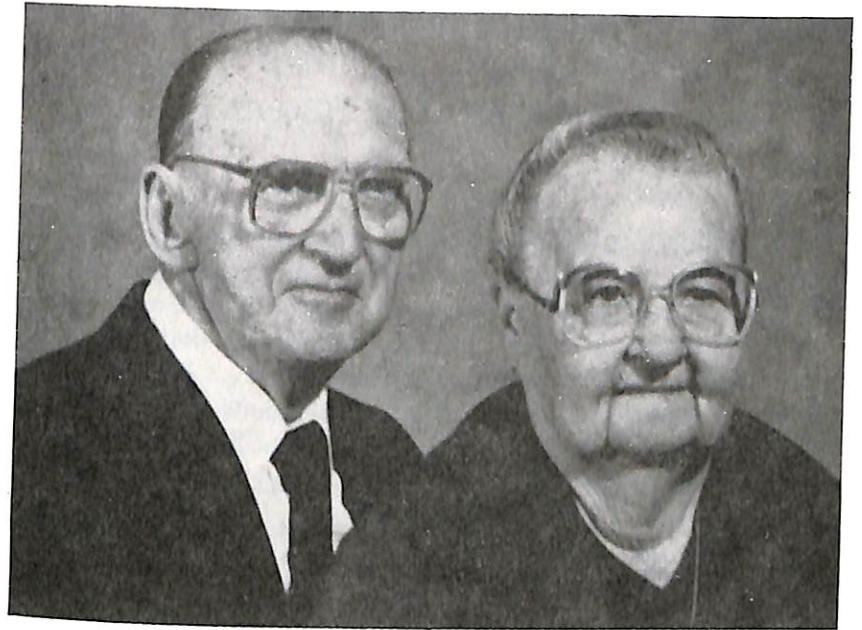


A
Brief History
of
Faithway
Landmark Missionary
Baptist

Written by
Elder G. V. Hamilton

ARCH
286
Ham



I would like to dedicate this book
to my wife,
Mrs. Velma Hamilton
and our Children;
Mrs. Lavada H. Mixon, Mr. Vernell Hamilton,
Mr. Windell Hamilton, Mr. Rondell Hamilton
and their families.

PURPOSE

Our purpose in the publishing of this little booklet, first, to honor and exalt the name of our dear and wonderful Lord and His dear cause. Second to endeavor to better inform the dear people of God in some of the history of the work of our dear Lord. Most of this has been from memory and personal experiences since we are not perfect. There is a possibility we could have made mistakes, if that should be the case in any instance, please forgive us. We do desire the prayers of all Christian people. God bless you everyone.

**A BRIEF HISTORY OF
FAITHWAY LANDMARK MISSIONARY BAPTIST
ELDER. G. V. HAMILTON**

PREFACE

To begin with, I want to give a little information about my own experiences, in the work of our good and merciful Lord. The first church I remember attending as a child was Shady Grove Landmark Baptist Church, about 5 miles northwest of Laurel, Mississippi, 2 miles from where I was reared. My father was a member and we went in a one horse wagon. That church is in the B.M.A. today. My mother was saved later at Sharon. I was saved in the spring of 1927, under the preaching of Elder T. C. King. This was at Sharon Landmark Missionary Baptist Church in Jones County, Mississippi, about 7 miles north of Laurel, Mississippi. This was on the Laurel to Paulding road. There were very few roads numbered back then. They were just known by the town or city they led toward. Sharon Baptist Church was a fellowshipping church in the Old Landmark Baptist Association. I was baptized and received into the fellowship of Sharon Baptist Church a few days later on Saturday morning, before church and conference time. Elder W. A. Ball, our pastor, did the baptizing. I was fifteen years old at that time. My wife was also saved under the preaching by the same man, Elder T. C. King, some years earlier, when he was in revival at Big Creek Baptist Church. Elder W. A. Ball was pastor at Big Creek at that time and baptized her. My father-in-law was named, Brother J. Buchanan Wade. Velma Wade Hamilton was saved and baptized, July 1924. Big Creek Baptist Church was in the same Landmark Association. I am thankful for the many wonderful opportunities to get acquainted with the work of Old Time Landmark Baptist. I was reared and brought up to attend one. Saved by our Lord in one, and baptized by one. I was elected a messenger in October 1927, to the Landmark Baptist Association meeting at Big Creek Church. There also I met my wife, I knew it then, and finally we were married in

1930. I was elected a messenger from Big Creek Church, to the Landmark Association meeting at Blakney Baptist Church, then the Landmark Association. Later we lived in the Riverside Baptist Church Community, in Seminary, Mississippi. I was a messenger to Enon Church near Columbia, Mississippi to the Mississippi State Association. This was in the mid 1930's. Big Creek, is the oldest church in Jones County, Laurel, Mississippi. There used to be, and still might be a picture of one of the old buildings where the church met for worship, hanging in the library at Laurel. This church has been affiliated with the Big Creek Association, and in the B.M.A. work. We lived in the area of Landmark Association until 1938. We then moved to where we now live, in the area of the State Line Baptist Association, Angie, Louisiana.

There are many fine Christian people the Lord has used to be many blessings to me and my family. There are many ministers I have had the privilege to be associated with, that have been much help to me. Some more than others, because we were together more. I would like to name the ones who have served as our pastors. I have already named Elder T. C. King and Elder W. A. Ball. Next, was Elder M. W. Matthews, Elder W. S. Wade, a great uncle of my wife. He was a special blessing to me in my early Christian life. Many an hour I have sat in his home, driving his car, a T Model Ford, or have gone with him to his services. He helped build a foundation with the scriptures that have been much strength to me. I must say here also, that I was reared by a good faithful Christian father and mother. My family loved me, and my wife's father was a great blessing to me in the study of the Bible. My wife's mother passed away at the age of 38. One thing Elder W. S. Wade said among the many things, and I have remembered this through the years. He said, "The thing that is the closest to the right, and yet wrong, is more likely to deceive and mislead us, than that, that is farther off." He also said, "I see the clouds gathering for another division among Missionary Baptist." He said he probably would not live to see it, and he didn't, but we who were younger and lived, would. It came just like he said it would. Next, Elder Van B. Hill, Elder J. A. McCraw, Elder Marion Walters, Elder J. M.

Stuart, Elder Lloyd Hopgood, Elder D. L. Allums and Elder James O. Broome is our present pastor, 2/11/91. I feel that these so far as I am concerned are due double honor. I Timothy 5:17. I want every true minister in the Old Time Landmark Faithway work to know, I thank the Lord for you, I love everyone. I would like to mention some more who have been alot of help. Elder James Broome, Elder B. N. Driskell, Elder W. H. Driskell and Elder Mason Miley. One main thing these people have helped me get straight by the scriptures, that Jesus is coming before the seven years of tribulation on this earth. His coming will be the rapture of all the saved, including His church. The tribulation will be mainly for Israel to bring them back to God. And many will be saved during this time, and at His coming when He is revealed, to the battle of Armageddon. Elder G. H. Byrd, Elder B. M. Lowry, Elder C. W. Sullivan, Elder Fred Smith, Elder C. P. Toney, Elder Lavelle Knight, Elder R. R. Douglas Sr., Elder Enos Branch, Elder Ted Phillips and Elder Billie Barber. I could just name more and more, and would like to, but I will stop here.

LANDMARK FAITHWAY MISSIONARY BAPTIST

In answer to several requests that I write a brief history of the work of our own Old Time Landmark Faithway Baptist, and I do know we are Missionary Baptist, and also known as regular Missionary Baptist. I realize I am not a qualified writer, but this is more information as to some of the things and times we as old time Baptist have come through. I hope no one will get the idea we are complaining, or feel that we need someone's pity. We needed these experiences, and the Lord permitted them to humble us, and caution us, not to be led astray, but better establish us in the Lord's way. The Bible is clear that Jesus organized His church, the one we know as the Missionary Baptist Church during His earthly ministry. I do not plan to go back in the history of the church, further than about 1845, but there are some good books that will help trace the

church all the way back to the Jerusalem Church.

Humanity has always been afflicted with a desire to lean toward the materialistic, money and to magnify man. More of man, and less of God, just as much as we think we can get by God with honoring man instead of Him. Each of us has a daily battle with ourselves, the inward man that is born of God wanting to let the Holy Spirit have his way and serve the Lord in humble submission to Him. But the outward man which has the carnal mind, wants to serve the flesh and honor it. The way I see it, this is some explanation of why there has come into being so many different kinds of religion, and even many Baptist who are not agreed. There is always a possibility that many in false religion, and some who wear the name Baptist, are lost and therefore do not have the benefit and blessing of the Holy Spirit to reveal the Truth of God to them and lead them. The devil also through the carnal mind will lead the saved away from God. Saved people who are not humble and submissive to the will of God can be led in the wrong way. Many are babes in Christ and not mature enough to stand. I realize another thing that none of us are perfect. We have made mistakes. But I believe a child of God wants to know and do the will of God, and when properly informed will accept it. There have been those who have stayed with the Word of God, and that is the reason we still have the true Church practicing the Bible teaching. Jesus promised that the gates of hell would not prevail against it, Matthew 16:18. However, mostly what we have under consideration here is the practices of Baptist. The Lord instructed His Church to go into all the world with the Gospel message. Those who accepted it, the church was to baptize and teach them the instruction the Lord gave the church. There has always been a liberal side who has this philosophy, "If the Bible didn't say, don't do such and such," it is alright to do it. But I understand we are to do what the Word of God says do and stop there. If we will do what the Word says, we will have plenty to do. But there have been those also who did things the Bible definitely, said not to do. We will get into some of that as we go along.

NOT A SPLIT OFF

It has been said that we, the Old Time Faithway Landmark Missionary Baptist is just a split off of the A.B.A. I want everyone to know this is not so. Most of our associations have been in operations for many years before there was such an association as the A.B.A. We just tried to work with the A.B.A. for a few years because we didn't have any Interstate and Foreign work. But we learned we couldn't fellowship many of their practices. We then organized our own Interstate and Foreign Faithway Landmark Missionary Baptist Association. We have the same doctrines but different practices, they have some practices we cannot accept.

SUNDAY SCHOOL LITERATURE

It was strictly understood when we met at Palestine Missionary Baptist Church in Wilmer, Alabama, that we would continue on with Sunday School Publications just like all our other work. This was soon after we organized our Interstate and Foreign Association. First, church authority. Only the church that published it had any authority over the publishing of it. Second, it would be non-profit work. Neither the officers nor the writers will be paid. Later some of our churches sent offerings that were divided among the writers and officers as a gift, which was each church's privilege and a blessing, but no charge. Elder B. N. Driskell was elected by Palestine Baptist Church as editor. He is to be commended along with other officers and writers for jobs well done. This also is a work of faith and therefore it is called "FAITHWAY" literature. We commend Palestine Church for the wise selection of able men and women as the writers of this literature.

I don't question the desire and no doubt sincere effort of those who were once with us, both the present Big Creek Association which was originally named the Landmark Baptist Association. About the changes taking place the name was changed to Big Creek Association, when we organized the Association that we now know as the Landmark Association. Soon after the North American Baptist

Association was organized they changed the name to B.M.A., Baptist Missionary Association. I don't question the sincere desire of those who were originally with us, both churches and individuals for going into the Association of their choice. It was their privilege. It was my privilege to stay put in a work I am sure by the Word of God, whose doctrines and practices are based on scriptural teachings. The right practices means much to me, as well as the doctrines.

THE SOUTHERN BAPTIST CONVENTION

We are referring here to a group of Missionary Baptist who incorporated themselves through the authority given them by the Senate and House of Representatives of the state of Georgia, into what is known as the Southern Baptist Convention. I am quoting from a copy of their annual minutes, published in 1957, on page 26. The purpose of this incorporation as given on page 27 in the constitution of the Southern Baptist Convention, "A plan for eliciting, combining and directing the energies of the denomination." Then instead of equality among the churches their representation is based on a monetary system. One messenger from each church, and then one extra messenger for every 250 members, or for each \$250.00, paid into the work of the convention during the past year. Another, "To sue and be sued," from the same charter. This is forbidden in I Corinthians 6:18. These are just some of the additions. The larger churches having more voting power than the smaller. This is far from equality among the churches, and all under and overhead authority as we have already given. There were churches and ministers that would not fellowship these afore mentioned things, because these were and are out of line with the scriptures. True Baptist stood against these, and therefore we received an addition to our name. It then became, "Landmark Missionary Baptist." I feel honored that we can wear that name. It also distinguishes us from other kind of Baptist.

AMERICAN BAPTIST

There were those who would not accept the things I have mentioned, including the board system at that time. But in other ways do about the same thing. They wanted equal representation at the association, but they wanted to be what they called progressive. The American Baptist Association elected committees at the association. These function through the authority of the association. The Missionary committee, the Sunday School committee as some. These committees received information and reported to the association. The association decided who would be missionaries for the coming year. The missionary committee recommended to the association what the salary of the missionaries should be for the coming year. The association voted to approve the committees report, with the privilege to make revisions if they chose. Most every year there were missionaries who had church endorsements but were left out by the committee and the association. The money that was sent in by the churches for the missionaries was to be divided between the missionaries, endorsed by the association only, except a church could specify theirs to a particular missionary. This was a kind of compromise. The Sunday School writers were paid a salary also. After they began to get enough sent to the Secretary Treasure of the Association.

FAITHWAY MISSIONARY BAPTIST

These are the old original Missionary Baptist. This group of Baptist stood against the convention system. We had our local associations and our state associations. For a number of years we tried to work with the American Baptist Association in the interstate and foreign mission work. We used their literature, and I have reference to their Sunday School literature mainly. Several of our ministers were elected to serve on the missionary committee. I served on this committee. Elder J. M. Stuart served on the Sunday School Committee. I am not sure who else. Our group of churches here in South Louisiana, South Mississippi and Southwest Alabama, were never in full fellowship with the

American Baptist work. As I see it now, we should never have tried to work with them. They believe in paying a salary to the minister, pastors, evangelist, missionaries, etc. As well as Sunday School officers and writers. We were opposed to this. We believed in the free will offering. We believed just as the Bible teaches, feet washing. Not as a church ordinance, but associated with the Lord's Supper. Baptism and the Lord's Supper are church ordinances. They were opposed to feet washing in the church. We believed and still believe the missionary needed only his home church where his membership is to endorse him. Each church deciding for themselves what missionary they would support. For these and other reasons, we have reference to our fellowshipping churches here in South Mississippi, South Louisiana and Southwest Alabama, ceased to represent with the American Baptist Association. This was in the late forties. We met as a fellowship for some time and in an associational capacity messenger in 1952 there about. Many of the men as well as Christian women, who stood true are gone. Resting from their labors and we are enjoying the fruits of these. We organized our own Faithway Landmark Missionary Baptist Association. There was a need for this, made up of Baptist churches who were in fellowship. We made a beginning and others of our Old Time Baptist Churches came on into our fellowship as they felt led of the Holy Spirit. And thank our good and merciful Lord, our work is still growing. We could not work with the A.B.A., as we have already given some reasons why. Then we began to call ourself, "Faithway" Landmark Baptist. I like that also. I feel honored to be called "Faithway" Landmark Baptist. I feel honored to be called "Landmark", and I like and feel honored to be called Missionary, and I like the name "Baptist". Don't you? Faithway, Landmark, Missionary, Baptist. This distinguishes us from all other kind of people who call themselves Baptist. We had quite a difficult time, or times I should say, especially during the later part of our work with the A.B.A., but thank the Lord He was with us, and delivered us through, until we could get our own work started. Many problems among our churches, especially until all those who were in

sentiment with the A.B.A., and later the North American Baptist Association from the A.B.A., moved out. This was both in our local work and our state work. These joined one or the other. And the A.B.A. and the N.A.B.A., were very much at odds. Each had strong leadership and this with it being very evident, personalities were also involved, caused them much confusion among themselves, one against another. We met as a fellowship in 1951, and organized our Interstate and Foreign Faithway Landmark Missionary Baptist Association and met in 1952 as an Association. Just after our Faithway Baptist Churches refused to fellowship with the A.B.A. any longer, and the last meeting we had was in St. Louis, Missouri. Immediately following this, a group pulled off from the A.B.A. and organized the N.A.B.A., (North American Baptist Association), since then they have changed the name to B.M.A., (Baptist Missionary Association) of America. We are not and never have been in fellowship with this group either. They are as far from us as the A.B.A. Both have many practices so far as I am concerned much like the convention, just named a bit different. Some of our churches in our local and state work were able to out vote and hold our associated work as it had always been. Our State Line Local, Black Creek Local, Red Creek Local, Landmark Local and the Macedonia Local.

In our Louisiana State, there was a scheme worked out. The Mississippi State met in North Mississippi that year. A group of churches that had originally met with us went and petitioned into the Mississippi State. That gave them enough voting power to vote the Mississippi State into the N.A.B.A. work. After all, this was good deliverance for us. We met at the invitation of Tabernacle Baptist Church, Purvis Mississippi, and organized our present Mississippi State Faithway Landmark Association. They out voted us in the Landmark Association. This was in the Laurel and Collins, Mississippi vicinity mostly. I was pastor at Spring Hill Baptist Church and Elder C. W. Sullivan was pastor at New Liberty Baptist Church. We invited the first meeting to Spring Hill, and began the organization and Brother Sullivan and New Liberty Church completed the organization. These organizations began and were completed mostly

in the early fifties. The main trouble started in the late 1940's and got worked out in the early fifties. The Black Creek Local met at Tabernacle Baptist Church, in Purvis, Mississippi. Our messengers under the leadership of Elder M. W. Matthews and others went ahead and elected another Clerk and Treasurer, and went ahead with our business. Brother Matthews was our moderator. I was pastor at Graves Creek Baptist Church as they were in the Black Creek work. I was elected to bring the 11:00 a.m. message. I recall yet reading from Genesis 18:19. I used as my thought, "God could depend on Abraham, can He depend on us?" There are other groups of Baptist, I have only named the ones we had problems with.

A LOUISIANA STATE ASSOCIATION MEETING AT THIS TIME

On this occasion our Louisiana State meeting was with Carson Springs Baptist Church, Sandyhook, Mississippi. There were some churches who were still represented in our state work, but wanted to work with A.B.A. There were some churches represented from North Louisiana and Southeast Arkansas, who came wanting to be received in. The whole purpose, it was very evident, was to try to get enough votes to out vote us and carry our state work into the A.B.A. work. Elder J. M. Stuart was our moderator. Elder Enos Branch had followed Brother Stuart as pastor of Carson Springs Church. He was also Clerk of the Association. We sang, prayed and conversed privately for quite awhile among ourselves. Finally it was agreed that Brother Branch, being the pastor of the church would make a motion, that if these visitors persisted to come in, that we would just dismiss and adjourn the meeting of the association. I can just hear Brother Branch now making the motion. Then the fire flew. Of course it was seconded, but discussion and more discussion. Those who were fighting to

stop the motion in hopes to get the visitors in, and those of our brethren fighting to get it passed and stop them. Quite a few at different times who were just visitors got in a few hard words. Brother Stuart had a legal reason to call them out of order, and did, but they sometimes talked right on, even when someone else was talking. But by a large majority, we voted to adjourn. After those who were giving us trouble left, we met and continued on with our association in a very peaceable way. We were somewhat shook up, but relieved. We had already had some problems at some previous sessions, but it came to a head there.

A STORMY MEETING OF THE STATE LINE ASSOCIATION

We had already had problems for several years with this same situation in the State Association, plus now we had the N.A.B.A. to deal with. This particular meeting was with George Ford Baptist Church, Carriere, Mississippi, and I was moderator. I thank and praise the Lord yet for His presence and grace. Yes, divine wisdom, He supplied. We had some ministers and churches who were still officially with us, and yet their heart was with the N.A.B.A. They came as usual and we had to recognize them to speak, but their speaking was not what we needed to hear. When they spoke trying to make their point for the N.A.B.A., we had to call them out of order. Then our brethren would speak trying to help keep our work together. They were a great help, but the others would interrupt them and again they were called out of order and asked to sit down. The Lord blessed us in keeping our State Line Association together. God gave us deliverance from those who were giving us trouble. They soon went on to the N.A.B.A., where they were satisfied and we were too.

A STORMY MEETING OF THE LOUISIANA STATE ASSOCIATION AT SONES CHAPEL CHURCH

As I recall this was about the most stormy meeting of our Louisiana State Association, with the effort of the churches trying to carry us into the N.A.B.A. work. Elder J. M. Stuart, was our moderator. He had about the same problem under the same circumstances as I did at George Ford. It got hot there that day. With threats we were told privately, but the Lord took care of us and delivered us, strengthened us and enabled us to hold our ground. The deserters soon began to leave and went in to the N.A.B.A. work. We stood on the Bible way and knew it, and God gave us deliverance. I hold no ill will toward any of these dear brethren. We just felt sorry for them and the dear people they led off after them from the true way of our Lord.

We have refrained from calling men's names in this discussion, but there were quite a few that gave us much trouble, both in the A.B.A., and in the N.A.B.A., which later the name was changed to B.M.A. The Macedonia Association's of Alabama and Southeast Mississippi had similar problems, but they stood true, also.

I truly believe there were many fine Christian people that were influenced away into these other groups. And there were a number of members of different churches, after the church went away into the A.B.A. or the N.A.B.A., that came out and asked for help to be organized into an Old Time Faithway Baptist Church. Many who fought, and I do not mean with weapons, but with the Word of God against the evil practices of those who caused the trouble, are resting with our Lord now.

I thank the Lord for those who stood for the truth of God. And I strictly want it understood, that I hold no hatred for those who worked against us and caused us so much trouble. I only wish and pray that we could have helped them. We tried, but we will one day meet our Lord and give an account of the deeds done in our body. The gold, silver and precious stones will stand, but the wood, hay and stubble will burn up. I Corinthians 3:12-15. The Lord only knows who all were saved, even I thank our good

Lord for the assurance I have that I am saved and in the work where the Lord wanted me to be. Are you sure? The Macedonia Local and the Macedonia State Associations, composed of churches in Alabama and Mississippi, were organized Faithway Landmark Missionary Baptist Churches, and still are.

We are not to depend on the wisdom of this world. Read I Corinthians chapters one and two. I repeat again, that too much emphasis on literal and religious education in the name of the church all down the line has had much to do with dividing and causing alot of trouble in the Missionary Baptist Church. When we depend on wisdom of men through education, the big preachers, than we do the power and leadership of Almighty God's Holy Spirit, we are on the way down and away from the Lord. The truly great preacher is the one who humbly depends on the Lord. Education can be of much help. But it can be dangerous also. When education is put in its place secondary to the power of God: it is fine.

Since those times of special trials in the 40's and in the 50's, the Lord has blessed us to grow in number and in unity of the Holy Spirit. We have not reached perfection and won't until Jesus comes. But it is comforting to know we are on the Rock, Christ. We have been blessed with so much more joy in the Lord since we are in fellowship as Missionary Baptist Churches. I don't recall a time that we have met since our troubles we have spoken of, that I have not left in a revival, happy in the Lord.

The Lord has blessed us to grow and spread out into some other states and Canada. Churches in Georgia, Florida, Texas, and Arkansas. We are thankful for the work in Mexico, the Philippines, South Korea and new missionaries in Africa. The wonderful work and fine brethren and sisters in Canada. These are not just with us, they are a part of us, and we are thankful for all of them. Also, the mission work in Ireland and other places.

Let me emphasize, we believe strictly in church authority. Not pastoral authority, not associational authority, much less conventional authority, no man of any caliber, over the church. No organized body, call it what you

please, the church is above them all. There are many, if you were to ask them if they believed in church authority, they would say, why certainly. And at the very same time telling the church what to do. The church either afraid to speak out and demand it's rightful place, or has been taught that the pastor is the one to tell them what to do. Our Lord is "THE" HEAD OVER "ALL" things to His church. It is to do what He says and not what man says. I praise God for His grace and the physical strength He has blessed me with, and that I am still able to go and work for Him. And the Lord being my helper, I propose to be standing right where I am, on the Word of God when He calls me home. I know I am where He put me and I am just happy to be here. The Lord has heard and answered prayer, and my family all that are of age has professed faith in the Lord and I trust are saved. This also is a great consolation.

One day when Jesus comes, all our battles will be over. All of God's children can meet our Lord to part no more. But while we wait, may we not forget to tell others about our loving and merciful Savior, so they too, can have opportunity to meet with us and enjoy some of the same blessings the Lord has in store for us. And don't forget we have the same Devil now that has been here all the time, just as much a liar and the power to deceive as ever. If we don't pray much and seek with all our heart to stay close to our God, if Jesus tarries His coming, there can be just as much trouble as ever. It may be after I am gone, many who stood true are already gone. But brethren and sisters please take warning, and humbly ask God for wisdom and grace to stand on the truth, and Jesus will do just what He promised, and that is to be with us unto the end of the world. Matthew 28:19-20.