union of William Ira and Kizady Williams Stewart, near the town of Coats, N. C.

He was married to Miss Mary Grady, December 22, 1918. To this union were born five children, one daughter, Mrs. Mavis Fish, Coats, N. C., four sons, Walter of Coats, J. T. of Benson, N. C., and Edwin Stewart, Charleston, S. C.; the oldest son, Robert, preceded him to the grave several years ago. Also surviving are eight grandchildren, four great-grandchildren and three great-great-grandchildren, one sister, Mrs. Leona Turner, Dunn, N. C. and one brother Hector Stewart, Fayetteville, N. C.

Brother Stewart united with the Primitive Baptist Church the third Sunday in June, 1927, and was baptized the following day by the late Elder Xure Lee. He was a faithful member as long as he lived. He was greatly afflicted with rheumatism and some of the time was not able to be carried to church. There was nothing he enjoyed more than being with the brethren, hearing them tell of the dealings of the Lord with them.

Brother Stewart's funeral was conducted at Roses' Funeral Home in Coats, N. C., by Elder J. M. Mewborn and T. Allen Johnson, who paid a beautiful tribute to his memory. His body was laid to rest in the family burial plot in the Stewart cemetery near Coats, there to await the second coming of our Lord and Saviour.

Therefore be it resolved: That we extend our sympathy to the bereaved family, send a copy of these resolutions to them, send a copy to **Zion's Landmark** for publication and record one on our church book.

Done by order of the Angier Church in conference the first Saturday in January, 1981.

Elder J. H. Carter, Moderator  
Sisters: Meta Belle Rohrbaugh,  
Annie Belle Jones,  
Vara S. Hardee, Committee

**ELDER SAMUEL L. (Sam) GILBERT**

As it is the mind of the membership of Oak Forest Primitive Baptist Church, Summerfield, Guilford County, North Carolina, for this unworthy one to write a memorial for our beloved brother and Elder, Samuel L. (Sam) Gilbert, I shall attempt to comply with their request, trusting the Lord will bless me.

Brother Sam, as many affectionately called him, was a faithful servant of our Lord, the One who called him with a holy calling and revealed the truth to him, as it is in Christ Jesus. He loved the doctrine of Salvation by the grace of God and absolute predestination of all things, that nothing is going at random but everything according to His purpose. Brother Sam was blessed to

walk humbly and in meekness before his brethren and sisters. He was much beloved among the household of faith, as well as being loved by his fellowman. He was a Father in Israel to the people of God and was like a father to those that were not of his faith. He was a gentle man, and, as we say sometimes, a nail in a sure place, who was steadfast in what he believed and so ably preached. He was not blown around with every wind of doctrine.

We think and feel oftentimes, if we could be blessed to feel about ourselves as we are given to feel towards our brethren and sisters, that everything would be all right, but not so. I believe that to each one of God's children they can see and feel nothing of themselves except sin and corruption. This is the way Brother Sam felt of himself, as he expressed his feelings to me a number of times. What a wonderful blessing it is for one to feel this way. They shall be comforted when it pleases the God of Heaven to give unto them this peace which the weary soul longs for so very much.

Oak Forest Church had been greatly blessed to have Elder Gilbert visit us often in his lifetime. He told me about four years ago that he was afraid that some at Oak Forest might think he was looking for a job, as often as he came to visit us, but he was the only one that had that mind. The gift that God gave this precious brother was loved by one and all. We have missed Brother Sam, but we have not forgotten him or the precious memory of his beloved companion, Sister Blanche, who also a few weeks ago was called from this walk of life. We believe that their souls are now basking in the Paradise of God, together with all the saints that have gone on before. To have known them was to Love them.

Done by order of the church in conference the fourth Sunday in March, 1981.

**Humbly submitted,  
(Elder) Hugh D. Wray  
Greensboro, N. C.**

#### MAE CREECH BARHAM

We, the members of Creech's Primitive Baptist Church, Johnston County, N. C., hope to bow in humble submission to the will of God, who saw fit to call our dear Sister, Mae Creech Barham, home to her eternal rest on November 20, 1980. She was 76 years old. Sister Barham was the daughter of the late Brother and Sister W. E. Creech.

Sister Barham offered to and was gladly received into the church at Healthy Plains, Wilson County, N. C., the second Sunday in June, 1942. She was baptized by Elder E. L. Cobb. She later moved her membership to Creech's Church.

Sister Mae was a very loyal, faithful member, always filling her place in church and by her husband's side as long as she was physically able. She was a firm believer in the Doctrine of Salvation by Grace. To know her was to love her and we miss her. But we live in hope that our loss is her eternal gain.

She was married to Elder W. T. Barham on March 16, 1927. He is left to mourn her passing along with four children, six grandchildren and two great-grandchildren.

Her funeral service was held November 23, 1980, at Creech's Church by Elders J. B. Williams and S. J. Sauls. Her body was laid to rest in the Church Cemetery.

We extend our heartfelt sympathy to Brother Barham, her children and all that are near to her by ties of nature. Sister Mae C. Barham will be greatly missed by many, and especially by the membership of Creech's Church.

Therefore, be it resolved, that three copies of this memorial be made, one for the family, one to be sent to **Zion's Landmark** for publication, and one for the Church record.

Done by order of Creech's Church while in Conference on February 28, 1981.

**Elder W. T. Barham, Moderator  
Brother C. A. Creech, Clerk  
Arlen and Dorothy Brown, Committee**

#### VARA S. HARDEE

It is with a feeling of much sorrow and sadness that I attempt to write a few lines in memory of our dear sister, Sister Vara S. Hardee.

Sister Vara was born November 14, 1902, the daughter of the late Brother G. M. and Sister Cora Turlington Stewart. She was married to the late Brother Clarence Hardee, April 12, 1935. To this union were born two sons, both dying in infancy.

Sister Vara united with the church at Angier, N. C., February 6, 1926, and was baptized the following day by the late Elder C. B. Hall. She truly loved to mingle with those of her faith, and traveled far and near to be with them. She will be sadly missed by all of us who knew and loved her.

She was a faithful member of her church for over fifty-five (55) years. She had been in ill health for several months and her death came almost suddenly on Sunday, April 12, 1981. It was a terrible shock to all of us.

Funeral services were conducted at Angier Primitive Baptist Church on Tuesday, April 14, 1981, by Elder J. M. Mewborn, assisted by Elder J. H. Carter. She was laid to rest beneath a beautiful mound of flowers, in the Coats Cemetery, next to her late husband.

She is survived by a sister, Sister Brookie Stewart, two nieces, Mrs. Marcia Norris, Mrs. Carol Sizemore, five stepsons, and one stepdaughter.

They are not dead, whom He redeemed  
And purchased with His blood;  
They live in Him, and He in them  
Tis written in His Word.

They shall not forever sleep,  
The glorious dawn shall come;  
When the earth shall yield its sleeping dust  
And the ransomed welcomed home.

Weep not for those gone on before,  
Beyond this world of strife;  
Their hope is now reality  
In a never-ending life.

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

Done by order of the church at Angier in conference, May 2, 1981.

**Elder J. H. Carter, Moderator  
Brother Avery Beasley, Clerk  
Meta B. Rohrbaugh, Committee**

**Note:** The above poetry in Sister Hardee's obituary is the original composition of Sister Rohrbaugh, writer of her obituary.  
**Editor.**

#### ETHEL WILSON CLAYTON

It is with a sad, unworthy feeling that I make the attempt to write the obituary of one whom we loved and esteemed so much. The suffering and afflictions of Sister Ethel Wilson Clayton were

ended on December 24, 1980, when the Lord and Saviour Jesus Christ called her from the walk of life. Her stay on earth was seventy-five years, one month and eleven days.

Sister Ethel Clayton was admitted to the Person County Memorial Hospital, Roxboro, N. C., on September 18, 1980, where she remained until death. It was my privilege to visit with her on several occasions both before and during her hospitalization. Each time I was uplifted and inspired by the beautiful revelations of some of her life's experiences. Invariably, I was always greeted with a tender smile, fond embrace and with a twinkle in her eyes. She never complained of her afflictions, but always manifested an unwavering faith in God.

She was the daughter of the late William S. and Nannie F. Wilson. On Thanksgiving Day, 1927, she was married to Millie Harvey Clayton, who preceded her in death.

Her survivors are two brothers: Bunnie R. Wilson, Route, Roxboro, N. C., and William S. Wilson, Roxboro, N. C. Five sisters, Lizzie W. Turner, Roxboro, N. C., Rosa W. Wilson, Route 2, Roxboro, N. C., Florence W. Holland, New Hill, N. C., Hazel W. Long, Route 3, Roxboro, N. C., and Lottie W. Lunsford, Route 3, Roxboro, N. C. Also, a number of nieces and nephews are left to mourn her passing.

On Monday following the first Sunday in July, 1973, Sister Ethel united with Surl Primitive Baptist Church, Person County, N. C., while attending the Lower Country Line Primitive Baptist Association. It was a beautiful sight to behold as she came forth in an humble and meek manner, bearing, as the scripture says, fruits meet for repentance. (See Matt. 3:8.) She was baptized the second Sunday in August, being August 10, 1973, by her pastor, Elder L. P. Martin into full fellowship with the church. She was a faithful, devoted and highly esteemed member as long as she was physically able to attend. She filled her seat regularly at meeting time. She often spoke so beautifully of her faith and belief that if heaven was her home, it was by the mercy and grace of the Heavenly Father - not for anything she had or had not done. She believed in the doctrine of God, the absolute predestination of all things.

Her funeral was conducted on December 26, 1980, at Surl Primitive Baptist Church by her pastor, Elder L. P. Martin and Paston Von Wood. Her body was laid to rest in the Person Memorial Cemetery, Roxboro, N. C., beneath an array of beautiful flowers to await the call of her Lord and Master. We believe she will hear Him say these words, "**Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.**" **Matt. 25:34**

We, the Church at Surl, are grieved and saddened, but feel that our loss is her glorious and eternal gain. Our sympathy is extended to her bereaved family.

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

Done by order of the church in conference, February 7, 1981.

**Elder L. P. Martin, Moderator**  
**James H. Rose, Committee**

**BESSIE WRIGHT FOWLER**

On June 16, 1981, our dear Lord saw fit to call home to rest, we believe, one of His good and faithful servants, Sister Bessie Wright Fowler.

Sister Bessie was born August 11, 1893, thus making her stay here on earth 88 years. Her parents were Julius and Mary

Buffkin Wright. She was the loving wife of Mr. Craven Fowler, who preceded her in death by many years. Sister Bessie is survived by three daughters, Mrs. Louise Sellers, Mrs. Mary Harrelson and Sister Betty Wright. She was the grandmother of eleven children and the great-grandmother of eighteen children.

She united with the Tabor Primitive Baptist Church, Tabor City, N. C., over thirty years ago. I think I can speak for all our members and say that she was truly a true and faithful sister. She proved with her life that she loved the people and the doctrine of salvation by Grace, just what the old Primitive Baptist stand for. She was a woman of great self-respect and beauty. Her sweet, radiant smiling face will be greatly missed in her home, church and by her many friends. I believe our dear Heavenly Father is picking His flowers and in His bouquet (the first resurrection) Sister Bessie will surely be a rose. Up until her declining years, when her health became so bad, she was always at her church meetings on preaching appointments and conferences. There were very few meetings that she ever missed.

Funeral services were conducted by her pastor, Elder L. G. Mishoe. He was assisted by Elder Grady Cox and Elder Lane Horne. She was laid to rest in the Forest Lawn Cemetery. She has fought a good fight. Now we believe she has gone on to receive her reward that our dear Lord promised to His chosen ones. May God continue His blessings and keep her dear family and her brothers and sisters in Christ safe until His return.

This obituary was approved and ordered, as written, to be sent to the **Zion's Landmark** for publication, a copy to be given to the family and a copy to be recorded in our church record.

**Elder L. G. Mishoe, Moderator**  
**Ruthene Cox, Clerk**

**JAMES MARVIN (Bill) ALBRITTON**  
**(1900 - 1981)**

It is with a sad and heavy heart that I ask you to publish an obituary notice of my dear husband, James M. Albritton. Born in Greene County, North Carolina, on February 3, 1900, he was one of eight children of Mamie Sugg and George Edgar Albritton.

Bill and I were married January 22, 1932. About a year later, an infant son was born, but lived only one day. We both offered to and were received into fellowship of Autrey's Creek Primitive Baptist Church, Edgecombe County, N. C., on July 3, 1971, and were baptized July 4, 1971, by our pastor, Elder Joe Sawyer.

Bill lived his entire life in Greene County and died June 18, 1981. 1st Timothy 4:6 reminds me of Bill: "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, etc."

He is survived by his widow, Bettie Crisp Albritton; a daughter, Cleo Simons Beaman; three grandchildren; two great-grandchildren; and several nieces and nephews to mourn his passing.

To me, life will never be the same, as he was a kind, loving husband a friend to all people. Bill received the greatest pleasure from attending church, hearing the Word of God preached and mingling with his brothers and sisters. He attended the Church at Red Banks (near Greenville, N. C.) the Sunday before he died. He went to church many times when I felt he wasn't able. He often asked me if I would have married him if I had known he would have been that sick. I told him, "Yes," because I had always loved him and always would. Bill often told me how he loved me and appreciated all I had done for him.

David hath declared, "**Precious in the sight of the Lord is the**

death of His saints," (Psa. 116:15), and "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15.) So, I cannot wish him back to suffer anymore, but long to join him in the beauties of "that morn without clouds." II Sam. 23:4.

I loved you, Bill, but God loved you best.

Written by his wife,  
Bettie Crisp Albritton

The above obituary notice was read and approved by the Church at Autrey's Creek, Edgecombe County, N. C., while in conference. It was agreed that one copy be sent to the family, one copy be sent to **Zion's Landmark** for publication, and one copy be kept for our church record.

Elder Joe Sawyer, Pastor  
Joe B. Coker, Clerk

### MEETING NOTICES

#### CHANGE IN MEETING TIME AT OAK FOREST CHURCH

The Church at Oak Forest, near Summerfield, Guilford County, North Carolina, (of the Salem Association) has changed her meeting time from 2:30 P.M. on the fourth Sundays to 11:00 A.M. on each second Sunday. The Communion times will be, the Lord will, on the second Sunday in May and the second Sunday in October.

We would appreciate it very much if the brethren will take notice of the above change and we ask that you come and visit us whenever you can have the mind. We are always glad to have our brethren visit us.

The church requests that the above notice be published in **Zion's Landmark**.

(Elder) Hugh D. Wray, Moderator  
Elsie Stewart, Church Clerk

#### LOWER MAYO ASSOCIATION

The Forty-Ninth Annual Session of the Lower Mayo Primitive Baptist Association will be held, the Lord willing, at Russell Creek Church, Patrick County, Virginia, beginning on Friday before the first Sunday in October, 1981, and will continue through Sunday following, the dates being October 2nd, 3rd & 4th, 1981. The association at this session, 1981, is being entertained by Draper Church but is being held at Russell Creek for convenience.

Directions to Russell Creek Church are as follows: Those coming from the north by way of Stuart, Va., get on Route 8 and go south for a few miles to Road 653. Turn left on Road 653 and go to first black top road on your right. Turn right and meeting house is on your right. Those coming from the east or south follow Route 704 west to intersection with Route 8. Follow Route 8 north to point just across Virginia-North Carolina State Line in Virginia Road 653. Turn right, go a short distance to first black top road again to your right. Here, turn right and meeting house will be on your right.

A cordial invitation is given to one and all to come and be with us and a special invitation is extended to our ministering brethren.

Cletus Turner, Association Clerk  
Route 1, Box 681,  
Bassett, Virginia 24055

#### BLACK CREEK ASSOCIATION

The One Hundred and Fifth Annual Session of the Black Creek

### MAIL TO:

North Carolina Collection EX  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

Association will convene, if it is the Lord's will, beginning on Friday before the second Sunday in October, 1981, and will continue through the following Sunday, the dates being October 9th, 10th and 11th. This session will be held at the site of the Goldsboro Church, Wayne County, N. C., for New Chapel Church.

Directions are as follows: Those coming from the west and south take U.S. 70 By-Pass at Goldsboro to where U.S. 117 leaves U.S. 70. At this point follow Route 117 north towards Wilson, N. C. Go only a short distance to "J. J. Haines Company" on your right. Here, turn left, cross railroad and church is only a short distance on your left. Those coming from the north take U.S. 117 By-Pass in Goldsboro, N. C. to "J. J. Haines Company" on your left. Here, turn right, cross railroad, and church is only a short distance on your left. Those coming from the east take U.S. 117 north toward Wilson, N. C. Go approximately two blocks, turn left on Hooks River Road and continue straight to church on your left. (You will cross 117 By-Pass.)

We invite all lovers of the truth to come and be with us.

Paul H. Carraway, Association Clerk  
Route 4, Box 231  
Fuquay-Varina, N. C. 27526  
Telephone: (919) 552-2693

#### WHITE OAK ASSOCIATION

The One Hundred Forty-Eight Annual Session of the White Oak Primitive Baptist Association will convene, the Lord will, on Saturday before the third Sunday in October, 1981, and will continue through Monday following, at South West Church, Onslow County, N. C., for the Church at North River.

South West Church is located on N.C. Hwy. 53, approximately 4 miles from its intersection with U.S. 258 Hwy., west of Jacksonville, N. C. Those coming from the north and west follow Hwy. 258 towards Jacksonville, N. C. to a point about two miles west of that city. Turn right on Hwy. 53 at pointer and go approximately four (4) miles to meeting house on your right. Those coming from the east, come to Jacksonville, N. C., and take U.S. 258 west (through the city) for about two miles; turn left at pointer onto Hwy. 53. Follow Hwy. 53 for approximately four (4) miles to meeting house on your right. Those coming from the south, please come to Jacksonville, N. C., and follow above directions.

A special and sincere invitation is given to each and everyone of our corresponding brothers, sisters and friends to come and be with us, visit in our homes and behold the order of our conference. We send a special invitation to every minister to come and be with us throughout our association. We love and need each one of you.

Virgil E. Davis Association Clerk

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road

BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to  
Elder J. M. Mewborn, Willow Springs, N. C. 27592.

C286.4  
Z81

VOL. CXIV

SEPTEMBER, 1981

NO. 10

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N. C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N. C. 27041

## THOU, OUR ALL IN ALL

Dearest Saviour, our Protector,  
See us lowly and bowed down;  
Hear us in the time accepted,  
Lift us up, e'er we all go down.

Brighten up the great horizon,  
Give us light along the way;  
Take away this awful darkness,  
Jesus, hear us as we pray.

When we hunger, gently feed us,  
From thy storehouse, filled with bread;  
Be our Guardian, watching o'er us,  
We hope to be thy children led.

When we stumble, Oh please strengthen,  
Give us grace to carry on;  
Help us look to thee in Heaven,  
In our weakness, make us strong.

We desire to give thee praises,  
May thy gentle South wind blow;  
Warming us through all the ages,  
While we live on earth below.

When our life below is over,  
Coming in the clouds above;  
Thou awake us to live forever,  
In that City we call "Love."

Down below, bless us with Thy love for each other,  
Thou commanded that this be done;  
We did not learn to love each other.  
You the Victory hath already won.

Thou hast fought our every battle,  
Thou hast now gone on before;  
Thou hast drawn us all unto You,  
Tune us now to praise Thee more.

Mrs. Fred (Louise) Cobb  
Ruffin, N. C. 27326

(The above poem was composed by me on June 15,  
1980, before leaving my home for the Salem  
Association, held with Wolf Island Church, near  
Reidsville, N. C. L. C.)

### A GOOD REPORT

One of the qualifications of a gospel minister is that he must have a good report of them which are without. This qualification is found recorded in 1st Timothy 3:7 as follows, "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." The fulfillment of this qualification is desired and coveted among His saints.

Recently, the following article, published in the **Loris Sentinel**, a weekly newspaper, published at Loris, South Carolina, came into my hands. When I read this article about the life of Elder H. G. Cox, the fulfillment (by the grace and mercy of God) of the above Elders' qualification came immediately to my mind. How wonderful it is to see this qualification fulfilled (by the grace of God) in the life of one of God's servants so that the good name follows the memory in death. Money or wealth cannot purchase this name. This is the same name that Solomon had reference to when he uttered these words, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Proverbs 22:1. Such a wonderful name in honorable in all, and we believe the children of Brother and Sister Cox "arise up, and call them blessed." Proverbs 31:28.

We are publishing this testimonial concerning his life

for the benefit of our subscribers and readers, believing you will appreciate the lovely things that have been said about one of God's faithful servants, who lived and died among us.

Editor

### LETTERS TO THE EDITOR (ELDER H. GRADY COX)

#### To the Editor:

Columbus and Horry Counties (of both North and South Carolina) lost one of their most stout-hearted men Thursday, August 27, 1981. Elder H. Grady Cox was a beloved man, friend, and neighbor, not only to his fine family, not only to the members of his cherished Primitive Baptist Church, not only to near friends and relatives, but to all God's creatures.

Many people can say, "You're my friend, thanks for being here," and it makes the day go nicer; but as Elder Cox said it, you felt love radiating from his eyes, voice, and touch. This was not a superficial or artificial love, but also a deep, encompassing love of all mankind. Almost everyone has a few people who like and admire them, but it is a rare thing to find someone admired, respected, and loved by hundreds of people.

Elder Grady Cox must have honored his father and mother, for his days on this earth were long upon the earth. He was born in 1894 and was 87 years old. He offered himself to his country, as he served on foreign soil during World War I. He was called into God's ministry and Kingdom many years ago, and continued faithfully until his death. He preached at Tabor City Primitive Baptist Church, Tabor City, N. C., on the Sunday before he died. This particular Sunday was different because he was the only minister there. Elder Gardner Mishoe, the regular pastor, had not missed in years; and usually Elders McLane Horne, Leon Hardee, and Moses Paul also preached for the church at this particular time.

Elder Cox remarked once that he was pleased when an old friend once told him that he preached the same thing every time. Elder Cox said, "How can you not preach the same thing everytime, if there is only one God, one Jesus, and one salvation by Grace, and that by grace alone, one true doctrine of God?"

Elder Cox also mentioned death. He said that a great-grandchild was with him once in the garden, and

<b>Zion's Landmark</b>		
<b>"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:28</b>		
<b>EDITOR</b> ELDER J. M. MEWBORN Willow Springs, N. C. 27592		
<b>ASSOCIATE EDITOR</b> GEORGE A. FULK Pilot Mountain, N. C. 27401		
<b>VOL. CXIV</b>	<b>SEPTEMBER, 1981</b>	<b>NO. 10</b>
\$7.00 PER YEAR -- 2 YEARS \$13.00 TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00		
POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N. C. 27592.		
Second Class Postage Paid at Benson, N. C. 27504		
USPS 699-220		

asked him about his dying. When he answered the child, Elder Cox replied, "Yes, that someday he would die." The child remarked, "Won't that be bad?" Elder Cox said that he did not know how to answer her. He did not really know what death would be like, but that God had given him humble HOPE that it would not be bad, but on the other hand, it would be good.

People in the audience must have been thinking for years, "How does a man of that age and miles keep going so strong, year after year, mile after mile? How does he have the strength and stamina to visit the homes, churches, hospitals, nursing centers, perform weddings, baptize folks, attend funerals, and go out of state to associational meetings?" He welcomes everyone into his home. There was a family with him then (at that very time) from Virginia or someplace.

After my own father died in 1973, I would think of him when I looked at Elder Cox. My father resembled Elder Cox a great deal, although my Dad was a much taller man than Elder Cox. I wanted Elder Cox to help me trace our Cox genealogy; I would love to know how my Benjamin Cox was related to Needham James Cox. Often, when I look at Elder Cox's devoted wife and companion, I wonder if she and my dear Mother-in-law were distantly related. They resembled each other a great deal, and had the same loving, humble glow about them.

Elder Cox and his loving wife, Lena Prince Cox, have always been there. They have been such an inspiration; how we will all miss him!

God blessed Elder and Mrs. Cox with three fine, handsome sons, and a lovely daughter who was a real blessing to them in their later years. I'm glad that I got to know this Cox family. I taught with his son, Clarence, at the Loris High School for many years, and taught several of Elder Cox's grandchildren. All the teachers and students thought Clarence Cox was extra special. We ran into each other often at school functions and ate lunch together in the school cafeteria. I often thought, "Clarence is a good man like his Father." Others spoke highly of Henry Grady Jr., (H. G.); Elton; and Shirley.

Clarence Cox said many things over the years which impressed me, but two things really stuck. I had heard two other fine men express similar thoughts. The comments were: "A few students should not get a reward for making the best grades. All students are outstanding in different ways." "Beauty contests are

not right, all people have a special beauty of their own." "There are different kinds of beautiful people," he said.

Elder Grady Cox was related to everybody for miles around, including me. Elmore Carter, born 1812, was one of our common ancestors. Elder Grady's mother, Frances Carter Cox, was half-sister to my great-grandmother, Eliza Carter Porter. Elder Cox's roots and mine grow deep around the Simpson Creek Primitive Baptist Church at Loris, S. C., and the Carter Cemetery. How I would love to know the names of our ancestors who only have a light-wood (pine) marker at their graves!

One elderly gentleman told me an interesting story about the Hughes family. Elder Cox's grandmother was Nancy Hughes (or Mrs. Needham James Cox, Sr.). The old gentleman told me that he visited the old Hughes house as a child, and that one of the Hughes boys went to Texas; and that the famous multi-millionaire, Howard Hughes, was a descendant of that Horry County (South Carolina) Hughes lad that immigrated to Texas in the early 1800's.

Elder Grady's grandfather, Needham J. Cox, Sr., was also a Primitive Baptist minister, Elder Needham Cox had a much rougher time visiting the different churches. Folks told me about his walking, riding mules, riding trains, etc. Each Saturday and Sunday, preaching was at a different church... Simpson Creek, Tabor City, Mill Branch, Pireway, Feathery Bay, and the other churches.

When church was held in your community, you invited people from other churches to your house for Sunday dinner; then you got to go to three different homes for dinner before it was your time again. In buggy days, many people spent Saturday night with relatives in that area. Associations were the big event. People came from other states, and there were three days of preaching and feasting. The folks often killed cattle (pork and beef) to have fresh meat. The men talked and chewed tobacco, the children played, and the women cooked everything. The food was spread out on make-shift tables under the oak trees in the church yard. Most churches had a small, open house or stand built outside to shade all the dozen visiting Elders and held services outside. Some members had several visiting families spending the night.

Many of our area folks had ancestors who moved into this area from the Pitt County (North Carolina)

## SACRED VISIONS

Primitive Baptist Churches. Wright, Cox, Carter, Hardee, Boyd, and relatives still have many folks in the Primitive Baptist Church, not only in this area of South Carolina, but in the Pitt County area of North Carolina.

From reading about the Primitive Baptist Church recently, it seems that there was a big split in the early 1800's. Some members wanted to join the Masons, send out Missionaries, and have Sunday School. Some of the older "Hardshells" refused to change. "Members should not belong to secret orders, God had believers in every tongue and nation, and Sunday School was man's creation."

Someone commented the other day, "If Hardshells don't believe in change, why are they now installing indoor restrooms, and air-conditioning?" The children used to enjoy looking out the open windows, fanning with pretty pictured fans, and going outside to the toilet. Preaching right on through lunch hour and hearing four preachers, no Sunday School, and no musical instruments have not encouraged many young folks to go to the Hardshell Church. One Hardshell sister said recently, "The Old Baptist Church is not for children, but for the children of God!"

It is very humbling to see a congregation of white-haired men and women hugging everyone, and washing each other's feet after communion at their churches. Everyone is made to feel welcome and wanted. Many people shake your hand, hug you, and invite you to their home for dinner. You feel comfortable either dressed up or dressed simply. You are not pressured to join the church, you are not told you are going to Hell! You are not asked to donate lots of money for a paved parking area, or some other expensive project always underway.

From all I've seen and heard, it seems that the difference between this Baptist Church and others, is the strong belief in the doctrine of election and Predestination, of being saved by Grace and Grace alone; and that God chooses you, instead of you choosing Him.

When I think of the Hardshell Church, I think of Elder Grady Cox; when I think of Elder Cox, I think of the Hardshell Church.

How do you fill the shoes of a stout-hearted man whom God has walked with for over eighty-seven years?

**Lou Floy Milligan**

Dear Brother Mewborn,

I have met you several times at various meetings, but you may not remember me. I hope that I love all of God's little ones for Christ's sake! I cannot write too clearly, but I hope you can make out what I have a desire to write. It may not mean a thing to anyone, but what I was blessed to see has been sweet to me.

I fell in August, 1980, and broke my hip in three places. I was in the hospital for six weeks, and part of this time I did not know my own people. As I began to get a little better, I was asleep one night. I dreamed that I looked up in one corner of my room and there stood **The Blessed Lord** looking at me so plainly and smiling so sweetly. I thought that I tried to say something, but I could not. This was placed in my mind at the time that the **Blessed Lord Jesus Christ** was there watching over me, so I was not afraid.

As I lay there, wondering if I was going to die, the vision of the Lord disappeared from my view and I woke up. It seemed that I was calm for a while. I thought I was safe if He (The Lord) was there. For a while I was made happy. I thought some one was watching over me and that **The Blessed Lord** was there to let me know that He was looking after me.

For some reason until now, I have been unable to put this experience down on paper. I have been afraid that people would not believe me, and even, perhaps, think that I am crazy for I was so very sick. Yet, it is all just as plain to me now as it was then. I can close my eyes and see the sweet smile on **The Blessed Lord's face**. Maybe I am crazy, but I had a wonderful dream. It was sweet to me.

During this same time in a dream or vision, while I was so sick, I thought that I was standing in the front yard at Goodwill Church. There were people there when I looked. They were marching, one by one, into the building, which now had been transformed into, what looked like to me, a huge, big **ROCK**. Yet, at the same time, in my subconscious state of mind it was still Goodwill Church. I looked into the door and there was a casket sitting in the front in the middle of the aisle. All of this setting was snow-white. Standing in the opened casket was Elder (Brother) N. G. Hutchens whom I now feel is resting peacefully, waiting to be gathered up with the little children of the Heavenly Father when He comes to gather His little flock home in the glorious resurrection. Dear ones, I stood amazed and was afraid

to move. I saw two of my daughters going into the church followed by throngs of people. I stood there, as if in a daze or trance, for I had never seen so many people coming from all directions. I thought to myself at the time, "How can all of them get into that big **ROCK**. It (**THE ROCK**) opened up like the whole earth was just one big place and there was room for every one. Even then, there was more room. There seemed to be ample room for everyone that had been gathered within the place. It was all as **white** as the most perfect drift of driven snow.

Then I woke up. I was trembling like a leaf in a strong wind. Oh! dear, precious brethren, if I could just hint at how beautiful this sight was to me. My thoughts at the time were, "Oh! if I could just know that I was in that number." But, I live in fear and trembling that I am not. All I can do is continue on, begging and hoping. Sometimes, **my hope** gets so small that I have "to hope" that I even have a hope. I am made to wonder, Brother Mewborn, if anyone else ever sinks so low or gets into that way. It seems that the harder my effort to be good the worse I seem to get, while at the same time the bigger mess I seem to make of everything. This has been true with me all of my life.

I remember when I was young, I was walking up a narrow path. It was so dark and was too narrow in which to turn around. I said, "**Lord**, I cannot continue on. I am so tired," but **A HAND** took me by the arm and led me on. A small, sweet voice, calmly said, "You will have to go on and you cannot turn back." This has been my experience all of my life and stay, my journey in this present, evil world.

I am getting old now and am so afraid that I have not had sufficient (enough) suffering here in this world. If I am not one of God's little ones, I humbly hope that **The Blessed Lord** will make me submissive to His righteous and holy will, that it be done, not mine. For I feel to be the worst sinner in this world.

Dear Brother Mewborn, if you cannot make out my scribbling, just discard these lines into your nearest wastebasket for when I fell, I hurt my right arm; also, I cannot write or spell too good. Yet, for some reason unknown to me, I felt that I had to pen down these lines.

I **hope** that I love all of the little children of the Kingdom, those that belong to the **Blessed Lord Jesus Christ**, only for His sake. These are the ones that 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. I am not worthy within myself to have His blessed name in my thoughts. I am a poor sinner of the worst kind.

My desire is that you and your family are well. Please come to see us at Goodwill Church, Henry County, Virginia, whenever you can and have the mind.

**A little sister, if one at all,  
Mary Clifton,  
702 Kemper Road,  
Danville, Virginia 24541  
March 7, 1981**

---

### EXCAVATION EXPOSES OLD JERUSALEM

**JERUSALEM** - Undeterred by riots, legal battles and international protests, archaeologists excavating the Jerusalem of King David have revealed a city of great wealth and great poverty.

Workers found erotic figurines from the early Israelite period, showing idolatry was common after David brought monotheism to the hilltop city he made his capital.

Archaeologists believe Jerusalem has been inhabited for 5,000 years. The latest 12-week archaeological dig season uncovered a wall showing the contours of the city in the 18th century B.C., when the Bible says Abraham was summoned to the Promised Land from Ur, in what now is Iraq.

The dig has added little to the knowledge of ancient Jerusalem, which already is well-documented in texts. But it "is bringing Jerusalem to life," excavation director Yigal Shiloh said during a tour of the site Wednesday, when digging ended for another year.

The dig is south of the hilltop where Solomon first built the great Jewish temple. A few hundred yards away, some of the major events in Jesus' life took place.

Ultra-Orthodox Jews claim Shiloh's crew is digging in a medieval Jewish cemetery, and they rioted several times over the summer in defense of the dead. The controversy led the government to halt the dig, but it was overruled by the Supreme Court and excavations continued.

The supreme Rabbinical Council decided Wednesday to press Parliament to enact a coalition agreement that

would give the council power to halt archaeological excavations.

On Tuesday, the executive council of the U.N. Educational, Scientific and Cultural Organization condemned digs such as Shiloh's as "a grave danger" to Jerusalem. But Shiloh said he would conduct the fifth and final season next summer "in the regular way."

"We are trying to draw an archaeological picture of the life and culture of Jerusalem from its capture to its destruction in 586 B.C. by the Babylonians," said Donald T. Ariel, one of Shiloh's assistants.

Jerusalem was a Canaanite city of 3,000 people covering a 20-acre hillside when David conquered it in 996 B.C. and built his palace on the hill. David and Solomon expanded the city with public buildings, constructing an acropolis resembling the downtown of a modern city.

Close to the palace area, archaeologists discovered roomy, well-constructed homes with nearby toilets. Houses lower down the slope were smaller, their stones slapped together with mud. "These were the slums of Jerusalem," Siloh said.

Among pottery finds was a shard inscribed in characters used in southern Arabia, documenting an early link with the land of the Queen of Sheba.

Today David's City is a sparsely populated hill in the shadow of the 400-year-old Turkish walls of the Old City in the Arab sector that Israel captured from Jordan in 1967. About four acres in six sections were made available for excavations.

---

(The above article recently appeared in a local publication concerning the present day archaeological excavation in Jerusalem. Your editor found it most interesting, and, believing that it will be of interest to our subscribers, I am inserting it for publication in the **Zion's Landmark**. Editor)

#### PERMISSION TO PUBLISH

Dear Brother Mewborn,

It is always good to see you and also hear from you and your family.

You will find enclosed a good letter that we received from Brother Bill Lake, Lakeland, Florida. We enjoyed

the letter very much. We have his permission to send it to you for publication, if you deem it worthy for publication use in the **Zion's Landmark**.

Yours in love and fellowship,  
**(Elder) James T. & Floy Jones,**  
 Marshville, N. C. 28103  
 July 8, 1981

---

#### AN INTERESTING LETTER

Dear Brother and Sister Jones,

Thank you for your kind letter. Bea and I were so glad to hear from both of you. You have been on our minds much of late. Yes, we of the Macedonia Church, Alturas, Florida, have lost a faithful, dear sister in our church. Sister Sue Simpson will be greatly missed in our little flock. We shall always miss her.

There is a certain scripture resting upon my mind about which I would like to ask your view. An Old Baptist preacher told me once that he believed God and His Son, the Lord Jesus Christ, are one. I agreed with him and said, "Yes they are one. Then, he said to me that "Jesus is God the Father, Himself, manifested in the flesh. Don't you believe that Jesus is God the Father?" I told him, no, that I did not believe that Jesus is God the Father. Then he asked me why that I did not believe it that way. I told him that if Jesus is actually God the Father to read Matthew 26:39. When Jesus prayed, did He pray to Himself or to His Father? This scripture reads, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." To me, if Jesus is God the Father, Himself, He would have been praying to Himself.

Now I agree that the two of them cannot be separated, neither can Christ and His church be separated. Christ is the Head and the church is His body. These two cannot be separated. We read in Romans 15:3, "For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on me." Also, in John 12:49, Christ said, "For I have not spoken of myself; but the Father which sent me, He gave me a commandment what I should say, and what I should speak." The Father and The Son are one in the same sense that

Christ told His apostles in John 17:11. Christ said, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." The Son of God here was speaking of Himself, His Father, God Almighty, and the Church. Therefore, if He and His Father are one in the same sense or way that His Church that embraces the Apostles and the elect family of God which were chosen in Christ in that covenant of grace before the foundation of the world are also one, they are still one now, complete in the Body of Christ. Yet, there are many members. Christ is the Head but his body comprises the membership. They are one, yet there are two.

We know that there are three in the Godhead, Father, Son and Holy Ghost. These three are one, yet there are three clear, distinct persons here. John 17:21 says, "That they all may be one; as thou Father, art in me, and I in thee that they also may be one in us." "And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:22.

Other scriptures that bring to bear on this point are found in Mark 13:32, and Matt. 24:36. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Matthew relates to this same point, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

If no other scripture could establish the proof, this one will. "For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. 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." 1st Cor. 15:27, 28. In this instance God the Father is the exception, and He made it (the exception) for Himself.

Dear brother, we could go on and on, but what further proof or proofs do we need? The scriptures are very clear, to the point and very plainly written. I know that there may be many that will not agree with me on

this point. Some have tried to argue that you are trying to take from the Father and give to the Saviour. This is not true. He is His children's Saviour, He is their Mediator, He is their Intercessor, He is their everything that His children have in the this time world and everything that they receive here (every blessing) must come through Him as their Saviour, Mediator and Intercessor. Jesus Christ is the Son of God and to them (His children), He is their God, God the Son, the second person in the Holy Trinity.

The subject of the blessed trinity of our Lord is a wonderful one to me, and much more could be said pertaining to it. I have hardly scratched the surface, but feel to stop here.

Your unworthy brother in hope,  
W. C. (Bill) Lake  
Lakeland, Florida 38801  
May 1, 1981

---

## EXPERIENCE

I was only a small child when I believe the Lord God showed me that He is the great God of Heaven and earth, and that I am nothing, yea less than nothing; also, that there are two great powers, the good and the evil, and that He controls all of them, even all things in Heaven and earth. At times I would be made to think and ponder over my feelings, wondering what it was that caused me to feel so differently from other children, even my own natural brothers and sisters.

I felt to be a stranger, even to myself. I believe that the great God of Heaven did start to reveal Himself to me then, to show me the sinful being that I am. It caused me much trouble and made me a beggar, as a small child. I am now getting into old age and I am still begging. That was part of my experience as a child.

After I grew to womanhood, my troubles began to be of a much greater extent. I felt that I was alone in this world, without God, hope or friends. My family seemed to turn against me. I did not feel fit to be in the same house with my father and mother. They were such straightforward, God-fearing people. My father was a deacon in the Primitive Baptist Church.

After I was married and during the time that I was trying to raise my family and children, it seemed that my trouble was growing greater and more unbearable every day. Then I became sick. I would pass out at most any place. Things became so bad that I was carried to a doctor. He said that I had a breakdown.

Little did He know that my sickness was more than physical. I had the most awful fear that I was going to die and go into everlasting hell. I had been shown a few weeks before just what an awful place it is. The fear of going into that place again was more than my mind could take. While under the doctor's care, I did not seem to improve any. I felt that my brain was on fire. My very soul was tormented.

One night, about two weeks after I started going to the doctor, I felt that I was going to die. It was death if I begged for mercy and would be death if I did not go. I buried my face in my pillow and begged once more for God to be merciful to so great a sinner. Suddenly, a light appeared from Heaven to my bed. There was a narrow pathway that reached from my bed toward Heaven. This narrow path was the most rocky, roughest rock I had ever beheld in all my life. The light shown upon this rocky path in an upward direction to what seemed like the end, but the light was so bright up there that I watched in wonder and much amazement.

My heart felt so light and peaceful. I was made to know that my life here would be rough and rocky as the path. Yes, it has been very hard, but praise God I have never had so much trouble but what God has given me the strength and courage to keep going.

In 1964 I was placed in the most heartbreaking time, I feel, that a mother could endure. For six weeks, I could not eat or sleep. I could only cry and beg God to go with me, help me and guide me in my sorrow. While in this condition, one night about midnight, I felt that I could not go on any longer. Suddenly, the Cross of Jesus appeared at the foot of my bed about three feet above me. Such pity and sorrow were seen on His face.

Great drops of sweat were on His face. His eyes were fixed upon me with the most pity I have ever seen. I was not asleep or dreaming. I saw Him and cried out to Him. I have heard our ministers speak of the great suffering that Christ did for His people, but praise Him,

I saw this for myself. My thoughts have been many times, Why would so great a God be mindful of such a lowly worm as I? I am so vile and sinful. I do not want to be, but I do know where I came from. It was all ordained of God and if He should send my soul to hell, I would have to go down praising Him, for His righteous law approves it well.

I have had a few dreams in my life that are precious to me. I will mention one of them. I dreamed that I had a sore on my shoulder the size of a pinhead. I touched it and the most awful, vile, filthy substance came out and ran down to the ground, also running on the ground. I looked in amazement at the amount of liquid that came from such a small hole. I looked at the hole again and it was about the size of a half-dollar. The hole looked to be about six inches deep. It was as clean as could possibly be. There was no contamination about it at all. I have not been shown the meaning of this dream, but I do believe that it has a good meaning for I have had the same dream again.

There is a song that we hear a lot on radio and television, "How Great Thou Art." I know that the world uses it much in their worship, but it is one of the most beautiful songs to me for I do believe it has been (the meaning) applied to my poor heart. The smaller that I become, the greater He gets, until everything else is completely shut out. This is truly a wonderful feeling to be made to see in part and say, "Great and marvellous are thy works, Lord God Almighty," Who opens and none can shut, Who shuts and none can open, Who works all things after the counsel of His own will and purpose. No man has the right to question Him or ask why. No one has the right to judge another. That is God's own prerogative, right and privilege and belongs to no one else. Yet, we, as poor sinful creatures, in our sinful nature, are guilty of it.

I enjoyed your last editorial, Brother Mewborn, in the **Zion's Landmark** on the subject of **ISRAEL** as it related to the seed of Abraham, the Jews, Arabs and Gentiles. It seemed so clear to me after reading it why all the trouble is now coming to pass in the Middle and Far East. After reading your good article, the assassination of Anwar F. Sadat, president of Egypt, took place. After reading, as I have said, your article, it all seems so very clear. Yet, I am not troubled over

these events to cause me to overly worry. It is my firm faith and belief that, come what may, our God is ruling in and over all of these things. This has been true since the beginning of time, is true now, and will continue until the end.

There are so many things that I would like to say, but I just cannot get my thoughts on paper, as so many of our brethren are blessed in doing.

Brother Mewborn, please do with this as you see fit. I am not worthy to try to write to anyone, much less attempt to speak of so High and Almighty God as ours, but something within me just had to tell everyone of my love for my church and my brethren. Oh! how much the good Lord has done for this lowly worm of the dust! I have only hinted at some of these things, although I would at times shout it from the Highest Hills. I love all of you, if not deceived in my poor heart, the afflicted and poor people that He said would trust in Him, His church. I feel to be just a bit of nothing.

Mrs. C. W. (Elsie) Stewart  
McLeansville, N. C. 27301  
October 6, 1981

---

#### GRATEFUL FOR JUNE EDITORIAL

Dear Elder Mewborn,

I am enclosing a money order in the amount of \$7.00 to continue my subscription to the **Zion's Landmark** for another year. I enjoy the articles and writings in the paper very much.

Your article on page 101 of the June, 1981, issue, entitled **ISRAEL** gave me much joy and comfort!

We hope to be thankful that the Lord has sent Elders Gardner, Mitchell, Rains, Pierce and Lynn to preach to us, here in the State of New York, and bring a message from "Home."

Elder Johnny Ray Gardner, Williamston, N. C., flies up every month and preaches for the church here at the various meeting houses.

I will close with hope and trust in God.

An unworthy one,  
Woodrow W. Bellinger,  
Duanesburg, New York 12056  
September 7, 1981

#### GRATEFUL FOR PAPER'S EDITORS

Dear Brother Mewborn,

Enclosed is my check for a one year's renewal subscription to the **Zion's Landmark**. You may use the remaining portion as you wish.

May God be praised for the continuation of the publication of this dear old paper that has stood firmly in the truth for all of these many years. God has greatly blessed you and Brother George A. Fulk, the associate editor, through your gifts of writing and understanding in giving us much pleasure by way of Spiritual food.

This Spiritual food, if not deceived, is appreciated just as much as our gift or blessing of natural food. May He continue to bless both of you in your labor of love.

Brother Mewborn, we would be glad for you to visit us at Bunker Hill Church in the near future. May this find you and your family doing well.

Unworthily, yours in Christ, I hope,  
Mrs. E. C. (Rachel) Willard  
Kernersville, N. C. 27284  
September 28, 1981

---

#### A GRAIN OF WHEAT

Dear Elder Mewborn,

I am sending you my subscription renewal for the **Zion's Landmark**. I have very much enjoyed the writing of our former pastor, Elder George Ruston, of Dutton, Ontario, Canada, that you published this year.

The Lord blessed us in having a good meeting last Saturday and Sunday at the Ekfred Church. We had Elder W. W. Taylor, of Texas, and Elder Donald Smith of North Carolina with us. If not deceived, we heard some good, strong preaching. It was a comfort to a poor, unworthy sinner like me.

I have received comfort in reading Matthew 13:30. If I could only be one of the grains of wheat that the Lord's Angels will gather in His Barn in that great day, spoken of this reading, I would be satisfied.

I am renewing for two years. You may use the rest of funds enclosed as you see fit.

A soul in hope,  
St. Clair Graham  
Dutton, Ontario, Canada  
June 30, 1981

**LONG TIME SUBSCRIBER**

Seeing that my subscription to **Zion's Landmark** has expired, I am sending a check for \$10.00 for renewal for another year. You may use what is left over as you see fit.

I received my July & August, 1981, issue, and have surely enjoyed it, especially Elder P. D. Gold's experience and call to the ministry. Having read lots of his writing in my younger days, I still enjoy the good old paper.

My sincere desire is that the good Lord will bless you to continue this good work.

Yours in hope,  
Mrs. Eli (Hattie) Hopkins,  
Stanfield, N. C. 28163

**ENJOYS EXPERIENCES**

Dear Brother Mewborn,

You will find a check enclosed for \$20.00 for which please renew my subscription for two years. You may use the remainder as you see fit.

I get a great comfort from reading the good articles and the beautiful experiences of God's humble, poor people.

May the God of all grace continue to richly bless you and yours in all things.

In hope of a better day,  
Raymond J. Bibey,  
Walnut Cove, N. C. 27052  
June 12, 1981

**A LONG-TIME READER**

Dear Elder Mewborn,

A check is enclosed for another year to the good paper. I enjoy it and hope to continue having it for a long time. I am now eighty-eight (88) years of age and have been reading this periodical, **Zion's Landmark**, as long as I can remember. I read it when I was just a little girl.

Yours sincerely,  
Mrs. C. J. Clark  
Durham, N. C. 27705

**REMEMBERS****ELDERS J. W. WYATT IN KENTUCKY**

Dear Elder Mewborn,

Enclosed is check to renew my subscription to the **Zion's Landmark** for one year. Please use the remainder as you see fit. I enjoy the paper so very much, and look forward to its coming each month.

I am grateful that you were given a mind to publish some of the articles or scriptural writing of Elder J. W. Wyatt in the paper this year. I remember hearing him preach one time many years ago when he visited my parents' home on that trip he made into western Kentucky.

I was very sorry to read of the death of Sister Sue Simpson. I met her and Elder Simpson many times. They were a wonderful couple.

May God bless you and all the writers in the publishing of the good paper. I am aware that so many people appreciate and enjoy the paper as I do.

Unworthily yours,  
Mrs. S. G. Harralson,  
Madisonville, Kentucky 42431  
May 11, 1981

**EDITORIAL****SALVATION BY GRACE,  
AN UNMERITED FAVOR  
(PART I)**

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8, 9, 10.

The Gentiles were once looked upon as little more than dogs by the Jews. They looked upon us, the Gentiles, as being the uncircumcision by them which called themselves the circumcision in the flesh made by hands. The Gentiles were at that time looked upon as being without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope, and without God in the world. When Christ came, the middle wall of partition was broken down, and you (the Gentiles) in

Christ, who were looked upon as being far off, are now made nigh by the blood of Christ, having broken down the middle wall of partition and having abolished the enmity between them. Christ, the Son of the true and living God, brought peace. Jew and Gentile who are given to believe in Him (Christ) both have access by one Spirit unto the Father. You, the Gentiles, since the coming of Christ, are no more looked upon as strangers and foreigners, but fellow citizens with the saints and of the household of faith. In the eternal thought of God these that were looked upon by the Jews as little more than dogs and as the uncircumcision were God's from the beginning if they were given to the Son by the Father. It is now made manifest that they were built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. The Apostle Paul was made a prisoner of the Lord Jesus Christ for the Gentiles and he was given to understand the mystery in Christ which had not been made known to the sons of man, as it had been revealed to all His holy prophets and apostles in the Spirit.

After that, the Gentiles were looked upon as fellow-heirs and of the same body, and partakers of His promise in Christ. Paul was given revelation that had been hid from the beginning of the world. This mystery had been hid in God, who created all things by Jesus Christ. Although Paul was given to understand mysteries that had been hid in God, the revelation of them came in Christ. Paul was given to feel less than the least of all saints. He said it was by the grace of God that he was what he was.

Paul was made so humble that he refrained from using the word "I". He referred to himself when he said, "I knew a man." II Cor. 12:2. He referred to himself as a man and in that way he did not wish to speak of himself in such a glorified state. He said, "Yet of myself I will not glory, but in mine infirmities." II Cor. 12:5. Who before this ever heard of one glorying in his infirmities? He also said, "For when I am weak, then am I strong." II Cor. 12:10. No wonder, he said concerning boasting, "It is excluded." Roms. 3:27. He was given such great revelation that God gave him also a thorn in the flesh, the messenger of satan, to buffet him, lest he should become exalted above measure. He besought the Lord thrice to remove it, but the answer came, "My grace is sufficient for thee: for my strength

is made perfect in weakness." II Cor. 12:9. After that, he felt glad to glory in his infirmities that the power of Christ might rest upon him. After that, he even took pleasures in his infirmities, his persecutions and his distresses for Christ's sake for after that experience, given to him, that he be made to feel weak in the flesh, he was also made strong in the Spirit. No wonder that he could say it is by grace that I am what I am. The Lord had showed Paul things by revelation that had been hid from the sons of man from the foundation of the world; yet, the Lord also saw to it that Paul was kept humble and made to even rejoice and thank God for his infirmities. Who today is made to even rejoice and thank God for his infirmities? The answer is still the one to whom the Lord has revealed the most. Paul's revelations were mighty to the pulling down of strongholds that were held on to by the Jews who had held to the doctrine of salvation by works. Paul was in nothing behind the very chiefest apostles, yet he considered himself nothing. It does not seem from reading the scripture that Paul was ever blest to see Christ face to face as were many of the others, but this wisdom came by revelation and through his infirmities and persecutions. After Christ appears to one in the desert land, where there is no water of life, He later brings him up through the wilderness. He does not leave him there on his own, however. He leads him about and instructs him as He did Paul, but He makes sure that there is enough adversity and the thorn (sin) is heavy enough in the flesh to show him his weakness in the flesh. He, as it was with Paul, has to learn that when he is absent in the flesh, he is made strong in the Spirit.

Christ, when He was here on the earth, taught, as Paul did, that Salvation is by grace and grace alone. In the world today there is much said about 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," but look what Christ said in John 6:29: "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." The doctrine of Election, that Paul taught so strongly, was also preached by Christ as in John 6:37, 39: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Also verse 39 reads, "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." Also verse 44 reads, "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." Now the Jews feel this is a strong doctrine, and many of them walk away and leave Him, and He said to His disciples, "Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? thou hast the words of eternal life." John 6:67, 68. This is what the Pharisees believe today; they think they can believe or not believe, but look what Christ Himself said, "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. It is no wonder that Paul wrote in Ephesians 2:8, "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." There is a "good works" that the Lord's people perform. "For we are His workmanship, **created in Christ Jesus unto good works.**" These "works" were ordained for His people that they should walk in them before the foundation of the world. This work is that walk ordained for them that is (first) by faith and (secondly) a life that is by hope.

All scripture is given by the inspiration of God. The scripture is a series of love letters from the Bridegroom to His bride, the Church, and it (the scripture) was penned down by the prophets and apostles in this divine inspiration. It (the scripture) is written only to the generation of Jesus Christ. The scripture itself says as much. The first verse recorded in the New Testament begins thus, "The book of the generation of Jesus Christ, etc." Matt. 1:1. The whole scripture is addressed only to this generation. No wonder that it says He is not willing that **ANY SHOULD PERISH** for the scripture is written and addressed to this "**ANY**" (those embraced within this generation of Jesus Christ) and they, the "**ANY**," are the only ones under consideration, who are believers in Christ. It is left on record here solely for the benefit of this generation, addressed to in Matthew 1:1, and it is not written to the reprobate in an effort to try to get him to believe. The scripture is written to the bride of Christ who are the members of His body and who are all in this generation. This is a generation that does not end. Soloman said, "One generation passeth away, and another generation cometh; but the earth abideth for ever." Eccl. 1:4. Soloman in this instance had

reference to the natural generations of men. But the generation that is without end is Christ's, and it is in Him. All scripture came by God's inspiration, and is full of Love, as a love letter is written to the natural bride from the bridegroom. The Love Letter of God to His bride, the Church, "is profitable for doctrine, reproof, correction, and instruction in righteousness," that the man of God may be perfect, thoroughly furnished unto all good works. See II Timothy 3:16, 17. Let me repeat and emphasize that in a real sense these letters (the scripture) are like love letters written by the bridegroom to his bride, assuring her of his tender love for her, assuring and strengthening her while in a state of betrothal. In a natural sense, the espoused wife is left in darkness when her fiance or espoused husband is not with her. At night the room may be left in total, complete darkness, but when the light switch is turned on, light overpowers darkness, and light prevails. Darkness submits to the power of light. Until then, one has to feel his way about in the darkness in the room.

The Apostle Paul referred to himself as a prisoner of the Lord Jesus Christ. All of the ones that scripture is addressed to are prisoners of the Lord Jesus Christ, and the prison is that wilderness the scripture tells about that His people are now coming up or through. They, too, are like the one in the dark room in darkness, and they have to feel their way about in darkness. This is not a literal, outward darkness, but is a spiritual darkness that surrounds the soul and heart.

God's little ones make many errors, stumbling along, until **THAT GREAT LIGHT SHINES DOWN UPON THEM**, illuminating the very fiber and very being of their inward parts, the soul and heart. Then Love prevails, and they can see the errors and mistakes that they have made. Then, they are so ashamed. Here they are made to truly beg God for forgiveness for their many errors they made while in darkness, stumbling around in the barren wilderness of the soul, when **THE GREAT LIGHT** was withheld. As the thorn (sin) was not removed from Paul, so will the Lord's people never be promoted or relieved from it while living in this wilderness that we have described. But, the Lord does not leave them on their own to perish, for He leads them about and directs them, and causes that spiritual **LIGHT TO SHINE** at the appointed time. Then all is Love and Charity.

Satan beguiles and entices the Church, from time to time to believe the doctrine of the Pharisees who always felt they could rejoice in their own good works and, thereby, please God, coming to Him to be saved, if they wished, at their own (so-called) free will and volition. When satan is allowed to tempt you (and he certainly will), he is at the height of his own pleasure and cruel delight. In this temptation, sin is having or exercising its power and dominion.

In conclusion, may I call your attention again to the chapters referred to already in this article, to-wit: Ephesians 8:9, John 6th chapter and many other chapters in which Christ tells His bride, the Church, that no man can come unto Him except His Father which sent Him draw them. Do not stagger at John 1:16, for that scripture is addressed to you or the same world of believers, the generation of Jesus Christ and not to the unregenerate world, as all scripture is addressed to her. Notice, it (the scripture) is addressed to "whosoever believeth." In the sixth chapter of John it is made abundantly clear that no man can come unto Him except the Father which sent Christ draw them, and it is the work of God that you believe on Him whom He hath sent.

It is all by His grace that you are made to hunger and thirst after righteousness; it is all by His grace that you are blest to be poor in Spirit; it is all by His grace that you are blest to mourn; it is all by His grace that you are blest to be meek, to be merciful, to be pure in heart, to be peacemakers, and most wonderful of all, to endure persecutions. Brethren, you are already blest to do these things, not for doing them, for it is the grace of God working in you to do them.

**Geo. A. Fulk**  
**October 15, 1981**

(Part II of this editorial will be continued in the next issue of the Zion's Landmark.)

**OBITUARIES AND MEMORIALS**

**ELDER HENRY GRADY COX**

On August 27, 1981, our dear Lord saw fit to call home his faithful servant, Elder Henry Grady Cox. Brother Cox was born

August 26, 1894, and had just celebrated his 87th birthday. He had been blessed with good health all of his life.

Brother Cox was married to Sister Lena Prince Cox on May 31, 1923. They were married for fifty-eight (58) years and had four (4) children. There are three sons, H. G. Cox, Jr., Clarence H. Cox and J. Elton Cox, all of Loris, South Carolina, and one daughter, Miss Shirley Ann Cox, who still lives at home with her mother.

Brother Cox asked for a home with Simpson Creek Primitive Baptist Church in March, 1935. He was ordained to the ministry in 1943 and was called to serve as pastor of Simpson Creek Primitive Baptist Church that same year. In November, 1943, he was elected Moderator of the Mill Branch Association and had been elected each year since that time to serve us in that capacity.

On the 4th Sunday afternoon we have service at Simpson Creek Church. We would hope to meet at the church early the weekend before his birthday and have a little birthday celebration for him. It was very touching to watch some of the little children gather around him to hug him and to wish him a happy birthday. Someone has said, since he passed away, that they would like to remember him: sitting there with the little children gathered around him.

Brother Cox was a man whom we all loved and respected, not just the Primitive Baptist, but, everyone who knew him also loved him. He was like a father to our church and our association. "He seemed like a natural born leader."

On the weekend before his death, he held services at the Tabor City Church on Saturday afternoon and Sunday morning and also at Simpson Creek Church on that same Sunday afternoon, that being the fourth (4th) weekend of the month. Thus he died at his post, faithfully bearing the yoke of His Lord and Master.

Resolved, therefore, that a copy of this notice be sent to **Zion's Landmark** for publication, one be sent to the family and one be kept for the church record.

Done by the order of the church at Simpson Creek in conference the second Saturday in October, 1981.

**Elder L. G. Mishoe, Moderator**  
**Liston Vaught, Church Clerk**  
**Sisters Eunice James, Esther Harrelson**  
**and Mary Louise Rabon, Committee**

**C. AARON CREECH**

We, the Church at Creeches, Johnston County, N. C., with much sadness attempt to write an obituary in memory of Brother Charlie Aaron Creech, whom God called from this life June 2, 1981. He was almost 72 years old and was the son of the late G. G. and Geneva Creech.

Brother Creech asked for a home by experience at Creeches Church on Saturday, May 3, 1952, and was baptized on Sunday morning by his pastor, the later Elder E. C. Jones. The Church in conference called him as Church Clerk on Saturday, April 4, 1964, and also appointed him as Church Treasurer.

The Church, seeing the qualities of a Deacon in him, set him apart and ordained him on Sunday morning, May 3, 1964. He filled the office well. The Church has sustained a great loss in his passing; yet, we feel our loss is his eternal gain. Brother Creech loved the Church and was a firm believer in the Doctrine of Salvation by the Grace of God. Meeting with the brethren, singing the dear old hymns, and hearing the word of God preached, not only at his home Church, but at the sister Churches, was a great joy to him.

Surviving are his wife, Mrs. Sallie Cockrell Creech; a daughter, Geneva Godwin; a son, Lynn Creech; two granddaughters; a great-

But the it is in d is full a bride to His eproof, hat the d unto repeat rs (the y the er love a state wife is usband n total, turned reavils. an one room. oner of ture is Christ, e tells rough, om in out in but is heart. along, THEM, their evails, t they ey are ma. y round GREAT is not ver be n this does leads irtual s Love

Generated through Hathitrust on 2026-04-20 05:55 GMT  
https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

granddaughter; a brother; three sisters; and a step-sister.

Funeral services were held at Creeches Church by Elders W. T. Barham, J. B. Williams, and D. F. Carraway. His body was laid to rest in the Church Cemetery to await the coming of our Lord and Saviour Jesus Christ. We, the Church, extend to the family our deepest sympathy. Our hope is that God will reconcile all of us to His Holy Will.

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 Creeches Church in Conference August 1, 1981.

**Elder J. B. Williams, Moderator**  
**Brother A. O. Brown, Assistant Clerk**  
**Sister Mollie Holland, Committee**  
(also his sister in the flesh)

#### ELDER ISAAC HASSELL JONES

Elder Isaac Hassell Jones departed this life, to join his Heavenly Father, on Sunday morning, October 12, 1980, at the age of seventy-four.

The funeral rites were held at the Maple Hill Primitive Baptist Church, Maple Hill, N. C., conducted by Elders J. B. Pollard, Major Gray, and Johnnie Carroll. His body was laid to rest in the Meadows-Lanier Cemetery on Highway No. 53 in Maple Hill, N. C.

He was born March 3, 1906, to Elder Isaac and Nora O'Briant Jones at Maple Hill, N. C., at the same home where he spent his entire life.

On March 24, 1927, he married his childhood sweetheart, Flossie Meadows who survives him. This union brought forth five (5) children, whom he loved with every fiber of his being. One daughter, Chellie, preceded him in death in January, 1974; thus, he is survived, in addition to his wife, by one son, Stuart Hassell Jones, of Wilmington, N. C., and three daughters, Mrs. Cecil Henderson (Lora Mae) of Maple Hill, N. C., Mrs. William Rivenbark (Nora) of Burgaw, N. C., and Mrs. Ray Robinson (Josephine) of Jacksonville, N. C.; fourteen (14) grandchildren, and four (4) great-grandchildren are also left to mourn his passing.

Daddy loved the Old Baptist people, the Church, and above all, he loved the doctrine they preached. Having been brought up by a father, Elder Isaac Jones, who traveled this country (the land over), far and wide, preaching the Doctrine of God our Saviour and that blessed truth believed by the genuine old line Baptist, he grew up with this exposure all of his life.

Though he grew up with this religious environment or surrounding, it wasn't until the White Oak Union Meeting on the 5th Sunday in January, 1965, that he asked for a home and was received into fellowship at Maple Hill Primitive Baptist Church at Maple Hill, N. C. On September 5, 1976, he was ordained by the same church into the gospel ministry to preach the Gospel of Jesus Christ.

It has been almost a year since his passing, but the loss is just as real and heavy as it was October 12, 1980, when he passed away. It is always hard to give up one we have loved and cherished for so many years. A better or more loving husband, father, or grandfather, no one could ever have. We pray that our loss is our dear father's gain.

I was asked to write this sketch of his life by the members of the Maple Hill Primitive Baptist Church.

**Lora Mae Jones Henderson**  
(His Daughter)

#### MINNIE FLORENCE COOPER

I desire to write in memory of my grandmother, Mrs. Minie Florence Cooper, who was an inspiration to all that knew her. I loved her very much and she helped me in so many ways. Yes, she was truly an inspiration to the host of people who knew her.

After she had passed away, many years later, I had a dream of seeing her as an Angel, flying up toward Heaven. I had always thought that she was one, but this convinced me more than ever. Years after seeing her in this dream in the form of an Angel, while scribbling on some paper, these words came to me very fast. I recorded the lines (each one of them) on paper, as they came to me. I call the poem, "**My Beautiful Dream of My Grandmother.**"

#### GRANDMOTHER

"I had a beautiful dream,  
Of my loved one up there.  
She's an Angel so lovely and fair;  
There you'll need no light  
For the Heavens so bright,  
**In The New Jerusalem**

Oh! how sweet it will be  
When we all meet up there,  
Where sickness and sorrow never come;  
I will meet you some day  
In the land so far away,  
**In The New Jerusalem**

There the Angels will sing,  
As we worship our King,  
Who sits on His beautiful throne;  
I'd love to kiss His nail scarred hands  
And join the Angel band,  
**In The New Jerusalem."**

My grandmother had also written some songs and she left one of them on record that is called "**The New Jerusalem.**" The song that I have written above has the same meter or tune as the one she had used for her songs so many years ago. I shall always love her memory, imprinted within my mind, heart and soul, as long as I live and my earnest and sincere hope is that someday my family and I can meet her in Heaven, **In The New Jerusalem.**

I would like for this song to be dedicated in honor of my father, Mr. John William (Willie) Cassell, who is a deacon of Goodwill Primitive Baptist Church, Henry County, Virginia, and my mother, Mrs. Lena Cooper Cassell, who is also a member of Goodwill Church.

**Her granddaughter,**  
**Mrs. Frances Jennings**  
**Danville, Virginia 24541**

#### J. REDMOND WILLIAMS

Brother J. Redmond Williams passed away February 28, 1981, at the age of 72 years. He is survived by his wife, Katie Gardner Williams, seven daughters, three sons, twenty-eight (28) grandchildren, seven (7) great-grandchildren along with one sister, Martha Eastwood, Wilson, N. C.

Brother Williams united with Autrey's Creek Primitive Baptist Church, Edgecombe County, N. C. in July, 1933. He was a faithful member.

His funeral service was conducted at Autrey's Creek Church by Elder Joe Sawyer and burial followed in the church cemetery, beneath a beautiful mound of flowers. Brother Williams was loved by all that knew him.

Written at the request of the church with one copy to be sent to the family, one to be published in **Zion's Landmark** and one to be kept for our church record.

**J. B. Coker, Clerk**  
**Sisters Ethelene Brown and**  
**Rebecca Briley, Committee**

**MITTIE OWENS HIGHSMITH**

Sister Mittie Owens Highsmith passed away April 29, 1981, at the age of 75 years. She is survived by one son, Mr. Floyd Owens, Washington, N. C. She had three grandchildren, one great-grandchild and one step-daughter.

Sister Highsmith united with Autrey's Creek Primitive Baptist Church, Edgecombe County, in July, 1933. She loved her church and all her members.

Her funeral service was conducted by her pastor, Elder Joe Sawyer, and Elder A. P. Mewborn at the Farmville Funeral Home, Farmville, N. C., with burial at Autrey's Creek Church cemetery beneath a mound of beautiful flowers.

She was loved by all that knew her, but God loved her best.

Written at the request of the church with one copy to be sent to the family, one to be published in **Zion's Landmark** and one to be kept for our church record.

**J. B. Coker, Clerk**  
**Sisters Ethelene Brown and**  
**Rebecca Briley, Committee**

Those coming by way of Tabor City, N. C., will take N. C. 904 and follow eighteen (18) miles to church. Those coming by way of Wilmington, N. C., come to Grissetown on U. S. 17. At Grissetown turn right on N. C. 904. Go ten (10) miles to church.

We invite our brethren to come and visit with us in our association.

**(Elder) M. B. Paul, Association Clerk**  
**North Myrtle Beach, South Carolina**

**MILL BRANCH UNION**

At our last union meeting, held with the Church at Pleasant Hill, Myrtle Beach, South Carolina, May 30th and 31st, 1981, the union was appointed to be held with the Church at Mill Branch on September 30th and 31st, 1981. But, due to the death and passing away of our dearly beloved brother, Elder H. Grady Cox, whom we all will miss very much, it was postponed. There was no Mill Branch Union held the fifth weekend in September.

If the good Lord will, our union will still be held with the Church at Mill Branch, Columbus County, N. C., beginning on Saturday before the fifth Sunday in November and will continue through Sunday, the dates being November 28th and 29th, 1981.

Mill Branch Church is located about five miles north of Tabor City, N. C. Those traveling south on U. S. 701 Hwy., turn left at Sidney's Crossroad which is located six miles north of Tabor City, N. C. Proceed about one mile to church.

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

**J. D. Wright, Union Clerk**  
**110 Williams Street**  
**Tabor City, N. C. 28463**

**MEETING NOTICES**

**CHANGE IN MEETING TIME AT WINSTON-SALEM, (N. C.) CHURCH**

The Primitive Baptist Church at Winston-Salem, N. C., located at 423 Arcadia Avenue, has changed her meeting time from the second Sunday and Saturday night before in each month to the first Sunday and Saturday night before in each month. **This change is effective beginning with the January, 1982 meeting.**

This change was made by our church for the mutual convenience of some of our churches in the Salem Association, which are in a short traveling distance within each other in this area. This change will give us monthly meetings as follows, viz:

- First Weekend - Winston-Salem Church
- Second Weekend - Oak Forest Church, Summerfield, N. C.
- Third Weekend - Bunker Hill Church, Kernersville, N. C.
- Fourth Weekend - Wolf Island Church, Reidsville, N. C.

**(Elder) Claude S. Brown, Pastor**  
**Thomas Blaylock, Church Clerk**  
**(For The Winston-Salem Primitive Baptist Church)**

**MILL BRANCH ASSOCIATION**

The One Hundred Eleventh Annual Session of the Mill Branch Primitive Baptist Association is appointed to be held with the Church at Pireway, Columbus County, North Carolina. Services will begin on Friday, the Lord will, before the first Sunday in November, and will continue through Sunday following. The dates are October 30th, 31st, and November 1st, 1981.

P. S. Elder Mewborn, I understand that Elder Owen Kennedy, Elder Furney Wood and Brother Furney Davis of the White Oak Union did not know about the death of Elder Cox and they came to visit us on Sunday at our union meeting. There was no one present since all services had been cancelled.

If you can find space in the **Zion's Landmark**, please express our sorrow and regret to them. All of these things are beyond our control.

We also understand that Elder Johnnie Williams, Rocky Mount, N. C., who has had long-standing ties with our churches, did not know about Elder Cox's death. We should have called more of them to let them know. Our regrets are extended to our precious brethren.

**J. D. W., Union Clerk**

**BLACK CREEK UNION**

The next session of the Black Creek Union is appointed to be held with the Church at Goldsboro, the fifth Sunday and Saturday before in November, 1981.

Goldsboro Church is located just off the U. S. 117 By-Pass near its intersection with Route U. S. 70, in the City of Goldsboro, N. C.

Elder D. F. Carraway was appointed to preach the introductory sermon and Elder A. F. Langston is his alternate.

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

**J. B. Williams, Union Clerk**  
**225 Braswell Street**  
**Rocky Mount, N. C. 27801**

Generated through Hathitrust on 2026-04-20 05:55 GMT https://hdl.handle.net/2027/nc01.ark:/13960/t9h44jn99 / Creative Commons Attribution

**ANGIER UNION**

The next session of the Angier Union will meet with Raleigh Church the fifth Sunday and Saturday before in November, 1981, if the Lord will. Raleigh Church is located at 1101 New Bern Avenue, Raleigh, N. C., about eight blocks from the State Capitol Building.

Elder John Lee was appointed to preach the introductory sermon and Elder R. L. Fish is his alternate.

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

**E. T. Jones, Union Clerk**  
Route 4, Box 99,  
Fuquay-Varina, N. C. 27526

**LOWER COUNTRY LINE UNION**

The next session of the Lower Country Line Union was appointed to be held with Roxboro Church, Person County, North Carolina, the fifth Sunday and Saturday before in November, 1981, if the Lord will.

Roxboro Church is located on Lamar Street, in the City of Roxboro, North Carolina.

Elder Burch Wray was appointed to preach the introductory sermon and Elder Wallace Oakley is his alternate.

An invitation is extended to our brethren and friends to meet with us, and a special invitation is given to our ministering brethren.

**Clyde T. Satterfield, Union Clerk**  
Timberlake, N. C. 27583

**BLACK RIVER UNION**

The next session of the Black River Union was appointed to be held with the church at Hickory Grove, Johnson County, N. C., beginning on Saturday before the fifth Sunday in November, 1981, and will continue through Sunday following, if the Lord will.

Hickory Grove Church is located about eight miles south from Benson, N. C. on N. C. (Route) 50.

Elder J. W. Hawkins was appointed to preach the introductory sermon and Elder W. C. Noles is his alternate.

All lovers of the truth are cordially invited to come and meet with us, especially our ministering brethren.

**Alonzo Barefoot, Union Clerk**  
Newton Grove, N. C. 28366

**WHITE OAK UNION**

The next session of the White Oak Union was appointed to be held with Maple Hill Church, Pender County, N. C., the Lord willing, beginning on Saturday before the fifth Sunday in November, 1981, and will continue through Sunday following.

Maple Hill Church is located on N. C. (Route) 50 Hwy., about fifteen miles south of Jacksonville, N. C. Those coming from all directions follow Route 50 for a few hundred yards east after leaving its intersection with Route No. 53, to church building on your right.

Elder Owen Kennedy was appointed to preach the introductory sermon and Elder Furney Wood is his alternate.

All lovers of the truth are invited to come and meet with us in our union meeting, especially our ministering brethren.

**H. A. Young, Union Clerk**  
Jacksonville, N. C. 28540

**MAIL TO:**

North Carolina Collection EX  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

**BOOK AVAILABLE**

Mrs. Elizabeth Edwards, who has written numerous articles through the past twenty (20) years for the *Zion's Landmark*, has written a book entitled, **MONEY IN THE BOOT BANK**. This book is not based on scripture, but on life as she has lived it. Some humorous, some serious incidents that she has experienced in life are related in short-story form that are easy to read.

In this book she gives God credit for all her blessings, including the privilege to write it.

The book is \$4.00 per copy, plus postage. If you would like a copy of her book, send your order to

Mrs. Elizabeth C. Edwards  
417 South Boylan Avenue  
Raleigh, N. C. 27603

**DURAND & LESTER'S****HYMN AND TUNE BOOK AVAILABLE**

It is our understanding that a very limited edition of the Durand and Lester's *Hymn and Tune Book* will be available shortly. The tentative price is as follows, to-wit:

Each Book \$6.50 plus tax and postage, or  
Per One Dozen \$77.00 plus tax and postage.

All inquiries pertaining to your order may be addressed to:

Elder Donald Smith,  
Route 7, Box 483,  
Burlington, N. C. 27215  
Telephone: A. C. 919-266-1719

**Editor**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road

BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to  
Elder J. M. Mewborn, Willow Springs, N. C. 27592.

C286.4  
Z81

VOL. CXIV

OCTOBER, 1981

NO. 11

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N. C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N. C. 27041

## THE BEAUTY OF GOD IN CREATION

God made the beauty of this world  
Unfolded it so we can see;  
His miracles everywhere we look.  
From the mountains to the sea.

He paints a red and golden sunrise  
In the far and glowing east;  
And a sky full of color  
In a sunset full of peace.

He rolls the hills into a mountain  
Out of the reach of man;  
And churns the ocean into waves  
And dumps them on the sand.

He sends the rain and the sunshine  
To make our flowers grow;  
And keeps the beauty there  
Until He sends the snow.

And when the snow hides the color  
That we now cannot see;  
He gives us beauty in the branches  
Of a bare and stately tree.

God has done all these things  
And given us eyes to see them;  
All that's left for us to do  
Is bow our heads to try and thank Him.

Elizabeth C. Edwards,  
Raleigh, N. C.

## MEDITATION UPON THE HOLY TRINITY WITH EMPHASIS UPON THE HOLY SPIRIT

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in the earth, the spirit, and the water, and the blood: and these three agree in one." 1st John 5:7, 8.

After reading a portion of "Contemplations Of The God Of Israel," by Wm. Huntington, S. S. (Sinner Saved), I would desire to show that there are three distinct persons in the Trinity. Yet, these three are one.

I believe that God the Father never did any works from which the Son or the Spirit were excluded. Jesus said, "Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son

likewise." John 5:19. Nor did He (the Father) do any works from which the Spirit was excluded.

Their distinct personalities appear in all their divine operations and in every work they seem to be jointly concerned. John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." The Son says in Proverbs 8:22, "The Lord possessed me in the beginning of His way, before His works of old, etc..." Also, Proverbs 8:30, 31, reads, "Then I was by Him as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men." Yes, in **The Secret Councils Of Old**, in **The Decree Of Election**, and in **The Covenant Of Grace**, which was made from everlasting, they were (all three of them) jointly concerned.

There was **The Father** choosing, **The Son** in whom the choice was made, undertaking to save, and **The Spirit** to sanctify and make obedient the object chosen. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

1st Peter 1:2.

In the following passages we have an account of **The Covenant**: and of **The Persons In The Trinity** altogether: "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed saith the Lord, from henceforth and for ever." Isaiah 59:21. Also, found recorded in Psalms 89:3, "I have made a covenant with my chosen. Thy seed will I establish for ever." Here, unmistakably, are **The Father** and **The Son** agreeing about a covenant.

Now, we shall see **The Son** undertaking to become a man. It is to be covenant by sacrifice. He (**The Son**) undertakes in our behalf and for us. The promise of **Eternal Life** and **The Holy Spirit** are to come upon Him, The Head of influence, 'till salvation is finished, and when Christ was glorified, then **The Word** and **The Spirit** were to be sent forth by the **Covenant Head** to the chosen seed.

In the work of creation the distinct personalities and operations of **The Holy Spirit** plainly appear. There is **God The Father** creating all things by Jesus Christ. See Ephesians 3:9. There is **The Holy Spirit** moving upon the face of the waters, bringing the confused chaos

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)		
1. TITLE OF PUBLICATION Zion's Landmark	2. PUBLICATION NO. 6 9 9 - 2 2 0	3. DATE OF FILING 10/5/81
4. FREQUENCY OF ISSUE Monthly	5. A. NO. OF ISSUES PUBLISHED ANNUALLY 12	6. ANNUAL SUBSCRIPTION PRICE \$7.00
7. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers) Chicopee Post, Benson, North Carolina, 27504		
8. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers) P. O. Box 277, Willow Spring, N. C., 27592		
9. FULL NAMES AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR (This item MUST NOT be blank)		
PUBLISHER (Name and Complete Mailing Address) Elder J. M. Mewborn, P. O. Box 277, Willow Spring, N. C., 27592		
EDITOR (Name and Complete Mailing Address) Elder J. M. Mewborn, P. O. Box 277, Willow Spring, N. C., 27592		
MANAGING EDITOR (Name and Complete Mailing Address) Elder J. M. Mewborn, P. O. Box 277, Willow Spring, N. C., 27592		
10. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.) (Item must be completed)		
FULL NAME Elder J. M. Mewborn		COMPLETE MAILING ADDRESS P. O. Box 277, Willow Spring, N.C. 27592
11. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)		
FULL NAME none		COMPLETE MAILING ADDRESS none
12. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 413.3, DMM only) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one)		
<input type="checkbox"/> (1) HAS NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> (2) HAS CHANGED DURING PRECEDING 12 MONTHS (If changed publisher must submit explanation of change with this statement)		
13. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES (Net Press Run)	1,141	1,141
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES 2. MAIL SUBSCRIPTION	n11 1,141	n11 1,141
C. TOTAL PAID CIRCULATION (Sum of B and C)	1,041	1,041
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS, SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	100	100
E. TOTAL DISTRIBUTION (Sum of C and D)	1,141	1,141
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING 2. RETURN FROM NEWS AGENTS	n11 n11	n11 n11
G. TOTAL (Sum of E, F, and G - should equal net press run shown in A)	1,141	1,141
14. I certify that the statements made by me above are correct and complete		SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER J. M. Mewborn <i>J. M. Mewborn</i>

## Zion's Landmark

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

EDITOR

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

ASSOCIATE EDITOR

GEORGE A. FULK  
Pilot Mountain, N. C. 27401

VOL. CXIV

OCTOBER, 1981

NO. 11

\$7.00 PER YEAR -- 2 YEARS \$13.00  
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N. C. 27592.

Second Class Postage Paid at Benson, N. C. 27504

USPS 699-220

into its present beautiful form and order. See Genesis 1:2. And "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Psalms 33:6. Here is the Lord and the essential Word which was with God and was God creating the world; also, the breath of His mouth which is **The Holy Ghost**, equally concerned in the work. "By His Spirit he hath garnished the heavens." Job 26:13. He is called the Almighty, as Christ breathed on the Apostles and said to them, "Receive ye the Holy Ghost." John 20:22. Here, the procession of **The Holy Ghost** is clearly set forth.

Now, there was council held among the divine persons about the creation of man. "Let us," says **The Father to The Son**, "make man in our image and after our likeness." Genesis 1:26 and **The Holy Ghost** was breathed into him (the man) who formed his soul and quickened him. "So God created man in His own image." Genesis 1:27. In the words, "Let us make man in our image, after our likeness," (Genesis 1:27), a plurality of persons appear. So, God made man in His own image. Therefore, the unity of the **Divine Essence** is preserved. The Holy Ghost is called God in an absolute sense. We have an acknowledgement of the **mystery of God** and of **The Father** and of **Christ** in whom are hid all the treasures of wisdom and knowledge. (See Colossians 2:3). **The Holy Ghost** must be acknowledge to be a divine person by all those who are sanctified and hope to be saved. They must acknowledge **The Mystery Of God**, of the Father and of Christ. For we are baptized in the name of all three. Therefore, in our Holy profession we must acknowledge this greatest of all mysteries.

To show the divine equality of the persons in the God Head, each quality of that person at times is named or placed first. Example: "The **Grace** of the Lord Jesus Christ, and the **Love** of God and the **Communion** of the Holy Spirit be with you all." II Cor. 13:14. The Holy Ghost needs or requires none to speak for Him. He speaks of Himself and for Himself. He spoke in Adam in giving names to creatures, after the creation. He spoke to Phillip, "Go near, and join thyself to this chariot." Act 8:29. He spoke to Peter, "The Spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Acts 10:19, 20. Again, He speaks, "Blessed are the dead which die in the Lord from henceforth: **Yea, saith the Spirit**, that

they may rest from their labours; and their words do follow them." Rev. 14:13.

The Holy Ghost not only speaks, but all them that have ever been given to speak to any good or divine purpose have been taught to speak of Him. He brings things to their minds, puts words in their mouths, which things they also speak, not in words of man's wisdom doth it teach, but solely alone by which it (the Holy Ghost) teacheth. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." I st Cor. 2:13. "And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." Isa. 11:2.

The scripture ascribes the same personal characteristics, properties, works and actions to the Son and to the Spirit as they do to God the Father. Therefore, if the Father be a person, the Son and the Spirit must likewise complement the same qualities, as I have just stated. "By His Spirit He hath garnished the heavens." Job 26:13. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Psalms 33:6. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4.

The dispensation of the Gospel - in the administration of it - is peculiarly His. It is called the administration of the Spirit that exceeds the former ministration in glory. "How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." II Cor. 3:8, 9.

Nor was the Holy Ghost a spectator. When Christ appeared for our salvation, it was the Holy Ghost that came upon the Virgin Mary at her conception and that formed the human nature which Christ assumed. In this undertaking He (the Holy Spirit) preserved it (Christ's human nature) from every stain or spot of original sin. It then rested upon Him with all His fullness of Gifts and grace. He applied the Word which our Saviour spoke and displayed His power in the miracles that He wrought; and those that blasphemed His words or His power blasphemed against Him (the Holy Ghost). That is the unpardonable sin and is never forgiven.

It was through the Eternal Spirit that He (Jesus)

offered Himself to God. (Note: In this offering the God Head was the altar and as Priest He offered, and He was the sacrifice. As Priest He took His blood into Heaven, the Holy of Holies.) It was the same Spirit that quickened our Lord's Body in the tomb. He was put to death in the flesh, but quickened by the Spirit. Under the Spirit's great power, the Apostles gave witness of the resurrection of the Lord Jesus. It is said that He is declared to be the Son of God with power according to the (testimony of) the Spirit of Holiness by the resurrection from the dead. Proof: "And declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." Romans 1:4.

Making the saints meet for Heaven lies much upon the Holy Ghost. It is He that applies the Word and makes effectual. The Word came in power and in the Holy Ghost. It is He that convinces of sin, and it is the Spirit that quickens the dead sinner; and as a Spirit of illumination and understanding, He enlightens him, (the dead, alien sinner), testifies of Christ to him, and works faith in Him to believe; also, regenerates and renews him; takes the Lord's righteousness and peace and shows them to the sinner. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Romans 8:11. From reading the above scripture we must conclude that it is only the Spirit that quickeneth, whether the soul in regeneration or our bodies in the final resurrection. Jesus plainly declared this word to His disciples as recorded in John 6:63, "It is the Spirit that quickeneth." "And shall put my Spirit in you, and ye shall live." Ezekiel 37:14. Our Saviour said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him would receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:37, 38, 39.

Here we have the glorious harvest promised, as the present is the seed time in which the blessed crop (that we have got in Hope) is sown; "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians 6:8. "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and

now the Lord God, and his Spirit, hath sent me." Isaiah 48:16.

Now we are said to serve in spiritual obedience, in newness of life. Furthermore, the names which in the strictest sense are peculiar to God are by the scripture given to the Holy Ghost. An example is Jehovah. This is an incommunicable name of God. Those whose name alone is Jehovah art the most High God over all the earth. "That men may know that thou, whose name alone is **JEHOVAH**, art the most-high over all the earth." Psalms 83:18.

The Holy Ghost is called God, not in a figurative sense, but in a proper sense. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1st Cor. 3:16. What is not essentially God cannot be the Spirit of God. Therefore, we must conclude that the Holy Ghost is God.

The Spirit of Jehovah is Jehovah the Spirit, and this rule may be seen in the epistle to the Corinthians. "Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." II Cor. 3:16, 17. Yes, the Spirit of the Lord is the Lord the Spirit. So, I feel to say that we may safely say or conclude that the Holy Ghost is Jehovah, God, and Lord. That the Holy Ghost is truly and essentially God appears throughout the scriptures which ascribe divine attributes and perfections to Him, an example being eternity. "Through the eternal Spirit offered Himself without spot to God." Hebs. 9:14.

**Omniscience** also is a divine attribute that ascribes absolute perfection to Him. "The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things 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." 1st Cor. 2:10, 11.

**Omnipotence** is ascribed to Him. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Luke 1:35. He (the Holy Spirit) is called the Spirit of Counsel and might. "And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the spirit of **counsel and might**, the Spirit of knowledge and of the fear of the Lord." Isaiah 11:2. Also, He is called "the Spirit of power, and of love, and of a sound mind." II Tim. 1:7.

How can He be called the Spirit of power, counsel, might, wisdom, understanding, knowledge, fear, love and of a sound mind, even the highest, if He be not the

Almighty God? Nothing can be the power of the Highest but omnipotence itself, and whatever is omnipotent is God.

**Omnipresence** is another quality or characteristic, a divine attribute, that appears throughout the scriptures, portraying His most excellent perfection in power. "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Psalms 139:7, 8, 9, 10. Here is the Holy Spirit and His presence and His all wise Hand in all places. Therefore, He must be omnipresent and immensity itself, seeing there is no going from Him, either in Heaven, or in the earth, in the sea or in hell.

**Holiness** is also another quality that portrays His most excellent perfection in power. He is declared to be the Son of God with power, according to the Spirit of Holiness by the resurrection from the dead. Quoting again, "Jesus Christ, His Son, declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." Romans 1:4. If He be the Spirit of Holiness, He must have holiness in Himself as He has; and He is the author of Holiness in all His saints for they are sanctified by the Holy Ghost who dwells in them. "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?" 1st Cor. 6:19. As God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." II Cor. 6:16.

All these things are, I hope, when properly considered, sufficient to prove that the Holy Ghost is a person, a divine person, and, therefore, truly and properly God.

Oh! the immutability (unchangeableness) of His counsel, the stability of His covenant, (which is both sure and steadfast), as well as the security and safety of the blessed inheritance.

I have been given to meditate upon these things from time to time; yet, I have never tried to write on them. Whether I have been given or gleaned a handful, like Ruth, or reaped a full sheaf (like Joseph in his dream), may it all terminate in a barn full. Jesus commanded, "Gather the wheat into my barn." Matthew 13:30. "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!" Romans 11:33.

I see now how little I have known of these things over the years and am afraid I have only touched the fringe of His garment.

Eldon Gilbert

St. Thomas, R. R. 7 Ontario, Canada W5P-312

May, 1981

## THE SONG OF SOLOMAN

Dear Elder Mewborn,

The Book of the "Song of Solomon" is a small book, composed of only eight chapters, sandwiched, so to speak, in between the Books of "Ecclesiastes" and "Isaiah." I feel that the Book of the "Song of Solomon" is a peculiar book and is written to a peculiar people. God's predestinated purposes are clearly brought out and made manifest in this book to His church or His spouse. What applied then in Solomon's day and time still applies or is truly applicable to His church or spouse today. God is not changeable, but He is of one mind and none can change Him. It appears to me that this book contains a beautiful dialogue or conversation between Christ and His spouse, His church, His body. Christ is the head and the church is His body. Since Christ is the head or bridegroom and she is His bride, the head which is Christ and the church which is His body are one and they cannot be separated. The strongest and most endearing expressions are inspired throughout God's servant, Solomon, to set forth His everlasting Love and affection for her. Emphasis is placed upon the fact that Christ is her ever keeper both in time and in eternity. This conversation in which each seems to be expressing their ever enduring and brotherly love and affection for each other contains, if not deceived, the most affectionate words of love that are possible to be expressed. Equally are the most endearing words that are spoken by her, the church, to show and make manifest her everlasting love and affection to Him, her Husband and her ever keeper.

I feel that it would be impossible for anyone to truly read this book with a God-given understanding except they are given to see by God's free, sovereign grace that their exists a marvelous bond of affection and love being made manifest between Christ and His church. "The voice of my beloved! behold, He cometh leaping upon the mountains, skipping upon the hills." S. of S.

3:8. The 10th, 11th, and 12th verses read, "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

In the past I have known when some attempted or tried to convert, transform or make this beautiful book into a natural, beautiful love story. Dear brethren and friends, I do not see it as such, nor do I feel in any way to see this beautiful book of scripture to be a love story. If this is not a story, then may I ask, what is a story? A story may be history or it may be a narration describing a specified or certain event. A story may be a novel, fiction or just plain imaginary. Thus, a story must have a beginning and an ending. To the contrary the Love of Jesus Christ for His church has no beginning, neither does it have an ending. It I know what I believe, it is that the church, the body of Christ, His spouse, His bride, was chosen in eternity. She, nor anything relating to her identify as such, in any way may be classified or called a story since her Companion or Mate has no beginning, neither does He have an ending. Then, when God's true servants by His free grace declare and preach the Love of Christ for His church, Christ is truly honored. When God the Father, God the Son and God the Holy Ghost is preached, the love of the brethren and sisters in the church is made manifest. When Christ the Head, the Husband is exalted, His spouse, the Church, the body, is equally exalted.

May I ask, what is preaching? Preaching Christ does not, neither will it ever save a soul. Preaching in God's kingdom is Spiritual, and through this way or channel God has ordained that the souls of His people are fed, those souls that have been given life in Christ. But, alas, according to the religion of man and of the world today, they say they are saving souls, but are they? The truth of the matter is that there has never been a soul saved since Christ died on the cross. The truth as it is in Christ Jesus, our Lord and Redeemer, is being made manifest to God's chosen, elect people at the appointed and foreordained time. These people are the ones for whom Christ came to redeem out from under the curse of the law of condemnation of sin and death.

Now Christ is the head and His church is His bride, His body. Hence, we know that none hate their own body. His body has been one in all ages. It was the

same then and it is the same today, even as it shall continue to be down through all ages of time. In the "Soloman's Song" we see the church, His spouse, declaring words of love and affection for her Husband, Christ. She sets forth His excellent qualities and declares that He is to her "the chiefest among ten thousand" and one "altogether lovely." S.S. 5:10 & 16. Also, that He possesses all the beauty that a bride could possible desire and that He stands so far above all others. There is none to be compared with Him, as she lives, moves and as her being in Him.

In the third chapter, she, the church tells how she sought Him whom her soul loveth. Here, He appears to her in the still hours of the darkness or night and how her heart goes out to Him and how she has been made to hunt or search for Him whom "her soul loveth." Oh! how sweet and dear to the heart of God's church, her members, which constitute His body, in His immense and august presence and how she yearns for this presence. How true this is even on beds during the dark hours of the night, when they feel enshrouded by darkness and God the Holy Ghost, or Holy Spirit, reveals Christ and His everlasting love to them. Here we see proof and see the Bridegroom (Christ) being more interested in His bride than she, the bride, is in Him. She is made to yearn and long for His great presence. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isaiah 61:10.

In the fifth chapter of "Soloman's Song" what beautiful, endearing words of affection are spoken to His spouse, His church. "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved." Here I feel, Soloman is prophesying of the coming of the Lord and Saviour Jesus Christ, a wonderful (but beautiful, endearing) time anticipated by the prophets of old when Christ would leave His Father's throne on High, making His advent into this world of sin and sorrow by being born of a woman, made under the law that He might redeem all whom the Father gave Him (when out of the world) from under the curse and condemnation of the law. Yes, the law of condemnation, the law of sin

and death. The law is perfect, as it came from the only perfect Lawgiver, and, as such, demands and requires perfection, a perfect offering, a perfect obedience, or death. Here we notice, "I am come into my garden," where His spouse is. "I have eaten my honeycomb with my honey." I feel that we are given to see in these words prophecy concerning John The Baptist. "And he shall go before Him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared of the Lord." Luke 1:17. In Matthew 3:14, it reads, "And the same John had his raiment of camel's hair and his meat was locusts and wild honey."

In this same fifth chapter I feel that we can see the church, back under the law, being awakened: "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." S.S. 5:2. The Bridegroom (Christ) is just as much interested in her (the Church), as she is in Him. "Open to me, my sister, my love." S.S. 5:2. Christ in the book of Matthew says, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matthew 12:50. The prophet Jeremiah describes the strength and power of this love as follows, "The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3.

There is no bird that occupies more places and events in both the Old Testament and the New Testament scriptures than the dove. The dove, as the lamb or sheep, in the scripture is the emblem of innocence. The dove has no gall. Gall is a source and fountain of contention and bitterness. A dove never has dirty feet. The dove, like the lamb and sheep, is proverbially inoffensive; hence, they do not make war upon other birds or animals. Equally, God's chosen people are peace-loving by nature and characteristic. Where does she (the dove) build her nest? The Rock Dove inhabits or dwells in rocks, rather than in trees. The Turtle Dove usually builds her nest close to the ground or on the ground with only a few sticks for a nest. One can look up through the nest and see the eggs. The nest of the Turtle Dove is like the Old Baptist meeting houses or buildings. They are not as fancy, or elaborately built, as the fine edifices and structures of

the Armenian world. "My love, my dove, my undefiled." S.S. 5:2. We know that **undefiled** is directly opposed to **defiled**. Defiled means to make foul or impure.

My dear Brethren, I hope in Christ, I know that I do not have adequate words to describe God's sovereign power and His everlasting love. I do feel, however, that the inspired words of God through His servant, Soloman, are spoken to the Church in Spirit and in life, to the inner man, the man born of God, thus a believer. These words, as I have previously stated in this article, are spoken in the most endearing terms of love and respect by the Lord Jesus Christ who is the head to His Church, which is His bride. We know that such Love, as never known by man, was so ably manifested by Christ our Lord and Redeemer, when He came down into this low ground of sin and sorrow to redeem His Church, His bride from everlasting woe and condemnation. We know, according to the laws of this natural world, that when a man takes a bride, he automatically takes on or assumes all her debts. If I have been given to know what I believe, it was God's foreordained and predestinated purpose that His Son, Christ, should come into this world and take upon Himself the debt of His chosen Bride, His Church, and I firmly believe that He paid it all in full. It was her debt, reaching all the way back to the transgression of God's law by Adam and Eve in the Garden of Eden in the beginning of time. It was her sins for which she had been declared guilty, and it was for her that He was crucified and rose again the third day.

In this same fifth chapter, she tells how she sought Him and that "The watchmen went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me." S.S. 5:7. These words have to do directly with the crucifixion of Christ when the Roman soldiers (the law in type) took him after being sentenced by Pilot. The vail that was taken away, spoken of in this scripture, relates to the words of Isaiah and Acts 8:33, "In His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth." The unbelieving world smote Christ and "They gave Him vinegar to drink mingled with gall." Matt. 27:34. You, yes you, my dear brother and sister, you who believe in the finished work of Christ, when you are given to express what you believe or your faith, as such you find no comfort in the world. Concerning the kingdoms

of darkness, what do they give you? Answer: The same that they gave our Lord and Saviour, Jesus Christ. "Vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." Matt. 27:34. He did not drink it and neither can you.

From the sixth chapter of "Song of Soloman," "My beloved is gone into His garden, to the beds of spices, to feed in the gardens, and to gather lilies." S.S. 6:2. May I ask in this connection, where does the pure white lily grow? Answer: In the blackest, sometimes filthiest and darkest muck of this world. There is where the beautiful, pure white lily of the valley grows, even among thorns (sin) and the cares of this world. "As the lily among thorns, so is my love among the daughters." S.S. 2:2. May I ask again in this connection, where do we find the **true** and **undefiled** Church? Answer: Surrounded by and among the false churches of this world. The true Church, like the pure white lily, has no spot in her for Christ has redeemed and paid for all her sins. He is their ever keeper. When reading the "Song of Soloman," we cannot help but from observing how He reveals to His spouse, His church, His everlasting love for her and to her and that she stands so far above all others and there there is none to be compared to her. Reciprocally in the same testimony, she, the Church, declares and describes His many excellent qualities and views His wonderful appearance. He is her all and all. The chiefest among ten thousand and one altogether lovely. Yes, He is all the beauty that a bride could possibly want. We feel to know what was spoken many, many years ago still applies today. God is not changeable. He is the same yesterday, today and forever. She, the Church acknowledges that she belongs to her husband, her beloved, and she equally says, "My beloved is mine." S.S. 6:3. Then he answers and tells her of His love saying, "My Love, my Dove, my Undefiled." S.S. 5:2. "**My Dove, my Undefiled is but one.**" S.S. 6:9.

James tell us in his Chapter 1:27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." May I ask, How can one keep himself unspotted from the world? This scripture applies directly to the Church, the Bride of Christ, who is their ever keeper. I feel there is the Apostolic Church standing here in the world today. The world would not be standing if this was not the case. This church, regardless of where located, is kept pure

from all the institutions of man and of the world. This separation from the world has been the divine order of the Old Baptist Church. I feel that the Old Baptist Church is in no way affiliated with the kingdoms of this world. Consequently, I feel that she today, as always, has a direct relationship with the true, Apostolic Church that was set up by Christ when He was here in the world. Should a church in any way take part or recognize any of the man made institutions, **they would be definitely spotted.** Not only would they be spotted, but the true Love in Christ in the brotherhood could not and would not be felt, for it would not be there.

When we by the Grace of God are made to see and feel the true Love portrayed in the most endearing terms by our Lord Jesus Christ, then we get a glimpse of why He endured all the suffering for His Church, His bride. His people from Adam until the last heir of promise at the final consumation of time are, as David, anticipating His return to raise them from the dead and fashion their vile bodies like unto Himself, without spot or wrinkle. They shall see Him as He is and be made like Him and be forever satisfied. "My flesh also shall rest in hope." Psalms 16:9.

I feel that both Christ and His Church are so wonderfully described in the "Song of Soloman," and today it still applies! The meeting time arrives, the Church meets and is brought together. Here it is easy to see the love made manifest amongst the brotherhood, the brethren, sisters and friends. "Honour all men. Love the brotherhood." 1st Peter 2:17. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. She (the Church) tells us, "I am my beloved's, and my beloved is mine: He feedeth among the lilies." S.S. 6:3. He answers back, "Thou art beautiful, O my love." "My Dove, my Undefiled is but One; She is the only One of her mother, she is the choice One of her that bare her." S.S. 6:4 & 6:9.

(Elder) John F. Simpson  
901 Ave. "O", N. E.  
Winter Haven, Fla. 33880  
August 17, 1981

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

(From April 14, 1981 to October 31, 1981)

Again, 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 was not for your assistance in this manner, it would definitely be impossible to keep the paper in circulation at current subscription rates. May we say again that your support and help in every respect is greatly appreciated in behalf of this common cause among our people. May God continue His blessing with us is our hope!

**Editor**

Robert G. Fields, N. C.	\$3.00
E. W. Watson, N. C.	\$13.00
Elder W. C. Edwards, N. C.	\$9.00
Mrs. Ophelia Moore, N. C.	\$20.00
Mrs. Amie H. Benson, N. C.	\$7.00
Mrs. Naomi L. Talley, N. C.	\$10.00
Miss Pearl Allison, N. C.	\$100.00
Mrs. W. Clyde Edwards, N. C.	\$5.00
Mrs. Hubert Long, N. C.	\$10.00
Elmo Dean, N. C.	\$7.00
Leorah S. Gray, N. C.	\$2.00
Mrs. W. A. Brumfield, Va.	\$3.00
Mrs. Addie B. Dean, Va.	\$10.00
Ruth P. Monk, N. C.	\$3.00
Mrs. Annie B. Higgins, N. C.	\$3.00
Hilda Kirby, N. C.	\$6.00
Annie K. Ginn, N. C.	\$7.00
Elder Eli Moore, Ky.	\$3.00
Maude Carlisle, Ky.	\$3.00
Mrs. S. G. Harralson, Ky.	\$5.00
Edith M. Beard, N. C.	\$5.00
Elder John F. Simpson, Fla.	\$14.00
Lurecy Smith McCutcheon, W. Va.	\$1.00
Annie G. Moore, Va.	\$2.00
C. V. Brady, N. C.	\$3.00
C. H. Wood, N. C.	\$3.00
Mabel S. Davis, N. C.	\$3.00
Mrs. Julia Pate, N. C.	\$3.00
Arthur Dean, N. C.	\$7.00
Mrs. Florence C. Walker, N. C.	\$13.00
Rachel Edwards, N. C.	\$3.00
Mrs. C. T. Stoots, Va.	\$7.00
Mrs. Henry Murray, N. C.	\$7.00
Mrs. Maie Prevo, Texas	\$7.00
Mazie Lanier, N. C.	\$3.00
Mrs. W. C. Garrett, Ga.	\$2.00
Lloyd Delp, Va.	\$3.00
Kenneth Hollandsworth, Va.	\$3.00
Loula Porter Watts, N. C.	\$7.00

D. E. Stanley, N. C.	\$37.00
George W. Brooks, N. C.	\$2.00
Mrs. Dewey D. Justice, N. C.	\$3.00
Mrs. I. J. Prescott, N. C.	\$1.00
G. L. Burris, N. C.	\$3.00
Onease Westbrook, N. C.	\$3.00
Mrs. Thurman Mercer, N. C.	\$2.00
Raymond J. Bibey, N. C.	\$2.00
Stella P. Blake, N. C.	\$3.00
Elder H. Grady Cox, Sr., S. C.	\$4.00
Annie O. Langdon, N. C.	\$2.40
C. D. Barnwell, N. C.	\$3.00
John E. Pace, Sr., Va.	\$3.00
Mrs. Beulah L. Wright, Va.	\$3.00
J. B. Kearney, N. C.	\$7.00
Mrs. Lessie G. Phillips, N. C.	\$3.00
Mrs. Belva Ferguson, Va.	\$2.00
T. Glenn Ogburn, N. C.	\$3.00
Mrs. F. D. Long, N. C.	\$8.00
Mrs. I. L. Lunsford, N. C.	\$3.00
Mrs. Arless Hiatt, Va.	\$3.00
H. E. Blackman, Fla.	\$5.00
Mrs. Madge Graham, W. Va.	\$2.00
Mrs. Hallie Pulliam, N. C.	\$12.00
Lonnie Hill, N. C.	\$10.00
Irvin Stanley, W. Va.	\$3.00
Graham H. Parrish, Md.	\$3.00
Betty B. West, N. C.	\$7.00
Mrs. Garlon Gray Vick, N. C.	\$3.00
Thomas A. Farlow, N. C.	\$2.00
Mrs. Nick Daniels, Va.	\$3.00
Peary Davis, N. C.	\$2.00
Coy Whitfield, N. C.	\$5.00
Elder Gordon Roberts, N. C.	\$3.00
Mrs. Macie P. James, S. C.	\$7.00
Elder L. P. Martin, N. C.	\$4.00
J. C. Oakley, Va.	\$13.00
Oscar Hunt, N. C.	\$7.00
J. M. Rice, N. C.	\$3.00
Ralph Norris, N. C.	\$2.00
Joe F. Phillips, Va.	\$7.00
Mrs. Bessie Jo Pittman, N. C.	\$5.00
W. William Edwards, N. C.	\$1.00
G. Wilbur Martin, N. C.	\$5.00
A. J. Walton, Jr., N. C.	\$3.00
Mrs. P. A. Parrish, N. C.	\$1.00
Mrs. Chester King, N. C.	\$2.00
Mrs. O. L. Hawkins, N. C.	\$3.00
Barbara J. Carraway, N. C.	\$2.00
Launa D. Miller, Ga.	\$3.00
Addie Smith, Va.	\$1.00
Mrs. Nettie Wilson, N. C.	\$2.00
Mrs. Roxie Washington, N. C.	\$3.00
O. D. Long, Jr., N. C.	\$2.00
Gara Day, N. C.	\$3.00
Mrs. Curtis Austin, Jr., N. C.	\$7.00
Mrs. Linnie D. Dupree, N. C.	\$3.00
Ray Vick, N. C.	\$7.00
Jerry D. Dunn, Texas	\$7.00
Westboro Baptist Church & Lib., Kansas	\$7.00
Mrs. Ruthene Cox, N. C.	\$6.00
Mrs. C. R. Hollandsworth, Va.	\$2.00

Ruth Sharpe, N. C.	\$3.00	Mrs. Dallas Jones, N. C.	\$1.00
Irene M. Warren, N. C.	\$3.00	Mrs. Eli Hopkins, N. C.	\$3.00
Mrs. William R. Dobbins, Va.	\$3.00	Annie M. Blalock, N. C.	\$3.00
David H. Phillips, W. Va.	\$3.00	Margaret B. Lunsford, N. C.	\$3.00
Mrs. Roy W. Oakley, N. C.	\$2.00	J. D. Phillips, Va.	\$7.00
O. T. Link, Va.	\$12.00	Mrs. Alpha C. Mabe, N. C.	\$3.00
Vernie Bolt, Va.	\$3.00	J. D. Kearney, N. C.	\$13.00
Frankie Grubb, N. C.	\$3.00	J. E. Rogerson, N. C.	\$13.00
Mrs. Thomas V. Inman, N. C.	\$3.00	J. B. Mitchell, Jr., Va.	\$3.00
Velma Mills, N. C.	\$1.00	Paul Kirby, N. C.	\$3.00
Mrs. Thomas I. Rice, N. C.	\$5.00	Suitor Pyles, Ky.	\$3.00
Betty B. West, N. C.	\$1.00	Joseph W. Robbins, N. C.	\$7.00
Deacon St. Clair, Graham, Canada	\$2.00	Mrs. Lelia West, N. C.	\$3.00
Virgil E. Davis, Texas	\$3.00	Elder J. G. Garnder, N. C.	\$5.00
Lee M. Wilson, Ind.	\$18.00	Norman Bird, W. Va.	\$2.00
Alex Payne, N. C.	\$2.00	Mrs. Frank Scott, N. C.	\$7.00
Mrs. Meta B. Rohrbaugh, Va.	\$3.00	Ray Payne, N. C.	\$3.00
Mr. W. E. Pollard, N. C.	\$20.00	Mabel O. Rhodes, N. C.	\$3.00
O. C. Parham, Jr., Ga.	\$3.00	Mrs. J. N. Berryman, Ga.	\$3.00
Roy E. Parrish, N. C.	\$3.00	I. R. Casey, N. C.	\$3.00
Lorraine H. Taylor, S. C.	\$2.00	Jesse O. Trogdon, N. C.	\$3.00
Lonnie Lancaster, N. C.	\$3.00	Mary C. Clifton, Va.	\$3.00
Mrs. M. C. Langdon, N. C.	\$1.00	Mrs. Maggie Jackson, N. C.	\$3.00
Mrs. L. R. Cox, N. C.	\$7.00	Mrs. Stafford Goad, Va.	\$5.00
Warren Hawkins, N. C.	\$3.00	Odell Clayton, N. C.	\$3.00
C. J. Wilson, N. C.	\$6.00		
Lester Gray, N. C.	\$3.00		
Mrs. Clyde Holleman, N. C.	\$3.00		
Mrs. Abilene McBride, Texas	\$2.00		
W. L. Wiggs, N. C.	\$3.00		
James W. Keesee, Ky.	\$5.00		
Mrs. J. B. Burris, N. C.	\$13.00		
Burley Naylor, N. C.	\$3.00		
W. C. (Bill) Lake, Fla.	\$7.00		
Mrs. Oscar Harrelson, S. C.	\$7.00		
Leland Lee, N. C.	\$7.00		
E. W. Watson, N. C.	\$7.00		
Bernard Whitfield, N. C.	\$7.00		
Everett Hill, N. C.	\$3.00		
Mrs. Vada E. Cobb, N. C.	\$7.00		
Mrs. Lutoria M. Moore, N. C.	\$3.00		
Mrs. Allie McCullen, N. C.	\$6.00		
Mrs. James D. Ballance, N. C.	\$21.00		
Mrs. Verta B. Whittington, N. C.	\$3.00		
Authur Norris, N. C.	\$3.00		
Mrs. Ervin Williard, N. C.	\$2.00		
Mrs. Nola Walley, Texas	\$3.00		
Roxie Washington, N. C.	\$10.00		
Elder W. W. Hudson, Jr., Louisiana	\$3.00		
Mrs. Annie A. Turnage, N. C.	\$50.00		
Elder Pete Hendrix, Fla.	\$4.00		
Seth Biggs, N. C.	\$2.00		
D. A. Thompson, N. C.	\$3.00		
Mrs. Troy Allen, N. C.	\$2.00		
Lee T. Whittington, N. C.	\$3.00		
Leland Oliver, N. C.	\$3.00		
Nancy E. Smith, N. C.	\$3.00		
Mrs. C. E. Chandler, Ga.	\$3.00		
Clayton H. Bond, Va.	\$3.00		
Tom W. Swindle, Ga.	\$3.00		
Jeffie Fitzpatrick, Ga.	\$13.00		

"In Memory of Mrs. Etheleen W. Kearney, Deceased April 6, 1981, (Member of Mewborn's Church and Wife of Brother Joe D. Kearney) La Grange, N. C." by Brother and Sister B.L. Bartlett and Family, Goldsboro, N. C. \$50.00

"In Memory of Mrs. Louise P. Temple (Deceased), Member of the Raleigh Primitive Baptist Church, Raleigh, N. C.," by Her Son, J. P. Temple, Goldsboro, N. C. \$50.00

"In Memory of Norris C. Alston, (whose membership was with East Atlanta Primitive Baptist Church, Atlanta, Ga.) By his sister, Sister Florence A. Gibson, Monticello, Ga." \$50.00

### DESIRES MEANING OR INTERPRETATION OF SCRIPTURE

Dear Elder Mewborn,

Since my subscription to the **Zion's Landmark** ran out in October, I thought I would send a check for renewal for another year. I have enclosed a check for \$15.00 for a two year renewal. You may use the remainder as you see fit.

I hope that you or someone will be given a mind to give your views on the meaning of the napkin that was upon the face of Lazarus that is spoken about in John 11:44. "And he that was dead came forth bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus said unto them, **Loose him, and let him go.**"

Also, concerning the resurrection of Jesus Christ as

recorded in 20th Chapter of John 6th verse: "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself."

I remember when I was a little girl that my mother was so good to visit the sick and carried them soup, food and raiment to help them in their distress and trouble, and when a neighbor passed away, she would be asked to bathe and dress the corpse, which she would do. Sometimes, they would ask for a face cloth or napkin. She would have my older sister to make a nice one for the last facial covering.

I awoke one night with the above scriptures on my mind and it seems the subject stays with me. So, I thought that you or some of the brethren might shed some light on the subject, as to your views.

May the good Lord bless you in all your labor.

I send my love to all the family and to Sister Adams.

Love,  
**Flonnie Brown,**  
**Route 6, Box 62**  
**Monroe, N. C. 28110**  
**November 10, 1981**

-----  
**From her daughter, Esther McAtur -**

Elder Mewborn, I do not know if you knew that mother fell last June, 1981, and broke her hip and right wrist. She had surgery on the hip and has not been able to walk without help since. Even while using a walker, she must have help.

Mother does not look at television. She does not hear well enough. So, her time is passed by reading. She cannot do much with her hand, although it has healed well.

I have a wonderful sitter that stays with her while I work. Then, I take care of her at night and on weekends. I feel so thankful to have her with us. We all love her so very much!

I hope that you or some of the church members can shed, as she said above, some light on the subject about which she has written because she really keeps bringing it to our attention and talks about it lots.

Thank you.

Humbly and sincerely,  
**Esther McAtur**  
**(Daughter of Sister Broom)**  
**(Same Address as Mother's.)**

-----

Many of our subscribers and readers will fondly remember Elder and Sister Oscar Broom, Monroe, North Carolina, who regularly visited among the churches in North Carolina, South Carolina, Virginia and other states in the 1940's, 1950's and 1960's. Elder Broom has been deceased for about twelve years.

We would be glad if any of our subscribers would pen their thoughts on the scriptures that she has outlined above. If the Lord will, I hope to record some of my thoughts concerning the subject in the form of an editorial in an issue of the **Zion's Landmark** shortly

Such inquiring questions, as Sister Broom has raised above, proves the fact that her spiritual mind continues as active now as it did many years ago, which is a blessing of the Lord. "Knowing this first, that no prophecy of scripture is of any private interpretation," (II Peter 1:20), may it be the Lord's will to bless someone with wisdom to answer her inquiry. Sister Broom in her more active years was a faithful member to the church, and I earnestly hope that our brethren, who reside in that area, will not forget her by visiting her and her family whenever the way affords itself.

Editor

---

### IMMOVABLE AND STEADFAST

Dear Elder Mewborn:

I am enclosing a check for \$8.00 to renew my subscription to **Zion's Landmark** for another year. Please use the remainder as you see fit.

May I say, keep up the good work of standing for the truth as it is in Christ Jesus. The truth in which we believe is the one in which the absolute God, whom we hope to worship, has no opposition except that which

He made and controls accordingly. "There is no power but of God: the powers that be are ordained of God." Romans 13:1. God ordained the powers that tempt us. When they have served the purpose that He purposed for them, He then says, "Get thee behind Me." Matthew 16:23. At this point these powers will leave to be for a time.

Elder Mewborn, any doctrine, save the one of the elect of God and the absolute predestination of all things is in part "conditional." "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah 14:24. All things that have ever been in the past, are for the present, or will take place in the future, were in this eternal thought of God, and there is nothing that can keep them from coming to pass.

May God continue His blessing with all His dear people.

In humble and blessed hope,  
(Elder) McLane Horne  
Route 4,  
Loris, South Carolina 29569  
December 9, 1980

---

#### HOPES FOR PAPER'S CONTINUATION

Dear Brother Mewborn,

Enclosed you will find check for \$10.00 for one year's subscription to the paper, **Zion's Landmark**. You may use the remainder for the support and maintenance of the **Landmark**.

We enjoy the **Landmark** so very much and would not like to be without it. We hope that we appreciate your endeavors to keep it in circulation and coming to those who hunger for the truth. May our God continue His blessing with you with strength to continue.

With love and sweet fellowship,  
Fred and Opal Boyd  
Route 1,  
Brownsboro, Texas 75756  
February 6, 1981

#### ARTICLES ARE ENLIGHTENING

Dear Brother Mewborn,

I see that it is time for our renewal for **Zion's Landmark** for one year. Please use the remaining money as you deem necessary.

We enjoy (my wife and I) reading the **Landmark** and are appreciative of your efforts and devotion in its publication.

Your editorial in the December, 1980, issue entitled "The Raven and The Dove" and the sermon, "Vessels of Wrath and Vessels of Mercy" in the November, 1980, issue of the paper were beautiful and most enlightening, indeed, food for a hungry soul.

May the God of all grace, love and mercy continue His blessing to guide you in your labor of love.

Unworthily yours,  
James H. Rose  
217 Alleghany Drive  
Roxboro, N. C. 27573  
February 13, 1981

---

#### "AND WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD"

Dear Elder Mewborn,

I am sorry that I have been so long in sending our subscription renewal for the paper. About three months ago I fell and fractured three ribs, plus ripping some cartilidges between the ribs. My heart started to act up, and I spent some time in the hospital. I am not asking for sympathy because I believe that all things are working together for good according to God's predestinated purpose for us.

We enjoy your paper! From a believer in the truth.

Yours in His Name, we hope,  
Mrs. Kenneth A. Smith  
Geneva, New York 14456  
January 23, 1981

## FROM ALABAMA

Dear Elder Mewborn,

I am so sorry to let my subscription to the paper expire. It was an oversight of mine. Please find enclosed check for \$15.00 for two years for the **Zion's Landmark** and use the rest as you see fit.

Thank God for blessing you to keep the good paper coming. The truth that it contains is my meat and my drink.

Your sister, I hope,  
by the mercy of God,  
Bonnie Glover  
Dothan, Alabama 36301

## EDITORIAL

SALVATION BY GRACE,  
AN UNMERITED FAVOR  
(PART II)

(Continued from September, 1981, issue)

**"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."** Ephesians 2:8, 9, 10.

Before the Apostle Paul penned down by the inspiration of God the above quoted scripture, he used the word "ye" in his writings since he was a Jew, but now it is revealed to him that the Gentiles are also included in this same grace as well as the Jews. He has now been called as an Apostle for the Gentiles and he uses the word "we" after that, stressing in all his writings after that salvation is by grace which is an unearned favor, not of works, lest any man should boast. There is a work, however, that was to be accepted and that was when God gave this grace or unearned favor to His called people who are referred to as **THE CALLED**. That means they were the elect of God given in His Son before they were ever born. Christ was

given to them as an unearned favor to save them from their sins. Notice, they are His workmanship, and they are created in Christ Jesus as He is created in them. Also, they are created unto good works, and they must do those good works because God has before ordained that they should walk in them. It is God who gives them both **the will** and **the do**, because God's grace is applied unto them, and to do them is like eating honey out of the honeycomb. This is their greatest delight when this grace is applied. God's grace can make even death a pleasure when it is applied, as it was with Stephen when he was being stoned to death. This same Apostle Paul could not have written the above scripture so beautifully when he was standing there, holding the raiment for Stephen's murderers when they were stoning him to death. This grace was being applied so fully to Stephen that he even asked God to forgive them.

This same grace was shown again in the crucifixion when Christ asked His Father, "Forgive them; for they know not what they do." Luke 23:34. It was shown by David when Saul sought so many times to kill him.

Once, David cut off a piece of Saul's garment when Saul was asleep to prove to him that he could have killed him. This grace was applied to David again when his men found Saul asleep, this time in the trench. His men begged David to allow them to kill Saul, but he told them to harm not the Lord's anointed. This grace was applied in the love manifested in Jonathan to cause him to love David as he loved his own soul, and Jonathan always helped David out instead of his natural father, Saul. This was caused by the grace of God working in Jonathan. The same grace was applied to Saul's daughter who favored David and not her father, Saul.

Grace means unearned favor. Notice that it is by grace that we are saved, and the scripture does not say "was saved," but it reads "are saved" which is present tense. It is by grace that we are saved every time, saved from satan, saved from self, saved from all manner and various kinds of destruction, saved from all our enemies of every kind and description. We are not saved by the work of our own hands, but by God's grace. It is God who giveth us the victory every time. That also is in the present tense. Paul says we are God's workmanship, created in Christ Jesus unto good works which God hath before ordained that we should

walk in them. What God has ordained shall or must come to pass. All the good works one ever performs that are accepted by the Father are created in Christ Jesus, and it is ordained by Him that we shall walk in them. These are good works that are accepted by the Father, for they are created in Christ Jesus that we should walk in them.

In verse nine of this same chapter Paul says, "Not of work, lest any man should boast," but boasting is a work of the flesh which was not created in Christ Jesus. He also says boasting is excluded, for it is by grace that we are saved and that not of ourselves, for it is the gift of God. That gift was His Son, the Lord Jesus Christ, in which grace in its fullness was manifested by God in the giving of His Son, the only perfect offering for the sins of them who are referred to in the scripture as **THE CALLED**. These are the ones to whom this grace was given in the giving of His Son, and having Him to stand as a lamb slain from the foundation of the world before His people were yet born. No grace has ever been applied any greater than when God gave His Son on the cross for His elect family. Grace means free favor. Consequently, this was the greatest grace that was ever applied.

Some take great interest in doctrine, but doctrine without grace is as sounding brass and tinkling cymbal because it is at that time not being blest with God's favor. Remember, grace is an unearned favor. When that unearned favor is being applied, doctrine then is seasoned with grace, and the blend or combination is rich. For it is by grace are we saved and that not of ourselves, for it is the gift of God. Remember that gift is Christ unto His people. It did not please God to show this grace to the entire world, but only unto the ones (His elect world) who are referred to in the scripture with the words, "**I**", "**We**", "**Us**", "**Ours**", "**Me**", and "**Mine**". Example. "Their rock is not as **our Rock**." Deut. 32:31. The words "**I**", "**We**", "**Us**", "**Ours**", "**Me**", and "**Mine**" are the ones to whom this grace or unearned favor has been given. It is not because of any good works that we have done or could do within ourselves in the flesh, but because we were created in Christ Jesus unto good work, which God hath before ordained that we should walk in them. We are just as sure to walk in them as we are to breathe because God hath before ordained that we should walk in them. With God "**should walk in them**" means the same as "**must walk in them**." With God's people obedience is a must.

True obedience is that walk that God hath before ordained in which they should walk. Yes, they should, shall, will, and must walk in them in the appointed hour.

The points of the doctrine that are enjoyed so much by our brethren are precious when they are seasoned with this grace that the Apostle Paul writes about, but when it is not seasoned with God's grace that He gave in the gift of His Son, the preaching is ineffective. "The letter killeth, but the Spirit giveth life." II Cor. 3:6. When the preacher preaches or the writer writes something and he has not been blessed in grace to experience it, both attempts will not be effective. All doctrine void of the grace of God is as sounding brass and tinkling cymbal. It is no more than an empty creed or so-called confession, but when God reveals it unto one as He did to Paul, it is rich indeed. It would have mean't nothing to Paul before this grace was applied when he consented to the death of Stephen, holding the raiment of them that slew him. See Acts 22:20.

If one has been given to see that with God time is one eternal now, as recorded in Ecclesiastes 3:15, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past," he has now no more trouble with believing in predestination, foreknowledge and election, for with God, "That which hath been is now." Time with Him is one eternal **NOW**. That which is to be hath already been in the mind and purpose of God. As time unfolds with us, it has already been with God. That makes God's omniscience complete. God does not learn because He already knows all things. That which hath **been** and that which is **to be** are all one eternal **NOW** with Him. Therefore, He knew from all eternity, for Paul writes, "We are His workmansip, created in Christ Jesus unto good works, which God **hath before ordained** that we should walk in them." If the reader cannot quite believe it, remember how Paul was standing there, holding the raiment of Stephen's murderers while they were stoning him to death. The world seems to believe that God learns things as time transpires, but, how may I ask, could He learn that which He already knows and has pre-ordained that it come to pass? Remember, that with God that which hath been is now with Him; consequently, there is no past with God. "That which is to be hath already been," so with God there is no future, and "God requireth that which is past." It must of necessity follow that all events, all things and all

eternity stand as an open book with God. We learn as time unfolds events and things with us, but God does not learn because He already knows. Throughout the Old Testament scripture we find that many verses begin with this expression, Quote, "And it came to pass." With God events and things only come to pass. They do not happen because with Him they have already been. He not only foresaw them, but He also ordained them and they "come to pass." We like to think of what we call only good things being ordained, but not what we call bad things; however, the Lord led His people about in the wilderness of old to humble them. Without this humbling experience of having to be led about, where would they have been and what would have become of them? Paul said he rejoiced in his infirmities. After God's grace was applied to him, how blessed it was to be humbled! Without that thorn (sin) in Paul's flesh, he would have become exalted above measure. The Lord told him, "My grace is sufficient for thee." II Cor. 12:9. God, here, was applying His grace when He humbled him. So, unto those to whom God has given this grace, even this thorn (sin) in our flesh is a blessing because of the humbling it brings us when it comes by the grace of God. When one tries to pray, he asks for what he feels are good things, but God gives by His grace through His Son what He knows we need.

Today, the Lord is still leading His people about in the wilderness, but He does not forsake them. The natural light will crowd out and overcome the natural darkness in the room. Likewise, when the **SPIRITUAL LIGHT OF THE GRACE OF GOD** is turned on at His appointed time down in this wilderness where the Lord's people still dwell, the whole wilderness lights up because there is nothing but Light then. He found Jacob "in a desert land, and in the waste howling wilderness." Deut. 32:10. Yes, the church will Light up when caught away in this miracle that the world about us has never comprehended or understood. For a moment there is nothing but **Light**. When God says, "Let there be light," and understanding heart has been given with a blind eye opened and a deaf ear unstopped. Then it is that God is applying that grace that Paul wrote about in Ephesians 2:8, 9, & 10. Enough of that **Light** or grace is applied in each instance to meet the needs of the Lord's people and make them want more.

John Newton was blest with this **LIGHT** of the grace

of God when he was writing the hymn, **AMAZING GRACE**, but the same John Newton was begging for more of that same grace in Hymn No. 159 in the **Goble Hymn Book**.

"I would, but cannot sing;  
I would, but cannot pray;  
For satan meets me when I try,  
And frights my soul away.

I would, but can't repent,  
Though I endeavor oft;  
This stony heart can ne'er relent  
Till Jesus makes it soft.

I would, but cannot love,  
Though loved by love divine;  
No arguments have pow'r to move  
A soul so base as mine.

I would, but cannot rest  
In God's most holy will;  
I know what He appoints is best,  
Yet, murmur at it still.

O could I but believe!  
Then all would easy be;  
I would, but cannot--Lord, relieve,  
My help must come from thee!

But, if indeed I would,  
Though I can nothing do,  
Yet the desire is something good,  
For which my praise is due.

By nature prone to ill,  
Till thine appointed hour  
I was as destitute of will  
As now I am of pow'r.

Wilt thou not crown at length  
The work thou hast begun?  
And with **the will** afford me strength  
In all thy ways to run?"

(Newton)

Here, Newton is begging for "the do." He has "the will," but he wants "the do." He relates to us in his

words above that he was once destitute of even "the will," as Paul was before God applied His grace to him on the road to Damascus where God showed him by grace are we saved through faith; and that not of ourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. That and that only is Salvation by grace, and not by works, lest any man should boast. That grace will take care of us here in this wilderness, and when we at last come down to the final sunset of life in death, and also in the glorious resurrection. it is our hope that it will carry us home to that endless world. The Lord inspired His writers to refer to this grace only as it embraces His elect with the words, "I", "Me", "Mine", "We", "Us", and "Our". It is our earnest hope that we are included in that number.

As we approach another Christmas season, I am constrained to say that His grace has been Christmas present enough for this poor sinner.

**Geo. A. Fulk**  
**December 24, 1979**

#### OBITUARIES AND MEMORIALS

##### JANIE C. MCGEE

I shall make the attempt in my feeble way to pay tribute to my mother, Sister Janie Casey McGee, who passed from this natural life on October 22, 1981, after several months of declining health.

Her parents were Lossie and Matthew Casey, members of Little Creek Primitive Baptist Church, Johnston County, N. C. She was born July 8, 1926. She was received into the fellowship of the church at Little Creek about the year 1949, and was a faithful member, always attending the meetings unless she was provisionally hindered.

Her funeral services were conducted by her pastor, Elder R. L. Fish, and Elder Bennie Roberts in the Rose Funeral Home Chapel, Benson, N. C., and her body was laid to rest to await the glorious resurrection in our family cemetery. She will be greatly missed by all the members of Little Creek Church, as well as our corresponding churches where she visited.

Her husband of 38 years, Benton McGee, and the children, Larry, Barbara, and I will greatly miss Mother. We loved her dearly and believe our loss is Heaven's gain. We pray for strength from on high for He is our strength, hope and Love.

**A little sister in hope,  
(her daughter)  
Janet McGee Blalock  
Benson, N. C. 27504**

##### PATIENCE M. CREECH

We, the Church at Creeches, Johnston County, N. C., are saddened by the death of our dear sister, Patience Moore Creech, Sister "Pashie", as we call her, passed away on July 21, 1981. She

#### MAIL TO:

North Carolina Collection EX  
UNC Library, Wilson 024 A  
Chapel Hill, N. C. 27514

was born September 21, 1895, making her stay on earth nearly 86 years.

She was married to the late Brother J. E. Creech who preceded her in death by several years. She is survived by one son, one daughter, several grandchildren and great-grandchildren along with several nieces and nephews.

Sister "Pashie" united with the Creeches Primitive Baptist Church, in Johnston County, N. C. on July 5, 1941.

Funeral services were conducted at Creeches Church by Elder W. T. Barham and Pastor Royster Martin. Interment followed in the church cemetery beneath a beautiful mound of flowers. Sister "Pashie" was loved by all that knew her, but we feel that our loss is her eternal gain.

**Resolved**, that three copies of this obituary be made: one for the church record, one for the family and one for publication in the **Zion's Landmark**

Done by order of Creeches Church in conference August 1, 1981.

**Elder J. B. Williams, Moderator**  
**A. O. Brown, Assistant Clerk**  
**Arlen and Dorothy Brown, Committee**

##### LENA OWENS COBB

Sister Lena O. Cobb, Route No. one, Fountain, N. C., passed away at her home on May 4, 1978, at age 77. She asked for a home with and was received into fellowship of Autrey's Creek Primitive Baptist Church, Edgecombe County, N. C. in July, 1924.

Her survivors include three daughters, Mrs. Ethelene Brown, Route 1, Fountain, N. C., Mrs. Emma Ruth Lewis, Macclesfield, N. C., and Mrs. Sammy Briley, Pinetops, N. C.; also, three sisters, Mrs. Annie Norman, Mrs. Minnie Webb and Mrs. Ida Cobb; one brother, Henry Owens; six grandchildren and eleven great-grandchildren.

Sister Cobb was blessed to see two of her daughters join Autrey's Creek Church and the other one was Primitive Baptist by faith.

She was my sister by faith and my aunt by marriage. I have never heard any one say not even one bad word about her, nor did I ever hear her say one bad word about someone else. Everyone seemed to love her and I know I did.

Her funeral services were held at the Church Street Chapel of the Farmville Funeral Home, Farmville, North Carolina. Burial was at the Queen Ann Cemetery, Fountain, N. C. We shall all miss her!

**Written by:**  
**J. C. Edwards**  
**Requested by:**  
**Joe B. Coker**

# ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road

BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to  
Elder J. M. Mewborn, Willow Springs, N. C. 27592.

VOL. CXIV

NOVEMBER, 1981

NO. 12

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

EDITOR - Elder J. M. Mewborn, Willow Springs, N. C. 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, N. C. 27041

## THE BANK OF SOVEREIGN GRACE AND FAITH

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

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

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

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

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

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

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

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

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

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

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

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

Should all the banks in Europe break,  
The Bank of England smash;  
Bring all your notes to *Zion's Bank*,

C286.4  
281

You're sure to get your cash.

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

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

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

Sometimes with blushes in my face,  
Just at His door I stand;  
I know if Moses (Law) kept the bank,  
My soul would be condemned.

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

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

The leper had a little note,  
"Lord if thou wilt, thou can!"

The Banker paid the little note  
And heard the dying man.

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

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

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

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

[Anonymous]

Whoever wrote the above poem did not believe in a begging, deficient or wanting God, but believed in the One who has all power both in Heaven and in the earth!

Editor

## Zion's Landmark

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

### EDITOR

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

### ASSOCIATE EDITOR

GEORGE A. FULK  
Pilot Mountain, N. C. 27401

VOL. CXIV      NOVEMBER, 1981      NO. 12

\$7.00 PER YEAR -- 2 YEARS \$13.00  
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address orders on form  
3579 to Elder J. M. Mewborn, Willow Springs, N. C. 27592.

Second Class Postage Paid at Benson, N. C. 27504

USPS 699-220

## ELDER L. I. BODENHEIMER, (M.D.) (THE FOUNDING EDITOR OF ZION'S LANDMARK)

In the July & August, 1981, issue of *Zion's Landmark*, we published the Experience and Call To The Ministry Of Elder P. D. Gold, the second Editor of the paper. He was editor of the paper for forty-eight years, from 1871 to 1920, serving in this capacity for almost one-half century. We are glad to report that we received a very favorable response from our subscribers and readers in the publication of this article.

Beginning with this November, 1981, issue of *Zion's Landmark*, it is with much pleasure that we publish the Experience of the first Editor of the paper, Elder L. I. Bodenheimer, (M.D.), who actually founded the paper in 1867. If the Lord will, we hope to publish his photograph, as well as his Call To The Ministry in the December, 1981, issue of *Zion's Landmark*.

Elder L. I. Bodenheimer, (M.D.) was born April 6, 1831, in Stokes (now Forsyth) County, North Carolina, about six miles east of Salem, (now Winston-Salem, N. C.). His grandfather had immigrated with his family from Pennsylvania down the "Great Wagon Road" that

stretched through the "Great Valley of Virginia" with horse, wagon and cattle to find new homes in North Carolina at land prices here that were not affordable in the colony of Pennsylvania. Of the three groups of German religious sects, Lutheran, Reformed and Moravian, that settled the Triad Area of N. C., Elder Bodenheimer descended, it is believed, from the "Reformed." The Moravians settled at Salem, formerly called "Wachovia" by the German Moravian leader, Spangenberg. "Wachovia" is from two German words, "Wach" and "Aue" which means "meadow-stream," after the three forks of Muddy Creek in the Winston-Salem area. These Germans had come to America about 1750 because of intolerable political, religious, and economic conditions in Germany. Out of such tough stock came a bright, intelligent and unusual man, L. I. Bodenheimer.

Elder Bodenheimer united with the Primitive Baptist Church in his twenty-third year, 1854, and soon thereafter began to preach. He first established **Zion's Landmark** in 1867 at Winston-Salem, (then called Salem), N. C., and sometime after he edited it in High Point. In 1871, Elder P. D. Gold became an Associate Editor with him on this paper and in 1872, Elder Gold purchased the **Landmark** from him, and continued its publication.

In his early days, Elder Bodenheimer had little advantage of book learning and only attended school three months, it is said, in his boyhood days; but later he voluntarily applied himself well and became an apt scholar. He then studied medicine, attended medical college and obtained a diploma. Amid all the changes in his life, which were many, he practiced medicine, preached and contended for the truth as it is in Jesus Christ.

It was said of him by many in his generation that he was the most noted man in the State of North Carolina for ready wit and quick answers. The people in his town would speak to him just to hear his verbal retaliation and often quoted his witty sayings. Elder P. D. Gold in writing of him said, "Elder Bodenheimer was one of the most original thinkers and of the readiest repartee, within my knowledge. He was always ready to give an answer. He could answer a fool according to his folly, and then exempt himself from the charge of being at all like that fool. His argumentative power in scripture was wonderful and his illustrations of his subjects were clear." End of quote.

Elder Bodenheimer's ministry was confined primarily to the churches that today comprise the Salem, Lower Mayo and Abbott's Creek Associations of North Carolina. However, he traveled extensively in the ministry throughout the state of N. C., as well as adjoining states.

He traveled many, many, miles often on foot with his cane in hand. It has been left on record that he said in his last sermon, "I would like, if it could be, that my natural life had been more consistent with good behavior, but my life in Christ Jesus is without fault." End of quote.

He died at High Point, N. C., on September 17, 1900, at the age of sixty-nine years. He was a minister for fifty years and a physician for thirty-five years. According to his experience and call to the ministry, he preached what a proud, vain and wicked world has always hated, but that glorious truth which honors Jesus. If, when one comes to die, his last hours and moments are happy in that blessed faith, shall he not count it all joy, if God has enabled by His grace to preach such a doctrine?

J. M. Mewborn

---

#### EXPERIENCE OF ELDER L. I. BODENHEIMER

I dedicate this narrative of God's dealings with my soul, first to my children, and second to the Church of God, and to all who love and fear God, whether in, or out of the church. I hope all who read this epistle of God's dealings with me may have fellowship with me, the chief of sinners. I shall be compelled to abide it considerably, and only write enough to make my remarks set forth my exercises, so you can comprehend my meaning.

First, I will say a little about my natural man, so you may the better appreciate what may appear as done for my soul by the Holy Spirit. My ancestors were of Scotch descent on my mother's side, and of German descent on my father's side. My father died six months before I was born of my mother. The death of my father, at a time when my mother was least able to meet such a shock, caused her friends and physician no little anxiety for fear that my natural birth would be out of due time, and that I would be carried from the womb to the grave, as Job so much desired for himself, and as I have often wished the same for myself. However, God's ways are not my ways, nor Job's either, so I and

my mother were both safely preserved in the midst of apparent danger to the fullness of the time allotted. I was brought into this natural world with no inheritance, save what descended to me through the course of ordinary generation. I, being only born of the flesh, could only inherit the things of the flesh, but knowing of no better estate, and not knowing that the one I had inherited would end in misery and death, I was content in, and with my lot, until I was twelve years old. Here I must tell you that my natural disposition was lively and wild from my birth, but my mother taught me to read. I could read nearly as well at twelve years old as I can now, and I read the scripture a great deal, and learned from that there was a heaven and a hell. That from the letter therein it was taught that good folks went to heaven, and bad folks went to hell, when they died, and I judged them by their lives then. If I saw any one quiet, and hardly ever laughed or said a bad or foolish word, I set them down for heaven, and, if I saw one that was lively, wild, and said bad and foolish words, I set him down for hell. As I have just pointed out, I was wild, lively, and enjoyed jokes, fun and pranks of all kinds; yet, I never cursed, drank, nor formed any immoral habits in my life, but my civil mirth, innocent as I once thought it to be, began to give me some uneasiness. When I was about twelve years old, I would fear that if I did not quit it, and do better, that my soul would be sent to hell when I died. So I set out hard to do better and took account of how many good things I would do in the run of a day, and how many bad things I would do in the run of a day, and when I lay down at night on my little trunnel bed, I would compare the good with the bad. My idea was that if I did as many good things as I did bad ones that I could balance the one against the other, and felt that I was yet safe. Some days, my good account was ahead of my bad account. Then I felt safe and was not so particular the next day, but when night came my bad account had overrun my good account. This gave me trouble no little, but I would take the over-plus of my good day's work and apply it to my bad days, and so settle my trouble for the time. As I grew older, I grew wilder, until I feared to keep the account any longer, lest I should prove to myself that I would go to hell, and I would have no way to deny or get out of it. So, I thought I must find and fall on some other plan.

Finally, I invented a plan that pleased me wonderfully well. The plan was this, I will give my soul

to the Lord to keep and take care for me, and then nothing that I do will affect my soul. I studied hard on my new plan for a few days to see if I could find any danger in it, and I found none.

One day, I was sent after water for the hands in the field. I had to carry the water about a half mile. I was walking along a small path on a hillside, carrying my little bucket of water, crying on account of having been such a bad boy the day before. I feared that if I did not do something, I would go to hell. I set my bucket down in the path, and turned out in the thicket. I knelt down, sobbing in tears, and said, "O Lord, I am a bad boy, I am not fit to have a soul, I am worse than you thought I would be, when you gave it to me. I want you to take it back again, keep it, and take care of it for me, 'till I get to be a better boy." I then arose from my knees, and felt that the Lord had heard my simple prayer. I felt that He had taken charge of my soul again and that I now could go my full length in any sport I desired. I felt that what I did could not affect my soul, for the Lord was taking care of that.

I grew worse and worse, under my carnal security, for such it was. I became early in life a ring leader of my associates. At church, corn husking, or any place where I was at, all the boys would gather around me to hear me talk like or mock certain preachers, give out hymns and sing them as they did, tell anecdotes or jokes, as it is called sharp-shoot, crack wit, saw and hack the boys for fun, to amuse the crowd. No one got mad, but all seemed to enjoy it. Often, while I was thus engaged, I have felt the sharp arrows from God's condemning justice, dart or shoot through my quivering heart until I would suddenly turn and leave the crowd in the midst of some amusing story that I was telling. The crowd called for me to come back and finish my story. Some would say, "What is the matter with him?" Others would say, "He is gone off to get religion." I would leave the crowd in tears, begging God to forgive me and them. I would often go to the woods and weep for hours, begging God to forgive me this one more time, and I would never do so again. Yet, when I met them the next time, they would tempt me to begin again, and to keep them from knowing my sorrows, I would go ahead, while my heart felt so full, like it would burst.

Thus, I passed on for several years, until I became uneasy about having given my soul to the Lord, for I now thought that He had all advantage of me, in that He

had possession of my soul by my consent, and now could send it to hell at any moment without giving me notice, or chance. Here, I was in a great strait, fearing to ask it back, yet, fearing to trust it any longer in God's hands, but I decided to venture to ask the Lord to give it back to me. I would do better, and when I got it in a good condition, I would return it to Him again. So, I went to the same spot again, knelt down, and said, "O Lord, I have got to be so bad, I am afraid you will send my soul to hell for my sins. I have come here to ask you to please give my soul back to me, and if you will give it back to me, I surely will do better. If I do not do better, I ask you to send heavy afflictions upon me. This request, I thought, would cause me to constantly watch myself, so I would cause God to yet have some confidence in my promise to do better. I had promised to do better so often and done worse that I thought God would not take a promise anymore without security. Now, I felt that God gave my soul back to me, and I set out anew to do better, and get better. I was very careful how I lived. I tried to pray, repent and believe, but could not perform any of them aright.

One day, I was plowing in the low-grounds, in great trouble. Eternity in hell constantly sounded in my soul, and it seemed more than I could bear. Yes, the thought of continuing in an eternity forever and ever in a burning hell! I drove out at the end of my row, and a large rock was there. Beneath its shadow, I sat down to cool. While resting momentarily, I thought on those words, "Eternity, forever and ever in hell." An inward reasoner commenced to reason my case with me in this manner. "What are you so troubled about?" I answered, "I am such a great sinner. I fear God will send me to hell, forever and ever." To my words the reasoner replied, "If you had the power to chain a dog alive in a fire, and then stand by and see him writhe in pain, and howl in anguish forever and ever, just because the dog did not, nor could he obey all you ordered him to do, would you do it?" I answered, "**No, no, never!**" Then my reasoner said, "Then you must think you are more merciful, and better than God. Remember," said the reasoner, "You have never been as bad as other boys, you never cursed as your neighbor does, you never gambled, you never stole, you never were drunk, you never were immoral in any way, and you have suffered now more than a merciful God requires. Now all that you need to do is to live right from now on, and your past trouble will satisfy

God for all that you have done." (End of Quote.) So reasonable did this argument appear to me that I embraced it at once, and felt happy to think I was now a Christian, and the worst was over with me. Here, I sat myself down as a Christian, and, one of the best in my knowledge, for I could not see one in all the land that was living as I thought a Christian should live. I said my prayers three times a day, and tried hard to be perfect. I saw and heard things from Baptists and other professors that I thought then that no Christian would say or do. So, I decided not to join the church, for if I did join I would have them all to do better, or all go out one. In this condition I lived a pharisee of the strictest sect for about six months, during which time I saw nothing that I lacked of being perfect, except being baptized, which I thought was the duty of all Christians. But, seeing no way to get baptized unless I joined the church, and since I could not fellowship any of the members because they (all of them) fell short of my pattern of the life of a Christian, I was greatly troubled, and knew not what to do.

I lay down on a pallet before the fire in great trouble, because all professors were so unclean but me. While I lay there, longing to be baptized, suddenly, I saw an exceeding high mountain that was very smooth. There was not a stone nor bush upon it. The top appeared to be flat, and was full of white stones that looked like tombstones, all of one height. In the midst of this hill stood a tall, straight ever-green tree, the most lofty and beautiful tree that I had ever beheld. On the north side of this tree gushed out a River of Pure Water which ran down the smooth mountain, which was covered with short green grass. The river had no banks, as are common to natural rivers; yet, the water was kept in bounds, all the same width, and it looked like melted silver rolling in waves to the foot of the great mountain, where I saw a large concourse of people gathered. I also saw a preacher, and knew him. He sang and prayed, and when prayer was ended, he took me by the hand, singing as he started into the water. I felt happy to think I was at last to be baptized, but when I stepped into the river, I heard a voice, shrill and loud, saying unto me, "**If the dead rise not, why are you baptized for the dead?**" (See 1st. Cor. 15:15, 16.) At this point, I stepped out of the river, and all the scene vanished out of my sight. I know I was not asleep for I heard my mother's wheel spinning all the time. I sprang up suddenly from the pallet, and mother said, "What is

the matter with you?" I told her, "Nothing much." She said, "I know there is, for you look so strange." I left the house with those words sounding like thunder in my soul. "If the dead rise not, why are you then baptized for the dead?" While trying to solve the mystery, it was shown to me that I had never been raised into newness of life which is Christ, and that I did not then believe in the first resurrection. Therefore, I was not a fit subject for baptism, and here for the first time in my life did I view myself as being completely dead in trespasses and in sins. A powerful, forceful feeling struck me that if I had never committed a practical sin, I could not reach heaven because I was only born of the flesh, and that even Adam himself before he sinned could not reach heaven without being born of the Spirit of God.

Here, the fountain of the great deep of my heart was broken up, and for the first time I saw how vile my nature is. While I had not cursed, got drunk, gambled, stole, or committed other abominable things, yet, I saw a solid world of iniquity all in this poor, natural heart of mine. This horrid sight literally stripped me of all hope of ever being saved. Sleep fled from me, my appetite failed, while guilt and shame stared me in the face constantly. I said with Cain, "Every one that findeth me will slay me." Genesis 4:14. Oh! I felt I had no friend on earth, and worse, none in heaven: yet, I loved the Saviour of poor sinners even then, although I thought He hated me. Oh! what is more killing than to love one so dearly, and then to feel at the same time that He is angry with you. This is hell itself. Such were my feelings as I beheld a lovely, offended God. The frowns of God and all my earthly friends filled my soul with horror.

Therefore, I now concluded that, if I will leave the country, and go where no one knows how vile I am, perhaps, I will not suffer so much. So, I left my dear mother in tears one morning with my only natural brother accompanying me for the far West, (of the United States, as it was then), seven hundred miles on foot, to find peace to my soul. The first three days of my travel I felt free from any trouble about anything. The third evening, as I was crossing the Blue Ridge mountains, a little before sunset, I was rejoicing in the thought that I had left all my troubles behind me, and thinking how wise I had acted to go away from trouble. On the other hand, I thought how simple others were to stay in trouble, when they could walk out of it as I had

done. About this time, I passed under a large rock that hung over the road, and the shadow caused me to look up. When I saw the large rock, a Voice seemed to shake the mountains and cried out saying, "You shall call for rocks, and mountains to fall on you, to hide you from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." See Revelation 6:16. Oh! such horror I never can describe. All my sins gathered around me, and I felt that the huge rocks were God's policemen, ready to crush me with vengeance for fleeing from justice. I trembled and felt so weak and horror-stricken that I feared to move, but every breath was, "God be merciful to me a sinner." Thus, I traveled on, a poor, weary, green orphan boy, a **stranger** among **strangers** in a **strange** land, away from a tender mother, without friends, without hope, and without God in the world, trying to repent, but could not, trying to pray for mercy, but no answer to my prayers. I felt so vile that I thought it was sin for me to pray, and would say to myself, "I never will pray again." The next breath I would beg God to forgive me for saying I would not pray. I even tried to pray to God to forgive me for praying for mercy, for I could not help it if even He sent me to hell for praying. In this way I daily traveled on my weary journey.

As I was traveling down the Ohio River, I took up a tin cup and reached out from the boat in the night to get some cold water from the river to drink. When the cup touched the water, it jerked me nearly into the river. The boat was running so fast that I had great difficulty in regaining my balance, or I should have been drownerd under the boat by the suction. I realized in such an event that no one would ever have known what went with me. When I managed to get up after having been knocked down by such an awful force, I did not know whether to praise God for saving my life, or begging Him not to throw me into the river.

I reached Madison, Indiana, and to add to all my previous distress, my brother took sick, and it took the last dollar we had to pay our expenses. On Sunday morning we set out afoot for a journey of one hundred miles without one cent, or even a biscuit to eat. In sorrow I traveled all day, but my troubles kept me from hunger. Between sunset and dark I met a man, who, after he had passed us some distance, turned his horse around and said to me: "Young man, why are you traveling so late? You seem to be a **stranger** in this country." I replied, "Yes sir; my only reason is that we

are out of money on account of sickness and I thought it better to fast and go day and night until I get to my journey's end, than to stop and not pay for my lodging." The man replied, "That is hard; go back with me and rest. It shan't cost you a cent." So, I turned back and stayed with him until Monday. When I got ready to start, he gave me fifteen dollars, and said, "Always tell the truth no matter how bad it is, and you will always have friends. I saw you were truthful, and in distress and felt to pity you that much." He would take no note, due-bill, nor anything for it. He was an Odd Fellow. I tell this to show how God manifested His mercy to me even when I thought he was seeking my life.

Finally, I got to my journey's end, and remained there for ten months. Here, I will say I had felt strongly led all through my convictions and travail of soul from the very beginning to go and see a preacher in North Carolina, but did not obey the leading of mind or impression. While in the far West, it was a daily impression to go and see him, and I would promise the Lord in my great distress that, if He would spare me, I would go. Yet, I was not enabled to go. It was not His will to bless me, while God had given me that desire.

Finally, my trouble grew so heavy I felt I should die, and go right to hell if I did not return to North Carolina. I stayed in the West about ten months in this horrid and terrible condition, and while there the Methodists held a protracted meeting in Mooresville, Indiana. I thought, perhaps, if I would attend and do as they said that I could get religion. So, I attended several of their night meetings, and as I walked the streets, going to church, the same crowd would be laughing, cursing and hallooing, while I would find myself praying for them. As we walked along together, I thought that God would save them if He could not save me. After what they called preaching was over, they would rise, but I felt to be too great a sinner to rise to my feet, and actually could not. They then called for all that wanted to be prayed for to kneel down, when all around me would kneel, but I thought "Oh! that I was no greater sinner than they are so I could kneel and be prayed for." Yet, I felt that if I knelt, as vile as I was, that God would kill me at once. So, they then called for all that wanted religion to come to the altar, and the preacher said, "My soul for yours if you do not get religion." I once thought I would go and try his offer, but next thought was, no, there is no mercy for you, and if you

go and fail, you will cause that preacher to lose his soul and only make your own damnation greater. So, I could not go. Very soon, some that were cursing on their way to church, would rise shouting, and profess religion. At this, I would think proves that I am the greatest sinner on earth, because while I never cursed an oath, yet, here are those that came here cursing, and now they have obtained mercy, and there is none for me. In this way I attended several nights, until I feared to go again, lest God would strike me dead for going to such a holy place as evil as I was. So, I concluded it was best for me not to go, and I went no more.

I sent my brother word to come up to where I was staying. He was in the other end of town. So he came that night, and we sat out on the sidewalk and talked until midnight. I told him I had to leave the West, or I would either die or go crazy, and I could not tell which, nor could I tell what was the matter with me; but if I stayed there, I believed I would die and go to hell. We both wept and bade each other farewell about midnight. Next morning, I started on foot a trip of seven hundred miles (back to North Carolina) to see the man I had so long been inwardly led and impressed to go to see. To tell you of the horrors, temptations, and fears I felt during a long, weary walk of such a distance is simply impossible; consequently, I will pass over this part of my feelings.

I stopped near the Pilot Mountain (in North Carolina) for two years, and hired myself to a Methodist preacher as a smith in his shop for his carriage and wagon business. My sins were so heavy at times there that I would leave my work, going outside to beg for mercy, and for my life natural also. The weight of the guilt of my condemnation was so heavy at times that I thought God would kill me, and when a thunder cloud would be on hand, I would be frightened nearly out of my senses, if I could not get near some one that I thought was a Christian. I felt if the Lord could catch me off to myself, where He could strike me with lightning, without hurting good folks, He would kill me. For this reason I would get as near them as I could for protection. I kept a looking glass in the shop to see when the soot was washed off my face so I could go to the table to eat, and I got so I dare not behold my face in that looking glass because my guilty countenance was so horrifying that I could not bear the sight. I often sat down at the table and felt forbidden to eat, and would go from the table without eating anything. I often

on Sundays rambled over the mountains, praying to find the predestinated spot where I was to be, if I ever was forgiven my sins, but never could find it. Like the body of Moses, God had hid that from me.

One day, I lay my hammer down in the smith's shop, never to strike another lick, as I felt my death was near at hand. I went to the house to ask leave of Mrs. Nichols, the wife of the Methodist minister, to be absent a few days, so I could go to see the man I had so long been impressed to go to see. I sat down in her hall. She was in another room sewing. Here I had a great conflict, for I feared to ask her, fearing she would refuse, and I feared to go without, fearing I would lose my position. I sat there for about an hour. At last, I ventured into her room, weeping aloud. I said, "Oh! Mrs. Nichols, may I be absent a few days? I can't work." She said, "Yes, you can go with our well wishes and welcome. I am glad you want to talk to someone about your salvation." As she spoke these words, she looked at me, and I saw the tears rolling down her cheeks. She was a Methodist, but I believe I shall meet her one day in heaven. I lived with her two years and I never saw anything in her that was not Christlike. I left her in the room crying and I started to see the man (minister) before mentioned, who lived about fifty miles distance afoot.

About the middle of the afternoon, I crossed a branch, and I wanted water. To quench my thirst, I lay down to drink, but felt that if I drank, God would kill me before I could get up. I arose and did not drink a drop. Here, I felt the horrors of hell take hold of me, and I took a little Bible out of my pocket to see if any one on earth had ever been in such a horrid condition or state of desperation. Momentarily, at this point, I lost sight of this world, and knew nothing that took place until midnight that same night. I had left the road, wandering off in a complete, lost state of mind, and was standing in a deep hollow or depression in the woods. It was the darkest night I ever saw. My first thought was, "Too late. I am now in hell." Oh! the horrors I felt I never can tell. I tried to think back into the world to see if I could remember when I was sick, or when I died, so as to know certainly whether I was gone from the world or not, but I could not call to my mind when I died. Then, I thought, perhaps, the damned were not allowed any privilege they ask for when in hell, so I sank down in despair again; but, finally I heard a dog barking. I still had the book (Bible) open in my hand that I opened at

the branch, the middle of the same afternoon. I started in the direction of the barking of the dog, and finally came to a house. I called the man up, and asked him if I could stay all night. He took me in, and the next day showed me the road. So, I went on my way for my man. I waded the Dan River, and also the Mayo River, as there was no other way to cross.

At last, I reached the farm of Elder McNealey, the man I had long wanted to see. When I got to his gate, I saw a buggy track, and my heart sank, for I thought if he was gone from home that would be evidence that all my leading of mind and impressions were of the devil. I went to his house and learned that he was gone from home. Here, at this point I felt that I was taken captive of the devil at his will, but this text fell on my mind, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Romans 9:16. Here, I felt a little encouragement, thinking perhaps there might yet be mercy for me. So, the lady (Elder McNealey's wife) sent me to her neighbor, Price's, on account of her husband's being gone from home where I stayed for the night. I returned the next day to the Elder's house, but he had not returned. Consequently, I spent another horrible day. My sins all gathered around me and upon me as a thick cloud or dark mountain. I felt that my doom was sealed, and I only dared pray to God to spare me from hell one night more. I saw the lake of fire and brimstone beneath me. I was now removed from the earth, being suspended beneath it. Hell was just below me, while I was prostrately suspended there in this final state of doom. The very jaws of the door of hell were opened with a desirous yawning towards me. I saw myself sinking justly beneath and under the justice of God, and under the tremendous mountain of guilt that was pressing me down. I never expected deliverance, but to my sudden surprise, I felt the great burden of sin burst asunder, exploded, so to speak, and it parted, one half went east, the other to the west, and I shot up between the two receding dark bodies, hell and earth. I saw Jesus above me in the clouds, and as I flew up to Him a voice said, "As far as the east is from the west, so far have I removed (separated) thy transgressions from thee." Psalms 103:12. I said, "Not damned, but saved." My soul was full of heavenly raptures. I looked down to see how far I was from the world, as I went up in a chariot of heavenly fire to meet a lovely Saviour in the clouds of heaven. I was full (my very being) of love to God. I felt that my last sorrow

was gone forever. I shall never sin again, I will never fear anymore. I could truly say, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Luke 2:29.

Thus, I have given as short an account of God's dealings with my poor soul as I could. I have left out many important things for brevity's sake. I hope what I have said may serve to show to some poor mortal the riches of God's grace to me the chief of all sinners, and that all of God's children may be encouraged thereby. May the mercy, grace and love of God be ever theirs to enjoy here in time and great eternity.

I will now make some general remarks in regard to myself and as to my physical body. I have been wonderfully blessed with good health from my youth until now, for which I am under the deepest obligations to my God for His goodness to me in providence, which is more than I deserve. Therefore, I cannot attribute any of my (spiritual) convictions to bodily afflictions, and as for my natural mind, I think it will compare with the medium or average class of men. Therefore, I cannot attribute my exercises of a Spiritual nature to any hallucinations of my natural mind. Moreover, I cannot attribute my Spiritual exercises and views to any dream, whether or not I was to be saved, and if I dreamed anything, it was some simple, foolish thing, not at all concerning my condition. Please bear in mind and do not lose sight of the fact that the vision I had of the mountain and river was not a dream for I was awake when I saw what I have described. When I preached in my sleep, as will appear in the article on my call to the ministry, it was not a dream, because I only knew I had done so as others who had heard me told me of it, or when I would strike my hands against something that would awake me, as stated in the second account of my call to the ministry. Whereas, it is an indisputable and incontestable fact that no one knows who, or when one dreams, but the dreamer himself, and only as the dreamer tells others. Therefore, I am compelled to exclude dreams, sickness, and natural death, and the fear of the loss of earthly goods, or friends, as having any part of the cause of my conviction for sin, or promptings to preach the Gospel. Therefore, I can only attribute both to His "Purpose of Grace," or to His blessed purpose. Now to the fullness and riches of His grace be everlasting praise by the chief of all sinners.

**L. I. Bodenheimer**      **October 5, 1895**

### AREA CHURCH HAS TIES WITH THE FOUNDING OF THE STATE OF TENNESSEE (HISTORICAL)

One of the earliest recollections, if not the very earliest one that I have concerning attending meetings among the Old Baptist churches and people, was in the year 1938 when I was only six years of age. My father, mother, older brother, two sisters and I attended these meetings on Saturdays and Sunday, in the fall of the year.

That fall, 1938, the Contentnea Association, of which our church at Mewborn's, Greene County, N.C., was then a member, entertained the annual session. I can well remember many things that took place, the company and preachers that went home with us and the large wash tubs of barbecue that my Dad had cooked, although only so very young in life, at that meeting. That same fall, I well remember attending the Little River Association, held with Hannah's Creek Church, near Benson, Johnston County, N. C., and the White Oak Association, held with the Church at South West, Onslow County, N.C. At that time the busy N.C. 53 Hwy., near Jacksonville, N.C., as we know it today, was only a bumpy, narrow dirt country road.

That same fall I well remember attending the old Kehukee Association (then in our correspondence) that was held with the Falls of Tar River Church, Rocky Mount, N.C. If I make no mistake, the association that year was held in the Battle Park, just a short distance from the present day meeting house and grounds. One thing that struck me most at that meeting was seeing the pious look on the faces of those old brethren that have long since ceased from the stage of action. They were very plain in their way and manner of dress, and one did not have to listen long to their conversations to know that they mean't business. Attending these meetings that fall left lasting memories that will go with me to the end of my journey. Crowds of two and three thousand people or more, as best as I can remember, were in attendance at all of these meetings. What a contrast that was with the two or three hundred, maybe, that we have today.

It was not until the year 1952, fourteen years later, while doing research work for a term paper in a United States (Colonial) History course, while a student at the University of North Carolina, Chapel Hill, N.C., did I come to realize the renowned historical importance of this old church, Falls of Tar River, Nash County,

North Carolina, with the development and founding of our nation. It was this time that I stumbled, while looking for other material, upon a letter written by the late Dr. Kemp Plummer Battle, former President of the University of North Carolina, Chapel Hill, N.C. concerning one very important historical aspect of this church. Dr. Kemp P. Battle was a grandson of Brother Elisha Battle, a founding member of this ancient body. This letter revealed how that members came from that ancient church body to help establish the oldest Baptist Church ever to be organized in the State of Tennessee, which was at that time far beyond the natural frontier border deep into an unknown wilderness inhabited only by Indians and wild animals.

The Falls of Tar River Church had its beginning about the year 1744 when Elisha Battle and Elder John Moore, Sr. moved from Virginia and settled on the Tar River, near the present day site of the falls. Here on land given by William Horn, a charter member of the church and a colonel of the county, and likewise a member of the Halifax Convention that established North Carolina as one of the thirteen original colonies, gave sufficient land upon which was built a log meeting house 30 feet by 20 feet. The formal organization of this church took place December 3, 1757, 224 years ago.

Elisha Battle, born in Virginia on January 9, 1723, was chosen as one of the church's first deacons. He also acted as moderator and clerk of some of the very early sessions of the formidable period of the old Kehukee Association, the third oldest in the United States. It was said that he was a most remarkable, pious, zealous member of the church. As a statesman, he was appointed in 1756 as a Justice of the Peace by Great Britain's local Royal Governor, an important office in that day and time. He was elected a member of the General Assembly in 1771 and served for many years. He was also a member of the State Convention at the formation of the framing of our state constitution, as well as serving as Chairman of the Convention for the deliberation of our Federal Constitution. His colonial plantation home stood in the immediate area where the City of Rocky Mount, N.C., is located today, with the site of the city built on land that was once a land grant that came directly to him from King George III of England. Old Brother Elisha Battle died in 1799, at the age of 76 years of age. His generation was the same one as George Washington's.

The letter that was filed and left on record in the archives section of the University of North Carolina library for posterity by the late Dr. Kemp P. Battle, president of the institution in the latter 19th century, reads as follows, to wit:

**"LETTER FROM JOEL B. FORT**

In the year 1789, Elias Fort and wife, Sarah, with his sons Williams, Josiah, and Sugg Fort, emigrated from Edgecombe County, North Carolina, seeking homes in the then unsettled far west. Josiah and William brought their families with them. Sugg Fort was married in Tennessee and was for a number of years until his death a Baptist minister.

The emigrant company in 1789, when they reached Knoxville, employed General Andrew Jackson to guard them and protect them against the attacks by Indians over the Cumberland Mountains and as far as Nashville (Tennessee). Elias Fort and his sons passed Nashville and settled on the waters of Red River near the mouth of Sulphur Fork Creek where the village of Fort Royal now stands. They entered large tracts of land, some of which have continued to descend from father to son to the present time. During the long journey over the mountains and to Nashville, a strong and lasting friendship was cemented between the Fort family and General Jackson. Later in 1796, where the State of Tennessee was formed, William Fort and General Andrew Jackson met as members of the "First Constitutional Convention" at Knoxville, and old ties were so strengthened and confidence so engendered that William Fort made his Last Will and Testament, naming General Andrew Jackson as his executor.

William Fort's will is on record in Minute Book One in the County of Robertson, State of Tennessee. William Fort passed away before "Old Hickory" became the hero of New Orleans during the War of 1812 and the idol of our Nation.

Red River Church was organized at the mouth of "Sulphur Fork on Red River, District of Mero, Tennessee County, on the 5th day of July, 1791, by Elder Ambrose Dudley and Elder John Taylor. Daniel Ross, a native of Edgecombe County, N.C., was the first pastor." Minute Book, Red River Church, page 1.

These Baptist ministers and devout servants of God rode on horseback, carrying their scanty wearing apparel, Bible and Hymn Book in their saddle bags along the Indian trail over the plains, through the unbroken forests, and as they journeyed for the first

time, the hymns of praise sung from fervent souls echoed through the dismal forests and primeval woodland.

On April 27, 1794, the Minutes of Red River Church show: "Received Elias Fort and his wife, Sarah, by letter of recommendation from the Baptist Church of Christ, near the Falls of Tar River in Nash and Edgecombe Counties, North Carolina." In the back of this old book, sear in leaf and worn of cover, will be found the first minutes of the Old Kehukey (exact spelling) Baptist Association, organized before the Revolutionary War, with Elisha Battle, Elias Fort and William Horn as delegates from Falls of Tar River Church, in the first session of 1769. The minutes of this third oldest association in the United States, including the minutes of the first session, held in 1769 (except 1775) until 1777, are therein recorded, with the place of meeting selected for 1778. But no more is recorded.

It is to be presumed that, in the perilous times, when the infant nation was fighting for its life and existence, these devout people found little time or opportunity to assemble and worship as they had done in the past.

After the minutes cease in 1777, a family record of the Fort Family is found, showing that the old book fell into the hands and safe-keeping of that family and was thus delivered by them to the first church ever organized in the State of Tennessee, to be used as their church minute book. The minutes of the Red River Church are therein recorded until 1826.

My correspondence with Dr. Kemp P. Battle, President of the University of North Carolina, Chapel Hill, N.C., revealed the loss of this much of the history of the Old Kehukey Association, which I now cheerfully supply. I have the old book in my possession and am careful of its preservation. The copy that I herein furnish is an exact copy of the original, which, if as interesting to those who may chance to read it, as has been and is yet to me, will entirely repay me for making the copy for Dr. Battle.

**JOEL B. FORT**  
Adams, Tennessee  
March 21st 1903".  
(End of Quote.)

It is also an interesting fact to note that the Falls of Tar River is the mother church of several local churches, still standing today, in the area. In 1803 eighty members, residing on the northern end of Town

Creek, were dismissed to organize the Upper Town Creek Church, now in Wilson (then in Edgecombe) County, N.C. On August 7, 1804, the church granted twenty-six members their letters of dismission, who were residing about twelve miles west of Rocky Mount, N.C., to constitute the Sappony Church. Then in 1813, Sappony Church granted letters of dismission to twenty-three members to constitute Sandy Grove Church, the latter being a granddaughter of the mother, Falls of Tar River. Sappony and Sandy Grove Churches are still standing today and are served faithfully by Elder J. B. Williams, Rocky Mount, N.C., who has been moderator of the Black Creek Association for many years.

It is interesting to recall how that a number of the presidents and dignataries of our country had first hand acquaintance with the Old School or Primitive Baptist faith and order. George Washington, it will be remembered, was baptized by (Chaplain) Elder John Gano in the Hudson River, New York, during the Revolutionary War. The very idea of the local independence of the state governments was derived by Thomas Jefferson from a small Baptist Church whose monthly meetings he attended for several years 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. Abraham Lincoln grew up under the immediate influence and surrounding of the Old School Baptist Church in Illinois where his parents were members of the Little Pigeon Creek Church. Woodrow Wilson, while a professor of law at Princeton University, Princeton, New Jersey, adjourned his class for one day that his students could hear sermons in the nearby Hopewell, New Jersey, Church where the Delaware River Association was in session in 1910. Sam Rayburn, Congressman from Texas, who united with the Primitive Baptist Church before his death, served for many years as Speaker of the United States House of Representatives. And Andrew Jackson, the seventh president of our nation, guided frontier members of the church from North Carolina for hundreds of miles through a wilderness infested with Indians and wild animals to open up a new land of freedom with thriving new homes in virgin soil, only a few miles from the Mississippi River that would become our 16th state, Tennessee in 1796.

It is no wonder today, as I look back and ponder that

time nearly forty-five years ago, when I stood on the site of the old Falls of Tar River Meeting House, that I call it hallowed ground. No doubt, in those early days, when the Spirit came down the soul to greet, glory must have crowned the mercy seat, when one of those God-called servants was blessed in God's Spirit to minister unto His little ones. That was then "Holy Ground" momentarily that left behind a mark that we today call "hallowed ground."

J. M. Mewborn

## EDITORIAL

### MAN BEFORE AND AFTER THE FALL

We have recorded in the third chapter of Genesis a brief, but beautiful, account of the sacred intercourse that took place between God and man in the Garden of Eden. At that time the man (Adam) stood before his **MAKER** in all the purity and innocency with which he was formed by his **MAKER**. Sin and death had not yet entered the Garden of Eden. God could and did come down in the cool of the day when all nature was quiet and He did commune with the one whom He had formed in His likeness and in His own image. Being then without sin or shame, and unconscious of the evil and guilty fear that would follow, man held with **HIS MAKER** the sweetest intercourse that a finite creature could enjoy with his **CREATOR**. It is no wonder that God came down to commune with this creature (Adam) because he had "made man in our image, and after our likeness." Genesis 1:26. The first image of God appeared or was made manifest in man's soul. We read that God formed man's body out of the dust of the earth. "Then God breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. Thus, man's body was earthy for we read "The first man is of the earth, earthy" (1st Cor. 15:47), but the soul was heavenly. Thus, the breath of life was not the breath of air, and the breath of life came from God. The breath of life is as immortal as God is, Himself. The immortality of man's soul makes manifest the very image of God in man for it is life that was given by the very breath of God, thus making man's soul immortal. The mortal image that was formed in the man complements a counterpart that was in God.

Man was made capable of thought, memory, reason, reflection and discourse. And most of all, the Son of

God was later to take on a perfect human body and soul which was a representation of the body that Adam had. Christ's body was in union with His own divine **PERSON**.

Now that God had created man "in our image and after our likeness," He placed him in this Garden with all things needful for his life and beautiful to his eyes, but most of all He came down to visit him and refresh his soul.

As we would say in nature, a terrible event soon took place to destroy the peace of this great Garden that God had placed man in. He no longer came forth to commune with His maker for Adam was aware that he had broken the command that His Maker had given him, as he was not deceived. But this was the case with the woman, Eve. But with his eyes open (See 1st Tim. 2:14), he had broken the express prohibition of his God. When now he is called forth and into account, he comes forward full of shame, guilt and confusion. Spiritually speaking, death had already taken place with him for God had spoken and could not lie. He had said, "Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17. God told Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Genesis 3:17. "Dust thou art, and unto dust shalt thou return" (Genesis 3:19), God told the man, fulfilling His promise to him that "in the day that thou eatest thereof **thou shalt surely die.**" Genesis 2:17.

The great penalty also that was placed on him is that he was no longer to commune as he had before with His Maker.

Still with the curse, God gave a great blessing for God bestowed upon the women this wonderful promise, "the seed of the woman," He said to the serpent, "shall bruise thy head," and to the serpent God said with reference to Adam, "thou shalt bruise his heel." Genesis 3:15. This had in it real truth concerning all future promises with reference to the coming of the Messiah. This mean't that in due time His own blessed Son would come into the world and take on Him the seed of the woman, that is the flesh and blood of the children. He was to die and be raised and by His resurrection would "destroy him that had the power of death, that is, the devil." Hebs. 2:14. Satan had brought on the terrible disease, sin, but God has

brought the sure cure in His Son, the blood of the Lord and Saviour Jesus Christ.

The offering of animals by sacrifice was also started in the Garden of Eden. We read, "Unto Adam also and to his wife did the Lord God made coats of skins, and clothed them." Genesis 3:21. The greatest of all sacrifices was to come later in the offering of His own dear Son for the sins of His people.

Ever since the fall of Adam in the Garden of Eden, man has never been able to stand before God except through a **MEDIATOR**. Sin entered and broke off that most precious communication between God and man that existed between Adam and His Maker, that had been enjoyed in the Garden. Man has never been able since then to communicate with His Maker except through this **HIGH PRIEST**. All true prayer that has any expectation of being answered is made in the **NAME OF THE LORD JESUS CHRIST**.

Brethren, remember that Peter was speaking to the one who had been a cripple from his mother's womb. He 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. His prayer was answered and that certain man, lame from his mother's womb, leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Acts 3:8. Some of the bystanders wanted to give Peter praise, but he told them, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, (Peter and John), as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus." "And **His Name** through faith in **His Name** hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." Acts 3:12 and Acts 3:16. Peter was very emphatic about this matter. He told them he deserved no praise, but it was done in the **Name** of Jesus Christ of Nazareth. Our brethren now always mention the request that the prayer be answered in the **Name** of Jesus Christ of Nazareth. All petitions now are made in the **Name** of Jesus Christ of Nazareth and for His sake.

It is a mystery to the carnal mind why Satan was permitted to tempt Eve and accomplish the deception that he did in the garden of Eden, but make no mistake about it, it was no mystery with God! "Known unto God are all His works from the beginning of the world." Acts

15:18. May I ask this question, Would there have been any purpose for this **HIGH PRIEST** had this deception not have taken place? Paul wrote in 1st Cor. 15:57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Without the evil work of satan, it necessarily follows that there would have been no victory to have been gained. There would have been nothing for Christ to have overcome, and no necessity of Him having to stand as a lamb, slain from the foundation of the world.

The first and second coming of Christ is both prophesied and foretold in many ways in the various books of the Old Testament, but His actual name, **CHRIST**, is stated directly in the first verse of nearly every book in the New Testament. In Matthew 1:1, it reads, "The book of the generation of **Jesus Christ**." In Mark 1:1, it is recorded, "The beginning of the gospel of **Jesus Christ**." The whole, entire chapter of Luke is devoted to the birth of Christ. In John 1:1, it reads, "In the beginning was the Word, etc." Paul loves Jesus so much that he is blest to mention **JESUS** in the first verse of every book that he was inspired to write with the one exception of the first chapter of the Book of Hebrews, and even there he puts His Name in the second verse. Christ's name appears in the first verse of the first chapter of the Books of James, 1st & 2nd Peter; in both the books of first John and second John His name will be found in the third verse; in Jude it will be found in the first verse of the only chapter, and Revelation in the first verse. This shows that almost every writer in the New Testament placed the name, **CHRIST**, in the very first verse of each book.

John 1:18 reads, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." In this connection the Prophet Isaiah records in Chapter 40:11, "He shall gather the lambs with His arm, and carry them in His bosom." It is plain from John 1:18 that Christ is in bosom of His Father, and from Isaiah 40:11 it is plain that the lambs are in the bosom of Christ. Eve, who is a type of the church, was in the bosom of Adam, "And the rib, which the Lord God had taken from man, made, he a woman, and brought her unto the man." Genesis 2:21. All the little lambs were in the bosom of Christ, and they love Him for they came forth from His bosom. The heart, that represents love, is always in the bosom. All those that were in the bosom of Christ are made glad to find that the writers of the New Testament were

inspired to place the name, **CHRIST**, first in all their writings because there is where their love is. Paul was inspired to place the name of **CHRIST** immediately following or just after God's name each time in his letters and epistles.

After the fall of Adam, the only hope that man has (since that event transpired) is through and by the One who carries His little lambs in His bosom. There is life in the bosom of Christ. That is where the Book of Life is (in His bosom) in Christ who is the Way, Truth and Life. Life is not in a book, for it is in Christ. For true prayer to be answered, it has to be made in the Name of **THE LORD JESUS CHRIST**. Since all true prayer has to be made in the name of Jesus Christ, it has to be in the name of the Great Mediator who stands between God and the sinner, for all forgiveness had to come through Christ who is the Counselor, who stands between God and every little Lamb.

If one here in time gets in trouble with the law, as Adam did when he sinned, the man first gets him a counselor who stands between him and the judge. He cannot address the judge except through his counselor. By the same token or comparison, the way the Lord's people address the great Judge is through the great Counselor, the Lord Jesus Christ who is the Great Mediator between the sinner and the Great Judge. Remember, Christ told Peter, "I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Luke 22:32. Our only hope is that Christ has prayed for us.

There is much discussion concerning the soul, so let us refer to this scripture in conclusion of the discussion of this subject. "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, **LET THIS CHILD'S SOUL COME INTO HIM AGAIN**. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1st Kings 17:21, 22. From this scripture it is very clear that the life is in the soul. The body was dead, but it does not say that the soul was dead. It only says the soul returned, which means to me that it was still alive. The soul is what Christ was referring to when he told the thief on the right, "Today shalt thou be with me in paradise." Luke 23:43. Their bodies were soon to be buried, so it was bound to be their souls.

It is to be pointed out in this particular instance that Elijah only prayed one prayer, while stretching himself upon the child at three distinct, different intervals. To my understanding the stretching upon the child points to the covering of Jesus Christ in the three dispensations of time or the three worlds of time, as the scripture divides them. "Blessed are those whose sins are covered, and blessed is the man to whom the Lord will not impute sin." Romans 4:7, 8. The prayer of Elijah is a figure or type of the intercessory prayer of the **GREAT MEDIATOR, THE HIGH PRIEST, THE COUNSELOR** in the pleading behalf of His Father's elect children that were chosen in Him out of the world. There was only one prayer but three different applications. All of it represents a completeness or **THREE in ONE**.

Now the Spirit is recorded thus in Ezekiel 36:26, "A new heart will I give you and a new Spirit will I put within you." In the first resurrection, the one of the just, it is this new Spirit that is placed within you. The carnal spirit that was at enmity against God will no longer be there (after the first resurrection) to trouble you.

The scripture that tells more about the soul is found in 1st Thessalonians 4:14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Therefore, since the child revived when his soul returned to him, it is a good conclusion that the soul was still alive, and they are sleeping in Jesus. Sleeping is resting, but it is not dead. It is only the body that is dead, and the soul is sleeping **in Jesus**. How could there be a better place for it to sleep. But in the resurrection of the just, Paul says, "God will bring with Him them also which sleep in Jesus." 1st Thess. 4:14. Their souls, being immortal, will be reunited with their raised (and newly changed) bodies which are changed from mortal to immortal bodies and carried home to be with Jesus where they will see Him as He is. In 1st John 3:2, it reads, "Beloved, it doth not yet appear what we shall be; but we know that, when He shall appear, we shall see Him as He is." Then to be made like Him and be satisfied forever will be enough.

George A. Fulk  
November 25, 1981

## OBITUARIES AND MEMORIALS

## EMMA TURNAGE MEWBORN

One year ago today, December 15, 1980, at sunrise on the morning of this date, that which is immortal of Emma Gertrude Turnage Mewborn, took its flight homeward to enter the realm of that eternal Kingdom in the presence of her God and King in that Kingdom where there is glory forevermore. I had been asked to write this memorial earlier, but had only felt until recently that I could undertake the request.

Emma Gertrude Turnage was born in Hookerton Township, Greene County, N. C., on November 25, 1892. When about eight years of age, her parents, Noah Henry and Mary Ava Gray Turnage, with her older brother and she moved back to the old Gray homesite, her mother's old home and birthplace, in the Jason community of the same county. It was there where she met her lifetime helpmate and companion, our father, Joshua E. Mewborn, whom she married on June 20, 1913. To them were born the following children in the following order: Thelma Gertrude, Alma Evelyn, Emma Doris, Grace Winifred, Joshua E. Jr., Henry Turnage, Ruth Clement, Edith Gray, and John Moses. All of these nine children are living today, as they were one year ago, when she passed away in her 88th year.

Those who were blessed with her acquaintance will agree with me when I say that she was a wonderful person. Many years of hardship and trial in the raising of a large family, and at the same time in being the wife of a minister and a public official and servant who was away from home so much of the time, had tempered her very being and character into great nobleness of soul. Outstanding in these elements of character was a kindly disposition, as free from criticism of her fellowman, as any I have ever known, being blended with that peace of her God that passeth all understanding. I say it, not just because she was my mother, but it did seem to me that she was as clear and free of envy, scorn, pride, prejudice, ill will and jealousy as any person that I have ever known. Being of direct paternal Scotch-Irish ancestry, she was characterized by a strong disposition, tough in terms of the qualities of both mental and physical endurance.

Many were the times when she took into her home the laity, deacons and Elders of the church, bedding them down for nights, providing delicious food on her table and every other necessity required for adequate comfort in our father's home. Her every-day walk and conversation showed beyond doubt that she had been taught of God. Her devotion to her husband, our dear father, in all of his trials of life, to her children, her kindness to her neighbors, and to everyone whom she knew, are evidences that will live in our memories as marks of unquestioned grace for as long as we shall live. If such could be possible, her children today would praise our Creator for such a sainted mother. Her most pleasant disposition, her gentleness of Spirit and loving smile will linger in our hearts for as long as we shall live.

She joined the church at Mewborn's in Greene County, North Carolina, on May 30, 1957, and for these 23 years, as far as I know, never missed but very few, if any, of the meetings, attending right on up to the last one in November just before she died a year ago. Many, many people will remember her steadfast faithfulness to her afflicted husband, who was a dependent invalid on the bed and wheelchair for a period of twelve years because of a stroke. She did not forsake him.

Elder S. J. Sauls, Garner, N. C., and Elder T. A. Johnson, Benson, N. C., were asked by the family to conduct her funeral services in the presence of an overflowing crowd on Wednesday

morning at 11:00 on December 17, 1980, at Edwards Funeral Home Chapel, Snow Hill, N. C. Interment was in the Mewborn Cemetery in Greene County beside the resting place of our father.

Our mother has gone home to glory for her life, like a full ripe shock of corn that had ripened for harvest, has now fallen on sleep to one day be awakened in that land of the blest in the presence of Her Saviour and God. Her life was a benediction to all for her example, if possible, was one worthy of constant emulation.

Her youngest child,  
J. M. Mewborn

## LUCY INEZ TURNAGE

Lucy Inez Turnage passed away March 14, 1981, at the age of 73 years. She is survived by three sisters, Mrs. Nannie T. Daniels, Mrs. Edith T. Barnes, and Annie Ava Turnage. Lucy Turnage was born October 2, 1907, in Greene County, near Jason, the daughter and eighth child of Noah Henry Turnage and Mary Ava Gray Turnage of Greene County, North Carolina.

Sister Lucy united with Mewborn's Primitive Baptist Church, Greene County, N. C., the third Sunday in September, 1979, at which time her two sisters, Edith and Annie, also united. All three sisters were baptized by our dear pastor and nephew, Elder J. M. Mewborn.

Her funeral service was conducted by her pastor, Elder J. M. Mewborn, at Edwards Funeral Home, Snow Hill, N. C., with burial in the Turnage family plot at Mewborn Cemetery in Greene County. Her funeral was attended by many school officials, former teacher associates and townspeople who knew her and loved her during her long career in public education. Among the many beautiful remarks made at the service was the quotation of her favorite scripture, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Mathew 11:28. Lucy was a Mother to all who knew her or to those she served. Therefore, all those she helped were as her children. The many beautiful flowers and memorial gifts were reflective of her life of love and sharing with her family and friends.

According to an officially written and recorded **RESOLUTION** honoring Miss Lucy Turnage and which was presented to her by the Greene County Board of Education during its meeting on September 4, 1973, it states,

**"Miss Lucy Turnage gave her life forty-seven (47) years of dutiful and faithful service to the school system of Greene County, North Carolina, and specifically served with 6 superintendents of the Greene County schools," etc.**

Lucy's business career began at age 19 years; then she worked continuously until her retirement, often working overtime that she might better perform her duties for success. She saw the school or educational system pass and grow through three phases from the one and two room rural community schools to the local town high schools at Snow Hill, Walstonburg, Maury and Hookerton, and then finally culminating into the merger of the former ones into the Greene Central High School, as it is known today. She was also a leader in her family, often assisting her widowed mother and family members. She was highly respected in the local town and community where she had resided since 1927.

When Lucy retired July, 1973, the Board of Education members resolved and recorded their heartfelt appreciation for her

many years of faithful service to the Greene County School System as follows: "AND WHEREAS, Miss Lucy Turnage was always a courteous, friendly and capable employee, both to the general public, to the school board, and to her fellow employees, etc."

During her last six years of declining health, Lucy was cared for by her sister, Annie, her family, and by her faithful nurses. By the divine guidance of our Dear Lord, we were able to care for her and to love her as she had cared and loved others during her life on earth.

It is with much sadness that I have tried to write this brief memorial to my dear sister, Lucy Turnage, and, yet, the most joyful memory is that I knew her so well during her entire life.

**Annie Ava Turnage**  
For Mewborn Primitive Baptist Church  
Snow Hill, Greene County, N. C.

## MEETING NOTICES

### ANGIER UNION

The Angier Union will meet, if the Lord will, with the Church at Bethany, Johnston County, North Carolina, the fifth Saturday and Sunday in January, 1982, if the Lord will.

Elder Bennie Roberts was appointed to preach the introductory sermon and Elder E. T. Jones is his alternate.

Bethany Church is located on Route U.S. 70-A in the Town of Pine Level, N. C.

We invite all our brethren, sisters and friends, including lovers of this truth, with a special invitation given to our ministering brethren, to visit us in our union meeting.

**E. T. Jones, Union Clerk**  
Fuquay-Varina, N. C.

### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with the Church at Surl, Person County, N. C., to begin on Saturday before the fifth Sunday in January, 1982, and will continue, if the Lord will, through Sunday following.

Surl Church is located on U.S. (Route) 158 about four miles east of Roxboro, N. C.

Elder L. P. Martin was appointed to preach the introductory sermon and Elder Burch Wray is his alternate.

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

**Clyde T. Satterfield, Union Clerk**  
Timberlake, N. C. 27583

### BLACK RIVER UNION

The next session of the Black River Union was appointed to be held with the Church at Primitive Zion, Harnett County, N. C., beginning, on Saturday before the fifth Sunday in January, 1982, and will continue, if the Lord wills, through Sunday following.

Primitive Zion Church is located about three miles west of Coats, N. C.

Elder T. Allen Johnson was 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 ministering brethren, to visit us.

**Alonzo Barefoot, Clerk**  
Newton Grove, N. C. 28366

North Carolina Col  
UNC Library, Wilso  
Chapel Hill, N. C.

### BLACK CREEK UNION

The Black Creek Union was appointed to be held, if the Lord will, with the Church at Lower Black Creek, Wilson County, N. C., services to commence on Saturday before the fifth Sunday in January, 1982, at 11:00 E.S.T., and will continue through Sunday following.

Lower Black Creek Church is located on U.S. (Route) 117, about four miles south from Wilson, N. C., at Black Creek, N. C.

Elder J. B. Williams was appointed to preach the introductory sermon and Elder D. F. Carraway is his alternate.

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

**J. B. Williams, Union Clerk**  
Rocky Mount, N. C. 27801

### WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with North River Church, Carteret County, N. C., beginning on Saturday before the fifth Sunday in January, 1982, and will continue through Sunday following, if the Lord will.

North River Church is located on Route U.S. 70, east of Beaufort, N. C. Follow Route U.S. 70 through Beaufort, N. C., for about 20 or 25 miles to Otway, N. C. Turn right at Otway and go one mile to church building on your right.

Elder Eddie Humphrey was appointed to preach the introductory sermon and Elder Johnny Carroll is his alternate.

We extend a cordial and warm welcome to our brethren, sisters and friends, and all lovers of the truth, with a special invitation to our ministering brethren, to come and be with us.

**H. A. Young, Union Clerk**  
Jacksonville, N. C. 28540

### MILL BRANCH UNION

The next session of the Mill Branch Union was appointed to be held, if the Lord will, with the Church at Pireway, Columbus County, N. C., beginning on Saturday before the fifth Sunday in January, 1982, and will continue, if the Lord will, through Sunday following, the dates being January 29th and 30th, 1982.

Pireway Church is located east of Tabor City, N. C. Those traveling U.S. (Route) 701, turn at first traffic light at Tabor City School. This is N. C. (Route) 904 east. Follow this route about 17 miles to church building on your left. Pireway Church is located 1/4 mile west of Junction of Route Nos. 905 and 904, in the Pireway Community of Columbus County, N. C.

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

**J. D. Wright, Union Clerk**  
Tabor City, N. C. 28463











