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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. CXV

DECEMBER, 1981

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

ELDER H. A. YOUNG PASSES

Elder H. A. Young, Jacksonville, N. C., passed away January 2nd, 1982. See death notice in this issue.

THE END OF THE WAY

My life is a wearisome journey.

I am sick with the dust and the heat.

The rays of the sun beat upon me.

The briars are wounding my feet.

But the city to which I hope I am journeying

Will more than my trials repay.

When I get to the end of the way.

There are so many hills to climb upward.

I so often am longing for rest;

But He who appoints me my pathway

Knows just what is needful and best:

I know in His Words He has promised

That His strength shall be as my day:

And the toils of the road will seem nothing.

When I get to the end of the way.

He loves His own too well to forsake them.

Or give them one trial too much:

All His people have been dearly purchased.

And satan can never claim such.

By and by I hope to see Him and praise Him.

In that city of unending day;

And the toils of the road will seem nothing.

When I get to the end of the way.

When the last feeble step has been taken.

And the gates of the city appear.

And the beautiful songs of the angels.

Float out on my listening ear.

When all that now seems so mysterious

Will be made plain and clear as the day.

Yes, the toils of the road will seem nothing.

When I get to the end of the way.

Though now I am foot sore and weary.

I shall rest when I am safely at home.

WAKE FOREST

ELDER JAMES OSBOURN

Elder James Osbourn was a native of the State of Maryland and lived in the first half of the nineteenth century. According to all historical reports and accounts of his life, he was a gifted, very talented and spiritually able minister of the Gospel. He was the author of several books. **The Stone of Israel, Tidings of Joy from the Hill of Zion, Spiritual Gleaning, or Celestial Fruit from the Tree of Life**, as well as having compiled a **Hymn Book** for the Primitive Baptist.

He lived in a time when there was great trouble in the ranks of the Baptist Church, the period of 1832-1840, when the Missionary Baptist separated from the Baptist ranks over various doctrinal and scriptural points.

To those who enjoy the types and shadows of the scriptures, particularly in the Old Testament, the treatise that Elder Osbourn wrote on **The Stone of Israel** has been selected as a very good commentary in this category.

The word "allegory" is defined as "a veiled presentation in figurative meaning and description metaphorically implied but not expressly stated. An allegory contains metaphors that are emblems for temporary substitution. Hence, a metaphor is use of a word or words literally denoting one kind of object in

place of another by way of suggesting a likeness or analogy between them." The Apostle Paul verifies and substantiates the spiritual correctness of use of allegories in the scriptures as found recorded in Galatians 4:24: "**WHICH THINGS ARE AN ALLEGORY.**" Therefore, it is lawful to interpret, as blessed from the revelation of the Holy Ghost, the types and shadows, allegories and figures that present themselves in this manner to the church of the living God. This, Elder James Osbourn, has done through the Spirit of God in a wonderful manner and we herein publish, **The Stone of Israel**, for your consideration for the first time in 134 years.

(SELECTED)

OUR DEPRAVITY

Our righteousness is as filthy rags
In the nostrils of our Lord;
What reason have we, then to brag,
Or seek our own reward?

How vile, indeed, must be the stench
That from our evils rise! this
Carnal being, so entrenched,
The parent of our vice.

How loathsome is our putrid flesh,
The clay in which we dwell,
The heart that leads us to transgress
And beacons us to hell.

How little pleasure, now in sin:
Its pull is somewhat less;
Yes, endlessly, by grace we must amend,
Repent, atone, confess.

Our souls are but a battle ground
Where two of us reside,
Where God is small and I'll abound
And nowhere can we hide.

That God will have the victory
No child of His denial;
He is the only Hope for you and me,
The Anchor of our lives.

Bernice S. Bryant
Cottondale, Alabama
(From **The Baptist Examiner**)

ZION'S LANDMARK

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

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PUBLISHED BI-MONTHLY

VOL. CXVI JAN. & FEB., 1983 NO. 1

\$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

THE STONE OF ISRAEL

I remember on an occasion that took place over thirty years ago when my father and I were returning from church meeting in eastern North Carolina, when passing Williamston, North Carolina, that we drove to the cemetery of old Skewarkey Church, organized in 1780. My father, Joshua E. Mewborn, who passed away in 1975, had known and loved Elder Sylvester Hassell in his lifetime and he desired to visit his gravesite. They had preached together in Elder Hassell's latter years. We located the graves of Elder Sylvester Hassell and his father, Elder C. B. Hassell, both of whom edited and published the **Hassell's Church History** of the Old School or Primitive Baptists. To our surprise in this very old church cemetery we found along side the Hassell burial plot the grave of Elder James Osbourn. This clearly indicates or shows the close spiritual tie that was bound to have existed between Elders C. B. & Sylvester Hassell and Elder James Osbourn.

Elder Osbourn lived in London, England, for a period of his life and according to his statement below, "**The Stone of Israel,**" was his last exposition of the scriptures. According to his own statement, he felt the moving power of the Spirit of God in writing it.

J. M. Mewborn

PREFACE

Courteous Reader,

You are here presented with a treatise concerning Christ, the Stone of Israel, which, in haste, has been drawn up, I trust, by your servant in the gospel. If in reading this little work you should feel as comfortable in soul as I felt in writing it, you will no more regret that the Author wrote the same, than he regrets writing it. This is the seventh work written by me since my sojourn in England, (two years and five months,) and in all probability it is the last that will be written by me either here or in America. I wish the smiles of Almighty God may accompany the reading of a treatise so inconsiderable as this is. O Lord God! "Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." Psa. viii 2.

Readers, Farewell,
James Osbourn
London,
April 19, 1849.

We find that the Holy Spirit in dictating to the prophets and apostles how and what to write, made free use of metaphorical language, and especially so in bringing the Messiah before the regenerate church of the Most High God; and hence we discover that from the human family, and from the brute creation, and also from inanimate nature, a great variety of appellations and metaphors are employed for the purpose of setting forth the Lord of life and glory, to the best advantage, to the chosen and called children of the Father of all divine mercies: and thus from among men He is brought to view, under the following appellations: a **Father**, a **Husband**, a **Brother**, a **Friend**, a **Prophet**, a **Priest**, a **King**, an **Advocate**, an **Intercessor**, a **Bishop**, a **Physician**, a **Shepherd**, and a **Captain**.

Now these relative terms, and they are strictly relative, are brought to view with many sweet endearments, and when the Holy Ghost brings them before God's tried and tempted children, they realize the same, and take fresh courage to go on their way Zion-ward, Jer. 1.5, and often does the Spirit of grace and truth place the Redeemer before the afflicted saints under these beautiful appellations to their exceeding advantage in the divine life; and we will now briefly speak of these different terms.

1. As He is a **Father**, his children may approach Him boldly, and address Him as a Father, Heb. iv. 16. Over these, His children, He will exercise all due authority, and hence He will correct them in measure, and not leave them altogether unpunished, Jer. xxx. 11. This He will do as He sees they need it, for He will not afflict them without a cause, nor grieve them unnecessarily. He also will comfort them when comfortless, and cheer them when oppressed and faint, and lift them up when down, and intercede on their behalf when the enemy comes in like a flood upon them, and quiet their disturbed minds and consciences, and also say unto them that are of a fearful heart, be strong, fear not, Isa. xxxv. 4. And thus as a kind Father He will be with His new-born children and keep them night and day, and build them up on their most holy faith. Judexx.

2. As He is their **Husband**, thy Maker is thy Husband, Isa. liv. 5, so the people of His love and delight shall share largely of the affections of His heart, and of His pity and tenderness, and good-will and

compassion; and He will also constantly own and acknowledge them as a people which He has married, and lawfully married, and whom He will never divorce, for He hateth putting away; hence He will be to them a true, a constant, a faithful, and a gracious Husband in adversity as well as in prosperity, and in sickness as well as in health, and in the furnace as well as out of it. And as a Husband, He will provide every necessary good for His people, and in sickness He will bring them health and cure; and when in darkness He will be a light about them, and will guide them continually, and satisfy their soul in drought, and make fat their bones; and their soul shall be like a watered garden, and like a spring of water, whose waters fail not. Isa. lviii. 11.

3. As He is their **Brother**, He of course, is a very near relative, and He possesses vast wealth and is capable and willing to help His poor and needy brethren, who through real necessity, apply to Him. This wonderful Brother was born for adversity. Prov. xvii. 17, and sad adversity He has suffered for His brethren, and they by His grace will consider Him that endured such contradiction of sinners against Himself, Heb. xii. 3. He also did bear our grief, and carried our sorrows, and was wounded for our transgressions, and bruised for our iniquity, and the chastisement of our peace was upon Him. Yes, He was oppressed and afflicted, see Isaiah liii. And this elder Brother of ours bore all this, and more than this, for us without a murmuring word. A Brother indeed, a Brother born for adversity. This loving Brother sanctifies His brethren, and hence He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying I will declare thy name unto my brethren, Heb. ii. 11, 12.

4. As a **Friend**, and such Christ is to His people, He loveth at all times, Prov. xvii. 17, and under all circumstances of afflictions, trials difficulties, temptations, and sore distresses; and when oppressed with sin and grief, He, in His own time, comes to their relief, and takes them in his left hand, and with His right hand He embraces them, Song ii. 6. Such then is the unwearied tenderness of this everlasting Friend. Well might the prophet cry out and say, "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. xi. 28.

5. As a **Prophet**, He teaches and instructs all His pupils in everything necessary for them to know; and

He says that the Lord God has given Him the tongue of the learned, that He should know how to speak a word in season to him that is weary, Isa. 1.4. He can and does speak comfortably to sorrowful souls, and to troubled consciences, and mournful saints. He also can speak a dead sinner into divine life, and cause him to live for ever. Indeed, it is said, that all Zion's children shall be taught by this great Prophet of the church, and great shall be the peace of these children, Isa. liv. 13. Yes, this our Prophet can so teach an ignorant man as to make him wise unto salvation, 2 Tim. iii. 15, and of Him we may say, never man spake like this Man. John vii. 46. Afflicted saints, can you not say thus much of our blessed Prophet? and has He not at times spoken soft and pleasant words to your troubled and tempted souls, saying, 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? Song ii. 10, 11, 12.

6. As a **Priest** likewise, He ever liveth to make intercession for His saints, Heb. vii. 25; and for them also He will go and prepare a place, and to that happy home take them all ere long, John xiv. 2, 3. This, our Priest, is seated on a throne and there He rules, and the counsel of peace is between Him and the everlasting Father, Zech. vi. 13, and He will make all His true worshippers kings and priests, and they shall dwell with Him forever and ever, Rev. i. 6. Happy for those who are made kings and priests unto God and the Father. May this be the case (in submission to the will of the Lord,) with many who at present are far off by wicked works.

7. As a **King**, He is sovereignly reigning on the behalf of His loyal subjects, and He defends them from foes without and foes within, and from the blast of the terrible one whose assault is as a storm against the wall, Isa. xxv. 4. Yes, this King of kings always, and at all times, consults their welfare and best interest, and a kingdom is theirs by special grant. It is your Father's good pleasure to give you the kingdom, Luke xii. 32. This King reigns in righteousness, Isa. xxxii. 1, and Zion is the city in which He abides and reigns, Psa. ii. 6, and He shall reign here for ever and ever, and of His kingdom there shall be no end; Luke i. 33.

8. As an **Advocate**, He will stand up for, and vindicate the causes of all His clients, and bad as their

causes may be, and however perplexing, yet, our Advocate is so well versed with the system of jurisprudence, that He will be sure and certain to bring them through with honor and credit. And although His client sought not to sin, nor in any way to do wrong, yet in case they should sin and do wrong, they have an Advocate with the Father, 1st John ii. 1, and as such He will act for them, and make crooked things straight and rough places plain, for He is quite capable to do these things for them, and quite as willing. Such is the tender compassion of the heart of this Advocate to all His poor clients.

9. As a **Bishop**, and such He is said to be, 1 Peter ii. 25. He with great and incessant care watches over the people of His diocese, and gives them good advise and counsel, and also sees to their being well provided for, and all at His own expense. O then, fear this Bishop of souls, ye His saints: for there is no want to them that fear Him, Psa. xxxiv. 9.

10. As a **Physician**, He is without an equivalent, and a Physician He is to all that are on the sick list in Zion, for He never has nor will He in time to come ever lose a case, Jer. viii. 22; and he bears their sicknesses, and heals all their diseases, Matt. viii. 17; Psa. cii. 3. His skill as a Physician is most profound, and hence no soul complaint, however complicated, however obstinate, however deeply seated, or however much it may have chafed and corroded the heart, can baffle it; nor as yet was it ever known for a patient of His to die under His hand as incurable, nor is it my opinion that any poor afflicted conscience, or sin-sick mortal will so die, for He has promised to bring them health and cure, Jer. xxxiii. 6, yes, He says, I will restore health unto thee, and I will heal thee of thy wounds, Jer. xxx. 17.

11. As the **Captain** of our salvation, having been made perfect through suffering, He will be sure to lead us on to glory and renown. He has already done much more for us, for He has fought our battles and gained a complete victory over the world, sin, satan, the grave, and death, and hell. And with this captain in the field, no spiritual soldier need fear, nor turn back in the day of battle, Psa. lxxviii. 9, but rather take courage and wax valiant in fight, Act xxviii. 15. Heb. xi. 34.

12. A **Shepherd**, the Shepherd of Israel, Psa. lxxx. 1. By Israel in the mystery is meant the church of Christ, which is His body the fulness of Him that filleth all in all, Eph. i. 23. This Israel, or church, was loved by the Father from everlasting, Jer. xxxi. 3, and chosen

in Christ before the foundation of the world, Eph. i. 4, and one shepherd was promised to be placed over her, or those beloved and chosen sheep, from the same date, Eze. xxxiv. 23; and this Shepherd in type, is Christ in the mystery, and said to be the Shepherd, the Stone of Israel, and the foundation in Zion, Gen. xlix. 24; Isa. xxviii. 16. This Shepherd has sheep, mystical sheep, and they were given to Him by the Father, and they are said to be a little flock, Luke, xii. 31, and for this flock the Shepherd laid down His life, John x. 15, and lest any should hurt them He keeps them night and day, Isa. xxxvii. 2, and makes them to lie down in green pastures, Psa. xxiii. 2, where they revive as the corn, and grow as the vine, Hosea xiv. 7. He likewise feeds His flock like a shepherd, and gathers them with His arm, and carries them in His bosom, Isa. xl. 11; nor will he ever leave them or forsake them, Heb. xiii. 5, but will guide them continually, and satisfy their soul in drought, and make fat their bones; and they shall be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 11.

Also, this Shepherd is deeply skilled in the nature, disposition, weakness, ignorance, blindness, wishes, desires, wants, woes, complaints, and disease of His sheep, and hence He knows how to manage them in all these cases; and He has promised to bring to them health and cure, and to reveal to them the abundance of peace and truth, Jer. xxxiii. 6, and to give them one heart and one way, that they may fear Him forever, and to make an everlasting covenant with them that He will not turn away from them to do them good, Jer. xxxii. 39, 40. This Shepherd, out of pure and undissembled love, shed His own heart's blood for the sheep of His pasture, Psa. lxxiv. 1, and such is the efficacy of it that it is said to cleanse us from all sin, 1 John i. 7; and hence it matters not how weak, helpless, ignorant, poor, sick, lame, blind, wretched, miserable, low sunk and far gone these sheep may be, or know and feel themselves to be, for the remedy is in the blood of their Shepherd. And this Shepherd receives to His arms and bosom, the poor, the maimed, the halt, and the blind, Luke xiv. 21, and such are welcome to all the spiritual blessings that are treasured up in Him, Eph. i. 3. A - gain - the sheep, by this Shepherd, are never at any time, neglected, lost sight of, misguided, nor misinformed; instead thereof, they, by Him, are watched over, taken care of, and safely led along, and will at last be conducted to that eternal rest which remaineth to

the people of God, Heb. iv. 9. 'Tis, true indeed, that whom this Shepherd loveth He chaseneth, and scourgeth every son whom He receiveth, Heb. xii. 6, but 'tis not done in wrath, but in love, and for their good and best interest, and this by Him is sought after and closely looked into in all His dealings with the sheep, and the same shall be accomplished, though the sheep in the darkness of their minds may not at times be able to see how this can be effected, or how any real good can possibly result from circumstances so trying, so puzzling, and so very mysterious as are many which they are brought under, and sorely exercised with: but still there is nothing (no case) too hard for the Shepherd of Israel. He that could and did open in His death a channel of mercy for all His sheep, does easily cause all things to work together for their good and His own declarative glory.

Also, this Shepherd's voice in the gospel is addressed to the sheep, and they hear it and follow the same, but strange voices they will not follow, for they know not the voice of strangers. Also, this faithful and good Shepherd has promised to search His sheep, and seek them out, and to be with them through time and through vast eternity. Also, in this Shepherd, all human and divine beauties meet and shine forth, and at times the sheep can see and feel the same and by it are made glad, even so glad that they say, the Lord is our Shepherd, and we shall not want, Psa. xxiii. 1. Here then is the Shepherd of Israel, and here too is the flock, and they are One, - a Unit.

In the next place we observe, that the Holy Ghost brings Christ before the regenerate church under metaphors borrowed from the brute creation, such as a **Lion** and a **Lamb**.

... 1. As a **Lion**, He is strong to save and mighty to redeem His church from despair and death; and also to deliver sinners from the strong holds of satan, from the power of darkness, from the errors, lies, and delusions, and to land them safely in heaven at last. Also, this Lion of the tribe of Judah, Rev. v. 5, is able to break down, and to scatter the opposers of the church of God into all the four winds of the earth, and there to trample them in His fury so that they rise no more for ever. This Lion can open God's book of wonders, of secrets, and of deep mysteries in providence and grace. Yes, He can open and none can shut, and shut, and none can open.

He likewise can open sinner's ears, and to them

open the Scriptures of truth, and the door of mercy, and the way of understanding.

As a **Lamb**, He was the Lamb slain from the foundation of the world; and the Lamb pointed out by the ancient sacrifices and bloodsheddings; and the Lamb that was slaughtered on Calvary's cross between two thieves; and He is now the Lamb in the midst of the glorious throne on high, and He appears as if He had been slain for us, Rev. v. 9. Behold the Lamb of God, that taketh away the sin of the world, John i. 29. In this dear Lamb we have a full answer, once proposed by him who was His illustrious type. Where is the Lamb for a burnt offering? Gen. xxii. 7. God hath provided Himself a Lamb, and here He is without spot, or wrinkle, or any such thing; and He is the glory of heaven, the admiration of holy angels, the wonder of saints, the derision of infidels, the sport of fools, the rage of devils, the dread of hell, the brightness of God's glory, the express image of His person, and He upholdeth all things by the word of His power, Heb. i. 3. Verily, this is the **LAMB OF GOD!**

We in the next place observe that the Holy Ghost bringeth Christ before the regenerate church of God under many metaphors taken from inanimate nature, and some of which are these, a **Door**, a **Tree**, a **Sun**, a **Rock**, and a **Stone**.

1. As a **Door** to the saints, so He becomes the great and only inlet to the eternal Father, for Paul says that it is through Him we have access unto the Father, Eph. ii. 15; and hence without this Door there is no getting to the Father of mercies. All spiritual places must and will be for ever shut against us unless this Door opens itself for us. Christ saith, "I am the door of the sheep," John. x. 7; the sheep by this Door enter into many pleasant places of the gospel, and into many sweet things of the kingdom of God by which they become healthy, and wealthy, and wise, and take a look far away into the land of rest and peace.

2. As a **Tree**, He forms a beautiful shade under which pilgrims bound for Immanuel's land, may, and they often do, find an excellent retreat, and where, under divine influence, they solace themselves and take courage to pursue their journey to Jerusalem above. "I sat down under His shadow with great delight, and His fruit was sweet to my taste," Song ii. 3. The fruit of this Tree is beyond all other fruit, the most sweet, fragrant, nutritious, and wholesome to spiritual travellers. This Tree, is called the tree of life, and in it

divine life is to be found, and happy the man that finds it.

3. As a **Sun**, He is the light and heat of the saints; a light to enlighten their path and to cheer their minds. It is from Him that they derive all the true gospel light they possess or ever will possess, for all spiritual light dwells in Him, and from Him it is conveyed to His beloved ones, and in His light they see light and by it are invigorated and made glad, and made to rejoice. David says, The Lord is my light and my salvation, *Psa. xxvi. 1*; and so says the heaven-born soul to this day, when the Holy Ghost reveals this mystical Sun to His heart and conscience. Without this Sun the whole church would be a body of thick darkness, a perfect cloud of smother and smoke; but in the Sun she sparkles and shines, and shows clearly that she stands closely connected with sun of righteousness, *Mal. iv. 2*. From this Sun, her beauty, wisdom, strength, vigor, and charms of every sort and kind, flow. And in this Sun she grows up, and springs forth, and prospers exceedingly.

4. As a **Rock**, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He, *Deut. xxxii. 4*. This Rock of Ages stood so high in the estimation of the sweet Psalmist of Israel, *II Samuel xxiii. 1*, that He personifies it and says, "The Lord is my rock, and my fortress," *Psalm xviii. 2*. This ancient Rock is heavy, solid, great, and impregnable, the shadow of a great Rock in a weary land, *Isaiah xxxii. 2*, He has been to many a disabled pilgrim on His march to the Holy Land. It screens from the scorching heat of Sinai's mount, and from the howling tempest of the wilderness, and when the blast of the terrible one is as a storm against the wall, *Isaiah xxv. 4*. It also is the Rock on which the church is built, and neither against the foundation nor the superstructure, are the gates of hell to prevail, *Matt. xvi. 18*. At all events the Rock and the building on it are to stand or fall together. Violent, and at times very violent assaults have been known to be made upon it (This Rock) by the powers of darkness, but all in vain, for it yet stands and stand it will, for it is the workmanship of eternal Deity. Paul says, "That Rock was Christ," *I Cor. x. 4*; and this is the Rock of which we now speak; and strange to tell, but so it is, it contains an abundance of important stores, stores that are rich, refreshing, strengthening, and valuable.

The water of life is here, and it is as clear as

crystal, *Rev. xxii. 1*; so pure and clear it is that it injures nobody, drink what they will of it. Without it, eternal death is sure to ensue sooner or later, but with it, that death can never come. Many have drank of it and gone home to glory, and others are now drinking of it again and again, and will go to heaven by and by. Also, this Rock contains, as hinted before, an abundance of rich and good food, such as never putrefies, nor cloy, nor becomes stale, but is always rich, fresh, good, and life-giving, and its abundance is immense. By it desperate diseases, and longstanding sicknesses have been cured; and to this day it is a sovereign remedy for all sorts of soul maladies, breast complaints, dimness of sight, and the heart-burn. Under the guidance of the Holy Spirit, innumerable men and women of all ages have come to this Rock and under it found a shelter and a resting place for their souls, and greatly have they been solaced, strengthened, and built up in faith and hope; and these are said to be the inhabitants of the Rock, *Isaiah xlii. 11*, and they are welcome to sing, and shout from the top of the mountain. Those who are enabled and directed to fly to this high and strong Rock, are here to be built up in that most holy faith, to rest, and abide, and will be for ever screened from the deluge of divine wrath; and whatever may at times be their fears and apprehensions of being disappointed at last, the Rock itself will secure them and be infinitely better to them than what their fears may suggest. Nor, indeed, is this firm Rock to be suspected by any poor burdened sinner of being a sure retreat for him, on the account of his sinfulness and unworthiness; for as it was first set up and opened for sin and uncleanness, *Zech. xiii. 1*, it can and will cleanse the poor needy comer.

ELDER JAMES OSBOURN

(To be continued in next issue)

EXPERIENCE

Dear Brother Mewborn and Family,

I hope this finds you and your family (each one of you) well and enjoying the blessings of the good Lord in this natural world. I miss seeing you very much, as you have visited us in the past, but I know that your life, perhaps, is filled with more important obligations nearer your home. I hope you will come to see us again, as we would be glad to have you when you can come.

Many are grateful, I feel, that you have been able

to keep the dear **Landmark** going out to God's afflicted, poor people. It means so much to the shut-ins and those who are unable to go to church anymore. I am enclosing my personal check in the amount of \$25.00. Please renew my subscription for two years and keep the balance for your use as you see fit.

I am now well past my 79th birthday and everyday I have very happy feelings that there are no secrets withheld from our Lord and Saviour Jesus Christ. There is nothing new with Him. He said, "To every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:2. We get from this scripture that He has a purpose in all things (everything) and they are surely coming to pass as He (God) has purposed. There are none that can hinder the purposes of God from taking place as He has previously foreordained that they should come to pass.

I would like to relate to you a little of my experience, I hope, for my experience and hope are all that I have. If I had ten thousand tongues, I could not praise the Lord enough for what He has done for this poor sinner, here in this time world. I was born to my parents in the year 1903 with a broken back and ankle. They did not think that I would live. The horse ran away with my father and my mother was thrown out of the buggy, they said, about three days before I was born. My dear mother would hold her hand up and tell us that she tore sheets into strips and put my little back back together the best that she could, binding it right tight together with the strips. She tried to straighten my ankle by rubbing it with mutton suet that she had made from sheep that my father killed for our food. In those days there were no modern hospitals and the knowledge of medical science was vastly limited, as we know it today. People in those days did the best they could with the old-fashioned home remedies and we wonder sometimes how they survived then as well as they did. But they had the same God whom we also hope to have today and He has sustained His people in every age and every generation of time while here in the time world. Then, as well as now, God still occasionally lets man see how helpless he really is. So my dear parents, both of them, passed away in their forties, just in the prime of life, so to speak, and God's purpose has kept me here in this suffering world over 79 years, for what purpose, I know not!

It was very near my fifth birthdate (well after I was four years of age) before I tried to walk. I very well

remember it. I wore a brace on my leg, as a child until I was twelve (12) years of age. I also had to have a strong brace for my back and have had to continue to wear it all my life. I have always felt to be just a poor, helpless sinner, so little in my feelings. When the great ship, **The Titanic**, sank in the northern Atlantic, on its maiden journey from London to New York, as I recall in the year 1913, I remember crawling under the house and trying to pray to God for my poor soul to be saved. And then in the year of 1914, I had a very severe case of measles. My family covered me up for dead. A dear member of Contentnea Primitive Baptist Church was left in the room with me and she said she saw the sheet move. She went to me and found that I was not dead, but that I was only unconscious. I remember Elder T. Floyd Adams mentioning in his experience of being lifted up into heaven on one occasion. Well, I feel surely that I was lifted to that high place for when I came out of that coma, I remember that I was crying. I did not want to come back here for I had been in the most beautiful place. I cannot tell you by attempted words of description, even though it has been 68 years ago, of the beauty that I beheld while in that Heavenly place. No natural eyes have ever beheld that place and it is to my belief that they never will.

The rugged road that the children of God must travel while here in this natural life is rough, but the sweetness takes place when **GOD** reveals Himself **TO YOU**, for He said "In the world ye shall have tribulation: but be of good cheer; I have overcome the world. These things I have spoken unto you, that in Me ye might have peace." John 16:33. God has promised us everyone of our trials, troubles and all our sicknesses and afflictions. Yet, in all of them He has promised "not to forsake His people for His great name's sake." 1st Samuel 12:22. He said, "I will not leave you comfortless: I will come to you." John 14:18. He will always be nigh unto them that call upon Him by precious faith and they (His people) will possess His peace in their hearts.

Oh! how hard my parents tried to take care of me. They wanted me to have this little farm, where God has let me stay all of these years, and enough of what he had so that I never would have to work. I remember sitting on his knee and seeing the tears drop down out of his eyes, some of them rolling down his kindly cheeks, as he would tell me what he intended to do for me. Perhaps he did, and perhaps he did not, realize

that there was One above him who could take better care of me than he ever could, while I realize in his pity for me that he was doing the best that he could. I feel that no one has ever worked any harder, even in manual labor, as I have. I say this not boastingly, but from this merciful God who gives life He also giveth strength to labor with our own hands. Yet, he blessed me in bearing all the pain in my afflictions while giving me the mind and the will to labor and work with my own hands, providing for my family and self the necessities of life.

My family and natural loved ones did not want me to ever marry so I was not allowed the company of men. Perhaps, as others have done, when about the age of 15 years, I slipped away from my mother and married. My father passed away in 1912 and mother tried to carry out my father's wishes concerning me. So the road of natural life was rough, indeed, and in 1928 it had become so rough that we had to part or separate. I was left with four small children. The baby was not quite 4 years of age at the time and he owed more money on the property than my parents had paid for it. I was very sick and the doctor, lawyers and business men said that I could not stay here and raise those 4 children. My prayer to my Lord and Master, my God and Father, I hope, was that He bless me to get better and bless me to live a life in such a way that when He had finished with me here to receive me unto Himself. I begged Him to bless me with the strength to raise my four little children and that He would let me have a little place that we could call home here on earth.

During this trial, one night, I woke up singing that dear old Hymn, "Jerusalem, my happy home. O how I long for thee; When will my sorrows have an end, thy joys when shall I see?" There came a voice through the window of my room at the foot of my bed and said, "I am the Lord thy God, and I will make a way for thee where there seems to be no way. I will make thee able to bear all that shall come upon thee." Oh! Brother Mewborn, how sweet these words were to me. That is what I have lived on all of these years and He has let me witness many times the fulfilling of those promises. No one except my dear Lord has ever known the rugged road that I have had to travel here in this natural life, but in my experience I have been made to know that GOD will take care of all things at His own appointed time, not mine. I think of what Job had to suffer in the loss of all his possessions and his wife's

rejection of him. Daniel was cast into a den of lions and the three children (boys) were put into the burning, fiery furnace. Yet, the God of Heaven took care of all of them. Moses, as an infant, was put into a little ark that was daubed with slime and with pitch by his mother, then placed in the bulrushes and flags by the river's bank in Egypt, by her for safety and protection from the wicked hand of Pharaoh who had ordered that every son of the Hebrews should be cast into the river. Yet, God took care of Moses.

I had rather be made afflicted and poor and be kept humble here in that manner, being made to suffer with His afflicted and poor people, while possessing my hope, than to have all the combined riches of this world. The hymn, N. 525 in Lloyd's Selections expresses my feelings by far better than I can:

"Poor and afflicted, Lord are thine,

Among the great unfit to shine;

But though the world may think it strange,

They would not for the
world exchange!"

I first joined the Free-Will Baptists in the year 1918 and was baptized by them. I felt too unworthy for Contentnea. Later, I believe the Lord saw fit to join me with the precious brothers and sisters at Contentnea Church, Wilson County, North Carolina in January, 1927. I will never know how I got up to the front where Elder George Boswell was, but he told the church that day what I said. Brother Clayton Boyette, who had been a deacon there for many years said, "Lizzie, we have been looking for you a long time." Brother Mewborn, that has been 56 years ago this coming January, 1983. I am now 3rd on the roll call at conference time. Back then at each monthly meeting, year round, as well as quarterly meetings, the church building would be so filled that one could hardly find a seat. The membership of the church was a hundred or more, as I can remember, in those days. Now, Contentnea Church has only about 15 members and the most of these are hardly able to attend. All of these things tell us that we are living in the last time and we are made reconciled in the fact that all of it is in the Hand of God.

I must come to a close, but I would like to leave you with the request that you tell the dear people that we still have the same God of all power who created it all for His purpose and He (the same One) is still over all that He created. His work of creation. I am sure that

you know, perhaps, how they laughed at Noah as he was building the ark in olden time. Noah was a just man and perfect in his generation; he walked with God. See Genesis 6:9. "The earth was corrupt before God, and it was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted His way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." It was not as funny to them when they saw the flood of waters drowning them with everything left behind that was not already safely housed in that ark. If we should like a more detailed description of those days just before the flood, turn with me to Christ's language in Matthew 24:37: "But as the days of Noe were, so shall also the coming of the Son of man be. 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 into the ark." "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." Luke 17:27,28. I believe that we are again at this same point today except the promise by the bow in the cloud was that there should never any more be a flood to destroy the earth. See Genesis 9:11. If the world and the earth are not to be destroyed by a flood the second time, then how will they be destroyed? The Lord tells us in II 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 a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Dear brethren in the Lord, is that explanation and description of the second coming of Christ with the destruction of the world, earth and mankind not plain enough?

I can almost see that Dove as she brought the olive leaf plucked off, that was in her mouth, to that window of the ark, to Noah who dwelled safely therein. I believe this is pointing to our Lord's second coming for His beloved church when He will come to gather all of His little ones into that happy place beyond, that tearless and endless state of immortality.

Remember me in your prayers. I believe that He foreknew every prayer that we would ever pray in His name and that He has already answered them accordingly. He knew where and what we would be

brought to here, and what we would be made to pray since "there is not a word in my tongue, O Lord, except thou knowest it altogether. Thou understandest my thought afar off." Psalm 139:2,4. Hence, God is a prayer-giving, prayer-hearing and prayer-answering God. He will answer every prayer that He (Himself) indicts in the hearts of poor sinners.

May God bless you to remember one.

Lizzie F. Williamson
Wilson, N.C. 27893
September 15, 1982

TO BE LEFT ON RECORD

Dear Brother Mewborn,

I am sending you some of the wonderful things that have come to pass in my life. Please, if it is possible, I would appreciate it if the entire article could be published in the same **Landmark** since I would like to preserve or keep it for my children to read after I pass away. Again, this would be appreciated very much.

Your friend in Christ, I hope,
Glenn Grimes Edwards
Emporia, Virginia 23847
August 17, 1982

VISIONS FROM THE LORD

... To The Dear Friends And All Loved Ones Of My Family And All My Beloved Ones Of The Primitive Baptist Faith Do I Attempt To Address These Lines.

There is a difference between a dream and a vision. Dreams occur while one is asleep and seen in the mind. Visions occur while one is awake and are beheld with an inward eye. Both occur when one is in a restful state.

It was in the fall of the sixties (1960's) that my father, Elder W. E. Grimes, was very ill. I was quite upset and worried about him. That night, I went to bed. I was lying on my back with my arms and hands stretched or extended upward toward heaven. I began to beg, trying to pray, "Lord, I ask for nothing, not anything, for myself, except if it be thy will, please heal my father. Heal him and let him get well. In the Name of Jesus, Amen." Then I said, "Lord I will wait for your answer." Just why I said that, I will never know. In seconds, I felt very light and seemed to float about an

inch just up above from the bed. I was not touching it. I knew then that my father would get well. God had heard me and had answered my plea. I was at peace and soon fell asleep.

I remember my people and friends who were connected with the church, when I was young, speak about being cast in outer darkness. I grew up thinking about it. One night, I had a dream. I was on top of a very high building, standing on the very edge of it. While looking down, I could see nothing except darkness, contained only in a pitch dark pit. It was bottomless and everything was totally black. All at once, I started falling, tumbling over and over, down into this darkness and the pit that had no end for it was endless. I was completely helpless and horrified in my feelings. I could see myself falling. I said, "Oh God, help me." No sooner had I called upon God when I was standing on another tall building that was across from this endless, dark pit and here everything was bright and clear even as the daylight. All the darkness was now completely dispelled and gone and everything was light. God in His sovereign mercy had delivered me and brought me to the light.

In 1967, I had been very blue in my feelings and often times had been very sad, cast down and depressed. One night I had a dream about hell. I dreamed that I was on a very wide, smooth traveling road and there were people on it. As I walked toward the south, I could see fire leaping up in front of me with shadows of people. I walked closer and I saw that it was a great pit that reached even from side to side of the very wide road in which I was traveling. The road was so wide that I could see no way in which to around or to escape. The great pit was full of great burning coals. They were red-white hot, the deepest in that color that I had ever beheld. Red-White hot fire was blazing up from them. A small voice said, "This is hell." As soon as the voice spoke, two shadows took the arms of the person before me and pushed him towards the fire. Then two shadows took my arms and I said to myself, "I am next." I cried, "Oh God, help me!" No sooner than I had called on God, I found myself alone, traveling on a straight and narrow road. By this experience I am made to know and declare that no one can walk this strait and narrow road except that God put him there. I thank God for that, if I could, for I know that man cannot do it. I will never forget how the "strait and narrow road" looked. The scripture speaks also

about "the wide gate and broad way" that leadeth to destruction. In my experience, I found the existence of these two ways that run contrary to each other to be real and true. These two roads are identified in the scripture as follows: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13,14. In my experience I cannot but help feeling as Joshua of old expressed it after the Hand of the Lord delivered him. "And he shewed me Joshua the high priest standing before the Angel of the Lord, and Satan standing on his right hand to resist him. And the Lord said unto Satan, 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: **IS NOT THIS A BRAND PLUCKED OUT OF THE FIRE?**'" Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, "Take away the filthy garments from him." And unto him he said, "Behold, I have caused thine iniquity to pass from thee, and **I WILL CLOTHE THEE WITH CHANGE OF RAIMENT.**" Zechariah 3:1,2,3,4. I cannot help but from seeing myself as this brand that was plucked from the burning, and in the transition of travel from the broad way to the strait gate the Lord gave me a "Change of Raiment," the Robe of Righteousness, made white by the washing in His blood, which is the hope of my Salvation in my breast in His electing Grace.

In 1968, I had a dream about heaven. I was walking south from Spring Green Primitive Baptist Church, Martin County, North Carolina, on Highway 125. A voice spoke to me and said, "Lift your arms straight with your shoulders." I did, as commanded, and I began to fly upward. I landed, standing on top of a large oak tree to the right on Mr. Roy Taylor's farm. Then the voice said again, "Lift your arms." I again did as I was commanded and I went straight up and up. I soon reached the sky. Then I put my hands over my head with my finger tips touching together. The end of the sky parted enough for me to get my head through. Then a net closed around my neck. I could go no farther. I was blinded at first. Everything was so bright. But all at once, I began to see very clearly. Everything was gleaming of gold. The most beautiful thing was the soft golden beam of light that shown on my right. The wonderful, marvelous light, so beautiful that no words

can describe, was what made everything gleam in such glorious beauty in this place. I looked to my left and I saw a little house that was made of glowing white, floating clouds. They were so white (the clouds) that the little house was shining. It was just large enough for one person. It was not built by man. I could tell by the way that it was not on anything. It was just floating there. There was only one doorway, but there was no door. This door-way was just large enough for one person to enter. I was so amazed. I just looked in wonder and amazement and was speechless. I do know that I was very happy and restful. Then it ended.

In the year of 1969 I had, what I feel, was a spiritual experience. I went to bed and tried to pray. In this prayer I tried to ask God to create in me a clean heart and renew the right spirit within me and have mercy upon my soul. Just after I finished trying to pray, I felt a feeling from my waist up. I could feel myself from the waist up, getting larger and larger. This included my arms, hands and chest. I was lying on my back with my hands laying on my chest. My right hand was lying just above my left hand. I lifted the index finger (the one you point with) on my left hand with the one next to the thumb and touched my little finger on my right hand. I just could not believe what I felt. So I rubbed my little finger on my right hand again three times. My little finger really was as large as my thumb. I really was quite a large person from the waist up. I was so large from my waist up that my feet, legs and hips felt as small as those of a child. All this time I was lying on my back. I was so amazed, and I felt so calm and peaceful that I fell asleep.

In the year of 1977, I had been sick for almost a week. I had a pain in my left side and nothing that I did seemed to help it. I was able to be about the house and that was all. One afternoon, I had lain down and I tried to pray. I was lying on my back. I do not know if I was awake or asleep. I looked down at my left leg and there was a bright, shining silver light all the way down to my foot. Then I looked on the wall at the foot of my bed and on the wall was a square of dark glass about the size of a ten by twelve inch window glass. This light beam from my leg started to leave, going out of my foot. It was pointed and went straight to the square dark glass. It started to enter just as the point of the light touched the glass when there was a glow. As the light beam was beginning to penetrate the glass square, the square began slowly rising toward the ceiling. When

the last of the light beam went into the glass, it was at the top of the wall to the ceiling. All at once, the square vanished, it just disappeared. You must know at that point that I did not hurt anymore. All of my pain that had lingered for days was gone. God does wonderful things that no one can understand.

It was in the fall of the middle 1960's that my father was doing well healthwise when I experienced my first vision. I was employed in the Riverside Cleaners, Emporia, Virginia. I was standing at the counter, checking and tagging clothing. I was facing the side door of the laundromat. I was standing there when a lady came walking through the laundromat door. She came straight to me. She was medium size and had on a dark navy blue dress with red poppy flower designs on it. She looked straight at me and said, "I have something to tell you." This is what she said to me. "We have lost two of our dear members of the Falls of Tar River Church and your friend, Ruth." As soon as she told me this, this lady disappeared, vanished instantly across the counter in front of me before I could speak a word. Now my friend, Ruth, whose name she called, was Ruth Johnson and she was living in Rocky Mount, North Carolina, at the time.

When the association came that year, I went to it. I do not remember the name of the church where the association was being held since I am not too familiar with the location of many of the Primitive churches in that area. When I got to the meeting, it was at an old meeting house or church building inside. The house was almost filled with people. My father, W. E. Grimes, was there and the preaching had already begun. I sat down on the front bench on the right side of the pulpit. Sister Rivie Ward came in and sat down on the left of me. I looked across the room and diagonally across to my right sat Ruth. I said, "Oh! she is not dead." Sister Rivie Ward said, "What did you say?" I didn't answer. Just as soon as the meeting broke or closed for lunch, I rushed to Ruth. I put my arms around her and embraced and embraced her again and again with tears running down my checks. I asked Ruth for her address. She gave it to me. She seemed so dear to me that day. I did not see her again. Sometime later, I heard that Ruth and two more members of the Falls of Tar River Church, (Rocky Mount, N.C.) were killed when their car was hit by a large transfer truck. Now I wonder why the lady in the cleaners, who vanished at once, had told me this. God must have willed it so.

In the year of 1978, on the second Sunday in September, I was in the Bracey, Virginia, Church. I had a wonderful experience of a vision that day. I was sitting on the left side of the church building on the second row of seats, about the middle way of the bench. Brother C. B. Davis was preaching. He was facing the left side of the meeting house. All at once, I could not hear, speak or move. I do not believe that I was even breathing at all. Everything was gone from the place except me. I looked over the first bench in front of me and I saw a real fragile translucent mist. All at once, it moved. It was no larger than I. At once my mind said, "That's me." The mist started to move slowly along the amen corner of the house. There was a window at the side of the church building on the pulpit and it was open. The mist moved to the window and moved up a little. As it did so, my mind said, "Oh God, do not let it go out the window." Immediately, it started floating back towards me. While this mist was floating around, I could not hear, speak, move or breath; in fact, I was really dead to this world. Nothing to me or my mind existed. When this mist reached the only bench in front of me, I felt a slight jar, as if something just touched me. I looked down and a beautiful glowing light was going in my body on my right side from my hip down to my knee. As the last of the light went into my body, I could then hear, speak, breath and move. Brother Davis was still preaching and everything was the same. After church was over, Sister Florence Martin came to me and said, "Tell me, what happened to you in church today?" I said, "How did you know?" She said, "I sensed it." Then Sister Catherine Amen said, "I saw it in your face." So I told them.

On July 8th, 1979, I had a vision. I had been to see my brother, W. E. Grimes, Jr., who was quite ill and was so very thin. That night after I had seen his weakened condition, I was so worried about him. When I went to bed, I started trying to pray. I asked, "Lord, help my brother, if it be thy Will." No sooner than I said, "Please help my brother, W. E.," a Man appeared at the side of my bed. I laid there, looking at Him. He had on a light lavender robe and it was shining like sterling silver threads had been woven in the fabric. He also had on white gloves that glowed. In His right hand, He held a glowing circle like a halo. He moved His left hand as if to touch the halo. I said, "Oh, don't touch it!" and He did not touch the halo or circle. He stood

there a few seconds and just vanished at once, the same as He had appeared to me.

Now my brother was taken to the hospital the very next day, seriously ill. The doctors said that he was dying and would ultimately pass from this life and die. They told all my brothers and sisters that he was going to die, but the doctors never told me because I did not see them. I never lost the faith or hope for him because I did not believe that he was going to die. The reason was because the Man that came to my bedside did not touch the halo circle that He held in His right hand. It was a perfect circle. I believe that this circle represented in the vision the complete life span or cycle of my brother and it was God's way of letting me know it would not be broken at that time so that I knew that he was not going to die. Had the Man touched the circle with His left Hand it would have broken and my brother would have died, but praise to His grand and glorious Name, it was not broken. He is well and alive today, so far as I know at this time. I would like to clarify to some that might misunderstand me that I had absolutely nothing to do with this matter. I was prostrate upon my bed when God showed me this thing in a vision. The fact that my brother was healed and raised up was because God had already willed it so, and I believe that it was in His blessed purpose to give me the faith to beg Him in my brother's behalf. He (God) let me see the power of Faith which is only a blessed, direct gift from Him for it is through the power of faith that we are healed. This I know. **AMEN and AMEN!**

A sister in Christ, I hope,
Glenn Grimes Edwards
Emporia, Va. 23847

EXPERIENCE AND CALLING

Dear Brother Mewborn,

I hope to write a few lines to let you know how much I enjoyed being with you and the brethren at the Little River Association, held with Middle Creek Church, near Raleigh, N.C., on the fourth Sunday in September, 1982. I am very sorry that I had to leave before I had more time to speak with all of you. I think back in my mind many times of my father, J. M. Horne, who spoke of the brethren in the Little River Association and how much he enjoyed going up into that part of the country and was blessed to hear you and other dear ministers

speak in the great and good Name of our God. My father spoke of his visits there many times.

Brother Mewborn, I would like to write concerning some of my experience with regard to my hope in the faith of the Lord Jesus Christ, and what I feel that His grace and love have done for me, for I believe that it is possible through this channel only that a poor sinner, such as I, will ever be made able to enter the Gate of Heaven.

Some twenty-three (23) years ago, I saw a part of this Holy of Holies. At that time I had gone for about three or four months with a vision. I was brought to a beautiful light. It was on the night of April 7, 1948. I awoke sometime during the night and I was in this beautiful light. It was the most beautiful light that I have ever seen. Before this vision, when I would close my eyes for rest, there was none for my poor soul. I would see myself on this little leaf and it was floating around and around in the blackest river. The banks of this black river were the muddiest that anyone could understand or comprehend. On the banks of this black river people were throwing things at me. Everyone was laughing and making fun of me. I was trying to pray, begging God to please help me and not let me be hit or be mocked by them. I knew if I fell off into this water that it would be my death. Brother Mewborn, all the time I was on this small leaf, floating in this black river, I could still see a small light up at what seemed to be the opening of a tunnel. It caused me to feel that there was yet hope. The black waters were swirling down beneath me in a whirlpool. I was looking up for help and begging, I hope, to my God. In this Light that shown down, there was this Hand. It reached down, picked me up and placed me on this path or road. It was the most beautiful road that I had ever seen. As I was carried down this path, I was shown this beautiful church. It was like the top part of a human body, or an image, that included a neck, head and face. I could not see the shoulder. That same Light made this sight the most beautiful place that I have ever seen.

There in front of this beautiful place was a Rock like no natural eye, I believe, has ever beheld. Out of this Rock came the clearest Water. I looked up and I saw a Door. Between the Door and the Stream of Water I saw Elder Grady Cox. Brother Cox gave me some water from that beautiful, clear stream. I looked back at the Door and I heard this Voice. It said, "Come in and see the beauty of what is to come to pass." I thought I

was taken by the Hand and carried into this beautiful place or Church. Inside, I saw a stairway that went upwards and there was this shining water with the wind blowing. No one could tell where the wind came from. The place was alive. I could hear strings of music, as from a harp. The singing was beautiful and all the voices were of one accord. I looked, Brother Mewborn, and, if not deceived, I saw Heaven. All of the Saints of God were coming and going, **IN AND OUT**, amid the place, and within was perfect harmony and peace. Each one of them, individually, was praising God in this high accord. It was a happy place! The collective sound of all these voices, no man will ever tell.

This sight manifested the power of God to me with His chosen, elect Saints, those who are alive in His very heart. They were chosen in Him before time began. So in this Light, I believe, all of the children of God are lead and kept. I believe this Light is the Spirit of God.

As I was being carried up this stairway at times, it seemed that I was in darkness. Then I would be brought back into this beautiful Light. Thus, it seems in my real experience, here in life, that I must occasionally be in darkness along the way and that it will continue. But in the vision this same Hand that I had seen in this beautiful Light, that had brought me out of this tunnel, had lead me on just a little farther.

In hope, if I am not deceived, on the 7th day of June, 1982, I believe that I heard this Voice call to me saying, "Come and see all things." I saw this beautiful room, the extent of the beauty I cannot tell. There was a table laden with golden candles that were held in beautiful candleabras. This table was covered with the most beautifully white linen cloth that I had ever seen. I could not see from one end of this table to the other. It was endless or perpetual in length of measurement. It seemed to me in the vision that I could see all the older Elders sitting around this table. Then I heard this Voice and it said, "Feed These Lambs and feed these sheep." I turned to see who spoke, and just as I turned back to look again at the table, it was gone. Then, there appeared in place of the table the smallest bookboard that was before me, exactly where I had seen this beautiful table. I replied, "I have nothing to feed them with." And I heard this Voice saying again, "This I will give unto you."

Brother Mewborn, on June 6, 1982, the first Sunday, my dear wife asked for a home with the dear

people of God and was received into the fellowship of Mill Branch Church, Columbus County, North Carolina. On June 7, 1982, early in the morning, I had gotten up. I do not know just when or how. I had shaved and gotten ready for work. My wife told me that I had woke her up in the night, trying to ask the Lord to have mercy on me and that I was begging God in the hardest, most humble way possible, that she had ever heard. My wife said that she had gotten out of bed and came to where I sat. When I realized where I was, she was sitting down with her hand on my shoulder, asking me what was the matter. Brother Mewborn, I could not tell her. I believe now that if I ever desired or craved an answer in the true Spirit of prayer, it was for some evidence of the surety of my vision. What I have described above is exactly what was manifested or shown unto me.

On the second Sunday in June, 1982, I went to Simpson Creek Church and asked the brethren if they would let me have a small space that day in trying to express a few of these things that I had seen. So, I was told to take the first part of the service with a hymn and prayer. Brother Mewborn, for a little while I was taken out of this world again as I had knelt down in prayer. I felt and so much desired to speak about this beautiful Table and what the sight of it had mean't to me. I tried, but I could only speak for a few minutes. Since that time the Church at Simpson Creek has liberated me to speak within the bounds of the churches that compose the Mill Branch Association.

In this death I know that if I am ever given anything to say in the way of preaching, it will (and must have to) be in accordance with the will of Almighty God through the power of the resurrection of His beloved Son from the dead and then through His shed blood in the forgiveness of sin for it is only through His beloved Son will be found the sure way for a poor sinner, such as I, to ever receive the hope of eternal life here and possess it beyond the end. I believe as one of the apostles wrote, "He taketh away the first, that He may establish the second." Hebs. 10:9. Even in the first man Adam, he took away the first covenant, the offering up of the bodies of the slain animals, that He might establish the second covenant, the New Testament in His blood. So it is by the Blood of Jesus Christ alone that those whom God has chosen in that (second or) everlasting covenant, ordered in all things and sure, before the foundation of the world,

will be made like unto Jesus Christ in the first resurrection at His second coming. Those who were not chosen in Him before the foundation of the world and were only created in Adam and in the first covenant of works or the law will go down in hell's defeat. By His shed blood in that second or everlasting covenant, He is that Door. 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. If 'not deceived, I believe I saw this sight when I beheld His saints singing that song as it accompanied that Heavenly Harp, as they were praising God in the Highest.

I have to believe that the table I saw in the vision is the "Gospel Table," the one that God has established in His church here below. Unless the Lord sees fit to spread upon it that celestial food, the body of His Son, His flesh and His blood, the little child of God will not be fed by His humble servants. Only His servants serve at this table. They belong to Him. It is His table, His Food and they are His servants who serve Him. Unless He gives it to them for distribution, they cannot get it. After His children have partaken of this celestial food, then they are made to "lie down in green pastures." Psalm 23:2. They are momentarily resting from their labors when they are lying down. Sheep are clean animals. They chew the cud and part the hoof. They will, however, drift back into darkness again, away from this Light, sooner or later, another "going out" where they will get hungry again. Since this Light never goes out, I am glad to know that all of their goings, their "**INS AND OUTS**," are established of the Lord. David said as much. "The Lord established my goings." Psalm 40:2. And just as sure as they are His, He will lead them back again to that "banqueting house," where His banner over them is love" (S. of S. 2:4) to feast again and again until they at last in that glorious day will eat and drink forever in His eternal kingdom and world above that knows no end. It is there that they "will go no more out" anymore, where there is no darkness, no sin, no death, but will remain in the City of God forever, the New Jerusalem, which cometh down out of Heaven from our God, where they will dwell for ever with Him. Rev. 3:12.

Dear Elder and Brother in Christ, I hope, I would like to write more but time and space will not permit. The queen's report after having seen this kingdom was "Behold, the half was not told me." 1st Kings 10:7.

From an unworthy brother and sister
in Christ, we hope,
Walter W. and Evelyn H. Horne
2425 Owen Drive
Fayetteville, N.C. 28306
October 4, 1982

EDITORIAL

It has been suggested by several people that we publish again in this issue of *Zion's Landmark* the editorial that I wrote several years ago on the subject, **THE PEARL OF GREAT PRICE**," (Matt. 13:45,46) since the pearl compares with the fig, scripturally speaking, as was brought out in my editorial in the last issue of our paper, "November-December, 1982." As the wasp gives rise to the fig, comparably speaking, the oyster gives rise to the pearl. Yet, the wasp nor the oyster is mentioned directly in the scripture anywhere, as such. We are publishing again the editorial as suggested.

Humbly yours, I trust,
J. M. Mewborn, Editor

THE PEARL OF GREAT PRICE

The text to which our reference has already been made is found in Matt. 13:45,46, "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

I shall begin discussion of the above text by asking that we consider the Lord Jesus Christ as the eternal and everlasting offering of God Himself for and in behalf of His people. It is interesting to me to know that Christ hung on the cross for six hours three hours in light and three hours in darkness. "And it was about the **sixth hour**, and there was a darkness over all the earth until the **ninth hour**. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, He said, Father, into thy hands I commend my spirit: and having said thus, He gave up the ghost." Luke 23:44,45 & 46. "And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take. And it was the **third hour**, and they crucified Him." Mark 15:24,25. Here is positive proof from the scriptures to prove the above point. He hung on the cross from the third hour to the ninth hour, a total of six hours. Darkness came at the sixth hour, as

indicated by Luke 23:44 above. The design and purpose of God, to the very hour or time, was all in His fixed predestination and His purpose, as we shall see.

As we have stated, the first three hours He was in light and the second three hours He was in darkness. Under the law of Moses, there were a number of various kinds of offerings. I shall enumerate some of them here. There was the burnt offering, the sin offering, the trespass offering, the peace offering and the meat offering. We must remember that all of these were in figure or in type of the Lord Jesus Christ and that He (Jesus) was a sin offering and a burnt offering as well as a trespass offering and a peace offering. All of these were necessary in Him for the salvation of the Church of God, His people.

The burnt offering was one of the sweet savor offering, the meaning of which, as I understand it, is acceptability with God. "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish." Lev. 1:3. "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." Lev. 1:4. "And the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." Lev. 1:4. Christ must first be acceptable to God

(His Father) as a burnt offering. It was He (Christ and His blood) "who through the eternal Spirit offered Himself without spot to God," purged out consciences from dead works to serve this living God. Hebs. 9:14. He offered Himself as a sacrifice for sin and was accepted, as the word declared at His baptism, when the voice from Heaven said, "This is my beloved Son, in whom I am well pleased." Matt. 3:17. Also let us remember that it was on the Mount of Transfiguration that the same words were repeated from Heaven with the additional phrase, "Hear ye Him." Matt. 17:5. The sacrifice for sin must be holy and without blame or fault and Christ possessed that zeal, represented by fire (See Lev. 1:4. above) that He was willing to suffer all the torment and agony due His bride to save her and redeem her, and being acceptable to God, He had to be without sin and to be, therefore, in light as an offering to God. Most assuredly, He was acceptable, and our acceptability to God is because "He hath made us accepted in the beloved." See Eph. 1:6. Paul refers to the church as "the saints in light" whom the Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

Co. 1:12. Though the burnt offering is connected with the sin offering, it has its value as stated above. The animal under the Jewish law, that was brought as a burnt offering, was often a bullock or an ox, led from the pasture. The sin offering was slain in the same place as the animal had been slain for the burnt offering. The sin offering, as in the same case with the burnt offering, had to be without blemish, and was often a lamb or a kid of the goats. Jesus was led as a sheep to the slaughter or as an ox to the slaughter, to more correctly apply the figure. The burnt offering must first be examined, and if found to meet the requirement (without blemish), then it was accepted. Confession was made by the offerer and then the animal was slain. Hands were laid on the head of the sacrifice before it was slain, all a figure of the crucifixion of Christ. Then the animal was skinned and all its inward parts became exposed to the gaze or view of the high priest. "And he (the priest) shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord." Lev. 4:4. "And the priests, Aaron's sons, shall lay the parts, the head and the fat, in order upon the wood that is on the fire which is upon the altar: But his inwards and his legs shall he wash in water; and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." Lev. 1:8, 91. As the high priest gazed or looked upon the inward parts of the offering, so did God look within the heart of His Son, the Lord Jesus Christ, in accepting Him as our sacrifice. Jesus said through the mouth of David, the Psalmist, many years before He lived upon earth, "Yea, thy law is within my heart." Psalm 40:8. This was said prophetically. The inward parts were washed with water, thus denoting the application of the water of the word to the sacrifice (water in this instance often representing the Word) for Jesus was the Word made flesh. It was the delight of Christ to do the Father's will and to die on the cruel cross because of His covenant love to His bride and His joy in being her surety. Titus said, "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5.

The sin offering denoted that the animal suffered in the place of and for the sin of the offerer. Jesus took our place on the cross, and we, if we be His children,

were in Him and also suffered in some sense in Him. We are crucified with Him, Paul said. Now, God cannot look upon sin, for sin separates from God who is of purer eyes than to behold evil. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Heb. 1:13. Cleansed by the blood of Christ, God sees no sin in the bride (His Church) of His Son. But, as sin brings darkness and death, Jesus must hang in darkness on the cross three hours, being forsaken by God, feeling as though He had committed every sin of all (everyone of) His people, thereby atoning for the sinful nature of His people, as they transgressed and fell in Adam. "Surely He hath borne our griefs, and carried our sorrows." "The Lord hath laid on Him the iniquity of us all." Isa. 53:4 & 6. All our sins were laid on Him. Now in the sin offering of Christ, our sins were blotted out, and in the burnt offering of Christ **HIS RIGHTEOUSNESS IS IMPUTED UNTO US OR PUT ON US**. So, in the sin offering our sins were put off, and in the other offering (the burnt offering) of Christ, His righteousness is put on us by imputation. In figure the three hours (of each, light and darkness) may represent the Trinity, for in the Word it is declared that the Father, the Word, and the Holy Ghost are one. You cannot separate the persons of the Trinity, though they have distinctive offices. Three is also the number of life from the dead, for Jesus rose from the grave the third day. Three is also the perfect number of witnessing, for "in the mouth of two or three witnesses every word may be established." Matt. 18:16. At the baptism of Christ the Son and the Holy Spirit witnessed unto the Father, and the Father and the Son witnessed unto the Holy Spirit. In the first instance the presence of Jesus with the "Spirit of God," descending like a dove and lighting upon Him," clearly shows, beyond all of shadow of doubt, the approbation of the Father, or a witnessing unto Him. Matt. 3:16. In the latter instance, the spoken words from heaven of the voice of the Father and the presence of the Son, as two, shows the eternal and almighty power of God which is nothing less than a witnessing to the presence of the Holy Spirit, or the Holy Dove.

In the sin offering the animal was also burnt, even to the dung, because it represents the putting away of fifth of the flesh and the fruit of sin or corruption. "But the bullock and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses. And he brought the ram for the burnt

offering." Lev. 8:11. The animal's ashes were carried outside of the camp to a clean place and buried. "Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire." Lev. 4:12. Jesus suffered without the gate and His body was laid in a clean, new tomb. You see here both type and anti-type. The priest, according to scripture, had on linen garments, and after he had buried the ashes of the sin offering, he changed his linen garments to other linen garments, but garments cut out of the same quality of material. "Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering,

because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place." Lev. 6:9, 10. All of this is pointing to the resurrection of the body of the Lord Jesus Christ from the dead as well as His life after the resurrection. When Jesus rose from the dead, his was the very same body, but with added characteristics in that He could eat or not eat, rise from the earth, go through the walls of a room, and, yet, the same Jesus, death having no more power over Him. During His life on earth after His resurrection, He asked them, "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." John 24: 41,42. "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believe not them which had seen Him after He was risen." Mark 16:14. Yes, there is a difference in a sense from what He was before He died on the cross. So, you can see that the priest, after the ashes of the slain sin or burnt offering were buried, put on another garment, yet from the same quality of material, the material representing the same power of God (His righteousness) that was ever with Him before His crucifixion. Of course, the type can never be as perfect as the anti-type, but the picture is most assuredly there.

Where do these offerings tie in with the text of this article? We shall now see. The church, not Jesus, is the

pearl of great price. Some worldly commentators have insisted that Jesus is the pearl. Christ gave His all for this one pearl, this one church. The pearl is found within the oyster, and the oyster must die and does die before the pearl is found and revealed. So, Jesus must die in order that the church, as chosen in Christ before the foundation of the world, might be made manifest. We must be crucified and die with Him. Paul said, "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Roms. 6:6,7. The pearl is the direct result of suffering on the part of the oyster, as a particle of sand (a figure of dust with sin, the thorn in the flesh, the messenger of Satan) got inbedded in the oyster, and as the oyster tried to get rid of it, a layer of material called **NACRE** was secreted around the particle of sand, then another layer until the pearl was formed. It is beautiful to me to think that a grain of sand (the same one found in the center of the pearl, even a figure of dust with sin, or our mortal body) was the starting point that led to the creation of the pearl as formed in the oyster. Sand is a part of the dust of the earth, and it is the foundation of the natural earth where we live. So, God made Adam from the dust of the earth. After Adam had transgressed His law in the Garden of Eden, He said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I command thee, saying, 'Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.'" Gen. 3:17, 18. From that point until this very minute and hour, sin has reigned in this world in the body of every human being without exception. Its (sin's) entrance into the world was not without the predeterminate counsel of God. The sins of the church (His bride) were laid upon Him in full measure when they had "platted a crown of thorns, they put it upon His head." Matt. 27:29. Thorns here mean no more and no less than sin, even to the very beginning of time in Eden, and the messenger that Paul said that he had in his flesh. See II Corinthians 12:7.

As we have said, God made Adam from the dust of the earth. Yet, that very grain of sand that led to the forming of the pearl was raised above the sea (the law)

when the oyster was obtained, and by its death, the death of the oyster, the pearl was found with the grain of sand within, a beautiful figure of the church of God in that this mortal (corruptible) body will be raised, changed, will be glorified, and at last be made like unto the body of the Lord Jesus Christ.

Sometimes, rainbow colors are found within the pearl. The rainbow is none other than the breaking down of the seven colors (violet, indigo, blue, yellow, orange, red and green) that come from light. These colors constitute the sum total of light. Even as there are seven colors in the pure stream of light (a type of the Holy Spirit), seven in the scripture represents perfection, or a completeness in all that God has promised His church while here in the world is sufficient, and that He will at last fulfill every promise including the final resurrection of the bodies of His saints. This can typify none other (the rainbow) than the glorious promises of God to His people. None of them shall ever fail because He cannot fail. Noah received one of these promises after the flood. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. 9:13. Now, as the grain of sand came up from the depths of the sea in the pearl, showing in type that we are created first out of the dust (sand) including the infiltration of sin due to the fall of Adam, and as that same particle of sand that gave rise to the creation of the pearl was also raised up when the pearl was discovered, so our bodies, changed and glorified, will be raised up to enter into heaven. The pearl resulted from the suffering of the oyster, and so the church is the fruitage of the suffering of the Lord and Saviour Jesus Christ. The pearl was first under the sea, as the church of God was first under the law, and as the pearl was raised above the seabottom, so the church through Christ (and they were chosen in Him) is raised above the law. He said, "we are not under the law, but under the grace." Roms. 6:15. As He covers us with "the garments of salvation and with the robe of righteousness," we have the like figure whereunto the **NACRE** (a figure of His imputed righteousness) covers the grain of sand that got imbedded in the oyster. "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." Isa. 62:10.

Those who are under grace have received a hope

in the forgiveness of sin in Christ, the one and only offering that has forever perfected them unto salvation, that their bodies (the grain of sand or sinful flesh) will be changed from corruption to incorruption, from mortality to immortality, on the resurrection morn. Surely, it is our hope that his mortal body will be raised, changed, be glorified and at last be made like unto the body of Christ.

I have never been able to separate foreknowledge from predestination. I have heard some say there is a difference. It is recorded, "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. If this scripture does not link or tie foreknowledge to predestination and vice versa, then I fail to comprehend. Surely, God knew that Adam (who was not deceived in the transgression -- See 1st Tim. 2:14) would fall and that sin would enter into all of his progeny throughout the world to the end of time. "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:11. As there could have been no pearl without the grain of sand, neither could there have been any church without the fall of Adam in the morning or beginning of time, except for His authorization of the ultimate entrance of sin into the world. Paul said, "For there is no power but of God: the powers that be are ordained of God." Roms. 13:1.

The merchant man (Christ as that one offering who has forever perfected them that are sanctified) is none other than the Lord Jesus Christ, and the church (the Pearl of Great Price) is the fruitage of His soul. His soul became exceedingly sorrowful in His great Love for her, even unto death. Jesus the merchant man, came to earth, vested with complete or full power and being the price Himself in full to pay. He sought this pearl, this church, and paid redemption's price. He bought it with His own life, blood, suffering, obedience and death. Christ was a man, hence the figure in the parable "merchant man." Christ was a man on earth, died as a man and arose as a man, being called the God-Man, Son of God and Son of man. He ascended to heaven as a Man and He is in heaven today, our mediator, the Man Christ Jesus. Some, professing Old School Baptists, today believe that the body of Christ vanished or disappeared after He rose from the tomb, as He ascended to heaven, and only a spirit actually entered or went into heaven. What an awful error! John saw Him in heaven as a Lamb, as it were slain from the

foundation of the world. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." Rev. 5:6. Also, "The Lamb slain from the foundation of the world." Rev. 13:8.

Rev. 13:8 records that John the Baptist saw Jesus as the Lamb of God on earth. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29. John in Revelation (Chapter five) saw Jesus as a Lamb in Heaven, as we have just stated. So, He is the Son of Man in Heaven, as well as the Son of God on earth and vice versa. When in the garden, He prayed for His humanity to be glorified with that same glory He had with the Father before the world was. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." John 17:1. "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 1:5. Now, dear reader, before the world was Christ, the eternal Word, was with the Father, for "God is a Spirit and they that worship Him must worship in spirit and in truth." see John 4:24. A beautiful figure of the eternal Word of God or the ever continuing feature, characteristic of that everlasting quality, is found recorded in Lev. 6:12 concerning the altar where the offerings were offered up to the Lord. "And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. **THE FIRE SHALL EVER BE BURNING UPON THE ALTAR: IT SHALL NEVER GO OUT.**" The priest, spoken of or mentioned in this scripture, is pointing to Christ's existence, the Word, before the foundation of the world, as having or possessing all the complete and sufficient qualities (all of the offerings under the law) necessary for the Salvation of the Church of God. Since He (Himself) is unchangeable in this quality, His covenant is likewise an unchangeable one. This glory is forever, as the angels sang over Bethlehem on that night, when He was born, to the shepherds abiding in the field. Christ had an eternal glory with the Father as the eternal Son, the eternal Spirit, and He never laid that glory aside when He assumed human, holy flesh by the miracle of the virgin birth. Rather, He veiled that glory in His humanity, for that glory shone through the humanity of Christ on the Mount of Transfiguration. Peter said, "We

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." II Peter 1:16,17,18. But the humanity of Christ must be made a sin offering, must be foresaken by God on the tree of the cross, as all our iniquities were laid on Him, and He suffered for sin as though He had committed all the sins (yes, everyone of them for each and everyone of His children through out all the space of time) as though He had committed all the sins of all His people. This offering not only must be complete, but it must be perfect. One has said, "Amazing pity, grace unknown, and love beyond degree." He in His humanity, as a sin offering, could not be glorified until after He rose from the dead. So, in the garden of Gethsemane He prayed for His humanity to be glorified with that same glory that He had as the eternal Son. Christ was the Son of God eternally, but the Son of man by virgin birth. He was ever with His Father. Spiritually speaking, the line of communication between them was never broken. When He prayed "glorify thou me," the word embraced His humanity, for He and the Father are One, and that glorified humanity entered into heaven. So, the members of Christ's body will be glorified in the resurrection and be made like unto Him who is the first fruits from the dead. I trust that I make myself clear. Christ did not lay aside His glory as the eternal Son of God, but veiled (hid) it in His humanity as the Son of man (by virgin birth) until after He paid redemption's price. In the garden of Gethsemane Christ felt the weight of our sins so that an angel was seen comforting Him. See Luke 22:43. He is our glorified Redeemer today in heaven. He is our **Merchant Man** in all respects, the one and only eternal, everlasting offering who came seeking the pearl of great price, the church, having all the qualifications as the High priest and the offering to purchase or redeem His bride. As a merchant man in figure with the price to pay, He was also a man, the Man, Christ Jesus, the God-man, who is in Heaven today a Man, the only mediator between God and man. He died as a man, remained a man in the tomb three days and nights and rose as a Man. He entered into heaven as a Man as the first fruits of them that slept. "But now is Christ risen from the dead, and become the firstfruits of them that slept." 1st Cor.

15:20. As the second fruits will be like the first fruits, His bride, as the woMAN, will be complete in Him in Heaven, still possessing Individuality, not a disembodied (or a broken down) group of spirits as believed by some today. Rather, they shall be like their risen Lord and shall see Him as He is.

The merchant man sought out the pearl, not the pearl the merchant. So Jesus, as the merchant man, sought out and found His people under the law and raised them up to be under the grace dispensation while here in the world by His obedience, perfect life, death and resurrection. In the resurrection, He will glorify them together with the same glory He had with His Father before the world began and the same glory for which He prayed while on the cross. This glory the Father gave Him when He raised Him up.

In the world today there are basically two classes of jewels. These are the precious stones or stone and the pearl. You will pay comparable prices for either in any jewelry store today. John describes the materials of the blessed city of God, the church, in the following way.

"And the building of the wall of it was jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl." Rev. 21:18,19,20. Everyone of these precious stones with the diamond were created in the first six days of time. They are solid and pure in their constitution and possess no impurity or impurities. They prefigure the church mystical, the exact number as written in the Lamb's book of life. They are the same identical ones or number that will be raised in the first resurrection or the resurrection of the just. The pearl prefigures or is a type of the church militant (reaching all the way from Adam in the beginning of time down to the last heir of promise). She is in the world today and has had her identity in every age or generation of time. Now pearls are brought into existence continuously here in time. Precious stones and diamonds are not continuously brought into existence here in time. Precious stones and diamonds were brought into

existence in the first six days of time (none since) or before Adam fell in the Garden of Eden, when all of the human race was plunged into sin, guilt and ruin. Emphasizing again, no precious stones have been created since the first six days of time. Their creation predated the creation of man in the Garden of Eden. In the above scripture in Revelation, pearls are associated strictly with the gate or gates of the city while the precious stones are associated, strictly speaking, with the wall and foundations of the building. A gate is a means of entrance from one area to another area, or from one section to another section, etc. The foundation is the strenght of any building, but the gate is only used while it is necessary to have access to the building. He said, "I am the Way," and, "I am the door." He is the "Way" and the "Door" in the sense that through His taking part of flesh and blood, being made of a woman, having a body like unto ours, yet without sin, that the sure way has been made by Him for His children to enter heaven and immortal glory from this time world. He in His divinity was without sin (See Hebs. 4:15), but yet, He was made sin by His Father for us, who knew no sin." See II Cor. 5:21. Being perfect, He also has the power to make everyone of His subjects perfect, and this He will most assuredly do. David said, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest part of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalm 139:15,16. The substance, referred to in this scripture as being unperfect, refers directly to the humanity or sinful and corruptible bodies of the militant church, dust infiltrated with sin, which have been covered by the righteousness of Christ in the soul's regeneration. The members, referred to in this scripture, which in continuance had been fashioned and had also been written in the book (of life), are the same identical ones that will be fashioned like unto His own glorious body in the first resurrection. These are the same jewels that Malachi said in that day would be made up and spared as a man spareth his own son that serveth him. We will be spared only through the obedience, life, death and resurrection of God's only Son, the Lord Jesus Christ. Malachi said that this Book of Remembrance was written before the Lord for them that feared Him and that thought upon His name. See

Mal. 3:16,17.

So, while here in the world, she (the church) is the pearl, and in eternity she will be "jewels," or incorruptible bodies. Solomon had her in mind when he said, "Many daughters (goodly pearls) have done virtuously, but thou (pearl of great price) excellest them all." Prov. 31:29. It is our hope, as being a part or portion of the militant body (the pearl of great price), that we were and will also be embraced in that mystical body, the jewels of His mercy, when He comes again the second time to get them. If our **Merchant Man** has so blessed us, heaven and immortal glory will be our home after this life, for ever and ever, even after the time world here is no more.

"Deep in unfathomable minds,
Of never failing skill;
He treasures up His bright designs,
And works His sovereign will."

J. M. Mewborn

Dear Brother Mewborn,

... I am sending you a poem that I composed on December 23, 1982, on the first anniversary of my Daddy's death. If you should find it suitable and in keeping with sound doctrine, you may publish it in the **Zion's Landmark**.

... May God continue to bless you in your labors and when life's trials have ended, may He bless you to say in that hour, "Oh how sweet to die," which, I believe, have been the last words of many of His servants.

A sister, I hope,
Rachel Clark Purgason

GOD HAS NEVER MADE A MISTAKE

It has been one year today
Since my Daddy, Elder Flem L. Clark, was called
away.

For a period of nearly 90 years here on earth, he did
stay.

On December 23, 1981, when 11:15 P.M. approached
on the clock's dial,

His last appointed breath here expired,
And so ended all his suffering and trials.

All his sorrows and tribulations have ceased;

A bright beam of light conveyed his soul and spirit
to endless peace.

Oh! precious and priceless is that thought

That God has never made a mistake.

Daddy was brought through great persecutions for
Christ Jesus' sake.

He was tried in the furnace of affliction, as gold is
refined,

Molded according to God's Holy Will and ordained
design.

Daddy went wherever he was sent and spoke that
which God bid

According as his steps were directed by Him to walk
in them as he did.

The road was rough and rugged and raging storms beat
upon his head,

Many sleepless nights of weeping he spent upon his
bed.

He was blessed to withstand many grievous trials, he
was not alone indeed;

Christ was his only defense, no one else did he need.

(While he was plowing, A Voice spake to him and said,

"Go and I will be with thee and put words in thy
mouth
that thou shalt speak."

That day was November 9, 1929, and as he was
commanded

He stood at Old Knob Church
To proclaim the Name of Jesus for his first time.)

He was many times lifted up upon the top of "Mount
Carmel."

There the beauty he beheld;

Where he drank from that overflowing cup and
boundless "love"
dwells,

Daddy believed that our God works everything after the
counsel

of his own will.

He believed that there was nothing that man could do
To stay the Almighty Hand of God;

Even the mighty ocean's waves obey His command.
He believed that each leaf falls into its own appointed
place,

And only to The Vessels of Mercy does God bestow
His grace.

LUTHER LEDBETTER

On the hillside today, overlooking Daddy's earthly home,

There lies a grave now covered in white stone.
There in the soil where he had so long tilled,
That spot he had chosen for his body to be laid.

Today, we miss him just as much as that day when his form was
laid beneath the sod'

What a joyful thought, A mistake has never been made
by God!

Christ was with my Daddy all the way, ever by his side,
Now in God's Eternal Love his soul does forever
abide.

Rachel Clark Purgason
Rocky Mount, Va.
January 17, 1983.

OBITUARIES

ELDER MOSES BRADLEY PAUL

.... "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14:13.

.... We feel that Brother Moses heard that call to, "Come rest from all your labors" on October 2, 1982.

He was born to Robert Wilson and sister Mary Lenora Paul in 1923. Surviving are his widow, Marjorie Gaskins Paul, two sons, one daughter, four grandchildren, five brothers, three sisters, and a host of other relatives, including brothers and sisters of the Church and friends.

Brother Paul asked for a church home with Pee Dee Primitive Baptist Church, Horry County, South Carolina, in the Mill Branch Association, professing a firm faith in Salvation by Grace and Grace alone. He believed in the one and only sovereign God who works all things according to the counsel of his own will. He was baptized in September, 1942. He served the church faithfully, as a member, a clerk, a deacon, and associate Pastor over the following years. He was blest with a good voice and led hymns of praise during our meetings. Words are inadequate to express the loss that family, church, and friends feel in his passing.

In 1942, he answered the call to serve his country in time of World War II and again in 1946 to serve in the Korean Conflict.

The funeral was conducted at Goldfinch Funeral Home Chapel by Elder Gardner Mishoe and Pastor Deborah Quilling. His body was laid to rest in Hillcrest Cemetery, while many relatives, friends, including brothers and sisters of our corresponding associations, gathered to pay their last respects.

Be it, therefore, resolved that Pee Dee Church bows in humble submission to the will of God and that we send a copy of this resolution to **Zion's Landmark**, one to the family and one for church record.

Done by order of Pee Dee Church in conference October 17, 1982.

Elder Gardner Mishoe, Moderator
Sister Lucile Beasley, Clerk

It is with a sad heart, but with loving memories, that we attempt to write this obituary notice in memory of our precious brother in Christ, Our Heavenly Father saw fit to call him from this life on November 5, 1982.

Brother Ledbetter was born June 25, 1890, and at the time of his death he was 92 years and 5 months of age. He was married to Dora Jane Collins on January 1st, 1914, who preceded him to the grave on June 5, 1965. She was born December 30, 1890, making them practically the same age, since they both were born in the same year. To them were born four children, Harry Ledbetter, Reidsville, N.C., Elsie Ledbetter Coleman, Leasburg, N.C., Bill Ledbetter, Leasburg, N.C., and William Ledbetter, Madison, N.C. Sixteen grandchildren and fourteen great grandchildren are included with their four children, as survivors, all of whom greatly mourn Brother Ledbetter's passing.

Sister Ledbetter united with Macedonia Primitive Baptist Church, near Reidsville, Rockingham County, North Carolina, on May 23, 1943, and Brother Ledbetter united with the same church on September 28, 1958. They were very faithful and loyal to their church as long as their health permitted. Our loss, we feel, is great, but it is our belief that it is their eternal gain. They both were wonderful parents, truly a loving father and mother, to their children. Brother Ledbetter will surely be missed by many people, especially the membership of Macedonia Church. They were a devoted couple, as many living today have the blessing of sweet memories concerning their lives while here on earth. May God in His infinite mercy reconcile both the family and the church to His blessed will.

Brother Ledbetter's funeral service was held at Sardis Primitive Baptist Church, near Madison, North Carolina, by his pastor, Elder Gordon Roberts and Elder W. J. Puckett. We share the hope today with God's elect people that he will be among that number when Christ shall come back again to this earth the second time to call for the sleeping dead in Christ to raise their bodies from the dust of the ground to blessed immortality when they will hear Him say, Child "Come ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

It is with a sad heart that we have to say,
"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."

It was agreed by the church in conference that one copy of this memorial be sent to the family, one copy be sent to **Zion's Landmark** for publication and one copy be kept in our church record.

Done by order of Macedonia Primitive Baptist Church in conference on November 28, 1982.

Elder Gordon Roberts, Moderator
Bessie Clark, Church Clerk
Eden, North Carolina

ESTEL ROYAL

Brother Estel Royal of Route 2, Roseboro, North Carolina, died on the night of December 26, 1982, in his home. He was born November 21, 1899, the son of Brother Sherman A. Royal and Sister Mary McLamb of Sampson County, North Carolina. Brother Royal leaves to mourn his departure two daughters: Mrs. Matel Royal Viall of Pinehurst, N.C., and Mrs. Pauline Royal Strickland of Salemburg, N.C.; three sons: Wreitzel Royal of Salemburg, N.C.,

and Cozart Royal and Estel Royal, Jr. of Roseboro, N.C.; four sisters, Mrs. Betty R. Matthews, Mrs. Laura R. Matthews and Mrs. Ellen R. King of Roseboro, N.C., and Mrs. Lena R. Crumpler of Salemburg, N.C., along with thirteen grandchildren, four great grandchildren, and a host of relatives and friends.

His funeral was held at Piney Green Baptist Church with the Rev. G. T. Packer, Rev. G. N. Ashley, and Elder J. M. Mewborn, officiating. The burial was in the church cemetery. The lovely flowers and the large congregation spoke well of Brother Royal.

Brother Royal united with Harnett Primitive Baptist Church the first Sunday in February, 1927, and was baptized by Elder J. W. Wyatt. He remained in the fellowship of the church until his death.

Surely he will be missed by the church, his family, his many friends and by all who were near and dear to him by ties of nature. We admonish the family to sorrow not as for those who have no hope, because Brother Estel expressed a hope that goes beyond this time world where there will be no sorrow, no pains and no heartaches.

When visiting Brother Royal, he always appeared to be glad to see you. His general conversation was his health, his friends, and his family. He loved his wife and his family, constantly speaking of how good they were to him.

Therefore, be it resolved that the church give a copy of this obituary to the family, send a copy to *Zion's Landmark* for publication, and to file a copy in our church records.

Done by order of Harnett Church in conference Saturday, January 1, 1983.

Elder R.L. Fish, Moderator
Brother Graham Jackson, Clerk
Oba Honeycutt, Lillian McLamb
and Graham Jackson, Committee

REBECCA FRANCES BROWNING

It has pleased the God of all Grace to remove from our midst our Sister in Christ, Rebecca Frances Browning. Sister Browning passed away November 8, 1982, at Central Piedmont Nursing Center in Burlington, North Carolina. She was born April 10, 1886, making her stay on earth 96 years, 6 months, and 28 days. Sister Browning was born to the late John Robert Browning and Sister Martha Elizabeth Ward.

She was a member of the Burlington Primitive Baptist Church, Burlington, N.C. She joined the church on May 5, 1963, and was baptized June 2, 1963, by Elders J. G. Gardner and H. F. Daggenghart. Sister Browning was a faithful member and attended her church faithfully as long as her health permitted. She had been confined to the Central Piedmont Nursing Center for several years.

Sister Browning's funeral was held November 10, 1982. Her graveside rites were conducted by Dr. Donald C. Nance. Her request was that Elder George Hill conduct her funeral, but she was not aware that Elder George Hill had passed away. She is survived by two sisters, Mrs. Lula Browning Graham, and Mrs. Carl M. Brittany, along with several nieces and nephews.

It is with sadness that we at Burlington Primitive Baptist Church have to submit this obituary. We feel that our loss is her eternal gain.

Be it, therefore, resolved that three copies of this obituary be made, one for the family, one for our church record and one for publication in the *Zion's Landmark*.

Elder Hugh Wray, Moderator
Curry D. Barnwell and Morris A.
Apple, Committee

ELIZABETH MATHIS

It is with much sorrow that I attempt to write of the passing of Sister Elizabeth Mathis. "Lizzie," as we all called her, was a faithful member of Mount Pleasant Primitive Baptist Church, Bishopville, South Carolina. She had been a member of the church since 1966. Lizzie died on Monday, September 20, 1982. She was 76 years of age.

"Lizzie" was born in Lee County, South Carolina, the daughter of the late Roney and Nannie Atkinson Brown. She leaves behind to mourn her passing a niece and a nephew.

Her funeral service was held at Mount Pleasant Primitive Baptist Church, Bishopville, Lee County, South Carolina, by her pastor, Elder J. H. Carter and Elder McLane Horne. Hancock Funeral Home Bishopville, was in charge of the arrangements.

All of us loved "Lizzie" and we will greatly miss her. May God bless and comfort the family and friends that are left behind to mourn her passing.

Done by order of the Church at Mount Pleasant in conference on December 12, 1982.

Elder Gardner Mishoe, Moderator
Lucille Beasley, Church Clerk

NOBLE E. SMITH, SR.

These few lines are written in memory of Brother Noble E. Smith, Sr., who was born in the State of West Virginia on March 5, 1908. Brother Noble E. Smith, Sr. was a member and deacon of the Seclusia Primitive Baptist Church of Los Angeles, Southern California, at the time of his death, that took place on January 4, 1983.

He leaves behind to mourn his passing, his wife, Mary Jane Smith; his father, Elder John J. Smith, Sr., Charleston, W. Va.; two sons, Elder B. K. Smith and Noble E. Smith, Jr.; four daughters, Lila A. Osborne, Nancy J. Clay, Lois J. Thaxton and Linda L. Milam, along with 26 grandchildren and 16 great grandchildren.

His funeral service was held at the Memorial Chapel of the Ross Hills Mortuary, Whittier, California, on January 8, 1983, by his son, Elder B. K. Smith, officiating. Interment followed in the Rose Hills Memorial Park.

Submitted at the request of Seclusia Primitive Baptist Church.

Elder B. K. Smith, Pastor

HERBERT REX SHANAHAN

Brother Herbert Rex Shanahan was born January 9, 1915, to U. G. and Nettie Shanahan in Marion, Indiana. He departed this life on April 20, 1980.

He is survived by his wife, Eileen; two sons, Charles Shanahan, Myrtle Creek, Oregon, and Herbert Rex Shanahan, Jr., Toledo, Ohio; one daughter, Barbara Jean Padilla, Huntington Park, California; one brother, Richard Shanahan, Melbourne, Fla.; two sisters, Pauline Cottrill, Melbourne, Fla., and Betty Jane Badgley, Winfield, W. Va., with ten grandchildren and one great granddaughter.

Brother Shanahan was a member of the Seclusia Primitive Baptist Church of Southern California.

His funeral services were conducted by Elder B. K. Smith and Elder Walter B. Wilson with burial in Rose Hills Cemetery, Whittier, California.

Done by order of Seclusia Primitive Baptist Church.

(Elder) B. K. Smith, Pastor

ZION'S LANDMARK

PUBLISHED BI-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
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VOL. CXVI

March and April, 1983

Number 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. 27401

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Thank you very much for your help!

Editor

Notice: The continuation of the article, **The Stone of Israel** will appear in the next issue of **Zion's Landmark**.

WRITE

In the prospectus of this paper, **ZION'S LANDMARK**, those who feel led to do so are invited to write for our columns. We would be glad to have more of our readers write--that our readers might have the benefit of more of the gifts of writing among us. Tell us the reason of the hope that is within you. Give us items of news from the respective churches. "Then they that loved the Lord spake often one to another." Malachi 1:6. Do you fear the Lord? If so, tell us about it.

J. M. Mewborn, Editor

THE UNDAUNTED FAITH

O for a faith that will not shrink.
 Tho' pressed by every foe;
 That will not tremble on the brink
 Of any earthly woe!

O for a faith that will not fail
 When storm clouds gather round;
 When Satan threatens to prevail,
 And friends cannot be found.

That faith which will not murmur nor complain
 Beneath the chastening rod;
 But in the hour of grief or pain,
 Will lean upon its God.

O for that faith that will abide
 The dark and cloudy day,
 When friends unite with foes to ride,
 And with them turn away.

(HISTORICAL)

"THE EFFECTUAL FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH." (James 5:16)

It is recorded in Exodus 9:24, "And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the

A faith that shines more bright and clear
 When tempests rage without;
 That when in danger knows no fear,
 In darkness feels no doubt!

Lord give me this faith, anointing grace
 That when the test shall come,
 I may not falter in this race
 When on my journey home.

Lord, give me such a faith as this;
 And then, whatever may come,
 I'll know while here, the hallowed bliss
 Of my eternal home.

Yes, give me this faith, dear Lord, I pray,
 While on the battle line,
 That I may never from Thee stray,
 Nor let my zeal decline.

(SELECTED)

ZION'S LANDMARK

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

EDITOR

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PUBLISHED BI-MONTHLY

VOL. CXVI March and April, 1983 Number 2

\$7.00 PER YEAR -- 2 YEARS \$13.00
 TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

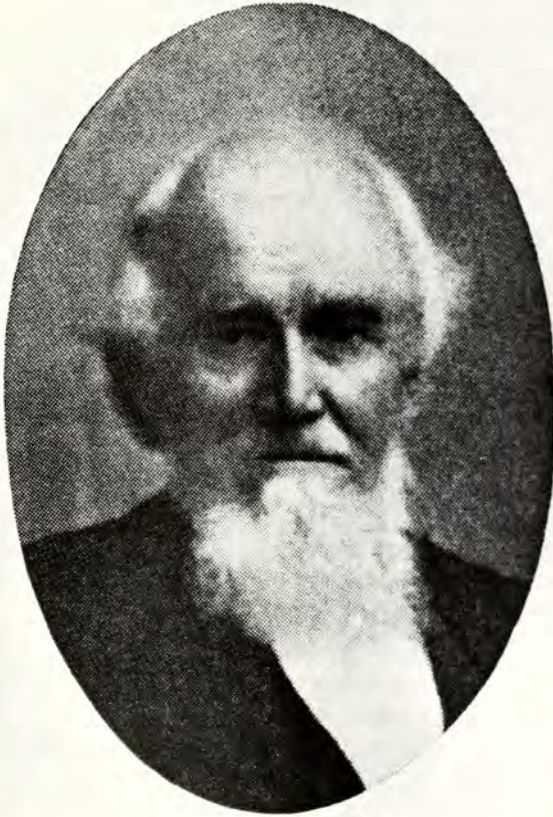
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ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous such as there was none like it in all the land of Egypt since it became a nation." We read in the scriptures here of the miracle performing power of God when he sent the hail and fire upon the land of Egypt and King Pharaoh, as well as other plagues, when the children of Israel were under his bondage. The falling of hail from heaven also is mentioned in Revelation Chapters 8:7, 11:19, and 16:22., concerning the church of the living God and the punishment of the wicked kings of the Amorites who made war against Israel, God's people, to destroy them. The Lord told Joshua, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee." Joshua 10:8. The Lord discomfited and scattered them before Israel and it is recorded, "And it came to pass, as they (the Amorites) fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azelah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword." Joshua 10:11. We read of other miracles from heaven when God sent "fire out

ELDER JOB SMITH



1821 - 1906

A TRUE PROPHET OF THE LORD

from heaven and consumed upon the altar the burnt offering, etc." Lev. 9:24. In Elijah's day he prayed to the Lord when confronted with a wicked king, who desired to destroy him, as follows, "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty." According to this scripture, God answered Elijah's prayer. For confirmation read II Kings 1:10. There were times when He sent hail and fire together and times when God sent them separately, as pointed out by the above scriptures.

There has never been an age or generation upon the earth that God did not have faithful servants in the earth. In the time before the flood when He sent rain from the skies for forty days and forty nights, it is recorded concerning one man, "But Noah found grace in the eyes of the Lord." Genesis 6:8. "For thee have I seen righteous before me in this generation." Genesis 7:1. This was true in the beginning with Abel and Noah; likewise, it will be true until the end of time.

We read of the manifest blessings of God sent down from heaven as well as specifically designated cursings upon the people. Some of the manifest blessings included the sending forth of the Manna from heaven to the children of Israel, as they journeyed in the wilderness between the Red Sea and the promised land. God provided them with "the pillar or cloud by day and the pillar of fire by night" (Exodus 13:21), along with an abundance of quail, water and other blessings as manifest acts of His mercy from His wonderful hand from the skies or heavens above. He fed Elijah, as he neared the point of death in the wilderness, fleeing for his life from Ahab and Jezebel, under a Juniper tree "with a cake baken on the coals, and a cruse of water" by "an angel who touched him and said, Arise and eat." Such is the wonderful testimony left on record for our learning and hope of the One of whom it has been written,

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

But the question has been asked in so-called modern times, "Did all these visible miracles take place only in the olden Biblical days, such as that time when it is recorded in Genesis 19:24, "Then the Lord rained

upon Sodom and upon Gomorrah brimstone and fire from Him out of heaven. And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground?"

Last August, 1982, my brother in the flesh, Joshua E. Mewborn, Jr., who is now a retired Farmer's Home Administration agent for several eastern North Carolina counties, and who worked out of the Trenton N.C., central office for that Federal (governmental) agency sent me the following newspaper clipping from that county paper with regard to an event that took place during the lifetime of Elder Job Smith. Since it concerned the Primitive Baptist, he knew I would be interested in it. After I read this article, I remembered hearing my father, Elder Joshua E. Mewborn, Sr., who died July, 1975, relate this incident concerning Job Smith to me many times, many years ago, as we would be traveling along together in my childhood days, when going with him to meetings of the churches in the old White Oak Association of eastern North Carolina. We seldom ever made those trips that the name of Elder Job Smith did not come up in our conversations and the relating of the incident that took place in his (Elder Job Smith's) lifetime and is now left on record below. My father always seemed to enjoy telling me about this incident. I am glad that my brother had enough interest in me and the church of his parents that he would share this most interestingly written article with us, the subscribers and readers of **Zion's Landmark**.

...The answer to the above question is most assuredly "YES!" God has performed the same kind of visible miracles in the 19th century in the case of Elder Job Smith before the very eyes of His people that he also performed in those olden days before the actual birth or coming of His Son, the Lord and Saviour Jesus Christ, into the world. He is still performing them today in the 20th century and He will continue to perform them until He re-enters this time world again, coming the second time without sin unto salvation, to gather together in one His elect from the four corners of the earth into His cloud of Glory, to take them home to dwell with Him forever.

As I am now writing this article on April 20, 1983, it is interesting to note that, according to today's news, 80 percent or more of the entire peach and berry crops of the eastern United States were destroyed by a killing frost last night, April 19, 1983. Identically the same thing occurred last year, 1982. The frost, like the hail,

re rain, the lightning, all are sent down from the heavens. "Out of the same mouth proceedeth blessings and cursing." Jas. 3:10. "I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isaiah 45:7. In a certain sense, is this not a miracle of cursing? Who can question God? Job told his comforters, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. All things are within His sovereign right to carry out.

The article is reprinted below as follows. We believe you will find it reassuring and most interesting.

"HISTORY, HERITAGE STILL ALIVE IN JONES"

Many Jones County people have roots in what may be the oldest church in Jones County, (N.C.). A church which has outlined history, White Oak Primitive Baptist Church is known to have been in existence since July 25, 1786, when Nathan Bell gave a half acre of land to Kittrell Mundine, a Commissioner for the society of the Baptist Church.

The church is of the Predestinarian order and any member will tell you that the Primitive is the oldest of religious associations in the United States. It is anti-union, anti-Sunday School, opposes Bible and tract societies, State Conventions and Theological seminaries, Campbellism, is against secret societies, including Masons, and are, perhaps, of all Baptist, the most orthodox.

The present building, (one was burned to the ground by the Yankees during the Civil War), is tucked away on Gibson Bridge Road, just outside Maysville, N.C. White Oak Church is one of the founding ones of the White Oak Primitive Baptist Association, formed in 1833, with eleven other churches and for whom the association was named. While the church has not held monthly meetings in years, it does still hold Quarterly meetings on the fourth Sunday and Saturday before in the months of January, April, July and October. While pastors are referred to as "Elders," many are remembered by people in this area, in recent years, among them, E. J. Pollard, R. W. Gurganus and L. L. Copp, of Jacksonville, N.C., and others. Joshua E. Mewborn, Jr. says he remembers quite well driving his father, Elder Joshua E. Mewborn, Sr. to meetings at White Oak in a Model A Ford in the early 1930's since his father was not too well and did not drive long

distances. In fact, a well known citizen of this area, Major M. Gray, (deceased June, 1982), named one of his sons, Joshua Gray, after Elder Mewborn. Perhaps the most vividly remembered is Elder Job (Jobie) Smith, who lived up the (White Oak) river.

Eugene Simpson, whose father Arthur, was an active member, recalls by-gone days in the church. "I can remember folks coming from all over for the Quarterly Meetings" in buggies with mules or the early cars. Papa always invited them to spend the night with us and there'd be people sleeping everywhere at the associations, and other meetings, on the couch, under the couch, or any other place they could find."

"Probably the greatest event I ever heard about old White Oak Church was concerning Elder Job (Jobie) Smith, the one who lived up the river. He was said to have been known as the ablest preacher ever to have lived in these parts.

"It was said in those days folks would come from all over with their horses and buggies to hear him preach--powerful man he was."

"They said, so the event or occurrence has been traditionally handed down for generations, that one Sunday during the Fall of the year they had a big crowd - the yard was filled with horses and buggies -- the older folks had gone on inside while the younger bunch were still milling around outside, the young men sporting with the ladies in the clear, Fall weather."

"When the preaching got started, they still hung around on the outside."

"Preacher Smith dropped to his knees and prayed a loud, fervent prayer that God would cause something to take place to stop it and to bring 'em inside. He hadn't no more'n finished when the sky suddenly darkened with boiling black clouds. Lightning began to strike, thunder was rolling and pealing, back and forth, as horses that were tied to the trees reared upward and forward, some breaking loose, as large hail poured forth from the sky. Said the church house got quickly filled so full they had some sitting in the rafters. (The old church building was not ceiled in those days.) Said the folks came inside that one time, but they never would go back there no more. They said they were scared of old Jobie Smith--that he was too powerful."

The old White Oak Church has stayed in history through the years with its ancient building - electricity was added only in recent years. It still stands staunch against the use of music in services, however, and

follows the old original custom of the forefathers to sing in rythem.

The church still firmly believes in the doctrine of the unconditional election and predestination of the Elect of God. New members are admitted only through the "Door of Experience." At the time the church opens her doors to receive members, anyone present desiring membership may make their request known when they are permitted to tell of their "Experience of Grace," the time when and the place he or she had the experience of Grace, showing that he or she had been convicted of sin and had been given relief in the power and willingness of God to forgive sins.

"While many people have moved on to other faiths, orders, denominations and religions, the effects of Primitive Baptist teachings are far-reaching, being handed down to generation after generation, regardless of where people may migrate to.

"Now, grandpa believed ...starts many a family conversation in these parts will often refer back to beliefs rooted in the Predestinarian or Primitive order."

Jeff Conway of Maysville serves as church clerk, and he and Herman Collins are probably the most faithful members left at White Oak Church. You'll find them there. "Lord Willing, and the creek don't rise" at every Quarterly Meeting time, opening the shutters to God's fresh air, dusting the pews and handing out handshakes and hymnbooks to the folks that come in."

Lois Simpson

From The Jones Post, Trenton, N.C.,

July 21, 1982

After I read the above article, I decided that I would do some research on the life of Elder Job Smith and went to my library to see what I could learn.

First, I turned to the **Biographical History of Primitive or Old School Baptist Ministers of the United States**, edited by Elder R. H. Pittman in 1909, and I found the following brief biography.

"JOB SMITH

Elder Job Smith (1821-1906) was born in Onslow County, North Carolina, and united with the Primitive Baptists at White Oak Church in 1845. He commenced preaching soon afterward and was ordained in the year 1870 by Elder John Hewett and Elder Bryan Whitford.

He was soon called to the care of White Oak, Wardswill and North East Churches and served them faithfully as long as he was able to travel. He was an old fashion preacher and a lover of peace and fellowship. Brother Smith served as First Lieutenant in the North Carolina Militia during the Mexican War (1846-1848), and was in all the relations of life a plain, straightforward, honest man." End of quote

Further research concerning this servant of the true and living God reveals that his forebears, like himself, were of the Godly sort and bore the mark of the Apostolic Church. In an old minute of the White Oak Association of the year 1869, in my possession, when that association was "Held with the Church at New Port Meeting House, Shepardsville, Carteret County, N.C. on the 16th, 17th and 18th days of October." I find a biography of his father, Elder Josiah Smith. It will speak for itself.

"ELDER JOSIAH SMITH

Elder Josiah Smith was born October 21, 1789, and departed this life January 5th, A.D., 1867, aged 77 years, 2 months and 15 days. His father, Elder Caleb Smith, was in the organization of White Oak Church and was its second pastor. Elder Caleb Smith and his wife were early settlers of Onslow County, North Carolina, and were both members of White Oak Church at the time of its organization on March 21, 1795. They were all of the Old School Baptist faith.

Elder Josiah Smith, the subject of this sketch, was baptised July, 1812, and was ordained a minister of the Gospel, A.D. 1826, under the hands of Elders Jabez Weeks and John Gortto who formed the presbytery for ordination. Brother Smith soon afterwards became the pastor of several churches of which he continued to serve for a number of years. He had his membership with the Church at White Oak Meeting House, Jones County, North Carolina, which church he had the pastoral care of until his death.

Elder Josiah Smith was an earnest contender of the faith which is once delivered to the saints, always at war with the isms of the day and inventions of men as touching religious matters. He travelled far and near, attending different associations and preaching the Gospel. He lived strictly a moral life, and raised his children in the nurture and admonition of the Lord, holding worship in his family night and morning, calling into his house his servants and reading the scriptures and explaining them to both white and black alive.

ending with praise and prayer to Almighty God.

He was a good citizen, upright in all his dealings with his fellowman.

He has left one son behind (a Minister of the Gospel) and several grandchildren to mourn their loss.

Elder Josiah Smith was one of God's instruments in herding together several Baptist Churches that formed the White Oak Primitive Baptist Association of which he was chosen Moderator, and continued to serve by the choice of said Association up to a few years of his death, when he had to discontinue in consequence of old age and infirmity.

May the descendants of our aged brother in the Lord, who is gone from us to return no more, live as exemplary life as he did, and all others who profess to know the Lord Jesus Christ. Amen." End of Quote.

In reading the last paragraph of the biography of Elder Josiah Smith, as shown above, the prayer of the writer, "May the descendents of our aged brother in the Lord live as exemplary life as he did" was answered to my own personal knowledge with respect, not only to his son, Elder Job Smith, but to a great granddaughter of Elder Josiah Smith and a granddaughter of Elder Job Smith. This devout member of the Old Baptist Church was Sister Susan Higgins. There may be a few members living today in that area who are left to remember the life of old Sister Susan Higgins. I will sum up in a few brief words a description of her life among her brethren and sisters in the church and among her fellowman. **"Pure religion and undefiled before God and the Father."** James 1:27. Those Baptists who will remember her will unmistakably know what I am talking about. I remember her as a child and my memory is that she was a granddaughter of Elder Job Smith. That family was the staunch kind who believed that the church of God here was completely separated from the world and would not yield one half of a point with it came to gospel order and fellowship in carrying out this belief. Many of Sister Susan Higgins' letters and articles appear in the pages of **Zion's Landmark** in the 1920's and 1930's.

Burkitt and Read's **History of North Carolina Baptist**, published in the year 1803, being the oldest and most authentic history of our earliest churches in the state reveals the following data on White Oak Church, Jones County, North Carolina.

"THE CHURCH ON WHITE OAK RIVER, JONES COUNTY, NORTH CAROLINA"

"This church was formerly a branch of the church on New River, under the care of Elder Nixon. Elder Robert Nixon was a remarkably pious, zealous minister of Christ. He was of the Separate order at first, but joined the Kehukee Association some years after the revolution in that association. After a long and very singular, useful life, it was the good will of his Lord and Master to call him home the 4th of December, 1794.

After the death of Elder Nixon, White Oak Church was constituted into a body the 21st of March, 1795. From this time until the 15th of November, 1800, they were without a pastor. On that day **ELDER CALEB SMITH** was ordained pastor of this church.

Their number in 1802 was forty-five members. Their yearly meeting begins on Friday before the fourth Sunday in July, and their quarterly meetings the Saturday before the fourth Sunday in January, April, July and October." End of Quote.

The above valuable historical information substantiates the connection of Elder Caleb Smith, grandfather of Elder Job Smith with White Oak, perhaps, the oldest church today in all of Jones County, N.C. It is interesting to note that White Oak Church has not changed her meeting dates from the original yearly and quarterly meeting times that were established in the beginning. (See above historical sketch.) It was on a fourth Sunday in October in the 1880's when I am informed that the hail fell upon the sporting congregation that had assembled for a social gathering in the churchyard.

In closing this article I would like to point out that this ancient church, mentioned in the above sketch of White Oak Church, situated on New River, the mother Church of White Oak, later became known as "The Bay Meeting House." This early church in Onslow County, N.C., was situated on a beautiful knoll near the bay on New River, east of Jacksonville, N.C. It is said to be one of the oldest, if not the oldest church organization in Onslow County, North Carolina, having begun in the middle 1750's.

During the outbreak of World War II in the early 1940's, this church, The Bay, along with Wardswell, had to close their doors at these locations when a vast area of Onslow County, N.C., was confiscated by the United States Government for the purpose of

establishing what is known today as Camp Lejeune, a very large installation of the U.S. Marine Corps. "The Bay Church" moved its location or present site just west of the little village of Verona, on U.S. Hwy. 17, south of Jacksonville, N.C., where it is located today. Wardswill disbanded.

It is to be pointed out that the earliest settlers of that area, including Elder Caleb Smith, were connected with this ancient church, known today as the "Old Bay Church."

God had men in the early days such as Abel, Noah, Joshua, and Elijah, and as it is left on record for us today, when He blessed them to pray that He heard that prayer. These men trusted only in the righteousness of their Lord and Saviour and not the righteousness of themselves or of men. He also had such men in the 18th and 19 centuries. Of such men of God, as mentioned above, may we close this article, as we opened it with the words of James 5:16. **"THE EFFECTUAL FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH.** Elias (Elijah) was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." These men had power with God! (Read James 5:16,17,18.) Elder Job Smith, as well as his progenitors, must have been men of that kind.

J.M. Mewborn,
April 21, 1983

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 matter for the above cause. If it was not for your assistance in this matter, 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

THE ETERNAL, UNCONDITIONAL ELECTION OF THE CHOSEN FAMILY OF GOD

I would like to pen down in writing, if it could be the Lord's will, some of my thoughts on the above

subject. To me this subject goes deep, carries much depth, and is, perhaps, what the unbelieving world hates worst of all in the truth of the scriptures. I have been told by some people that God would be an unjust God to implement or carry out the meaning of the above title of this article and not give everyone a chance. Having eyes, they see not, ears and they hear not, with hearts that cannot understand, they know not that "the election hath obtained it, and the rest were blinded." Romans 11:7.

The intent or purpose of this writing will be to prove that God has absolutely, eternally and unconditionally chosen and elected a portion of mankind (out of Adam's posterity) unto salvation through Jesus Christ. It is written for that type of reader who takes the scriptures as the man of his counsel and of his faith that God has chosen and elected a people unto eternal life, that this election took place in eternity or before the foundation of the world, and the election has no conditions between the Elector and the elected.

David in Psalms 33:12, said, "Blessed is the nation whose God is the Lord: and the people whom **He hath chosen** for His own inheritance." "Go thy way: for he is a chosen vessel unto me." reads Acts 9:15, concerning a man called Saul of Tarsus whom the Lord named Paul.

The Lord Jesus Christ says, "And He shall send His angels with a great sound of a trumpet, and they shall gather together **His elect** from the four winds, from one end of heaven to the other." Matt. 24:31. So we see that it becomes very plain that God's people were absolutely predestinated, chosen and elected in Christ Jesus before the world was, and all the rest were left blinded in the fall of Adam in the garden of Eden and so will it ever be true with them.

Continuing with scriptural proof of this eternal election, Isaiah says, "**Mine elect** shall inherit it, and my servants shall dwell there." Isa. 65:9. "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. II Peter 1:21. Therefore, the scriptures are accurate and cannot be amiss on this vital subject. **"Elect according to the foreknowledge of God the Father,** through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." 1st Pet. 1:2. **The fifth verse says concerning the preservation of this**

Elect. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

To my understanding the Gospel of our Lord and Saviour Jesus Christ, and Him crucified, cannot possibly be declared or preached without firmly declaring the absolute predestination and election of the chosen family of God in Christ Jesus before the world began. "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." Roms. 9:11. "Even so then at this present time also there is a remnant **according to the election of grace.**" Roms. 11:5. Make no mistake about it, this election is set forth in the scriptures in the strongest and most certain of terms by the apostles. Another scripture says, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, **because God hath from the beginning chosen you to salvation** through sanctification of the Spirit and belief of the truth." II Thess. 2:13. What consolation would these exceeding great and precious promises of the Gospel afford us if we had reason to believe that God had not yet determined whether they should ever be verified? Is there anything uncertain with God? In that eternal mind, has He left anything in doubt? I believe you know that answer!

Jesus told a man named Nicodemus, a Pharisee, "Except a man be born again, he cannot see the kingdom of God." John 3:1,3,5. I surely do believe that everyone that was chosen in that election will be born again, not to save him or her, man, woman or child, but because they were already saved, even before the first evening and morning of time. Being born again did not save them, but only brought them to a saving knowledge of the truth. As it is in Jesus Christ, in this birth, they are made to love what they once hated and hate that which they had once loved. Paul verified this in his teaching, "For what I would, that do I not; but what I hate, that I do." Romans 7:15. This reversal did not take place within him until on the way to Damascus that day "at midday when a light from heaven, above the brightness of the sun, shined roundabout him," Acts 26:12,13. That light reached his heart and soul.

Knowing that "our gospel came not unto us in word only, but also in power, and in the Holy Ghost, and in much assurance," (1st Thess. 1:5), many shall attempt to resist and pull back, but there is no power in

heaven, earth or hell that can resist the power of **THE HOLY GHOST. The Eternal God** is the **ONE** Who holds the destiny of all His creatures in His Almighty Hand, a grasp that man cannot move, working all things after the counsel of His own will. It is He who has ordained all things for His own glory and has the only sovereign right to do His pleasure in heaven and among the inhabitants of the earth, having a right to make one vessel to honor and another to dishonor, to have mercy on whom He will and whom he will. He hardeneth, to reveal His gospel unto babes and sucklings in Christ, His Son, and at the same time to withhold the same from the wise and prudent, to love Jacob and hate Esau, to save His people with an everlasting salvation, and finally in the end turn the wicked into hell and all the nations that forget God. Read Psalms 9:17.

Beloved brethren in the Lord, this is the truth or doctrine that I hope I am made to believe. Yet, I stand in fear and doubt. We must, therefore, conclude that it is God's eternal right to do His own good pleasure both in heaven and on the earth, or we must say with David who quoted the fool, only "The fool hath said in his heart, There is no God." Psalm 14:1 & 53:1. "I am the Lord, I change not." Mal. 3:6. All things are His. He created them; then may I ask, does He not have the right to do with them just as it pleases Him?

Hebrews 8:10-12. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This teaching which the apostle has reference is to the chosen and elect family of God only, and it is not to the unbelieving world. The Spiritual, scriptural word was not written to any except those who were chosen and elected and their names were written in the Lamb's Book of Life, before the foundation of the world. These are the only ones for whom Christ shed His blood. David had reference to this same covenant and **Elect** that Paul mentioned in Hebrews 8:10-12 when he declared, "He hath made with me an everlasting covenant, ordered in

all things, and sure: for this is all my salvation, and all my desire. **although He make it not to grow."** **II Sam. 23:5.** This election will never be changed nor will it ever be reheld. The polls were officially closed at the initial registration when the Father and Son covenanted together in eternity, and the names were written in the Lamb's Book of Life.

When Christ ascended back to His Father in Heaven after His resurrection and stay on earth for forty days, two men stood by the disciples in white apparel, as they saw Him going away, and said, "Ye men of Gaililee, 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. "He was taken up; and **A CLOUD** received Him out of their sight." Acts 1:9. He, Christ, went away in a cloud and so shall He return in **THE CLOUDS** of His glory (the compassing about of Him with the faithful witnesses of this glorious truth or New Jerusalem) at the end of time to carry them (body, soul and spirit) home to glory. "And they shall see the Son of man coming in **THE CLOUDS** of heaven with power and great glory." Matt. 24:31. Then **this ELECT** will dwell with Him forever and ever. So shall they ever be with the Lord.

It appears to me that when Christ went out of sight of those that watched Him go away, there was a glorification that took place for He now has a glorified body in Heaven, seated at the right Hand of the majesty of His Father on High. This body, now in Heaven, does not have the scars of nail holes in his hands and feet or the scar of a pierced place in his side. When the life or soul (to me the soul and life are one and the same) of one of the Lord's children leaves the body, here in the time world, the body is left dead. I also believe when the soul re-enters the paradise of God, it is then glorified and will rest (not sleep, only the bodies of the saints in the graves are now sleeping) in perfect peace in Christ Jesus until the last day when the Saviour will bring all His saints (the life or souls) with Him because the soul is already glorified. The power of that glorified soul will meet that same identical body here upon the earth, from whence it originally came and in the power of Him who is Lord of lords and King of kings that body will be raised a glorified body when the two component parts of man will be re-united by their Giver, and Creator, whom they worshipped here in time. **The God**

who is a Spirit. Then, that glorified body with the same soul will be like unto Jesus, "knowing that when He shall appear, we shall be like Him; for we shall see Him as He is." 1st John 3:2. David said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psa. 17:15. There, they will be perfect in one, even as He is one. **This elect** will be satisfied forevermore. Heaven is described in all of its beauty, the land they shall inherit, when they shall see Him, in these words, "And He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." II Sam. 23:4. The rain, the dark storm clouds and storms of life and time will be overpast and gone forever. Eternity will have just begun with the family of God in that Light of everlasting glory. This is what Jesus Christ has done and has promised to fulfill for those who were chosen and elected in Him before time began. What a glorious truth this is to His Church!

Farewell in the Lord,
W. C. (Bill) Lake
1111 North Gilmore
Lakeland, Florida 33805
July 21, 1982

If not deceived, the above article is a wonderful testimony of divine truth. **J.M. Mewborn, Editor.**

EDITORIAL

REVELATION OF THE LORD JESUS CHRIST

... "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood. Neither went I up to Jerusalem to them which were apostles before me." Gal. 1:15,16.

... Paul knew not to confer with flesh and blood, not even with the Apostles who were before him, for all he could get from them would be second handed. He felt that divine revelation came directly from God to him. He had been studying for years and received natural or lettered knowledge from man far above his equals, but now God had given him something he had never had before. This was something that he could not get by

conferring with man. Paul acknowledged in Acts 22:3 the efforts set forth by man to teach him. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." Here, he had been able to get the natural or lettered knowledge from man, but he could not get Spiritual revelation from man. The latter has to (or must) come only from God. That was wisdom that God had revealed to him. There is a vast difference between knowledge and wisdom. Paul could get natural knowledge from the great natural teachers to whom he had been exposed, but not that divine wisdom, for only the latter is God-given. This wisdom comes only when God sees fit to reveal His Son in one of His little ones. This event takes place exactly at His appointed time. "At that time Jesus answered and said, I think thee, O Father, Lord of heaven and earth, because **thou hast hid these things** from the wise and prudent, **and hast revealed them** unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25,26. Let me hasten to point out and emphasize that the happy recipients of this wisdom are not only made little ones, but they are even made babes in Christ. Paul felt to be a big one as long as he was studying at the feet of Gamaliel, as well as other great, learned doctors and teachers of natural knowledge, but when it pleased God that day, as he journeyed down the road towards Damascus, to reveal His Son in him, then he felt to be a babe. (See Acts 9:3-12.) Here, he was shown the enormity of his sins and felt to be less than the least of all, "not even worthy (meet) to be called an apostle, because he had persecuted the church of God." 1st Cor. 15:9.

As long as Paul was persecuting the saints and wasting the church, even watching after the clothes of those who stoned Stephen (See Acts 7:58), he was inwardly refoicing over the fact that as touching the law he was blameless. Yet, the time had not come for this truth to be revealed in him. As we have already indicated in this article, it is an appointed time. This time is embraced in the sovereign decree of God, as well as all other times and seasons. Solomon described this sovereignty as follows, "To every thing there is a season and a time to every purpose under the heaven." **Eccl. 3:1**. After this truth is revealed at this appointed time that Christ is all and all to the Lord's people, then

he conferred not with flesh and blood.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man of the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27. This scripture, along with many others, especially those inspired of the Spirit through Paul's epistles, go to prove that the only way one knows anything concerning Christ or the Father is strictly alone by the channel of divine revelation. In his natural setting or unregenerate state of life, Paul said that "he lived a Pharisee after the most straitest sect of our religion" (See Acts 26:5) and "was taught according to the perfect manner of the law of the fathers" (See Acts 22:3) as any in his day. He was so well educated in the natural learning of men that he said, "I thank my God, I speak with tongues more than ye all." 1st Cor. 14:18. On the other hand Peter was just a poor fisherman who told Jesus, "Behold, we have forsaken all, and followed thee." The two extremes, Paul's great accumulation of natural learning in the knowledge of man from men of the things of this world on the one hand, and Peter's unlearned status in the knowledge of the natural letter on the other hand, are God's way of showing to His church that the recipients of this wisdom partake only through the channel or medium of divine revelation in either case. A brother or sister in the church, even both as man and wife, have been known to be totally illiterate, not being able to read or write their own names, as such. Yet, the same identical hope that was bestowed of God in both Paul and Peter is no stronger than the same hope that was bestowed of God in the brother or sister, the man and his wife, who were totally illiterate so far as natural knowledge is concerned. There has ever been but "one body, and one Spirit, even as **ye are called in one hope of your calling**; one Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Eph. 4:4,5,6. As pertaining to His own elect, He has said, "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Rom. 9:18. Academic ability or total illiteracy are nothing in God's sight. In this calling, this God and Father is no respecter of persons. In natural standards, Paul's great learning in the natural realm of the knowledge of men and Peter's ignorance of the same are shown as extremes to greatly illustrate by contrast His om-

nipotent power of instruction and teaching by revelation alone. Somewhere, between that night when "Peter heard the cock crow and remembered the word of Jesus, thou shalt deny me thrice, and he went out and wept bitterly," (Matt. 26:75) and the time when he wrote these words, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time," (1st Peter 1:3,4,5), he (Peter) had a visitation from the Lord, the same as Paul did that day on the way to Damascus "at midday when he saw in the way a light from heaven, above the brightness of the sun, shining round about him," Acts 26:13.

"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 thy faith fail not: and when thou art converted, strengthen thy brethren. And he (Peter) said unto Him, Lord, I am ready to go with thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Luke 22:31,32,33,34. Thus, the conclusion of Paul's vast knowledge in the path of learned men and Peter's apparent great willingness (in the flesh, so the speak) to follow Christ got neither of them no where in the ultimate end when these qualities are truly measured according to the mark of true faithfulness. Both efforts ended in total failure. Realizing and knowing this to be the truth, having been taught in our experience, how disappointed many will be that have already departed from this world, depending wholly on such natural qualities as the way of their salvation when Christ shall come back to this world in the last day.

The fleshly hope of carnality that Paul and Peter had under the law, sometimes called a dead hope, Spiritually speaking, faded out, terminated or ceased, and it was removed at the time of their regenerations or conversions, respectively. This dead hope was replaced with that "lively hope" (the living hope), as the Apostle Peter expressed, "**Having begotten us again unto a lively hope.**" 1st Peter 1:3. In regeneration when one is shown his total depravity and divine life

(Christ) is imparted into the soul, then "Christ is in you and the body is dead because of sin; but the Spirit is life because of righteousness." Romans 8:10. This is the quickening of the soul. This person is no longer held captive under the bondage of the law of sin and death, possessing a dead hope, but he is in possession of a lively one through the imputed righteousness of Christ. This is why the Apostle Paul declared unto the Church of God, "For ye are not under the law, but under the grace." Roms. 6:14.

Christ told Peter, "When thou art converted, strengthen thy brethren." Luke 22:32. The preaching of the Gospel of the Son of God will fall on deaf ears everytime when declared to the unregenerated, dead, alien sinner. To the quickened soul of the child of God (the one with a tender conscience), it will inwardly "leap as an hart, and the tongue of the dumb shall sing. In the wilderness shall waters break out, and streams in the desert." Isa. 35:6. Christ was definitely not talking about any natural strength "**after Peter's conversion,**" but He had under consideration the strength of the power of faith that cometh by hearing and the hearing that sprang from the Word of God. Let the glorious doctrine of the power of the omnipotent, omnipresent and omniscient God be boldly proclaimed today in all its purity and certainly in the predestination of all things according to the power of the Holy Ghost amidst the Church, God's afflicted and poor people, here in the world, and you will see or behold a **strengthening** like none have ever beheld before. This "strengthening" was ordained or reserved for the appointed time for the regenerate Church of God before time began and not for the unbelieving church or world. That is why we believe that every gospel sermon God has ordained will be preached and that because it was ordained before the foundation of the world. All the ordained hearers will be present to receive it. I have been to meeting in the past and would arrive some bit after the service had begun. A dear Elder had been wonderfully blessed in the Spirit before my arrival and a brother or sister would approach me saying, "Oh! you missed a wonderful sermon. You should have been here. You really missed it." Truthfully speaking, I did not miss a thing! As the showers of rain pass over a drought-stricken area in the heat of the July sun, only those tender herbs receive the strength where the Lord has purposed that the water fall. Other areas in critical supply are passed by. The

showers were purposed and ordained for those tender herbs that received it. Likewise, it is true of "His (my) doctrine that drops as the rain, my speech that distills as the dew, as the small rain upon the tender herb, and the showers upon the grass." Deut. 32:2. "The tender herb" and "grass," as mentioned here, are types and figures of the Lord's people.

Peter said the faith he had obtained was the same "like precious faith to them that have obtained through the righteousness of God and our Saviour Jesus Christ." 1st Peter 1:1. Therefore, Paul's faith and Peter's faith in this calling were identically one in the same with the channel or means of impartation coming or being only by revelation of the Holy Ghost from their Lord and Master.

This is true, not only of Paul and Peter and all the inspired writers in the scripture, but it is also true of us. We, like Paul, as long as we were going about inwardly feeling that we were pretty good fellows, were getting along fairly well until His appointed time when it was revealed in us how exceedingly sinful we are, not even worthy to be with one of the Lord's little ones. As long as we are trying to save ourselves, being left to ourselves, we are full of anxiety, never coming to any perfect peace. There is no perfect peace except when Jesus Christ is revealed in the heart of one. It is a new revelation everytime He appears. It was a new revelation, and a very special one, when He came to visit Martha and Mary. Poor Martha loved Him, but at that time in her home, it was not a time for this precious love to be felt in a revealed sense to her. She was careful, troubled and encumbered about with many things, as I go most of my time. (See Luke 10:40,41). But with Mary, Martha's sister, it was a time for that love which is the true charity that Paul writes about in 1st Cor. 12 chapter. Mary was blest with a very strong application of this love, being revealed to her while down at Jesus' feet. There, she truly felt to be a babe in Christ. Since Christ is no longer bodily here in person, as He was with Mary, the closest we ever get to Him (here in the world and in a bodily sense) is when we are truly given to feel to be babes down at the feet of our brethren. It is here that His divine commandment has been evoked, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) for in this Spirit of love, humility and humbleness, as little babes in Christ, they have fed, visited and clothed Him, who was

also born a babe and laid in a manger.

After this truth, that Paul wrote so much about in the scripture, is revealed in one, he is then shown that salvation is by grace and grace alone. Paul could not speak or write this truth until he was shown by the Lord Jesus Christ that day as he journeyed on the road near Damascus, that salvation is of the Lord and comes alone by His Grace. He could not write then as he did later in Ephesians 2:8,9,19, until this revelation was shown to him. "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." Here, it is made manifestly clear that "the salvation that is of the Lord" is completely and entirely alone by the working of the Lord Jesus Christ in the hearts and souls of His people who were already chosen and created in Christ Jesus in the first place and the works they do were already ordained that they will walk in them.

It is the nature of man to feel that he has the initiative himself, and that he can worship God at will or that he can just as easily leave it off. I believe that Paul (or Saul of Tarsus, as he was first called prior to conversion) felt that way until this truth, that he wrote about in our text, quoted in the outset of this article, was first revealed to him. After that it was shown or revealed to him that God Himself is in charge, he was shown that true, divine wisdom that has ever come by revelation alone. Our Saviour, who is in complete control and always in charge, showed him that man is just clay in the Great Potter's Hand, and that man is truly passive. He saw that fundamental point that man has to be acted upon before he can even believe for he wrote, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. **FOR IT IS GOD WHICH WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE.**" Phillipians 2:12,13. God does both "the working in" and also "the working out," in one operation. The creature does not assist Him in this work.

Since man innately or alone has not faith and cannot possibly of himself believe, he cannot perform the works of God. In the absence of the possession of this faith, he always goes about "cumbered, careful

and troubled about many things" as Martha was. See Luke 10:40,41. But when God is pleased at His own appointed, set time to reveal His Son in you, as He did unto Paul, then you, too, will believe. Then you, as Paul, will be made to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1st Cor. 15:57. Surely, all honor, praise and glory is given unto Him from whom all blessings flow. All the way down the slopes of time, since the day of Abel, God has seen to it that since He has given His Son for the sins of His people, all the praise for this everlasting victory just must go to His Son who had to stand as a Lamb and it slain from the foundation of the world. This mystical event could not have been for any purpose other than for the salvation of His people from their sins. From the counsel hall of eternity, He had already foreseen them as fallen creatures in the transgression of, their forefather, Adam, in the very beginning of time here, of God's righteous and holy law when he (Adam) disobeyed it.

How could we endorse Paul's writings so strongly concerning revelation, the doctrine of the foreknowledge and absolute predestination of God, deep down in our heart, if we did not hope very fervently that God had revealed this truth unto us? God has blessed us to understand that in our flesh dwells no good thing. We are, as Paul writes, "troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." II Cor. 3:8,9. Right here is clearly set forth a wonderful manifestation of the church, the Lord's people. These are the babes in Christ. He even said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25. Here, Christ felt to thank His Father that the Father had not only revealed these things unto these that had been made to feel as little as babes, but He also thanked His Father for hiding them from the wise and prudent, the hiding from some and the revelation to others both having been hidden behind that same wisdom that man has ever failed to comprehend. The wise and prudent have always failed to give all the praise for the victory to the Lord Jesus Christ for they in their own carnality would want part or some portion of the praise of the victory for themselves. Those of you who have been blest, perhaps,

with some acquaintance with the scripture know full well that God purposed the full, complete praise for the entire victory just must go to His Son. This fact was revealed to Paul in abundance. John also in Revelation 5:11-14 beheld and heard the voice of many angels in heaven round about the throne and the beasts and the elders, and innumerable company, saying with a loud voice in a one perfect praise, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, 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 honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, **AMEN.** And the four and twenty elders fell down and worshiped him that liveth for ever and ever." David most assuredly felt this same praise inwardly when he closed his book of Psalms in the last chapter and very last line, "Let every thing that hath breath praise the Lord. **PRAISE YE THE LORD.**" Psalm 150:6. I do not believe this to be a divided praise that is described here in Rev. 5:11,14, but on the other hand it is the only perfect one ever to be known here on earth or above in heaven and immortal glory. Occasionally, it is felt in the breast of His babes here in time and they will render it in one complete undivided unison in a heavenly anthem in that eternal day with an unending, ceaseless finale. This is a lasting praise. (It has always been better felt than told here in the world, but when in that resurrected, immortal body, the children of God will sing it without end.) John the Baptist even felt this praise in Elizabeth's, his mother's womb, before he was born. She said, "the babe leaped in my womb for joy" at Mary's salutation. See Luke 1:44.

The Lord puts a yoke on His people. Paul has already described it as just quoted in 2nd Cor. 4:8,9. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." No wonder Christ said, "Take my yoke upon you, and learn of me." "For my yoke is easy, and my burden is light." Matt. 11:29,30. We will learn of Him only when that yoke of love is upon us. (The word "Take," as used here, is a command of God and not a voluntary action on the part of man or the creature.) At all other times we walk here in darkness and we stumble in our carnality. But when

He places His yoke upon us. He is then revealing Himself to us. Then, His wisdom is being imparted to our hearts through His teaching. Let the yoke be removed (afflictions and trials) and we walk in darkness, even as Peter did when he denied Christ. The difference is, however, that the Lord's people go out and weep bitterly. It is, indeed, a bitter weeping, for it is none other than the chastisement of the Lord. Without this chastisement, the lame will not walk (by faith) anymore, the blind will not see anymore, the lepers will not be cleansed, the deaf will not hear, there will be no more raising of the dead, nor will the poor hear the gospel preached to them anymore. It is as Jesus told John's desiring disciples, when they had inquired "Art thou He that should come, or do we look for another. Jesus answered and said unto them, Go and shew John again these things which we do hear and see." Matt. 11:3,4. May it be God's will that this yoke be kept upon us here that we be shown again and again these things as long as it is His will for us to remain in this time world. This yoke that He places upon us is "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed." Hope and faith have ever been the sure shield of protection from all of these dangers of destruction to the little child of God. The Lord has taught him how to glory in them saying, "we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, **HOPE**: and **HOPE** maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Roms. 5:3,4. II Cor. 4:8,9. May I say to the little babe, the fearful one, "Weeping may endure for a night," but rest assured that "joy cometh in the morning," Psalm 30:5.

The awful thought for this sinner is whether the Lord for Christ's sake has ever seen fit to reveal any of this truth to him. When he was in the 7th grade in school, the teacher saw fit to give him a small pocketsize **New Testament**. The Lord gave him a strong desire to read it through several times, and at that time he could see well in each eye. He was not only blest to read it and enjoy it, but he is blest to remember it to this day. We worked on the farm, and when we would come in from work, after lunch he would go up stairs in that dark room of our old farm house which had only one window. He would lie down on the bed every day,

All the other brothers thought strange of him, of course, for having so much interest in the **New Testament**. He carried it in his left hip pocket and read it every time he got an opportunity until finally the backs of the little pocketsize **Testament** were nearly worn out. This young twelve year old sinner was finally one day found out by his dear old grandmother who came to the front of the stair steps to pray every morning. It nearly killed this small boy when she asked him to pray for her. Why did she think he could pray for her is yet hard for this one to understand? He felt avoided by the other boys and still does. He hopes, though, that some of the truths that Paul wrote so wonderfully about were revealed to him even at that tender age. The other boys at that age were not given that love for the **New Testament**. This boy was given an earnest desire to beg the Lord to take from him his many evil habits and shameful sins which caused him so much concern. He hopes that the Lord was pleased to remove some of them from him. They do not bother him as much now as they did then. But many others have come in since then for which he still begs earnestly and he hopes fervently that the Lord might remove them and forgive him, and that He (the Lord) might cause others to forgive him. For the last 60 years the Lord has blest him with a feeling that he hopes is real love for His afflicted and poor people, who through His grace are made to show that humble spirit that was given to Mary when she was down at Jesus' feet.

Elder George W. Hill was given an interest in this afflicted and troubled sinner, and so was his wife, my dear sister in the flesh, Ada F. Hill. He (the writer) was afflicted then as a young man. They (George and Ada) took him in to live with them and helped him find natural physicians to help him. He was blest, not only with natural doctors, but he hopes that he was blest from that great Physician to have some of these truths revealed to him that Paul writes about. He went about with George and Ada to the various churches of our correspondence in those days. As the brethren would come to visit with them in their home and to talk with George, this silent listener was very interested. He feels that he was given a love for them that he did nothing to earn. He verily longs yet for this love that was manifested down at the feet of Jesus when He visited Mary and Martha. These are certainly the kind of people that this sinner loves to visit today, and he hopes that will be the way of the rest of the journey

here. He was given to feel it during the convening of our last association. To be in possession of it for such people as gather together at these little associations is worth more than the gold of Ophir or the cattle upon a thousand hills, for we truly feel that such love is only God-given. Godly peace will be truly be felt along with this love. This is the charity that Paul wrote so much about. He (Paul) states that if he even gave his body "to be burned, and have not charity, it profiteth me nothing." 1st Cor. 13:3. But we must remember that **CHARITY IS OF GOD. IT IS NOT MERITED BY ANY MAN, NOT EVEN BY THE APOSTLE PAUL.** One will enjoy this charity when he is blest with that same **SPIRIT** that Mary possessed when she was down at Jesus' feet. That Spirit has to come at the appointed time. It just was not Martha's time. Martha had to wait. So do you and I. She at that time had to be troubled like this one that is trying to write. Martha loved Jesus, for she had invited Him into her home to dine with her and Mary. But it was an appointed time for Mary to be blest with that charity that Paul wrote about that comes only from God. We long for these times as we go from meeting to meeting in hope that He will visit us just once more. His promise to us is that He will return.

Geo. A. Fulk
May 8, 1981

OBITUARIES

FULLER JACKSON

It is with sad hearts that we attempt to write the obituary of Brother Fuller Jackson, our senior or oldest deacon at Harnett Primitive Baptist Church. We would also like to say he was our father and our brother in the flesh and, we trust and hope, a brother in Christ. Brother Fuller, who was 79 years of age, was born September 16, 1903, and passed away quietly at his home on the morning of January 21, 1983. He lived his entire life in Sampson County, North Carolina, and was the son of the late Martin Dixon and Caldonia Naylor Jackson who were also members of Harnett Church.

Brother Fuller Jackson was married at an early age to Ila McCoy Jackson and to this union were born three sons: Don M. Jackson of Atlanta, Georgia, Angus Brewer Jackson of Salemburg, N.C., and Calvin B. Jackson of Autryville, N.C.; two daughters: Jean B. Honeycutt of Greensboro, N.C., and Joyce B. Autry of Stedman, N.C. There are thirteen grandchildren and three great-grandchildren. All are living. He is also survived by two sisters: Mila J. Faircloth and Lilma J. Honeycutt of Autryville, North Carolina; two brothers: Graham Jackson and Bynum Jackson of Godwin, North Carolina. Brother Jackson's funeral was held at Harnett Church by Elder T. Allen Johnson and Elder J. M. Mewborn. Burial was in the church cemetery beside the resting place of his dear companion of sixty years, who preceded him in death by about fourteen months. The lovely flowers and the large number of friends and relatives attending the funeral are a living testimony of the high esteem in

which he was held.

Brother Jackson asked for a home with Harnett Church the first Sunday in June, 1945, and was baptized the first Sunday morning in July by Elder M. F. Westbrook, his pastor. The church soon recognized the qualifications of a deacon in him and called for his ordination. He served faithfully until his death. He never missed a service unless he was providentially hindered, always being the first person to arrive for church service and the last one to leave.

His orderly walk and Godly conversation gained the love and confidence of the church, his neighbors and all those who knew him far and near.

Brother Jackson was an Old School Predestinarian Baptist. He was a firm believer in the doctrine of Salvation by Grace and grace alone, having no confidence in the flesh. Though he loved his wife and family very much, we firmly believe his most enjoyable hours were those that were spent on the church grounds with the brethren and sisters and listening to the preaching brethren as His Heavenly Father dispensed that heavenly manna that comes from His (the Master's) table.

Therefore, be it resolved that we, the members of Harnett Church, are ever mindful of the loss sustained by the passing of our highly esteemed and efficient brother who for many years served us well as deacon, guardian and caretaker of the church building and its grounds, ever mindful of our needs and our sorrows and sharing them with us.

To the family, we pray that God will reconcile you to His Holy Will. Though your loss is great, we firmly believe it is his eternal gain. Yes, we have been led to believe that he has fought a good fight, he has kept the faith, henceforth there is laid up for him a crown of righteousness.

Therefore, be it further resolved that we send a copy of this obituary to the family, a copy to the **Zion's Landmark** for publication and file a copy in our church records.

Done in order of Harnett Church in conference Saturday, February 5, 1983.

Elder J. M. Mewborn, Moderator
Graham Jackson, Clerk
Calvin B. Jackson, Angus Brewer
Jackson and Graham Jackson,
Committee

ELDER DAVID E. PARKER

Elder David Esacar Parker was born in Johnston County, near Benson, North Carolina, on November 10, 1894, and passed away February 14, 1983. He leaves to mourn his passing, his widow, Sister Lerah Johnson Parker; one son, Mr. Golden E. Parker; three daughters, Sister Lillie P. Weaver, Mrs. Della B. Weaver and Mrs. Nadine P. Matthews; two brothers, Joe Fuller Parker and William Parker; two stepsons, Dewight H. Johnson and Mr. James Kenneth Johnson. Also left behind to mourn his passing are 22 grandchildren, 23 great grandchildren, 4 step grandchildren and 2 step great grandchildren.

Elder Parker united with the Primitive Baptist Church at Hannah's Creek, Johnston County, North Carolina, around fifty years ago. About twenty years ago, he was ordained to the gospel ministry at which time he was called to serve his home church, Hannah's Creek, as pastor. The Lord faithfully blessed him in going in and out before them for this period of time in a godly manner.

Elder Parker's gift or calling in the ministry was truly meek and humble and he always manifested a kind, loving spirit towards

his brethern. He was not the kind to appear tall or outstanding, but his words were always to the point and many times touching to his hearers.

His faithful companion and wife, Sister Lerah J. Parker, along with his children, faithfully attended his afflictions and cared for him in his last days. She saw to it that his reached his appointments and meetings just as long as his physical strength would allow. For this gesture, our brethern will not soon forget Sister Parker.

His funeral service was held on February 16, 1983, at the Rose Funeral Home Chapel, Benson, North Carolina, by Elder Curtis Parrish and Elder Henry Byrd to an overflowing crowd. This fact, along with the large and beautiful floral offering, was evidence of the high esteem and respect of which he was held. Burial was in Hannah's Creek Church cemetery beside the resting place of his first companion.

We would pray, if the Lord would bless us, that He send more ministers among the little flock, as Elder Parker, that kind we will never scatter the flock. May it be God's will to bless us to so live and die.

Written by one that loved him, I hope,
for Christ's sake,
J.M. Newborn

ELDER J. B. (BENNIE) POLLARD

Elder J. B. Pollard greatly loved the doctrine of Salvation by Grace and Grace alone, and it was his greatest desire to be blessed to live a Godly life here in this world of sin and sorrow. He did not want to hurt anyone. He had rather be hurt himself than to hurt someone else. He went with a bowed down head because he felt like he was the least one, if one at all. He went through many trials and tribulations during his lifetime. An affliction that bore strongly upon him was the one of his dear wife, whom he loved so dearly. She has been for many years afflicted and confined in a nursing home. She is still living.

He was born July 6, 1891, the son of the late Elder E. F. (Edward) and Martha G. Pollard. He married Gertrude Hill Pollard. He passed from this life on February 9, 1983, and his funeral was conducted at the Jones Funeral Home, Jacksonville, N.C., by Elder Johnnie Carroll. He was laid to rest in the Onslow Memorial Cemetery, beneath a mound of beautiful flowers. He leaves to mourn his departure, his wife, four sons, two daughters and a host of friends.

Elder Pollard united with the church at Southwest in the White Oak Primitive Baptist Association on June 2, 1918. He served as clerk of Southwest Church from November, 1923, until May, 1962. He was ordained to the work of the gospel ministry in 1959. He was chosen pastor of Maple Hill and Cypress Creek Churches where he tried to serve as the undershepherd until the time of his death. He also served as Moderator of the White Oak Association.

We hope to meet him one day on that happy shore, where there will be no more parting, no more sad farewells, but where we will be with Jesus, be like Him and be forever satisfied.

Janice Nealey, Clerk
Yopp's Primitive Baptist Church
Snead's Ferry, N.C.

MATTHEW MARSHBURN

Upon a clay hill where a tall weeping willow tree flung its sweeping branches, which swept the ground around it, a baby boy was born to William (Bill) and Holland Marshburn on April 7, 1914, in Onslow County, North Carolina. As this child grew up to boyhood, he would at times walk the two miles out to my Dad's store for groceries. That was the beginning of my acquaintance with this young lad whom they named "Matthew."

He was known as a very orderly, quiet child, although not shy, making friends both far and near with all whom he met. As this writer remembers passing his homeplace on the clay hill, as we travelled this way on mule and cart to a farm to help with his work, Matthew's home place stands out in memory and me thinks I can see him playing under the shade of that big, lovely weeping willow which has long since been gone together with the small house and premises.

He grew up to manhood and met the girl whom he married, Merenda Silence. To them were born two girls, Martha and Marjorie, also a son, Jack. They raised one foster son, Haywood Batchelor, whom they loved very tenderly.

Little did I think or did it ever occur to my mind, as I rode by this little cabin to my work, that this boy would one day have to stand in the pulpit of wood and tell of his experience of grace to the comfort and edifying of the Church of God. One day, at the Church at Wilmington, (N.C.), they spread lunch and to my utter amazement, they called Brother Matthew to return thanks at the table. As we bowed our heads, there in my view was the countenance of Brother Matthew's long departed dear mother. From that day onward, it was no surprise to me when the brethren called on him to stand and express his gift as a dear minister of a once crucified but now risen and ascended Saviour, the Lord Jesus Christ. His first exercise was as if he had stood many times. There was no stammering for words, nor hesitating between them, as he told us in those sweet words in humble love of the gracious work of God's grace and His Almighty power in his poor heart.

Surely, he went on to say, that he had preached often to the trees of the forest with which his fields were surrounded while the birds flitted quietly from limb to limb and the gentle breeze breeze whispered the gentle language of Jesus through the trees.

So he bloomed with heavenly fragrance as a rose before us until August 11, 1982, when the Lord in merciful love called him away from all ailments and trials to a land of perfect peace and rest.

He left behind to mourn his passing, a lonely, afflicted and precious mate, his wife, Sister Merenda, along with four children and several grandchildren with the now poverty stricken churches to whom he had ministered, who miss his kind smile and gentle handshake and voice. We truly feel that our loss is his eternal gain.

We, therefore, bow in humble submission to the God who knows best what is for our good. May He comfort and reconcile those that mourn and console the grief-stricken wife, children and grandchildren and those desolate, pitiful churches who loved him so very much. Brother Johnnie Carroll conducted his funeral rites.

Written at the request of Brother
Matthew Marshburn's dear wife,

Unworthily,
Minnie Jones,
Richlands, N.C. 28574

JENNIE P. BLALOCK

Jennie Painter was born to James (Jim) and Dora Painter on October 22, 1900. She passed away January 31, 1983. She was married to Lonnie Blalock September 22, 1920. He preceded her in death in July, 1966.

To them were born five sons and four daughters. The oldest son was killed on the Anzio Beachhead in Italy in May, 1944, during World War II. The next son was wounded and captured a prisoner of war in the battle of the Bulge in France during World War II. Later on, the Lord blessed him to return home. The next son, the third oldest, served a while in the United States Navy. The next son, the fourth oldest, served in the Korean Conflict. The last son served in the United States Air Force for four years. All five of her sons rendered faithful military service in the U.S. Armed Forces, a most unusual record.

Mama told me when her oldest son left out the door to go overseas that a "still small Voice" whispered in her ear, saying, "You will never see him again."

In the face of all her trials in life, which were many, the God of Heaven supported her in the faith and belief of the doctrine that all things were predestinated and foreknown of Him from eternity. The courage and strength that were given her through all her trials and troubles through these many years has truly been an inspiration to her family and friends. Through the years when we received bad news of the sorrows of this life, Mama always wanted us, her children, to tell her, no matter, or regardless, of how bad.

Her love for the Church was ever present with her, always ready to go through the heat, cold and rough weather. It was never too bad for her to go. I remember when we were small children that we would walk through the woods to Surl Church on the second weekends. We did not have a car then.

Mama never joined the militant church here in the time world, but we believe she loved the ones, the membership, that make up or comprise this church as much as anyone. I well remember when she was in the hospital one time when four of the brothers and sisters came to visit her. They (all) came together. She told us that was the prettiest sight she ever saw.

We believe that Mama is sleeping that sweet sleep now, to awake on that glorious day, when time shall be no more, to sing praises to her Lord and Master in the land of pure delight forever and ever.

She loved to sing the Hymns of Zion as long as she was able. After she had the heart attack, she was not able to sing, but would trace along while the others sang. We can never tell you all the beautiful experiences she has told us about along the way.

We hope to meet her one day in that land where sorrows will be known no more. Only God knows how much that we, her children, miss this precious little lady.

Written in love,
The Children of Jennie P. Blalock.

... Note: By request of the pastor, Elder L.P. Martin, the Deacons and entire membership of Surl Church, we felt to send this death notice to the **Zion's Landmark** for publication.

Although Jennie P. Blalock never was united with or joined the militant church here in the time world, we are persuaded to believe that she was a member of that great mystical Church of God, the one that Christ told Peter, "Upon this Rock I will build my

church: and the gates of hell shall not prevail against it." Matt. 16:18.

Mrs. Jennie Blalock was a person whom we desire that we could be like as to how she was blessed to walk here in this life. Humbleness and meekness were those Godly traits in that mark she bore that will never be forgotten.

We would say to the sons and daughters that you will miss her more and more as time goes on. Perhaps, you will dream of her, then to awake and find that she is not there. But may God bless you to say, "Sleep on, Mother, and take thy much needed rest."

We, at Surl Primitive Baptist Church, Person County, N.C., loved her, and if she had been a member with her name on our church roll, we would not have loved her anymore. May Almighty God give you to understand that these few remarks are sent in love.

By Request of the Church at Surl,
Charlie Blalock, Church Clerk

LEE A. GREGORY

On Friday afternoon, November 26, 1982, it pleased God to call Brother Lee Gregory from this troublesome world. He was a native of Person County, North Carolina, and was born July 19, 1885, the son of John F. and Fann Regan Gregory. He died on November 26, 1982, making his stay on earth 97 years 4 months and 7 days.

He was married to Vannie Wagner Gregory on December 25, 1905. To this union three children were born, two of them of which are deceased. Surviving are one daughter, Mrs. Minnie James and a foster daughter, Mrs. Mabel Moore; also one brother, Dave Gregory, and eight grandchildren, eight great grandchildren and five great-great grandchildren who are left behind to mourn his passing.

Brother Gregory united with Helena Primitive Baptist Church, Person County, N.C., with his wife on July 2, 1927, and were baptized the following day by their pastor, the late Elder J. J. Hall. He was a man of few words but a faithful member and a firm believer in the doctrine of Salvation by the Grace of God. He was ordained deacon and served well for approximately 25 years. His health and other infirmities did not permit him to attend church very often for the last few years of his life. He loved and attended all the churches in the Lower County Line Association along with his wife (who preceded him in death August 3, 1967) as long as he was able to drive his car.

Funeral services were conducted at Helena Primitive Baptist Church on Sunday November 28, 1982, at 2:30 P.M. by Elder L. P. Martin and Pastor Tommy Jordan. Burial was in Berry's Grove Baptist Church cemetery by the side of his wife.

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

Done by order of Helena Primitive Baptist Church in conference January 1, 1983.

Sister Carrie Monk, and
Ethel Clayton, Committee
Elder Richard Barham, Moderator

MINNIE WEAVER MORRIS

Sister Minnie Weaver Morris, a native of Person County, North Carolina, was born June 10, 1884, and passed from this life December 19, 1982, making her stay on earth 98 years 6 months and 9 days.

She was the oldest member of Helena Primitive Baptist Church and was the widow of the late Brother William Weaver who was a trustee for Helena Primitive Baptist Church when it was organized in 1909. She was married to Mr. Weaver in the year 1907, and he passed away in 1936. She latter married Mr. Ruben Morris who preceded her in death by several years.

Surviving are two sons, Garland J. Weaver of Roxboro, N.C., and Joe T. Weaver of Timberlake, N.C.; three daughters, Mrs. Estelle W. Thacker of Rougemont, N.C., Mrs. Hattie Lon W. Oakley and Mrs. Minerva W. Brann both of Roxboro, N.C. A sister, Mrs. Effie Wagner, along with 21 grandchildren, 47 great-grandchildren and 16 great-great grandchildren are left to mourn her passing.

Sister Morris united with Helena Primitive Baptist Church at the February meeting in 1917, and was baptized by the late Elder J. J. Hall. She was a faithful member and attended as long as she could. In later years, she moved out of the county and it was not as convenient for her to come or she wasn't able to attend. The last six years was spent in Roxboro Nursing Center.

The funeral service was held at Brooks and White Funeral Home Chapel, Roxboro, N.C., on December 21, 1982, by Elder L. P. Martin. Burial was in Surl Primitive Baptist Church cemetery.

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

Done by order of Helena Primitive Baptist Church in conference January 1, 1983.

**Sister Carrie Monk, and
Ethel Clayton, Committee
Elder Richard Barham, Moderator**

GRACE MOORE CHAMBERS

Sister Grace M. Chambers, daughter of William and Maybelle Powell Moore, was born June 28, 1909, and passed from this life November 29, 1982, making her stay on earth 73 years and 5 months.

On May 10, 1925, she was married to Charlie W. Chambers, who died December 23, 1981. She is survived by 5 sons; they are Ben, William and Alvin Chambers all of Timberlake, N.C., Charlie W. Chambers of Winston-Salem, N.C. and Ralph Chambers of Danville, Va.; three daughters, Harriet Masburn of Florida, Elizabeth Carver of Roxboro, N.C., and Christine Carter of Timberlake, N.C.; one brother, Lawrence Moore of Chadbourne, N.C. Also left behind to mourn her passing are 39 grandchildren and 31 great-grandchildren.

Sister Chambers joined Helena Primitive Baptist Church along with her husband at the July meeting in 1931, and was baptized by the late Elder Lex Chandler. She was a faithful member, always filling her seat as long as she was able. She was confined to her home for several years and passed away in Person County Memorial Hospital, Roxboro, N.C.

Funeral services were held at Helena Primitive Baptist Church at 2:30, December 1, 1982, by her pastor, Elder Richard Barham and Elder L. P. Martin. Burial was in the Chambers Family

Cemetery near Helena.

Be it, therefore, resolved, that three copies of this obituary be made, one for the family, one for **Zion's Landmark** for publication and one to be placed in the church book.

Done by order of Helena Primitive Baptist Church in conference January 1, 1983.

**Sister Carrie Monk and
Ethel Clayton, Committee
Elder Richard Barham, Moderator**

W. WELDON PAINTER

December 12, 1982, was the time appointed of God, for Brother Weldon Painter to be removed from this life, not to die, but to sleep that blissful sleep, until that day when the Saviour shall come again and call His people from their graves.

We believe that Brother Painter was one of those who will come forth at that final day to see Him as He is, be like Him and be forever satisfied.

Brother Painter was born in 1893, to William and Mollie Bett Yarbrough Painter, making his stay on earth 89 years.

He is survived by three sons, James Painter and Bill Painter of Timberlake, N.C., and Onzlow Painter of Durham, N.C.; four daughters, Lela Pennington, Pauline Cash, Doris Blaylock and Foy Dunn, all of Timberlake, N.C.; a brother, Jack Painter of Timberlake, N.C., with 29 grandchildren, 38 great-grandchildren and one great-great grandchild left behind to mourn his passing.

Brother Painter was united with Helena Primitive Baptist Church in 1970, and was baptized the first Sunday in August, 1970, by Elder L. P. Maratin. He is sorely missed.

He walked humbly among his brothers and sisters and his love for his church was manifested by his walk and talk.

He was faithful to his church and attended every meeting that he could. He was very much concerned for the welfare of the church.

He was a strong believer in the doctrine of salvation by the Grace of God and Predestination of all things.

His funeral was conducted December 14, 1982, at Helena Church by Elder Richard Barham and Elder L. P. Martin. Burial was in the Painter family cemetery.

Be it, therefore, resolved, that three copies be made, one for the church record, one for the family, and one for publication in **Zion's Landmark**.

...Done by order of Helena Church on March 3, 1983.

**Sister Lela Pennington, Committee
Elder Richard Barham, Moderator**

SILAS AVERETTE

It is with much sadness that I make the attempt to write this death notice of my dear husband and brother in the church, Silas Averette.

Silas Averette, son of John Thomas and Cornelia Pulliam Averette, Roxboro, North Carolina, was born June 9, 1911, and died January 28, 1983, at the age of seventy-one.

He was married to Maggie Mooney on November 23, 1935, who was a faithful and devoted husband until his death. To this union were born five children, two daughters and three sons, all of

whom survive. The children are Charlotte Whitt, Hilda Windham, Randall, Neal and Tom Averette.

He united with the church at Surf on October 8, 1955, and attended as long as his health permitted. I know he loved this glorious truth, and feel that he is at rest where there are no more trials, tribulations and pain which he had on this earth.

We are told in His blessed word that "the Lord giveth and the Lord taketh away. Blessed be the name of the Lord." We feel that our loss is his eternal gain.

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

Done by order of Surf Church in conference on April 9, 1983.

Elder L. P. Martin, Moderator
Charlie Blalock, Clerk
Maggie M. Averette, Committee

ANNA BIGGS CORN

We at James Street Primitive Baptist Church, Burlington, N.C., desire to bow to the will of God in His calling home of our beloved sister in Christ, Anna Biggs Corn, on December 14, 1982. We believe that her soul has been called from this life to that eternal place of rest to dwell with the saints of God, who have been called on before, there to await the final resurrection of these our vile bodies.

She was born on July 9, 1892, to the late Sanford and Nannie Kellam Biggs. Her stay on earth was 90 years, 5 months and 5 days. She was the companion of the late John Mickey Corn.

Survivors include two daughters, Mrs. James S. (Laura) Williams, Burlington, N.C., and Mrs. J.J. (Rhesa) Brennan, Gainesville, Fla.; five sisters, Mrs. Esther Corn, High Point, N.C., Mrs. Naomi Doss, Mrs. Lois Wyatt and Mrs. Lydia Gilley, Martinsville, Va., and Mrs. Beal Hutchens, Stuart, Va.; one brother, Brother Seth Biggs, High Point, N.C. Six grandchildren, eleven great grandchildren and three great-great grandchildren are also left behind to mourn her passing.

Sister Corn was very devoted to her church and she manifested her love in many ways. She was faithful and a strong believer in the teaching or doctrine of salvation by grace and predestination of all things. At no time was she ever too busy to receive visiting friends and never seemed to tire of talking about the things she loved and believed. We, the unworthy writers of this notice, have been to her home to visit her many times, thinking we might be blessed in saying or doing something to cheer her up, but, when we would leave, we were the ones cheered up.

According to our hope, we earnestly and sincerely believe that when the Saviour comes again that she will hear her name called and will be brought forth in perfection, in His glorious likeness, and enjoy everlasting life. We would say, "Sleep on dear sister until that time appointed of God."

Her funeral service was conducted at 2:00 P.M., December 16, 1982, at James Street Primitive Baptist Church, Burlington, N.C., where she had been a member for many years, by Elder Hugh D. Wray and Elder Jimmy Gardner.

Therefore, be it resolved by the church 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 James Street Church while in conference March 3, 1983.

Elder H. F. Dagenhart,
Elder Richard Barham, Committee
Curry Barnwell, Church Clerk

BERTIE THOMAS BOLT

We, the Primitive Baptist Church at Draper, Eden, N.C., hope to bow in humble submission to the will of God in the death of our beloved sister, Bertie Thomas Bolt.

Sister Bolt was born November 10, 1890, and departed this life December 19, 1982, at the age of 92. She was the daughter of the late William and Nancy Whitlow Thomas and was married to Charlie Lee Bolt, who preceded her in death by many years. To this union was born one son, John William Bolt, who survives along with three grandchildren and four great grandchildren.

She united with Draper Primitive Baptist Church in October, 1945. She had a special seat in church and filled it regularly as long as her health permitted and sometimes attended when she did not feel to do so, but she loved her church and esteemed the membership highly. Everyone that knew Sister Bolt loved her. She was always concerned about the welfare of our church, not only in a Spiritual manner, but also in a material way. She was, indeed, a woman blessed of God; yet, she was aware that it was God who first loved her according to her hope. We have suffered a great loss and a vacancy that can never be filled.

Her funeral services were held at Harris Funeral Home, Eden, North Carolina, by her pastor, Elder Albert Doss. Graveside rites were held at Tuggles Gap Baptist Church Cemetery, Floyd County, Va., by Elder Gordon Roberts, where her body was laid to rest beneath a beautiful mound of flowers.

Done by order of the Church at Draper in conference.

Elder Albert Doss, Moderator
Elder Gordon Roberts, Moderator, Pro-Tem
Helen Roberts, Church Clerk
Sister Fedalis Wood, Asst. Clerk

LULA BELL COLEMAN

"Brother Mishoe, I have no where else to go." This statement will always, I hope, remain in my memory. It was made, I feel, by a person who had really searched for an answer in the human being's feeble way. But on this day, I believe she was lead by our dear Heavenly Father to ask for a home with the people of the Tabor Primitive Baptist Church, Tabor City, N.C.

As she came and offered herself, the above words were what she had to present to the church. To me, it was one of the most wonderful testimonies I have ever heard. I shall never forget them. All her life, she faithfully believed the doctrine of and attended the Primitive Baptist Church. By her life in the church and community, she showed that she was a firm believer in the teaching of salvation by Grace and Grace alone, and that our Lord did predestinate and preordain everything that has ever been in the past or that will ever take place in the future before the foundation of the world was ever laid. I feel so unworthy to write about such a

dear and precious sister as Sister Lula Bell Coleman.

She was born March 13, 1907. Her parents were Brother D. L. Coleman and Sister Annie Jane Coleman. Her father served as Clerk of our church at Tabor City, N.C., for many years. She was blessed to come from a fine family where most of them believed the doctrine that the Old Baptist hope to stand for. She was a jewel in every respect. More than five years before God saw fit to call Sister Lula home, she became an invalid. Never have I seen a more patient and humble person. Some thought she was not conscious all those years, but you could mention the Lord or the Church in her presence and it seemed her eyes would light up, although she could not move. I was privileged to visit her about every week along with her loving family, who did everything they could to make her comfortable.

On October 23, 1982, our dear Lord, in His infinite wisdom and mercy said to her, "It is enough," and Sister Lula passed away, as she had lived, quietly.

Surviving her are two brothers, Roscoe Coleman and Danvis Coleman; one sister, Sister Beulah Mills, all of Tabor City, North Carolina, along with her brethren and sisters in the church and many friends. She was laid to rest to await the coming of her dear Saviour in the Coleman family cemetery.

The funeral service was conducted by her pastor, Elder L. G. Mishoe, whom she loved very much. We miss her greatly, but we have a humble hope of seeing her again in that beautiful and peaceful place which we feel that Sister Lula is surely one.

We would pray that God in His great mercy reconcile all of us to His blessed will. We consider it a great privilege and blessing for having had the opportunity of knowing such a precious, dear lady and Sister in Christ as Sister Lula Bell Coleman.

Read and approved in conference March 26, 1983, with the request that a copy be forwarded to *Zion's Landmark* for publication.

**Written by Ruthene Cox,
Tabor City Primitive Baptist Church
Elder L. G. Mishoe, Pastor
Ruthene Cox, Clerk**

(DEACON) OSCAR VERNON FARTHING

Our hearts are saddened by the loss of our brother and deacon, Oscar Farthing, who departed this life January 11, 1983, in Memorial Hospital, Danville, Va. Brother Farthing was born December 15, 1901, to the late John Henry Farthing and Minnie Nora Burnette Farthing. On June 27, 1927, he married the former Mary Turner, who survives.

In addition to his wife, he is survived by one brother, Douglas Farthing, Danville, Va., and six sisters, Annie Walker, Liberty, N.Y., Ruth McGee, Blairs, Va., Eva Barksdale, Dry Fork, Va., Pauline Coleman, Little Plymouth, Rebecca Murphy, Cartersville and Laila Ryan, New York.

Part of his early life was spent in Detroit, Michigan, but he had lived in the Danville, Va. area since 1949. He was a retired employee of the Danville Public Works Department.

Brother Farthing joined Banister Springs Primitive Baptist Church in October, 1965. He was a firm believer in the doctrine of salvation by the grace of God and was steadfast in this belief until the end.

He was ordained deacon in 1969. He served this office faithfully with humility, loyalty and Godly wisdom. The peace and welfare of the church were foremost in Brother Farthing's life. It was the utmost importance that the church be at peace and for everything to be done in order. As Brother Shelton so aptly expressed it at the funeral, "Brother Farthing was a peacemaker in the church." He loved the church and lived his religion. He walked softly with a quiet dignity, making everyone feel welcome and comfortable. Whether he was cleaning or repairing the church building, mowing the lawn, visiting his brethren or helping pass the communion, he did it joyfully, always stating that he was happy to do whatever he could to help.

Brother Farthing loved hearing the gospel preached. Many times after church he would approach us, smiling, and would say, "Wasn't that the best preaching you ever heard?"

Their home has always been a haven of hospitality for brethren, sisters and friends. They loved the fellowship of the church and the sharing of their blessings with others.

We have seen God perform miracles several times in Brother Farthing's life. During many serious illnesses, when seemingly he was near the end of His walk through the valley of the shadow of death, God stood him up and gave him several more years to enjoy His mercies. Even though his health was not good with afflictions for several years, he bore them patiently, thanking God for his blessings and attended his church meetings regularly.

After three weeks of illness, on January 11, 1983, God called Brother Farthing home, giving him a peaceful departure from this time world.

A beautiful service was held by Elder Melvin Shelton and Elder Polo Somers at Wrenn Yeatts' Funeral Home. His body was laid to rest in the Highland Memorial Park, Danville, Va., to await the morning of the resurrection when we feel that Christ will say unto him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt 25:34.

The church desires to express her sympathy to Sister Mary Farthing and his family. We all loved him and share your loss, but we feel our loss is his eternal gain.

Written by order of the church at Banister Springs in conference.

**Ruth Taylor, Clerk
Chatham, Va.**

ABRAHAM LINCOLN BATCHELOR

Abraham Lincoln Batchelor was born to John and Lucy Batchelor on December 2, 1903. He grew up to manhood along with several other brothers and sisters in a large family of twelve. Abraham or "Abe," as many called him, was quite a young man when our father died. He was blest with a brilliant mind and in school he was an excellent scholar, although he never finished. He learned by hard and trying experiences more than others could have learned in school.

Our father, seeing that he was an industrious, intelligent son, began to use him in his business at an early age. Dad was a merchant and farmer. When Dad died, a heavy load fell with a crash upon Abraham, not only to carry on in our father's business, but the family leaned heavily upon him, as though he was the only father we had left to look out for us. God did so wonderfully bless him to carry on the work, and many, far and near, began to depend on him for assistance that he helped along, all of them, in any way that he could. The people trusted and depended on him for

assistance, for his greatness of kindness, brilliant mind and wisdom. They came to him for help, and if he ever turned any away, poor or rich, I am not aware of it.

He married a charming girl that had gone to school with him and together they made a home for themselves. In like manner, they helped many, many others to get a start in life. A book could be written concerning their kindness and help to humanity. Their labors kept them up many hours after night's shades had fallen.

If a neighbor, friend or stranger, for that matter, got sick, Abraham would go to their aid or send dear Hannah, his wife, who always knew how to speak a comforting word, dress a wound, or assist in any way needful. One always felt refreshed after a visit from them.

Although he never joined or affiliated with any church order, he believed what the Primitive Baptist preach, "that Salvation is of the Lord," and not of the works of the poor creature. He never was seen by the writer visiting any other order except the Primitive Churches. I have often seen a falling tear from his eyes as he listened to the glorious gospel preached by those whom he loved in Spirit and in truth. Sometimes, good brethren would ask him why he did not ask for a home in the church. His answer was, "I think there are a few more knots that need trimming off." So it was his feeling of unworthiness that held him back. Once, he told me as he was riding along the road, he lost sight of time and existence, and when he came to himself, he was by the roadside in a cluster of brush on his knees praying. I could go to the spot to this day where he told me that he prayed.

He seldom spoke of his personal, religious feelings, but when he did, it always left one with a solemn feeling. He would let you know that he believed there are no trifles with the work of this Sovereign God of Love and Power. While others could or might often speak of religion freely, he chose to remain silent except to sometimes express this thought that it really mattered not how much we think we know, but what really was most important was what "The Almighty" already knew.

Once, while he and I were talking, he referred me to this scripture found in Revelation 22:14, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This opened the eye of the writer. I saw that scripture in an altogether different light than I had before. He pointed out that the word as mentioned in the scripture, "may" was used twice, stressing that "may" or "may not" enter. The remembrances of this and other times, when we talked, have sweetly lingered with me over the years that have come and gone and are precious memories to me now.

The last three years of his life were filled with much pain. As his affliction increased rapidly, I shall not forget the sweet calm, the tender look and gentle tears that ran down his face when a little company from Cypress Creek Church, Onslow County, N.C. visited his bedside and we told him that we had just come from the White Oak Association. That we had on that day been received back and restored to full fellowship with the other churches.

It would seem that his life was to linger within him until he got that happy, joyful news. It filled his dear heart with joy and Heavenly peace. That was the last time I saw him alive. He inquired after the meeting with eager interest. Now while the church is once again sweetly enjoying the blessed preaching of the Gospel of glad tidings to poor sinners, saved by grace, we hope and do believe that he is sweetly resting in the Paradise of God with Abraham, Isaac and Jacob and all the redeemed family of His everlasting love who are washed in the blood of the Lamb. Three days after he learned of our being restored back in the association, his soul took flight in the loving arms of Jesus.

He leaves to mourn his passing the dear mate and loving companion who waited on him day and night in the hospital and at home. Mrs. Hannah (Swinson) Batchelor; one son, Leonard Batchelor, Richlands, N.C.; one daughter, Mrs. Blanche (Batchelor) Honeycutt, Dunn, N.C., and several grandchildren, five great grandchildren, four sisters and two brothers. All was done for his comfort that mortal hands could do. He passed away on October 19, 1982.

Elder Furney Wood preached his funeral, a man he had loved and had known a life time. His body was laid to rest near the homeplace by the side of a son who died in truck accident in the 1940's.

"Sweet be thy rest beloved
With loved ones gone on before,
We hope to greet you shortly
On that Heavenly happy shore."

Written by a sister that loved him,
Minnie Jones,
Richlands, N.C. 28574

FULLER JACKSON (A TRIBUTE TO HIS MEMORY)

Elder T. Floyd Adams once said in his lifetime, "A church that is blessed with a deacon who can discern the difference between "law" and "Gospel," when it comes to preaching, has "a jewel." He said (not in a critical manner) that the existence of such gems, generally speaking, is rare. Brother Fuller Jackson was one, beyond any shadow of doubt, that fell in that category. The strength of His faith had been a pillar in Harnett Church and the Seven Mile Association for many years. Brother Fuller Jackson was one of those deacons whom God blessed in standing firmly and faithful on the Rock of Everlasting Truth when evil men and their desires sought to invade and take control of associations in eastern North Carolina thirty years ago. He was a God-called deacon in every sense of the word in the church.

What is virtue? Few men have ever accurately described it. Jesus asked the disciples, "Who touched my clothes?" when surrounded by a multitude that thronged Him. "And Jesus, immediately knowing on one occasion for Himself that VIRTUE had gone out of him, turned about in the press, etc." Mark. 5:30. "The woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth." Mark 5:32.

Somewhere in the early journey of his life, that Heavenly Master touched the inner being of this precious brother in Christ, and virtue from Heaven was infused into him. One has said that virtue is moral

excellence, but its true meaning goes far, far beyond that. I believe that faith, hope and charity are the true Spiritual virtues, when infused by God in the soul, and the effect of these virtues terminate in the qualities of prudence, chastity, fortitude, temperance, justice and courage in the outer realm of one's life here in the world. Brother Fuller Jackson's walk in life among his brethren and before the eyes of men in the world excelled in these qualities. He gave good counsel and advise to his brethren, family and friends. He was one of the few men left that said "Yes Sir" and "No Sir" to his own natural children. Such was Fuller Jackson!

I thought of him as the "Barometer" of the Spiritual climate of our associational, union and church meetings. If one were in doubt about the preaching, at a particular time, all he had to do was look over in the corner on the front seat, nearest the pulpit, where he usually was found sitting, and his countenance would tell you. Many times have we seen the flowing tears, trickling down his face, when this glorious truth was being proclaimed through one of God's mouthpieces, one of His humble servants. He came up under the preaching of such men as Elders J. W. Wyatt, Isaac Jones, M. F. Westbrook, J. A. Shaw, and others. He knew the two sounds, both "certain" and "uncertain." God blessed him never to waiver from this doctrine and order of the church until the end that took place on January 21, 1983. Our sustained loss is great, but we believe that the same God who gave him to us is able to raise up others to uphold and stand for the same principles, as our precious brother did in his pilgrimage in this world. He was truly a man in more ways than one, excellent and faithful. The church was his life, and as indicated above, his life was truly in the church.

The Church at Harnett granted me permission to add these words to his obituary. I felt that I could not be satisfied and not express my unworthy feelings about him. He was truly a Father-in-Israel to many of us and his presence at our meetings will be sorely missed.

J. M. Mewborn

MEETING NOTICES

ANGIER UNION

The next session of the Angier Union will meet with the Church at Angier, Harnett County, North Carolina, the fifth Sunday and Saturday before in May, 1983.

Elder S. J. Sauls was appointed to preach the introductory sermon and Elder R. L. Fish is his alternate.

Angier Church is located at 310 North Dunn Street, Angier North Carolina.

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

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

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, if the Lord will, with Mount Lebanon Church, Durham County, N.C., beginning on Saturday before the fifth Sunday in May, 1983, and will continue through Sunday following.

Mount Lebanon Church is located on the Guess Road about five miles north from Durham, N.C.

Elder Wallace Oakley was chosen to preach the introductory sermon and Elder Burch Wray is his alternate.

We welcome our brethren, sisters and friends to meet with us and we extend a special invitation to our ministering brethren.

Bernard Whitefield, Union Clerk
Carrboro, N.C. 27510

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with Cypress Creek Church, near Richlands, N.C., on the fifth Sunday and Saturday before in May, 1983.

Cypress Creek Church is located on State Road 1209 that leads off Airport Road 1201, Onslow County, North Carolina.

Elder Johnnie Carroll was appointed to preach the introductory sermon and Elder Owen Kennedy is his alternate.

We invite all lovers of the glorious truth to come and be with us with a special invitation to our ministering brethren.

Fernie Wood, Union Clerk
Chinquapin, N.C. 28521

BLACK RIVER UNION

The next session of the Black River Union was appointed to be held with the Church at Hickory Grove, Johnston County, N.C., beginning on Saturday before the fifth Sunday in May, 1983, and will continue through Sunday following, the Lord will.

Hickory Grove Church is located about six miles south from Benson, N.C., on the east side of N.C. 50 Hwy.

Elder J. W. Hawkins was chosen 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 come and be with us in our union meeting, especially the ministering brethren.

Alonzo Barefoot, Union Clerk
Newton Grove, N.C.

LAUREL SPRINGS ASSOCIATION

The Laurel Springs Primitive Baptist Association will be held the Lord willing, with the Church at Franklin, or as some know and call it, Flat Top, on Friday, Saturday, and Sunday, being June 3, 4, & 5, 1983. This is the first Sunday in June. Friday and Saturday before, 1983.

Franklin (or Flat Top) Church is located near Dobson, Surry County, North Carolina. For those who wish to come by Dobson 601 Business, use S.R. (Road) No. 1345 located one mile north of Dobson called the "Prison Camp Road." Drive until you cross Int. 77; turn left for a short drive to the church. For those who will use Hwy. 89 out of Mount Airy, N.C., west, take S.R. 1345 at Beulah School and drive to the bridge that crosses Int. 77; then turn right for a short distance to church building. Watch for markers.

We invite all our brethren, sisters and friends to come and be with us in our association. (Services will begin, if the Lord will, at 11:00 E.D.T. on Friday.)

Ray Payne, Assn. Clerk
Dobson, N.C. 27017

YELLOW RIVER UNION

The next session of the Yellow River Primitive Baptist Union meeting will meet, if the Lord will, with the Church at Mount Zion on the fifth Sunday and Saturday before in May, 1983, the dates being May 28th and 29th.

Mount Zion Church is located in Clarke County, Georgia, about six miles west of Athens, Georgia, on Highways 78 and 29.

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

Jeffie Fitzpatrick, Clerk
Route 4, Box 199
Commerce, Ga. 30529

SALEM ASSOCIATION

The Seventy-Fourth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Bunker Hill Church on Saturday before the third Sunday in June and will continue through Monday following, the dates being June 18, 19, and 20, 1983.

Bunker Hill Church is located in Forsyth County, N.C., on N.C. Hwy. 66, two miles south of Kernersville, N.C. Those coming by way of Greensboro should follow Interstate Hwy. 40 west to N.C. 66. Follow N.C. 66 south two miles to the church on the right. Those coming by way of Winston-Salem, N.C., should follow Interstate Highway 40 east to N.C. 66. Follow N.C. 66 south two miles to the church on the right. Those coming by way of High Point, N.C., should follow U.S. Hwy. 311 north to N.C. 66. Follow N.C. 66 north five miles to the church on the left.

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

John T. Lee, Clerk
Burlington, N.C. 27215
Telephone: (919) 226-5686

BLACK CREEK UNION

The next session of the Black Creek Union will be held with the Church at Contentnea, Wilson County, North Carolina, beginning on Saturday before the fifth Sunday in May, 1983, and will continue through Sunday following, if the Lord's will.

Elder Alex Langston was chosen to preach the introductory sermon and Elder Waller Barnes is his alternate.

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

visit us in our union meeting.

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

MILL BRANCH UNION

The Mill Branch Union, Lord willing, will be held with the Church at Mill Branch, Columbus County, North Carolina, beginning on Saturday before the fifth Sunday in May, and will continue through Sunday following, the dates being May 28th and 29th, 1983.

Those who will come by way of Whiteville, N.C., follow U.S. 701 south to Sidney, N.C. Turn left and go 1/2 mile to church on your left. Those who will come by way of U.S. 701 North by way of Tabor City, N.C., turn right at Sidney and proceed to church.

We invite brethren, sisters and friends to meet with us with a special invitation to our brethren in the ministry.

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

ORDINATION NOTICE

At the request of Cypress Creek Primitive Baptist Church, Onslow County, North Carolina, a presbytery assembled at 2:00 P.M. on November 14, 1982, for the purpose of ordaining Brother R. B. Batchelor to the office of Deacon.

The presbytery consisted of Elder Furnie Wood and Elder J. C. Carroll. Deacons present were Brethren Orby Raynor and Isaac Jenkins of South West Church, and Jerry White of Newport Church.

Our pastor, Elder J. C. Carroll, presided as moderator of the proceedings and also gave the charge concerning the duties of the Deacon in the Church of God. The services were dismissed by Elder Furnie Wood.

Done by order of Cypress Creek Primitive Baptist Church, Onslow County, North Carolina.

Inez Humphrey, Acting Clerk
February 25, 1983

ORDINATION NOTICE

Pursuant to the request of the Harnett Primitive Baptist Church, Sampson County, North Carolina, the following presbytery met on March 5, 1983, at 10:00 A.M. for the purpose of ordaining to the deaconship Brother Calvin Bertrand Jackson. The presbytery was Elder S. J. Sauls and Elder J. M. Mewborn. Deacons present were John G. Best, Seven Mile Church, Alonza Barefoot, Reedy Prong Church, R. C. Gauldin and Carol Wood, Primitive Zion Church, and J. D. Kearney, B. L. Bartlett and S. M. Gray, from Mewborn's Church.

Elder J. M. Mewborn was requested to deliver the charge based upon 1st Timothy 3rd Chapter and 6th Chapter of the Acts of Apostle. Elder S. J. Sauls was requested to offer the ordination prayer.

Done by order of Harnett Primitive Baptist Church, Sampson County, North Carolina.

J. M. Mewborn, Moderator
Graham Jackson, Clerk for Presbytery

Return to J. M. Mewborn

ZION'S LANDMARK

PUBLISHED BI-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 Spring, NC 27592

VOL. CXVI

MAY AND JUNE, 1983

NO. 3

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

VITAL UNITY OF CHRIST AND HIS CHURCH

"Twixt Jesus and the chosen race,
Subsists a bond of sovereign grace;
That hell, with its infernal train,
Shall ne'er dissolve, or rend in twain.

This sacred bond shall never break,
Though earth should to her centre shake;
Rest, doubting saint, assured of this,
For God has pledged His holiness.

He swore but once, the deed was done;
Twas settled by the great Three One;
Christ was appointed to redeem
All that the Father loved in Him.

Hail sacred union, firm and strong!
How great the grace, how sweet the song!
That worms of earth should ever be
One with incarnate deity!

One in the tomb, one when He rose,
One when He triumph'd o'er His foes,
One when in Heaven He took His seat,
While seraph's sung all hell's defeat.

This sacred tie forbids their fears
For all He is, or has, is theirs;
With Him their Head, they stand or fall,
Their life, their surety, and their all.

(SELECTED)

Elder J. M. Mewborn EX
P. O. Box 277
Willow Spring, N. C. 27592

THE CURRENT COST OF PUBLISHING ZION'S LANDMARK

From time to time it has been the policy of our paper to openly publish the annual budget, showing the cost of production that our subscribers may know and be made aware of the finances.

We would like to state to our subscribers, as we have done before, that were it not for your extra contributions, when sending in your renewal subscriptions, I could not keep the cost in the black. Your generosity to me through the years in this manner has kept it in circulation at the current subscription rates.

After you have examined the budget and statement of cost of production for the year 1982, as prepared by my Certified Public Accountant, you will readily see that the figures substantiate my statement above. Last year, after all expenses were paid, the paper netted \$952.00. I spend hours upon hours in the editing and publishing of it; yet, I am glad that the Lord has sustained me to this point in this labor of love in behalf of God's people. Last year, 1982, had it not been for your extra gifts and contributions, I would have been in the red by \$2,300.00, which I would had to have absorbed from my personal

ZION'S LANDMARK

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

EDITOR

ELDER J. M. MEWBORN
Willow Spring, NC 27592

ASSOCIATE EDITOR
GEORGE A. FULK

Pilot Mountain, NC 27401

PUBLISHED BI-MONTHLY

VOL. CXVI May and June, 1983 Number 3

\$7.00 PER YEAR -- 2 YEARS \$13.00
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funds. The Zion's Landmark has no endowment fund set aside to supplement cost of production, as well as for its future perpetuation, as is the case of some Primitive Baptist papers.

May I say that I do appreciate the support of the brethren in every way and asked that you also send me new subscribers. Many of our members have passed away and it would be of considerable help if we could build up the circulation of the paper. Any new subscribers that you can send me will be most helpful.

Also, we ask that those who feel led to do so are invited to write for its columns. We would be glad to have more of our readers write, especially the ministers among us, that our readers might have the benefit of more of the gifts of writing among us.

Brethren, please pray for the paper and me, if it be the Lord's will that we continue.

J. M. MEWBORN

ZION'S LANDMARK

(Budget - 1982)

RECEIPTS:

Direct payment of renewal and new subscribers, at
subscription rates of 1 yr. \$7.00 and 2 yrs.
\$13.00 _____ \$6,650.00

Gifts for support of paper and contributions to Indigent
Fund _____ \$3,153.00

DISBURSEMENTS

Office Supplies and Postage _____ \$303.00

Social Security Taxes withhold for Typist and Bookkeeper, in-
cluding State & Federal Income Tax _____ \$481.00

Utilities & Telephone Expense _____ \$170.00

Salary To Secretary and Bookkeeper _____ \$2,400.00

Miscellaneous Expenses _____ \$392.00

Printing Paper _____ \$5,105.00

Total Disbursements & Receipts _____ \$8,851.00 \$9,803.00

Less Disbursement _____ \$8,851.00

Net Profit for Year 1982 _____ \$952.00

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MAINTENANCE OF ZION'S LANDMARK.

December 3, 1982 to February 18, 1983

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"In Memory of Brother Harry T. Vories, Who Died On September 1, 1982. By His Sister, Mrs. A. V. Brown. Phoenix, Ariz." \$200.00

"In Memory Of Mrs. Louise P. Temple, former member of the Raleigh Primitive Baptist Church, Raleigh, NC (now deceased) by her son, Mr. J. P. Temple, Goldsboro, NC" \$50.00

"In Memory of Elder Sam L. & Mrs. Blanche Gilbert, by Mrs. Beatrice Burcham, Winston-Salem, NC" \$10.00

SOUND DOCTRINE

Dear Elder Mewborn,

I have noticed that the date has arrived that my subscription payment is due for renewal of the Zion's Landmark. You will find my check enclosed for the renewal and the remainder may be used to help with your expenses in the publication of the paper.

I am also sending an article that I wrote during last winter. Would you read it and weigh it by "Thus sayeth the Lord?" If it is not in keeping with sound doctrine, please pass it on by and discard it. If any portion of it is suitable for publication, you may publish it whenever you have space.

The article that Brother W. C. Lake, Lakeland, Fla. wrote in the "March and April, 1983" issue of the Landmark contains exactly what I hope that I have been made to believe. God blessed him, I feel, in a beautiful way to declare the whole counsel of God. He has been gifted by far greater into the depth of the knowledge and understanding of the truth; yet, I hope to be thankful to the Lord for what little understanding, if any, that He has given me. We can only go as far as we have been led by Him into the path of understanding.

Yours in hope,
Rachel C. Purgason,
 Rocky Mount, Va. 24151
 May 26, 1983

THE GLORIOUS DOCTRINE OF ELECTION AND PREDESTINATION

Dear Elder Mewborn,

My mind has been led for sometime to make an attempt to pen down some of my thoughts, hoping that I might be enabled to express a portion of what I hope I have been made to believe. I am well aware of my weakness and ignorance, knowing not how to come in or go out. I realize that I am not capable of even having a good thought, much less approach unto a subject so sublime as to attempt to speak of the marvellous and wonderful, deep mysteries that belong to The Almighty God. "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!"

Before I endeavor to wade down into deep water, I know full well that I shall drown unless I be held up by that power that is described in Romans 13:11: "There is no power but of God: the powers that be are ordained of God." "Let every soul be subject unto the higher powers." Now just where does this leave a creature called "man?" Does it not leave him in a helpless state, unable to raise himself from his fallen, totally depraved condition? Even a little thing, called a sparrow, (of itself) cannot fall on the ground without your Heavenly Father. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father?" Matt. 10:29. Neither can we make one hair white or black. "Neither shall thou swear by thy head, because thou canst not make one hair white or black." Matt. 5:36. Jesus continues with another description of man's powerless condition: "But the very hairs of your head are all numbered." Matt. 10:30. Can a man determine that number?

We hear a teaching or doctrine being declared both far and near that Christ died for all mankind. I say that if such be true, then all mankind could be housed in Heaven. I believe the written Word of God proves that He did not die for any except the ones He (The Father) chose in a covenant relation of election which He made between Himself and His Son before He (The Father) "gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth." Proverbs 8:29. Christ was with His Father "while as yet He had not

made the earth, nor the fields, nor the highest part of the dust of the world." Proverbs 8:26. "When He prepared the heavens," this elect family of God was there." Proverbs 8:27. If Christ was present with His Father before the mountains were settled, all of His Vessels of Mercy were not only with Him, but they were in Him. The Lord asked Job, "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding." Job 38.4. Where wast thou "When the morning stars sang together, and all the sons of God shouted for joy?" Job 38.7. We find that a man called King David was in possession of the same belief or truth as Job when he so wonderfully expressed it, "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 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 139:16.

Christ left the portals of glory for one specific purpose only which was to save His people from their sins. These were the ones that the Father gave the Son in that covenant relation of election or choice, that was made between them in eternity, but had fallen in their forefather, Adam, when he fell in the Garden of Eden in the first days of the morning of time. I believe, according to my hope, that Christ did exactly that! If the majority of the doctrines and teachings of man, scattered (all over) here and there, are correct then Christ utterly failed in His Heavenly appointed mission while He was here in the world. If these doctrines or teachings are true, God could not have chosen His elect people before time or worlds began, and the testimony of the above patriarchs of old is false. He will have to wait until they are born and see if they would not only accept or reject Him, but also to see if they would be male or female. In that sense, He could not know the complete make-up, as well as number of His church, until the end of time. God would have to wait and see if the last person to be born into the world would be willing to accept Him or reject Him, as they say. How incredulous! O glorious thought, this is not the case, however. He said concerning the Prophet Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jeremiah 1:5. Before Christ was born into the world, the Angel of the Lord spoke to Joseph, the

espoused husband of Mary, and said, unto him in a dream, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1:20,21.

If He fell short in saving one elect soul in fulfilling the work His Father gave Him to do, then He made an incorrect statement when He declared, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4. If the so-called doctrines or teachings of men in the world are true, that Christ is begging for all mankind to come to Him and they will not listen or heed to His call and refuse Him, then He most assuredly died in vain. He failed in the work His Father gave Him to do. Do not such doctrines or teachings leave God just as weak and helpless as man himself. (I have already attempted to describe the helplessness and weakness of man in the outset of this article.) I believe in the SHALLS and WILLS of the only omnipotent God, and His will is done "in the army of heaven, and among the inhabitants of the earth." Daniel 4:35. Even Christ acknowledged the complete fulfillment of His Father's will, "Thy kingdom come, Thy will be done in earth, as it is in Heaven." Matt. 6:10. "For He spake, and it was done: He commanded, and it stood fast." Psalms 33:18.

Christ came down from Heaven not to do His will but the will of His Father that sent Him. Christ tells us the contents and meaning of 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 6:37. If the fallen, Adamic creature had the power to either reject, do or undo, just one commandment of God, then God's word (or words) would be totally false which He spake by the Prophet Isaiah, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. It is not possible that that chosen man, woman or child, shall fail to hear the Voice of the Son of God at His appointed time, when He speaks to him in that still small voice. "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.

Consequently, little ones, it is not left in the hands of mortal men to either "accept" or "reject" Him, as is

so commonly heard throughout the world today. How many have already truly heard, are hearing now at this very moment of time, or will hear in the appointed future, the voice of the Son of God? ANSWER: "Every one that is of the truth heareth my voice." John 18:37. "As many as were ordained to eternal life believed." Acts 13:48.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. Objectors, how can dead creatures with deaf ears hear? Would Christ knock on a door when the inside consisted of or contained only dead people? When an object of His pity hears the Voice of God the evidence of life will be made manifest that they were and are alive. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. Would it be of our choosing to be heavy laden? "Ho, every one that thirsteth, come ye to the waters." Isa. 55:1.

Speaking of natural water, none of us seek a drink of it unless we already be (present tense) thirsty. Do we become thirsty of our own choice? By comparison, one of us will not seek or desire that Spiritual water unless the thirst for it comes first. Question: Can we promote thirst? Would any of us poor sinners of our own choosing voluntarily climb down into the horrible pit and in the miry clay, willing in our own nature to make pain sufficient to create thirst? Can we of our own power get out of the mire and the pit and set our feet upon a rock? I shall say that by being in that mire and horrible pit made a begger out of David, and likewise it will make beggars out of all the other imprisoned Children of God because of the bondage of sin. None except these hungry ones have ever had any reason of need or cause to beg.

Blessed be the god and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Ephesians 1:3

"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.

I believe God will save all He loves. The objector replies, "Oh no. He wants to save everybody and loves everybody." If the latter statement be partly true, it must be everyone except Esau. "As it is written. Jacob must be everyone except Esau. "As it is written. Jacob have I loved, but Esau have I hated." Roms. 9:13. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Roms. 9:21. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Roms. 9:18. I do not believe that God loves the Devil and his angels, but they were created for the same purpose that they are now serving. Their bounds are set and they cannot go beyond them. "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. "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Prov. 16:4. "For the scripture saith 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." Roms. 9:17. I shall say, brethren, in all boldness that I believe God has a purpose in all events, regardless, whether we, as mortal beings, call them good or bad. The events that we weak mortals might classify as bad may be meant for some good purpose. Let us remember that it is recorded, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." 1st Cor. 8:2. Satan holds not the keys to his own kingdom. Christ said, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18. Did not Satan obtain permission from God to afflict Job? "And the Lord said unto Satan, Behold, all that he (Job) hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." Job 1:12. Satan could destroy everything everywhere associated with Job and his life here in the world, with one exception. This was his inward life or soul. Satan could just as easily have destroyed God as he could have Job's inward life and soul. 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.

Repeating again, as I mentioned earlier in this article, "There is no power but of God: the powers that be are ordained by God." "Let every soul be subject

unto the higher powers." Roms. 13:1. In this connection Pilate thought that he had the power to either release Christ or to crucify Him. Listen to what Pilate told Christ and Christ's answer to him. Pilate said, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." John 19:10,11. Oh! wonderful thought it is that nothing is left in the hands of men to do or carry out. God needs no help from a weak mortal called a man for He already has and is exercising supreme, complete power over all flesh. Back in the annals of eternity He foresaw every event that has already transpired, is transpiring at this very moment of time and that is yet to transpire in the future. Nothing comes to pass by chance or accident. Nothing has He ever lost, made or carried out in vain. If there was just one exception to my just quoted words in the last sentence, He would cease to be God and fatalism would automatically replace a beloved word amongst us called "faith." "Whatsoever is not of faith is sin." "Help thou mine unbelief." Mark 9:24. Roms. 14:23.

The crucifixion of Christ was a wicked act, but was predetermined to be. "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. They could not do any more than was ordained of God that they should do, and may I add that it was not possible for them to do any less. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy Hand and thy counsel determined before to be done." Acts 4:27, 28. If the king's heart be in the Hand of the Lord, as the rivers of waters, turning it whithersoever He will, does it rest in the power of that king to have control over his heart as to which way it be turned? (See Prov. 5:16) Pilate's heart was in the grasp of that Almighty Hand and complete control of God, and so was the heart of King Herod when the daughter of Herodias danced before them and so well pleased Herod. "Whereupon he (Herod) promised with an oath to give her (Herodias's daughter) whatsoever she would ask." Matt. 14:7. The end result was the beheading of John the Baptist. Herodias had been having an affair with Herod "and she (the daughter), before was instructed

of her mother, saying, Give me here John the Baptist's head in a charger." Matt. 14:8. John had condemned such adultery. If Jeremiah was unable to direct his steps, can any of us poor sinners today do likewise, except we be kept of that same power who said "Except the Lord keep the city, the watchmen waketh but in vain." Psa. 127:1. Let us be reminded of Jeremiah's words, as the Lord spake by him, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jeremiah 10:23.

We hear crying in all the "lo here's" and all the "lo there's" (see Mark 13:21). "Get busy, there is much to be done; if it is put off much longer, it will be too late." I want to declare that all man feels he had ever done or accomplished in voluntarily doing God's will, or assisting and helping Him to do it, will never change or alter if any one bit or partial iota, much less the sum total of all of it. "My covenant will I not break, nor alter the thing that is gone out of my lips." Psalms 89:34. "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." Eccl. 3:14. "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. Little ones, every event has already been in the mind and purpose of God from eternity. Now is there anything that a man can do to prevent these things from coming and to pass at the precise moment of time in which they were ordained to occur or take place?

When we are given to consider the earth, moon, stars, galaxies, planets, with the fixed or permanent position of the sun, how the former bodies are set in perfectly balanced orbit or rotational patterns, so that orderly eclipses of sun and moon occur exactly at the pre-ordained, appointed time down through the centuries of time, and should the sun be any closer to the earth the perfect balance between equator and poles, heat and cold, vegetation could not produce due to the intense heat and intense cold, in either case, how can we doubt the perfect scheduling of all events, at all times and all places? Each of the above named bodies are so fixed and perfectly arranged in their respective paths and rotational order by the ONE GREAT ARCHITECT who in His same perfect wisdom designed and set the pattern for King Solomon's Temple. Each piece of timber was cut and finished to perfection in the forest prior to its being brought to the

pre-ordained place where even the fit was unto perfection when placed upon the foundation. In the building of this temple "there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." 1st Kings 6:7. God used the same instruments in the building of this temple that he employed in His creation in the first six days of time of those heavenly bodies. He also is employing the same instruments today when He dresses down one of those elect numbers and brings him "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Ephs. 2:20,21,22. Think about the works of a man's hands, how they measure, trim, cut and assemble the stones and timbers in natural buildings, only to find their mistakes and misfits later, causing problems to take apart and redo. It is not so with God. He makes no mistakes, never has and never will. I do not see how that anyone can deny the omniscience quality of God when it is written, "Known unto God are all His works from the beginning of the world." Acts 15:18.

It was David who wrote, "The heavens declare the glory of God; and the firmament sheweth His handywork." Psa. 19:1. Since God used or employed the same instruments to create them that He also used in laying the foundation of the church of the apostles and prophets, also building that church upon that foundation, who is it today that can say that this earth is vainly and uncontrollably turning at random at this very moment upon its poles or axes? "Only the fool hath said in his heart, There is no God." Psa. 14:1.

So little ones in Christ, there is not anything we poor worms of the dust can do to cause to promote, enhance, decrease or diminish, retain a status-quo, not one iota of a change in God's eternal mind and will. "Can the Ethiopian change his skin, or the leopard his spots?" Jer. 13:23. Can a kid (goat) become a lamb or a fully grown goat a sheep? Just as easy would it be to be born again or our own choice and so-called freedom of our own natural will. We had absolutely nothing to do with our first (natural) birth, and, if we have received or experienced the second birth, we had just as much to do with it as we did the first. We have no control over either of them. God has mercy on whomsoever He will and hardeneth whom He pleases.

(See Romans 9:18). Were not the vessels of wrath fitted to destruction while the vessels of mercy were afore prepared unto glory? Has man somewhere in the course of the history of time caused God to alter by way of reciprocation or make some exchanges in the pathes of these two groups from what He had previously set up and established in the beginning? Surely, God is under no law and He will do whatsoever He will with His own. Jesus said as much: "Is it not lawful for me to do what I will with mine own?" Matt. 20:15. Had Christ died for all mankind, as commonly taught by the religion of the world today, then it would be possible that all mankind would be saved. The scriptures, as such, speak plainly to the contrary. We cannot believe that one drop of Christ's blood was shed in vain. Not one drop was spilled or lost. The saving quality and efficacy (power to produce effect) of His precious blood was not lost "when He had cried with a loud voice and yielded up the ghost." (Matt. 27:50). As we have already mentioned, it had the same saving power and quality of eternal life after his death as it had before. The same is true today and will continue to be so until the end of time. The fact that it freely flowed from His side, when pierced by the Roman soldier after His death on the cross, is full and complete evidence that it never lost its efficacy. That fountain that was opened on Calvary's rugged brow attoned for every sin, all of them, of all the Father's that had gone on before in the first two dispensations of time, (1st) the old world, and (2nd) the legal or law world (or dispensation), including the last heir of promise in that same faith that He said He would find here when He comes again the second time. This glorious event of His death on the cross and shedding of His blood were fixed in the eternal mind before He said, "Let there be light: and there was light." Gen. 1:3. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psa. 90:1,2.

If the Lord knew Jeremiah before he was conceived, does He not know all His children? "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." Jere. 1:5. The Lord even knew his (Jeremiah's) thoughts as David taught. "There is not a word in my tongue, but, lo, O

Lord, thou knowest it altogether." Psa. 139:4. He told Jeremiah, who felt to be just a child, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jere. 1:7. He knoweth even our thoughts from a far off.

Unless God has ordained and called a man from Heaven with that high and holy calling, He will never preach the Gospel of the Son of God, much less will there be one note of that Heavenly calling sounded from within him, which is of the Holy Ghost. All the ordinations and laying on of hands of men will never deliver, charge or qualify one to preach. The laying on of hands of the presbytery is a form administered only to show that the church feels that it has evidence that the candidate has been ordained of God in Heaven. The same principle applies to water baptism as performed by man. Unless the candidate has already been baptized with the same baptism that John the Baptist received before his natural birth - "and the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost" - water baptism in the outward form will amount to nothing. The Apostle Peter tells the church of Christ that "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1st Peter 3:21. Water baptism is only an outward signification to God's people, as well as to the world from which one has been withdrawn, that God has already done the work. All the ordinations and baptisms of men, including marriages, as recorded on paper, are worthless unless they were already performed in Heaven. The sacred ordinance of marriage, like all other ordinations, is made in Heaven.

I see no way that anyone can separate the doctrine of election, foreknowledge and absolute predestination of God in all things. If God foresaw everything that was to be, how could it be possible for it to be any other way, or how could it be changed? "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. "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. Brethren, is that not sufficient proof to cover the ground? If God made any change or variation in His work, then He would be a changeable God. "God

is not a man, that He should lie; neither the Son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Numbers 23:19. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6.

According to what I have been given to believe, God made a choice by election in which He chose all He purposed to save before He ever created man upon the face of the deep. They were saved in the mind and purpose of God before "He stretched out the north over the empty place, and hung the earth upon nothing." Job 26:7. Before "His spirit garnished the heavens or His hand had formed the crooked serpent." Job 26:13. The serpent is performing the very purpose he was created for. Now this may be called hard doctrine by some and it may not be digestible in some of the brethren's spiritual digestive tracts, but it is what I have been made to believe, if not deceived. I believe in a weak, helpless man and the only omnipotent God who has all power, both in Heaven above and the world and earth beneath.

Rest assured, brethren, there is no danger of a Child of God missing out in learning to know Him because if the only teaching he ever gets comes from reading about Him or hearing some preacher speak of Him, that individual will never truly know Him. "It is written in the prophets, "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." John 6:45. These have a peace that passeth all understanding. They shall all know Him from the least unto the greatest. See Hebrews 8:11. All that believe will be saved, but how many will believe? ANSWER: "As many as were ordained to eternal life believed." Acts 13:48. How can man ordain himself or another to eternal life for them to believe? So, little ones, it is a finished work. There is nothing that a man can do. God will not counsel or consult with any natural man to help Him with anything. If a man cannot have a good thought without first receiving the blessing of God, can he do anything? "The preparations of the heart in man, and the answer of the tongue is from the Lord." Proverbs 16:1.

Beloved brethren, I wish that I was able to tell what I believe in attempting to give you a reason for my hope. I am quite aware that I have expressed my imperfections since I know full well that everything that

comes from a man's hand is marred by unrighteousness for only righteousness exists in God. The contents exposes the weakness of the author unless God has directed my pen. I hope what I have written is in keeping with the scriptures, even if I have a poor way of expressing myself. I beg that I will be kept able to see just what I am in nature. If I am blessed, my brethren will look much better than I do. I fully admit that I am a helpless creature, so I should not expect my brethren to walk uprightly of themselves, but would pray that God keep all of us and bless us to walk worthy of His blessed Name.

Any time that a poor mortal attempts to perform a work of righteousness, the power of God is manifested in his failure. Only righteousness is in God; therefore, all of us dependent creatures have nothing in which to Glory, save only in the crucifixion, death, burial, resurrection and ascension to Glory of our blessed Lord.

**In Hope of Life Eternal,
Rachel C. Purgason,
Rocky Mount, Va. 24151
Feb. 11, 1983**

EXPERIENCE

Dear Elder Mewborn,

I have been reading some in the **Zion's Landmark** recently and feel that God has blessed me to witness with some of the most wonderful experiences that I have ever felt, although I feel in my heart that I am not worthy to be given any understanding in His blessed truth.

In reading Sister Ruthene Cox's experience (Tabor City, N.C.), in the "September & October" 1982 issue of the **Zion's Landmark**, I was given to rejoice to the extent that I was made to cry out aloud for joy when I read it. My dear wife had gone Christmas shopping at the time and I was alone by myself at home. I had just come home from the hospital a little over a week ago with another heart condition. This is my third one, and according to my doctor, none of them have been alike. I am not writing this because I want you to know that I have had three heart attacks, but because the dear Lord let me come back each time to my home from

each one of these occurrences. In these trials, I believe that God has made me stronger in faith, all along this way which He has brought me. I believe that God does bless or enable His chosen people to grow in the knowledge and understanding of His truth according to His grace. I am not saying that I am one of His chosen ones, but you can believe from the bottom of your heart that I do have a hope, and according to this hope I believe that if I am one of His, it is because I was chosen in Him from and before the foundation of the world. I would like to give my reasons for this hope which establishes the cause for my belief, but I will refrain from a detailed description at this time.

I am not a scripture quoter, as some, although the Lord has blessed me with a desire to read and search the scriptures. When God blesses me with the remembrance of these scriptures, after I have read them with what I hope is a little revelation, it is like a morsel of good bread.

According to my belief, there is a heaven and a hell. My reason for this belief is because I have seen **and felt the results of hell and the relief that is felt from its deliverance.** I believe I can tell you that nothing except the power and strength of God's love delivered me from the horrible pit and the flames. That deliverance is heaven here upon earth to those that have experienced it.

On May 22, 1977, I was united with the Primitive Baptist Church at Primitive Zion of the Seven Mile Association (of North Carolina) and was baptized on June 26, 1977. I feel that it was God's grace alone that led and kept me through all those days of my early life here and also to ask for a home with those precious people at that place. Also, that it is this same grace that has led me up and until now and it will be His same grace that must continue with me to keep me here in the world, to lead me on until the end of the journey, if, indeed, it is His will to bless me; also, to at last take me home to glory. If not deceived in my poor heart, I love these precious people, and have thought so many times these heavenly places in the church here are just foretastes of heaven on the earth; if this is not the case, I feel that I have been deceived in the whole matter and that nothing has been reserved for me in the world to come.

Dear Brother Mewborn, if my little understanding of the truth that, I hope, has been revealed unto me is correct, the religion of God is something that must be

felt. It is lovely to think of that scripture that reads, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1st Cor. 2:9. When Godly religion is felt truly in the heart of a child of God, others will see its effect. Then we have the unfolding of the meaning of the scripture, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." It is God that turns this light on and others of His believing flock will see it and in turn give the honor and praise to God. The word "let," as used here, means the power of God alone. Man is not involved in this action.

I would like to mention some of my thoughts about Sister Ruthene Cox's experience. I hope I am her brother for Christ's sake. I have never heard any experience, that I thought was any better than hers. It was so wonderful to me to think about when her spirit or soul left her body and was in such a wonderful place. Yet, inwardly in her being, she never lost awareness or feeling. I truly and fully believe this is the way that it has been and will be with all of God's people, that have been born of His Spirit when they die a natural or corporal death. That soul or spirit enters the Paradise of God in such blissful joy and peaceful pleasure where it will remain in that state until Christ will bring it (the soul or spirit) back with Him again in that final day to reunite it with the same but incorruptible, glorified body in the first resurrection. Then that incorruptible body with the soul and spirit will be returned with Him and His Holy Angels again to Heaven to eternally and forever dwell with Him in that one eternal day. Then, we, if, indeed, were one of His, chosen and given to Him by His Father before the foundation of the world, after this first resurrection, shall be caught up together with Him in the clouds and "shall be like Him; for we shall see Him as He is." 1st John 3:2. That will be enough, if we were one of those that the Father gave to Him in eternity. This number will dwell and be with Him forever and ever. They will not die anymore. This is truly my hope, that I was among this number in the beginning, and if that be the case, I will be with them then.

I hope to be your brother in Christ,
R. C. Gaudin
Buies Creek, N.C. 27506
December 7, 1982

THE STONE OF ISRAEL

(Continued from the "January & February, 1983," issue of Zion's Landmark, pages 3-7.)

If in this place we personify this Rock of Ages, we shall hear it say, "And him that cometh to me I will in no wise cast out," John vi. 37; and this saying, poor sinner, is a sufficient warrant for you to venture on the eternal Rock of Ages, and here to expect a good home, Isaiah xxxii. 18. Not one has ever yet been disappointed, or failed in finding in this Rock all he asked for, all he desired, and all he wanted. In this Rock, the eternal Father hath blessed the church with all spiritual blessings, Eph. i. 3, and of these blessings the Holy Spirit is to receive and shew them to the saints, and by so doing glorify Christ; and the things shown to them can never fail to make them rich, and wise, and strong, and happy; for many of these things are the deep things of God, 1 Cor. ii. 10, and things of the kingdom of God, Acts xxviii. 31; and of course they are things that make for the peace of the conscience and the rest of the soul; and hence Christ saith, in me peace. John xvi. 33.

In the world we need not look or expect much soul rest and peace, for here it is not to be found, but in the Rock of Ages it is, and here we shall have to apply for it. The circumstances under which people mostly attempt to come to this Rock, are of a very trying and painful nature; they are oppressed with sin, and by it are greatly distressed and cast down: it is their grief and trouble, and under it they grieve and mourn. Also strong temptations are often upon them, and by means of which they are sadly embarrassed and perplexed in mind, and at an uncertainty about the result of their earnest pursuit. The enemy of souls is always busy and artful in endeavouring to stop up their path and to fill them with fears and doubts as to their interest in the sweet and precious things contained in the Rock. At this business, I say, the enemy of souls is both busy and artful, and much dismay he spreads over the minds of the Lord's poor and needy ones. They would lay hold on the Rock of Ages and their cursed adversary forbids their doing so, as it will, as he suggests to them, be presumptuous in them so to do, and that it is not for them, or such as them, to make thus bold, or to take such great liberties with the glorious Rock of Ages. And in this way, and by these

base and false arguments, the adversary, for a time, keeps coming souls from laying hold on eternal life.

But notwithstanding these long delays and sad disappointments on the part of the poor needy comers, this Rock, in God's own time, shall be attained by them, and old Apollyon, with all His infernal strength and cunning malice, shall be defeated and completely overthrown, for God says, "My counsel shall stand, and I will do all my pleasure." Isa. xlvi. 10, and His pleasure is to establish all His children of the Rock of Ages, and that out of it shall flow living water for the comfort and consolation of the inhabitants of it. As the ordination of heaven is, that this Rock shall sustain, uphold, and support all and every weight and burden, that in the course of time may be laid upon it, so all attempts to lessen, weaken, and impair it, must necessarily prove abortive in the end. Emperors and empires, kings and kingdoms, armies and navies, cities and towns, may be, in wasting ages, lost and buried in everlasting oblivion, but this Rock abides unmoved, and is as sure as heaven itself; and this to living souls is a sweet reflection, and is fraught with an abundance of consolation under their various trials and afflictions in this mortal life, and with Paul they may well exclaim, "What shall we then say to these things? If God be for us, who can be against us?" Rom. viii. 31. O that the whole household of faith, in their darkest hours, may be enabled to take encouragement from the pleasing consideration of what this blessed Rock is to them, and also what it hath been to tried and afflicted consciences of the people of God in all ages of the world. It is a Rock beyond all rocks, and affords refreshment of the choicest kind, and of the sweetest flavor. It smells strong of heaven, and It (alone) wins souls to itself, and screens them from the noisome pestilence, Psa. xci. 3. Precious Rock! and let all the people bow to it and say, Amen, praise ye the Lord!

5. A Stone. This metaphor also is from inanimate nature and made use of to set before the church the Lord of life and glory; and as the church, in the Scriptures of truth, is spoken of under the similitude of a building, so likewise, by the Scriptures, Christ is held forth as the foundation Stone of this building. The Stone of Israel. Although a stone literally is strictly inanimate, yet Christ (the mystical stone) is alive; and not only alive at present, but of Himself He says, "I am He that liveth, and was dead; and behold, I am alive for

evermore, Amen," Rev. i. 18. And the apostle Paul says of Him, "He ever liveth," Heb. vii. 25; and St. Peter calls Him, A living Stone, 1 Peter ii. 4; and the Lord God saith, "Behold, I lay in Zion for a foundation," Isa. xxviii. 16.

Now then, in this mystical Stone are to be found many excellent properties of a celestial kind, and such too as the building can in no wise do without. One of its properties is its extraordinary power of attraction; and I, "if I be lifted up from the earth, will draw all men unto me," John xii. 32, and by this attractive power millions of dead sinners have been drawn from the grave of sin and death to the living Stone, The Stone of Israel. The church itself in reference to this Stone, says, "Draw me, and we will run after thee," Song i. 4; and the God of the whole earth saith, "I drew them with cords of a man," Hosea xi. 4. From these three passages of Scripture we may venture to conclude that there is something in and about this mystical Stone of a magnetic nature, and that this is a property of an immense value. To be under the sweet and powerful influence of this property, is a sure pledge of eternal approbation, and the persons under its drawing are said to be "lively stones, built up a spiritual house, and fitly joined together and compacted by that which every joint supplieth," 1 Peter ii. 5; Eph. iv. 16.

As the foundation of this spiritual house is emphatically said to be a living Stone, so all the materials brought to and placed in this building are stated, as above, to be lively stones, and they feel greatly attached both to the edifice and to the foundation Stone, and on it they step, for it is the proper step-Stone all the way to a better world than this, even to that world where God and angels dwell. Some people, and not a few, are so sorely oppressed and terrified in mind, that they are afraid to venture on this Stone, because so to do, they think, will in them be presumptuous; yet it remains a truth, that this Stone of Israel is the right stepping-place appointed of the Father on which the poor and needy may step with all imaginable safety, and where heavy laden sinners have stepped to their great advantage and to the honor of God. We may be sure that it is always as gratifying to old Apollyon if he can infuse a notion into the minds of the afflicted children of God so as thereby to keep them from venturing on Christ, the Stone of Israel, as it is to him to get graceless mortals to believe that they are on

it; one he pushes forward by daring presumption, and the other he keeps back by groundless fears. But although artifice, roguery, and fraud, are the games too successfully played by this adversary of souls, yet the Stone of which we speak will see that His living stones shall not be finally decided by this arch enemy, though He is often suffered so to act as to cause the sheep and lambs of the little flocks to tremble and quake, and to stand aloof from the right stepping place, out of fear that they should do wrong there to step; when at the same time the Stone was placed where it is purposely for them, and such as them, to step on and to make free with, in and under all conditions in life; but often, for want of stronger faith and more confidence in God, they stand off at a distance, shivering with cold and in grief of heart. But things must not be always thus. God's children will not always dwell in tents, but in a peaceable habitation, and in sure dwellings, and in quiet resting places, 2 Kings xiii. 5; Isa. xxxii. 18. This world is God's crucible, in which He tries, purifies and makes His vessels white, Mal. iii. 3; Dan. xi. 35.

But again, to act rightly with this living stone, and to draw from it the sweets and comforts therein contained, is strictly a matter of faith and not of carnal sense and reason; these can do nothing in the case but mock, sport, ridicule, reproach, slander, deride, and laugh to scorn, but a divine faith, when in good health and vigor, can here, and with this mystical stone, perform extraordinary exploits, and it often has done so as it is evident from the eleventh chapter of Hebrews. Yes, faith can from this stone, as from one of the walls of salvation, with joy draw and abundance of water, living water, pure water, Isaiah xii. 3; Rev. xxii. 1. Yes, verily, this divine faith can even draw blood from this stone of Israel, for strictly speaking, this stone is a fountain filled with blood to cleanse poor polluted worms; and hence it is called a fountain opened for sin and uncleanness, Zech. xii. 1, and often hath faith on this stone played skilfully with a loud noise, Psalm xxxiii. 3.

Again, this stone is declared to be a tried stone, and severly tried He has been by the powers of hell, but still these powers have been unsuccessful in this matter: wicked men also have tried the Son of God by their base lies, heresies, reproaches and blasphemy. And the saints themselves have and do try Him with their unbelief, and mistrust, and many wrong sayings

and doings. But never was He half so much tried as He was by Him (His Father) that laid on Him the iniquity of us all, and that said, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts, smite the shepherd, and the sheep shall be scattered," and at last by being forsaken of Him, which so tried the lowly Lamb that He could but say, "My God, my God, why hast thou forsaken me?" Isaiah liii. 6; Zech. xiii. 7; Matt. xxvii. 46. Never was there anything like this before. What a spectacle do we here behold! Pure innocence suffering in the place of transgressors, and dripping with blood, malignantly forced from His hands, and feet, and side, as there He hung expiring. But who can guess at the deep sorrow of His soul when He said, O my Father, "if it be possible, let this cup pass from me." Matt. xxvi. 39. Here we see the image of the invisible God, the first-born of every creature, brought to an ignominious end! So tragical the scene, that the ponderous globe is shocked at the sight, and the sun makes haste to hide his face; and the rocks rend, the mountains shake, the seas roar, and the dead bodies of the saints come forth. Good God! what suffering was this! How tried! How hard put to it! What a day of vengeance was this the mystical stone suffered, bled and died on Calvary's cross.

Once more, this Stone is said to be a precious corner stone. St. Peter says "He is chosen of God and precious." 1 Peter ii. 4. Yes, He is precious, and very precious, in the estimation of His eternal Father; He upheld Him from everlasting and from everlasting He was His elect, and His delight, and His beloved Son, Isa. xlii. 1; Matt. iii. 17. The Father gave Him as a head to the Church, and He also gave the Church as a body to His Son the head; and thus the head and the body are one, a unit, called the elect precious, 1 Peter ii. 6. Also, to them that believe, this **STONE** is precious, and very precious, precious as a **Father**, precious as a **Husband**, precious as a **Brother**, precious as a **Friend**, precious as a **Prophet**, precious as a **Priest**, precious as a **King**, precious as an **Advocate**, precious as an **Intercessor**, precious as a **Bishop**, precious as a **Physician**, precious as a **Shepherd**, and precious as the **Captain** of our salvation.

He is likewise precious as a **Lion**, being strong to redeem, deliver, save, uphold, and support His poor and feeble ones. Precious too as a **Lamb**, the Lamb of

God that taketh away the sin of the world, also He is mild, meek, lowly and lovely.

He is also precious as the **Door** of life, heaven's wide portal; precious as the mystical **Apple Tree** that bears fragrant fruit of the celestial sort; precious as the **Sun** of righteousness; precious as a **Rock** in a weary land, and precious as a **living Stone**, **THE STONE OF ISRAEL**.

To have a good foot-hold on this Stone, is safe, and sure, and blessed: and on a stone so solid, so well laid, and so durable, the spiritually poor, and needy, and heavy laden pilgrims are welcome to step and to build for life; and happy are all those that are enabled here to step and build. Amen.

(ELDER) JAMES OSBOURN

EDITORIAL

CHRIST JESUS THE LIVING STONE AND PRECIOUS

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." 1st Peter 2:4. This same precious One was prophesied of by Isaiah in Chapter 53:3. "He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Consider how similar Isaiah's writings were to Peter's writings after Christ had actually been born into the world. Peter calls Him a living stone, disallowed of men but precious. He is made precious to a certain people that might be given the same description of them as Isaiah gave of Christ in this 53rd chapter. This is one chapter that should be precious to every child of God, for look how it not only describes the Bridegroom but also the bride. She, too, is despised and rejected of men, she is full of sorrows and acquainted with grief because of her own sins and weaknesses. She, too, is despised, and the world esteems her not. Paul writes in Ephesians 2:1 "We are

His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." So this bride is created in Christ Jesus and thus bears so much resemblance and likeness to Him that there is no wonder the world looks upon her (the church collectively) with low esteem. There is an unending or undying love, a God-given love, that the bride could not give to herself. She, too, is full of sorrows and acquainted with grief. The church loves this chapter because they have so much in common with it. They, too, are smitten and stricken of God and afflicted, but with them they are ashamed because of their own sins.

These souls are living souls, and they are attracted to a living Saviour. They are sensible sinners who have been made aware of their sins and have been made so ashamed of them. In nature we have no drawing to the Person of Jesus. When that drawing power is not present with us, we still are left in carnality, but when the Holy Spirit quickens a sinner into divine life and makes him a sensible sinner, ashamed of his ways in nature, opens his blind eyes, gives him a sense of his need, teaches him that he is a sinner, reveals to him the solemnity of eternity, he then feels his need of Christ and is given an attraction to Him. Then he feels that whatever he needs is to be found in Christ and only in Him. With him there is now a vital necessity there, and it is found in none but Jesus.

So as being led by this HOLY SPIRIT, there is this coming that Peter writes about in 1st Peter 2:4. This coming is of our guilt to that Precious One who gave His blood on the cruel tree of the cross for us. This is the nature of true, God-given faith. It is a continual coming. It is coming, being brought helpless, empty and void, to Him who is Almighty, to receive nothing but grace. "For ye know that the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might be rich." II Cor. 8:9. Peter continues, "If so be that ye have tasted that the Lord is gracious to whom coming, etc." 1st Peter 2:3. Christ said on one occasion, "No man can come to me except the Father which hath sent me draw him." John 6:44. So there is a continual coming and drawing of them who are created in Christ Jesus, His elect, a continual coming of the bride to the Bridegroom whom her soul loveth. She is part of Him, bone of His bone, flesh of His flesh, in

their relationship, because she was created in Him.

Although the adversities are there in plenty, she still is coming, for they (adversities) draw her closer and closer. One writer writes "In the day of prosperity be joyful, but in the day of adversity, consider; God hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:14. Adversity does not stop this sensible sinner from coming. On the grounds of mercy they are allowed to come. The main thing is this ordained continual coming, regardless of the opposition, as the woman with the issue of blood who continued coming until she found contact and ultimate relief. She had an incurable disease. She did not give up and draw back just because of the crowd. She wanted to but touch the hem of His garment. Then she had faith that she would then be healed. There was a sacred, hidden, irresistible power that drove her on. She had that hidden movement-- (faith that works by Love) in her heart toward Christ. If that one invisible element is lacking in one, all is lacking. If that invisible element is present, he has a good hope that he is one of whom Christ said, "No man can come to me, except the Father which sent Me draw him." John 6:44. All those who come to this precious Saviour who are drawn by the Father will find plenty of adversity which is God-given that He might draw the sinner closer and closer to His Saviour. In nature one does not seek for a drink of water until he is made thirsty. This spiritual adversity draws the sinner to this living Stone that the builders rejected which has now become the Head of the corner. There is a continual coming because there is a continual drawing by God of these to whom He has given His Son to and them to Him. This afflicted and poor woman wanted to touch the lowest part of His garment in the faith that she would be healed. She did not give up and go back because of the press of the crowd. She continued to press onward, even against all the opposition that surrounded her.

One of the most beautiful, striking examples of this "To whom coming," drawing power of God's mercy to one of His subjects is to be found recorded in Matthew 15:21-28. This concerns the faith of the Canaanite (or Gentile) woman. Notice how that this faith rebounded from her back to Jesus, each time after His refusal of acknowledgment towards her. Yet, Jesus knew it was His faith, but that did not allow His

exemption from not trying it. She could not escape this appointed trial. He knows what we need and He knew her need. He will supply the need and not the want. "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold a woman of Canaan came out of the same coasts and cried unto Him saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And his disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying Lord, help me. But He answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters' tables. Then Jesus answered and said unto her, O WOMAN, GREAT IS THY FAITH: BE IT UNTO THEE EVEN AS THOU WILT. And her daughter was made whole from that very hour." Matt. 15:28. The disciples, being under law at this point since He had not yet been crucified, had no love in their hearts for her. "Send her away; for she crieth after us." What this poor soul must have inwardly felt when Christ had rejected or turned her away twice, with one time by the disciples, perhaps, no human words will ever be able to describe. But, rest assured, God who is rich in mercy, will never finally turn a deaf ear to one of His own for He is the ready identifier of that faith that only He gives or bestows to His children.

The woman that had the issue of blood knew that if she could only get to Him, all would be well. But that is not always the case.

In the case of the Canaanite (or Gentile) woman, the Great Physician had administered the cure, called the cause of Faith into her heart, but He purposed a delayed effect according to His own glory. Many times have we been made to call very heavily upon Him in prayer or begging for help and we got no answer. But here in this scripture is proof that although He does not always immediately answer when we are made to ask (or according to our liking), it cannot be concluded that He did not hear the prayer or petition and also that He will not, at some future time, answer it in His own good time and according to His own good pleasure. The Lord knoweth our needs and has promised to supply every one of them in His own good time, not

ours. How glad that poor soul, that Canaanite (or Gentile) woman, though the trial of faith was as by fire, even referred to as "dogs," must have been when she finally heard the glad tidings and news from Him, "BE IT UNTO THEE EVEN AS THOU WILT." How great is that rejoicing after some seemingly unsurmountable obstacle that has been placed before us is removed, after our continuous begging and pleading over and over. In this experience, we are given to know who did the removing. Such joy the human tongue has never been able to express. Therefore, all are coming in that ordained, appointed time and relief is promised to them, sooner or later, as He has decreed. They will obtain it.

These lines came to me in connection with the above thoughts:

"The darkest cloud hope pierces through,
And waits upon the Lord;
Expects to prove that all is true,
Throughout the sacred word.

True hope looks out for blessings great;
And, though they're longed delayed,
Yet, hope's determined still to wait,
Until they are conveyed.

Hope long will wait, and wait again,
And ne'er can give it up,
Till the blessed Lamb, who once was slain,
Appears the God of hope."

"To whom coming" indicates that which never ends. He did not say they did come, or they will come, but "To whom cometh." This indicates continuous or permanent present tense. When God draws, the bride continually comes to the Person of Jesus, Jesus is now there in Heaven, seated in Person at the right hand of His Father. The Father is also there in Person to grant the full response to the intercessions that His Son is continually making on behalf of His bride. There is the continuous movement in the sinner's heart toward Christ and the Father draws him to His Son. If that is lacking, all is lacking. "Disallowed indeed of men but chosen of God and precious." This is Peter's writing after Christ had come, but notice how close Isaiah got

to this same description of the Son of man by revelation about seven hundred years before His coming into the world. He wrote. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. He was smitten of God and afflicted." All this came to Isaiah by revelation. Notice how close that it is to what Peter wrote, who was an actual eye-witness to Christ when He came. He was smitten and afflicted that He might be like unto His brethren yet without sin. No wonder He was disallowed indeed of men, yet He was precious. To whom is He precious? He Himself is in the bosom of the Father (See John 1:18), and the ones the Father gave Him are in the bosom of the Son, as Eve was in the bosom of Adam. The heart is in the bosom (See Isa. 40:11), and where the heart is there is love, and where there is love there is liberty.

"To whom coming." The Lord will see to it that you will always have something to draw you back to Him. One sure thing is adversity. Have you noticed that Joseph (as a type of Christ and ruler under Pharaoh in Egypt) would never let his own brothers be away long? The true Love of God is stronger than death and malice. They did go back to the land of Canaan, but he always gave them something to cause them to make them to hurry back to Egypt. There was Benjamin and then it was the money in their sacks. Joseph would not let them be away from him long. He loved them too good. They, like us, always felt that adversity (trials) were against them, but God meant it all for good. This is a wonderful type and shadow of how the Lord draws His people back to Him. He will see to it everytime, make no mistake about it, that there is something in your life to cause you to keep coming or running back to Him.

"Behold I lay in Sion a chief corner stone, elect, precious, and he that believeth on Him shall not be confounded." 1st Peter 2:6. Christ is all in all to His people. He never completely leaves them, for He will soon be drawing them back to Him in the glorious resurrection just ahead. In our nature we are disallowed indeed. We build on sinking sand, too, except when the Chief Corner Stone appears. Then He shapes us and forms us into the building. This fitting and

plaining us down, as one does lumber, makes us less and less. Joseph's brethren did not understand it either at the time, but Joseph was getting them ready to manifest his love to them. He is a type of Christ. There has to be a preparation of the heart before there can be an answer to the tongue.

"Ye also, as lively stones, are built up a spiritual house." 1st Peter 2:5. It is unto you who believe in this Stone, which the builders rejected, that He is made precious. You are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you shew forth the praises of Him who hath called you out of darkness into His marvelous light." 1st Peter 2:9. You, too, will be disallowed of men, (sooner or later), because you are chosen by the One who was disallowed, indeed, of men, and you, too, are precious indeed in the sight of the Lord Jesus Christ.

David said, "precious in the sight of the Lord is the death of His saints." Psalms 116:15. This one was called upon to say something at the funeral of one of his students, as his school teacher, on one occasion, and he was blest to quote this scripture, "Precious in the sight of the Lord is the death of His saints." Psalms 116:15. They are disallowed, indeed, of men as their Master was, and they still are today by the unbelieving world. This will be true of them on to the end of time. These who are believers are continually coming. They are coming unto this living Stone who was disallowed, indeed, of men, but chosen of God and precious. There is an inseparable and undying love that exists between this living Stone that the builders rejected and those living stones which are hewn out of this Rock which is referred to in the Scripture, "Their rock is not as our Rock." Deut. 32:31. "Look unto the Rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isaiah 51:1. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." 1st Peter 2:4.

Geo A. Fulk
February 18, 1982

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Ephesians 1:4

IN LOVING MEMORY OF GRANNY STANFIELD

Ruthy Cordelia Chandler Stanfield was born November 8, 1893, and died February 8, 1983, making her stay on earth 89 years, 3 months. I never knew her real name until her last span in Person County Memorial Hospital, Roxboro, N.C.

We came to Roxboro in 1966, and on our first visit to Surl Church, I shall never forget the wonderful meeting we had and afterwards being introduced to the precious people. She was introduced to me as Granny Stanfield, and having never seen my own paternal or maternal grandparents, a feeling of love, I trust, came over me that I have never been able to express. I esteemed it a great honor to call her Granny as long as she lived and to be remembered as such after death. She was a remarkable person.

Granny never joined the militant church here, but I feel that her name was written in The Lamb's Book of Life before the foundation of the world and that she will hear her Father call, "Child Come Home." She would not have us pin flowers on her, for she knew if Heaven was her home, it was by the grace of God and nothing that she had done. She rejoiced in hearing and singing the Primitive Baptist Hymns and also hearing the doctrine of Salvation by Grace and Grace alone expounded. It could never be proclaimed too hard or too strong for her. Sickness or something beyond her control was all that ever kept her from our meetings; the weather conditions were never an object. She and Mrs. Jenny Balock, another dear soul, were such faithful soldiers of the cross; how we at Surl Church do miss their sweet countenances!

James and I had such a memorable visit with Granny at the home of Ernest and Lois Stanfield with whom she made her home a short while before she died. Two of her daughters were also present that Sunday afternoon. To know all the family was to love them. Granny always felt self-conscious of her scarred face from the man-dreaded disease, cancer. She went into her bedroom and brought a picture of herself for us to see how she looked in her earlier years. I said to her, "To me I can see no scars for that's the way you looked when we first met." I felt that I could see something deeper than where a surgeon's knife had been, that was pure in heart and love, undefiled. How I do miss the sweet conversations with her!

We were blessed to share our place together at the Lower Country Line Association and enjoy so many good times, but there will be an aching void this year along with the other many dear ones who have passed from this life.

Cordelia Chandler was married to Jasper Cleveland Stanfield on October 1, 1913. He preceded her in death on March 1, 1963. To this union were born children, seven sons and four daughters, six of whom survive.

Granny's funeral was conducted at Surl Church February 10, 1983, by her pastor, Elder L. P. Martin. Her earthly body was laid to rest in the church cemetery beneath a beautiful floral array which, just within itself, told of her many friends and loved ones. Besides her immediate family, she leaves to mourn her passing, a host of friends and relatives, but none shall miss her more than we at Surl Church.

Written by one in whose heart she held a special place.

Virginia (Mrs. James H.) Rose
Roxboro, N.C.

ROBERT BAYNES HAWKINS

It is with sadness that this committee attempts to write the obituary of Brother Robert Baynes Hawkins. It is with gladness that

we feel he is resting in the paradise of God and that our loss is his eternal gain. Brother Robert Baynes Hawkins was 71 years of age and he lived at 1548 Albright Avenue, Burlington, North Carolina. He died Tuesday, February 1, 1983, at 1:10 P.M. at Alamance County Hospital, Burlington, N.C., after three years of failing health and twelve days of critical illness.

A native of Person County, N.C., he was the husband of the late Sister Nannie Whitfield Hawkins, who passed away September 15, 1960, and Sister Sallie Elgin Hawkins who survives. He was the son of the late Elder Otha C. and Bessie B. Hawkins. Brother Hawkins was a retired dairy farmer and carpenter.

Brother Hawkins and his first wife, Sister Nannie Whitfield Hawkins, were members of Flat River Primitive Baptist Church, near Roxboro, Person County, N.C. They joined Flat River Church and were baptized together by the pastor, Elder L. P. Martin, in July, 1944. Brother Robert B. Hawkins was dismissed by letter from Flat River Church on February 26, 1966. His dismissal by letter at his request was to join the Burlington (James Street) Primitive Baptist Church in the Salem Association for convenience, as he was living in Burlington and so was his wife, Sister Sallie Hawkins. He served for many years as church clerk for Flat River Church. Brother Hawkins presented his letter to the Burlington Primitive Baptist Church March 5, 1966, and was received in full fellowship. Shortly thereafter, he was appointed as our clerk and he served in this capacity faithfully until his health failed.

He is survived by his wife, Sister Sallie Hawkins; four daughters, Mrs. Mary Fletcher, South Boston, Va., Mrs. Walter (Becky) Clayton, Timberlake, N.C., Mrs. Cecelia (Brenda) Oakley, Rougemont, N.C., and Mrs. Bernard (Linda) Bowes, Hurdle Mills, N.C.; three sisters, Mrs. Bill (Bessie Evelyn) Parker, Mrs. Algie (Josephine) Gentry and Mrs. Stella Lunsford, all of Hurdles Mills, N.C.; two brothers, Elder J. W. (Jack) Hawkins, Coats, N.C., and Elmo Hawkins, Hurdles Mills, N.C. Eleven grandchildren and one great-grandchild are left behind to mourn his passing. Also included with his survivors are the following stepdaughters: Mrs. Gladys Hinson and Mrs. Noel (Margaret) Gusler, Jr., both of Burlington, N.C., and Mrs. Charlie (Zonie) Compton, Graham, N.C.; one stepson, Mr. Roy Elgin, Matthews, N.C., along with fifteen step grandchildren and seventeen step great grandchildren.

His funeral service was held February 3, 1983, at 2:00 P.M., Thursday at Burlington (James Street) Primitive Baptist Church by Elder Hugh Wray, Elder O. J. (Junior) Wray, Elder Curtis Parrish and Elder L. P. Martin. His body was laid to rest at the Flat River Primitive Baptist Church Cemetery, near Roxboro, beside the resting place of his first companion. His grandsons served as pallbearers.

Brother Robert Baynes Hawkins was faithful to attend his home church meetings and the corresponding churches in several associations, both far and near, as long as he was able. He was a strong believer in the doctrine of Salvation by the Grace of God and His Grace alone.

It is, therefore, resolved by our church that three copies of this notice be made, one for the family, one for the church record and one be sent to Zion's Landmark for publication.

Elder Hugh Wray, Moderator
Curry D. Barnwell and Morris A. Apple,
Committee

V. L. (BUTCH) JOHNSON

It is with heartfelt joy and sadness that we report the passing of our beloved brother and faithful deacon, V. L. (Butch) Johnson.

on January 17, 1983, at the age of 80. He was laid to rest in Garden Park Cemetery at Conroe, Texas, January 19, 1983, with Elder Neel Luce and Elder Wade Johnson officiating.

Brother Butch, as he was more commonly known, was accepted into the fellowship of Zion's Rest Church of the Union Association of Texas on September 12, 1959, and was baptized by Elder Paul Weisinger in Peach Creek near his home in Montgomery County, November 6, 1959. He was set aside and ordained as a deacon in our fellowship August 21, 1976. Brother Butch diligently and faithfully served in this capacity until his death.

He is survived by his loving wife and sister in Hope, Rosalie Walker Johnson. His passing is also mourned by three daughters: Judy Gray, Barbara Helton, and Patricia Blair; eight grandchildren and one great grandchild, two sisters and one brother also survive, and are left behind to mourn his passing. Brother Butch was blessed to travel extensively among the brethren in North Carolina, West Virginia, Florida, and Alabama. Everywhere that he went, it was his pleasure to make new friendships and to rejoice in the fellowship of those believers who love sound doctrine and good order in the churches.

We grieve because we surely miss Brother Johnson's joyful love, quite good humor, and sound council. But we also rejoice together because he is gone from the evil and trouble to come.

**Wade Johnson, Pastor
Zion's Rest Church
Tomball, Texas**

WILLIS EDGAR MCLAMB

We, the members of Clement Primitive Baptist Church, Johnston County, North Carolina, bow in humble submission to the Will of God who called from our midst Brother Willis Edgar McLamb on May 7, 1982. He was born November 6, 1905, in Johnston County, North Carolina, making his stay on earth 76 years, 6 months and 1 day.

By natural profession in life, he was a farmer, and bore the reputation as a hard worker.

He married the former Phoebe Jane Godwin and to this union were born six children. All of them survive his passing: Alma Kruger, George Alton McLamb, Lola Moon, Vada Dawson, Ada Allman and Ernestine McLamb. Brother McLamb later married Thelma Lee and to this union were born two children: Norwood McLamb and Marie Lee. Fifteen grandchildren and two great grandchildren are left behind to mourn his passing.

He asked for a home with Clement Church on October 9, 1977, and was baptized November 13, 1977. He faithfully attended his meetings as long as he lived. He enjoyed the fellowship and love of the brethren, as we saw it manifested in his countenance at the meetings many times.

His funeral service was held at 2:00 P.M. on Sunday, May 9, 1982, in the Chapel of the Rose Funeral Home, Benson, N.C. Elder T. Allen Johnson, his pastor, and Elder Curtis Parrish officiated. Burial followed at Banner Chapel Church Cemetery nearby.

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

Done by order of Clement Church, Johnston County, N.C., in conference on April 5, 1983.

**Thelma McLamb, his widow,
Elder T. Allen Johnson, Moderator,
Ima P. Johnson, Clerk**

LENNIE SIMPSON KIRBY

We shall attempt to write the obituary of our dear mother, Lennie Simpson Kirby. We, who remain in the family, desire to pay special tribute to our loved one, mother, grandmother, sister and true friend, who died on April 29, 1983. She was born July 8, 1906, making her stay on earth seventy-six years, ten months, and twenty-one days. She married the late Walter C. Kirby on January 21, 1928, and they were beloved husband and wife for forty-seven years. They joined the church at Upper Black Creek, Wilson County, N.C., on September 23, 1973. They were the treasured mother and father of six children, three boys and three girls, with ten grandchildren and three great-grandchildren. All but one son are living today to honor them and their names.

DO NOT BE SAD

Do not be sad that she is gone,
Her love endureth forever on.
Where she is going there is no sorrow,
There is no worry of tomorrow.

Do not be sad for her sake,
What the Lord giveth, that He will take.
Desire to live as though she were here,
Have no doubt, cast out all thy fear.

Do not be sad or sorrow bound,
Be happy that she her Lord has found.
Look on her face, there is no pain,
Her soul dwelleth where there is no rain.

Do not be sad now that she is at rest,
She is at peace near her Saviour's breast.
Press gently forward while we are here,
May He ease the pain of ones you hold dear.

Do not be sad, not for an hour,
As a rose blooms, so does the flower.
Its beauty spent, it fades away,
Leaving a sweet scent at the close of day.

Do not be sad, for God is love,
God prepared a place for her above.
Lifting her from a world of sin,
God opened His arms, and He took her in.

The above beautiful poem is copied from her own hand in remembrance of our dear Mother, who passed away April 29, 1983, by her surviving children:

**Walter Leatrice Kirby
Shirley Kirby Gardner
Janet Kirby Lamm
Jacky Wayne Kirby
June Kirby Jones**

(ELDER) MAJOR MACRON GRAY

Elder Major Macon Gray, beloved husband of Sister Nellie Gray, passed from this life into eternal rest with Jesus, the son of the true and living God, on June 12, 1982. He was born June 10, 1908, the son of Richard Hadley and Irene Edwards Gray, in Greene County, North Carolina.

Brother Gray united with the White Oak Primitive Baptist

Church in July, 1956. Several years later he moved his membership to the Maple Hill Primitive Baptist Church, where it remained for the rest of his life. He was ordained deacon, serving in this manner for a number of years. Later, he was ordained to the ministry on December 2, 1979, to preach the doctrine he loved, Salvation by God's free grace and that grace alone, through the atoning merits of Christ's blood, having no confidence in the flesh. At the time of his death, he was pastor of the Primitive Baptist Churches at Yopp's and Wilmington, and also assistant pastor at the Cypress Creek Primitive Baptist Church.

In failing health for several years, Brother Gray would attend church meetings when he was very weak and in much pain; yet, he was not a complainer, but was blessed in bearing his afflictions humbly, ever praising God and begging for mercy. He loved the Church and was devoted to the membership. Surely, this was his life. As he diminished in physical strength, he was also increased in the Spiritual strength of Faith, Hope and Charity.

Brother Gray was first married October 17, 1928, to Rosalie Collins, the mother of his children, who died in 1956. On March 18, 1959, he was wed to Sister Nellie Kellum Gray, Jacksonville, N.C.

Survivors in addition to Sister Gray are five sons: Floyd, Jacksonville, N.C.; Ray, Houston, Texas; Harold, Hubert, N.C.; Walter, Maysville, N.C.; and Milton, Jonesboro, Georgia. Four daughters survive: Elnita Willenborg, Great Mills, Maryland; Lorraine Helms, Maysville, N.C.; O'Neil Montgomery, Jacksonville, Florida; and Sandra Bell, Jacksonville, N.C.; one brother, S. McKinley Gray, Snow Hill, N.C.; one stepdaughter, Marie Riggs, Maysville, N.C.; one stepson, Gene Morton, Boerne, Texas; 28 grandchildren, 10 step grandchildren; 12 great grandchildren; and 2 step great grandchildren. One son, Joshua, and one daughter, Demetria Gray Beaman, preceded him in death.

His funeral services were conducted by Elder Johnny Carroll and Elder Matthew Marshburn at the funeral home in Maysville, North Carolina, and his body was laid to rest in the Dogwood Memorial Cemetery at that same location, there to await the resurrection of those who look for the second coming of Jesus.

**Humbly submitted at the request of his widow,
Evelyn R. Pratt, Clerk
Maple Hill Primitive Baptist Church**

BETTY HUNT PARRISH

It is with a sad heart that this unworthy one tries to write a few lines about a very faithful member of Bethany Church, Sister Betty Parrish.

Sister Parrish was born in Johnston County on July 28, 1893, the daughter of the late William Jasper and Elizabeth Woodard Hunt. She was the widow of the late Roscoe Parrish. She passed away on October 5, 1982.

The funeral for Sister Parrish was held at 4:00 Thursday afternoon in the Chapel of Parrish Funeral Home in Selma, N.C. Elder S. J. Sauls and Elder Jack Hawkins officiated. Burial was in Greenwood Cemetery in Selma, N.C. Sister Parrish, at the time of her death, was 89 years old and lived at 1627 Maple Street in Smithfield, N.C. She died in Wilson Memorial Hospital in Wilson, N.C., following her last illness.

Surviving are a son, Joe Parrish of Tarboro, N.C., two

daughters, Mrs. Eula Thompson of Hillsborough, N.C., and Sadie Turnage of Durham, N.C., one sister, Mrs. Roxie Worley of Smithfield, N.C., 22 grandchildren, 28 great-grandchildren, and seven great-great-grandchildren.

Be it, therefore, resolved that a copy be sent to the family, a copy forwarded to Zion's Landmark for publication and a copy to Bethany Church.

Done by order of Bethany Primitive Baptist Church, Pine Level, North Carolina, in conference January 22, 1983.

**Elder E. T. Jones, Moderator
Brother Leland Oliver, Clerk
C. V. Brady & Beatrice Brady, Committee**

GRACIE CLAYTON OAKLEY

Our Heavenly Father has seen fit to call from our midst our beloved sister, Gracie Clayton Oakley. She was born August 23, 1899, and passed away on April 2, 1983. She was the daughter of the late J. Alvis and Violet Clayton, Person County, North Carolina. She was married to J. Willie Oakley, and to this union were born thirteen children, ten of which still survive; they are Mrs. Lucille Eastwood, Mrs. Sue Latta, Mr. Raymond Oakley, Mrs. Margaret O'Brian, Mrs. Willie Suitt, Mr. Carl Oakley, Mr. Sam Oakley and Mrs. Evon Duncan, all of Route 1, Roxboro, N.C.; also Mrs. Barbara Loftis of Virginia, Virginia, and Mrs. Virginia Clayton of Hurdle Mills, N.C.

Sister Clayton united with Stories Creek Primitive Baptist Church, Person County, North Carolina, on July 21, 1941. She was a true and loyal member to her church, the members and friends. She was a firm believer in the Doctrine of Salvation by the Grace of God. Sister Gracie was one not to complain of her trials and troubles in this life, for we believe that she believed, as the scripture reads, that God works and none can hinder and He hinders and one can work, working all things after the counsel of His own will.

She traveled many miles and attended many associations to hear this glorious truth, and now that she has fallen asleep, we trust in the Arms of King Jesus, we believe that she is sleeping that peaceful sleep until the Second Coming of Our Lord and Saviour to gather His precious jewels together, to carry them across death's river, in that beautiful and celestial city that sits upon a hill which cannot be hidden, to be with her Lord and Master in that land that is forever where we will never grow old, no more heartaches, sorrows, nor troubles, but one everlasting joy in a world where no end will ever be known.

We will miss her at church and other places that she would usually go, but we feel to say of a truth that our loss is her eternal gain.

Her funeral service was held at Stories Creek Primitive Baptist Church by Elder L. P. Martin, and her body was laid to rest in the Oakley Family Cemetery.

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

Done by order of Stories Creek Church while in conference in May, 1983.

**Elder Hugh Wray, Moderator
Sister Odell Clayton, Clerk
Elder Wallace Oakley and
Everett Oakley, Committee**

HARVEY JAMES FARMER

My husband, Harvey James Farmer, formerly of 6110 Frieden Church Road, Gibsonville, N.C., died January 12, 1983, at the Veteran's Administration Hospital, Salisbury, N.C. He was 61 years of age. Prior to living in Gibsonville, N.C., he had resided at Kernersville, N.C. He was a native of Surry County, North Carolina, and was an Air Force Veteran of World War II.

He leaves behind to greatly mourn his passing, his companion, the writer of this notice, Aretta H. Farmer; a stepdaughter, Mrs. Dale Whitesell and a stepson, Roger Koontz; two sisters, Ms. Donnie Farmer and Mrs. Hester Whicker; one brother, Elder Clifton Farmer, Kernersville, N.C.

Harvey was received into the fellowship of Bunker Hill Primitive Baptist Church in the year 1957, while the Salem Association was being held with Sardis Church. He loved his church, as well as the membership of the churches of the Salem Association and the Old Baptist people everywhere. One of his greatest pleasures was in attending his church meetings, although he had been unable to attend regularly before his passing due to his illness. Elder George W. Hill baptized him about twenty five years ago.

His funeral service was held at the Chapel of the Lain Funeral Home, in Kernersville at 11:00 A.M. on Saturday, January 15, 1983, by Elder J. M. Mewborn, Willow Spring, N.C., and Elder George Flippin, Mount Airy, N.C. Interment followed in the family burial plot at Bunker Hill Church Cemetery.

He is missed by all that knew him. He suffered much the last few months that he lived, but we believe that he is resting in that peace to never suffer or fear again.

**His widow,
Mrs. Harvey (Aretta) Farmer
Gibsonville, N.C.**

SALLY COTHRAN MCELVEEN

It is with much sorrow that we attempt to write of the passing of Sister Sallie Cothran McElveen. The God of all grace removed her from this life on January 31, 1983. She was born on October 10, 1886, making her stay here on earth ninety-six years and three months (96 years and 3 months).

She married Mr. Robert McElveen in 1912, and he preceded her in death in 1971. She leaves to mourn her passing, two daughters, Elizabeth and Margaret, two sons, John and Herman, with four grandchildren and four great grandchildren.

Sister McElveen united with the Church at Middle Creek, Wake County, N.C., in August, 1935, and was baptized by her pastor at that time, Elder E. C. Jones. She was a very faithful member for many years, but was unable to attend in her latter, declining years because of failing health. She was given a great love for the church and was always kind and soft-spoken to all who knew her. Our heartfelt feelings and sympathy go out to each member of her family. May their loss, as well as the loss of the church, be her eternal gain.

Her pastor, Elder S. J. Sauls, was in Florida at the time of her death. By request of the family, Elder J. M. Mewborn, Willow Spring, N.C., was asked to conduct the services on Tuesday, February 1, 1983, at Mitchell Funeral Home, Raleigh, N.C. Interment followed in Montlawn Memorial Park.

Be it, therefore, resolved that a copy of this obituary be sent to the family, a copy kept in our church record and one copy be

forwarded to Zion's Landmark for publication.

Done by order of Middle Creek Church in conference on Saturday, April 9, 1983.

**Elder S. J. Sauls, Moderator
Thomas R. Whitley, Church Clerk
Minnie Lee Sauls, Kay Whitley and
Elder S. J. Sauls, Committee**

JOHN BROOKS PAUL

We, the members of Simpson Creek Primitive Baptist Church, Horry County, South Carolina, bow in humble submission to the will of the most merciful God, who in His infinite wisdom called Brother John B. Paul from this life of pain and suffering to his eternal rest with the Lord and Saviour Jesus Christ, there to sing praises forever with the saints of God.

He was born in Pee Dee Section of Horry County, South Carolina, September 29, 1889, and passed away March 10, 1983, making his stay here 93 years, 5 months. In 1916, he married Mary Elinor Shelly. Later they moved to Simpson Creek Township near Allsbrook, South Carolina, where he was engaged in farming.

To this union five daughters and three boys were born; one daughter and one son preceded him in death. He has a surviving sister, Fannie Cook, who is in a nursing home, with several grandchildren and one great grandchild, many neices and nephews, and friends who are left behind to mourn his passing.

Brother John and Sister Mary offered to the Church many years ago, at Simpson Creek, confessing a love for the doctrine of salvation by grace and grace alone, foreknowledge and predestination. They were baptized the following day. They attended church regularly, demonstrating their love and faith as long as their health permitted. The Lord in His infinite wisdom saw fit to call Sister Mary to her eternal rest in July, 1967, leaving him behind afflicted; yet, he was able to perform his daily needs. Although he had to have someone take him to Church, he was still able to discuss points of doctrine and make judgments pertaining to matters and business in the Church. His home was always open to brethren and visitors far and near. Brother John seemed to have a special talent as our arbitrator and peacemaker both in the home, the church and the community. His judgment in matters pertaining to the order and discipline of the church was firm and reliable. He had a good voice and has been missed in singing. He served as deacon for several years before he suffered Affective Brain Disturbance and Decline of Intellect. However, he remembered many of the hymns, Amazing Grace especially, and could recite the counties of the State of South Carolina and the old original states of the U.S.A., in alphabetical order, even though he did not recognize his own children by name. He was admired by the nursing home staff, where he spent his last days upon earth.

His funeral services were conducted by Elder McLane Horne and Elder Gardner Mishoe at Simpson Creek Primitive Baptist Church. The body was laid to rest beside his companion at Holly Hill Cemetery.

May the Lord bless and console members of the family and lead us in His glorious righteousness that we may meet with the whole family of God in heaven in that eternal day to part no more.

Done by order of the church in conference April 9, 1983.

**Written by Macie P. James, his niece.
Elder Horne, Moderator
Liston Vaughn, Clerk**

LONA GOULD HILL

It is with a sad heart that I attempt to write an obituary of my mother-in-law, Sister Lona Gould Hill. Sister Hill was born June 5, 1896, in Carteret County, N. C., and died at the Carteret General Hospital, Morehead City, N. C., on February 9, 1983, after several months of illness. She was 86 years, 8 months, and 4 days old, at the time of her passing.

Sister Hill was married to Mr. James I. Hill on August 28, 1918, who preceded her in death 17 years. To this union were born two sons, Mr. James B. Hill, my husband, and Mr. Oscar D. Hill, Newport, N. C.; one daughter, Mrs. Lottie H. Chance, Newport, N. C. Also left to mourn her passing are two sisters, Sister Annie Garner, Newport, N. C., Mr. Eddie Gould, Broad Creek, and Mr. Leonard Gould, Belgrade, N. C., with 10 grandchildren, 10 great grandchildren and many relatives and friends.

She united with the Primitive Baptist Church at Newport, N. C., about the year 1925, and was baptized by the late Elder W. W. Roberts. She dearly loved her church and attended regularly as well as her sister churches, far and near, as long as her health permitted. I took her to church many times during the 31 years that I have been a part of her family. When I could not take her, some of the other members would take her when they went to other churches and associations.

In October, 1982, when we had our association, the White Oak, she went with me all three days, as did my own mother. Then when the White Oak Union Meeting was held at Newport Church, just two weeks later, Sister Hill went with me. I heard her say that she did not feel well. That was the last time she ever went to church. She was in the hospital for a time in November, then again in December and January. She went back into the hospital again in February, and after five days there, she passed away about 2:30 A.M. on Wednesday, February 9, 1983. I spent all that afternoon and part of the following night at the hospital with her children.

Sister Hill was affectionately known as "Aunt Lonie" and was loved by everyone she met. She and her husband, "Uncle Jim," as he was known, were greatly loved by their children. In her latter years, some of them were with her much of the time.

Her funeral services were conducted at the Newport Primitive Baptist Church by her pastor, Elder John C. Carroll, assisted by Pastor Pat Kelly. Her body was laid to rest by the side of the resting place of her husband in the Hill Doughty Cemetery near Newport, N. C., beneath a beautiful mound of flowers, tokens of love from her family and friends, to await that great Resurrection Morning when we hope she will hear that welcome voice, "Come, ye blest of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matthew 25:24.

Written by one who loved her.

**A daughter-in-law,
Alice Simpson Hill,
Newport, N. C.**

DANIEL ALEXANDER ALLEN

Daniel A. Allen was called from this life on February 16, 1983. He was born November 26, 1895, the son of the late Malcolm and Mary Whitfield Allen of Person County, North Carolina. On December 26, 1927, he was married to Mary Malissa Oakley, who

survives along with five children: Clarine A. Norris, Pauline A. Whitfield, Vera A. Whitfield, Cecil O. Allen and Daniel A. Allen, Jr., with nineteen grandchildren and two great-grandchildren.

While services were being held at the waterside for the baptismal service of his beloved wife, Brother Allen asked for a home with Flat River Primitive Baptist Church. He was gladly received and was baptized with his wife on the fourth Sunday in September, 1947.

Brother Daniel Allen served many years as Treasurer of our church and held this office in a capable manner, faithfully serving therein until his death.

He was dearly loved by the church, his family, and many friends. He will be well remembered as a man whom God had blessed to perform and go about his earthly duties in his own quiet and humble manner. When being greeted by Brother Allen, his smile always said as much as his soft-spoken voice.

Therefore, be it resolved, that one copy of this obituary notice be given to the family, one sent to Zion's Landmark for publication, and one be kept with Flat River Primitive Baptist Church records.

Done by order of the church in conference on March 26, 1983.

**Elder L. P. Martin, Moderator,
Bernard Whitefield and Mildred
Oakley, Committee**

RUPERT IMNIS CARTER

We, the members of Simpson Creek Primitive Baptist Church, Horry County, South Carolina, bow in humble submission to the will of the Almighty God, who has called our beloved brother and deacon, Rupert I. Carter, from this life to his eternal rest, there to sing praises forever with the Saints of God forever. We believe that our loss is his eternal gain.

Brother Rupert I. Carter was born August 4, 1916, and was called home March 19, 1983. He married Effie C. Lewis, February 12, 1941, and this union was blest with one son who was called home in 1953. He is survived by his wife, a loving daughter they adopted, Mrs. Linda C. Johnson, two brothers and two sisters, along with many relatives, brethren, sisters, and friends.

Brother Rupert united with the church the second Saturday in October, 1971, and was baptized the following Sunday morning. He was ordained as deacon the second Sunday in May, 1978. He believed in the doctrine of Salvation by the Grace of God and the doctrine of the predestination of all things. Brother Carter was faithful to his church and there was a love demonstrated in him for the doctrine by often saying Amen during the services. He fought a good fight and kept the faith to the end. We believe that our beloved brother is sleeping peacefully along with all the Saints of God, who have gone on before to their eternal reward.

The funeral service was conducted at Simpson Creek Primitive Baptist Church by Elder Gardner Mishoe and Elder McLane Horne. His body was laid to rest at Carter Cemetery beneath an array of beautiful flowers.

Be it, therefore, resolved that a copy of this obituary be sent to Zion's Landmark for publication, one be given to the family and a copy kept for the church records.

**Macie P. James,
Committee for Simpson Creek
Primitive Baptist Church**

(ELDER) DAVID ESACAR PARKER

God, who doeth all things well, has called from our midst our beloved member and pastor of Hannah's Creek Primitive Baptist Church, Elder David Esacar Parker. He was born on November 10, 1894, and passed away February 14, 1983, making his stay upon earth eighty-eight years, three months and four days.

He was first married to Sister Callie W. Adams, who was deceased on August 14, 1963, after forty-six years of marriage. To this union were born three sons and four daughters. One son and three daughters now survive.

Elder Parker united with Hannah's Creek Primitive Baptist Church, Johnston County, North Carolina, on the third Saturday in June, 1932, and was baptised the next day by Elder Xure Lee. He was liberated or licensed to speak in a public way in April, 1957, to preach the Gospel of Jesus Christ which was food and comfort to God's little ones.

Elder D. E. Parker, as he was more commonly known by most people, was ordained and set apart to the full work of the Gospel Ministry in July, 1958. Hannah's Creek Church called him in August, 1963, to serve as their pastor, which he did faithfully for nearly twenty years, until his death.

He recollected having Spiritual encounterments as early in life as the age of four year olds. Some years later, as he occasionally mentioned in his speaking from the pulpit, he and his father passed Hannah's Creek Church. He asked his father the name of the Hannah's Creek Church and the Sunday of the meetings. From that time on his love for the church and her people never ceased. Afterward, he attended church alone when he was sixteen years of age and sat on the back seat. Elder James Henry (Jim) Johnson was pastor of the church at that time and spoke that day, as he looked out over the congregation with a waving hand, remarking, "Some young man here will have to come and stand where I now stand and preach." Elder Parker spoke of how he thought he would die because a heavy burden fell upon him. That was in the year of 1910. This burden was never removed until he made the attempt at speaking about the year 1957. Elder James Henry Johnson died six years later after that first experience in the year 1916. Thus, he carried this burden for nearly fifty years before he was made willing to come forward.

He had lots of visions which he often spoke. In one vision before he began to speak, he was carried away to a most beautiful place. He desired to stay, but a Voice spoke unto him saying, "Not now, you have a task to carry out." Then he descended back to earth, landing in the churchyard at Hannah's Creek Meeting House. As the vision ended, he was groaning, feeling a heavy burden on him, knowing the task was to preach.

Our gratefulness is to our God for having blessed us with such an able gift and pastor as Elder Parker and the example of Spiritual strength and understanding that God displayed through him to the flock. He was a wonderful pastor to us. His humbleness and the love he felt for his God and the church are indescribable.

The church has lost a valuable servant, the family has lost a devoted father, but may God be pleased to reconcile both our church and his family to the execution of His blessed will. We believe the Lord has called Elder Parker home to his eternal reward, prepared by the sacrifice of His beloved Son, the Lord and Saviour Jesus Christ, for those who love Him, and for whom He gave His life.

Elder Parker's funeral was held at the Rose Funeral Home Chapel, Benson, North Carolina, by Elder Curtis E. Parrish and Elder Henry Byrd. His body was laid to rest in Hannah's Creek

Cemetery beneath a mound of beautiful flowers. There was a host of relatives and friends in attendance, showing that he was loved by many and highly esteemed.

Therefore, be it resolved that a copy of this resolution of respect be sent to Zion's Landmark for publication, one to the family, and one to be recorded on our church minutes.

Done by order of the church in conference on February 19, 1983.

Elder Curtis Parrish, Moderator
Lillie P. Weaver, Church Clerk
Della Weaver, Lillie Weaver
and Leola Allen, Committee

ELDER RICHARD BYRON BARHAM, SR.

Elder Richard Byron Barham, Sr., age 58, of Route 4, Green Acres, Burlington, North Carolina, died at 8:45 P.M., on Thursday, June 9, 1983, at Alamance County Memorial Hospital.

A native of Guilford County, North Carolina, he was the husband of Mrs. Sue Pickard Barham who survives, and the son of Sister Sudie Roser Barham of Burlington, N.C., and the late Elder A. B. (Athel Burch) Barham. He was a teacher at Eastern High School, and a member of James Street Primitive Baptist Church, Burlington, N.C. He was also pastor of Helena Primitive Baptist Church, Timberlake, Person County, North Carolina. He was an ordained Elder in the Salem (N.C.) Association.

Survivors other than his wife and his mother include one daughter, Mrs. Susan McDowell, Winston-Salem, N.C.; one son, Richard B. (Rick) Barham, Jr., of Burlington, N.C.; three brothers, D.E. Barham, Washington, N.C., William B. Barham, Burlington, N.C., and Robert L. Barham, Raleigh, N.C. Also left behind to mourn his passing is one grandchild.

Brother Barham's funeral service was conducted at 2:00 P.M. on Sunday, June 12, 1983, at James Street Primitive Baptist Church by Elder Hugh Wray and Elder L. P. Martin. Burial followed in Alamance Memorial Park.

The service was most touching and the floral array was extensive, attesting to the high esteem and respect to which he was held. (The Lord willing, a more suitable and complete death notice will be published at a later date.)

J. M. Mewborn

ASSOCIATION NOTICES**YELLOW RIVER ASSOCIATION**

The next session of the Yellow River Primitive Baptist Association was appointed to be held with the Church at Haynes Creek, Gwinnett County, Georgia, on the fourth Sunday, Friday and Saturday before in September, 1983.

Directions to Haynes Creek Church are as follows: From I-85 exit at Ga. 20 South. Follow 20 through Lawrenceville to outskirts of Grayson. Take paved road which angles to the right. Will cross highway 78 at light. Travel about 1½ miles to the church. It is located about six miles west of Loganville, Ga.

We extend a special invitation to our ministering brethren, brethren, sisters and friends.

Jeffie Fitzpatrick, Clerk
Commerce, Georgia 30529

ABBOTT'S CREEK ASSOCIATION

The One Hundred and Fifty-Eighth Annual Session of the Abbott's Creek Primitive Baptist Association will convene on Friday before the fourth Sunday in August, 1983, and will continue through Sunday following, the dates being August 26, 27 and 28, 1983.

This session will be held with Gaines' Grove Church, located in Chatham County, North Carolina. Gaines' Grove Church is located about 5 miles west from Goldston, North Carolina. Those coming from the east and south come to Sanford, N.C. and follow 421 (Business) north to Goldston, N.C. In Goldston, please watch for pointers to church. Those coming from the north and west come to Siler City, N.C., and follow U.S. 421 (Business) to Goldston, N.C. In Goldston, N.C., watch for pointers to church.

The membership and friends of Gaines' Grove Church together with the entire membership of the association extend to you a warm welcome. We feel the need of your sweet love and fellowship.

W. I. Atkinson, Clerk
High Point, N.C. 27262

MATES CREEK ASSOCIATION

The Mates Creek Primitive Baptist Association will convene with the Samaria Church, Pike County, Kentucky, beginning on Friday before the first Sunday in September, 1983, and will continue through Sunday following, the dates being September 2, 3 & 4, 1983.

Directions to Samaria Church are as follows: Take Route 52 to Taylorsville, West Virginia. Take Route 9 to Matewan, West Virginia. At Matewan, turn left across bridge over Tug River. Travel 7 1/2 miles on Route 1056. Turn left at marker. Church will be on your left only a short distance.

We wish to extend a warm welcome to all the brethren and sisters to come and be with us.

Elmer Smith, Clerk
Ransom, Kentucky 41558

NEW RIVER ASSOCIATION

The next session of the New River Primitive Baptist Association will convene, if the Lord will, with Indian Creek Church, Indian Valley, Va., beginning on Friday before the second Sunday in September, 1983, and will continue through Sunday following, the dates being September 9, 10 & 11.

Indian Creek Church is located seven miles northwest of Willis, Va., on Route 787, in Floyd County. Those coming on Route 52, take Route 221 to Willis, Va. Then take Route 787 seven miles to Indian Creek Church. Those coming on Route 8, take Route 221 to Willis, Va. Then take Route 787 seven miles to Indian Creek Church. Those coming on Route 81, take Exit 35 to Childress on Route 600 to Route 693, right to Route 787, left 15 miles to Indian Creek Church. Those coming by Christianburg, Va., on Route 8, turn at Drive-In on Route 693 on to Route 787. Turn left, go 15 miles to Indian Creek Church.

We extend an invitation to our brethren, sisters and friends to meet with us in this session of our association.

Elder J. Sebron Sechrist, Moderator,
Gervase E. Duncan, Clerk

SEVEN MILE ASSOCIATION

The One Hundred and Third Annual Session of the Seven Mile Primitive Baptist Association will convene, if the Lord will, with Harnett Church, Sampson County, N.C., beginning on Friday before the third Sunday in September, 1983, and will continue through Sunday following, the dates being September 16th, 17th & 18th.

Harnett Church is located about half-way distance between Dunn, N.C., and Clinton, N.C. Those traveling east from Dunn will take Highway 421 to Hwy. 242 intersection (towards Salemburg, N.C.). Leave Hwy. 421 at this point on Hwy. 242, going towards Salemburg, N.C., for two miles to first crossroad. Turn west (right) 1/4 mile to church. Those coming on Hwy. 421 from Clinton, N.C. will follow the same directions as given above. Those coming from the south will follow Hwy. 242 through Roseboro, N.C., and Salemburg, N.C. About six miles north of Salemburg, N.C., turn left at crossroad to church. Watch for pointers.

We invite all our brethren, sisters and friends to come and meet with us. We desire to thank God for His mercy in keeping us in peace, love and sweet fellowship and would pray that He will continue this divine blessing with us.

Carol W. Wood, Clerk
Spring Lake, N.C. 28390

LITTLE RIVER ASSOCIATION

The One Hundred and Fifty-Fourth Annual Session of the Little River Primitive Baptist Association will be held, the Lord willing, with the Church at Little Creek, Johnston County, N.C., beginning on Friday before the fourth Sunday in September, 1983 and will continue through Sunday following, the dates being September 23, 24 & 25, 1983.

Elder R. L. Fish was appointed to preach the introductory sermon and Elder S. J. Sauls is his alternate.

Little Creek Church is located five miles Southeast of Clayton, N.C., on State Road 1563. From all directions, you will come to Clayton, N.C., on Highways 70 & 42. Go to the east side of Clayton and turn off onto State Road 1563 directly across from the Dairy King, and continue on to church. Watch for pointers at this location.

On behalf of the association, we wish to extend a cordial invitation to all lovers of the truth to come and be with us.

John R. Green, Clerk
Raleigh, N.C. 27607

UNION MEETING NOTICES**LOWER COUNTRY LINE ASSOCIATION**

The Seventy-Seventh Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord willing, at the Permanent Meeting Grounds, located near Surl Church on U.S. Hwy. 158, East of Roxboro, N.C., on July 2, 3, & 4, 1983.

This session will be entertained by Wheeler's Church and Elder Burch Wray was appointed to preach the introductory sermon, Elder L. P. Martin as alternate.

All lovers of the doctrine of Salvation by Grace are invited to gather with us; especially do we invite our ministering brethren.

Reuben Bowes, Association Clerk
Roxboro, N.C.

ANGIER UNION MEETING

The next session of the Angier Union will meet, if the Lord will, with Hannah's Creek Church on the fifth Sunday and Saturday before in July, 1983. Elder Curtis Parrish was chosen to preach the introductory sermon and Elder R. L. Fish is his alternate.

Hannah's Creek Meeting House is located on the west side of U.S. Hwy. 301 about four miles north of Benson, N.C., across highway from the South Johnston High School.

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

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

BLACK CREEK UNION

The Black Creek Union is appointed to be held with Creeches' Church the fifth Sunday and Saturday before in July, 1983. Elder W. T. Barham was chosen to preach the introductory sermon and Elder J. B. Williams is his alternate.

Creeches' Church is located between Clayton, N.C., and Wilson, N.C., about one mile east of the intersection of N.C. Hwys. 42 and 39.

We extend an invitation to our brethren, sisters and friends with a special invitation to our ministering brethren to meet with us.

J. B. Williams, Clerk
Rocky Mount, N.C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, if the Lord will, with Rougemont Church, Durham County, N.C., beginning on Saturday before the fifth Sunday in July, 1983, and will continue through Sunday following.

Rougemont Church is located in Rougemont, North Carolina on the west side of Hwy. 501, about eight miles north from Durham, North Carolina.

Elder L. P. Martin was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate.

We welcome our brethren, sisters and friends to meet with us and we extend a special invitation to our ministering brethren.

Bernard Whitefield, Union Clerk
Carboro, N.C. 27510

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., but because of distance the Church at Newport, N.C. agreed to have the union meet with them. Newport Church (Meeting House) is located within the city (corporate) limits of the Town of Newport, N.C.

Elder Eddie Humphrey was chosen to preach the introductory sermon and Elder Johnny Carroll is his alternate.

The White Oak Union extends a heartfelt invitation to the brethren to visit us during the union, especially brethren who labor in the ministry.

Fernie Wood, Clerk
Chinquapin, N.C.

BLACK RIVER UNION

The next session of the Black River Union was appointed to be held with the Church at Reedy Prong, Johnston County, N.C., beginning on Saturday before the fifth Sunday in July, 1983, and will continue through Sunday following, if the Lord will.

Reedy Prong Church is located about five miles west from Newton Grove, N.C., one mile off N.C. 55 Highway on Service Road No. 1641.

Elder J. W. Hawkins was chosen 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 come and be with us in our union meeting, especially the ministering brethren.

Alonzo Barefoot, Clerk
Newton Grove, N.C.

MILL BRANCH UNION

The Mill Branch Union, Lord willing, will be held with the Church at Pireway, Columbus County, North Carolina, beginning on Saturday before the fifth Sunday in July and will continue through Sunday following, the dates being July 30th and 31st, 1983.

Directions to Pireway Church are as follows: Those coming south from Whiteville, N.C., turn left on N.C. (Route) 904-East at Tabor City School. Continue about 17 miles to church on your left.

We invite our brethren, sisters and friends to meet with us, hoping that the God of all mercy and truth will bless us in worshipping Him. We give a special invitation to our Elders.

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

NOTICE**MEETINGS AT OLD PEE DEE CHURCH TO CONTINUE**

Dear Elder Mewborn,

At the request of Pee Dee Church, I am writing to let you know that they met in conference the third Sunday in April, 1983, and decided to hold meetings twice each year, the third Sunday afternoon in April and the third Sunday afternoon in October. The time of the services has been set for 3:00 P.M. at both meetings.

Pee Dee Church is the oldest church in the Mill Branch Association and is located in Conway, South Carolina. Elder Grady Cox was pastor for many years. After the passing of Elder Moses Paul, whose membership was with Pee Dee Church, there were only three members left. It was discussed and talked that they might disband, but the other churches in the Mill Branch Association said they would support Pee Dee and help to keep them together.

The members would appreciate the prayers of you, as well as our brethren everywhere. They invite brethren of the same faith and order to come and visit them at these meetings, as well as all friends and lovers of the truth.

May God continue His blessings with you and yours and please come to see us in our association whenever you can.

Elder L. G. (Gardner) Mishoe, Moderator
Lucille Beasley, Clerk
(Bishopville, South Carolina 29010)

ZION'S LANDMARK

PUBLISHED BI-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 Spring, NC 27592

VOL. CXVI

JULY AND AUGUST, 1983

NUMBER 4

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

ARE YOU MISSING YOUR PAPER?

Occasionally, we learn that you, our regular subscribers, miss your paper. Please let us know at anytime when you fail to get it. We will be more than glad to supply the missing number by direct mail from our business office.

Will you, however, help us as follows:

(1) Check the address on your post office delivery label below. If your address is not correct, (including Zip Code), will you advise us your up-to-date, correct mailing address at once?

(2) Will you double check the back issues that you have already received for the year 1983, and advise us of any copy or copies that you have missed, including this issue. We want to make sure that you get your paper.

Thank you very much for your help!

Editor

WRITE

In the prospectus of this paper, **ZION'S LAND-ARK**, those who feel led to do so are invited to write for our columns. We would be glad to have more of our readers write--that our readers might have the benefit of more of the gifts of writing among us. Tell us the reason of the hope that is within you. Give us items of news from the respective churches. "Then they that feared the Lord spake often one to another." Malachi 4:16. Do you fear the Lord? If so, tell us about it.

J. M. Mewborn, Editor

SONG OF THE SPECKLED BIRD

("Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour." Jer. 12:9.)

There're many birds of different wing,
The world delights to hear them sing;
But there is one that's seldom heard,
The poor, despised speckled bird.
This speckled bird is much abhorred,
By all who do not love the Lord;
And do you ask the reason why?
Her treasure is laid way up on High.

She lives on food which others hate;
What she calls small the world calls great;
And food that others love to eat,
Is to her taste like putrid meat.
This speckled bird has food from heaven,
Not bought by her but freely given;
It's food His children love to eat,
While hovering round the Saviour's feet.

All others live on tainted meat,
Just such as vultures have to eat;
Because the speckled bird won't join,
They all affirm she is unkind.
Upon her head her specks appear;
Look on her breast, you'll find them there,
On every part where feathers grow;
Her specks do shine and brightly glow.

This speckled bird delights to sing,
The praises of her God and King;
She views her specks as marks of Heaven,
And pledges which her Lord has given.
Thousands have tried to learn her song,
They do their best but still are wrong;
Their notes will not do every place,
Except among those who're saved by grace.

The speckled bird will loud contend,
Her song too good for them to mend;
And when she brings them to the test,
They talk and do like all the rest.
All other birds unite and say,
Let us throw little things away;
The things that split us are but few,
For we are birds, and so are you.

The speckled bird now shows her robe.
The finest one that's on the globe;
And in this dress made clean and white,
She's satisfied that all is right.
This robe's complete without a seam;
In it a fault cannot be seen.
For it is all the Gift of God,
And only found in Christ our Lord.

The others then their robes bring forth,
From east and west, from south and north,
But warp and woof and shape and size,
Are linsey-woolsey in her eyes.
She did behold, although combine,
They were not gold, although they shine;
For iron, brass, and steel are bright,
When polished well, and please the sight.

Then said one of the vulture crew,
"We know not what to do with you;
If you are right then we are lost,
And all our hopes of heaven are crossed.
Now we can pray and shout and sing,
And make our meeting houses ring.
But if you ask us for the cause,
We must admit we've at a loss.

"Come every bird, we'll all unite,
To put this speckled bird to flight,
Although we do not see alike,
We'll all agree at her to strike."
The battle now is in array,
And they are sure they'll win the day.
Before they know what they're about,
The speckled bird puts them to rout.

They stand amazed and wonder why,
The speckled bird doth them defy,
But if they knew who's at their head,
They'd wonder why they're not all dead.
While thus whipped out they cannot rest,
They promise each to do their best,
Each one pretends his heart is stirred,
And that he loves the speckled bird.

(Cont'd
on next
page)

ZION'S LANDMARK

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

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PUBLISHED BI-MONTHLY

Vol. CXVI July And August, 1983 Number 4

\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDER'S \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592

Second Class Postage Paid at Benson, NC 27504

USPS 699-220

They are an undivided band,
 They work things to each other's hand,
 Their own disputes they lay aside,
 Till they the speckled bird have tried.
 Each one has his own work assigned,
 One pitiful and another kind,
 Each one of them is now at his post,
 And each one tries to do the most.

One tried so hard to arrange his dress,
 And seems to be in deep distress;
 They're willing now to be the fool,
 If they the speckled bird can fool.
 Their skill is tried but all in vain,
 They have their labor for their pain.
 The speckled bird is still secure,
 Kept by God's almighty power.

(Soon on the wings of love she'll fly,
 To join the saints beyond the sky,
 And on the Hill of Sweet Repose,
 She'll bid adieu to all her woes.)
 The speckled bird at last shall rest,
 From all her woes among the blest;
 And Heaven afford her sweet repose
 When ruin shall confound her foes.

[Anonymous]

HISTORICAL ("WAXED VALIANT IN FIGHT." Hebs. 11:34)

Since the founding and establishing of our country two hundred and seven years ago many references have been made to the military, as well as civilian, patriots, who in the time of battle rendered invaluable assistance to the cause of freedom many or all of them imperiling their lives at the time of the rendered service. In practically every American history book today will be found recorded the names as well as incidents, of these famous people or heroes.

Among them, none excels the notoriety of the name of Paul Revere, who in April, 1775, before our Declaration of Independence was signed, carried the news on a borrowed horse from Boston Massachusetts, to Lexington of the approach of the British army. Revere was captured by the British but was later released without his horse.

Another name of great familiarity in this same regard is Nathan Hale. In the end result of his capture, he, Nathan Hale, was not as fortunate as Paul Revere. Nathan Hale was hanged by the British as an American spy when he was only 21 years old. His conduct and his courage have made him one of America's best remembered heroes. It was known only to God but unknown to Nathan Hale, including his comrades, or anyone else, that the time had come for one of the

dramatic moments of the Revolutionary War. General George Washington had asked one of his superior officers to select a man to pass through the British lines to obtain information on the location of the British army position in the New York state area. This commander or superior officer asked his captains for a volunteer. At first, no one responded, but on the second call, Hale agreed to undertake the mission. Pretending that he was a Dutch schoolmaster, Hale succeeded in crossing the British lines. He obtained the information that Washington had requested. But as Hale returned to the American lines on September 21, 1776, he was captured by the British. Many believe that a cousin of Hale's, an ardent British loyalist and sympathizer, betrayed him. Hale was taken before General William Howe, the British commander, who condemned him to hang the following day. It is left on record, "With a remarkable calmness of mind and spirit, Hale prepared for his execution." Before the fatal act, he made a speech, concluding with these words that have inspired many Americans especially in time of war and conflict. "I only regret that I have but one life to lose for my country." And, so he died a hero and a patriot for the precious and priceless cause of liberty and freedom.

There is the name of Mary Ludwig, later called "Molly Pitcher." Her fame arose from the Battle of Monmouth, New Jersey, on June 28, 1778, in the Revolutionary War. This was one of the hottest days of a hot summer. The great heat and the efforts and excitement of the battle made the soldiers very thirsty. Molly had followed the troops to battle, and she busied herself carrying water in a pitcher to the thirsty soldiers from a nearby spring. From this episode she got her nickname of "Molly Pitcher." Her husband fell from a heat stroke while firing his gun. She promptly took his place and fought the rest of the battle.

The name of Ethan Allen cannot be overlooked in the mentioning of the names of these loyal, faithful patriots. It was Ethan Allen who led the Green Mountain Boys in the capture of Fort Ticonderoga, New York, from the British in 1775. This was one of the first important American victories of the Revolutionary War. When he and his soldiers had surrounded Fort Ticonderoga, Allen asked the British commander "to surrender the fort **IN THE NAME OF THE GREAT JEHOVAH AND THE CONTINENTAL CONGRESS**" in 1775.

Another, perhaps, obscured name on the list of our national heroes today is James Caldwell, known in American history as New Jersey's fighting parson. On June 23, 1780, 7,500 American troops under General Greene met 5,000 enemy Hessian (German) soldiers at Springfield, New Jersey, in what proved to be the last major engagement of the Revolution of New Jersey soil. The Hessian (German) soldiers fought with the British against the American Continental (Patriot) Army.

Caldwell, a patriot clergyman, was returning from his wife's, Hannah's, funeral and walked right into the thick of the fray. He discovered our men were losing the battle because they had run short of paper wadding for their guns. No wadding; no shooting! Nearby was Springfield Meeting House. So, making a fast decision, Caldwell rushed into the meeting house. He grabbed an armload of Isaac Watt's hymnals, rushed out and threw them to the soldiers shouting, "**Give'em Watts, boys; Put Watts into'em; Give'em Watts.**" The pages from the hymn books made perfect wadding for the guns and the day was saved. In fact, the renewed onslaught and enthusiasm of our soldiers, history has recorded, took the starch out of these enemy soldiers and this part-

icular part of the British army was never again a serious threat to General Washington's forces in that area.

It was not until the year 1948 while our family was vacationing at Carolina Beach, N.C., when we had stopped to read an historical marker at nearby Fort Fisher that I came to realize the same true patriot's blood still ran in the veins of loyal Americans. The Civil War in American history, unlike the previous war of the Revolution, the War of 1812, and the Mexican War, involved the whole body of citizens here on a state interrelational basis. Few Confederate soldiers to my knowledge were ever cited or given recognition for bravery stemming from that sad and terrible war. The South, (or Confederacy), as a whole, to a great extent, was always looked down upon because of the institution of slavery (the cause of the war) that was abolished by the 13th Amendment of our national constitution, after her surrender. Her loyal soldiers were never cited for their acts of bravery and heroism because of the lost cause for which they had fought.

It is the purpose of this article to bring to light and leave on record the brave act and deed of one of the South's and North Carolina's native sons since I know to my personal knowledge the bravery of this man, who was later ordained to the ministry in the Primitive Baptist Church, has been obscured through the years. Our people today, I am aware, are not cognizant that such a man in our proximate area once lived among us. His act of heroism is relatively unknown today. I believe that had this man been on the winning side of the Civil War, or any war for that matter, he would have been cited and acclaimed as a permanent hero of any country. This man's name was Elder Christopher Columbus (Kit) Bland, who resided near Ayden, Pitt County, North Carolina.

To give a background of the intense battle in which he was engaged at Fort Fisher, near Wilmington, N.C., I will here relate the significance of this fort in the Civil War. In the outset of the war, it was the design of the Union Army under President Lincoln to establish a Federal blockade to cut off all trade from and to the Confederacy, to force it to depend upon its own resources which were inadequate for civilian and military needs, and to bring Union victory by a paralysis of Confederate morale and ability to wage effective war. Blockade-Running became the south's

ELDER CHRISTOPHER C. BLAND



1846 - 1918

"WAXED VALIANT IN FIGHT." Hebs. 11:34

strategic effort for survival in the final analysis. Her ships, as well as many privately owned ones, had to slip in and out of this Federal blockade to Europe and the West Indies for military hardware and war supplies. Geographical conditions and man-made fortifications at the mouth of the Cape Fear River made Wilmington the most important blockade-running port in the confederacy. Excepting Galveston, Texas, which was not very important because of remoteness, Wilmington was the last Confederate port to be closed. It held out almost to the very end as the chief Confederate center of blockade-running. It was defended by powerful Fort Fisher at the mouth of the Cape Fear. This fort, called "the Gibraltar of America," had withstood Federal attacks in 1862 and 1864.

It was during the attack in 1862 when the US Monitor, a ship that has been so recently in our news, was being towed south to join the blockade of the Confederacy, after its standoff battle with the CSS Merrimack, on March 9, 1862, in one of the most celebrated battles in American naval history, foundered in a storm off Cape Hatteras, N.C., and sank with 16 officers and crew members on December 31, 1862.

Efforts are being made today, August 25, 1983, to retrieve the unusual four-pronged anchor, lying some 210 feet below the surface of the Atlantic ocean, of this famous ship by a diving team off our coast. These two ships, the **Monitor** and the **Merrimack**, were both ironclad and fought the world's first battle of armored ships off Hampton Roads, Va. The **Monitor** was equipped with a revolving cannon, on a turret that resembled a cheesebox on a raft which was purely unique in modern naval warfare at that time.

Fort Fisher at the mouth of the Cape Fear River with its dangerous combination of inlets, shoals, and islands which required a fifty-mile arc of blockading vessels, made it impossible for the Northern blockade to stop the running of supplies to General Robert E. Lee's army. The Northern leaders with President Lincoln determined late in 1864 to cut off these supplies by capturing Fort Fisher and Wilmington, the eastern terminous of the Wilmington and Weldon Railroad. Two attacks were made on the fort by combined land and naval forces and it capitulated on January 15, 1865, after a brave defense.

When I visited Fort Fisher for the first time back in 1948, as previously mentioned in this article, we stopped beside a grante historical monument, located on U.S. Highway 421, only a few feet from the Atlantic Ocean that read as follows:

"NEAR THIS POINT A FLAG STAFF OF FT. FISHER WAS SHATTERED BY A FEDERAL SHELL ON DECEMBER 24, 1864. A NEW STAFF WAS ERRECTED AND PVT. CHRISTOPHER C. BLAND OF THE 36th N.C. REGIMENT VOLUNTEERED DURING THE HEAVY BOMBARDMENT TO REPLACE THE FLAG. IT WAS AGAIN SHOT DOWN, AND BLAND ONCE MORE CLIMBED THE STAFF AND ATTACHED THE COLORS."

As I read the above words on that memorable day back in July, 1948, my mind searched deeply, instantaneously or at once, as to this man's identity because it immediately rang a bell. I remembered, when a child, ten years prior to that date, of reading the epitath of a man by the same name on a large, shaft-type tombstone in the cemetery at old Hancock's Primitive Baptist Church, near Ayden, North Carolina, many times when our family attended third Sunday meetings, union and association meetings there. I remembered hearing my father, as it all came back to mind, speak of visiting Elder and Sister Bland in their home and of conducting her funeral service many years ago.

For some reason, as I was standing there, gazing at this historical monument in July, 1948, a strong feeling came over me to copy the wording of this monument at Fort Fisher on paper and file it with my permanently kept documents. I could not explain the reason for that feeling or inclination at the time. It was not until 1976, when I again visited the same area again that I stopped to read the inscription of the same monument again and to my surprise the constant blowing of the wind and sand from the nearby ocean surf over the period of almost thirty years had completed erased and annihilated the chiseled lettering from the carved tablet in the huge rock. At once I felt a downcast feeling overcome me that such valuable information of one of our ministers was lost. Then I remembered that I had copied the information down and had kept it with my personal papers which survived the fire of my parent's home, when it was

destroyed in 1975.

It is for this reason that I have written this article to leave on record for posterity of the valor and true bravery of such men as Elder C. C. Bland. There is no record to show that **"THE STAR-SPANGLED BANNER"** was actually shot down, despite the ordeal by fire, during the British bombardment of Fort McHenry in Baltimore harbor during the War of 1812. But I never sing these words or hear them sung.

..... **"And the rockets' red glare,
..... The bombs bursting in air,
..... Gave proof thro' the night,
..... That our flag was still there,"**

that I do not think of Elder Christopher C. Bland.

Perhaps, he never received any decoration or medal such as the Medal of Honor, Distinguished Service Cross, Purple Heart, Silver Star, Legion of Merit, or Presidential Medal of Freedom for his most courageous act because the cause for which he fought was lost. Yet, we are persuaded to believe that he had been on the opposite side of the battle line, his name would today be deeply engraved and written in the History of this great nation of ours, the United States of America. Even though the only vestige of the record of his feat of bravery is now worn away with only a few short years of time, I shall leave this record behind in his memory for those who care to read it, not only because of his outstanding courage, but because he was a minister of the Gospel of our precious and beloved faith.

Pittman's **"Biographical History Of Primitive Or Old School Baptist Ministers Of The United States"** (page 38) states that he united with the church when he was only 17 years of age and that he felt his calling to the ministry even before he enlisted in the Confederate army in 1864. "In all the dangers of war and hardships of prison life, the calling remained with me that I must preach Jesus," and some years later after the war had ended, he was ordained to the ministry. When Fort Fisher was surrendered by the Confederate army on January 15, 1865, Elder Bland was taken prisoner and spent the remaining time of the war in prison. When we consider that this sacred calling was heavy upon him during the time of battle and extreme warfare, it is much easier for us to understand how he

was made willing as Jesus said, **"Greater love hath no man than this, that a man lay down his life for his friends."** John 15:13.

While the very best of records of men will deteriorate with the passing of time in this world, even the weathering away of the carving of them by man in rock and stone, we are comforted by the words of Job, as inspired by God, 1,500 years before the coming of Christ, as he described the faith: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me." Job 19:23-27. This faith of the everlasting truth, like it's Author, will never pass away, though heaven and earth pass away.

Elder C. C. Bland was blessed of God with this glorious faith and wonderful hope in this immortal truth as indicated and verified by the only written article or scriptural exposition on the scriptures that he left behind prior to his death 65 years ago. If the Lord will, this article, along with a wonderful poem that he composed, will be published in the next issue of this paper.

One has most aptly and beautifully described the life of Elder Christopher Columbus Bland in the following language.

"From the sword at noon-day wasting,
From the noisome pestilence,
In the depth of midnight blasting,
God shall be thy sure defense:
Fear not thou the deadly quiver,
When a thousand feel the blow;
Mercy shall thy soul deliver,
Though ten thousand be laid low."
(Montgomery).

Written by J. M. Mewborn, on August 25, 1983.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles. Proverbs 21:23.

LIVES IN THE FAITH

Dear Elder Mewborn,

I am sending you a little of my experience to be published in the **Zion's Landmark**, if you feel that it is worthy of printing. This is only about one-half of it. but I feel that it will be enough. as I am old now and cannot write good. I would thank the dear Lord that I am able to do anything.

I have some songs or poems. whichever you might wish to call them. that I want to send you later. if I can get them typed. You may publish them. if you wish.

My membership today in the church is with Macedonia Primitive Baptist Church. near Reidsville. Rockingham County. N.C. Elder Gordon Roberts. Eden. North Carolina is my pastor.

**An unworthy sister, in hope of
life eternal**

**Nena Phillips,
Gibsonville, N.C.
February 28, 1983**

EXPERIENCE

I will try to write a little of my experience. If anyone should feel that it is fit to read or acceptable to the church. I shall leave it to the judgment of my brethren. I hope. in the Lord. I shall attempt to tell what I believe the Lord has done for me.

I was just fourteen years old when I believe the good Lord showed me the big sinner that I am. I was a good child. I thought. and obeyed my parents. As such. I thought that I was doing good. but I found out I had plenty of sin in me. I did not know what to do about it and I felt that old Satan was going to get me alive. that he would devour me. unless something was done in my behalf for which was beyond my reach and I could not obtain. I would go to bed at night. rolling

and tossing over the bed. wondering what I had done to feel so mean. I did not know what to do. and I started begging the good Lord to show me what to do. I would not tell any of my people. but mother told me later she knew that I was under conviction. She said that she did not want to bother me. I would lay in bed

at night and cry myself to sleep. I got in very much trouble to the extent that I did not want to live and I knew I was not fit to die. I felt that old Satan was going to get me alive. devour me. and I was made to go down on my knees every night. begging to God to help me. It was then I knew that if He did not help me. I was bound for Hell.

The dear Lord blessed me with good parents and they would read a Bible scripture to us children every night before going to bed. I could not understand it until I went to preaching the next Sunday following with my parents. Elder Freeman would get up to preach and he would take his text on the subject in the scripture that one had to be given repentance before he could reach Heaven. I sat in back of the church and listened to him. It seemed like he was preaching only to me that day and not to anyone else. That was what I thought. I went back home and began thinking and meditating of the things he had said. I thought to myself. "What have I ever done to repent of." and I became worried so badly I felt that sleep nor rest. both of them. would never come to me again. I thought that I was lost forever already and I wanted to die. but I kept on going to that church.

This was Pleasantville Church. in Rockingham County. N.C. When I was there. I felt like I was not fit to be around such humble people. as those people were. However. I kept on going until finally one Sunday. I look at the people in church and I thought. "Well. those people must have repented because they looked so happy and loved each other so much." I thought that they must be good people and I started loving them. I would not let them know it because I felt so little around them. As I would attend the meetings. the love in my heart increased still the more. I tried to beg the good Lord to let me just go and be with them because the more I went. the better I felt. I felt that if I could be just half as good as those dear brothers and sisters. I would be happy.

Yet. I went on worrying about myself until I nearly went crazy. I would take the Bible out to myself in a feed barn. where we lived on a farm. and I would try to read it. Here. I would start crying and I felt that I was not fit to have the good book in my hand. So. I would take it back into the house and put it up. Still not being content in mind and heart. I reached up for the Hymn Book and went out to the feed barn again. thinking.

maybe or perhaps, that I could get comfort from the Hymn Book. With the Hymn Book it was the very same thing as it was with the Bible, and I would take it back into the house. Then I would just go back out to the barn again where I knew that people could not see me. Here, I would cry and shed tears until I could not cry anymore.

In the meantime I kept on going to church, and it seemed that after I had begged the good Lord to forgive me of all my sins that I began to feel a little better. I was not scared of old Satan anymore and I could sleep better at night. When I would attend church meetings and see the people in the church shaking hands and singing the beautiful hymns, the most beautiful songs that I have ever heard. I truly felt that I was in Heaven below. Here, I will say that I tried to stop going to church, knowing that I loved these Old Baptist people better than anyone on earth; yet, I could not stop going. The more I went, the more I wanted to go and be with them and I felt my burdens getting lighter each time that I attended. One Sunday, to my complete surprise, I felt my burdens completely removed or taken away, and before I knew it, I was going up to the pulpit with my eyes filled with tears. I shook hands with Elder Freeman and I asked him if I could have a home with them. The members of the church accepted me and took me into the church. After I offered and was received among them, I was the happiest person in the world. I thought, I have continued going and I have loved the Old Baptist people ever since and will as long as I live.

Well, for a short time after I was received among them and was to be baptized into their fellowship, my husband would not give up for me to be baptized because he did not believe in the doctrine as upheld by the Primitive Baptist. He did not go to any church, but morally speaking, he was a good man. Then, after about six months, I think it was, he finally told me that I could be baptized. Here, I was baptized with my dear brother, Ernest Hopkins, who was truly a worthy man in the truth and cause of our blessed Lord. We were baptized at the same time, and he later became a preacher among our people. I believe he preached the true Gospel of the Son of God or I have never heard it. He was a worthy man all of his life, since I could remember. In his walk of life here, he bore the fruit of the Spirit. He was just three years older than me. When

I came out of the water, I felt so light and happy. I felt like I could almost fly away. I believe and have hope that my sins were all washed away in the blood that Jesus shed on Golgotha's hill and that it was made manifest and felt by me on that wonderful day

Your unworthy sister in Christ, I hope,
Nena Phillips

TAUGHT OF THE LORD

Dear Elder Mewborn,

I wrote most of this letter sometime in the 1960's, shortly after I united with the church at Goblintown, Patrick County, Va., in August, 1960. I never mailed it because I thought maybe no one would think it worth reading. A short while back I found it and read it to my dear friend, Rachel Clark Purgeson. She wanted me to send it to the **Landmark**. If you do not think it worthy of your time, just throw it in the trash can.

I enjoy reading the experiences of God's dear people in the **Zion's Landmark**. I would like to tell of some of the things the Lord has done for me. I am so backward. I feel to be so sinful and wretched that I can't talk, write, or even think as I would like. I feel as the writer of the hymn,

"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."

I believe in the God of all power who knoweth all things and doeth all things well. He never makes a mistake. He rules and controls all things, both in heaven and earth. I know I am not my own keeper, and unless God guides my mind and my pen, I cannot write anything of comfort or benefit. I feel so weak and helpless, so altogether dependent on the Lord.

When I was a very small child, I used to have a strong feeling about God. I felt there was a God, who had all power and He built the heavens and the earth and all therein. I would sometimes feel afraid to go to sleep. I would pull the cover over my head. Sometimes I would feel His presence, and wonder if He would let

me live through the night, or would I die, and where would I go.

One night, shortly after I was married, I went to bed so burdened it seemed like a heavy load was on my chest. I dropped off to sleep and dreamed I was on the porch. I looked up in the clouds and saw Jesus coming toward me. He came almost to the ground and spoke to me, saying, "Quit worrying, when you die, you will be carried to Heaven." Oh! I will never be able to tell anyone how happy I was for a few minutes. I have never been that happy before, nor since, nor do I ever expect to be that happy in this life again. I felt as light as a feather. I began rejoicing and I could fly up in the air a short way. I said, "I want to go back with You now." He spoke to me again and said, "Your time has not yet come. You will have to join the church and be baptized before you die." He disappeared. I ran into the house to tell my mother. Then, I woke up. I gave this experience much thought for awhile. I worried some concerning it, but it soon left my mind.

Several years later, I began to desire to go to church somewhere. I did not own a car and could not drive at this time. There was a church of another faith and order located not far from where I lived and a bus came by each Sunday, carrying anyone who wanted to go. So I started going there and carried my son. In a short while I joined and was baptized, but I never could feel quite right about it.

One Sunday, while they were holding revival services, the preacher asked for all who knew they were saved to stand. I looked and most of them or more than half were standing. Since I was a member, I felt it would look terrible if I did not stand, so I finally stood up. Oh how condemned I felt! I felt to be deceiving the people, but I knew I could not deceive God. I said to myself, "If I live to get out of here, I will never come back here again." I didn't know I was saved, but I knew I wanted to be. I tried to pray to God to forgive me, and if this was not the right church for me, my plea was that He show me the right one, and provide a way for me to go.

One night I dreamed I saw this church that I had been attending. It looked so pretty from the outside. It was nearby and there was a good road leading to it. So, I went and carried my son with me, but when we got inside, it was ugly and the man in the pulpit, supposedly the preacher, said for all to come forth and

give him their money. All them that had like his money, he would give them back two-fold. I went and gave all I had. He handed me something and said, "What you have is not like ours." I looked at what he had given me and it looked like counterfeit and was worthless. I turned to my son and said, "Lets get out of here. This is a gambling house." When I stepped outside, I began to sink in muddy water. I knew I was going to die for there was no one to help. I cried, "Oh Lord, have mercy on me." Then I looked across the water and saw the most beautiful woman I had ever seen in my life dressed in white, walking the water toward me with outstretched arms. I cried out, "Go back mother, or we will both sink." She said, "By the grace of God we can both be lifted up." She came to me and took hold of my hand. We were both lifted high above the water. I asked her how we could get down and she said, "By the same grace we were lifted up." Then I was brought down and set in a little narrow path in a green pasture. I was being led by a **Small Child**. Then I heard the same voice again, saying, "God's grace is sufficient for all." I did not know what the word "grace" meant then. I feel that I have been taught or shown many things through the school of grace since then. We are saved only by grace, not of works, nor by anything we have ever done or ever could do. If we are not in that number the Blessed Lord died and hung upon the cross for, we are gone, world without end.

I had another dream that made me shake and tremble. I thought the world was on fire. There was a great blaze and smoke that was rising from the earth. The earth looked as though it was melting and caving in, coming closer and closer to me. I tried to run, but all my strength left me. I fell on my knees and tried to pray. All I remember saying was, "Oh Lord, have mercy on me." I heard these words, "Stand ye still and see the salvation of the Lord." When I raised up, the fire had ceased and I awoke, trembling.

He makes us to stand still and know that He is God and there is none other. He works and none can hinder. He hinders and none can work.

God moves in mysterious ways,
His wonders to perform.
He plants His footsteps in the sea,
And rides upon the storm.

I don't know that I have ever prayed, but I have tried to pray to God that He show me the right church and provide the way for me to go. My sister, Addie Wright, started coming by and carried me to the dear old Primitive Baptist Churches with her. I thought, "these are the Lord's people, for their minister's preaching satisfied a starved and hungry soul."

I feel to know that salvation is by the grace of God. It is through faith that we are saved and not of works, or of ourselves. It is the Gift of God, not of works, lest any should boast. Christ said, "No man can come to me, except the Father which hath sent me draw him." John 6:44. "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. I live by hope, and sometimes that hope is so small, I have to hope that I have a hope. I hope when it comes my time to depart from this life. I can hear the Blessed Saviour say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Then and only then, will I ever be as happy as I was in that dream.

A poor, unworthy sinner, saved by grace, if saved at all.

Elsie C. Turner
Route 2, Box 878
Bassett, Va. 24055

(Received for publication July 20, 1983. Editor)

PUBLICATION OF SISTER GRACE G. SCARLETT'S EXPERIENCE REQUESTED

Dear Elder Mewborn,

I am sending the obituary of one of our beloved members of Pierce's Chapel Church, Sister Grace G. Scarlett, who was a faithful member of our church. I also have a copy of her experience that was written many years ago. We will appreciate it very much if you will have the obituary published in the *Zion's Landmark*. Also, I am enclosing a copy of her experience. I thought, perhaps, that you might like to read it. If you see fit to publish her experience, since it has never been published before, it will be agreeable with us. I received the copy of her experience from her daughter.

I am also sending a beautiful poem that was composed by Sister Joan Absher. We have often visited in their dear home and read many of her poems. She has been gifted by God to write poetry many, many times. I read one of them that you published in the paper sometime back. I asked her why she did not sign her name to her poems and she said that she did not feel worthy. I received her permission to send this one to the *Landmark*. She is a very dear, precious sister. I hope that you can sometime see fit to publish it. Her husband, Brother Freeman Absher, has been in bad health for a long time. I understand that he is not any better.

It was a good meeting at Lawyer's Spring Church Peachland, N.C., the fifth Sunday in July, 1983, and we enjoyed seeing you there.

Please convey our love to your dear family, and come to see us when you can.

Yours in a blessed hope,
Mary Ruth (Fulk) Moody,
Lexington, N.C.
August 8, 1983

NOTE: See obituary and experience of Sister Grace G. Scarlett elsewhere in this issue of *Zion's Landmark*.
Editor

"OH THAT I KNEW WHERE I MIGHT FIND HIM" (Job 23:3)

Of times I am beset to wonder,
Is there ought to this. I ponder;
Oh! where art thou my gracious God?
So far from man who tills the sod.

I search for thee in every flower,
In all the universe I seek Thy power;
I listen for your Voice in the Wind,
I wait your Spirit to descend.

Oh! what is man but molded clay?
For thou art the Potter to do as you may.
But though You slay me, still just Thou art,
For I am unworthy within my heart.

Oh! Lord help me. I beg you now.
I feel so weak and little somehow;
How can I even call upon your Name.
When I know myself to be so vain?

But, yea though I walk in this valley so low,
I'll still beg for your mercy against the foe:
And from deliverance of final death you'll send,
A glorious victory o'er all my enemies to win.

Joan Absher

A GENUINE SPECIMEN OF ARMINIANISM

Elder P. D. Gold, Editor
Zion's Landmark,
Wilson, N.C.

Dear Sir:

You will please, having a generous Christian heart, consider this request, which only comes seeking information respecting the plan of salvation, as preached by you and believed by those of the Christian church which you represent.

We read similar or like Bibles. We claim faith in the same Christ. We are striving to reach the same Heaven, and yet we differ as to the plan of which we are saved, if I understand your theory correctly. You claim, if I understand you, that those who are successful in getting to Heaven, were predestined from the beginning, and that those who are damned were likewise from the beginning predestined to that sad end; and, further, that no intervention could have or will change the ultimate end in either case because it has been so fixed from the beginning by God Himself.

Possibly you, and those who think as you, are right, and will be saved eternally by this faith, but certainly it is not the plain and simple teachings of my Bible, which, I suppose, is just like yours, or, at least, reads like yours.

Now my Bible teaches that Jesus Christ died to save all mankind; not one is left out, but it is strictly on condition, however. Heaven then can only be gained on condition. We stand today as guilty as we were before

Jesus died. The difference is only this, that when man transgressed the law of God and would have received immediate banishment from the presence and favour of God, Christ Jesus died in man's place and stead, giving man a chance to be saved. Thus, He, Jesus Christ, became man's bondsman. So, the only possible plan is for man to repent and believe in Christ Jesus. Said He, after he had died and risen from the dead, "The time is fulfilled, and the Kingdom of God is at hand: **repent ye, and believe the gospel.**" **Mark 1:15.**

You may find such teaching as you and those who believe as you believe in your Bible, but certainly it is not the teaching of my Bible which I suppose reads just like yours. You hold up Christ with strength to certain ones, though you know not who, and we to all, if they will just accept Him, and to none, if none will accept Him. This is what my Bible teaches.

In reading your paper, **Zion's Landmark**, I notice that many things are said about dreams. Let me suggest that you read Jeremiah concerning dreams. It might help you and them.

Very respectfully yours in Christ,
R. B. Hargrove

REMARKS

The above is a genuine sample and specimen of Armenianism **undressed and naked**. All Armenians teach this way. They misrepresent us by charging that we teach that predestination is the cause of the damnation of those that are lost. We teach no such thing. The word "Predestination" is never used in the scripture except in reference to the salvation of God's chosen people, and it is used with reference to any one that is saved: "For, whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." Romans 8:29.

Do you think people love the doctrine of predestination who attack it and those that believe as this man does?

He sets forth and defends the system of creature-works. He charges us with holding to dreams and would cast shame upon us.

Let the writer of the above attend to the work he glories in so much. He will have enough to do if he does this. As for us, we hope to trust in the Lord, as

did both Moses and Jonah of old for our Salvation. We state, as we have many times before, that the Salvation which is of the Lord is free to everyone that feels the need of the help of the Lord.

P. D. Gold

EDITORIAL COMMENTS ON ABOVE ARTICLE

It has been said that everything pertaining to the law of nature, including the world, the earth and all of nature's various kingdoms is, not only subject to change, but will change in some form, shape or fashion, sooner or later. If this be true, then one must necessarily conclude that everything pertaining to the Spiritual Kingdom of God, on the other hand, never changes, but remains unalterable forever.

The above discussion between Elder P. D. Gold, former editor of our paper, *Zion's Landmark*, and his inquirer, Mr. R. B. Hargrove, took place in the year of 1893. Both of these men have been dead well over sixty years ago, or more. Yet, we find in reading the statement of the inquirer, Mr. R. B. Hargrove, that the teaching of Arminianism has not varied in the slightest of a degree in this period of time, 90 years. This convinces and proves to us the doctrine and teaching of men has been the same from time immemorial and the doctrine of God our Saviour is the same as it was between **The Father, Son and Holy Ghost** before time began.

You may wonder about yourself sometime in-ardly if you really, truly believe the doctrine of our Lord and Saviour Jesus Christ and also how could you really tell if you do believe it. Jesus said, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them, etc." Mark 16:17,18. When you hear the same old adage repeated in this day and time, "Accept the Lord Jesus Christ," that was also said 100 years ago, and for that matter centuries and upon centuries prior to that time, even to the day of Cain and Abel, when you sometime on television or radio get some of the contents from the Armenian cup when in a low state of feeling spiritually, or get bit by an Armenian's bite of wrath, I believe all true grace

believers, who have been previously inoculated by the serum of truth by that Brazen Serpent (Christ) that Moses raised in the wilderness in behalf of the children of Israel will be quickly voided of the deadly poison as Paul was when the viper came out of the heat of the burning bundle of sticks "and fastened on his hand." "And Paul shook off the beast into the fire, and felt no harm." Acts 28:3 & 5.

When you have had this experience, I believe you have already had an inward confirmation of your faith and belief accompanied by a feeling of inwardly concealed satisfaction in your soul. For a while you will not have to ask yourself that question again. It is most interesting to read how Elder Gold warded off the attack.

Mr. Hargrove told Elder P. D. Gold, "You hold up Christ with strength to certain ones." The doctrine of men and the world says in holding up Christ that we must first stand up for him. They sing a song:

"Stand up, stand up for Jesus.
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss."

The Bible that I read says that the children of the priests, Habajan, Koz, Barsillai, after they had sinned before God, "sought their names in the register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, **till there stood up a priest with Irim and with Thummim.**" **Ezra 2:61,62 & 63.** To my understanding "the priest," referred to in this scripture, refers directly to the Lord Jesus Christ. These people had sinned, pointing to God's elect, chosen ones that had fallen in Adam. It is not recorded here that the people (after their sin) stood up and then helped him to stand. We believe that He stood because He had already stood "as a Lamb slain from the foundation of the world" without any aid or assistance from man.

J. M. Mewborn

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. Proverbs 17:1.

EXPERIENCE

**Elder and Mrs. W. E. Jarrell,
Lexington, N.C.**

Dear Brother & Sister Jarrell:

Today, I will try in my weak way to answer your good letter that I received sometime ago. I was glad to hear from you, but I was sorry to hear that you had not been well. I hope Sister Jarrell is better by now. We get in too late from work and I don't have time to go anywhere.

I will try, if it is the Lord's will, to write a little of my experience. I feel that I have had a hard road to travel. I have had a burden for many years. For sometime I did not know what was wrong. I would talk to other people, but they could not give me much comfort. It seemed to me that I was going to die and hell was going to be my home. O what a terrible condition I was in!

When Albert first came down into our country, I would talk with him and I would get a little comfort. He would tell me that all Old Baptist people were like that. He would tell me that I would never be any better until I offered to the church, and I thought I would never be fit for that. I was carried over the pits of hell and it seemed as if I would sink. What a terrible condition I was in! I said I was giving up, but then I heard someone preaching to me and it seemed like Albert's voice. I did not see anyone, but I was carried to the Lord, the Creator, and He said my sins were forgiven. My burden still was heavy, and it seemed to me I was going to die and hell would be my home. I would try to pray and I would get some relief. I went to bed, but I could not sleep. My breath seemed to leave my body. I was carried up to Heaven, but I could not get in. Then I got up and I said I must go somewhere. It seemed I could not live and I could not die. I was burdened to be baptized by you Old Baptist people. Sometime before, I had joined the Missionary Baptist, but after this experience I soon found out it was not the place for me.

I was made to feel that I am the vilest sinner on earth and that mercy was clean gone forever. I went to your home and you both were gone: I thought I could get comfort, but could find no one anywhere. I desired to find the true church for it had been shown to me. I saw the new Pierce's Chapel Church and I was shown

that it was the true Church of God, the Church of which Christ said to Peter, "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." Matt. 16:18.

Then I saw myself go in among them, and I stayed there until God called me away. When I drew my last breath, I went up. I came to a long hall. I went down this hall until I came to the Old Cross. I put my arms around it, and it was shown to me that truth and mercy had met together. This is my humble experience. I feel

I sure did enjoy all of the preaching last Sunday. Our little church does mean so much to me, but I feel so little. If I could feel like you good people look to me, it would go well with me. Then, I would be all right.

Will you both come to see me sometime? It seemed like a dark cloud rolled away after I talked to you. I was the happiest I have ever been in my life. It was also a happy time when I came out of the water from being baptized. I felt then like all my burdens were gone, but it was not long until burdens came again. I find that I cannot live here in this world on flowery beds of ease, but I am looking to the Good Lord for mercy and grace to lead me on. Then when I am done on earth, I hope He will carry me home with Him to be with Jesus and all that love His appearing.

Your least sister, saved by grace if saved at all

**Grace Scarlett
Route 2
Lexington, N.C.**

... **Elder Mewborn**, the person referred to as "Albert" in the above experience was Elder Albert Gourley. I do not know if you ever knew him. He was Sister Grace C. Scarlett's brother-in-law. He has been dead for a long time. I never knew him myself. I do not know the date of which this experience was written.

Mary Ruth Moody

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. Proverbs 26:17.

VAIN GLORY TO BE SHUNNED (THE TWO DOCTRINES)

"Let us not be desirous of vain glory." Gal. 5:26. The question has been asked, "Is not self-praise vain glory?" It is through the influence of satan that causes one to twist the scriptures into the Conditionalist doctrine which in turns gives man the credit or praise for performing the necessary deeds to accomplish his salvation. The Conditionalist doctrine would rob Almighty God of the glory that is justly due His Holy Name. "Nor handling the word of God deceitfully." II Cor. 4:2. The scripture speaks of those that give heed to the influence of these seducing spirits: some will twist the Bible doctrine of predestination to affirm that God has decreed for missionaries to spread the Gospel of Jesus Christ, and for man to use tracts, and other means in the work of conversion of sinners. Such a theory would give the praise to man for doing his part and man would have something to boast about. It has been left on record, "Where is boasting then? It is excluded." Romans 3:27.

The Conditionalist theory springs from satan because it is in direct opposition to the decree, purpose, providence, counsel, design and predestination of God. It's motive is to attempt to rob God of the glory and praise that is rightly and justly due His Holy Name and would give a portion of it to man. It is pleasing to satan to "spew" out doctrines (see Revelation 12:15) which would rob God of the glory that is rightfully and justly due His Holy Name. In Isaiah 14:13, we read that satan even desired to rise up above God. The Conditionalist doctrine by numerical count rises above the true doctrine of Jesus Christ with the majority of the population of the world. This will not always remain true. It gives the praise and glory to man and advocates a weak god who needs the help of man. With the millions of people that have lived in this world since the beginning of time, and will continue until the end, God has said, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of Grace." Romans 11:45. This remnant will reign with Christ in eternity while the Conditionalist doctrine and those who have followed it will go down with the hosts of hell's defeat when the gates of hell shall prevail and overcome against them in that final day.

The Lord Jesus Christ was not popular with the world. His doctrine has ever been scorned by the world. Yet, Jesus has comforted the true church with these words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

In short, the world loves the conditional doctrines of men and it despises the true doctrine which does not give any credit to man, but to the contrary renders all honour, praise and glory unto God. It will take eternity for us to rightly praise Almighty God and render Him the glory that is justly due His name. It cannot be done here, except in part.

The true doctrine is not only from God, but it gives Him the glory. Jesus said, "My doctrine is not mine, but His that sent me." It has never belonged to man. "I am the Lord: that is my Name: and my glory will I not give to another, neither my praise to graven images." Isaiah 42:8. This scripture clearly shows that the praise and glory belong to the Lord our God, and that out of all things which He has ordained He will surely have it.

May the God of all grace and truth enables us through His divine blessing to break down the conditionalist theory. This theory or teaching that one's eternal salvation rests upon certain conditions that he must perform would rob God of His glory and praise because it gives man the right to credit or praise himself for meeting and complying with these conditions.

Brethren, the theory that one's blessing here in time rest upon certain conditions, duty, or obligations that he must perform in order to receive these blessings-----is a conditionalist doctrine and it tends to rob God of that glory that is due only Him. This is because man would have the right to credit or praise himself for "earning" those blessings. In fact, God would be indebted to bless him for keeping those conditions. "Now to him that worketh is the reward not reckoned of grace, but of debt." Romans 4:4. This scripture knocks out both conditional theories. Another one that deals it a heavy blow is this one: "Whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work. **THIS MAN SHALL BE BLESSED IN HIS DEED.**" James 1:25. He certainly did not say he

would be blessed for it, as so prevalently believed by many.

As for as the praise for all blessings here in time, it must go to Almighty God. The scripture teaches that the blessings of God's people were stored up in Jesus Christ. See Ephesians 1:3. Since God has known all of His works from the beginning (Acts 15:18), surely the Lord has decreed the blessings of His people from all eternity. God works in His people to do that which is acceptable and well pleasing in His sight. "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever."

If we do walk in love, manifest an humble Spirit, do that which is well pleasing in His sight, it is because of the imputed work of God's righteousness in our hearts. It is truly a wonderful feeling to feel the peace of God within our hearts, to feel the manifest presence of God, to feel that closeness of God in prayer and in our daily walk and to be blessed with sweet meditations along the way. All of this is because, if we are so blessed, God has blessed us and not because of anything that we have done to merit any favor of Him. It is true only because of His love and mercy. "From the rising of the sun unto the going down of the same the Lord's name is to be praised." Psalm 113:3. (And it will be truly praised as long as this world stands by that remnant.)

In closing, there is a prayer in our hearts that the Lord will keep us from seeking after any vain glory. Let us remember that all the honour, praise and glory belong to the Lord and not upon man.

(Elder) W. W. Hudson, Jr.
Bastrop, La 71220
February 21, 1983

**A GEM OF TRUTH
BEFORE THE HILLS IN ORDER STOOD,
OR EARTH RECEIVED HER FRAME:
FROM EVERLASTING THOU ART GOD
TO ENDLESS YEARS THE SAME.**

(Isaac Watts)

MODE OF BAPTISM (Immersion vs. Sprinkling)

I have been requested to write upon the above subject.

All the emblems of the ordinances as set forth by our Master, either by precept or example, are intended to illustrate something pertaining to Him in His great work of redemption as wrought in and by Him, or as manifested in and to His people. Frequently, if not always, it is seen in both ordinances, the supper and baptism, and among these the ordinance of baptism is one of the most prominent illustrations both by precept or command, and example. Jesus was Himself baptized, by His servant John the Baptist, in Jordan which act accomplished it's part in fulfilling all righteousness. This was not the inauguration or creation of righteousness, but was the fulfilling of it as having been previously conceived, in the covenant of redemption with the Father, ordered in all things and sure, as in the Son before the foundation of the world, to be wrought out by Him, and to be revealed in His people as by the Spirit. The fulness of redemption by the will of God, was symbolized by Jesus in all that He did according to and by the Spirit of holiness by which power He was raised from the dead, and was thereby declared to be the Son of God. The ordinance of baptism in the figure of this redemption is in Jesus, by the will of God, and was developed by His death, burial and resurrection, or His going down into death and being raised up therefrom. Redemption was replete and complete in God before Jesus came into the world which was clearly shadowed forth in the various offerings under the law which offerings reflected unto God as the author, and pointed to Jesus as the medium through which this salvation should be manifested. This system was complete in itself in that which it was designed to accomplish. It accomplished nothing real in itself, but was the shadow of the substance which was in God, as manifested in Jesus.

So as touching the necessity of the baptism of Jesus, it accomplished nothing more than to illustrate the will of God in Jesus which was to be manifested in His people, through Him, by the Spirit.

As the sacrifices and washing under the law fulfilled the righteousness which was in God, so also the baptism of Jesus fulfilled the same righteousness figuratively, as brought forth by Him, and our baptism

in like manner fulfills this same righteousness as manifested unto us by the Holy Spirit.

The sprinkling in the law dispensation typifies the purging of the blood of Jesus in its manifestation to the vessels of mercy. As the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean satisfied to the purifying of the flesh, so also and much more does the blood of Jesus purge the conscience from dead works to the service of the living God. While the efficacy of those offerings was in the blood, yet we find the blood was in the burnt offering, the blood was consumed with the flesh, but in the sacrifice it was poured upon the altar and the flesh was eaten. Jesus poured out His blood, laid down His life, and offered Himself to God without spot. By His blood He entered the Holy of holies. It was the death of Christ and not His life, that reconciled us unto God, and being reconciled by His death, we are saved by His life. We are baptized into death and not into life. We henceforth walk in newness of life. Baptism points to His death and not to His life. He died for us, and we live to Him. "Being buried with Christ by baptism into death, that like Christ was raised up by the glory of the Father even so we also should walk in newness of life." Roms. 6:4. When the blood or life of Jesus was taken away, the remainder died, and was buried and was raised again on the third day from the dead. Now this Character that died and His death is what is figured in baptism. That body that was given Him was what He offered. It was the man Christ Jesus that died. "By man came death, by man came also the resurrection of the dead." "He was put to death in the flesh, but quickened or made alive by the Spirit." It being a body that was offered--that was buried into death, it would not seem reasonable, nor would it make sense to say that the manner or mode of this operation was that of sprinkling. It was not death baptized upon Christ, but it was Christ baptized into death. It was not death poured out upon Him, nor was He sprinkled or poured into death, but He was dipped, plunged, over-whelmed or immersed--baptized into death.

A burial in the days of Abraham meant a putting out of sight, and he bought a piece of land for that purpose; therefore, he must have put his dead in the ground out of his sight. And this is the idea of a burial even unto this day, and must have been in the days of Christ and His apostles. Now who in this day would

regard their friends as being buried when only a handful of dust had been sprinkled or poured upon them? And, yet thousands regard themselves and their friends as having been baptized--buried by water baptism--into water as typical of having been buried with Christ by baptism into death, who have only had a little water sprinkled or poured upon their heads.

When one dies, he is fully dead and fully in death; and when buried, one is fully out of sight and completely covered up. When one is killed to sin he is wholly dead to it. He is dead in his entirety, and should be so buried.

While some do not bury their dead at all, there are others again who bury them or part of them as many as three times. Now, too much of a thing is often worse than not enough.

Christ died but once, and was buried but once, and was once raised from the dead. To administer an ordinance is one thing, the manner of administration is another, and the authority for so doing is another. The ordinance of baptism belongs to the church and is for believers in Jesus. It's manner, as argued above, is undoubtedly by immersion, and it's authority is from heaven. Jesus commanded His apostles to baptize in the name, not names, of the Father, and of the Son, and of the Holy Ghost. Now this was not touching the manner of the act, as to be performed, I conclude, but referred to the authority to baptize. The fullness of the God-head bodily was in Jesus, and He says: "All power, (authority), as well as might, is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name, (authority) of the Father, and of the Son and of the Holy Ghost." Matt. 28:19. In some instances, they were baptized in the name of the Lord Jesus. Peter, on the day of Pentecost, commanded them who asked what they should do, to be baptized in His name. And so did Paul, or those with him, baptize those who had been baptized unto John's baptism by someone not authorized to succeed John. To be baptized in a name that is above every name, it seems to me, would be sufficient as to divine authority, having a command so to do. If the name of Jesus is above every name, I conclude that it must include the name of the entirety of the great God-head, the Father, the Son and the Holy Ghost. Instead of the command of Jesus to baptize three times in the name of the Father, Son and Holy Ghost authorizing

triuine immersion, or a dipping of a part or all of the individual three times, it was to give them full authority, and to show the three-in-one God to be the Redeemer and Saviour. In triuine immersion, as practiced by some, there is really nothing but the head and shoulders that are put under again, while the rest of the subject is only under water once. Jesus was buried both head and feet in the tomb, and was raised wholly therefrom. He was put in the tomb and was sealed therein until He came forth once forever. We have one Lord, one faith and one baptism. Jesus died but once, was once buried, and rose from the dead once. So we are killed to the law but once in one act, and are buried by baptism into death by one act once, and are raised up once together with Him, and as water baptism on our part is a public confession of our death to the world and life to God in His Son, it only requires the one act once to thus complete the figure in us of that which is in Jesus for us, which figure is the answer of a good conscience towards God.

(Elder) P. G. Lester, (Dec'd.)
Former Associate Editor of
Zion's Landmark

CONCERNING ELDER JOB SMITH

Dear Elder Mewborn,

I am very delighted with the historical write-up that you had in the "March and April, 1983" issue of Zion's Landmark concerning Elder Job Smith, his father, Elder Josiah Smith, and his grandfather, Elder Caleb Smith, that reaches back into the 18th century. If you do not mind, I would like to add a little bit of the knowledge I have heard of Elder Job Smith in my lifetime. At one time during his ministry, he was also pastor of the Old Hadnott's Creek Church in Carteret County, North Carolina.

Here are some brief facts about the Hadnott's Creek Church. The building, still standing, was built in 1790 and is almost 200 years old. It has been named an historical landmark in Carteret County by our government. This building is the original one and has never been painted on the inside or the outside; however, there have been a few minor repairs in recent years. The hand-hewn beams inside have hand prints and one foot print of the builders when it was being

constructed in the year 1790. It has a gallery around three sides (interior) of the building that was used in slavery times for the servants and the children of those early days after it was built. It is still used. I do not know how often or when. There is one member, Sister Mary W. Taylor. At this time they are not affiliated with the White Oak Association, which this church help to found in the year 1833.

To reach it from Maysville, N.C., one would travel east on Hwy. 58 towards Emerald Isle, N.C. for about 15 or 20 miles. Then turn left on an old road (off the main road) and it will take you to the old church building. I am not good at guessing mileage, but it is located near Stella, N.C.

Now, I would like to say just a word about Sister Susan Higgins, whom you mentioned in your good article as being the granddaughter of Elder Job Smith. She was his (Elder Job Smith's) daughter, not granddaughter. I was pleased to make her acquaintance soon after I married my husband, Leo L. Higgins, now deceased. He was Sister Susan Higgins' nephew by marriage. Many times she visited in our home for a few days. She was one of the most saintly persons I ever knew and looked like an Angel with her soft white hair, dark eyes, small of stature. Yet the most outstanding characteristic that one beheld in this wonderful sister was the biggest, most optimistic outlook that she had on life. She had the brightest one of any person I ever knew. There was never a negative word about anybody, or anything; everything was going to turn out all right.

O for such faith! She was one that made passing through life and this vale of tears a more pleasant place because she was in it. There are many descendants of this noble family still living in the same area.

I do enjoy the historical references that you put in the Zion's Landmark from time to time. I hope you will be able to continue the paper as well as these interesting articles.

One, I hope, in Christ
Annie Higgins
Newport, N.C. 28577
May 12, 1983

From the Editor: We deeply appreciate Sister Higgins' willingness to share the above additional information with us regarding the life of Elder Job Smith and his daughter, Sister Susan Higgins. It is most interesting to note that she was his daughter, not

grand daughter. I remember her also as being one of the most saintly looking people that I ever remember seeing.

An historical article, along with the photograph of Hadnott's Creek Church appeared in the January, 1980, issue of Zion's Landmark. To those who might be interested in reading it again, please refer to that issue.

J. M. Mewborn

OBITUARIES

(ELDER) ROY THOMAS JOYCE

(Jesus called, "Come Home, My Servant.")

The call was for Roy Thomas Joyce, born in Bassett, in Henry County, Virginia, on August 13, 1917. He was born to Mr. and Mrs. George Cabell Joyce, both preceding him in death. He expired on February 3, 1983, at 7:00 A. M. in Memorial Hospital of Martinsville, after 14 days in the Coronary Care Unit, making his stay on the 65 years.

He united with the Primitive Baptist Faith in 1946 was baptized the third Sunday in September, this being their common day, and was ordained Deacon in November, 1961. In January, 1976, he asked for liberty to speak and it was granted. The following February, he was licensed to speak among the churches of the Blue Ridge Association and her correspondents. On July 19, 1977, he was ordained to the ministry. He faithfully attended Old Center Church, where he was a member for 36 years, having the largest attending audience in this part of the country.

In February, 1982, he joined the Matrimony Primitive Baptist Church in the Mayo Association, feeling this was a part of his calling. A voice spoke to him one day saying, "Go where I send thee and speak what I command thee," and in a vision it was shown to him where to go. After months of suffering and discontentment, there was no rest until he made this move. He was called to speak of the Sovereign God that doeth all things well.

The funeral service was held at Old Center Church with Elders Charles G. Gardner, Frank Pegram, and David Minter officiating with comforting words for family and friends. The body was laid to rest in the church cemetery, with an extensive floral array and a large attending crowd.

He leaves to mourn his loss his wife, Vera V. Joyce, three sons, Michael Joyce, Ridgeway, Virginia; Wayne D. Joyce, Colonial Heights, Virginia; and Gary T. Joyce, Bassett, Virginia, three grandchildren, six sisters, one brother and a host of relatives and friends far and near.

His stay among us was short, but sweet, until he was called away from this world to a better place, where there will be no more suffering or sorrow or sad farewells. Being sick over a period of time, he never complained. During one period of illness, he saw in vision the Promise Land where he would rest. A voice spoke to him saying, "You cannot yet cross over."

We cannot help but rejoice. We feel he has gone from the evil of this world. We mourn because we surely miss his joyful love and

good humour. We feel so thankful to have had a precious jewel in our midst for these many years. The church has lost an humble servant, the family a devoted husband and father and the community an humble soul and civic leader. Our hope is that we will meet him where the Jewels of His Mercy are gathered home to praise our God forevermore around the great white throne.

Written at the request of Matrimony Church, Rockingham County, N.C.

Elder J. G. Gardner, Pastor
(Sister) Mabel Rhodes, Clerk

"A PRECIOUS ONE FROM US IS GONE"

I've seen that the road was hard to travel for "Roy Cab" Joyce:

The hill was getting hard to climb
So he gently closed his loving eyes
And whispered: "Peace be mine"

His weary days, his nights of pain
His restless hours have passed;
His patient, way-worn, suffering frame
Has found sweet rest at last.

A precious one from all of us is gone
A voice that so many loved is still
A place is vacant in your home
Which can never be refilled

**Written by a beloved neighbor and close friend
of the family of Elder Roy C. Joyce, by
Mrs. Sue Thompson.**

ETHEL PARTIN POLLARD

The lives of holy men and women (those who were in possession of the righteousness of God which is by faith) have been recorded ever since the Lord has had a people in the world. "Holy men of God spake as they were moved by the Holy Ghost." II Peter 1:21. The prophets and apostles speak of faithful women. It was one of these who washed the feet of Jesus with tears and wiped them with the hair of her head. And it was by women that the resurrection of Jesus was first declared after He arose from the dead. The Apostle Paul enumerates her qualities: "Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." I st Timothy 5:10.

The same Apostle Paul speaks of women as servants of the church and laborers in the Lord, and may I too write of a faithful, loving sister. Sister Ethel Partin Pollard, for the above characteristics describe perfectly the life of our beloved sister.

She was born in Middle Creek Township, Wake County, North Carolina, on November 30, 1889, the daughter of Julius D. Partin and Joanna Stokes Partin. Her forebears on her paternal side were early settlers of this community in the 18th century and helped to establish the Willow Springs Primitive Baptist Church almost 160 years ago. She was married to William Thonnie Pollard, a childhood acquaintance and sweetheart, on March 3, 1907. They lived together as man and wife in a genuine, true relationship of love and marriage for a period of 60 years. He suffered a stroke of

paralysis several years prior to his death, but was able to continue in a reasonable normal way of life, although weakened in body to a great extent. Her true love for him was proven over and over in this trial that many of us will never forget. A more devoted husband and wife will be seldom seen.

Four wonderful daughters were born to them, namely Mrs. Eva (E. B.) Pearce (deceased), Mrs. Olean Pearce, Mrs. Alice Bowden and Mrs. Margie Spivey, all of Willow Springs, North Carolina. Also left to mourn her passing are 16 grandchildren, 35 great grandchildren and 12 great, great grandchildren. The true love of God was clearly manifested in this family; the bond of close knittedness excelled here for many years more than the writer of this notice has ever beheld elsewhere in his observation of families and people. Sister Pollard was confined to hospitals several times when we did not expect her to come away alive and these lovely daughters and son-in-laws never wavered a time in seeing that every thing was done for her comfort and well being. Mere words of man will never be able to describe the beauty of love that was seen manifested in their midst.

She had been a member of the Willow Springs Primitive Baptist Church for 66 years, having been unanimously received into fellowship on the 4th Saturday in October, 1916. Elder J. A. T. Jones, the pastor, an aged and respected minister of the Gospel baptized her. It was not until 25 years later (in 1941) when her husband followed into the church. Blessed memories continue with us until this day of their faithful attendance at the various churches of the Primitive Baptist faith of our area. She remained a member in good standing for this 66 year period of time, attending church her last time two years prior to her passing. What a wonderful record that she left behind, but she would tell us: "Give God the glory and praise for it!"

Sister Pollard's funeral services were conducted on March 21, 1983, by her pastor, J. M. Mewborn, and Mr. James O. Aycock, at Willow Springs Church after which her body was laid to rest in the family plot beside the resting place of her husband to await the final resurrection of these vile bodies at the last day. Surely, we sorrow not as those who have no hope. The Apostle Paul said, "I would not have you to be ignorant brethren concerning those who are asleep, that ye sorrow not as others which have no hope for if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with Him." 1st Thess. 4:13,14.

Humbly submitted at the request of the church at Willow Springs, North Carolina, while in conference on Saturday before the fourth Sunday in April, 1983.

J. M. Mewborn

CARRIE W. KEARNEY

The Kearney family has lost a wonderful mother and grandmother; Goldsboro Church has lost a faithful, loving, and loyal member; I have lost a dear sister, old neighbor, and a close friend of long standing. Yet, my heart rejoices! Rejoices as others rejoice that our pathways crossed - that we were able to share the joys of God's salvation, to share the sorrows that came our way, and together find sweet comfort and fellowship.

Sister Carrie W. Kearney was united in wedlock in 1925 to William M. Kearney and to this union were both seven children who live to feel the loss of both parents. Theirs was an uneven journey through this life, but they endured together to the end.

Sister Kearney suffered many hardships and afflictions. Each one seemingly prepared her for the next one and strengthened her faith in the God who had supplied her every need.

Sister Kearney's belief in the God of all grace, power, knowledge, mercy and love was uncompromising. She was blessed with an unusual spiritual inquisitiveness, blessed to search the scriptures, and often blessed with enlightenment. I believe this dear sister was able to recognize sound doctrine and to discern the truth with keener perception than most of us. She was a quiet sister and only those who were fortunate enough to really know her over the years could recognize what an extraordinary person she was. She was blessed with dreams and vision - many times as premonitions of what lay in her pathway. As these events unfolded, as she had been shown, her faith was strengthened and she was made to know that God had, indeed, predestinated all things and everything was in perfect unison with His purpose. Sister Carrie saw her resting place at Mewborn's Church long before she was affiliated with the Primitive Baptist and before the church established a cemetery there.

I recall so many things about this wonderfully extraordinary person and her relationship with God, nature, and people. Vividly I remember our trip through the mountains (her first) as she expressed the wonderment of God's handiwork, relating the beauty she was viewing with her own experiences of high, lows, valleys, mountaintops with cold, sweet springs of life-sustaining water flowing freely; how her heart had, at times, felt as stoney and without growth as some of the mountainous rocks, yet, as fertile and full of beauty as other spots.

Goldsboro Church was blessed to have this lovely sister in her membership for twenty-seven years - from September, 1955, when she was baptized by Elder W. G. Pate until her death on August 26, 1982.

Our dear friend and sister, Carrie, was laid to rest beneath a host of beautiful flowers, surrounded by many of her wonderful friends and family in services conducted by Elders J. M. Mewborn and Delbert Carraway which would have been pleasing to this adorable Sister. Her love lives with us always.

**Humbly submitted in love,
Barbara Carraway
Raleigh, N. C.**

LYDIA JANE MATHIS

It is with much sadness of heart that I attempt to write of the passing of one of the oldest and most faithful members of Macedonia Predestinarian or Primitive Baptist Church, here in Central Florida.

Sister Lydia Jane Mathis was born July 24, 1888, and died March 27, 1983, making her stay on earth better than 94 years. Our dear, departed sister was truly a faithful member, who filled her seat in her church even though she lived approximately 100 miles from the church's meeting location. She was equally blessed to attend (3) three Associations over the past few years in West Virginia and in Texas. She said that they preached just like they did 70 or more years ago.

Sister Mathis believed in the complete Sovereignty of God in all things over all His creation. She was a strong believer in God's Foreknowledge of all things. She believed in the doctrine of Election. She stood firmly and believed in the doctrine of God's unlimited Predestination of all things whatsoever comes to pass.

She equally believed in Salvation by grace and grace alone. She was a strong believer in the Resurrection of the body, the just to everlasting life in Jesus Christ, our Lord and Redeemer, and the unjust to everlasting punishment.

Sister Mathis lived a quiet and peaceful life. She was meek and humble; to know her was to love her. She was blessed with a spirit of love and gentleness and above all we believe that she bore the fruit of the Holy Spirit. She was truly a mother in Israel to all of us here at Macedonia Church, Alturas, Florida.

Her funeral service was conducted in Strunk Funeral Chapel, Vero Beach, Florida, by Elder Woodrow Lake, assisted by Elder Pete Hendrix and the unworthy writer. Our departed sister in Christ will be greatly missed here in Central Florida.

(Elder) John F. Simpson
Winter Haven, Fla.

GRACE GRUBB SCARLETT

We, the members of Pierce's Chapel Primitive Baptist Church bow in humble submission to the will of the Almighty God who has called our beloved sister, Grace Scarlett, from this life to her eternal rest, there to sing praises forever with the saints of God.

Sister Scarlett was born March 27, 1903, to Dora Hill Grubb and Walter Grubb. She was called home May 29, 1983. She was the widow of the late Allen Scarlett. To this union were born two sons, Clyde Scarlett and Clinard Scarlett, and one daughter, Mrs. Marvin (Marie) Harrison. Nine grandchildren, ten great grandchildren and eight sisters are also left behind to mourn her passing.

Sister Scarlett united with the Church on June 5, 1953. She was baptized June 13, 1953, by Elder W. E. Jarrell. She was a faithful member and loved her church. She attended regularly, as well as her sister churches, as long as her health permitted. She was loved by her many friends and loved ones. To know Sister Grace was to love her.

Her funeral was conducted at Walter's Grove Baptist Church by her pastor, Elder James H. Moody, assisted by Pastors Billy Joe Yates and Clifford Sutton. Her body was laid to rest in Walter's Grove Cemetery beneath a beautiful mound of flowers to await that great Resurrection morning to hear that welcome voice we hope, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

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

Done by order of Pierce's Chapel Church in conference on Saturday, July 3, 1983.

Elder James H. Moody, Moderator
Brother Leamon Granger, Clerk
Sister Mary Ruth Moody and
Sister Louvinia Taylor, Committee

EMMA HOGGE

It is with much sadness that we attempt to write an obituary in memory of Sister Emma Hogge whom God called from this life on November 19, 1982. Sister Hogge was born March 1, 1903.

We, at Creeches' Church extend our heartfelt sympathy to her

family. She leaves behind to mourn her passing, one daughter, Hazel Creech; three sons, Lemuel, Weldon and Donnie, along with three grandchildren. We miss her, but feel that our loss is her eternal gain.

Sister Hogge asked for a home with Creeches' Church by Confession of Faith in the year of 1973. She was faithful in attending church as long as her health permitted. She was a very warm and soft-spoken person. To know her was to love her.

Her funeral services were held at Creeches' Church by Elder J. B. Williams. Her body was laid to rest in the church cemetery.

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 on February 5, 1983.

Elder W. T. Barham, Moderator
Bro. A. E. Brown, Clerk
Dorothy Brown, Committee

ADDIE L. WOOTEN

Addie Langley Wooten was born June 17, 1887. It pleased our Heavenly Father to call her from our midst on February 16, 1983, while at Wilson Memorial Hospital in Wilson, N.C., making her stay on this earth 95 years, 7 months and 29 days.

She was the daughter of the late Robert Langley and Louise Norville Langley. She was the last surviving member in her family of one brother and three sisters. Her brother was Ernest Langley and her sisters were Mattie, Lula and Blanch Langley.

She was married to Benjamin Edward Wooten on February 10, 1909. He died September 29, 1948. She has three surviving children: one daughter, Etta W. Harrell, Greenville, N.C.; two sons, Roland R. Wooten, Fayetteville, N.C., and Edward Norville Wooten of the home. She had seven grandchildren and thirteen great-grandchildren.

From a young woman until her death, Sister Addie enjoyed life and had very high standards by which she lived and she also taught her family to live by the same standards. For many years, she believed in the true and living God. She joined the Primitive Baptist Church at Autrey's Creek, Edgecombe County, N.C., in May, 1926. Even though she was physically disabled and very feeble, she still had a mind to go to church; she was well aware that she was at Autrey's Creek Church the few times she was able to come in her last days. She remained a faithful member until her death. She was dearly loved and will be greatly missed by all who knew her.

The funeral service was conducted by Elder Joe Sawyer and Elder Henry Jones at Autrey's Creek Primitive Baptist Church. Burial was in the church cemetery.

Therefore, be it resolved that three (3) copies of this memorial notice be made, one copy for publication in **Zion's Landmark**, one copy be kept for our church record and one copy be forwarded to her family.

Done by order of Autrey's Creek Church in conference on Saturday before the first Sunday in March, 1983.

Written by one who loved her very much.
Myra G. Wooten
Elder Kenneth Windham, Moderator.
J. B. Coker, Church Clerk.

LELA O. GAY

Our dearly beloved sister in Christ, Lela O. Gay, widow of the late Benjamin Frank Gay, departed this life December 6, 1982. She was a member of Autrey's Creek Primitive Baptist Church, Edgecombe County, N.C., and was one of the oldest members, having united with the church in July, 1927. She was faithful to attend her meetings as long as she was able.

She is survived by one daughter, Delma, and five sons: Lloyd, Tony, Daniel, Lester, and Allen Gay. Fourteen grandchildren and one sister, Winnie Owens, with many friends and loved ones are left behind to mourn their loss. Yet, we believe their loss is her eternal gain.

Her funeral services were conducted in the Church Street Chapel of the Farmville Funeral Home by Elder A. P. Mewborn. Her body was laid to rest beneath a beautiful arrangement of flowers at the Queen Anne Cemetery, Fountain, North Carolina.

Therefore, be it resolved by the church that three copies of this notice be prepared: one for the family, one for the church, and one copy for the **Zion's Landmark**.

Gladys Edwards and
Rebecca Briley, Committee
Elder Kenneth Windham, Pastor
J. B. Coker, Clerk

Reprinted to Correct Omission

When the obituary of Elder David Esacar Parker was printed in the "May and June" 1983, issue of **Zion's Landmark**, at page 70, our printer in setting type inadvertently and unintentionally overlooked the paragraph concerning his widow, Sister Lerah S. Johnson, and his step children. We are republishing in this issue to correct. **Zion's Landmark** acknowledges with regret this oversight.

J. M. Mewborn, Editor

(ELDER) DAVID ESACAR PARKER

... God, who doeth all things well, has called from our midst our beloved member and pastor of Hannah's Creek Primitive Baptist Church, Elder David Esacar Parker. He was born on November 10, 1894, and passed away February 14, 1983, making his stay upon earth eighty-eight years, three months and four days.

He was first married to Sister Callie W. Adams, who was deceased on August 14, 1963, after forty-six years of marriage. To this union were born three sons and four daughters. One son and three daughters now survive.

In May, 1964, Elder Parker married a second time to Lerah S. Johnson, who survives him, also two step-sons.

Elder Parker united with Hannah's Creek Primitive Baptist Church, Johnston County, North Carolina, on the third Saturday in

June, 1932, and was baptized the next day by Elder Xure Lee. He was liberated or licensed to speak in a public way in April, 1957, to preach the Gospel of Jesus Christ which was food and comfort to God's little ones.

Elder D. E. Parker, as he was more commonly known by most people, was ordained and set apart to the full work of the Gospel Ministry in July, 1958. Hannah's Creek Church called him in August, 1963, to serve as their pastor, which he did faithfully for nearly twenty years, until his death.

He recollected having Spiritual encounters as early in life as the age of four years old. Some years later, as he occasionally mentioned in his speaking from the pulpit, he and his father passed Hannah's Creek Church. He asked his father the name of the Hannah's Creek Church and the Sunday of the meetings. From that time on his love for the church and her people never ceased. Afterward, he attended church alone when he was sixteen years of age and sat on the back seat. Elder James Henry (Jim) Johnson was pastor of the church at that time and spoke that day, as he looked out over the congregation with a waving hand, remarking, "Some young man here will have to come and stand where I now stand and preach." Elder Parker spoke of how he thought he would die because a heavy burden fell upon him. That was in the year of 1910. This burden was never removed until he made the attempt at speaking about the year 1957. Elder James Henry Johnson died six years later after that first experience in the year 1916. Thus, he carried this burden for nearly fifty years before he was made willing to come forward.

He had lots of visions which he often spoke. In one vision before he began to speak, he was carried away to a most beautiful place. He desired to stay, but a Voice spoke unto him saying, "Not now, you have a task to carry out." Then he descended back to earth, landing in the churchyard at Hannah's Creek Meeting House. As the vision ended, he was groaning, feeling a heavy burden on him, knowing the task was to preach.

Our gratefulness is to our God for having blessed us with such an able gift and pastor as Elder Parker and the example of Spiritual strength and understanding that God displayed through him to the flock. He was a wonderful pastor to us. His humbleness and the love he felt for his God and the church are indescribable.

The church has lost a valuable servant, the family has lost a devoted father, but may God be pleased to reconcile both our church and his family to the execution of His blessed will. We believe the Lord has called Elder Parker home to his eternal reward, prepared by the sacrifice of His beloved Son, the Lord and Saviour Jesus Christ, for those who love Him, and for whom He gave His life.

Elder Parker's funeral was held at the Rose Funeral Home Chapel, Benson, North Carolina, by Elder Curtis E. Parrish and Elder Henry Byrd. His body was laid to rest in Hannah's Creek Church Cemetery beneath a mound of beautiful flowers. There was a host of relatives and friends in attendance, showing that he was loved by many and highly esteemed.

Therefore, be it resolved that a copy of this resolution of respect be sent to **Zion's Landmark** for publication, one to the family, and one be recorded on our church minutes.

Done by order of the church in conference on February 19, 1983.

Elder Curtis Parrish, Moderator
Lillie P. Weaver, Church Clerk
Della Weaver, Lillie Weaver and
Leola Allen, Committee

ASSOCIATION NOTICES

BLACK CREEK ASSOCIATION

The One Hundred and Seventh Annual Session of the Black Creek Association will convene if it is the Lord's will beginning on Friday before the second Sunday in October, 1983 and will continue through the following Sunday, the dates being October 7, 8th & 9th. This session will be held with the Church at Upper Black Creek, Wilson County, North Carolina.

Directions to Upper Black Creek Church are as follows: Select your nearest route to Kenly, North Carolina, and take U.S. Int. 95 Business and U.S. 301 in Kenly, N.C. (Both of these routes are the same road) north to a church named "New Free Will Baptist." At this point turn right (cross railroad track) and continue to Upper Black Creek Church (only a short distance) on left hand side of road.

We especially invite all lovers of the truth to come and be with

Elder J. B. Williams, Moderator
Paul H. Carraway, Association Clerk

LOWER MAYO ASSOCIATION

The Fifty-First Annual Session of the Lower Mayo Primitive Baptist Association will be held, if the Lord will, with Russell Creek Church, Patrick County, Virginia, beginning on Friday before the first Sunday in October, 1983 and will continue through Sunday following, the dates being September 30th, October 1st and 2nd.

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 the 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 4 west to intersection with Route 8. Follow Route 8 north to a point just across Virginia-North Carolina State Line in Virginia. At this point, turn right on State Road 653. Go for a short distance to the first black top road to your right. 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
Telephone: 1-703-673-1019

MILL BRANCH ASSOCIATION

The One Hundred Thirteenth Annual Session of the Mill Branch Primitive Baptist Association will be held, the Lord will, with Mill Branch Church, Columbus County, North Carolina, beginning on Friday, November 4, 1983 and will continue through Sunday, November 6, 1983, embracing all three days, Friday, Saturday and Sunday.

Mill Branch Church is located near Tabor City, N.C. Those who come by way of Whiteville, N.C., follow U.S. 701 south to Sidney, N.C. Turn left and go 1/2 mile to church on your left. Those who will come by U.S. 701 north by way of Tabor City, N.C., turn right at Sidney and proceed to church.

Elder McLane Horne was appointed to preach the introductory sermon and Brother Walter Wells Horne is his alternate.

A cordial invitation is given to our ministering brethren and believers in the truth as it is in our Lord and Saviour Jesus Christ to come and visit with us in our association.

Lucile Beasley, Association Clerk
Bishopville, SC 29010

WHITE OAK ASSOCIATION

The One Hundred Fiftieth Annual Session of the White Oak Primitive Baptist Association will convene, the Lord will, on Saturday before the third Sunday in October, 1983 and will continue through Monday following with the Church at Cypress Creek, Onslow County, North Carolina, the dates being the 15th, 16th and 17th.

Directions to Cypress Creek Church are as follows: Those coming from the north and west follow your nearest route to Beulaville, North Carolina by way of N.C. Hwy. 24. From Beulaville, N.C., go to the Fountain Town Community At Fountain Town, turn left and go approximately 2 miles to marker at Back Swamp Community Building. There will be a road to your right at this point. Turn right and follow this road for approximately 4 miles to Cypress Creek Church on your right. Those coming from the east, follow U.S. Hwy. 258 north from Jacksonville, N.C. to County Road No. 1001. Turn left on No. 1001 and follow for about 7 miles or until you get to the first paved road on your left just passed Horne's Speedway Garage and follow road on left until you get to church on the right.

We extend a special invitation to our corresponding brethren, sisters and friends, especially our ministering brethren, as well as all lovers of the truth, to visit with us during our association and in our homes.

Virgil E. Davis, Association Clerk
Richlands, N.C. 28574
Telephone: 1-919-346-5653

UNION MEETING NOTICES

ANGIER UNION

The next session of the Angier Union Meeting will be held, if the Lord will, with the Church at Bethel, Johnston County, N. C. on the fifth Sunday and Saturday before in October, 1983.

Bethel Church is located on the Old Angier Benson Highway just off the east side of N. C. 210, approximately five miles from Angier, N. C.

Elder Jasper Hawkins was appointed to preach the introductory sermon and Elder R. L. Fish is his alternate.

We invite our brethren and friends to come and visit us in our union meeting, especially the corresponding ministering brethren

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

BLACK CREEK UNION

The next session of the Black Creek Union Meeting was appointed to be held with the Fremont Church the fifth Saturday and Sunday in October, 1983. Elder D. F. Carraway was appointed to preach the introductory sermon and Elder J. B. Williams is his alternate.

Fremont Church is located in the town of Fremont, N. C. Follow Hwy. 222 east through the main business part of the town for about four blocks to church building on your right.

We extend a warm welcome to our brethren ministering brethren and friends to come and be with us in our union meeting.

J. B. Williams, Union Clerk
Rocky Mount, N. C. 27801

BLACK RIVER UNION

The next session of the Black River Union Meeting was appointed to be held with the Church at Seven Mile, Sampson County, N. C., beginning on Saturday before the fifth Sunday in October, 1983, and will continue through Sunday following, if the Lord will.

Seven Mile Church is located about three miles south of Newton Grove, N. C. Take Hwy. 13 from Traffic Circle in Newton Grove, N. C. and go .2 of mile west. Turn left on Rural Paved Road No 1703 and go about four miles to church.

Elder D. F. Carraway was chosen to preach the introductory sermon and Elder J. W. Hawkins is his alternate.

A cordial invitation is extended to our brethren and friends to come and be with us in our union meeting, especially the ministering brethren.

Alonzo Barefoot, Union Clerk
Newton Grove, N. C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union Meeting will be held, if the Lord will, with Eno Church, Braggton, Durham North Carolina, beginning on Saturday before the fifth Sunday in October, 1983 and will continue through Sunday following.

Eno Church is located about one and one-half miles north of Int. 85, and just $\frac{1}{2}$ mile east of U. S. 501 from Durham (North), in what is known as Braggton.

Elder Burch Wray was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate.

We welcome our brethren, sisters and friends to meet with us and we extend a special invitation to our ministering brethren.

Bernard Whitefield, Union Clerk
Carrboro, N. C. 27510

MILL BRANCH UNION

The Mill Branch Union Meeting, Lord will, will be held with the Church at Simpson Creek, Horry County, South Carolina, beginning on Saturday before the fifth Sunday in October, 1983, and will continue through Sunday following, the dates being October 29th and 30th.

Directions to Simpson Creek Church are as follows: Those coming from Loris, South Carolina, on Hwy. 9 towards North Myrtle Beach, turn right at Goretown. Go to second hardtop road and turn right to church on right hand side of road which will be only a short distance.

We invite our brethren, sisters and friends to meet with us, with a special invitation to our ministering brethren, hoping that the Lord will bless us to worship Him in Spirit and in Truth.

J. D. Wright, Union Clerk
Tabor City, N. C. 28463

WHITE OAK UNION

The next session of the White Oak Union Meeting will be held the Lord will, with the Church at South West, Onslow County, N. C., beginning on Saturday before the fifth Sunday in October, 1983, and will continue through Sunday following.

South West Church is located on N. C. Hwy. 53 about five miles west of Jacksonville, N. C.

Elder Fernie Wood was chosen to preach the introductory sermon and Elder Ike Sheppard is his alternate.

We welcome our brethren, sisters and friends to meet with us, with a special invitation to our ministering brethren.

Fernie Wood, Union Clerk
Chinquapin, N. C. 28521

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. Where no counsel is, the people fall: but in the multitude of counsellors there is safety. Proverbs 11:13,14.

ZION'S LANDMARK

PUBLISHED BI-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 Spring, NC 27592

VOL. CXVI

September and October, 1983

Number 5

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

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Editor

WRITE

In the prospectus of this paper, **ZION'S LAND-ARK**, those who feel led to do so are invited to write for our columns. We would be glad to have more of our readers write--that our readers might have the benefit of more of the gifts of writing among us. Tell us the reason of the hope that is within you. Give us items of news from the respective churches. "Then they that feared the Lord spake often one to another." Malachi 4:16. Do you fear the Lord? If so, tell us about it.

J. M. Mewborn, Editor

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)		
1. TITLE OF PUBLICATION Zion's Landmark	2. PUBLICATION NO. 16 9 9 2 2	3. DATE OF FILING 10/3/93
4. FREQUENCY OF ISSUE St-Monthly	5. A YEAR OF ISSUE PREVIOUS TO THIS ONE 1992	6. ANNUAL SUBSCRIPTION PRICE \$7.00
7. COMPLETE MAILING ADDRESS OF HEADQUARTERS OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printer): Chicopee Road, Benson, North Carolina, 27504		
8. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printer): P. O. Box 277, Willow Spring, N. C., 27592		
9. A FULL NAME 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. OWNERS (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 owner must be given. If the publication is published by a corporation or other organization, its name and address must be stated.) (This item must be completed)		
FULL NAME COMPLETE MAILING ADDRESS Elder J. M. Mewborn 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 OF THIS PAPER AND NAME OF OWNER FULL NAME COMPLETE MAILING ADDRESS none none		
12. FOR CREDITORS BY MEMBERSHIP ORGANIZATIONS, AUTHORIZED BY THE NAME OF SPECIAL INTEREST (Article 475.3 (b)(6) (b)(7)) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes. Check one: <input checked="" type="checkbox"/> YES <input type="checkbox"/> NO (If checked, publisher must submit explanation of change with this statement)		
13. EXTENT AND NATURE OF CIRCULATION 14. TOTAL AND COPIES (Net Press Run) 1165 1179		
15. PAID CIRCULATION 16. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES 17. MAIL SUBSCRIPTIONS 18. TOTAL PAID CIRCULATION (Sum of 15, 16 and 17) 40 40		
19. COPIES NOT PAID FOR 20. TOTAL DISTRIBUTION (Sum of 18 and 19) 1155 1169		
21. COPIES NOT DISTRIBUTED 22. TOTAL (Sum of 18, 19 and 21) 1165 1179		
23. I certify that the statements made by me above are correct and complete. Signature of Publisher: <i>Elder J. M. Mewborn</i> Title: <i>Editor</i>		

THOUGHTS OF HEAVEN

A golden scepter in thy Hand,
Oh! may I touch and live;
And may the grace to us abound,
Thy spirit to us give.

I love to read in thy pure word
Of promises so divine;
It strengthens me when troubles rise,
And calms my troubled mind.

Oh! Lord be thou my shield,
Protect me from all harm;
Keep me safe by thy pure grace
And in each virtue shine.

And wilt thou be my hiding place.
When storms of trouble rise;
And Jesus to my view reveals,
His mercy never dies.

Thou lovely Lamb who bled and died,
And suffered on the cross;
And for a victim such as I,
Thou conquered nature's dross.

Thy blood flowed down thy wounded side,
And from thy temples burst;
And on the cross my sins He bore,
And Satan's kingdom crushed.

Thou King of kings and Lord of lords,
Who sits upon thy throne;
And bids the pilgrims here below
To join the Heavenly choir.

(Elder) C. C. Bland
(Deceased)

WRITING OF ELDER C. C. BLAND

In the last issue of **Zion's Landmark**, "July and August, 1983," it was indicated in the publication of the article entitled "**HISTORICAL - ("WAXED VALIANT IN FIGHT." Hebs. 11:43),**" concerning the life of Elder Christopher C. Bland, that we would publish in this

ZION'S LANDMARK

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

EDITOR

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Willow Spring, NC 27592

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PUBLISHED BI-MONTHLY

VOL. CXVI Sept. and Oct., 1983 Number 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 on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220

issue of the paper the only known writing, including poem and scriptural exposition, that he left behind. Elder Christopher C. Bland was the confederate soldier who twice climbed the flag staff and replaced the flag at Fort Fisher, near Wilmington, N.C., after its staff had been blown to bits by Federal artillery from ships offshore in the Atlantic Ocean during the Civil War, 1861-1865. He twice replaced the flag on a new staff after it was shot down two times. The poem and article are republished from the September 1, 1889, issue of **Zion's Landmark**, pages 462-465.

Editor

EXPERIMENTAL TRUTH

.... **"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." Psalms 143:10.**

.... The child of God is often made to contemplate much upon the many changes that he is made to pass through while here in this vale of tears and sorrow. In the midst of his troubles here on earth, his many deep sorrows and discontentments, he is often made to think, "If I were really a child of God, it would not be thus with me," wondering in his mind how the Lord can save such a sinner as he feels to be.

Knowing of a fact that my heart is as a cage of unclean birds, and has no soundness therein, it is with a longing desire that the child of God is made to think of the Lord. In the language of the Prophet, he will be made to "look unto the rock whence he was hewn, and to the hole of the pit from whence he was digged." **Isaiah 51:1.**

In all of these things he will yet hope that the Lord will lead him by the right way, that he may go to a city of habitation where all of his sorrows and sighings will end. Yet, so long as he remains here in this earthly tabernacle, he desires to be taught and led by the Lord, and often feels to ask the Lord to teach him the right way. In our text David is speaking of the Saints of God, and has addressed himself to the Lord, saying, "Teach me to do thy will; for thou art my God." David here speaks with confidence and with much assurance as if he knew the Lord, for he says, "My God," and again he claims Him as his rock and my refuge, and a very present help in time of trouble.

So every child of God in his experience here on

earth feels to express the same with that of David. We have many trials and afflictions here in this world and sometimes they are very great. We know not how to surmount them. Sometimes, our trials are so great, even of a literal character, that we do not know what to do. We sometimes resort to all the means that we are in possession of, and they all fail. Then, we are often made to think that we are not right in the matter and have a great many thoughts that render us almost miserable. Day by day, we go mourning and grieving about things and matters. Yet, if we had them as we would like, they would prove disastrous to us. Many times when we were about to abandon all hope, and when all of our earthly propensities had subdued, then it was that we asked the Lord to teach us to do His will. It is then, sometimes, that we feel to exclaim with a sensation of love and weakness in our hearts, "Thou art my God; thy spirit is good." Then we feel to be submissive to the will of the Lord, and then we desire of the Lord with all meekness and humility to be led by Him, even into the land of uprightness. Then when we feel that we have been delivered from our affliction and are made to believe that the Lord hath delivered us, we will rejoice in the Lord and praise His holy name.

We understand that the Lord teaches His saints to do His will in various ways and under different circumstances. For instance, the Lord taught Joseph under the similitude of dreams what should come to pass in the futurity of time respecting his trials and afflictions which he should pass through. Equally so today does the Lord teach His people in the same like manner and warn them of the trouble that awaits them, enabling them to realize in their experience the fulfillment of such teaching. The Lord by His spirit reveals to our dark and benighted minds things that are wonderfully strange, and yet for the want of faith we are made to doubt, notwithstanding we can't help believing it must be of the Lord. So it was with Joseph in the midst of all his afflictions; he still served the Lord, and after suffering much at the hands of his brethren he was delivered from his afflictions. Oh, my brethren, many of the Lord's people have suffered in like manner, and let me say to all that have had such like afflictions, may it be His will to bless you to trust in Him. He will give you of His strength and of His grace to overcome all of your enemies, and at last will enable you to thank Him and praise His holy name. And Oh! may God teach all of His poor and afflicted saints to do His will, and then we

can say with David, "Thou art my God."

We will notice that Moses, the servant of God, was a man whom God undoubtedly taught to do His will. See the many judgments that were wrought by the Lord according to the words of Moses, who was doing the will of God. Oh! what strong faith it was that enabled him to approach before the King Pharaoh and speak of the wonderful works that God was going to perform in behalf of His people. Yet, how strange it may seem to one to know that Moses said of himself, "I am slow of speech, and of a slow tongue." Exodus 4:10. Yet, he was one whom God blessed to perform His will, notwithstanding he saw the mighty power of God displayed in the persecution of his people. Oh! brethren, it is still very true today with God.

Servants are sometimes slow, as it may appear, to perform what God has enjoined upon them. They feel their unworthiness, so that the servants of God often imitate Moses in a sense. So the Lord said unto Moses, "Now therefore go, and I will be with thy mouth, teach thee what thou shalt say." Exodus 4:12. So the Lord teaches His servants today what they shall say concerning His will and He gives them strength and boldness from on High to perform their enjoined requirement in His service. How often are our minds engaged in asking the Lord to teach us to do His will aright that we may be found blameless in His sight, that He may lead us to the "land of uprightness." Then we can sing with David from a heart-felt sensation and say "they shall speak of the glory of thy kingdom, and talk of thy power."

David, we believe, was a man that was taught of the Lord; yet he suffered many trials and afflictions. I have thought much of the affliction of David and of his confidence and faith in God, and how he was made to bear his afflictions with much long suffering and patience. I believe it was the grace of God in his heart and that living faith in God that he was made to believe that God would deliver him from the hands of his enemies. I believe today that it is the grace and mercy of God that sustains us and keeps us from falling; otherwise, we would one day fall by the hand of Saul. But the good Lord teaches us by His Spirit the way that we should go and gives to us His strength to enable us to press onward to the gaining of the prize of the mark of the high calling as it is in Christ Jesus our Lord. We see that the Lord taught Joseph, husband of Mary, by His spirit even to take her and the young child and flee

into the land of Egypt, for Herod would seek to destroy the young child's life. Likewise, we find through all the dispensations of time, that God has ever taught His people by His spirit, and I believe He will ever continue to teach them in the way that they should go.

Again, we find that the Lord taught Solomon wisdom that he might know how to go in and out before His people, Israel. So, "teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." Psalms 143:10.

There is not a child of God but what in his experience feels to express the language of David, "Thy spirit is good." Oh! what wonderful love it is that the Lord has for we poor hell-deserving sinners. And Oh! what low condescensions of His mercy that He remembered us when in our low estate, when we were going the downward road with no fear of God before our eyes, and without hope and without Christ in the world. "Thy spirit is good," David has said. He also declared, "The Lord brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." Psalm 40:1,2. And in this song David has portrayed the experience of every child of grace that has ever been resurrected from the grave of carnality by the Spirit of God, and have been made able to know Him in the power of His resurrection, the fellowship of His sufferings, being made conformable to His death. Then the spirit of God teaches us that we are sinners, that we are without strength and in that high and Heavenly, exalted clime where God and His Christ are, we can never appear, but by His spirit we are enabled to comprehend the condition that we are in by the reason of sin and transgression and are made to feel poor and dependant upon Him for life and for salvation. Then by the glorious illumination of His Spirit in our mind and casting out the old leaven of sin and corruption, we are enabled to say in deed and in truth, "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." Psalms 143:10. Oh! how our hearts are made to glow with love when we are enabled to view Christ as our Saviour, the chiefest among ten thousand and One altogether love!"

So may God teach us all to do His will, for "Thou art my God: thy spirit is good; lead me into the land of

uprightness" is my heart-felt desire.

(Elder) C. C. Bland (Deceased)
Ayden, North Carolina

MIDDLE CREEK PRIMITIVE BAPTIST CHURCH, Wake County, N. C.

A LANDMARK, SPIRITUAL AND NATURAL

Middle Creek Primitive Baptist Church, about 14 miles Southeast of Raleigh, North Carolina, is the oldest existing church organization in Wake County, the county containing our state capitol. The reputed grandmother of the First Baptist Church in Raleigh, Middle Creek Church has entered its 227th year. Situated between Middle Creek and Swift Creeks, a few miles from the present Wake-Johnston county line, in Colonial days this location was on a main road from Smithfield westward. When Johnston County, in 1746, was cut off from Craven, though it embraced most of what is now Wake, the total estimated population was little more than 200 families.

Elder Thomas Tully, in 1741 a landowner in what was then within Edgecombe County, North Carolina, was preaching in Bute (now Warren) County in 1755. He extended his ministrations southward into then Johnston County and there organized what was first known as the "Three Creek Church." The name was derived from Black, Middle and Swift Creeks, which head into present Wake County and, flowing parallel, empty in Neuse River in Johnston County. In 1757 this "Three Creek Church" was received into the Charleston (S.C.) Baptist Association, the second oldest in the U.S.A. Furman's History of this Association states that the "Three Creek Church" had been organized by Elder Tulley; hence its formation could not have been later than 1756. The church is mentioned by Morgan Edwards, the Welsh Baptist, who made his tour of America in 1771. Dr. George W. Paschal, in his History of **North Carolina Baptists**, states that the distance to Charleston made it difficult for the representatives from churches in this state to attend and caused their withdrawal. At any rate, November 6, 1769, the Kehukee Association named for a church on Kehukee Creek in Southern Halifax County,

North Carolina, was formed by five churches, namely Kehukee in Halifax, Sandy Run in Bertie, Red Banks in Pitt, Falls of Tar River (now Rocky Mount, N.C., of which John Moore, Sr., was pastor), and Toisnot Church, now Wilson, North Carolina. Elder Jonathan Thomas was moderator and Elisha Battle, clerk. Fishing Creek Church in Bute County seems to have been soon added. The old Kehukee Church had been founded in 1741, only 13 years after Shiloh, the pioneer, and soon had numerous flourishing branches. From the bosom of Kehukee had gone forth the valiant Elder William Walker, ordained in 1748, a herald of faith in what is now Warren, Franklin and Wake Counties. Perhaps he was one of the militant crusaders to whom Royal Governor Dobbs had reference in 1764 when he complained that there were in the Province of North Carolina many "strollers, particularly Anabaptists or dippers."

Annual meetings of the Kehukee Association were held, although there was a temporary division lasting from 1775 to 1786, but Middle Creek Church does not appear on the association minutes or records until 1776. It probably joined the Kehukee Association the preceding year as the record for 1775 is missing. The minutes usually recorded when an application from a church for admission was received and when acted upon. Eight annual sessions of Kehukee Association had convened by the 24th of August, 1776, in Edgecombe County. The presence of Middle Creek Church was then recorded simply as "Johnston" county church, membership 76 of whom 46 were received by baptism the preceding year. It was represented as messengers by Elder John Moore, Jr., pastor (son of the pioneer preacher who then presided over the flourishing Falls of Tar River Church, and is the reputed author of the marriage ceremony adopted in 1776) and William Wood and John Sanders. The latter had married Mary Tully (perhaps a daughter of Elder Tully, the church's organizer.) She died in 1800 (Book 1, Page 121, Johnston County) survived by two sons, John and William Sanders, and three daughters, Elizabeth Moore, Sarah Taylor and Ann McCullers. The 1777 association session was held at the Falls of Tar River Church with John Thomas, moderator, and John Battle (son of Elisha), clerk. In the minutes, the present Middle Creek Church's name then appears in full as "Three Creek, Johnston County." The messengers were John Moore, Jr., pastor, John Sanders, Hardy Sanders, James Moss

and Aaron Sugg. The career of Col. Hardy Sanders is familiar to all students of Wake County history. He was in the Colonial militia, was appointed Justice of the Peace by Governor Tryon. When Wake County was created in 1771, he was named as one of the first commissioners and represented the county in the House of Commons in 1778 and 1779. He was sheriff during the Revolutionary War and became Lieutenant Colonel of the militia. Following the invasion by Lord Cornwallis, he rallied the men of Wake and Johnston at what was Woodward's Mill on or near Middle Creek and commanded them against the Tories at a critical period. Britain Sanders succeeded him as sheriff and was chairman of the county court when he died in 1798. His grave on the plantation of Sheriff Turner is marked by a stone.

In **Burkett and Read's History of Kehukee Association (1803)**, the church is referred to in 1789 as "The Church under care of Elder John Moore." The custom then existed of churches having branches and Elder Moore's church thus spread south even into the present Harnett, then part of Cumberland County. Neal's Creek, Bethel, Cool Spring, and later Willow Springs Churches doubtless thus arose. John Asplund, a Swede who became a Baptist preacher in Chowan County, N.C., in 1790, made a 7,000 mile tour, visited 215 Baptist churches and 15 associations, including this famous old Middle Creek Church. Dr. Paschal in his History Page 499, says:

"The church at the Falls of Tar River continued under the care of Elder John Moore until 1780 when he took a dismissal and became an itinerant preacher, probably laboring at first among the congregation which his son, Elder John Moore, Jr., had gathered on Three Creeks, that is Swift Creek, Middle Creek and Black Creek, which all rise in Wake and flow through Johnston. In this section, John Moore, Jr., had begun to labor very early, if indeed, as Asplund says, the church at Swift Creek (referring to our same Middle Creek Church) in Wake County, of which he was pastor, was established as early as 1757. During the period of the Revolution and before, some of the ablest and most prominent men of this section, such as Col. Hardy Sanders, were members."

The present Swift Creek Missionary Baptist Church was not organized until much later, since the Civil War, and from the citations herein given, the Asplund reference is to the Middle Creek, not Swift

Creek Church.

The Bethel Church, above-mentioned, was later under the pastorate of Elder Robert T. Daniel (born 1773 - died 1840), who in 1812 organized the (First) Baptist Church in the city of Raleigh. Letters were then granted the members for the purpose of organizing here in Raleigh, N.C. by the Cool Springs Church. Elder Daniel was then owner of the tract which included Woodward's Mill where the Revolutionary patriots rallied in 1781. But the career of Elder Daniel would make another story. This Cool Spring Church, immediate parent of the Raleigh Baptists, has long since ceased to exist. Even its location has been the subject of conjecture but that point of view at least can now be definitely set at rest. The venerable George McCullers is unequivocal in the statement that more than three score years ago, when a lad, his father showed him the spot once occupied by Cool Springs Baptist Church; that the mounting steps and remains of the foundation still stood at that time, and that the location was almost within a stone's throw of the home of the late Everett T. Banks on the Atkins Road in Swift Creek Township. The spot should be marked. **The Raleigh Star** (May, 1823) has a curious reference to Cool Spring Church. Elder Bart Fuller, moderator, and Elder Thomas Crocker, clerk, of the Raleigh Association then published in **The Star** a warning to the public that one "William Harris who was once a member of Cool Spring Church, as a preacher of the gospel, has become ungodly and disorderly in character and conduct and persists, notwithstanding his exclusion from the church, to enforce himself on our brethren as a Baptist minister."

The Kehukee Association at one time stretched from the James River in Virginia to the South Carolina line, embracing half of the State of North Carolina. In 1794 of the churches of this association in North Carolina, 23 withdrew and formed the Neuse Association. The latter included Middle Creek Church in Wake County and its branches. From the Neuse Association in 1805 was formed the Raleigh Association by Middle Creek Church and 17 other churches, including Neal's Creek, Rogers Cross Roads, Holly Springs, Cool Springs, Bethel, Fellowship, Hepzibah and others. The Raleigh Association in 1811 was presided over by Bart Fuller, moderator, and Sim Stephenson, clerk, and included as ministers Nathan Gullely, Zadock Bell, Robert T. Daniels, L. Caudle, Ezekiel Trice, H. Harmon, W. Wall, Needham Whitfield, Thomas Dupree, Fleet

(MEETING HOUSES)
(CHURCH ORGANIZED 1756)



(Top photograph is current building, erected 1968;
bottom photograph is third building, erected 1880)

**MIDDLE CREEK PRIMITIVE BAPTIST CHURCH 227
YEARS OLD**

1756 - 1983

Cooper and Neeham P. Biddle.

At this period there lived in Panther Branch Township, where Middle Creek Church is now located, a notable man, William Holland, whose grave is on the Rhodes plantation. A native of England, he came into Wake County prior to 1800 and married Nancy Rhodes. His business prospered. He imported from overseas for sale Irish linens, cambricks, and various other foreign merchandise. At the time he wrote his will, he states that he had a valuable importation of goods en route from England via New York from whence it was to be reshipped by water to the port of Wilmington, N.C., and then up the Cape Fear River consigned to Messrs. Donaldson, McMillan and Company, at Fayetteville and hauled half a hundred miles in wagons via the Old Stage Road from Fayetteville to Holland's store in Wake County. Through his brother, Peter Holland, he had money, too, on deposit in a bank in the City of Bristol, England. William Holland wrote his will July 9, 1807, and died in March, 1810. (Book "K," Page 184, Wake County). After making liberal provision for his wife, Nancy Rhodes, and his wife's mother, Mrs. Frances Rhodes, he left the bulk of his estate to "the Methodist Episcopal Church in America, whereof Frances Asbury is at present the presiding bishop, the money to be disposed of by the conference of the different members composing the same as they shall in their godly wisdom judge to be most expedient and beneficial for the increase and prosperity of the Gospel." Further he added, "I give and bequeath the sum of \$400 for the purpose of building a good Methodist meeting house that will have a partition at one end for a class room and to be built on some piece of ground as will be convenient for my wife and the rest of the family to attend." The result is the present Holland Methodist Church, which supplanted the old red meeting house, and is appropriately named in Holland's honor.

His benevolence did not stop with his wife's denomination. He further provided for another church in the same community as follows: "I give and bequeath the sum of \$400 for the purpose of building a Baptist meeting house near the old meeting house where Elder Nathan Gulley now preaches, provided at my death no new meeting house be built there. Also, I give and bequeath unto Elder Nathan Gulley, Baptist minister, \$100. This, of course, was a gift to Middle Creek Baptist Church and its pastor and shows that the original church had been burned prior to 1807. Tradi-

tion says that the first church there was of logs. William Holland also left a money legacy to "James O'Kelly, minister of the Gospel," probably a progenitor of nearby Plymouth Christian Church. He remembered also with money gifts to his friends, William Peck, Simon Turner, Simon Smith, Lucy Harmon, Dicy Rhodes, Jane, Elizabeth and Patsy Whitaker, Elijah, John Joseph and Jackey Rhodes, "Mrs. Haywood who formerly lived with Mrs. Sanders," and the "heirs of Joseph Walker, tailor of Charleston, S.C." The executors of this will were William Peck, Simon Turner and Simon Smith.

Middle Creek Church remained in the Raleigh Association from 1805 until the memorable denominational split a few years prior to the formation of the Baptist State Convention at Greenville, N.C., in 1832.

Conflict between two schools of thought or conviction had existed for some years prior thereto. The issue had been drawn, when in 1826 the Regulars, Primitives or "Hard Shells," as they are often called, successfully championed his (Elder Joshua Lawrence's) "Declaration of the Reformed Baptists of North Carolina" before the Kehukee Association. The plan of Martin Ross and others for the organization of a Baptist State Convention was not successful in the old Kehukee Association for, as Elder Sylvester Hassell states in his Church History, "Elder Joshua Lawrence placed the whole force of his reasoning powers, eloquence and influence against them." Lawrence had a wonderful memory and great familiarity with the Bible. Having been victorious in his own association, the Kehukee, he later turned his gun, Calvinist as he was, against the Universalists and held a great debate with the champions of that faith. He died in 1843, in Edgecombe County, N.C.

Following the action of the old Kehukee Association in 1829, a fraction from the Raleigh Association formed the Little River Association, which together with the Kehukee and its offspring, the Contentnea, and including some churches in the northern part of the Neuse Association, lying mainly in Wilson and Edgecombe counties, having near affiliated with the Baptist State Convention but maintaining their status as Regular or Primitive Baptists, affirmed the confession of the English (London) Baptist of 1684, repeated by the Philadelphia Baptist Association in 1742.

Middle Creek Church in its 227 years has successively been in five associations, the Charleston in

1757, the Kehukee in 1775, the Neuse in 1794, the Raleigh in 1805 and since 1829 in the Little River (Primitive Baptist) Association. In this long career it has been served by many pastors. The Rev. R. H. Whitaker, Methodist, in his delightful reminiscences, recalls Elders Nathan Gulley, James Wilson, J.A.T. Jones, and George Nance. The latter was the grandfather of the late Dr. J. J. McCullers and his brothers. A man of small stature, he always rode a large horse. Within the memory of men now living was Elder Burwell Temple of the Milburnie section and his paper, **The Primitive Baptist**.

...On the Atkins road beyond Yates Mill and just south of Swift Creek about seven miles south of Raleigh, once stood Pleasant Springs Church, a non-sectarian community project and one of the few in Wake County. It was built early in the 19th century, about 1805. A long shed on the side of the church was for accommodation of the black slaves attending services. This arrangement was not unusual in antebellum (pre Civil War) days. There were white churches in which a few old blacks retained membership until the 1940's when they passed away. At least one is recalled where no distinction of race was made, place and manner of communion observance. The Pleasant Spring Church was freely used by any denomination. This continued for years but finally was terminated. Tradition says its abandonment was due to doctrinal differences. Elder Louis Dupree, Baptist, and the Rev. Anthony Franks, Christian, both consecrated men of strong conviction and wide influence, found their proclaimed conception of the grace of God irreconcilable. Finally, the Rev. Franks declared that his followers ought no longer worship in a church profaned by such heresies. Hence Catawba Springs Christian Church, further to the South, was formed and has since continued one of the most vigorous and active rural churches in Wake County. The Rev. Lee Johnson is now its pastor. Pleasant Springs Meeting House gradually fell into disuse, was later removed, changed into a dwelling and finally burned. Further down the same Atkins Road, the Missionary Baptists organized their Pleasant Grove Baptist Church, a handsome brick structure in what is known as the "Hilltop" Community.

The pastor of Middle Creek Church today is Elder Simeon J. Sauls of Garner, North Carolina. The church membership, as it has remained stabilized through the years, is small, numbering about 25, but is supported

by a good attendance or congregation. This order has no Sunday Schools, no auxiliary societies or bands of any kind. Membership in any fraternal or similiar organization or secret order would cause exclusion or excommunication from the church. Old English Hymns and Psalms are sung in good metre without any instrumental accompaniment. However, ties of genuine brotherhood are strong and hospitality is unbounded. Honesty is a part of Godliness. Willful failure to pay a just or honest debt is visited by extreme disciplinary action. That Salvation through Christ alone is of the Lord is believed with Calvinistic fervor. Communion and footwashing services occur at their annual meeting in August of every year, exemplifying the members humility and fellowship for one another. The sermons are most frequently, rapidly chanted or delivered, sometimes, with a swift rhythmical intonation which renders the words undistinguishable. Yet, the deep pervading reverence of this audience, the unmistakable pious servitude and devotion to the **Divine Ruler** inspires a wholesome sense of adoration and awe in every breast. Thanksgiving and praise from the lips of every speaker well to the throne of the Creator of all.

For a period of 227 years this church's congregation has assembled at least twice each month on the same identical lot or site that was given to the church (the original donor's name being unknown) when the colony of North Carolina belonged to the Royal Throne of England under the reign of King George III. During this period of time it has occupied four meeting houses. The first one of logs lasted from 1756 to 1810, a period of 54 years; the second one, made possible through the benevolence of a local citizen, William Holland, from 1810 to 1880, a period of 70 years; the third one, shown in this issue of the paper, from 1880 to 1968, continued for 88 years; and the comfortable, stone-veneered modest building (as pictured) that has been in use since July 13, 1968.

How fitting and proper it is to close this article with the words of the Psalmist of old, "For the Lord is good; His mercy is everlasting; and His truth endureth to all generations." **Psalm 100:5.**

... **Willis G. Briggs**

(The above historical treatise of Middle Creek Church was first published in the September 4, 1938 issue of **The News and Observer**, Raleigh, N.C., and has been updated in part by the editor, Mr. Willis Briggs, now deceased, author of this excellently written

article, was from a well-respected Raleigh, N.C. family, who for many years have operated one of the oldest hardware stores on Fayetteville Street of that city. We feel that such valuable, historical information, as contained in this article, should be kept alive and preserved for the generations to come, should time continue to last. Here is a church organization of the Apostolic Faith that is older than our government and Constitution of the United States of America! **Editor.)**

PRECIOUS TRUTH

There are so many precious promises contained in the scriptures that are so comforting to this unworthy writer that I wish it were within my power to express them as I see and feel them. But, I realize my weakness and my dependency upon the mercy of God. Somehow, as unqualified as I am, I often feel an impelling desire to record what sometimes occupies or fills my heart. Inwardly, I dwell on the supreme power of God, man's helplessness, and the manner in which He (God) chose His people. It seems so sure and unquestionable that His purposes were His and His alone and that none of them have changed since before He "spake the world into existence." We read: "For I am the Lord, I change not." Mal. 3:6. "Whatsoever God doeth, it shall be for ever." Eccl. 3:14. "For of Him, and through Him and to Him are ALL things to whom be glory forever." Roms. 11:26.

Everything that has taken place from the beginning of time shows His handiwork, His predestination of all things, His great power, including the fact that He chose His people BEFORE they were born and the manner in which His creation came to be. "In the beginning God created the Heaven and earth." Gen. 1:1. From there (that point) everything came into existence according to His foreknowledge, predestination and His supreme power to do just what He did do. The earth, the sky, the water, the animals and, finally, man himself. All of this was God's work and His alone. He needed no help then. He needs none now.

God made all mankind for the purpose they serve and He chose a certain number of these people for Himself. Why not? "For the world is mine, and the fulness thereof." Psalm 50:12. He is in complete control. How could man, made from the dust of the

ground, expect to do anything but be made submissive to God's will as He (God) sees fit to carry it out. God has been kind and compassionate to the people He chose and He calls them "mine." These chosen children of God, His family, are the most blessed people on the face of the earth. The Apostle Paul was one of His. In the Epistle of Paul to the Thessalonians we read: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God has from the BEGINNING CHOSEN you to salvation through sanctification of the Spirit and BELIEF of the truth." II Thes. 2:13. Thus, we see that believing the truth is the work of God.

The more I read the scriptures the more I realize just how special and blessed are God's CHOSEN, elect people. "For thou art an holy people unto the Lord thy God: the Lord thy God hath CHOSEN thee to be a SPECIAL people unto Himself, ABOVE ALL PEOPLE that are upon the face of the earth." Deut. 7:6. They are a PECULIAR people whom the world does not understand. These people have been called out of darkness into His marvelous light. "But ye are a CHOSEN generation, a royal priesthood, an holy nation, a PECULIAR people that ye should show forth the praises of Him who HATH CALLED you out of darkness into His marvelous light." I Peter 2:9. Once God's chosen, elect people have been made to see this glorious light, they will never walk in total darkness again. "How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" Prov. 16:16.

As we read His Holy word, we hope with understanding, we realize more and more of God's great power. "Jesus answered, I have told you that I am He; if therefore ye seek Me, let these go their way. That the saying might be fulfilled, which He spake, of them which Thou GAVEST Me have I lost NONE." John 18:9. So, according to scripture, God CHOSE His people before the foundation of the world and GAVE them to His Son, Jesus. And as we have just read, "them which Thou GAVEST Me have I lost NONE." What more is there to say about God's purpose of the salvation of His elect? There is nothing poor sinners can do but to live in HOPE (if He sees fit to give it to them) that they are among those whom God chose. There is no seeking necessary for assistance from others on the part of God's children. He did it all for them. They do not have to seek learning or knowledge elsewhere. He

is the only Teacher they will ever need. "It is written in the prophets, and they SHALL ALL be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me." John 6:45.

So we see that God's elect are taught alone of Him. The Apostle Paul also said, "I neither received it of man, neither was I taught it, but by the REVELATION of Jesus Christ." Gal. 1:12. "All Thy children SHALL be taught of the Lord." Isa. 54:13. Again, the scripture 'proves there is no need of an earthly teacher with a carnal mind such as ours to impart the things of the Spirit of God. And we read: "This people have I formed for Myself; they shall show forth My praise." Isa. 43:21. As unbelievable as the world sees it, these are God's SPECIAL AND PECULIAR people. God said that only a remnant shall be saved. "Though the number of the children of Israel be as the sand of the sea, a REMNANT shall be saved." Romans 9:27. "Even so then at this present time also there is a REMNANT according to the ELECTION OF GRACE." Rom. 11:5. "And I will gather the REMNANT of My flock out of all countries, etc. Jer. 23:3. (Wherever and whoever they are.) "Thou has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. God also verifies the above truth in Deut. 7:7. "The Lord did not set His love upon you, nor choose you, because you were more in number than any people, for ye were the FEWEST of all people." The above scripture is hard for the world to take. It is also hard for them to believe that God has a CHOSEN people and He loves only them. He loved them BEFORE they were born according to the scripture. Read Eph. 1:4: "According as He hath CHOSEN us (His people) IN HIM BEFORE the foundation of the world, that we should be holy and WITHOUT blame before Him in love." Read on: "And we know that ALL THINGS work together for good to them that love God, to them who are the CALLED according to His purpose." Rom. 9:13. Do the children of God, as the world tells us, have to work for their salvation? Listen to this: "As it is written, Jacob have I loved, but Esau, have I hated." Rom. 9:13. This separation took place BEFORE they (these twins) were born! We read: "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." Rom. 9:11. This statement precludes all human works concerning Salvation. And we read, "What shall we say

then? Is there unrighteousness with God? God forbid. For He sayeth to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. 9:14,16.

"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 2:35. "I will not give My glory unto another." Isa. 42:8. Harken unto Me, O Jacob and Israel, My CALLED; I am He: I am the First, I also am the Last. Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the Heavens; when I call them they stand up together." Isa. 48:12,13. "So the last shall be first, and the first last, for MANY be called but FEW chosen." Matt. 20:16. How powerful is our Supreme Ruler!

God does not promise the WAY of His children to be smooth. We read: "Behold I have refined thee, but not with silver; I have CHOSEN thee in the furnace of affliction." Isa. 48:10. Do we doubt it? We are at the mercy of God all the way. And He says not to fear the revilings of men. "Harken unto Me ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7. Be assured that if we are confused, it is in our lack of understanding and not in God's Word. "All the words of my mouth are in righteousness; there is nothing forward or perverse in them. They are all plain to him that understandeth and right to them that find knowledge." Prov. 8:8.

This Scripture is consoling to me: "To everything there is a season and a time to every purpose under the heaven: A time to be born and a time to die, etc." Eccl. 1:1,2. Reading and comprehending the complete meaning of this scripture, how could anyone deny God's absolute predestination of ALL things? The Lord's will and purpose cannot be frustrated. It is sinners such as I who get confused. But I strongly believe in the doctrine of the absolute predestination of ALL THINGS. To deny it would deny the Word of God above. If I were as sure of my final destiny as I am of the true Word of God, I would feel blessed.

"All hail the pow'r of Jesus' name

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him Lord of all." [Continued]

Elizabeth C. Edwards
417 South Boylan Ave.
Raleigh, N.C. 27603
April 23, 1983

A TIME OF REJOICING

Dear Brother Mewborn,

I would like to tell you of the wonderful event that just took place within our church at Middle Creek, near Raleigh, Wake County, N.C. It is so beautiful. Sister Becky Coleman described it as a "Space out of time."

We had gathered at the waterside to witness the sacred rite or ordinance of baptism of Brother Phillip Parrish, as he had asked for a home with us and was received last meeting time. Sister Becky Coleman, Sister Louise Hicks, Sister Nellie Clayton and I had come together. We were so happy. God had given us a new brother in Christ--and then we were standing on the shore at Panther Lake with a group of our beloved church and sister churches of this area. As we stood there, another young man came forward and asked for a home with us, requesting baptism. It was Etlee Roberts, Sister Mae Belle Robert's son.

Suddenly, I remembered the dream that I had about ten years ago. In this dream Brother (Elder) Simeon Sauls, Sister Becky (Coleman) and I were standing in a long room. A cake was being baked in the oven. I kept looking in the oven to see if it was done. In the dream there was a vision. Suddenly, a man came and joined the church. I remember that Brother Simeon Sauls looked so happy. Then, a taller man came too and asked to be received into fellowship of the church. This was the dream and vision.

While standing there on the shore of the beautiful lake on that Sunday morning, it was made known to me that this was my dream that I had anxiously awaited to understand for these number of years. I looked at Sister Becky and I said, "This is the dream, Becky, a short man, then a taller man, both of them almost coming together." She remembered my telling her the dream and readily acknowledged, "Yes, this is it." We had looked all these years and had just about given up on it being fulfilled.

Now, suddenly, the cake that had been baking in the oven was done. These two brothers in Christ (as Brother Etlee Roberts is by natural kin or relationship a

brother-in-law to Brother Phillip Parrish) had come, asking for a home with us. The long room that I saw in my dream represents the church from eternity, the ones that the Father gave the Son before the foundation of the world. The cake, baking in the oven, represents the time we had to wait to see the event unfold or come to pass. The dream was now made very clear in this wonderful reality. Oh, the wonder of it all! How our God knows all things and has foreknown and predestinated them in advance, but gives us to know that they will take place. His knowledge even includes the number of our steps in this world, the number of the hairs of our head. I felt great joy while standing there on the shore of the lake, seeing these things take place exactly in their unfolding as all of it related to the dream and vision. I was made to quake and tremble inwardly within my feelings.

Brother Simeon Sauls, our pastor, and Brother R. L. Fish baptized both Brother Parrish and Brother Roberts. Then we went back to our meeting and God blessed us to have a wonderful service. It was a wonderful day, yes. "A space out of time."

I love you. I hope, for Christ's sake.

A little sister, if one at all,
Joan Crenshaw
Garner, N.C. 27529
April 22, 1983

EXPERIENCE AND CALLING TO THE MINISTRY OF ELDER WALTER BARNES, JR.

Dear Brother Mewborn:

I would like to try in my weak, feeble way to write a little of what I hope has been my experience and calling. As I attempt to write, I am made to wonder if there is any one else in this world like me. I have such thoughts sometimes that make me wonder if I were chosen in that number, the ones that our Father gave His Son, the Lord Jesus Christ, before the foundation of the world, would I have these thoughts and be as I am?

Yet, we find recorded in Jeremiah 10:23, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." If I am not deceived, I believe that I have been taught that I am not my own keeper for I tried to go in a different way from the one in which I have been made to go.

The first time that I ever remember being made to feel and realize that there is a higher Power than man was when I went with my father to meetings at Pittman's Grove Church, Johnston County, N.C. on a second Sunday morning many years ago when I was just a little boy. I cannot remember if I had started to school at that time. Elder E. L. Cobb of Wilson, N.C. (now deceased) was speaking and it seemed to me that he was speaking directly to me. There was a Light shining around or about him. There came a strange feeling over me and something spoke within saying, "Some day you will have to stand where he now stands." It made me shed tears and I wondered, what in the world did this mean? There would be times that I would forget about it and then it would all come back to me. I was made to wonder if it really meant what I thought it did.

There were many times when I would lay awake at night and wondered how could it be possible that I could ever be made to stand in that place. It was after I was blessed to ask for a home with these blessed people, the ones that I have been made to feel are different from all other people ever since I was a little boy and began hearing them tell their experiences and the things that they had seen and heard, felt, handled and tasted, that I was made to feel that I had deceived them, these precious ones. I became so troubled and heavily burdened in my feelings that I had no business with my name being on their church book. These thoughts gave me great trouble of mind and soul and I finally concluded, saying to myself, that I would go and tell them that they had made a mistake by taking me in with them and their sacred fellowship for I was not fit to have my name on their church book.

But one night before the second Saturday meeting time at the Church at Lower Black Creek, where my membership was at that time. I had laid down to try and rest. I could not sleep for thinking about what I was going to do, and as I lay there, Brother Mewborn, there came a Light down through the ceiling. I thought to myself, "What in the world is happening to me?" As I lay there, it seemed as if I was being lifted from this world and there was a raging storm surrounding me. I could still see this Light shining through the clouds of this terrible storm and I desired so very much to get up to the source of this Light, its origin and where it was coming from. I tried so hard to go where it was and it seemed that everytime I tried to take a step in that

direction I was driven back; but, I kept trying. Somehow, I finally reached, not knowing how, the inner periphery of realm of this Light, just within its overshadowing. Here I heard the most beautiful sound that I had ever heard for just a few moments. If I am not deceived, I heard the children of God 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 see."

For just a moment I saw the most beautiful people I had ever seen, while overshadowed in this matchless Light. They were all dressed in a beautiful white robe and had hair as bright as pure gold. I had just got the good glimpse and then they all disappeared. The Light was all gone.

When I was brought back to myself, I was made to say to myself, "What in the world does this mean?" Here, it gave me a good hope that one day, when the storm of this life is over, that I would at last be forever with those blessed people, the ones that I saw that night embraced in that Light that shone down from above.

When I went to church on the following Saturday, all I could do was sit there, cry, and say, "Lord, I cannot ask them to what I had said that I was going to do."

As time past and I kept on going to meetings, more and more, I was reminded of what had took place at Old Pittman's Grove Church many years before. It began to bother me to the extent that I could not sleep at night, but little, and all that I could do was walk the floor, crying and trying to beg the Lord to show me, if it could be His will, the meaning of what I was being made to feel. Was it to show me some evidence, not knowing what I was being made to asked?

If I am not deceived until this day, Brother Mewborn, I believe that God showed me that I would have to stand before His people and declare His Holy and Righteous Name for, as I lay on my bed, if not deceived, He stood me in a valley surrounded by a great high wall where there was no possible route of escape or way out. Again, there, I looked up and saw a pure stream of water flowing from the Throne of God as clear as crystal and it flowed down to where I was standing. It came up and around my neck and as I lifted

my hands and above my head, I began to sing the old hymn.

"Approach my soul, the mercy seat,
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there."

Here, I heard a voice saying, cry that "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18. I was made to say, "Lord, I cannot," and the voice said, "Ye shall cry."

Brother Mewborn, I was made to say to myself, "Lord, this can't be. I will never stand before thy little children and attempt to declare thine unsearchable riches and glorious truth." Little did I know what I had to suffer to make me willing to go and declare that **God is God, THE GREAT I AM**, and that there is none other who has all power both in Heaven above and in the earth beneath.

Now I believe that I have been shown what that terrible storm, raging so violently from without, on that night meant. It is that this life would be full of storms, trials and tribulations here. Yet, brethren, if I am blessed to enter into that Kingdom that was prepared by God the Father for His little children before the foundation of this world was ever laid, it will be worth all the trials and troubles, afflictions and sorrows, that we have had to face here in this life.

Brother Mewborn, God has been good to this poor worm of the dust all the days and time of his life and it is not for anything that I have ever done or will do, whether I be one of His or not. But I have a precious hope in my breast that one day I will see Him for myself, be like Him and be forever satisfied.

Now in conclusion, I have endeavored to leave behind a little of the reason for my hope, knowing that the writing is filled with mistakes and poor spelling. I know that I not only make them, but it seems that the most of my time here that I am mistaken in all things.

It seems of late that I have had a strong leading of mind to try to tell a portion of what I hope has been a little of my experience and of the Love of Christ that passeth understanding that I have for God's little children. I do so hope very much, Brother Mewborn, that God will keep me in a way that I can spend the rest

of my days here on earth with your precious people, in praise to His Holy, Righteous and Blessed Name and in that glorious resurrection that I will be one of them that will hear Him say, "Come ye blessed of my Father."

If you feel that this writing would mean anything to anyone, please do with it as you see fit.

**Love in Christ to you and the Household of Faith,
(Elder) Walter Barnes, Jr.
Route 1, Box 162
Kenly, N.C. 27542
October 6, 1983**

GOD'S CAUSE DEFENDED

As we have stated in our paper before, one of the ablest gifts that God has given His church, here in the world, since the days of the Apostles, in our humble judgment was Elder Gilbert Beebe who lived in Middletown, New York, in the 19th century. Not only was he given a deep, wonderful perception within the depth of the knowledge of the doctrine or teaching of Absolute Predestination of all things, but he was wonderfully blessed in defending the cause of truth in the face of the church's enemies.

This testimony will born out by the reprinting of an article that he wrote on September 1, 1858, in the **Signs of The Times**, of which he was editor for fifty years and was republished in **Compilation of Editorial Articles, from the Signs of the Times**, Volume IV, 1982, pages 130-137.

We believe that our readers will enjoy reading his answers to our critics 125 years ago. God has always had a "Moses" and a "Joshua" to stand by His people since the beginning of time, and it is our belief that he raised up Elder Gilbert Beebe for this specific purpose in his respective generation and time because the times in which he lived were most trying, indeed, for the true church of God.

J. M. Mewborn, Editor

NEW SCHOOL COURTESY

"But we desire to hear thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Acts xxviii. 22.

As a specimen of the manner in which the apostolic Baptist are spoken of by all the harlot daughters, of her who sat upon the scarlet colored beast, (Rev. xvii.3), we present our readers with the following choice scrap from the puritanic columns of the **New York Observer**, by that paper credited to "Correspondence of **New York Examiner**:"

.... **HARD-SHELL BAPTISTS IN GEORGIA.** - In ecclesiastical matters the Baptists predominate. You will find their churches everywhere. There are, however, not a few irregular churches which call themselves Baptists, that are a disgrace and a reproach. The antimission element in them is strong, and their predestination ideas are awful. They practice feet washing which is an ordinance with them. Their church buildings are generally erected in the woods, and most commonly are without windows or doors. Their preachers are of the "wang-doodle" sort, and play on the "harp of a thousand strings." We call them "Hard-shell." --Correspondence **N.Y. Examiner**.

The Above squib having encountered the scrutiny of the **Examiner** and the observation of the official **Observer**, must express the sentiments and feelings of the popular religionists of our day towards the church of the true and living God which He has purchased with His own blood. It is seldom that we notice the ravings of these fanatics, but now while they are exulting in their late revival, their worldwide union, their unbounded love and charity, their "Evangelical Alliances," it may be worth our while to "show up" from their own journals, that while they with trumpet tongue proclaim their union and fellowship for almost everything else, their rankling venom unabated towards those who preach and practice only what is authorized by the King of Zion, and was preached and practiced by the apostles and the primitive church of the Most High God.

Their extensive vocabulary of slurring epithets have been hard run to find sufficiently reproachful invictives by which to express the excessive hatred they feel toward that sect against which they can all unite in pouring out their most malignant contempt.

Should the reader inquire what there is in this hated sect that so excites all other religious sects as to draw down their united and consolated maledictions, the answer may be found in the extract which we have copied from their papers. Let us attend for a moment to their complaints.

First. **Our shells are too hard.** The precise meaning of our learned and pious assailants by these terms, may require the aid of one of their theological dictionaries to define; but as our soul has not come into their secret, and as we have no access to their lexicons, we will only give what seems to us to be most probably intended. There is no other sect in christendom against whom all other sects in all ages, subsequently, to the setting up of the kingdom of our Redeemer, have been so constantly at war, have fought so hard, and have so unitedly concentrated all their efforts and with so little success as against them. Doctor Mosheim in his **Ecclesiastical History**, has honored them with a passing notice, as a sect against which all other religious sects had concentrated all their powers, but had failed to exterminate them; and their origin, the Doctor says, is lost in the remote depths of antiquity. Is it strange then that they should complain of our invincible shells? They have found it hard to "kick against the pricks." God has appointed salvation for walls and bulwarks. The gates of hell cannot prevail against this sect, for the God of Jeshurun rides upon the heavens in her help, and in his excellency on the sky. The eternal God is her refuge, and underneath are the everlasting arms, and her enemies shall, by the decree of God, be found liars unto her, and she shall tread on their high places. Empires have arisen and fallen, thrones have sprung up and crumbled back to dust, ages have rolled on, generations have passed, and yet

"Bullwarks of mighty grace defend
The city where we dwell;
Her walls of strong salvation made,
Defy the assaults of hell."

We are not surprised then that in their stupid ignorance of Zion's impregnable battlements, her enemies should call her hard shelled. Their battering rams can make no breach in her walls, nor can all their fawning, flattering seductions cause her to yield. Not one of her stakes shall ever be removed nor shall one of her cords ever be broken.

"From age to age she has defied
The utmost rage of earth and hell."

But another complaint is **that they are not a few.**

This is probably what troubles them more than the invincibility of their shells. All the Arminian workmongers have been long and confidently predicting and praying for their utter extinction. We could now refer to scores of predictions in which they have prophesied that in a few years all of them would be gone. One of their champions in this county predicted more than twenty-five years ago, in his public preaching, that he would live to preach the funeral sermon of the last one of them. But the poor infatuated man did not know how very short that sermon would have to be, even if he should live so long; for quicker than the lightning's flash the earth shall pass away when the last of that sect shall be called home to his mansion in the skies. "Not a few." Ah, that is the trouble! We have not numbered Israel, but from the statistics of our enemies a few years ago, they reported upwards of twenty thousand of our order in Georgia, and we believe at this time there is nearer fifty thousand than twenty thousand of our order in that State, who have not bowed their knees to the missionary Baal, and nearly as many in several other of our southern and south-western States. This is truly appalling to our enemies. "Terrible as an army with banners." S. of S. 6:4.

"**Irregular churches!**" Wherein are they irregular? Because their shells are hard, and their enemies cannot soften them; or is it because they do not, cannot, will not, be reckoned with the nations? Irregular because they will not unite in the schemes of modern priestcraft, because they continue steadfast in the apostle's doctrine and fellowship, because they contend earnestly for the faith which was once delivered to the saints? Irregular because they stand aloof from and have no fellowship for the numerous voluntary religions, unscriptural associations or societies for evangelizing the heathen and converting the world, making war against the Arminian mother and her whole brood of institutions?

There is an **anti-mission element**, too, which disturbs the enemy. But can the **Examiner** or the **Observer** tell us of any mission element of the apostolic church in the days of the apostles, that is not retained in that church which they denounce as hard shell, irregular, a disgrace and a reproach? We know of none. In what respect are they a disgrace and a reproach? Are they immoral in their walk and deportment? Will the **Examiner** or **Observer** dare charge them with licentiousness, or that they are behind any other sect on earth for

honesty, sobriety, Bible benevolence, and a strict conformity to the laws and institutions which Christ has given to His church? We have traveled in Georgia, and have there been told by disinterested citizens who disliked their doctrine, that there were none in that state whose credit stood so fair as that of the church which these papers would stigmatize as hard shells, irregular, etc.

"**The anti-mission element in them is strong.**" So strong that all the carnal reasoning, flattery or frowning of the missionary stock-jobbers cannot overcome it; so strong when considered in connection with their "awful predestination ideas," that it is impossible to make them believe that the eternal destiny of untold millions of the human family hangs on the amount of dollars and dimes collected by the mission societies and mission agency of modern antichrist. If their predestination ideas could be shaken, and these hard shelled Baptists made to believe the doctrines of free will, free agency and human power; that salvation is of him (man) that willeth and of him (man) that runneth, and not of God who sheweth mercy; and that the new birth is of blood and of the will of the flesh, and of the will of man, and not of the will of God, then perhaps their shells might be softened, and become sufficiently mellow to allow them to turn away from the truth, and be turned unto fables.

"**They practice feet washing.**" O horrible! Who would have thought it? In this nineteenth century, in which the fashion able religion of the world swaggers forth in golden slippers, that a sect could be found so antiquated in their faith and order as to believe the Bible doctrine of predestination, and even obey the precept and follow the example of the Son of God, in washing the saint's feet. But cannot these Georgia Baptists be enlightened on those subjects? Are their shells so Adamantine that they cannot feel the force of the argument that predestination belonged to a former age, and that none but the poor, despised followers of the Nazarene, who do not count their own lives dear unto them, and who have no aspirations for the applause of the religious world, think of paying the least respect to the words of Him who, when He had washed His disciples' feet, said, "If I then your Lord and Master, have washed your feet; ye ought also to wash one another's feet?" John 13:14.

And still another grievous fault is found in them: "**Their church buildings are generally erected in the**

woods, and most commonly are without windows or doors." If these old "hard shells" had a little more ambition for show, would they not erect their church buildings with arched windows and doors, with towering domes and cloud-piercing spires and steeples, in the cities, villages and public places, so that they might stand at the corners of the street to pray where they might be seen by men?

In Georgia the meetings are generally very large; we have seen several thousand persons present at their stated monthly meetings, and for the benefit of shade for horses and mules, also for the accommodation of the immense congregations, who frequently are compelled to leave the house and resort to a preaching-stand in the grove, they have found the woods preferable to other localities for their meetings. But one thing the correspondent of the *Examiner* omitted to mention, which is the well known fact, that all other religious professors also usually erect their houses in the woods, and they, too, are many of them without windows or doors. Windows and doors are of but little utility in that warm climate where, if they had them, it would afford more comfort to the audience to have them open. We hope, under all the considerations, that the Old Hard Shell Baptists have not committed an unpardonable sin in erecting their meeting houses in the woods, or in failing to make them more costly and splendid. So far as we could learn, their meeting houses were generally paid for honestly, and without so much begging, conniving and swindling as has characterized some of those who ridicule them.

Last, but not least, their preachers are not generally manufactured to order at theological schools; hence they are to be ridiculed as of "**the wang-doodle sort.**" By the very classic term "wang-doodle" we presume is meant that the preachers of the Old Baptist order are not graduates from charity schools of divinity, but generally, like those in the primitive church, called and qualified by the great Head of the church, from the fishing boats, from the farm or workshop, whose speech and whose preaching is not in the wisdom of this world which cometh to naught, that the faith of their hearers should not stand in the wisdom of men, but in the power of God. "Wang-doodle," as their preaching may be in the uncircumcised ears of will-worshippers, God has chosen them to bring to naught the wisdom of this world. Their preaching of Christ crucified is foolishness to them that perish; a stumb-

ling-block to the Jew, and "wang-doodle" or foolishness to the Greek; but unto them that are called, both Jews and Greeks, it is Christ, the power and wisdom of God.

"**They play on the harp of a thousand strings.**" There may be more truth in this assertion than our revilers intended. If by the harp, the gospel of the grace of God be intended, God has made His ministers skillful musicians to touch the strings of that heavenly harp in a manner that has frequently awakened the liveliest sensations of joy in the hearts of all who know the joyful sound. The gospel of God our Saviour has many strings, but they are all in the most perfect harmony, no discordant sounds, no jargon like that is produced by the Babel-builders. In Revelation we are told that they who have the seal of God, have harps in their hands, and sing a new song which none but the sealed of God can learn, and the theme of their song is, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Revelation 15:3.

We have perhaps occupied too much time and space in noticing this little squib, but it is worthy of special observation that there is nothing charged in it upon the Old Order of Baptists but what will equally apply to the church of God in her primitive order, excepting, perhaps, the adjective "wang-doodle," and the place and manner of building their meeting houses. The churches of the saints were by the Jews and Pagans regarded as irregular Baptist churches. They stood aloof from and had no fellowship with the mission operations of the Jews who compassed sea and land to make proselytes. The predestination ideas of the apostles of the Lamb were considered awful by their adversaries. They washed the saints' feet, and their preachers were of the sort which are now classified by their opponents, "wang-doodle," and they played on the same harp with its numerous strings, which still fills the kingdom of Christ with the most heavenly melody.

(Elder) Gilbert Beebe,
Middletown, N. Y.
September 1, 1858.

EDITORIAL

IMMORTALITY OF THE SOUL AND THE RESURRECTION OF THE BODY

... "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7. "The breath of the Almighty hath given me life." Job 33:4.

As the first man was formed, so was his posterity. His body was formed out of the dust; then a living, immortal, soul was created in it (the body) that will never die because it is the very breath of God. So, today, the man is first formed, then his living soul is created in him which is immortal and it will never die. Christ Himself said, "Fear Him which is able to destroy both soul and body in hell." Matt. 10:28. In Zechariah 12:1, it reads, "He that formeth the spirit of man within him," etc. Luke said, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: "Fear Him, which after He hath killed hath power to cast into hell: yea, I say unto you, Fear Him." Luke 12:4.5. This makes it very clear that the soul of man is everlasting. The body is formed from the earth, thus making it an earthly vessel which can be destroyed by man, but the soul is the very breath of God, and, hence, man cannot destroy the soul which is immortal and never dies. If it (the soul) were not everlasting, it would not be correct to refer to God's love as being everlasting, eternal and never dying.

Yet, too, when the body is weakening away and death of the body is near at hand, the individual can signify by the upward motions of the hand that the soul is not weakening away with the body, for he indicates hope, comfort and joy when right in the jaws of death of the body. So the soul dies not with the body.

1st Thessalonians 5:14 reads, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." This is definite proof that the soul does not die with the body, but after its separation from the body at the death of the latter, it (the soul) is at rest in Jesus until the resurrection when God will bring them (the souls of all justified men) with Him to reunite them with the incorruptible bodies that had only been asleep in Jesus, which had been sown in dishonor, but will be raised in Glory, which had been sown in weakness, but will be

raised in power, which had been sown a natural body, but will be raised a spiritual body, which had been sown a mortal body, but will be raised an immortal body, which had been sown in corruption, but will be raised in incorruption. These incorruptible, resurrected bodies will be like unto that of the Lord Jesus Christ because they were heirs of God, the Father, and joint-heirs with His Son, the Lord Jesus Christ, from and before the foundation of the world. One feels so unworthy of such a blessing of such knowledge. Paul writes that it will be that way. Then (in the resurrection of the just or the first resurrection) grace will become rapture, faith will become sight and hope a blessed reality. 1st John 3:2 describes the beauty of it in this way: "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."

Now let us return back to our discussion of the soul and body. II Corinthians 5:1 reads, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "We have" is present tense which refers to an house or building that existed in God before the resurrection, or even before time began, for that matter, and will remain intact in eternity. This house was made by God and it is eternal in the heavens. Heaven is represented as another house made by God who is the maker and builder of it. The children of God are at once removed from this earthly, dissolvable house into that house made by God in the Heavens, and not of man. Paul writes that we know that we have this heavenly house.

Also Paul makes it even plainer in Phillipians 1:21,23. "For to me to live is Christ, and to die is gain." "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Here in this scripture is it made very clear that Paul believed immediately upon the death of the body that he would be with Christ which, he said, "is far better." Notice, it is all in the present tense. This earthly house of man would be dissolved, but that Spiritual house, made by God in which he was to dwell in that immortal state, was eternal. Paul also makes it plainly clear 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." This will be in the first resurrection of the just. He felt that it would be a real gain to him and not something to dread as we do. It is also

lear that the soul and body were to be separated with the body left here on earth to go back to the dust or earth, for it is an earthy vessel; yet, the real Paul would be carried home to be with Jesus to be in that house made by God eternal in the heavens. For the church it would be a gain for them if he (Paul) stayed in this tabernacle, but for Paul he felt it would be a gain to depart and be with Christ which would be far better. This is positive proof that Paul believed the soul did not die with the body, but that the soul went on immediately to be with Christ which is far better. He did not use the word "I" to refer to the soul. He used the word "me." He said, "**For to me to live is Christ, and to die is gain.**" "I" refers to time or temporality and "me" refers to immortality.

Of course, when the soul is separated from the body, the body dies because the body cannot live without the soul. The soul can and does live without the body, but the body cannot live without the soul. The real Paul to which he was referring to was the new or inner man placed or formed within the soul which dies not. The soul is immortal and does not die. That is the reason that He (God) refers to His own love as being eternal and everlasting. If the soul died with the body, it would not be everlasting. The death of the body does not bring death to the soul. Here, in human nature we hate to give up the natural body, but it is mortal and prior to the separation from the soul is full sin. It has to be sown in dishonor before it can be raised in glory, and it cannot see God and live except in a future, glorified state. It would have been better for the churches for him to stay on this earth and minister unto them. He said for me to die is gain. He did not say it would be a gain for the churches where he ministered. He was thinking of himself for he said, "I am in a strait betwixt two," whether to depart and be with Christ which, he said, is far better. The word "strait" is far different in meaning from "straight." He mean't that he would hate to leave the ones he loved for the truth's sake and was ministering to (by God's love, mercy and grace) here in the world. It was a heavy trial and tribulation for him in that respect, but as for "Paul" alone, he sees life with Christ as "far better."

David said in Psalm 31:5, "Into thine hand I commit my spirit," which means his soul that he commits to God who gave it. Christ said just before his death on the cross, "Father, into thy hands I commend my spirit." As Rachel was giving birth to Benjamin at

Ephrath and she travailed in hard labor, it is left on record. "And it came to pass, **as her soul was in departing**, (for she died) that she called his name Benoni; but his father called him Benjamin." Genesis 35:18. As Stephen was being stoned while calling upon God, he said "Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:59,60. These scriptures prove that the soul lives on after the body enters the sleep of death. Christ also said to the thief on the cross, "To day shalt thou be with me in paradise." Luke 23:43. Thus, Christ in this statement makes it very clear in speaking to the thief on the cross, who is a type of the church, that he would be with Him in Paradise when his soul left the body. In our carnality it even makes us sad to have to leave a natural dwelling house in which we may have lived or resided for several years. This dwelling may have been our natural home for several years. It is no wonder that we hate to give up this tabernacle of clay or temple in which we dwell, even of our loved ones, but the temple is not the "**WE**." The real "**WE**" is referring to our souls which are to dwell in a house made by God, not man, and it is eternal in the Heavens. "We have a building," Paul said.

The parable concerning Lazarus and the rich man relates to this subject. When the souls and bodies of both of them had parted, respectively, the rich man awoke in misery, while the poor beggar, Lazarus, awoke in Abraham's bosom, a beautiful figure of the paradise of God. The whole, entire scripture has many references to God's promise of eternal life to the ones the Father gave to the Son in His covenant ordered in all things and sure. So that means there is no interruption of this eternal life just because the soul and body have separated.

The scripture is abundant with proof that the soul of man never dies. David left on record in Psalms 90:10, "The days of our years are three-score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; **for it is soon cut off, and we fly away.**" What flies away? It is not the body for it is buried into the ground to go or return back to dust from whence it came. It is manifestly clear that David was referring to the soul and this declaration was uttered years before Christ was crucified and buried and proved the resurrection of the body by being raised from the grave. So this quotation

of scripture from the Old Testament is further proof that the soul of man does not die along with the body.

There is a scripture, quoted from the Old Testament, that reads, "The soul that sinneth, it shall die." Ezekiel 18:4,20. Here, it is to be pointed out that the souls of the non-elect are never quickened here in this world, while the souls of the elect children of God are quickened. Paul said concerning the elect of God, "**And you hath He quickened**, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Ephesians 2:1,2. In Luke 11:21, it is recorded "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 his all his armour wherein he trusted, and divideth his spoils." "The palace," spoken of here, refers to the soul of man, more specifically to the soul of God's elect, prior to regeneration or the new birth. When Christ overcomes the strong man which is the power of Satan in the form of sin in the heart, the soul is then quickened. This is why Old Baptist have always believed and taught that the sinner is passive, not active, in regeneration. (The doctrine of the world is that the sinner is active in regeneration.) After the removal of the sinner's armour of selfworks and the dividing and annihilation of his spoils of being saved by self-works and self-righteousness, and a new kingdom and its respective government are set up within the soul of that person by "**THE STRONGER than he.**" **The NEW MAN**, now in this quickened soul is the same Man who is mentioned in this scripture, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1st John 3:9. This man is Christ Jesus, formed in the hearts of His people, the hope of glory. One has beautifully described regeneration of the soul of man in poetry as follows.

There, if thy Spirit touch the soul
And grace her mean abode;
Oh! with what peace, and joy, and love,
She communes with her God."

The soul in the scripture is referred to in the feminine gender while the Spirit is referred to in the masculine gender. In the order of society of man, here

in the world, when the husband marries the wife, or the bridegroom marries the bride, the latter always takes the name of the former, at the time of the marriage. This fact is beautifully born out in the writings of Jeremiah 33:16, "This is His name whereby **SHE** shall be called, **The Lord our righteousness.**" Also, "This is His name whereby **HE** shall be called, **THE LORD OUR RIGHTEOUSNESS.**" Jeremiah 23:6. The former scripture refers to the soul and is feminine. The latter scripture refers to the Spirit of God, and is masculine. The latter is active and the former is passive.

The souls of the non-elect never experience regeneration and, consequently, never receives any Spiritual rest or peace in this world. Therefore, "The soul that sinneth, it shall die." Where Christ has been formed or placed in the quickened soul that has had the dethroning and removal of the power of the spirit of the wicked one and his kingdom, God looks upon this person through His beloved Son in the soul of that person as absolutely innocent and sinless. His seed remains within him. That person is perfect in the sight of God.

The above illustration does not apply to the non-elect, the ones that were not chosen by God the Father in Christ, His beloved Son, before the foundation of the world. Their souls never experience regeneration as proved by the following scripture. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." Let us remember that seven is a perfect number. Matthew 12:43,44,45. This group never receives true forgiveness of sin in this world. The above description is no more than self reformation which has been practiced by man in the form and name of religion since the days of Cain. The above scripture is an accurate scriptural illustration and definition of the workings of Arminianism. That unclean spirit in the hard and stoney heart of the non-elect has the power given it by God, who controls it, to move freely back and forth from the uncircumcised heart at length. Let us remember that God asked Satan through God's servant, Job, "From whence comest thou? And Satan

answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job 2:2. In this same connection Peter said, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1st Peter 5:8. The bounds of Satan are not only set, but they are limited strictly to this present world. This is why that "he knoweth that he hath but a short time." Revelation 12:12. Satan's work has already been cut out for him since he **MAY** devour only the non-elect according to God's purpose and decree. "All the world wondered after the beast." Rev. 13:3. This world is most assuredly the non-elect world and he (Satan) will lead them all to everlasting torment, ordained for them before the foundation of the world. God made him for that purpose. Here, the gates of hell will surely prevail and overcome that number at the last day.

In conclusion, the doctrine of the resurrection of the dead has always been upheld by the faithful in Christ since the beginning of time. It cannot be stressed too much. Take away the resurrection of the body and all other cardinal points in the setting of the doctrine of God our Saviour, viz: absolute predestination of all things, eternal and unconditional election of the family of God, the total depravity and just condemnation of fallen man, the sovereign, irresistible, effectual work of the Holy Spirit in regenerating and quickening the elect of God, the perseverance in grace and never, finally falling away of His saints, will all be left meaningless. The Apostle Paul had a clear cut admonition for all non-resurrectionists. He asked them, "How say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then **they also which are fallen asleep in Christ are perished**. If in this life only we have hope in Christ, we are of all men most miserable." 1st Corinthians 15:12-19. In the end of this quotation, Paul leaves the connotation or inference that non-resurrectionists possess only a carnal hope which is dead. Here, in this 15th Chapter of 1st Corinthians we see that the Apostle Paul was so strongly committed to this vital point of the doctrine

that he devoted the entire chapter to this subject. "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. "You," as used in this scripture, is the quickened soul. The same Spirit that quickened the soul will also quicken the mortal body because in the end the "Spirit", "soul", and "body" cannot be separated. The three parts make up or comprise the whole man. This same Spirit that quickened the soul, here in time, will also quicken the mortal body at the last day. Although the quickened soul is separated from the mortal body here in time, they both are "preserved blameless unto the coming of our Lord Jesus Christ." Blameless denotes innocence. In a spiritual sense, the soul rests in paradise while the body is momentarily asleep. As the soul is delivered from sin in regeneration and made free, likewise the body will finally be made free from death in the resurrection of the just. Paul said, "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. When that glorified, resurrected body is brought forth in the last day with the reuniting of its same, identical soul that had been preserved by that great Shephard of the sheep in paradise, that man will be wholly born again. **Spirit, Soul and Body**, possessing no sin, to never die again, and it will dwell forever in "that building of God, an house not made with hands, eternal in the heavens." Then and then only will he, the whole man, be made completely free from sin and death. It will not be until then. This will just be the beginning of an unending glory.

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Geo. A. Fulk

April 12, 1982

OBITUARIES

(ELDER) EDDIE THOMAS HUMPHREY

Elder Eddie Thomas Humphrey was born near Kellum, Onslow County, North Carolina, on November 11, 1900, to Louis (Bob) Humphrey and Susan Kellum Humphrey. He passed from this life on July 25, 1983, after a general decline of health for at least two or three years, at the age of 82 years.

Brother Humphrey first married Mary Jane Morton in 1921, with whom he lived for 32 years until her death on January 29, 1953. Surviving this marriage are sons, William T. Humphrey, Jr., Richlands, N.C.; Furnie L. Humphrey and Norman L. Humphrey, Jacksonville, N.C. Daughters surviving are Mrs. Mary Grace Cormier, Manchester, New Hampshire; Mrs. Ivaline Williams, Richlands, N.C.; Mrs. Annie Tallman, Maysville, N.C.; sisters, Mrs. Bessie Morton, Mrs. Emma Kellum and Mrs. Effie Morton, all of Jacksonville, N.C., with 32 grandchildren and 17 great-grandchildren. One son, Elder Dewey Humphrey, an ordained minister of the Gospel of our faith and order, died on January 23, 1981.

After the death of his first wife, Sister Mary Jane Humphrey in 1953, he married the former (Sister) Florence Bachelor in that same year, who as indicated above, survives. She was a very faithful and loving companion to Brother Humphrey for thirty years, almost the number of years that he was blessed to live with his first companion.

He united with the Primitive Baptist Church at North East, Onslow County, N.C., on February 16, 1934, and was baptized by Elder E. F. Pollard. About the year 1940 or 1941 the Spirit of the Lord began its work with him in being made to stand and declare His Supreme Sovereign power, not only in the creation of all things, but His absolute and complete control over all things that He had made. The church at North East, being convinced of his gift, called for the presbytery of Elder E. F. Pollard, his pastor, and Elder R. W. Gurganus, to lay hands upon him in a presbytery, which took place on February 15, 1942.

Like Jonah of old, who, when he was first given and felt that Divine calling from Heaven resting upon him to arise and go to Nineveh, that great city, and cry against it, fleeing unto Tarshish, as he thought running from the presence of the Lord, Brother Humphrey also fought it to the bitter end of his natural strength. In attempting to evade this Holy Calling, he tried to take his own life by drinking a mixture or compound of linseed oil, morphine tablets and gas, utterly declaring to the Lord that he would never stand before God's people and declare His glorious doctrine and truth. It was God's will that this mixture of poison could not kill him, but it damaged his throat and vocal chords, which partially impaired his speech, for the rest of his life, as many of us who knew him are aware. Yet, in his sufferings and afflictions of these things, the Lord heard Brother Eddie's cry that came from the belly of hell. Like Jonah who said, "I am cast out of thy sight; yet I will look again toward thy holy temple," and upon his deliverance from the belly of hell, paying that he had vowed, Brother Eddie also cried for the first time, "Salvation is of the Lord," Jonah 2:9.

I say it without reservation or partiality that if there ever lived a man with the gift of truly declaring the doctrine of the absolute predestination of all things to the church of God acceptably, it was Elder Eddie T. Humphrey. God made him bold and able in the defense of the declaration of this truth and he did not shrink or swerve from the course. It can be truthfully said that he did not sugarcoat the truth for which God had made him able to stand and

declare. Many times have we heard him say from the pulpit that "It is absolute predestination, or it is absolutely nothing." From the time of my earliest recollection of hearing him proclaim this truth about forty years ago, I can truthfully say that he never was a "fence-stradler." I think of him as a "flat-footed Old Baptist" in every sense of the word. He was plain in his daily walk and never appeared to be anything except "Elder Eddie Humphrey."

He told me once that the first time he ever attended the old White Oak Association was in 1907, when he rode the train from his native village of Kellum to Newport Church, Newport, N.C. He was hardly seven years of age at the time and that was over 75 years ago. During this period of time he saw that association divide three times by inward strife and preacher jealousy; in 1907 the White Oak Association had nearly 1,000 members and about 20 churches. Yet, God blessed him to read the signs on that concealed milepost (concealed to all conditionalists and the doctrines of men and devils), and when he passed away on July 25, 1983, he was numbered with that little remnant composed of less than 50 members and five churches still bearing the name, "White Oak Association." He would tell you today that God kept him in this faith and that keeping was not of himself. Paul said "God had reserved to Himself seven thousand men, who have not bowed the knee to the image of Baal, even so then at this present time also there is a remnant according to the election of grace." Romans 11:4,5. We believe that Brother Eddie was one of those seven thousand men and was numbered among this remnant. His life in the church and among his brethren was as the Apostle Paul described all true soldiers, "Stedfast, unmovable." Romans 15:58. His memory will long live among our people.

At the time of his death on July 25, 1983, Brother Humphrey was a member of North River Primitive Baptist Church, at Otway, Carteret County, North Carolina, where he had been a member since May 16, 1966, and where he had faithfully served as pastor since September 8, 1950. He also served the Bay-Sea Level Church, Sea Level, N.C., for several years. Throughout the course of his ministerial labor of 41 years, he conducted many funerals and was faithful to visit the corresponding churches and associations.

His funeral service was held at South West Primitive Baptist Church, near Jacksonville, North Carolina, on July 27, 1983, by Elders Jack Hawkins, Curtis Parrish and Furney Wood. His body was laid to rest in the Humphrey Cemetery near his home, north of Jacksonville, N.C.

We rejoice that he is out of his suffering and conflicts here and would not wish him back, although his presence is sorely missed by his widow, children and the churches that he visited from time to time. May God remember them in His own good time and way with special reconciliation that husband and daddy will never suffer again, and that he has gone from the evil to come.

Written at the request of Sister Florence Humphrey, his widow.

J. M. Newborn

FRED L. LAWSON

December 28, 1982, was the time appointed of God for Brother Fred L. Lawson to be removed from this life, not to die, but to sleep that blessed sleep from which none will ever wake to weep. He closed his eyes so sweetly until that day when the Saviour shall come again and call His people from the graves and this sin-cursed earth.

We believe that Brother Lawson was one of those who was chosen to come forth at that final day to see Jesus, be like Him, be forever satisfied, never again to suffer or shed tears.

Brother Fred L. Lawson was born April 4, 1913, to Elizah Lee and Jenny Cleomontine Lawson, making his stay on earth 69 years, 7 months and 24 days. He is survived by his wife, (Sister) Lucy Taylor Lawson; two sons, Ted T. and Noel F. Lawson; one daughter, Nona Lawson Thigpen; one brother, Claude Lawson; two sisters, Lillian L. Sizemore, with three grandsons and six granddaughters that he loved so dearly.

Brother Lawson was united to Mayodan Primitive Baptist Church, Mayodan, North Carolina, and was baptized on Communion Day, the 3rd Sunday in May, 1972. He was ordained deacon August, 1972, for Mayodan Church and served to the best of his ability. He dearly loved the church, the brethren and sisters, and friends, everywhere.

His funeral service was held December 30, 1982, at 2:00 P.M. at Sardis Primitive Baptist Church by Elder James G. Gardner, Elder Gordon Roberts and Pastor Larry Hill officiating. His body was laid to rest in Sardis Church Cemetery beneath a beautiful array of flowers.

Pallbearers were selected from among his closest friends and loved ones. These were grandsons, Alan C. Thigpen and Mark Lawson, Deacons J. D. Cassell, Willie Cassell, and his brother-in-law, Lloyd Simmons.

Written by his widow and daughter.

**Lucy T. Lawson
Nona L. Thigpen**

MANCY ADAMS ALLEN

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved Deacon's wife, Sister Mancy Adams Allen, to her eternal home. She was born January 6, 1904, and passed away July 9, 1983, making her stay on earth seventy-nine years, six months, and three days.

Sister Allen united with Hannah's Creek Primitive Baptist Church the third weekend in August, 1925. She remained a faithful and loyal member until her death. She was with the church fifty-eight years.

Sister Allen was married to John Q. Adams for nineteen years. To this union were born four sons, James Woodrow, Pinkney, Edward and J. D. Adams, and one daughter, Annie Ellen Surles, who survive along with three sisters and two brothers.

Sister Allen married Deacon Troy V. Allen on January 11, 1947, who survives with his four daughters.

Sister Allen was a strong believer in the doctrine of Salvation by Grace. She always attended her home church, and many other churches, even in her last days and in her afflictions. Her entire life was spent in service to the church and her family. It pleased the Lord to give her such love for the church that the welfare was constantly, uppermost in her mind. She delighted in making her home open to the brethren, sisters and her many friends. Her hospitality was enjoyed by all. Sister Allen will be missed by the churches, her friends and family beyond words, but our loss is her eternal gain, we hope in Christ. She will not be forgotten.

Her funeral service was held at Rose Funeral Home Chapel, Benson, N. C., by Elder Curtis Parrish, Elder Simeon Sauls, Elder T. Allen Johnson and Pastor Sherwood Brown. Interment was at Banners Chapel Church Cemetery beneath a beautiful mound of flowers.

To the family we extend our heartfelt sympathy, desiring that

the Lord will reconcile them to His will.

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

Done by order of Hannah's Creek Church in conference on July 16, 1983.

**Elder Curtis Parrish, Moderator
Sisters Lillie P. Weaver,
Ida Morgan, Leola W. Allen, Committee**

(IN MEMORY OF SISTER MANCY A. ALLEN)

DO NOT MOURN

Do not mourn that she is gone.

Her love endureth forever on.

Where she is going there is no sorrow.

There is no worry of tomorrow.

Do not mourn for her sake.

What the Lord giveth, that He will take.

Desire to live as though she were here.

Going on to church year after year.

Do not mourn or become sorrow bound.

Be happy that she her Lord has found.

Look on her face, there is no pain.

Her soul dwelleth where there is no rain.

Do not mourn that she is at rest.

She is at peace near her Saviour's breast.

Press gently forward while we are here.

May He ease the pain of ones you hold dear.

Do not mourn, for God is love.

God prepared a place for her above.

Lifting her from a world of sin.

God opened His arms and He took her in.

**Ida Morgan, (Sister of Mrs. Mancy Allen)
Benson, N. C.**

FLORA DEAN MANGUM

We, the members of Angier Primitive Baptist Church, Angier, N. C., desire to bow in humble submission to the will of our Heavenly Father who saw fit to call from our midst our beloved sister, Flora Dean Mangum.

Sister Mangum was born January 18, 1894, and departed this life April 20, 1983. Her funeral was conducted at Clements Funeral Home Chapel, Durham, N. C., April 22, 1983, at 11:00 A.M., by Elder L. P. Martin, and her body was laid to rest in Mt. Zion Baptist Cemetery in Granville County, N. C.

Sister Mangum united with the church at Angier by letter from Tar River Church on September 5, 1948, and was a faithful, precious member. She had been in ill health a long time and was unable to attend church, but her faith remained strong in the doctrine of our Lord and Saviour as set forth by the apostles and prophets of old.

Her husband, Bunn Mangum, and son, John Mangum, both lost their lives in an automobile wreck September 26, 1946. She is

survived by a daughter, Mrs. Arista Fisher, Durham, N.C., two grandsons, Terry D. Fisher and Johnny M. Fisher, a sister, Mrs. Nellie Riggs, Lillington, N.C., plus a host of friends who will miss her sweet presence.

May we say to her loved ones:

A faithful soldier of the cross from this sad life has passed;
Our loss is her eternal gain, but her soul is with God at last.
Twas His command, "Come in ye blessed" which bade her come
and inherit that rest.

In that mansion prepared for her so bright,
Where there's no darkness, but never-ending light.
We miss her presence from our midst, her place no one can fill,
May we submissively, humbly say, "O Lord do Thou Thy Will."

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

Done by order of the church at Angier in conference June 4, 1983.

Elder S. J. Sauls, Moderator
Avery Beasley, Church Clerk
Meta Rohrbaugh, Ruth Dupree, and
Avery Beasley, Committee

DOSHA DUNCAN

It is with much sorrow that we attempt to write of the passing of Sister Doshia Duncan. The God of all grace removed her from this life on November 18, 1982. She was born December 22, 1893, making her stay on earth 89 years.

Sister Duncan was the daughter of Dudley Akers and was married to Homer Duncan on December 28, 1910. He was a member of Montgomery Church and preceded her in death on February 12, 1954.

She leaves to mourn her passing two sons, Grover Lee Duncan and Basil F. Duncan; one sister, Mrs. Ruby Barnard, five grandchildren, nine great grandchildren and four great-great grandchildren.

Sister Duncan united with Montgomery Church on January 31, 1925, and was baptized by her pastor at that time. She was a faithful member as long as her health permitted. She was given a great love for the church and was kind and soft-spoken to all who knew her. According to the assurance of our faith and hope, we believe that she is now sleeping peacefully with all the saints of God who have gone on before.

Be it, therefore, resolved that a copy of this obituary be sent to **Zion's Landmark** for publication, one given to the family and a copy kept for the church record.

Elder J. S. Sechriest, Moderator
Kate Biggs, Clerk

ZELLA HITE

It is with much sorrow that we attempt to write of the passing of Sister Zella Hite. The God of all grace removed her from this life on October 14, 1981. She was born October 1, 1901, making her stay on earth 80 years.

She was the daughter of Creed Hedge and Cora Bell Simpkins Hedge and was married to Guy Hite on the 12th day of October,

1920. He preceded her in death several years ago.

She leaves behind to mourn her passing, two daughters, Lee Bonnie Hite Price and Ina Gwendolyn Hite; three sons, Merle Bentley Hite, Darle Eugene Hite and Donald Guy Hite and several grandchildren.

Sister Hite united with Montgomery Primitive Baptist Church on September 10, 1971 and was baptized by her pastor, Elder J. S. Sechriest, on the third Sunday in September, 1971. She loved her church and was a faithful member to attend the meetings as long as her health permitted.

May our sympathy go out to each member of the family. May their loss, as well as the loss of the church, be her eternal gain. Our church regarded her in much love for her faithfulness. She was a firm believer in the doctrine of Salvation by the grace of God. She will be greatly missed.

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

Elder J. S. Sechriest, Moderator
Kate Bugg, Clerk

GOLDIE D. EDWARDS

It is with much sorrow that we attempt to write of the departure of one of our dear members, Sister Goldie Dudley Edwards. God removed her from this life on August 2, 1983.

She was born June 3, 1896, making her stay on earth 87 years. She was married to Brother Aaron Edwards in 1911, who preceded her in death many years ago. She leaves to mourn five children: Brother Luby Edwards, Sister Emma E. Hinson, Mrs. Alma E. Parson, Kermit and A. C. Edwards with 14 grandchildren, 22 great-grandchildren and 9 great-great grandchildren.

Sister Edwards united with Harnett Church along with her husband in their early married life, many years ago. She was a good wife, mother, neighbor, and a faithful member as long as her health permitted. She loved her church and filled her special seat at our meetings where everyone knew was hers by choice. Sister Edwards was a firm believer in the doctrine of Salvation by Grace and Grace alone. She will be greatly missed by the church and friends.

Our deepest sympathy goes out to the family. We feel that Sister Edwards is now resting in peace, where there is no more pain or sorrow. The church feels assured that her loss is our beloved sister's gain. Her request several years ago was that her pastor, Elder J. Mewborn, Willow Springs, N.C., conduct her funeral service that took place on August 5, 1983 at Harnett Church. The body was laid to rest in the church cemetery beneath a beautiful blanket of flowers, beside the resting place of her husband.

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

Done by order of Harnett Church on the first Saturday in August, 1983.

Elder R. L. Fish, Moderator
Graham Jackson, Clerk
Lillian McLamb, Oba Honeycutt and
Zora Seel, Committee

ZION'S LANDMARK

PUBLISHED BI-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 Spring, NC 27592

VOL. CXVI

November & December 1983

Number 6

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

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Thank you very much for your help!

Editor

WRITE

In the prospectus of this paper, **ZION'S LAND-ARK**, those who feel led to do so are invited to write for our columns. We would be glad to have more of our readers write—that our readers might have the benefit of more of the gifts of writing among us. Tell us the reason of the hope that is within you. Give us items of news from the respective churches. "Then they that feared the Lord spake often one to another." Malachi 4:16. Do you fear the Lord? If so, tell us about it.

J. M. Mewborn, Editor

LIFE'S STORMY SEA

A worm am I, of this, I am sure.
 Oh! how I long to be perfect and pure.
 The harder I try, the more I fail,
 Like a ship on the sea, without a sail.

The clouds hang over, so thick and black,
 The winds are raging, too late to turn back.
 I must press onward, "Is that a light?"
 Alas, it is only a flash from the storm in the night.

I look ahead, "Ah, do I see land?"
 "Oh! God," I thought, "Reach down thy Hand."
 The enemy taunts and tempts me so,
 "Abandon ship," says he, "Abandon ship,"
 Oh! God, have mercy, is the prayer on this
 sinner's lips.

I'm tossed and torn, poor, wretched and sore.
 My God! of thy grace, I do need more.
 Look yonder, I do see a Light!
 It is the Spirit of God, shining in the night.
 His Almighty Hand is reaching out;
 I cling to it and with a shout.
 My sure Anchor was dropped into the stormy sea.
 Yea, I learned that His grace is sufficient,
 even for me.

Joan Absher,
 May, 1969

(Sister Joan Absher is a member of Tom's Creek Church, Davidson County, North Carolina, in the Abbott's Creek Association. Editor.)

ZION'S LANDMARK

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

EDITOR

ELDER J. M. MEWBORN
 Willow Spring, NC 27592

ASSOCIATE EDITOR

GEORGE A. FULK
 Pilot Mountain, NC 27401

PUBLISHED BI-MONTHLY

VOL. CXVI Nov. & Dec. 1983 Number 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 on form
 3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
 Second Class Postage Paid at Benson, NC 27504
 USPS 699-220

AN EXCELLENT ARTICLE

(Editor's Note: The following article on the wonderful subject, **The Love of God**, was written by Brother Eldon Gilbert, St. Thomas, Ontario, Canada, during the summer of 1983. Brother Gilbert and his writings need no introduction to the subscribers and readers of our paper. Since 1980, he has been blessed to write the following articles that were published in our paper as follows, viz:

(1) **God's People Are Judged Here In Time And Will Not Face Judgment In The Final Day** - (April, 1980, issue)

(2) **Abraham, The Friend Of God** - (September & October, 1980, issue)

(3) **Communion** - (March & April, 1982, issue)

(4) **Meditation Upon Thy Holy Trinity With Emphasis Upon The Holy Spirit** - (October, 1981, issue)

(5) **The Gospel Sheet "A Great Sheet Knit At The Four Corners."** (Acts 10:11) - (Sept. & Oct., 1982)

Now, the Lord has blessed him to come forth with the article entitled, **The Love Of God**. We are aware of the length of the article. However, it is our best judgment that this article should not be cut or broken with the remaining portion being continued to the next issue because of the close connection of points, as they are considered. We trust you will enjoy reading it.

Brother Eldon Gilbert has served as one of the leacons of the Covenanted Baptist Church of Canada or many years and is much beloved among God's people there. I have known him since 1954.

J. M. Mewborn, Editor

THE LOVE OF GOD

Recently, I have again been browsing through William Huntington's book entitled, **Dimensions of Eternal Love**. Like sheep feeding in pasture, one will find a tender morsel here. Then he will go to another. Always, it seems that he is on the move, and the little

ones follow until they get their fill. Then they lie down and chew the cud. I feel to say, "So have I," as it were in reading this book.

My thoughts go to three of the Lord's servants, and in a way I marvel at the similarity of their experiences, trials, tribulations, afflictions, and persecutions in their travels in this time world. I refer to John Bunyan's **Grace Abounding**, William Huntington's **Bank of Faith**, and Turton's **Pillar**, as recently published in **Zion's Landmark**. But as one has said, "The deeper the furrows of conviction, the better the incorruptible seed grows." Through the kindness of our late pastor of our Covenanted Baptist Church of Canada, Elder George Ruston, who made available their writings to me, I have read to some extent from the pens of these brethren.

Now, I feel to go into Williams Huntington's writing concerning Ephesian's 3:18,19 from the Apostle Paul. "That they may be able to comprehend with all saints what is the **breadth**, and **length**, and **depth**, and **height**; and to know the love of Christ, which passeth knowledge." In these profound depths of everlasting love, to-wit: (1) **breadth**, (2) **length**, (3) **depth**, and (4) **height**, we can find no bottom. Like the Dove, we must settle on the Ark of the Covenant and then be enabled to look about us. In this relationship with such divine measurements, may I use the language of David, "Though ye have lien among the pots, yet shall ye be as the wings of **A DOVE** covered with silver, and her feathers with yellow gold." Psalms 68:13.

As Mr. Huntington says on this subject, I must be permitted to make an extended use of words, or improper use of words, so to speak, that the dimensions of this love, that I am to treat of, be shown as four-fold. In the sphere of its **height**, it is in the superlative, meaning superior or excelling all others. In the scope of its **depth**, it is in an infinite degree, meaning that it extends beyond the possibility of measurement or bounds. These depths also involve an axis or poles which may be compared to two eternities, and thus we must measure, if one may be allowed to use such an expression. The attribute of length touches the degree or extent of immensity, which seems to be its circumference. But our business in this regard is with the diameter which the Apostle Paul calls **breadth**. He also says concerning the spiritual realm or scope of this divine attribute

that it passeth all knowledge.

I would attempt to write of the Love of God as it relates to its length, on the breadth of it, on its depth, and on the height of it. Then I would try to conclude the whole with a word of application.

One must begin with **GOD**, for God is love. "He that loveth not knoweth not God; for God is love." 1st John 4:8. This divine fact is dearly revealed in the scriptures of inspired truth that the very nature of God is love. But to the contrary to the adversaries, He is a consuming fire, and here may I borrow a few words from **Turton's Pillar**, "I would lay me down in the green pastures of covenant **love** where the still waters of Sovereign Grace are, and have a good feed amongst the lilies. God **loveth** the stranger in giving him food and raiment." Hence, it is recorded, "He doth execute the judgment of the fatherless and widow. **AND LOVETH THE STRANGER, IN GIVING HIM FOOD AND RAIMENT.**" Deut. 10:18.

But the Elect are not strangers. Jesus said, "I know my sheep, and am known of mine." John 10:14. He also says, "I lay down my life for the sheep," and "they shall never perish." John 10:17,28. It is the self-moving love in God to choose His own Elect. The Love of God is truly the origin of all our happiness. His own will is His immediate counselor, as it is written, "Who worketh all things after the counsel of his own will," Eph. 1:11. Also, "His name shall be called Wonderful, **COUNSELOR**, The Mighty God. The Everlasting Father, The Prince of Peace." Isa. 9:6. That His wisdom drew up the glorious design of our salvation is plain from the Word of truth. The Gospel of our Lord and Saviour is the wisdom of God in a mystery.

This Love of God cannot be traced by us from its first rise. In the words of the 22nd Paraphrase,

"Supreme in wisdom as in power,
The Rock of Ages stands;
Through Him although thou can'st not see,
Nor trace the working of His Hand."

We may be blessed of Him to trace His word and works in part and then conclude as Job did, "Lo, these are parts of his ways: but how little a portion is heard of him?" Job 26:14.

The Love of God to His Elect is not only unutterable, but is likewise inconceivable. His Elect is referred to in the following quoted scriptures as "world." "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 3:17. Again in 1st John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "It doth not yet appear what we shall be." It is, therefore, called a love that passeth knowledge. It is completely sovereign in reigning capacity, and it lay entirely in the absolute and uncontrollable will and mind in of God. Whether He would create creatures out of the dust of the earth or not, and whether He would raise them to Heaven and immortal glory out of sin, when fallen, as objects of His eternal love or not, all of these lay within the confines of this everlasting great cause.

This love is sovereign because fallen angels are excluded. As it is recorded in the scripture, was not Esau Jacob's brother? Yet, we find recorded in Romans 9:13, "Jacob have I loved, but Esau have I hated." But the question is asked, "When did this love and hatred take place? After Esau sold his birthright? "No," says God. "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." Romans 9:11,12.

As this love of God appears free in its fountain to its objects, so it appears free in its administration. Isaiah says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. The question is asked, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Isa. 55:2. If a man would give all the substance of his house for love, it would be utterly contemned, meaning scorned, despised, or to think of with contempt. Simon Magnus, who wanted to buy, and the Pope of Rome, who offers to sell the gift of God, are both in "the gall of bitterness, and in the bond of iniquity." Acts 8:23. The victory over all enemies of God's chosen people is nowhere promised to the strength of free-will. No, "Let the weak say, I am strong." Joel 3:10. Herod laboured in vain for it (See Acts 12:21,22, & 23) when after a false, pretentious public show, was smitten by the

**(SEVEN MILE PRIMITIVE BAPTIST MEETING HOUSE,
SAMPSON COUNTY, NORTH CAROLINA - In ancient
lovely grove) (Church Established About 1760;
Building Shown Below Erected 1920 A.D.)**



**HOUSE'S MILL, LOCATED NEARBY IN SAME COM-
MUNITY (LETTERING ON MILL HOUSE READS,
"HOUSE'S MILL - SINCE 1812)**

(Photographs taken on December 16, 1983)

Angel of God and was eaten of worms, when he gave not God the glory; the Pharisees fasted often and made long prayers, trying to honor God with their lips, yet were rewarded greater damnation. (See Matthew 23:14) A young man in the Gospel Christ sent away with great sorrow of the world that worked death in his heart. Esau wept for it, but got it not, although he sought it carefully with tears. See Romans 9:15. So, then, what saith the scriptures in this regard: "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Romans 9:16. Finally, it appears that it is not to be of him that willeth, nor of him that runneth, nor of him that striveth, nor of him that weepeth, nor of him that buyeth, nor of him that selleth, nor of him that pretendeth, "but of God that sheweth mercy." "I will heal their backsliding, I will love them freely." Hosea 14:4.

Let us see what God's elect have done to merit this Love of God. Our late pastor, Elder George Ruston, (now deceased), used to say, "I have done nothing to merit esteem, nor cause my Creator delight." Pray what merit was there initially in Mary Magdalene? The scripture speaks of her as being possessed with seven devils. Yet, this woman received the gift of gospel repentance, the forgiveness of all her sins. Then she loved much. This was because she was much beloved. Why would this be? "We love Him, because He first loved us." 1st John 4:19. The Pharisee disdained this humble suppliant, Mary Magdalene, and censured the Saviour of her as not being of God, because he (the Pharisee) supposed Him ignorant of Mary's unregenerate character which only he had seen. But Mary had received already a full discharge although she owed 500 pence; however, the Lord stopped the mouth of the Pharisee by bringing him in debtor 50 pence, without a farthing to pay his debts. Thus, the harlot got the start of the Pharisee. As it is written, Jesus addressed the Pharisee directly on his precise standing, saying, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." Matthew 21:31. Nicodemus took part among the counsel and complimented the Lord. When he came to visit him, the scripture says "**by night**", the Lord does not commend him for these things. First, there is no merit in the carnal fear of man for the fear of man bringeth a snare. As to ignorance, it is supposed to merit nothing at the Hand of God because the Law of Moses allows a sacrifice for the sin of ignorance which

presupposes that ignorance is sin instead of merit. Numbers 15:25 says, "And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; **for it is ignorance**; and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance, and it shall be forgiven them etc."

What did the Harlot Rahab do to merit the Love of God? Answer: Nothing. Thus, then her receiving the spies was only the blessed effect of an Eternal Cause which was in the eternal counsel of The Holy Trinity that had from eternity ordained peace for her in Christ. Referring directly to the Lord Jesus Christ, Zechariah says concerning Him, "He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both." The counsel of peace was between **the Father and the Son**; and thus Christ is our peace.

Rahab had no merit to boast of at all for receiving the spies. This is made very plain in that her very name, **Rehab**, as given by Isaiah refers to the devil and Egypt. The name signifies furious, pride, etc. Thus, the **LORD GOD** appears to be independantly sovereign, altogether discriminating and free in His fountain of sovereign love as Jehovah. The administration of the application is completely independent and free under the dispensation of **the Holy Ghost**. This woman, Rahab, was a **heathen by nation, a harlot by trade, and a devil by name**; yet, she tumbled into the Bosom of Everlasting Love.

First, let it be noticed that God is Love. "God is love." 1st John 4:8. This indelible fact is eternal and shines from pole to pole. It is from everlasting. From **EVERLASTING to EVERLASTING**, thou art God. Psalms 90:2. His glorious footsteps of mercy and love toward His Elect are dated from **EVERLASTING**, as it is written, "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him." Psalms 103:17. Also the Redeemer's going forth in covenant undertaking for the Elect bears the same date. "Out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from old, **from everlasting.**" Micah 5:2.

The first step that **the Father** took in the path of eternal Love to His Elect was intreating with Christ in their behalf and appointing Him in the counsel of

eternity to be their Head, their Husband, their Surety, Mediator, Father and Brother, even as their elder Brother, the first born among many brethren, (Romans 8:29), elected, ordained and appointed. When did this come about? Why it is dated from everlasting, and it pre-dates the beginning of literal time. As our Saviour declares in Proverbs 8:22, "The Lord possessed me in the beginning of His way." When did this possession take place? It was accomplished in His going forth from everlasting and called "the beginning of His way." We shall mark this date. "Before His works of old, I was set up from everlasting, from the beginning, or ever the earth was. The expression, "Before His works of old," refers to the first six days of time when He created all things. It was prior to then when He said, "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth." Proverbs 8:23,24. The pronoun as used here, "I", refers to the Son, the second person in the Holy Trinity. Thus, it appears that Christ was elected, appointed, ordained and preordained, and set up from everlasting to be future man and mediator. He was verily both the Son of God and the Son of man, and was delivered to death for His elect "by the determinate counsel and foreknowledge of God." Acts 2:23. Thus, God the Father makes known His electing and everlasting love to His chosen people in appointing and giving Christ to them before the world was. When He set up Christ, not only for, but as our living Head, He (the Father) gave eternal life in Him, as it is written, "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2.

In another place, Christ, Himself, says, "Because I live, ye shall live also." John 14:19. It must be so, for as in Adam all his natural seed die; even so in Christ by comparison of anti-type and shadow shall His Spiritual seed be made alive. This is because, when Christ was set up, He was appointed to be the husband of God's chosen daughter, the Church, and as man and wife, they were viewed as one in union from everlasting for the covenant of Grace is a covenant of eternal wedlock. Refer you to Matthew 22:2, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and the implication here thus runs tenor of the covenant of wedlock. We hear God speaking to His elect, "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah:

for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:4,5. Thus, the Elect of God were chosen as the King's daughter-in-law from eternity. This is my rest **FOR EVER.**" Psalms 132:13,14. As borne out by the following testimony, they are espoused in time. "For I am jealous over you with Godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 11:2. And the marriage shall be consummated in an everlasting perfect bliss when the mystery of God is finished, as it is written, "Let us be glad and rejoice, and give honour to Him: **FOR THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE HATH MADE HERSELF READY.**" Rev. 19:7.

At this marriage supper of the Lamb she (the bride) shall be clad in the Gold of Ophir, (Ophir is a land of gold and silver), and will be brought with joy and great rejoicing to enter into the King's palace. (Note: These are they that have the oil in their lamps). It is plain that the joy of the Lord, which is produced in the souls of men under the operation of the Holy Christ is the oil of the wise virgins. We must remember that the glorious doctrine of Salvation by grace is as a lamp that never goes out. "Thy word is a lamp unto my feet, and a light unto my path." Psalms 119:105. The revelation of this mystery was exhibited by Eve's existing in Adam before she was extracted from him. So our life was hid with Christ in God. When Eve was taken out of Adam, she was a helpmate formed for him. Therefore, no man can come to Christ except the Father draw him. When she (Eve) came to Adam, he (Adam) received her as God's gift; in like manner and comparison, the Elect of God are also given to Christ. Adam and Eve are said to be one. In like manner, so are they that are joined in the Lord, even as in one Spirit.

When some of the followers of our Saviour said to Him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." He answered and said unto him that told him, "Who is my mother? and who are my brethren? And He stretched forth His hand **towards His disciples**, and said, Behold my mother and my brethren!" Matthew 12:48,49. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." Matt. 19:5,6.

So Christ left His Father and mother and came to His wife. Adam had one wife brought to him and no more. "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. I have compared thee, O my love, to a company of horses in Pharaoh's chariots." S. of S. 1:8,9. "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. The daughters saw her, and blessed her." S. of S. 6:9.

It is to be noted that when Adam and Eve fell into sin and death by reason of their transgression of the commandment of God in the Garden of Eden in the beginning of time, their marriage was not made void; so the fall of the Elect in the them did not break the bond of God's everlasting covenant. On the other hand and to the contrary it rather paved the way to display eternal love toward the miserable and undone. It appears that both Adam and Eve were chosen vessels of God's mercy. When they fell by eating of the fruit of the tree of knowledge of good and evil, they fell into soul travail and were shortly born again. Yes, eternal love raised them up under the same tree where they fell. As it is written, "Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee." S. of S. 8:5. This **MOTHER**, according to the Apostle Paul, as well as other prophets and apostles, is the Heavenly Jerusalem. This fact is born out by the following scriptures, viz:

- (1) "But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26.
- (2) "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, etc." Hebs. 12:22.
- (3) "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God." Rev. 3:12.
- (4) "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.
- (5) "For this people shall dwell in Zion at Jerusalem." Isa. 30:19.

And the Heavenly Jerusalem is the Covenant of

Grace and God's Elect are most assuredly in it. (The Covenant of Grace and the Heavenly Jerusalem are both typified by Sarah, the mother, and her son, Isaac.) To Adam and Eve was the first promise of the Covenant of Grace revealed and by application of this promise were they brought forth from black, utter despair to the living hope which is God's mercy in Christ.

The Apostle Paul speaks in Ephesians 5:32 of a great mystery. "This is a great mystery." In this connection he says, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones." Eph. 5:29,30. "This is a great mystery," he says, "but I speak concerning Christ and the church." This is another blessed effect of God's everlasting love, for as her surety Christ was set from everlasting. Ephesians 5:29-32.

Let us consider the steadfastness of this blessed surety. But Christ was made priest with an oath by Him that said unto Him, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Psalm 110:4. For there were those priests who were made "**without an oath**." Hebs. 7:21. But in this instance (Christ's) it was with "an oath by Him that said unto Him, The Lord swore and will not repent." "By so much was Jesus made a surety of a better testament." Hebs. 7:22. This surety is not only based upon an oath, but it is also unchangeable and irrevocable.

This is because Christ, as a surety, was to pay the debt of perfect obedience to the preceptive part of the law for His Elect. It is written, "He will magnify the law, and make it honourable." Isa. 42:21. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5:19. As a surety, Christ was to pay the penalty of suffering for His Elect. This was for the deliverance from their enemies, sin, death, hell and the grave. It is written, "I will ransom them from the power of the grave; I will redeem them from death." Hosea 13:14. Thus, it behooved Christ to suffer these things because He had undertaken our cause and by His precious blood, He blotted out our **transgressions** as a thick cloud from the book of God's remembrance, agreeable to the following text, "I will remove the iniquity of the land in one day." Zechariah 3:9. "Who shall lay an thing to the charge of God's elect?" Romans 8:34. This

s another blessed effect of God's everlasting love.

But Christ was set up to be a mediator between God and the Elect. Hebrews 12:22 sustains this belief: "But ye are come unto mount Zion, and unto the city of the living God, **the heavenly Jerusalem**, and to an innumerable company of angels. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Christ, as our mediator, (1) appeased the wrath of God, (2) removed the curse of the law from us by His death, (3) made reconciliation for iniquity, and (4) brought in everlasting righteousness. He appears both our peacemaker and our peace. As it is written, He is our peace, "having made peace through the blood of His cross, by Him to reconcile all things unto Himself." Col. 1:20. Thus, we are reconciled to God by the death of His Son. This is another blessed effect of God's everlasting love.

Christ was set up from everlasting to be a second Adam, an everlasting Father. "The first man Adam was made a living soul; **the last Adam** was made a quickening spirit." 1st Cor. 15:45. This second Adam, the everlasting Father, was also beheld by the Prophet Isaiah when he declared, "And His name shall be called Wonderful, Counsellor, The mighty God, **THE EVERLASTING FATHER**, The Prince of Peace." Isa. 9:6. As the Father of the Elect family, Christ received the promise of eternal life together with the Spirit of God for all those that are called His seed. Agreeable to the following scripture, "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 60:21. Thus, God showed His eternal love to the chosen seed in Christ, as the everlasting Father, before the world was.

But in this covenant, God made a parental reservation for Himself. "If His children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." Psalms 89:30,31,32,33 & 34.

Then saith the Saviour, "Behold I and the children

which God hath given me." It is one for signs and wonders. Hebs. 2:13. It is from the Lord of hosts which dwelleth in Zion. Isaiah says, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." Isa. 8:18.

And now the Lord puts forth a riddle to the world when He says that Christ "was taken from prison and from judgment: **and who shall declare His generation?** for He was cut off out of the land of the living." Isa. 53:8. And blessed be His name. He has got a glorious offspring out of the spoils of death, as saith the Psalmist, "Unto God the Lord belong the issues from death." Psa. 68:20. "A seed shall serve Him; it shall be accounted to the Lord **for a generation.**" Psalm 22:30. And that seed shall all in one day appear in the blessed image of the second Adam. For it is written, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." 1st Cor. 15:49. Here is another blessed effect or result of God's eternal love.

Christ also in this eternal love is called the first born. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the **firstborn** among many brethren." Romans 8:29. "Also I will make Him my **firstborn**, higher than the kings of the earth." Psalms 89:27. "And He is the head of the body, the church: who is the beginning, the **firstborn** from the dead; that in all things He might have the preminence." Col. 1:18. And God promises to be to Christ in His human nature, His Father, His God, and the Rock of His Salvation. "He shall cry unto me, Thou art my Father, my God and the Rock of my Salvation." Psalms 89:26.

Since God promised to be the Father and God of Christ, this blessing was also transferred to His Elect when the Saviour had finished the work of redemption and was risen from the dead. As it is written, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. God, therefore, is become our God and we are heirs of Him as our eternal portion; as it is written, "And if children, then heirs; heirs of God, and joint-heirs with Christ." Romans 8:17. Hence, God, the Father, His Son, Christ, and the Elect are one. "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." Hebrews 2:11.

Now the glorious result of all this is to bring many

sons to glory. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Hebs. 2:10. Who are these sons and what is their origin? Jesus said, "Thine they were, and thou gavest them me; and they have kept thy word." John 17:6. "I lay down my life for the sheep." John 10:15. "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.

It appears plain in the word of God that Christ not only received the sheep, but also their names and the number of them before all the worlds. As it is written, "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalms 139:16. Now this is very plain for God calls them "sheep" before they were either born, called or redeemed. "He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Isa. 40:11. This scripture from Isaiah's prophecy fullfills the ancient prediction, "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come; and unto Him shall the gathering of the people be." Genesis 49:10. "I will," saith the Lord, "set up one shepherd over them, and He shall feed them, even my servant David; He shall feed them, and He shall be their shepherd." Ezekiel 34:23. Yet on the judgment seat, this Shepherd will divide and separate them. "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." "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." Matt. 25:32 & 34. This separation or division is another blessed effect of eternal love.

Let us mention a few thoughts on the breadth of eternal love. By breadth we may understand it to mean its universal extension to and covering of all the Elect, whether Jew or Gentile. This brings to mind Psalm 117: "O praise the Lord, all ye nations: praise Him, all ye people. For His merciful kindness is great toward us." People and nations, as used by the inspired writer here, refer to both Jew and Gentile.

In the antediluvian world, this love of God was known to few families. During this period of the history

of time, between Adam's day and the flood, they came from the loins of Seth. The family of Cain seems to have been kept quite ignorant of it. Likewise, in the administration of it after the flood in the days of Noah, it confined itself chiefly to Noah and his descendents until Jacob's family multiplied in Egypt. Then it began to extend itself most sweetly at Israel's deliverance from bondage. Here and there a poor Gentile was pulled into it by the cord of everlasting love, but the greater part were left to go their own ways.

This love of God continued with Israel some hundreds of years and the partition wall that encompassed them seemed to stand firm for many years. As it is written, "You only have I known of all the families of the earth." Amos 3:2. In the days of David it extended itself gloriously among the Jews until the golden days of the Son of man appeared, but it was still seemingly confined to the Jewish nation.

When Jesus sent forth the twelve disciples, He commanded them saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. 10:5,6. But though this everlasting love seemed so contracted in its administration in those ancient days, yet it was broad in the secret purposes of God. That the Gentiles should be saved, as embraced in the great, everlasting covenant of God, ordered in all things and sure, was part of the great mystery of Godliness. As it is written, "And without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, **preached unto the Gentiles**, believed on in the world, received up into glory." 1st Tim. 3:16. But at last the dear Redeemer broke down the middle wall of partition that separated between the Jewish nation and the Gentiles and sent forth His servants to preach the gospel to every creature, both Jew and Gentile. The Apostle Paul signaled that day and hour. "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. For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13,46,47. "Be it known therefore unto you, that salvation of God is sent unto the Gentiles, and that they will hear it." Acts 28:28. Paul said of them (the Jews in that day), "Fo

the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have been closed; lest they should see with eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Acts 28:27. So, their eyes were closed according to the purpose and decree of God, and for what reason? The Apostle Paul answers this question in Romans 11:25. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." We believe that the fulfillment of that part of this scripture that reads, "Until the fulness of the Gentiles be come in," was fulfilled in most recent years.

On the glorious day of Pentecost, this everlasting flame of divine love was wonderfully kindled in the twelve apostles who were appointed to the twelve ministerial foundations of the Gospel Church. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21:14. From these twelve apostles was communicated to the uniting of many lively stones to the Chief Cornerstone. "And the foundations of the wall of the city were garnished with all manner of precious stones, etc." Rev. 21:19. Jesus Christ is that Chief Cornerstone, the only foundation for faith and hope to build their expectations on.

The dimensions of everlasting love were revealed to Peter in a vision. This was when a certain vessel descended as it had been a great sheet let down from heaven by four corners. He said that it came even to him. When he (Peter) was told what God has cleansed was not common or unclean, the sheet was let down three times and all were drawn up into Heaven again.

The first time was to show their vital eternal union with Christ in the bond of everlasting love before the world was. **The second time** the sheet is let down it is at the time of conversion or the new birth or the regeneration of the soul, as it appears by the Holy Ghost calling on them when Peter spoke to them. (See Acts 11 chapter). **The third time** this same sheet shall be let down is against the great and final day at the resurrection of the just, called in the scripture the first resurrection, for the bringing forth of their bodies with the reuniting of their souls. The bodies and souls of the saints are represented here as Peter describes his vision.

Paul in the third chapter of Ephesians tells us by revelation by our Saviour to him that this mystery was kept secret since before the world was, and now it is

revealed unto His holy apostles and prophets by the Spirit that the Gentiles should be fellow heirs and of the same body and partakers of His promises in Christ by the Gospel. "Unto me," Paul says, "who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8.

As I feel to have gotten beyond my depth, I need that Cord of everlasting love to be let down and dive beneath me, as it were, and bear me up on eagle's wings, the wings of faith and love. Thus, God the Father has shown His everlasting love to the Elect in appointing them such a glorious Head, set up from everlasting in His Son, the Lord Jesus Christ.

1st. In whom He has given them **Eternal Life**.
... 2nd. In whom He has given them an **eternal union** with Him as a Husband.

3rd. In whom He has given them an **honourable discharge** by Him as a surety.

4th. In whom He has given them **peace** by Him as a mediator.

5th. In whom He has given them **adopting grace** in Him as an Everlasting Father, and

6th. In whom He has given an **eternal portion** with Him as an Elder Brother.

So much for the eternal and unchangeable love of God the Father. **Note:** When we speak of the love of Christ, we do not exclude the love of the Father nor of the Spirit, for it is one love.

"The book of God, let man beware,
And note the words with earnest care
Heedfull to learn what God will say,
And not to cavil but obey."

I feel that what I have written here has been by reason of necessity.

Eldon Gilbert
R. R. 7
St. Thomas, Ontario, Canada
N5P-3T2
September, 1983

SEVEN MILE PRIMITIVE BAPTIST CHURCH (WELSH BAPTIST)

The roots that gave rise to the origin and founding of the Seven Mile Primitive Baptist Church, located today in Westbrook Township, Sampson County, North Carolina, date back to the year 1690, in Wales, England, when Elder Joseph Williams, Sr., a Baptist minister, left that country and came to America, settling in the Albemarle region of North Carolina, in what is known today as Bertie (pronounced Ber-tee) County. He married Mary Mewborn, the only daughter of Thomas Mewborn (the old English way of spelling) and his wife, Eleanor. Thomas and Eleanor Mewborn are the forebears of the entire Mewborn lineage in the United States of America today. They settled in the same Albemarle region of North Carolina in the 1730's. Elder Joseph Williams, Sr. and wife, Mary Mewborn Williams, were married after coming to this country, but records state that the English family of Mewborn and the Welsh family of Williams came over together on the same ship and voyage to America, from England.

Coming with them to the same Albemarle area, Bertie County, N.C., about the same time, was another Welsh Baptist family that had kept very close religious ties with the Williams family back in Wales. These were two brothers, Charles Jones, Sr. and Joel Jones. This Jones family was said to have been noted for strong religious character, traits, and practice in Wales for centuries, prior to the family's coming to America. Their family was one of piety and they stood for pure religious principles and freedom of worship with complete separation of church and state that had been handed down by family molds on that European continent for many years. According to records in the N.C. Department of Archives and History, Raleigh, N.C., Charles Jones, Sr. and Joel Jones left the Albemarle section, Bertie County, N.C., and came to Duplin (now Sampson) County, N.C., in 1744, where they had acquired land grants from the Crown of England between the Seven Mile and Big Coharie Swamps. Here, they cut timbers out of virgin forests, clearing the land as they went, and established homes for themselves and their generations to come. Many of their direct descendents are still living today on this same soil, as it has been inherited and handed down from generation to generation.

Elder Joseph Williams, Sr., and wife, Mary Mew-

born Williams, with their children accompanied the above Jones families from the same Albemarle region of North Carolina (Bertie County) about the same time and acquired a grant of land from the Crown of England on what is today known as "Goshen," a tributary of the North East Cape Fear River, in the nearby Dobbersville Community of Sampson County, N.C. It was here that their son, Joseph Williams, Jr., married Martha Parrott about 1750 in Duplin (now Sampson) County, N.C. Joseph Williams, Jr., like his father, was ordained as a minister in the Baptist Church soon after his marriage and was a Revolutionary War soldier from Duplin (now Sampson) County, North Carolina.

Charles Jones, Sr. had three sons and one daughter. They were Charles Jones, Jr., John Jones, Lancelot Jones, and daughter, Sarah. About the year 1760, or earlier, these two families of Williams and Jones covenanted together under church law and canon and established what has been known for over two centuries as the Church at the "Seven Mile Meeting House." Charles Jones, Sr., laid off a square lot or tract of two acres of land from his plantation near his residence about 1/4 mile southwest of the Seven Mile stream for "The Baptist Church" where they erected a log building in the beautiful grove on the east side of the road from where the present church building now stands. The original Articles of Faith, Church Covenant and Creed were personally written or copied in the old family Bible of Lancelot Jones, son of Charles Jones, Sr. by Elder Joseph Williams, Jr., both of whom were constituting members of the church. Unfortunately, this Bible and valuable (document) record were destroyed in a house fire when the old Lancelot Jones Homeplace burned to the ground about the year 1935.

After the Revolutionary War had ended in 1781, Elder Joseph Williams, Jr., and his wife, Martha Parrott Williams, sold their land on "Goshen" in Sampson County, North Carolina, and moved to Anson County, North Carolina, the part of which is now Union County, where they purchased land and settled on the identical spot where the Wingate College is now located. He was sent to that locality by early particular Baptist Churches of eastern N.C. to organize and establish the first Baptist Church in that frontier land of what was later to become Union County. This church is known today as the High Hill Primitive Baptist Church, located on the outskirts of Monroe, North Carolina. The organization of High Hill Church ultimately led to the organization of

ther early Baptist churches in that same area and eventually to the organization of the Bear Creek Primitive Baptist Association, in 1832. Many of Elder Joseph Williams, Jr.'s descendents today reside in the Union and Anson Counties area.

The departure and demise from the Seven Mile Church of Elder Joseph Williams, Jr., and his wife, Martha Parrott Williams, to the Anson County, N.C. area created a momentary, short-lived declination within the Seven Mile Church, only to be shortly reversed when "William House," at the age of eighteen years, and his father, Jackie House, on or about the year 1790, came from the extreme eastern portion of North Carolina (Abemarle area) on horseback into Tennessee. Not being satisfied to settle in Tennessee, they returned to North Carolina and decided to settle on the rich, fertile soil of Sampson County, N.C. Upon their arrival, they found an old log church "Meeting House" called the "Seven Mile." This church had been built earlier by Jones, Williams, Westbrooks, Warrens and Barbour's. The House family's decision was made to settle near this old church site so that it would be convenient for them to worship God just as they wished and when they wished. They purchased a farm south of the Blake Warren homestead. William House and his wife, Mary Westbrook House, became members and strong supporters in the church for the many years that followed.

This same William House took over the work of building and constructing a water mill on the Seven Mile stream, nearby, that had been started by Blake Warren about the year 1795. This mill was completed in 1812 by William House and consisted of a corn, wheat, rice and saw mill capabilities of production. The water power also operated a cotton gin, all powered by water from the Seven Mile swamp. William House's gift of spiritual knowledge with an ingenious natural intellect left a tremendous impact on the community for the many years that have followed. Through this period of time, his descendents and family related connections have kept the grist mill in operation, updating it from time with modern milling equipment so that today it bears the recognition as one of the most modern water grist mills in the State of North Carolina. The delicious food product, "House's Water Ground Meal," can be found today on the shelves of many grocery or supermarket stores in eastern North Carolina.

When the Neuse Baptist Association was formed

from the Kehukee Association in 1794, the Seven Mile Church immediately became a member of this body of churches in central eastern North Carolina. Later, in 1805, the Cape Fear Baptist Association was organized from closer, neighboring counties within the bounds of the Neuse Association in the counties of Duplin, Sampson, Bladen, Columbus, Roberson and Onslow. Seven Mile Church became a member of this body for convenience due to the long distance required of her messengers and delegates to travel by horseback in those early days. During this period of time 1800-1820, the church was served faithfully by Elder David Grantham, a native of Sampson County, North Carolina.

It was under Elder David Grantham's pastoral care and ministry when the church prospered to the extent that by the year 1820 the congregation had outgrown the capacity of the deteriorating old log building constructed in the latter 1750's. In 1820 the record states that "William House cut the timbers from local forests of the Jones, House, Westbrook and Warren families and had the logs sawed at his water-powered saw mill, helping to supervise the construction of the first frame church building ever to be erected in Sampson County." The 1820 (second) building was constructed adjacent to the old cemetery with the main entrance facing to the north. He also built new pews that replaced the old log pegged benches and gave them to the church. The original Bible, dated 1820, that was placed in this building at that time, along with one of the pews built at that time, are kept by the church today in private storage as relics of the past.

Charles Jones, Jr., seeing that the future of the church then appeared promising, on May 19, 1821, after the completion of this second building, deeded the original site of 1758-60, selected for the church by his father, Charles Jones, Sr., the early settler and pioneer, consisting of two acres of land "To the Worshipers of God at the Seven Mile Meeting House forever." This deed is recorded in the Sampson County Registry in Book 21 at page 600.

This second building was used until 1920, an exact period of one hundred years, when it was torn down and the present building was erected on the west side of the Clinton Road. This undertaking was accomplished primarily through the efforts of Johnny F. House and his brother, Charlie House. Mr. W. B. McLamb, a beloved citizen of the community who owned a sawmill, with assistance of his son, Mr. B.W.

McLamb, did all the sawing of the timbers and never would present any charge for their labor. (Note: Mr. B.W. McLamb, Greensboro, N.C., died this past July, 1983, and his statement of belief is published elsewhere in this issue of *Zion's Landmark*.)

Some of the pastors of the church in the 19th century were Elder George Nance of Wake County; Elder James Wilson, a native son of the Seven Mile Community, but who moved to southern Wake County in 1849 to pastor Middle Creek and Willow Springs Churches; Elder William C. Godwin, also a native son of the Seven Mile Community who was ordained in 1863 to the ministry; Elder Uriah N. Westbrook, a member of the church; Elder Allen Whitfield, Clinton, North Carolina; James (Jimmy) Westbrook; Luther Allen Johnson; Milliard F. Westbrook who begun preaching at age 13; **James T. (Jimmy) Jones, Marshville, N.C.**; (Note: Elder James T. Jones is the oldest ordained minister among our people, having been ordained in the year 1936. He is distantly related to the same Jones family of the Seven Mile Church.); B.L. Godwin, J.M. Mewborn, and Delbert Carraway, the current pastor.

It is to be pointed out after the death of Elder William C. Godwin in 1868, that Elder Allen Whitfield's moving his residence from Pleasant Plains, near Seven Springs, Wayne County, to Clinton, N.C., proved a wonderful blessing to both Seven Mile and Harnett (sometimes called Hornet) Churches. He was a grandson of Elder Lewis Whitfield (1765-1849) (See Hassell's Church History, page 723) and great grandson of William Whitfield (1715-1795) of Pleasant Plains Plantation, near Seven Springs. Pleasant Plains Church had been established from Bear Marsh, Duplin County, about 1783. Pleasant Plains Church soon became extinct due to Elder Allen Whitfield's removal to Sampson County, but the Seven Mile and Harnett Churches were greatly built up under his ministry. Elder Allen Whitfield drove a horse with a high rear-wheeled buggy, riding the 15 miles twice each month from Clinton, N.C. to serve these two churches for over thirty years. He died October 29, 1903, at Clinton, Sampson County, N.C. His grave is located today in a small cemetery on the outskirts of the City of Clinton, North Carolina.

It is to be mentioned and pointed out that it was through the revealed foresight and Spiritual direction of Elder Allen Whitfield and others that led to a movement for the organization of the Seven Mile Primitive Baptist

Association, on the third Sunday in March, 1881. Article 13 of the Minutes of the Little River Primitive Baptist Association in 1880 states that "Harnett, Mingo, Reedy Prong, Seven Mile and Black River Churches are granted letters of dismissal from our association for the purpose of organizing themselves into a new Association of Primitive Baptist Doctrine; and that these churches appoint delegates from their several churches to meet at Seven Mile, Sampson County, N.C., on Friday before the 3rd Lord's day in March, 1881, for the purpose of organizing themselves in a new association." At this meeting, these churches chose the name "**Seven Mile Association**" to honor her mother church, where the association was first organized, over one hundred years ago.

Some of the pillars and strong supporting members of the Seven Mile Church in the early and middle nineteenth century, other than her ordained Elders, include John Frazor, William House, Isham McLamb, J. Tindall, Lancelot Jones, N. Williams, Ulley Lewis, Uriah N. Westbrook, Silas Baggett, William C. Dudley, William C. Godwin, G. Barbour, Noel Jones, Elam Lee, D. C. Sandlin, G. W. Best and R. A. Carter.

Through the years Seven Mile Church has experienced many joys as well as sorrows in her journey through this time world. One of these joys took place in the early 1920's when she witnessed the calling to the ministry of one of the youngest ministers ever to be licensed and ordained in the Primitive Baptist Church in the United States of America. This was Elder Milliard F. Westbrook at age 13. Elder Milliard F. Westbrook was dearly loved by many in the church for the wonderful gift of expounding the scriptures in such a clear, plain, and understandable manner from the pulpit. Many were saddened at his sudden death and passing in 1961 at age 53. For many years he was called the "Boy Preacher" and some today still remember his speaking from the pulpit in knee pants. He traveled extensively among the churches on the eastern seaboard and Canada with the late Elder J. W. Wyatt in the 1920's and 1930's. Both were absolute predestinarian Baptists in their faith and belief.

In the year 1953, an evil, devisive spirit brought from many miles away sought to invade, divide and take possession of the liberty of the churches of the Seven Mile Association. Christ told Peter, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt.

18. Satan (and his power) did everything possible thin its means and strength to remove this church, well as her sister churches, from that foundation herein it had been planted and established for nearly two hundred years at that time. Satan with his gates of hell tried and failed. When the storm was over, the church remained on that same foundation where it is still sweetly resting today.

Not that the above Spiritual trial was enough, it was just one year later on October 15, 1954, when the 20 miles per hour winds of Hurricane Hazel that cut a path of destruction and devastation of 50 miles wide through eastern North Carolina blew the meeting house building as pictured in this issue) completely off (or way) from its foundation. Skilled house movers by the grace of God were able to lift and reset the building back on its original foundation. All in all, after having seen these things with our own eyes, we cannot but recognize the protecting Hand of God over His Church as she is wafted up on the winds of His never dying, everlasting love through the trials and tribulations of his vain, suffering world.

With the onslaught of two violent storms thrown against her, one from the invisible, hidden powers of darkness, and the other from the natural forces or nature of the earth, it was as the Lord told Satan concerning Job, "Behold, he is in thine hand; but save his life." Job 2:2. Likewise, he (Satan) could not destroy this church because the Lord said, "Touch not mine anointed, and do my prophets no harm." Even "When ye were but few, even a few, and strangers in it. And when they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: ye He reproved kings for their sakes." 1st Chronicles 16:19-22. The membership of the church today is less than one half dozen and has remained that way through the years. Anciently, as just mentioned above, they were just a few. The same is true today.

The role of the 220 year old Seven Mile Church cannot be underestimated in the founding of Sampson County, the State of North Carolina and our nation when one considers that her first pastor fought to obtain our civil and religious freedom that we prize and enjoy today among the nations of the world, together with the labors of William House whose talent helped to provide the basic means for the source of human life, bread, for the surrounding area, and lumber for shelter

over the heads of the citizenry. For many years God provided Spiritual bread, as well as natural bread including shelter over their heads to His children through this branch of His vine, the Seven Mile Church.

Compiled by:

J.M. Mewborn, Pastor 1967-1974

(Assisted by Sister Callie Jones

Hinson, present Church Clerk and

great-great granddaughter of Charles

Jones, Sr., a founding member of Seven

Mile Church.)

THE RAPTURED EYE BEHELD THE PATRIARCHS

Dear Elder Mewborn,

I am enclosing a check for \$23.00 for a two year's subscription for **Zion's Landmark**. The remaining \$10.00 is to be used toward the support and maintenance of the **Zion's Landmark**. This paper has come to mean a great deal to me.

My beloved father-in-law, B. W. McLamb, loved the **Landmark** and read it for many years until his eyesight failed him so that he could no longer read the paper or his large print Bible. It was then that members of his family, including myself, would read to him. He was always excited when we would announce the **Landmark** had arrived and his first question would be, "When will you read it to me?" All those times of sharing the fruit that was brought forth in the **Landmark** are but now sweet, precious memories. My father-in-law, B. W. McLamb, died in July of this year. He was 88 years old.

He experienced many visions and dreams in his lifetime and would always say, "I wish I could really tell you how it was." But we knew by what he could tell us that he had seen something very special.

The last of these dreams that he was able to tell us about took place a few months before he died. One morning, he woke up, dressed, got himself into his wheel chair and rolled into the dining room. After we said our usual good mornings, I noticed an especially sweet smile on his face and mentioned that he looked very happy. He said, "Guess where I went last night?" Well, I knew the only place he had gone that night was to bed because I had tucked him in. But - I also knew my father-in-law and thought, perhaps, that he was up

to something. So, I decided to play along with him and said, "O.K., where did you go?" I was not expecting the reply I got.

He told me he couldn't tell me the name of the place, but that it did not look like it did around this area. He said he saw Adam and Eve and Noah and that he walked and talked with Abraham and many more. I wish you could have watched his face as he revealed one after the other of what he had seen and experienced. I was left with no doubt in my mind that he had truly been there. To quote my father-in-law, "I wish I could really tell you how it was."

About a week before he died, we were talking about his "visit" and suddenly he tearfully told me that in all he had seen that there was someone he didn't get to see. When I asked him who it was, his reply was "Cain and Abel." I told him that I felt he had been given what most of us search and long for all of our lives and that there wasn't a pair of glasses on this earth that would have enabled us to see what he had seen unless the Lord gave them.

He smiled then and we talked about his burden over the years in this truth and of that desire to stand and speak to God's people about these things in a public way. This matter was seldom ever mentioned. He was never aware that we were aware of it, but we really knew. His pulpit was his life and his ordination of God.

My mother-in-law, Naomi Wilson McLamb, and my father-in-law, B. W. McLamb, were "priestly people." They were "givers" by and through the grace of God and were a blessing to each other and their family, friends and neighbors. I loved them dearly and miss them terribly.

Elder Mewborn, I am enclosing also a copy of my father-in-law's, B. W. McLamb's, beliefs that he wrote many years ago. It was found in his old worn out Bible. At the time of his passing, he still believed the same doctrine, as expressed in his statement, herein enclosed, that he wrote many years ago. He never wavered from it throughout all of his life, as any of us can remember. God gave him a true faith, a blessed hope and an undying love.

It is my sincere desire that **Zion's Landmark** will continue for many years. Thank you for taking the time

to read this letter. I did not mean for it to be so lengthy.

Sincerely,
Mrs. Max (Bobbie) McLamb,
Greensboro, N. C. 27407
November 8, 1983

STATEMENT OF BELIEF

....(The following statement was found in an old worn-out Bible of Brother B. W. McLamb, Greensboro, N. C., that was written by him. He passed from this life in July, 1983. It was copied from the original by Mrs. Max (Bobbie) McLamb, his daughter-in-law. Editor).

WHAT I BELIEVE

What I believe does not change the word of God or the purpose of God. What I believe does not add to or take from the truth as it is in Christ Jesus. What I believe, if not deceived, is that the Lord, from and before the world was, saw the end from the beginning, and He knew every event that has, is, and will ever come to pass. Also, that He had a holy and divine purpose in each and everything that should come to pass, and that in all of it He had a good purpose that was not only good but very good.

The Lord said He hath made all things for Himself: "yea, even the wicked for the day of evil." Proverbs 16:4. He also said that He made evil. "I form the light, and create darkness; I make peace, and create evil." Isa. 45:7. Did He not have a good purpose in this creation? Yes, I believe that it was good for what He purposed it for. I know that some folk will say that God would not be a just and righteous God if the above were true. But who is able to bring a charge against God and say, "What doest thou?" He fixed and purposed it all. God said, "I am Alpha and Omega, the beginning and the ending." Rev. 1:8. "I am Alpha and Omega, the first and the last." Rev. 1:11.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Who are they who enter in through the gates into the city? Oh! if only I could have the assurance that I were among that number! These are the ones whom the

ord says that He knows. "I am the good Shepherd, and know my sheep, and am known of mine." John 10:14. I can only hope.

I hope I believe that Jesus Christ is the Son of God and that He sent Him into the world as He had purposed from and before the foundation of the world. This is His only begotten Son. It is He whom I trust is my Redeemer, Jesus Christ, the Lord of glory. I feel to express my feelings here as the poor publican did when he smote upon his breast saying, "God be merciful to me a sinner." Luke 18:13. I believe that I have experienced the feelings of this poor publican, and also the feelings of the Apostle Paul when he expressed his feelings, "For I know that in me (that is, in my flesh.) dwelleth no good thing." Romans 7:18.

I believe in salvation by grace and grace alone. For I have read in the Lord's word where He said, "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." Ephesians 2:8. Could the apostle have made it any plainer? "Not of works," for if (salvation) were by works, all that have been blessed to believe and love the truth, as it is in Christ, seeing that they are sinners by nature and practice according to the flesh, would not have any hope. For we know that our works are no good and that they would destroy the promise that the Lord gave Abraham and his seed through his son, Isaac. Who are Abraham's seed by promise? They are the ones who believe in the righteousness of God which is by faith, and not by the works of the creature in trying to fulfill the law. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." Roms. 4:16. "And if by grace, then is it no more of works: otherwise, grace is no more grace. But if it be of works, then is it no more grace, etc." Roms. 11:6. Now this makes the promise good to the little ones, the little lambs and sheep, that believe Jesus Christ is the Son of God. They are most assuredly Christ's seed through Abraham in the righteousness of God which is by faith and not by the works of the law.

B. W. McLamb
Greensboro, N.C.
(Paper is undated.)

(Brother B. W. McLamb assisted his father, Mr. W. B. McLamb, in the erection of the present Seven Mile Meeting House in the year 1920. See Historical Sketch as published elsewhere in this issue of Zion's Landmark. Editor.)

EDITORIAL

Due to a busy schedule of late, I have not been able to prepare an editorial for this issue. The Lord willing, I hope to have one written from my pen for the next issue. J. M. Mewborn.

EXPERIENCE

Dear Elder Mewborn,

... Many times in the past, I have felt the desire to share some of my experiences with the people whom I believe are the only ones in this world that have been truly comforted of God and with this comfort are blessed to comfort one another. This can only be as it has already been in the mind and purpose of God. The God who bestows this comfort is the One to whom I am made to look -- the One who has cared for me all the days of my life, even when I was dead in trespasses and sin, and without hope in this world. If it had not been for His great love and abounding grace and mercy, I would have been lost and banished to destruction a long time ago.

The world will never be able to afford this comfort which He gives to His little ones. How can anyone, regardless of his natural wealth in this world, be in possession of something that he never really possessed in the outset or that he knows nothing about? A true gift in the purest sense is unpurchaseable. If it were purchaseable, then it would no longer be a true gift but would become a treasure of the very few who can afford to pay it's price. On the other hand, the Gift of God to His people which is the Lord Jesus Christ with His everlasting love and His all abounding grace cannot be afforded by anyone regardless of the size of his natural wealth and stature in this world. This is a free Gift and was reserved from the foundation of the world for only the ones that were chosen in Him and will be made manifest at His own appointed time and not ours. Great and long are our trials here, but when

the glorious Light of His Spirit shines upon our beloved Zion, Oh! how the great joy and love begins to flow in the hearts and minds of these little ones who have been redeemed and taught that this world is not their home, and that they are only passing through.

Several years ago, I had a dream and I might add that I have been ridiculed many times for my dreams and visions. I have learned that the religion of men and the world will condemn and hate the things which they believe do not fit in with their plan of the salvation of mankind. They believe that it lies within their power to produce the fruits of the spirit. They say, according to their belief, that they can attain these fruits by living what they call a good Christian life and by the living of this "Christian Life" God is, therefore, under obligation unto them to bestow eternal life unto them. Only in this way are they worthy of His blessing and deserving in His sight, of eternal love, which we already know belongs to God to give or to take which He has already done. A hell-deserving sinner is taught that there is nothing he can do to save himself. Many times we are stripped of everything and even from the support of everyone we ever held onto to be taught this truth. But when Jesus fills the empty void within our inner being, it is then that we know He is become all our salvation and our only help in time of trouble.

The furnace of fire and the house of afflictions have taught me that of myself I can do nothing. Even the Apostle Paul said, "The good that I would I do not; but the evil which I would not, that I do." Romans 7:19. "For what I would, that do I not; but what I hate, that do I." Romans 7:15.

In the dream that I was referring to earlier, I was held captive by the devil in a great house with many rooms which I believe to be this present, time world. The devil was loosened to go about to and fro to perform all the evil and wicked deeds among the inhabitants of the earth. I was handcuffed to him and could not get free from him of my own strength. One day while in this house I was free to go about. I went down a hallway where there were many doors. All of them were locked. I came to a door and when I turned the knob, the door opened. I saw a few people standing in the midst of the room wearing long, white robes. They had a leader which I believed to be Christ. In much fear and trembling I stood there, gazing at whom I believed were a few of the Lord's people there in the upper room of the house. As I stood there, they spoke to me and

said, "No matter what comes to pass, we will leave this place," and faster than the twinkling of any eye, it was all over. I believe that the end of time will come like the twinkling of an eye for Christ said that He would gather them from the four corners of the earth and from the depths of the sea when time shall be no more and that they would be changed in a moment and in the twinkling of any eye. When I awoke from my dream, my wrists were hurting. I turned on the light to find that my wrists were swollen and red and had rings around them. As time went by, I tried and tried to understand the fulness of this dream and asked among the churches, also two Elders. I was not satisfied with leaving it as it was.

I had carried a longing desire in my heart for sometime to offer to the church of the people that I had loved for many years, but always felt so unworthy. Many times, great fear and trembling would overtake me whenever the door of the church was announced open for the reception of members. Many times, I wanted to turn around and run for I was so confused as to what to do. But we are taught the hard way that when we take upon ourselves to interfere with God's work it is then that we have most assuredly made a mistake to which we can only blame ourselves and not God. It is only through sufferings that we learn obedience and that God's word belongs only to Him for He is the Creator. In His own good time and way (and not ours), He will make manifest the children of His Kingdom and unite them with the living church, the living Vine, which is a joy beyond words of description.

My life has been a series of many heartaches and sorrows of which I can truly say at this moment that I am made thankful for having had them. It is because my God has brought me safely through them and has spared me until this good hour and moment. This God is our all in all.

I offered to the church at Lawyer's Springs, Peachland, N.C., where Elder James T. Jones is pastor, on the fourth Sunday before Easter of this year, 1983, and asked for my home church to be at Crooked Creek nearby, where Elder W. C. Edwards is pastor. I was accepted to be baptized the following Sunday, not realizing at the time that it would be Easter Sunday. No one will ever know the kind of week that I spent prior to my baptism for surely the gates of hell almost prevailed against me and threatened my very soul.

The Saturday night before my baptism, I awoke

early in the following morning with the knowledge that the Angel of the Lord stood beside my bed, speaking to me, and said, "Go and peace shall be with you." The room was filled with a delightful fragrance and surely I could say that I was homeward bound. It was a very cold and windy Sunday that I stood on the bank of the water and left my family and friends to be united with my Lord and Saviour in the liquid grave. The water held no fear for me and was very pleasant to feel. As Elder Edwards brought me up from the water, I was set free from all the bonds and shackles of this time world and I truly felt that I could soar on eagle's wings and tell to all His wondrous love - how that He gave the breath of life Himself and left it to none but His Son, the Lord Jesus Christ. Surely, I did say with one of old, "I know that my Redeemer liveth." Job 19:25.

When I came forth from the water, I felt the sweetest peace that I have ever known. For a few seconds of time the world stood still and there was only my God and me. Oh! the wonderful joy and the sweet peace! I could truly say that my song from there to eternity will be, "Jesus hath bled and died for me."

Bound in Christ
We'll forever be,
To tell the love
From up above.
There are no bounds,
None can be found
To hold us down
When Christ is found.

His love is so great,
His love is so pure, that
There is nothing here
That we cannot endure.
What a great day
When Christ shall say,
"Come ye blessed of my Father!"

On eagle's wings we soon shall soar
To Heaven above
Where all is love.
To know all the rest
Who have gone on before.
How bright are our smiles,
How great are our wings
When we will meet in the air

And see Christ who is there.
All our hopes and dreams come true
And there we shall be
And each other forever see.
Oh! may we be blessed to meet
In that land so fair
And always know
The perfect love.

My dad often said before his passing away, "If there be no God, from whence does this longing come?" I believe with all my heart that he knew the grace of God and had tasted many times the sweetness of the Saviour's love for the smile that he wore (at his passing) is a memory that will never be forgotten. We do no desire to bring our loved ones back here, but only to press onward with the hope of an everlasting life with the ones whose faith and hope in their Saviour carried them over and beyond the grave to a home beyond, not made with hands.

Elder Mewborn, if anyone has a mind to write to me, I would feel most humbly blessed for the news from a far country is so precious to me. My desire is to be in possession of that feeling of great love of Ruth which she expressed so beautifully, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Ruth 1:16.

May God bless you and His dear people everywhere and keep us all for His name's sake for some sweet day He will say, "Twas all for me and now you see." This is my longing desire.

Janet McLean
12927 Helena Circle
Mint Hill, NC 28212
December 1, 1983

OBITUARIES

ELDER JAMES G. GARDNER

Elder James G. Gardner, Moderator of the Lower Mayo Association (composed of churches in North Carolina and Virginia) for over 20 years and pastor of Matrimony, Sardis and other churches in that area, passed from this life on December 26, 1983, at age 65. His funeral service was held on Wednesday, December 28, 1983, with Elder George Flippin and David Minter officiating. He leaves behind to mourn his passing, his widow, Mrs. Irma Gardner; two daughters, and several brothers and sisters.

His funeral service was held on Wednesday, December 28, 1983, with Elder George Flippin and David Minter officiating. He leaves behind to mourn his passing, his widow, Mrs. Irma Gardner; two daughters, and several brothers and sisters.

Elder Gardner's passing from among us is a great loss, especially to those churches where he had served as the under shepherd for so many years. I am informed that there were sixteen of our ministers in attendance at his funeral. This fact within itself attests or shows the high regard and esteem in which Elder Gardner was held by the brotherhood.

His faithful counsel will be greatly missed. He was a minister who was humble, compassionate, kind and good natured; yet, as to his convictions regarding doctrine and gospel order in the church, he did not compromise to any degree. He was always of one face (not the two-faced kind) since I first met him around thirty years ago, and was resolute (meaning bold, firm, steady) when it came to all vital matters pertaining to the Church of God. In his relationship with his fellowman, and entreating his brethren, Elder Gardner was "straight from shoulder to shoulder."

While his gain is great, we acknowledge that we, who are left behind, have suffered a great loss.

J. M. Newborn

TRIBUTES TO THE MEMORY OF ELDER RICHARD B. BARHAM, SR.

(The following obituary of Elder Richard B. Barham from the James Street Primitive Baptist Church, Burlington, N.C., and the Memorial for him, as submitted by the Salem Primitive Baptist Association, are being printed together in this issue of Zion's Landmark in the order in which they were received for publication. Editor.)

OBITUARY OF ELDER RICHARD BARHAM, SR.

It is with heavy hearts that we attempt to write this obituary, and yet in humble submission to thy will and purpose O God. Whereas, it has pleased thee O Father to call home from our midst our precious brother and friend, Elder Richard Barham, whom we surely believe that thou didst call with a holy calling, making him willing in the day of Thy power to feed thy sheep and thy lambs. Richard was blessed to walk humbly and in meekness among the household of Faith.

Brother Barham was the son of the late Elder A. B. Barham and Sister Sudie Barham, his mother, who yet survives. Other survivors are his precious wife, Sue Pickard, one son, Rick Barham, Jr., one daughter, Susan McDowell; three brothers, D. E. Barham, W. B. Barham and R. L. Barham; one grandson, Dwight Barham. Richard was blessed with a precious family. There was an abundance of love and respect for one another that was manifested among them.

Brother Richard was so burdened and was so moved by the love and power of God to ask for a home at James Street Primitive Baptist Church, Burlington, N.C., on May 2, 1970, and was baptised the following first Sunday, June 7, 1970, by Elder G. W. Hill

and Elder L. P. Martin. It is yet at times hard to feel that Richard is sleeping. He was loved as a son by Elder Dagenhart and others, and as a brother to me. We were blessed to travel many miles together. Our precious brother loved the doctrine of Salvation by the Grace of God and predestination of all things.

Brother Richard was called by the Salem Association the third weekend in June, 1971, to serve as their Assistant Clerk. His home church, feeling and seeing a gift in Richard, called for his ordination and he was ordained to the work of the Gospel ministry on April 4, 1976. On the first Sunday in March, 1977, the Helena Church in the Lower Country Line Association called him for their pastor. Richard served his brethren at home and abroad faithfully and in love. He was a brother that never met a stranger and all that knew him loved him for he was a gentleman, not only among the household of Faith, but among the outside world.

He will be missed, but he will live on in the hearts of those that loved him. We would not wish him back in this low ground of sin and sorrow, but say, "Sleep on dear brother, for your eternal gain is our loss."

Richard passed from this life on June 9, 1983, making his stay here 58 years and 1 month. His funeral services were conducted at the James Street Primitive Baptist Church at 2:00 P.M. on June 12, 1983, by Elder H. D. Wray and Elder L. P. Martin. His body was laid to rest in Alamance Memorial Park under a beautiful mound of flowers. There was a host of relatives and friends at this service. It is our prayer that God would reconcile his lovely family and his friends in Christ to his departing from us in this life. May He apply the strength of reconciliation in our hearts as Christ prayed unto His Father, "Thy will be done in earth, as it is in Heaven." Matthew 6:10.

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

Done by order of James Street Primitive Baptist Church, Burlington, North Carolina, in conference on Saturday before the first Sunday in August, 1983.

Elder H. D. Wray, Moderator
Currie Barnwell, Clerk
Elder Harry Dagenhart,
Elder H. D. Wray, and
Currie Barnwell, Committee

MEMORIAL ELDER RICHARD B. BARHAM, SR.

Richard was our friend, husband and companion to Sue, father to Rick and Connie, Susan and Scott, grandfather to Dwight, son to Sudie, brother to Don, Bill, and Bobby, teacher at Eastern Alamance High School, member of Burlington Primitive Baptist Church, pastor of Helena Primitive Baptist Church, minister of the gospel, servant of the most high God, and brother in hope to the faithful in Christ. The heavenly Father has called him from this life. Richard is no longer present with us in body, but he lives in the hearts of those of us who were caused to love him. A day does not pass without the memory of Richard touching these writers' hearts.

He was an humble, kind, and gentle man, a man of good humor, a man blessed with patience, compassion, and understanding. Richard would not have accepted credit for these attributes, but would acknowledge it was by the grace of God that he was what he was.

Richard believed in Salvation by Grace, and in the doctrine of God our Father. He believed that God did elect a certain people before the foundation of the world, who were chosen in His Son, Jesus Christ, ordained of God in the covenant of Grace to be saved eternally by the sacrifice of Christ through His death, cleansed by the shedding of the blood of the Lamb of God, and justified in the resurrection of Christ from the dead. Richard was blessed with an everlasting hope of this wonderful salvation, and was most highly favored by God to testify and give evidence of his hope.

Richard is sleeping in the arms of his beloved Priest and King, Jesus Christ. All of us who knew him, loved him, and we will miss him, but our loss is his eternal gain. Richard awaits, together with all who rest in Him, His second coming, when Christ shall call forth His chosen bride in the glorious resurrection and carry them home on the wings of love.

This writer desires to express a few personal thoughts. God willing. In all my life, no one has been closer to me than Richard. We traveled many miles together. We have talked for hours about feelings and thoughts we shared. We have laughed together, and we also have wept together in sadness and in joy. I could discuss things with Richard that I could not talk to anyone else about. It is still difficult to realize that he is gone, but God knows best. He departed this world at the appointed time of God.

As our family left the funeral home on the night Richard lay in state, my son, Todd, turned to me and said that while we were waiting in line to view Richard's body, he was searching in his mind as to why this had taken place. A voice spoke to him and said, "Instead of searching for a reason, stop and listen for an answer." Then, he said, the voice spoke again and said, "Life is like a day. For every sunrise, there is a sunset. Each takes place as quickly as the other; each is as beautiful as the other; but most important, each is a new promise of the other." My children lovingly called Richard "Uncle." My wife and I called him "Friend."

Being appointed by the Salem Association, and trusting in God to guide our pen, we do humbly submit this memorial.

John T. Lee
(John T. Lee, Hugh D. Wray,
Charlie Harryman, Committee)

OMA FLIPPIN

By the request of this precious sister and Mother-in-Israel, I will attempt to write her obituary. I do not know of anything more suitable to say than, "Precious in the sight of the Lord is the death of his saints." Psalms 116:15. I feel that his scripture rightly embraces this dear sister, who passed from this life on May 25, 1983. Sister Oma Flippin was born January 18, 1915, making her stay upon this earth 68 years.

Sister Oma was married to the late Elder Roy Flippin, who preceded her in death. To this marriage were born two sons, Elder George Flippin and Leonard Flippin, who survive her.

She was a member of Korner's Grove Church for many years

where she had to leave and later joined Union Primitive Baptist Church where she remained until her death. Sister Oma loved the Old Baptist and to this writer she was one of the most humble I have ever known. She was dearly loved by all who knew her. So many things could be said about this precious sister, but she wanted no praise of the flesh.

Her funeral was held at Fisher's River Church by Elder Jack Hawkins, Elder Alex Payne and the writer. Her body was laid to rest beside the resting place of her husband in the church cemetery to await the second coming of our Lord. Beyond any doubt, I feel this dear sister will hear the voice of our God saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34

These few words were written at her request and with permission of Union Church.

An unworthy brother, if one at all,
Ray Payne

This obituary was read to her church at Union and approved by them on December 3, 1983.

Elder George Flippin, Moderator
G. A. Fulk, Clerk
Brother Irvin Key, Assistant Clerk

HELEN O. ROBERTS

It is with much sorrow that I attempt to write the obituary of my wife, Helen O. Roberts, whom I loved very much, not only as my wife, but also as a sister in the Church of God.

She served as Clerk of Draper Primitive Baptist Church, Eden, North Carolina, from January 27, 1979, until her death on September 21, 1983. Even when she was in the hospital, she had Draper Church on her mind and in her heart. Also, she loved all of the brothers and sisters, regardless of where they were.

She was born February 27, 1925, making her stay here on this earth 58 years, 6 months, and 25 days. She was the daughter of William Alonza Harris and Odell Thelma Wilkins Harris. She has left to mourn her death her husband, Elder Gordon Roberts; her mother, Mrs. Odell Clayton; stepfather, two sisters, one brother, five nieces, one nephew, a foster daughter, three stepsons, two step-granddaughters, and those who loved her very much.

She asked for a home with Draper Church October 28, 1977, and was baptized November 27, 1977, in Cascade, Virginia, by Elder W. J. Puckett and Gordon N. Roberts. She was dressed in a white dress as we walked into the water. She had a smile on her face and a glow about herself when she was laid in the watery grave. When she came up and out of the water, she had the same smile on her face, the same glow about herself, and seemed to float up and out of the water. I have never had any more evidence of one being a child of God than I did about my wife when she was baptized.

I thank my God she was given to me for a short time to love and to love me, but God in His infinite love, mercy and wisdom took her from this life because she had run her race and finished her course.

She believed and felt through all the suffering, trials, and tribulations that He was with her until the end of the world and this carnal flesh and that He would never leave nor forsake her. She believed if she were a child of God, it was by His grace and that it was nothing she had done but what He had done for her.

We have so many good memories of good times that we had together sitting in heavenly places. Many people loved her from the

first time they met her and she will be greatly missed.

Her funeral services were held at Harris Funeral Home, Eden, North Carolina, September 23, 1983 and were conducted by Elders A. A. Doss, W. J. Puckett and Hugh Wray. She was laid to rest beneath a beautiful mound of flowers to await the resurrection when Jesus Christ shall come to call for His own.

We thank all our brothers and sisters for their love, compassion and understanding that they have shown us.

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

Done by order of Draper Church in conference.

**Elder Albert Doss and Elder Gordon
Roberts, Joint Moderator
Fedelia Wood, Church Clerk**

**IN MEMORY OF SISTER HELEN ROBERTS, WIFE OF
ELDER GORDON ROBERTS, EDEN, NORTH CAROLINA**

Oh! Lord, there is one that is gone from among us.

We miss her sweet, smiling face:

Thou hast called her home to glory,

For she was saved by thy grace.

We would not call her back to earth.

She's done with suffering here;

And when we meet together,

We feel her vacant chair.

Dear Sisler, take your silent rest,

With Jesus you shall reign;

In paradise you now await.

Your lovely crown is gained.

"Then Thou shalt come in the clouds of thy glory.

With Thee, all of them Thou shalt bring;

To gather at last all them Thou hast loved.

Round thy glorious throne they will sing.

**Mrs. Fred (Louise) Cobb,
Rufin, N.C. 27326
October 29, 1983**

LILLIAN RUSSELL WOODS

This is the obituary of Sister Lillian Russell Woods who departed this life October 8th, 1983.

She was born to Steven J. Draper and Mary Mollie Draper on March 7, 1897, making her stay on earth 86 years, 7 months and 1 day.

She was married to William Edgar Woods who preceded her in death on September 11, 1960. To this union were born three daughters: Mrs. Mollie W. Weatherford, Mrs. Annie W. Cochran, and Mrs. Belle W. Vernon, all of Eden, North Carolina, and David L. Woods of King George, Virginia. Also surviving are two step-daughters, Mrs. Mabel Stovall and Mrs. Gracie Plaster of Stuart, Virginia.

She united with Draper Primitive Baptist Church, Eden, North

Carolina, on October 10th, 1943. We believe she had a beautiful hope that when she passed from this world she would be carried to be with her Lord and Maker in that wonderful land where there is no sorrow, pain or tears for eternity.

My husband and I never had the privilege of meeting Sister Woods, but we did meet her lovely family. We understand from them that she endured her long illness well, relying upon the Lord for her strength and comfort.

May this obituary in a small way console them in their grief in the loss of their mother.

Her funeral service was conducted at Fair Funeral Home by Elder Roy Smith on Monday, October 10th, 1983. She was laid to rest beside her husband in Dan View Cemetery.

Resolved, therefore, that a copy of this obituary be sent to **Zion's Landmark** for publication, one copy be sent to the family and one be kept in the church record.

Done by order of Draper Church in conference.

**Fedelia Wood, Committee
Elder Albert Doss and
Elder Gordon Roberts, Joint Moderator,
Fedelia Wood, Church Clerk**

BESSIE HURSEY

It is in much sorrow that I try to write this obituary of our much loved sister, Bessie T. Hursey, who passed away October 30, 1983, at the age of 89.

Sister Hursey was received in Ross Church, Durham, North Carolina, on May 8, 1955, by confession of faith in full fellowship. She was a faithful member and attended regularly as long as her health permitted. She was a firm believer of salvation by Grace and Grace alone. She believed in the God who has all power over all things and if she was not saved by grace, she would never see that bright, celestial city. She felt she had a hope that she would be carried to that home above some day.

She was not able to attend her church meetings for some time due to her health, but when I visited her in her home, she talked that strong Doctrine and how much she loved Ross Church. I visited her after she was in the rest home and she still talked of her love for the church and her belief, and always did as long as her mind was good.

Her family was of another faith and order and they had her funeral carried out with their faith and order.

She left behind one daughter, five sons, a large number of grandchildren, great-grandchildren, and great-great grandchildren, which were five generations. She was the sister of the late Elder N. D. Teasley, who was so well loved by the Primitive Baptist. Elder Teasley was pastor of our church at Ross, Durham, NC, and resided here.

She will always be with us in our memory, although we feel she is at rest in that sweet peace.

Be it, therefore, resolved that one copy be sent to **Zion's Landmark**, one copy be recorded on the church book, and a copy be given to the family.

Done by order of Ross Church on December 11, 1983.

**Elder Curtis Parrish, Moderator
George Bialock, Church Clerk**

IDA BATTEN PITMAN

ETTA JONES

Our Heavenly Father has seen fit to call from our midst our beloved sister, Ida Batten Pittman. She was born in Johnston County, North Carolina, on September 10, 1897, and passed away on December 14, 1982. She was the daughter of the late Amos and Polly Ann Watson Batten.

She was married to the late Brother Noah Pittman, who has since passed away and to this union were born one son, A. J. Pittman of Selma, N.C.; three daughters, Mrs. Lester Jones, Mrs. Velma Harvey, Selma, N.C., and Mrs. Mozelle Parrish, Dunn, N.C.; two brothers, Edwin Batten, Hampton, Va., and Moses Batten, Florida; two sisters, Mrs. Ethel Summerlin and Mrs. Eula Rose, Hampton, Va.; eight grandchildren, and eight great-grandchildren.

Sister Pittman united by letter with Bethany Primitive Baptist Church, Pine Level, North Carolina. She attended church as often as possible and she will be greatly missed.

Her funeral was held in the Chapel of Parrish Funeral Home, Selma, N.C., by Elder S. J. Sauls. Her body was laid to rest in the Batten Cemetery on Route 2, Selma, N.C.

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

Done by the order of Bethany Primitive Baptist Church, Pine Level, North Carolina, in conference April 23, 1983.

Elder E. T. Jones, Moderator
Brother Leland Oliver, Clerk
Leland and Edith Oliver, Committee

Little Flock Predestinarian or Primitive Baptist Church of Bakersfield, California, has lost another one of her faithful members, Sister Etta Jones. Sister Jones lived the last several years with her daughter in Chehalis, Washington. Her death occurred July 31, 1983. She was 96 years old. She had been in poor health and blind for several years, but she had her right mind at all times and died peacefully with her two daughters, each of them, holding each hand.

Elder T. R. Jefferson baptized her in the late 1940's. She moved her membership by letter to the Little Flock Church at Bakersfield in 1965. She was a staunch believer in the doctrine of absolute predestination of all things during all the years that I knew her. She was born in the State of Kansas, where her father, Elder Joel Hammons, (now deceased), was a predestinarian Baptist.

She requested that the 23rd Psalm be read and that the hymn, "Amazing Grace," be sung at her funeral, both of which were done. Now she is resting in the Arms of her blessed Saviour, singing His praise forever. What a glorious prospect for His saints!

Grace Jefferson
Bakersfield, California
October 4, 1983

DEATH NOTICE

Dear Brother Mewborn,

I will appreciate it very much if you will mention in the Zion's Landmark that Sister Fionnie Broom, widow of Elder Oscar Broom, of Monroe, North Carolina, passed away November 20, 1983, at age 90. She had asked that every day be her last. I feel that, perhaps, many of Brother and Sister Broom's friends, who knew them in life, would appreciate knowing of her death.

Our love and fellowship,
Floy (Mrs. James T.) Jones
Marshville, N.C.
December 15, 1983

MAMIE BIGGS

I desire, begging our Heavenly Father for His strength, that He will bless or enable me to write a few words in truth

and love of the sweet memory of Sister Mamie Biggs, wife of Deacon Charlie Biggs.

This dear sister joined Spoon Creek Church, Patrick County, Virginia, on the second Saturday in August, 1937, and passed from this life on February 2, 1983. Sister Biggs was a lovely sister to the church and she had that sweet smile for everyone that she knew. She spent her last few years in a nursing home in Eden, North Carolina, but when she was able, she attended her meetings and visited other associations and churches every time she could. We at Spoon Creek Church miss Sister Mamie Biggs and we feel that her passing is a great loss to her many friends. May God bless us with submissive hearts to say, "Sleep on 'till that Resurrection Morning."

Her funeral service was held at Fair Funeral Home, Eden, North Carolina, by Elder James G. Gardner and her pastor, Elder Albert A. Doss. Her body was laid to rest beside the resting place of her husband at Eden, N.C.

Written by request of Spoon Creek Church in conference.

Cletus Turner, Clerk
Bassett, Va.

... (Elder and Sister Broom entertained many Baptists in their home during their lifetime. They were a gracious couple and many pleasant memories abide with those who knew them. J. M. Mewborn)

ANGIER UNION MEETING

The next session of the Angier Union will meet at Oak Grove Church, if the Lord will, on the fifth Sunday and Saturday before in January, 1984.

Oak Grove Church is located between Cary, N.C., and Apex, N.C., on the Penny Road at its intersection with the Kildaire Farm Road.

Elder Allen Johnson were chosen to preach the introductory sermon and Elder S. J. Sauls as alternate.

We invite all that have a mind to come and visit us, especially

our corresponding brethren.

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

BLACK RIVER UNION MEETING

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, 1984, and will continue through Sunday following, if the Lord will.

Primitive Zion Church is located about five miles west of Benson, N.C. From Benson, N.C. take No. 27 Hwy. towards Coats to second crossroad. Turn left and go about three miles. Church is on your left about two hundred yards off this road.

Elder T. Allen Johnson was chosen to preach the introductory sermon and Elder J. W. Hawkins is the alternate.

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

Alonzo Barefoot, Union Clerk
Newton Grove, N.C.

MILL BRANCH UNION

The Mill Branch Union, Lord willing, will be held with the Church at Tabor City, N.C., beginning on Saturday before the fifth Sunday in January, 1984, and will continue through Sunday following.

Those coming on Route 701 South from Whiteville, N.C., will take 701-Business into Tabor City. Church will be a short distance on your left.

We invite our brethren, sisters and friends to meet with us. We give a special invitation to our ministering brethren or Elders to come to see us.

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

WHITE OAK UNION

The next session of the White Oak Union will be held, if the Lord will, with Davis Memorial Church, Onslow County, N.C., on the fifth Sunday and Saturday before in January, 1984.

Directions to Davis Memorial Church are as follows: Those coming by way of Richlands, N.C. on Route 258 will come to State Road 1001 which will be the Airport Road. Turn right on State Road 1001 until you come to Scotsman Convenience Store. At this point turn left and go about five miles to church. Those coming by way of Beulaville, N.C., turn right at Whaley's Supermart. Go approximately 7 miles to Fountain. Turn left on 1001 and go to above store. Turn right on same road, about 5 miles to church.

We invite our brethren, sisters and friends to meet with us in our union meeting with a special invitation to our visiting ministers.

Fernie R. Wood, Union Clerk
Chinquapin, N.C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, if the Lord will, with the Church at Stories Creek, Person County, North Carolina, about one and one-half miles west of Roxboro on the Chub Lake Road. The meeting will begin on Saturday before the fifth Sunday in January, 1984, and will continue through the following Sunday.

Elder Wallace Oakley was chosen to preach the introductory sermon and Elder L. P. Martin is his alternate.

We welcome our brethren, sisters and friends and extend a special invitation to our ministering brethren.

Bernard Whitefield, Union Clerk
Carboro, N.C. 27510

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Goldsboro, Wayne County, N.C., on the fifth Saturday and Sunday in January, 1984.

Goldsboro Church is located about 1/2 mile west of Route 117-Bypass at Goldsboro, N.C. Traveling south on 117-Bypass, turn right at Haynes Wholesale Company. Church building is 1/2 mile on your left.

Elder Delbert Carraway was chosen to preach the introductory sermon and Elder A. F. Langston is alternate.

We wish to invite our brethren, sisters and friends with a special invitation given to our visiting ministers to meet with us.

J. B. Williams, Union Clerk
Rocky Mount, N.C.

ANNUAL MEETING AT MACEDONIA CHURCH, (Fla.)

We would appreciate it very much if you would announce our annual three days' meeting at Macedonia Church, Alturas, Florida, beginning on Friday before the fourth Sunday in February, and will continue through Saturday and Sunday following, the dates being February 24, 25, & 26, 1983.

Directions to Macedonia Church are as follows: Those coming from the north, take Interstate 95 to Interstate 4 at Daytona Beach, Fla. Follow Interstate 4 to Haines City, Fla. There you will take U.S. 27 south to Lake Wales, Fla. At Lake Wales, Fla., take Route U.S. 60 west for approximately 9 miles to "Alturas, Fla. Sign." At this point, turn left on State Road Route 655-A. Go for about 1 1/2 miles to church building on your left.

Those coming from the west will follow U.S. 98 to Route 60 and "Alturas, Fla. Sign." At this point, turn right on Route 655-A and go for 1 1/2 miles to church building on your left.

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

For more information call or contact Brother Bill Lake, Telephone 813-683-1726 or Brother Clarence Duckworth, Telephone 813-537-1208.

W. C. (Bill) Lake
1111N. Gilmore Avenue
Lakeland, Florida 33805

