

Zion's landmark

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLVIII. WILSON, N. C., NOV 15, 1915. NO. 1.



F. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

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Elders' Sanitarium located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

Continued from Page 24—

5th Sunday in November, 1914.

Brethren coming by rail will be met at Dunn, Friday p. m. Those coming on the Durham and Southern will be met at Tarlington, Friday p. m. All lovers of the truth are invited, especially ministers.

ELDER W. G. TURNER,

Moderator.

CORNELIUS HODGES, Union Clerk.

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To half pint of water add 1 oz. Bay Rum, a small box or Barbo Compound and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

The next Staunton River Union Meeting will be held with the church at Oak Grove, Campbell County, Va., Friday, Saturday and 5th Sunday in November, 1914.

Brethren coming by rail will get off at Wind Fall Station on the Lynchburg & Durham Railroad 25 miles Southeast of Lynchburg.

ELD. N. T. OAKES.

BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. G.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A GOOD LETTER.

Elder P. D. Gold, Wilson, N. C.

Very Dear Bro.—I am handing you herewith a good letter I just received from Bro. R. L. Dodson. I don't want to be selfish, so I ask you to read, and if you can find space in the "Family Paper" (Zion's Landmark) please publish that others may enjoy it also.

Hope you and sister Gold are well. Come to see us when you have a mind.

Your little brother, I hope,

C. B. HALL.

Goldsboro, N. C.

Dear Bro. Hall:—I am not unmindful of the debt I owe you, but I am and have been cognizant of the fact that of myself I am utterly unable to speak comfortingly to the soul hungering for spiritual food. Poor, helpless mortals, like you and I, are without power to control the spirit; we can do nothing but abide the appointed time of our Lord, and he comes as a thief in the night, unexpectedly, therefore we are commanded to be not as the foolish virgins, but as the wise, that we may have our lights burning and ready for the bridegroom when he comes. I am afraid that my light is kept beneath the bushel the greater part of the time; indeed, much of the time there seems to be no light, and "How tedious and tiresome the hours, when Jesus no longer I see." But

when the Sun of Righteousness rises with healing in his wings, His presence dispenses my gloom and December is as pleasant as May.

We had a good meeting Sunday and after preaching I was asked to talk. For several days previous the case of Ruth and Naomi had been on my mind and I tried to speak to the brethren and sisters of the things I saw there, but it seems I always leave out the best part, and as this portion of scripture still has some bearing on my mind I want to tell you if I can some of my thoughts. I have been a great questioner, and among other questions which have confronted me is the following: Why did you ever offer to the Old Baptist Church? In thinking of the answer Ruth came into my mind and here I want to say that there seems to me a sense in which Naomi is a type of the church. After the death of Naomi's husband and two sons in the land of Moab she hears that there is bread in the land of Judah, and so she kisses Orpah and Ruth and bids them return each to her mother's house. But they follow her saying: "Surely we will return with thee unto thy people; but she says: "Turn again my daughters: why will ye go with me? Are there yet any more sons in my womb, that they may be your husbands?" And in her reasoning with them, she again tells them to turn back and go their way, that she is too

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old to have an husband, and to show them more conclusively, as it were, the absurdity of their continuing on with her, she tells them, "If I should say I have hope, if I should have an husband also tonight, and should also bear sons: would ye tarry for them till they were grown? Would ye stay for them from having husbands? Nay, my daughters."

Naomi had absolutely no inducement or attraction to hold out to them from a natural or fleshy view point. There was no fleshy reason she could offer for their clinging to her. In this respect she resembles the old Baptist church. Some organizations and orders afford opportunities for worldly advancement, either commercially or socially, or both, to those who will join them and become acquainted and ardent workers. I once heard a famous preacher endeavor to encourage young men to prepare for the ministry, holding out to them as he did, that by such a profession they could marry into the best of families and thus elevate themselves socially in a short while. I am glad, dear brother, that it cannot be truthfully said of the Old Baptists that they hold out any such reasons as these to enlarge their numbers. After Naomi had spoken as she did Orpah turns back. How many Orpah's are there in the world today, and how quickly they turn back when there are no loaves and fishes, but I rejoice that we have on record the case of Ruth. What a picture is here presented. Naomi says to her, "Behold thy sister-in-law is gone back to her people, and unto her gods, (notice that they are plural—she has many) return thou after thy sister-in-law." This must have been a trying hour, but, Ruth said, "Entreat 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." There was an irresistible drawing in her breast, and she felt that though she persist she wanted to remain with Naomi. She continues by saying, "Where thou dust, will I die, and there will I be buried; the Lord do so to me, and more also if aught but death part thee and me." Has this not been your experience, my brother? I believe it is the experience of every heaven born soul. I recall when I left the missionaries that I was told there were not many of the Old Baptists and that they would soon die out entirely, but I felt that they were my people and I replied that if I had to stand alone it would be on their doctrine. To me they were and have ever since been the lily among thorns, notwithstanding many of them have wrinkled faces and evidences of trials and affliction in this world. They are the apple tree among the trees of the wood to me, the only tree which bears the fruit of the spirit. They feel mighty small at times and like Naomi when she returned to her own country, she said, "Call me not Naomi, call me Mara," which means bitter. Yes, they write bitter things against themselves and do not feel worthy of a name among the saints. They have so many failings, have come short of the glory of God in all things, are ashamed of their ways and doings. Like Naomi they have gone astray, left their own country and gone over in the land of Moab. In the beginning of the first chapter of Ruth though we are told that these things came to pass in the days when the judges ruled. That was the time of famine. It seems to me that I have known of the days when these judges ruled. When old Adam asserts himself in the church and there are some who try to take things in their own hands and lord it over God's heritage, it causes a famine and severs as it were, if only tempor-

ally, the ties that binds the hearts in Christian love. But at God's appointed time and way perilous times fall upon them. Naomi loses her husband and her two sons, and longs to return to her Father's house where there is still bread, and as she returns, she says, "I went out full, and the Lord hath brought me home again empty."

Yes, when one feels he can do something of himself, that he is better than other men are, then is the time he gets into trouble, but when the Lord brings him home empty and gives him a true conception of himself, he must repent in dust and ashes and acknowledge that he is a worm and no man.

In closing, let me add, there is another question which comes up from time to time. This question is, "How can the brethren fellowship you? What benefit are you any way to them?" I have to confess that they have been long suffering and forbearing with my imperfections. I do not feel to be of any benefit to them, and that they could get along perhaps better without me than with me, but what would become of me? I need them. I need their love and their fellowship. They are my people and their God is my God, and I want to live and die with them.

Dear Brother, I intended to ask you all about the good preaching you heard at the meetings you attended. Several have written me that they had the pleasure of meeting you and sister Hall at the Upper Country Line Association. It would have been an unspeakable pleasure for me to have been there, but it was not the purpose of God that I should. It is my plan now to visit that section of the country next summer.

Pardon this long letter. I felt a desire to talk with you about Ruth and Naomi, but fear you will not get anything out of it.

Love to you and sister Hall from

me and mine.

Yours in hope,
R. LESTER DODSON,
New York City.

A COMFORTING LETTER.

Dear Brother Gold:—Enclosed is a very comforting letter to me that I received from my pastor that lives next door to me. We have recently been closed in (or at least I have) on account of my son with small-pox. I will not attempt to tell what I passed through, for I could not. But this sweet letter was a source of comfort to me, and I believe the Lord directed him to write.

Brother Gold, I insist on your staying with us next Friday night. You can do as you feel best about it. I would be glad to have you come, but if you had rather wait a little longer on account of the small-pox why you just let me know.

We are all well now, none but my son had the small-pox, and he is well. I also have a son in the hospital with typhoid fever, but he is better.

I would be glad you would publish Brother Williford's letter if you see fit.

Pray for me.

Your sister I hope,
MATTIE JARRELL,
Rocky Mount, N. C.

Dear Sister Jarrell:—By some means it is on my mind to write you a few lines, that is, if I can, say a few words of encouragement to you while you are, because of the manner of your son's sickness, deprived of the presence of those who I am sure are the comfort and joy of your life here on earth. I hope you will feel and believe that you have my profound sympathy in your trials, and my hearts desire is that our blessed Lord may be with you to comfort you, and more

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than supply you with every consolation that your brethren and friends could afford you if we were permitted to be with you continually.

I hear that you are absorbed in grief, and if I could, I would freely bear it with you if I could afford you any relief. But dear sister, seeing that communication between us and you are cut asunder by circumstances which we have no control of, I pray God that in His love and pity He will abundantly bless you by His blessed presence, and give you faith in Him, and in His precious promises that will strengthen you both in body and mind sufficiently to bear you up under your sore trials and enable you to feel a blessed assurance, sustain you by His mighty power, and be merciful to you through your troubles and afflictions. I have strong faith and hope that He will, for I am sure that you are one of His dear children. He loves you as such and will at no time forget to be gracious and merciful to you, for His mercy endureth forever, and He tells us so fatherly that "He will be with us in every time of trouble," and dear sister, it is not with Him as it is with us, for no law of the land nor any obstacle of any kind can hinder Him from coming in our house nor in our hearts and ministering unto us, as seems good to Him, and I hope that you may take comfort that while your dear brethren are forbidden by law and fear of contracting disease to come to see you, and comforting you in your trouble and loneliness, that He is God of the whole world, and fears nothing and nothing can keep him from coming to us, His beloved ones: whosoever they be, or what ever their conditions are and doing for them far more than we. His children could were we with you to serve you and do all in our power for you.

In conclusion: Sister Jarrell, I will say that any thing or any assistance I

can render you at any time I will do it, believing that according to the words of our Saviour that it would be as doing it unto Him for it would be doing unto one of His little ones.

Your little brother, I hope,

M. B. WHLIFORD.

A VOICE IN THE DEEP.

Miss Elizabeth H. Barbour,

My Dear Friend and Sister in the Gospel: Your letter did me good. It was as the voice of one in the deep crying to another in the deep. Deep calleth unto deep at the noise of thy water-spouts, Oh God! How very impressive are those words. We know them only as we are brought into them by actual experience in our own life. It is thus that the Lord teaches us the things which He taught our teachers, the Prophets and the Apostles. If it was not a fact that He is teaching us it would be impossible for us to learn anything from them. No one can learn it but those who know it. Also, it is in this teaching in the deep that we learn obedience and submission, or the obedience of submission. Our Lord learned obedience by the things He suffered. Therefore, it is in sufferings that we are brought to learn the fellowship of His sufferings and become obedient unto death. It is in the faith of His resurrection that we are enabled to look forward in hope of the resurrection of our bodies. There had to be a death before there was a resurrection.

It is so in our experience as we travel in our pilgrimage state. We are daily dying; dying to self and the powers of ourselves and all others to do us any good. Thus we are made to experience that vain is the help of man. If for a moment we find ourselves trusting in ourselves or any other man or men we are made to feel the curse of such trust. Cursed is the

man that trusteth in man or maketh flesh his arm. Oh! the terror of this curse! Thus we die, nevertheless we live. Christ liveth in us and we live by Him.

This daily experience is the earnest of that which is to come, and it keeps us in hope, and that hope is an anchor of the soul both sure and steadfast. Why? Because it (our hope) has entered into that within the veil whither the forerunner has for us entered; even Jesus who is our High Priest forever.

Now if He learned obedience by the things which he suffered for us, and by his sufferings was made unto us a perfect Saviour, if this be true, is it not also true that in following Him we must also suffer with Him? And then to reign with Him? None can reign with Him only as they suffer with Him.

In this teaching we are kept constantly in the hope of the resurrection of the body, for after He had ended all His sufferings He conquered death and arose in the body, the same body, with the prints of the nails and the spear. He was the first fruits of them that slept, therefore, as His body arose from the dead, so shall He quicken our mortal bodies at His coming and raise them up in His own likeness. Thus we shall awake in His likeness and we shall be satisfied.

"There is no sorrow there.
There'll be no suffering there.
All will be love and sweetness there.
For in the likeness of Christ we shall appear."

The Lord abundantly bless you my dear friend and give you grace to look to Him and to trust Him.

Your true friend,

L. H. HARDY.

Atlantic, N. C.

COMMUNICATION.

My Dear Aunt Lou:—Mamma sent me your good letter, written her some time ago, in which you request me to write you and to let you have my letter published in the Landmark. My dear aunt, I fear that nothing I could write would be worthy a place in this good paper, and I feel to know that unless aided and directed by the spirit of divine truth I could say nothing that would in any way comfort or encourage one of the Lord's little ones. Of course, I can do nothing good. My flesh is weak and sinful in the extreme. I often wonder if it is possible that any one on earth can be as vile and sinful as I feel to know myself to be, and while all those I love to think of as brothers and sisters in the Lord seem always to feel themselves the vilest of sinners, it does seem to me that not one of them could be so wicked and sinful as I. Again, at times I hope I am thankful that I can, as I hope, by the grace of the Lord and Saviour Jesus Christ see and realize my lost and sinful condition, for I feel to realize that for such only is there any hope. Christ came not to save the righteous, but to save poor lost sinners. What a blessed thought! That, of itself, ought to be enough to satisfy poor, lost and undone sinners; but he does not leave us with that one promise, but when it pleases the dear Lord to give us a heart and mind to understand his blessed word, we can find rich promise and mercy in every line. When he reveals his wonderful presence in our hearts the pleasures and joys of this world fade into insignificance. It is my earnest desire, if not deceived, that the Lord in his rich mercy and grace would create within me a meek and humble spirit and make my will submissive to his in all things whatsoever.

Aunt Lou, I wish you could hav-

been with us at our good meeting last Saturday and Sunday. While the baptists have always seemed to me to be the happiest little band in the world I think I never realized such wonderful manifestation of love and fellowship as seemed to flow from heart to heart in this meeting. It seemed to me that everything was in perfect harmony, and that surely we must be blessed with the presence of the Lord. I have always enjoyed their meetings, but oh, what a blessed privilege to be counted one of them and to feel, if not deceived, that you have performed the duty imposed upon you. On Saturday brother Hyllon preached with great liberty from Isaiah 6:25, and all agreed when Brother Mitchell followed him, taking up the line of thought just where it had been dropped and going on in the same tone as though by the same person, that the "oxen" surely had the same yoke-master that time. I never heard two preachers use the same text with such wonderful power as they did that. What a feast to a starving soul to hear such preaching as that. What utter folly the sermons composed by man appeared to me who loves the doctrine of salvation by grace through the death and resurrection of the Lord and Saviour Jesus Christ. I tried to live upon it for a long time, but I was merely kept alive by the power of the Lord, not fed and nourished by what I heard from the pulpit.

Aunt Lou, I would like, if I could do so aright, to tell you something of the way I hope the dear Lord has led me, but I so fear that if I should attempt to do so that I might try to rely upon my own strength, and I feel to know that it would be no pleasure to you if I wrote in that way. I scarcely know where to begin, for if not deceived I feel to realize that the Lord has led me all the days of my life, even from my earliest existence down

to the present time, for, but for his kind mercy, I could not be here today. Why it has pleased him to preserve my worthless body up to this time, I know not, but sometimes, if not deceived, I feel to hope that it is to show his power and glory; for if he has in deed manifested in me his love, surely it shows his power, for nothing but his wonderful grace could make anything of such a vile, sinful creature as I know I am.

Papa and mama always taught us to be moral, but we learned at the same time, I think, that religion was a thing apart from man, and while they never objected to any of us attending church, (and we had no opportunity to attend the Primitive Baptist church) we were taught that we could not get religion of ourselves, that it was the gift of God. I always attended protracted meetings, and while my associates would often take part, many times they said in order to keep the meeting going, something always kept me from accepting any of their invitations, until about seven years ago, when I attended a meeting while I was teaching at Green Sulphur and became very much interested in my condition, as they called it. They would tell me to "come to Christ," to "believe on the Lord and be saved," etc., but somehow I could not do so. However, in some way, I know not how or why, before that meeting closed a great change of some kind took place in me, or at least it seemed so to me. My heart seemed to be full of joy and praise to the Lord, and all I wanted to do was sing, read my Bible, pray and praise the Lord. All that winter this continued, some of the happiest moments I ever spent being at times when I was all alone when it seemed my heart was just running over with praises to God. My greatest delight was in reading the scriptures, and they seemed so plain and beautiful to

me. Time and time again, perhaps a thousand times, I have found myself when all alone carrying on an argument with some imaginary person, arguing Old Baptist doctrine and contending for the Truth as I felt to believe it. I had never heard an Old Baptist sermon since I was old enough to understand such things until about this time. When I did hear the preaching I thought it was the sweetest preaching I had ever heard in my life, and it seemed to me that I could understand it all from beginning to end, and that the preacher was just telling my feelings and explaining the scriptures as I understood and believed them. At that meeting I had made a public profession, and about the same time Jim and his wife and Bob had also professed a hope in Christ, Jim and Laura joining the Primitive Baptists in the spring following. I was perfectly happy, it seemed, until after I had been with them and heard them tell their experience; then the thought came to me that I had made a public profession before the world and taken part in religious affairs, and that I had no experience. Right then my troubles and trials began. O, the times I have wished I had never attended that meeting, or taken part in their worship! I felt that if I had not done so, and still had experienced what I felt I had, that I would then know that it was not mere excitement; and during all these seven years that has been my great burden; I have felt that I was the greatest hypocrite in the world, deceiving others and trying to deceive myself. Still, when I think of my experience my mind is always carried back to that winter when I felt such love and joy in my heart. I gave up dancing and such worldly pleasures, and really had not the slightest desire for such things; still, I feel to know that from that time on I have suffered more condemnation for

my sins than I could have done before had I partaken of all the vile and wicked things the world can afford. My eyes, it seems, were only then opened to my sinful condition, and I could see my sins as I could not do when my eyes were blinded. I loved the Baptists, and felt that they were nearer right than any other denomination, but thought they were strenuous about some things. You see I was still alive to the world, and was not willing to give up sin, but went on rolling it under my tongue as a sweet morsel. I thought if they would only not preach in that "sing-song" way, as the world calls it, so that my friends would not make fun of them that I would think they were right. How differently I see it now, and how little faith I have in those learned speakers who have such good delivery and can apparently talk so fluently! The dear old preacher of God who speaks as the spirit enables him is the one I delight to listen to, and I care not how "sing-song" it may be, so long as he preaches Jesus Christ and him crucified, the Savior of poor lost sinners. I loved to hear them preach, and went when I had an opportunity, for they made the scriptures so plain to me, and told my feelings so well, but as time went on I grew more and more ashamed of them. Then I went to Staunton to school and my ambitions took full possession of my mind. I wanted to become an efficient worker in my way, and while I attended church regularly, it was mere form. The preaching was nothing to me; I could get no comfort out of it.

When I graduated I came here to work, and all the time I was growing more self-righteous and wicked, if that were possible. I attended church regularly, because you cannot be popular with the world, and particularly if you live in this town, if you do not attend church and take a great part

in their work. All the time my conscience condemned me, and oftentimes I would think I just couldn't go to hear such stuff again, for I felt there was no good in it; still, I continued to go, and then suffer for doing so. Gradually I gave up reading the Bible, for the scriptures had become so dark to me that I found no comfort in them, and gradually left off reading until I gave it up altogether. I had grown to be ashamed of the Old Baptists, and last September when I took my vacation my brother and I had planned a trip to visit our relatives in Greenbrier county. I knew that the Baptists preached at home on the 4th Saturday and Sunday, and I was so afraid that I would have to be there then that I planned and did all that I could to get away before that time, and finally arranged to go away on Thursday, but when I reached home I found that Bob could not leave until Saturday, and also found that Jim had arranged to have preaching at his house on Thursday night, thinking that I would enjoy it. O, I wish I could find words to express to you the condition I was in at that time. It does seem to me that no human being on earth could be as sinful, and so puffed up with the things of this world as I was. I had gone off into idolatry until I was certainly the most wicked person the Lord ever permitted to live upon this earth. All this while,—about six years—I had been searching for the truth, but all the while holding on to wickedness and sin, unwilling to give up the things of this world, though I perhaps did nothing that the churches of the world would have condemned. But you see, our ways are not the Lord's ways, and I feel to hope and trust that through his grace and mercy I was enabled that night to see where I stood, on the very brink of destruction, and that nothing but his grace could reach and

save me. I had always enjoyed hearing Brother Hylton preach so much, and thought he could make the most beautiful pictures out of the scriptures of the Old Bible I ever saw, and he could make everything so plain to me; I could get nothing out of it, and I felt that I had no right to be there in that company. Then, when Brother Mitchell got up he read that part of St. Luke recording the parable of the prodigal son. With his first words a great change swept over me. Every word he uttered seemed to be meant for me alone. I felt myself to be that poor son who had received his portion, traveled to a far country, and there spent his all in riotous living until he had nothing in the world—and was starving and would fain have eaten the husks the swine did eat, but in them was no nourishment for him. I had tried to find comfort and consolation in the world and its religion, but their food was as husks to me; I was starving and perishing with thirst, and had not a garment in which to wrap my poor naked body, but felt that God and all the world could see my sinful body. O, the bitter tears that ran down my cheeks! Then he went on to tell of how the poor prodigal said he would arise and go to his father, and while he was a great way off his father ran to meet him, fell upon his neck and kissed him. And, O, joy to my soul! I felt to witness with that poor soul, for I felt the kind and gracious Father had seen me while yet a great way off in sin and rebellion and had run to meet me, pouring out his love and mercy on my poor head; placed upon my hand the ring of his eternal love, having neither beginning nor end, but had endured from before the beginning of time and would continue throughout all eternity, world without end. I felt that he clothed my poor naked body with the robe of righteousness, and instead of

offering me a crumb from his bounteous table as my soul desired, gave me an honored seat at his right hand there to feast upon the fattening of the flock, which is Jesus the Lord.

I went home in March thinking I would go to the church, but found there was no preaching that month, and I came back feeling that was to show me that I was deceived, then I suffered more than ever. I went again in May, not expecting to receive any comfort, and only after saying to myself over and over that I would not go again making the people I loved so dearly think I had a hope when I had none; but such wonderful preaching as I heard was a feast to my weary soul, and when the door was opened for reception of members I felt that I must go, still something prevented me. On Sunday when I still did not go forward I felt that perhaps I would never have an opportunity, and O, how dreadful a thing it would be if I should be called to die and had never been baptized. It was always baptism that was so impressed upon me. On Saturday night I tried to beg the Lord to show me my duty, and again Sunday night I tried in my feeble way to beg him to make plain to me my duty and make my will submissive to his, and if it was my duty to go to the church to make me willing to perform that duty. Next morning on the train I sat with the tears running down my cheeks all the way, begging to know what was my duty. I would look at the river as we went along and I had never seen water so beautiful in all my life; it was as clear as crystal and sparkled in the sunshine like jewels, and I felt, O, if I could just be buried in its depths I would be the happiest mortal on earth. Just before reaching my destination I hope the dear Lord made me willing to give up all for his dear sake, and I promised the

Lord if it was in accordance with his righteous and holy will and I was permitted to go back to the meeting in July that I would go before the brethren and tell them my troubles and leave it to them to decide whether or not I was deceived in the matter.

After that I walked from one side of the path to the other, one moment having a little hope, the next in the depths of despair. I then realized that I had chosen the most inconvenient time I could have done to go home, for July is one of our busiest seasons, and the very week I would have to go was decidedly the busiest, but when the time came, although I worked hard every day and three nights until midnight during that week, when Saturday came there was not a thing to be done and not a thing stood in my way. When I went before the church I felt that I was certainly the biggest fool (if I may use the expression; no other will so well express it) that ever was; then I was, and I had not a word to tell. So many times I had been asked to tell something about myself, but I could never utter a word, and now it was the same. I was asked a few questions and the first thing I knew the brother was putting before the church the question of my reception. O, how awful I felt! I had given no evidence at all, and I felt that they could not possibly receive me, and I felt so wretched. But just then I hope the dear Lord who made the dumb ass to speak loosened my tongue and gave me liberty to tell something of my troubles. When I had uttered the last sentence I think I could not have said another thing; all that was needful to be said it seemed to me I had said, and nothing more remained. It seemed to me that such a welcome as the dear brethren and sisters gave me could not be for such a vile sinner as I, and that night, as I

lay tossing to and fro, I decided that I would go to them next morning and beg them to reconsider the matter and let me tell them more of my sinfulness, for I thought I must surely have told only the best.

But, when morning came, I was not so strongly impressed to do so, and no opportunity offered, and while all seemed to be cheerful and in a pleasant frame of mind I was cast down and could not understand how they could appear so happy when we were going to a burial. Time and again the thought would come that we were going to a burial, and that of a dear friend. The service at the water seemed like a burial service, but through it all it never once came to my mind that a baptism is a symbol of a burial. I was so burdened with the feeling that I was doing wrong to take that step, and felt so unworthy, but as I walked into the water these words passed through my mind, "I leave it all to the Lord." As I went under the water a groan escaped me, whether audible or not, I cannot say; I felt, rather than heard it; but with that groan all my burden left me; I seemed to be sinking into eternal rest and peace, and even as I lay beneath the water I felt a smile cross my face. I wished I could just stay there, for I had never experienced such rest and peace. As I came out of the water these words came to me, "Arise to walk in newness of life," and such rest and peace as flooded my soul I cannot find words to express. There was no wild (tumultuous joy; just a calm, sweet, peaceful rest; I felt to be new and all my burden and trouble was gone.

I wish you could have heard the sermon we listened to that day. I had never listened to one with such joy and peace. It was from the first chapter of Ruth, and if I have any experience, Brother Hylton preached it that day. I felt that I had performed the

duty imposed upon me, and that it was well-pleasing in the sight of the Lord. Sometimes when I am made to realize the wonderful witness I have had in my soul of my acceptance with him, I feel that it is wrong to speak of my hope as a little one, for if it is a hope at all and is of the Lord it must be great and good; nothing but good can come from him; but of course I cannot always feel so. I feel sometimes that he has blessed me above all creatures of earth, for I am so much less deserving; for I feel that he has shown me such great and glorious mysteries in his holy word, and been so merciful to me, the least of all his little children, if one at all. I am so prone to sin and do so many things that I should not do, and above all, my thoughts and my heart are so vile and wicked, that I wonder many times why he should choose such a creature to be a vessel of mercy, but in his wisdom he knows all things and does all things for good, and while in this world we will continue to carry this sinful body and be beset with our wicked ways, but when his own good time shall come, if we are indeed the children of mercy, he will take us unto himself where we shall be permitted to understand all things and know as we are known, and there we may praise him for his mercy and loving kindness unhampered by these sin-polluted bodies throughout all eternity. I feel all unworthy of the fellowship of the dear brethren and sisters, but I hope they will bear with me, and it is my earnest desire, if I know my own heart, that I may never do anything to bring reproach upon the church I love. I want to live with them as long as I stay in this world, for where else have I to go? "And Ruth said, 'Entreat me not to leave thee nor to return from following after thee, for whither thou goest I will go, and whither thou lodgest, I will lodge; thy people shall be my people,

and thy God my God. Where thou diest I will die, and there will I be buried." I feel to hope that I have died in Christ, and been buried with him in baptism, and, "Blessed are they that have part in the first resurrection, for over such the second death has no power." Praise the Lord!

Dear Aunt Lou, do as you like with this. If you find in it any comfort, give God the praise. From him comes every good and perfect gift. I trust I have written nothing that will cause you distress of mind. I would love to see and talk with you. It is a joy to me merely to be in the presence of those I feel to be the Lord's little children; and cast among strangers, so to speak, as I am here, it is joy unspeakable to be able to meet with the little lambs of the fold. I feel to love all who love the Lord, whether in the fold or not; and oh, how I do sympathize with those who are on the outside, longing to be taken in as I was! How dark the way and how rough the path, but when it pleases the dear Lord to show us the right way and lead us in the path of duty, what joy attends the way and what sweet peace and comfort we find. If not deceived, I feel to hope that I have been made to realize that the Lord does all his pleasure and at his own appointed time all things shall be accomplished in accordance with his will.

Give my love to all your dear family; I would like so much to see all of you. Frances writes me that she, too, has come to the church since she went to Georgia. I wish I could have seen her when she was with you this summer, but was not so situated that I could go at that time. Give my love to Aunt Mary, and tell her I have not forgotten her. Mama was as well as usual when I was home last week. She is looking well, but is not so strong as she was before she had fever a few years ago.

May the God of peace, mercy and love be with you, and may we with all the redeemed meet around his eternal throne, there to praise him forever and ever, is my prayer.

Your loving niece,

LOLA HOLLAND.

Remarks:—The above precious letter was written to Sister L. C. Smith, CO. 4—THREE of Sandy Level, Va., a dear sister.

P. D. G.

THE BLACK CREEK UNION.

This Union will be held with the church at Healthy Plains, M. H., Wilson Co., N. C., on Saturday and 5th Sunday in Nov.

Elder J. C. Hooks was chosen to preach the introductory Sermon, and Elder J. F. Farmer to be his alternate.

Messengers and visitors coming by way of Wilson or Raleigh will be met at Bailey, N. C., on Norfolk Southern Railway Saturday morning.

R. H. BOSWELL,
Church Clerk.

LINVILLE UNION.

The next session of the Linville Union is appointed to be held with the church at Winston-Salem, N. C., on Saturday and the fifth Sunday in November, 1914.

An invitation is extended to all who have a mind to come, especially the ministers.

W. L. TEAGUE,
Church Clerk.

The next session of the Skewarkey Union is appointed to be held with the church at Cross Roads, Edgecombe Co., N. C., on Friday, Saturday and 5th Sunday in November, 1914.

W. H. WARD,

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., NOVEMBER 15, 1914.

EDITORIAL

END OF VOLUME 47.

The last issue closed another volume of Zion's Landmark. From year to year, from month to month, the publication of this paper has continued.

On April 15th, 1871, my name first appeared in its editorial department. It has ever since then continued without interruption in the character of Editor. Seldom has one person been so long preserved in such a service. It has been to me a labor of love, because I love the doctrine it contends for, and it is pleasant to labor for and with the people dear to me. While my labors have been imperfect, yet I have done what appeared to me to be the best I could. We are dependent upon the Giver of all blessings for grace to enable us to serve him, and to love him.

To the brethren now living with whom I am laboring I have pleasant feelings of friendship and love. Many have gone to their long, eternal home since 1871. But having obtained mercy of the Lord I continue to this present time.

P. D. G.

SECRET SOCIETIES.

Elder P. D. Gold, Dear Sir:—Please publish in the Landmark your ideas about Secret Societies, and why the Old Primitive Baptists oppose them.

FROM A FRIEND.

Many secret societies, some bound together by oaths, and others by compacts, or constitutions, or otherwise, for purposes of gain, or self-protection, or to gain advantage of others, have existed for ages. A notable one in the Acts of the Apostles is recorded wherein a number of men bound themselves together that they would neither eat nor drink until they had killed Paul.

If one deserves to die let him be executed by the law. It is unsafe, dangerous and wrong for men unauthorized by law, or secretly seek to put men to death. Every man accused is entitled to a fair trial, meeting his accusers face to face.

When men combine together for purposes of taking advantage of others, of forming sentiments against others, and thus organizing societies to get advantage of others secretly, as if a number of persons unite having rules and by-laws, meet in secret and plan to conduct their business in secret, or conduct their business under cover of darkness, their object being to protect themselves against imposition from others, and also obtain advantage of others in their conduct of business, is this objectionable in any sense? Would that be objectionable conduct for those that profess to be followers of Jesus Christ who taught that his followers are brethren, and that they should esteem others better than themselves; and that love worketh no ill to his neighbor, and that he did nothing in secret, but put light on a bushel, or table or in a candlestick, so that all might behold the light. If the teaching is good let all behold it. Let your

light so shine before men that they may see your good works, and glorify your Father which is in heaven. If you love righteous living let it be displayed in your conduct to others.

But how should we act toward those that are not members, those that are outside, and that are opposed to what we believe and love, and that are our enemies and would do us wrong if they had opportunity? How should you act toward them? If thine enemy hunger feed him. If he thirst give him drink. Bless them that curse you. Return good for evil is the teaching and the example of him who is perfect.

But must you not take the sword in your own hand and fight your own battles yourself? Jesus said to Peter, put up thy sword. The Lord fights the battles of those that trust in him: His people are nigh and dear unto him, and he will avenge his own elect which cry day and night unto him, though he bare long with them.

But one says, I am a farmer, and am dependant on my labor for a living. If I do not join in with others who have a Farmer's Alliance, or some other combination of men who have found a society for their mutual protection and defence, I cannot sell my crops to advantage, and will lose money, and it stands me in hand to watch out for number one: for he that provideth not for his own household has denied the faith and is worse than an infidel.

But are we any better than other men? Why not, when you are ready to sell your crops go to the market place like other men, and take the market or selling price for goods like other people do?

One objection to secret societies and such organizations of men one class against another set them against each other, and thus spread the feeling and sentiment of hostility one against another. Behold the strife, confusion and war now rampant in the world.

More than one half of the nations of the earth are against the others. How different this is from the peace Jesus gave to his followers. Will not Jesus take care of those that trust in him? Are there not things of greater value than food and raiment, meat and drink in this world? Does not the Lord know what our needs are?

There is no example of a secret society found or sanctioned by Jesus, or any apostle, or any prophet, or any bible followers of Jesus. Then why should we desire them? If the world wails them let them have them, but we are better off without them. There are certain things the world does that we do also, such as eat, sleep &c: but these things are authorized by scripture. But in things not sanctioned by scripture we are to abstain from. Be ye separate from the world: touch not, taste not, handle not.

P. D. G.

SO SHINE.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

The language of Jesus is always the truth, right at the time uttered, and so opportune that no other sentiment can supply its place.

YOUR LIGHT. Why is it yours? Because God shines in your hearts—in our hearts; not in the hearts of those dead in trespasses and in sins. The expression "thy faith hath saved thee" does not mean that the faith of some one else hath saved thee. But it is the faith that works in thee. Hast thou faith have it to thyself before God. But it is the light of the knowledge of the glory of God in the face of Jesus Christ that shines in you, the subject of grace. How greatly should this light be prized as the evidence of salvation. It should so shine before

men that they may see your good works and ascribe them to God, feeling that it is the Father of lights that has wrought this marvelous work in you. Let your light so shine before men. You could not let this light shine if you were dead. You are quickened from the dead and made alive in Jesus Christ. The command "Let" is the word of Jesus that carries force in it, so that where it enters into the heart it carries the good desire that the one thus addressed should serve the Lord, and glorify God in his body and spirit which belong to God; for Jesus has redeemed such from all iniquity therefore they belong to him, and should present their bodies a living sacrifice which is their reasonable service.

The light in them shines, and being children of the light and of the day they make manifest that their deeds are wrought in God. This light does not shine in other men, but it should shine before men. It is not put under a bushel, but on a candle-stick that the light may shine before men.

These good works are good and profitable unto men. Ye are the light of the world. How good it is that the people of God should so live before men that their good should not be evil spoken of. Men have right to expect more of those taught of God than they have right to expect from those not taught of God.

They are to defraud no man, to wrong no man, to speak evil of no man, to speak the truth always, to prove that they have been with Jesus and have learned of him. They are to walk in honesty toward them that are without, their conversation is to be in heaven, their treasure is in heaven from whence they expect the Lord Jesus.

If the good works that men see are the fruit and product of your own heart why should those that behold them not glorify you? If you are the

author of the good works you perform why should not you receive the glory? Why should God be glorified if you are the author of good works. If it is God that works in you both to will and to do of His good pleasure, then God is to be glorified in these good works, and you will disclaim all right to be honored on account of any of those good works. Honesty forbids that man should claim what does not belong to him, and that glory should be ascribed to him to whom it is due. If one is honest he does not covet that which does not belong to him. Shame and confusion of face belong unto us. Hence, when one is made honest he desires to speak the truth before God and towards man. When, therefore, men see the good you do, and perceive that these good works wrought in you are of God they desire to give God the glory, because it belongs to Him, and the child of God made honest desires to give God all the glory. When your behavior is such that it is manifest that God works in you both to will and to do of His good pleasure, then honesty will compel you to ascribe all the glory of good behavior to the Lord, and none of it to yourself. It is the desire of every one made honest to disclaim any good thing in himself, and to ascribe all good works to God who works in his people both to will and to do of his good pleasure. When an honest soul can see and feel that God works in him both to will and to do of his good pleasure, then he feels that God ordains peace for him because he has wrought all his works in him.

The light of the Lord that shines in the conversation and conduct of the Lord's people must be such as to show and prove to men that behold that it is the Lord working in such both to will and to do, so that they glorify the Lord God in him.

Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. For the light makes manifest and proves the evil doings of the wicked to be opposed to God and hating the light. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. Such deeds glorify God as the author of the work of faith and labor of love in them.

P. D. G.

NEW VOLUME.

This is the beginning of the 48th volume of Zion's Landmark. It opens in an eventful year. No doubt that many unexpected and seemingly adverse things are enacted contrary to what many people have desired or expected. The sorrows concealed in the curtains of time to be soon unrolled come as a surprise to many. Our observation however should teach us not to expect great things for ourselves. In evil days the threatening clouds or skies lowering should teach us that it is prudent to not expect much of perilous times when the days are evil.

However it is not a day of unmixed evil. Our cycle of the world is so far kept from the disastrous wars of the east.

Many of our people fat in the prosperity of the fulness of bread have been spending their time and money in admiring the fashion and dissipation of the old world.

Many of them were caught in the vortex of war and found much difficulty in reaching home. Better is a piece of bread with content than a stalled ox and hatred therewith. She that tarrieth at home takes the prey. To stay at home and build up around your own abode is safer and less costly. They that seek the peace of Jerusalem are better employed than they whose eyes wander to the end of the

earth.

On general principles without possessing the kin of a prophet one can predict safety for those whose guide for the future is taking heed to the things that they have already tasted, handled and felt.

Seek not great things for thyself; but seek first the kingdom of God and his righteousness and all needed things shall be added.

The God of Israel rules as surely and as certainly in times of war as in times of apparent or real peace. It is always such a time of danger to the heedless as to call for prudent counsel; yet such a time as trust in the Lord for all things is needful.

P. D. G.

MAN IN THE IMAGE OF HIS MAKER. GEN. 1:26.

In all the wonders of creation the greatest is man. What a wonderful consultation is this wherein God said, Let us make man in our image, after our likeness, and let them have dominion over every creeping thing that creepeth over all the earth. So man only is in the image of his creator.

We will consider this feature in only one aspect at present—namely in his dominion.

What it was before his transgression we know not. Adam had proper knowledge to name all the animals of creation. Man's purpose or power to pre-appoint or foretell is often attempted, but it is not perfect. I hear it stated that man predestinates or purposes, or has his choice, and hence in this he is like God. But is it a fact that man or devil can predestinate any thing? Men would like to have their own way, and decide or determine before hand what shall be.

In Atlanta, Ga., I made this statement, that God only can predestinate any thing. A brother said, he thought

he could predestinate things. A little nephew of his said, Uncle, you would have to be before or older than the world to predestinate any thing. Now let us consider this a little. What is involved in this? Suppose some one should dream that at a certain time a father with his eleven sons should bow to his other son, and the father should rebuke this son, and the eleven should decide they would not do this, and conspire to prevent this and defeat his dreams. When this one dreamed he was not proposing before hand to bring this about. One does not will what he will dream. But every other power, so far as it is necessary, shall do what is necessary for it to do. Whether any one of the actors is conscious that he is used to aid in bringing this event to pass or not.

The history of Joseph is not a matter planned by him, nor any other one. There were many things in it grievous to him and his father, and humbling to his brethren. No one was consulted whether he would like it or not. Where is free agency in the matter? It is true his brethren acted according to what was in their mind when they sold him into slavery, and sent him off from home. But was it fixed that Joseph should be cast into prison? Yes. It was necessary that his feet should be made fast in the stocks, and that he should teach wisdom to the Senators of Egypt. (Psalms 105.) The way Joseph should go to prison would be through false charges of an unclean woman falsely accusing him. Was the chain of predestination purposed beforehand by the Lord. Did the Lord predestinate every part of this, and all for the good of his chosen?

Predestination is the working out and bringing to pass the purpose of God who works all things after the counsel of his own will. Wicked men and men that desire to do right are

used in this matter. But not a man living plans, purposes or controls any of these things.

After the transgression of man the imagination of the thought of men's hearts was only evil and that continually. Gen. 6:5. So dark is in man's mind that he cannot foresee a day or an hour beforehand what to will or to do and to decree what shall be. Nor can he so control the minds and lives of others as to cause them to do what he purposes to be done, or desires to be done. Among the uncertainties of earth not the least perhaps to man is his weakness and vanity, his helplessness in things of earth, much more of things beyond his vision and sight.

Since the fall of man his desires are as boundless and ungovernable as if he possessed power sufficient to do all he could wish. But the power to control his desires is as far beyond his ability as he is unable to be a god to himself, or to any other. All his desires uncontrollable as they are have become impossible of performance by him so that he is in no sense such as he was in the day of his uprightness. No wisdom to restrain from wrong nor to guide him to do right.

Things are found or shaped in men's minds that he desires to perform. This he thinks he can do. These thoughts or purposes take possession of him. They control him. They are not right but they become his master often. But his guide or judgment is false or misleading, and it betrays or deceives him, and he becomes the victim of a fatal delusion. He judges from the appearance of the weather that it will rain soon. If it does rain early or soon he thinks that his feeling that it would rain, or his prognostication of rain is somewhat the cause of the rain, whereas if he had not been living even the rain would have been the same. While there is a cause for every thing, yet man is not the cause. P. D. G.

WHAT ARE SOME EVIDENCES OF NEW BIRTH?

One is the old birth decays and vanishes away. For there is a correspondence and relationship between things of like nature. Works of creation are of the earth, hence they pass away as things that are seen, and therefore must perish, that the things which are unseen may remain. When therefore one begins to feel that he is a failure, and loses confidence in the flesh he begins to be burdened with an old man, as one that is deceitful and corrupt, and cannot be trusted in, nor depended on, because his works are a failure, partaking of the nature of the flesh and fleshly or first covenant, which makes nothing perfect.

Now who or what is it that sets up in this judgment of condemnation against the works of the flesh? It is not the flesh itself. But it must be some principle or power or spirit different from the flesh, that does not see or feel as the flesh does, and does not judge as the flesh does, nor approve what the flesh does, that sees so differently and judges so differently, so that the two are contrary the one to the other, to the extent that the two never agree. For naturally what the flesh does pleases itself, if therefore there is in you that which the flesh cannot please, and that which does not please the flesh, surely there must be two manner of spirits or principles in you. Hence you must be a new creature, or born again. For that which is born of the flesh is flesh, and that which is born of the spirit is spirit. So that if any man be born again, or be in Christ Jesus he is a new creature, old things are passed away, and behold all things are become new, and all things are of God.

Why is it then that this one is often in doubt concerning his own case, yet so confident of the new birth of others

who feel and think as this one does? It is because each one knows the plague of his own heart, and considers his own case is worse than that of others, so that necessarily he prefers others to himself, which is strong evidence to others that he is born again. For the signs that one is born of God are much clearer to others than they are to himself. For he lets his light so shine that others see his good works, and so they glorify God in his behalf. For we know that we are born of God when we love the brethren, not because we love ourselves. For it is the nature of one born of God to love the brethren, but to hate his own life, while it is the nature of one not born of God to love his own corrupt life.

Why does not this new creature seem to improve or grow better the longer we live, since we think that if we are truly born of God we would see such marks of improvement in us as would assure us that we are born again, but we see more of the old man, and feel more of that than we do of what we consider is the new man. There is no discharge in this war, but the battle rages until the end of the day, or until sun-down. This compels us to feel and know that without Christ we can do nothing, or is the life of faith.

P. D. G.

WAR! WAR!

Elder P. D. Gold:—If you have a mind I would be glad to have your views on this war. Is it the last great war? And do you think this is the time Christ speaks of where he says that there never was such sorrow since the world was; and do you believe this will be the overthrowing of all earthly governments? What do you think of "Pastor Russell" of Brooklyn, N. Y.?

Yours in hope,

J. W. BROWN.

Remarks:—I am not a prophet, nor the son of a prophet. Man taught me to plow, grub, clear land, and cultivate it; to kill weeds, and till crops, or dig bread out of mother earth.

While I do not know what awaits us in the travail of the future so ominous now of evil, I have had thoughts about the war. I suppose it has been brewing for years. While the nations of earth have been calling each other brothers, and claiming the Lord God as their Father, asserting a universal Fatherhood and brotherhood, and professing such progress in religious civilization as to have the world about ripe and ready for the millennium, through their religious efforts and success at evangelization of the heathen, any one looking a little beneath the surface of such claims, and exclaiming why such outlays of money, burdening these nations with large standing armies and navies. What is the evidence that these nations are learning war no more, but are beating their swords into plow-shares, and their spears into pruning hooks? Such was the progress in education, refinement, honesty and brotherly love that the lion, the tiger and the bear are all converted into the lamb, and that beastly nature of war is gone, was the assertion proclaimed from the household. When lo and behold the eagle pounces on the chicken, the bear attempts to crunch the cow so rapidly half the leading, foremost nations of the earth in refinement, civilization, science and religion are seizing each other by the throat in the furious endeavor to destroy each other.

Now where is the mercy, the good will, the charity so much talked of! One of the bitterest wars I have ever read of is now raging among more than half the nations of the earth. Nor is it to destroy crime and punish corruption, but it is for lust.

The time referred to by the Saviour

that should exceed all suffering in the world was the destruction of Jerusalem.

Man may gloss himself in the polish of pretended meekness, but the beastly nature of the wolf lurks within him.

I do not consider that this is the last war. While the world stands (this world) there shall be wars and rumors of wars.

One reason it occurs to me why this war rages is that the nations of the earth are lifted up with pride and presumption, of flattering themselves of their ability to rule, and boasting of their great progress, and not acknowledging the dominion of Almighty God who does his pleasure in the army of heaven, and among the inhabitants of earth, raising up one and putting down another.

Now he is using these proud nations of earth to chastise each other, and show them that God rules in heaven above and in the earth beneath, and that the pride, extravagance, love of money, show, inventions of earth, wherein men boast of their power to annihilate distance, conquer the elements, explore and explode the secrets of nature, and proclaim his lordship shall all be turned into folly and shame. Pride shall be humbled, and man taught that kings, rulers and potentates, style, gaudy cities, and other tokens of progress shall be shown to be nothing but creature works; but sincerity of purpose, humility of spirit, true love of man for his fellow, all being the creatures of God, and good will, peace and joy in the Holy Ghost, each allowing others to worship as it seems good to them, none daring to molest or make afraid, and the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, though the blood of the everlasting covenant, shall make his people perfect, working in them to

will and to do of his good pleasure through Jesus Christ, who must reign until every enemy shall be put under his feet, shall all be accomplished.

The great battle of Armageddon shall be fought in the strife and conflict between truth and error, light and darkness. The conflict shall rage until the power and dominion of satan exercised in false religion, and in political chicanery, deceit and oppression, shall continue and rage until the will of God is accomplished in the downfall and destruction of sin and death and in the final overthrow of all power of Satan, sin and death, and all that love and make a lie shall be turned into hell together with all the nations that forget God. Then the righteous shall shine in the kingdom of God in glory above the brightness of the natural sun.

When all these things shall be accomplished I know not. But the word of God supports this conclusion. Let us wait and in patience possess our souls, Jesus being our refuge and hiding place.

What do I think of "Pastor Russell." We do well to follow no man who does not follow the Lord Jesus who is Lord of lords and King of kings, who only hath immortality, dwelling in light which no man hath seen, nor can see; but blessed are all they that on the white horse of the gospel follow Jesus.

If any man say to here is Christ, or lo he is there, go not after him. When Jesus comes it will be in such glory that every eye shall see him, and they that pierced him, and he will be glorified in all them that love his appearing.

P. D. G.

All orders for Primitive Baptist Minutes and any other kind of Printing neatly and promptly executed by
us.

Obituaries.

ENNIVAL WHITFIELD.

On Tuesday, Nov. 10th, just before the beautiful sun was fixing to hide its rays beneath the hills, little Ennival Whitfield, son of Mr. and Mrs. J. W. Whitfield, of Wilson, N. C., was accidentally shot by his brother-in-law Mr. K. W. Jones, near the city, and his little soul passed away on the following day, back to God who gave him life, there to rest in peace forever more.

Ennival was a bright little fellow, the apple of his fond parents' eyes, and beloved by all his little comrades, both in his neighborhood and the Boy Scouts, of which he was a faithful little member.

Take hope, fond parents, for God in his all-wise way does things better known to himself—for he never errs.

May God's protecting arm ever be about the sad heart of Mr. Jones, in his grief.

Ennival was laid to rest in beautiful Maplewood cemetery, Thursday, Nov. 12, there to await the resurrection morn.

Written by a friend,
J. E. B.

EBLINE TRAVATHAN.

By request I will try to write something of my dear aunt, Eblin Travathan, daughter of William and Exeline Lucas. She was born April 29, 1848, and departed this life Oct. 22, 1913, making her stay on earth 65 years, 5 months and 23 days. She was married to Jesse Travathan, date unknown to the writer, joined the Primitive Baptist church at Lower Black Creek, baptized by Elder A. J. Moore in the year of 1878.

Aunt Ebb, as she was called, was one of the faithful ones. Her seat was never vacant unless providentially hindered. She was one of the sweet singers in Israel, and O, how we miss her cheerful face, and sweet voice. We were at a loss to sing without her. Even her presence seemed to be reviving. She always had a word for every one. Aunt Ebb's home was a place of welcome for the Baptists. She was very industrious, and did all she could for the pleasure of her brethren, and had more company than any member so long as she was able to prepare for them. She was always thoughtful of her pastor. Many times have I seen her go to church with a lunch for him, saying it was too much for him to preach and go home without dinner. When she was no longer able to fill her seat at church she seemed perfectly resigned, never murmuring at her stay, nor wishing her sufferings less. She was partially paralyzed which rendered her unable to walk for some time before she died. When asked how she was, her reply was, "I am as well as anybody, just sitting here waiting the Lord's time, am tired of this world, and want to go home. I feel sure she is now basking in God's love, where congregations never break up, and sabbaths never end, there with that same Jesus that John saw ascend to glory. O, glorious thought that he is coming again. May we all be prepared to meet her in that haven of rest.

Aunt Ebb was gently cared for in her last days by John Skinner and his wife, and Geneva, her niece. All was done for her that loving hands could do. May the Lord bless them: for that that we sow we shall also reap.

I feel that I have not done her justice, but where there is little given there is but little required.

Written by her niece,

MRS. W. G. RAPER.

JAMES SPENCER ODELL.

Elder P. D. Gold:—It is with a sad heart I attempt to write the death of my sister's little babe for publication in Zion's Landmark.

Little James Spencer Odell was born January the 25, 1914, and died April the 8th, 1914, making his stay on earth two months, and 14 days. He was the only son of Mr. and Mrs. A. B. Odell.

Little James was a bright little boy with a smile on his face all the time.

The night that he died he looked at his mother and laughed as if he wanted to tell her something; and oh how sad to awake the next morning and find her precious little darling dead in her arms.

It leaves father, mother, two grandfathers, two grand-mothers, and lots of relatives to mourn their loss, while our loss is its eternal gain.

The precious little flower budded on earth to blossom in heaven.

A precious one to us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

Written by
MRS. C. W. UNDERWOOD.

MRS. ANNA PRIVETT.

Dear Mr. Gold:—Guess you have heard of my mother's death, Mrs. Anna Privett. She died on the 25th of Oct. and was buried on the 27th.

Mr. Gold, we gave up father three years ago, and now we have given up mother, our greatest treasure.

Mother was a member at the Lower Black Creek church. She leaves four girls and one boy.

Our loss is her gain, but Oh! it is so hard to give up our darling mother.

Brother George Boswell (I shall al-

ways call him brother, because mother did) preached her funeral.

When I started this letter I thought I was going to write a real long letter, but my heart is so full I can't write.

Mr. Gold, please have my mother's death put in the Landmark. Mamma was always so anxious to get the Landmark.

Remember us in your prayers.
Hope you and family are well. I would be glad to hear from you.
May the Lord be with us all.

(MISS) LENA G. PRIVETT,
Clegg Hotel, Greensboro, N. C.

ELDER SAMUEL McMILLAN.

Wadesboro—Dec. 8 and at night.
Lawyer's Spring—9.
Jerusalem—10.
Watson—11.
Pleasant Grove—12 and 13.
Wingate—13 at night.
High Hill—14.

ELD. J. W. WILLIAMS, COL.

Durham, Dec. 14—at night.
Mill Grove—15.
Pine Hill—16.
White Oak Grove—17.
Greensboro 17,—at night.
Philippi—18.
New Center—19.
Danbury—20.
Reidsville—20 at night.

ELDER P. W. WILLIARD.

Monday night, Nov. 30 at Durham.
Tuesday, Dec. 1, Eno, 11 o'clock.
Wednesday 2—Ross.
Thursday 3—Dutchville and at night, Stem, N. C.
Friday 4—Camp Creek.
Saturday and 1st Sun.—Tar River.
Monday, Dec. 7—Surls.

Tuesday, 8—Helena.
Wednesday, 9—Flat River.
Thursday, 10—Roxboro and at night.
Friday, 11—Stories Creek.
Saturday and 2nd Sun.—Wheclers.
Monday after—Prospect Hill.
Tuesday—Lynch's Creek.
Wednesday—Harmony.
Thursday—McCrays.
Friday—Gilliams.
Saturday and 3rd Sunday—Burlington.
Will be dependent for conveyance.

R. E. ADAMS.

Thursday night before the 1st Sunday in December—Durham.
Friday—Camp Creek.
Saturday and 1st Sunday—Surl.
Monday—Helena.
Tuesday—Flat River.
Tuesday at night—Roxboro.
Wednesday—Shiloh.
Thursday—Stories Creek.
Friday—Ebenezer.
Saturday and 2nd Sunday—Wheclers.

Monday—Prospect Hill.
Tuesday—Lynches Creek.
Wednesday—Arbor.
Thursday—Pleasant Grove.
Friday—New Hope.
Saturday and 3rd Sunday—Monticello.
Monday at noon—Gilliams.
Tuesday—McCrays.
Wednesday—Harmony.

L. H. HARDY.

ELDERS B. L. TREECE AND J. E. WILLIAMS.

Freedom—Nov. 23.
Harwood Chapel—24.
Deaton's Stand—25 and 26.
Suggs Creek—28.
Calicut—29.
Rock Hill—30.
Continued on Page 24—

IF YOU VALUE

READ EVERY WORD OF THIS REMARKABLE STORY.

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.

THE STORY OF A GREAT DIS- COVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by diseases of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs and I decided to devote my life to it. But how could I make the world listen; how could I make them believe



my story! The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

YOUR HEALTH

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to guarantee my guarantee to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir, As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs. was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as

large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.
A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Springs, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant.

AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir.—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you.
Very respectfully,
MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir.—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.
J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TODAY

Shivar Spring, Box 55 P. Shelton, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two \$2.00 dollars for ten gallons two five gallon demijohns of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom, you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

Continued from Page 21—

Pierces Chapel—Dec. 1.

Toms Creek—2.

Flat Creek—3.

Mountain Creek—4.

Albermarle at night.

Conveyance needed for three.

ELDER B. F. MCKINNEY.

Lynches Creek—Thursday before
the 4th Sunday in Nov.

Harmony—Friday.

Prospect Hill—Sat. and 4th Sun. in
Nov.

Wheeler—Monday.

Flat River—Tuesday.

Roxboro—Wednesday and at night

Surl—Thursday.

Stories Creek—Friday.

Durham—5th Sunday night in Nov.

Mt. Lebanon—Monday.

Burlington—Monday night.

Greensboro—Tuesday night.

High Point—Wednesday night.

Abbotts Creek—Thursday

Saints Delight—Friday.

Hillsdale—Saturday.

Reidsville—Saturday night.

Lick Fork—1st Sunday in Dec.

Will need conveyance while off the
railroad.

The next session of the Dutchville
Union will be held with the church at
Cedar Grove, M. H., in Wake Co., N.
C. on Saturday and 5th Sunday in
Nov. 1914.

Those coming by Raleigh will get
off at Wake Forest at 12:20 Friday.
Those coming by Durham will be met
at Creedmore, Friday, if writer is
notified in time to get conveyance.

A cordial welcome will be given,
especially to ministers.

J. W. POWELL,
Church Clerk.

The next session of the Contentnea
Union will be held at Autrys Creek,

Edgecombe Co., N. C., Sat. and 5th
Sunday in Nov. Elder T. B. Lanca-
ster was chosen to preach the first
sermon and Elder J. B. Roberts his
alternate.

Visiting brethren and sisters are
invited to attend.

Those coming by rail will be met at
McClefield on Friday evening. Please
notify any of the following brethren:

A. M. Crisp, J. F. Brown, R. B. Ed-
wards at Macelesfield, N. C.

The next session of the Smithfield
Union will meet with the church at
Smithfield, Johnston Co., N. C., on
Saturday and 5th Sunday in Nov.
1914.

Brethren, sisters and friends, espe-
cially ministers, are cordially invited
to attend.

Elder J. H. Johnson is appointed to
preach the introductory sermon and
Elder J. T. Coats his alternate.

It is convenient to railroad for pas-
sengers who wish to come.

Your is hope.

J. A. BATTEN,
Union Clerk.

The next session of the Staunton
River Union will be held with the
church at Oak Grove, Campbell Co.,
Va., Friday, Saturday and 5th Sun-
day in November, 1914.

We extend an invitation to all lov-
ers of the truth that wish to come.
Those coming by rail will get off at
Winfall Station on the Lynchburg &
Durham road 15 miles South of Lynch-
burg. The church is one mile from
station.

W. N. JEFFERSON,
Church Clerk.

The next Black River Union meet-
ing will be held, the Lord willing,
with the church at Primitive Zion,
Harnett County, N. C., Saturday and
Continued on Cover—

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY
AT
WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLVIII. WILSON, N. C., DEC. 1, 1914. NO. 2.



P. D. GOLD, Editor..... Wilson, N. C.

P. G. LESTER, Asso. Editor..... Floyd, Va.

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Runs from Norfolk to Charlotte, and from Goldsboro to Morehead City.

Fast through schedule from the Mountains to the Coast.

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Norfolk, Va.

E. D. KYLE,

Traffic Manager,
Norfolk, Va.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

We consider it proper to present Dr. Hooper's reply to my answer to his inquiry, and to give my rejoinder. Consider the case. Dr. Hooper fairly presents the missionary side of the question.

P. D. G.

MR. EDITOR:—I find from letters written to you that your readers are expecting and even demanding of me an answer to Elder Gold's expose of his creed and his condemnation of ours. I have not felt that by my first letter to him I laid myself under obligations to continue the discussion. His party no doubt will claim for him a triumph over me, and so they will if I were to write till the end of the year. And as to our own party, I trust none of them are even "almost persuaded" to be "Old School" by Mr. G's arguments. But as some of his statements are exceedingly erroneous and some of his objections plausible, I will try to snatch sufficient time from the interruption of travel to show the fallacy of his conclusions and the unkindness and injustice of some of his charges against us.

WM. HOOPER.

Raleigh, August 2d.

TO ELDER P. D. GOLD.

My Dear Brother:—For such I find it in my heart to call you, though the hard language and accusations you employ against us in your late exposition of your reasons for leaving us

might lead a reader to suppose that you would not thank me for claiming the relationship. To a great part of your article I have not the least objection. It is a plain, pious account of your progress in religion from unregenerate blindness and indifference, by sharp conviction, to the light and liberty of the gospel, and is just such an account as any member of our church would make if he were to relate his religious experience to a body of brethren with a view to procure admission into a church or impart it to the private ear of a single brother while they were communing one with another.

Your account of religious doctrines taken from the Bible, which are so dear to you and constitute the life and comfort of your soul, our people feed upon and rejoice in, as well as yours. Do you believe in God's sovereign choice of some to everlasting life? So do we. Do you believe in his striving with others, by law and gospel, to overcome their opposition, and finally leaving them to perish for their willful unbelief and disobedience? So do we. Do you believe in the total alienation of man's heart from God, since the fall, and his entire inability of himself to recover himself from that state? So do we. Do you believe that man cannot merit any reward at the hands of God, because after all his doings he is still an unprofitable servant, having fallen far

short of his duties and obligations? So do we. Thus far then we agree in profession. But you say our conduct contradicts our profession and that we show, by the employment of so many human means and instrumentalities, that we rely on them for the extension of Christ's kingdom; whereas, God's decree and purpose and promises insure the event, and make all these officious activities of men not only superfluous but presumptuous and dishonouring to God, as if he could be beholden to men for the accomplishment of his designs. Now this presents the whole variance between us. You interpret the Bible so as to make the foreknowledge and predestination of God to save his elect, inconsistent with man's efforts, nay, prohibitory of them; and, of course, such views lead to fatalism and total inaction in every man with regard to his own personal salvation, and tie his hands from a single effort to convert others. This is just the charge that the Arminians bring against the doctrines of election and predestination. They say: these doctrines, if really believed in, must lead to fatalism, and that any professed believer in them is bound, by consistency and logical necessity, to abstain from all attempts to co-operate with God. And this they say is the ground of their opposition to and abhorrence of these doctrines. And they may point to the Old School Baptists as exemplifications of their assertions. They say: See what a dead palsy pervades the whole mass! These are the genuine fruits of your Calvinistic doctrines. The Old School Baptists are consistent; at least they act according to their principles. You Missionary Baptists, professing the same creed with them, belie and contradict your creed at every notion that you make. Your creed blinds you to make no more efforts to promote religion than to make your hearts beat or your lungs play. We are glad that

you so misunderstand your own doctrines as to warrant such good Christian activity as you display. But we wonder how you can reconcile your activity with the fair and logical deductions of your creed.

Your creed says: "Stand still and see the salvation of God." Your practice says: "Work while it is called today." "Be instant in season, out of season." "Be wrokers together with God." Such are the scoffs of Arminians against the doctrines which you and we profess to hold in common. You see that, with all your denunciation of Arminianism, it feeds and grows by the witnessed operation of your fatalism. We, on the other hand, "have not so learned Christ." We think the doctrines of election and predestination are written on the Scriptures as with a sunbeam, and we wonder how John Wesley and his pious followers can fail to see it, how they can regard Paul as an inspired teacher and not accept those doctrines as the revealed truth of God. Much more do we wonder that they can rail at them as pernicious and abominable. But, seeing plainly that both these things are clearly taught in the Bible, God's sovereignty and man's active co-operation, we adopt them both into our creed, although we may not be able to show how they harmonize with one another. We go by Bible precept. We work by Bible example. We see Paul, the great champion of free grace and divine pre-ordination, working night and day to carry into effect the designs of God as if everything depended on his efforts. While he inculcates most strongly that "God alone giveth the increase," he is as industrious in planting and Apollos as diligent in watering as if "God's husbandry" would perish without their activity. We hear Paul and his fellow Apostles insisting on the churches' being incessant and abundant in good work, and

liberal in giving money, without any fear that some objector would turn upon them and say: "Son, this is legality—this is trying to earn our salvation by our own merits." All the teachings and all the toils of the Apostles establish, on a foundation of rock, the consistency of man's efforts with God's decrees, and that man's efforts are the appointed means of achieving God's purposes; that those efforts are, in fact, the results of fruits of the pious dispositions, implanted in the soul by God himself, in order to impel his servants to their required work. Yet if one goes around to your several pulpits there is nothing which he will hear more harped upon and upbraided than these good works, as indications of a belief in all our preachers and people that we are saved by our own works and earnings. When all our preachers, so far as I know, disown and denounce the doctrine, when our hymn books, like your own, are full of confessions of Christ's all-sufficient merits, and set forth the presumption, danger and wickedness of men's trusting to their own merits for salvation, when all evangelical denominations as well as ourselves declare in their confessions of faith, resound from their pulpits, inculcate in the tracts they circulate, the entire and exclusive trust in Christ's abounding and super-abounding merits, is it just, is it fair, is it charitable, is it consistent with the commandment not to bear false witness against our neighbor, for your preachers to be incessantly pouring into the ears of their hearers that all the preaching that is going on in the country teaches that we are to be saved by our works! This broad assertion I heard, not long since, from one of your pulpits. Now I will offer a challenge to your whole body, clergy and laity. The American Tract Society, whose publications are put forth and sanctioned by a joint com-

mittee of representatives from the four leading denominations in the United States, Baptists, Episcopalians, Methodists, and Presbyterians, this society issues tracts and volumes to the value of more than three hundred thousand dollars annually. I say if any of your body can put their finger on one sentence in all the ten thousand and even millions of pages poured forth by this society, the organ and representative of the collected orthodoxy of America, can put their finger on a sentence teaching good works as earning and meriting salvation, and to be done with that end, then I will shut my mouth and plead guilty of all your maledictions. But if you don't accept the challenge, if you can grove your accusations out of so many testimonials scattered over the land, how can you reconcile it to yourselves to be indulging in these injurious opinions respecting your brethren, and branding us every Sabbath day to those who listen to your instructions with the holding and teaching of these erroneous and pernicious tenets? Don't you preachers feel responsible for poisoning the minds of all their audiences with these unfounded and injurious charges against their brethren? Besides the injury to the accused, there is injustice and harm to the credulous and passive recipients of these fabulous stories. It is like frightening them with ghosts.

So much for this head. You are very severe and sarcastic against us for our plans of getting money, and you expose to sneers the eager importunities of our agents in obtaining it. It is quite likely that our agents have sometimes pushed their zeal too far and adopted methods of inducing people to give that were not prudent or becoming. But anything may be abused, and the abuse of a thing is no argument against its use. If the Apostle Paul enjoined upon the churches

to give for religious and charitable purposes, if he thankfully acknowledged their contributions to his necessity, while engaged in his missionary work, that is sufficient warrant for us to follow his example; and if we can induce the covetous world to appropriate some of their wealth to the cause of God, it is only like Israel spoiling the Egyptians with their own consent in order to use their gold and jewels in the service of God.

One of your heaviest objections against us is the use of theological schools and of human learning generally, in order to educate and qualify ministers to preach the gospel. Any person on reading your statement in regard to this would be justified in believing that we took young men without grace and piety and expected, after giving them a certain amount of biblical learning to send them forth as suitably prepared for ministerial work. But I must defer my defense on this point for another article, lest my readers should tire and drop the paper.

WILLIAM HOOPER,

No. 2.

In my former article in reply to your communication, I showed the injustice of your charge against us as preaching and practicing the doctrine of works as meritorious in obtaining our salvation. I then noticed the only two remaining charges which I thought it important to reply to, to wit: our activity in raising money and our erection of theological seminaries as an indispensable way of preparing preachers for the work of the ministry, or, to use a term which would fully express your idea, as so many manufactories of preachers. I said that any person reading (and relying on) your statement with regard to this would be justified in believing that we took young men without grace and piety, after giving them a certain amount of biblical learning we sent

them forth as suitably prepared for ministerial work. I now proceed to meet the objection to which the length of my former article forbade me then to reply. Had a veteran of the old school indulged in this injurious and unfounded accusation I would not have been surprised, for so inveterate are their prejudices and so limited their means of knowledge that if one of your preachers were to tell his hearers that after raising a large sum of money under pretense of supporting missions we shared it among ourselves for our own personal profit I am afraid they, the multitude, would believe it to be a fact. But that a man like you, bred up among us, having full means of correct information, should make such a statement and assist in misleading your people into the adoption of such an opinion respecting us and our proceedings is marvelous, and shows the danger of enrolling yourself in the ranks of the great apostle of Kehukecism, Joshua Lawrence, who made all his followers believe those devoted, self-sacrificing missionaries who planted the gospel and Baptist principles in Hindoostan were mereenary swindlers. Are you not perfectly aware and must you not candidly confess, my mistaken brother, that every one of these young men who go to the theological school is the member of a church which, previous to his admission, requires and receives satisfactory evidence of his piety; that he gives to that church further confirmation of his piety and "aptness to teach" by exercising his gifts as a preacher before them and the public, that he professes before he goes to the seminary and after he becomes a student, a hope and persuasion that he is called of God to preach the gospel, and that at every step of his progress in the school he is admonished that without piety and zeal for God's glory and Christ's kingdom

no man is fit for the ministry nor can expect success in it, and that all acquisitions of learned languages and profound theology will be no better than "sounding brass or a tinkling cymbal" as a preparation for converting souls unless his own heart has been converted, and is deeply affected with the truth and power of the doctrines of the cross? I say, are you not aware of this and can you deny it?

It is quite possible that you may have seen and heard Baptist preachers trained at theological schools who gave but poor indications of piety and zeal; but so you have, I imagine, seen or heard of such among the Old School churches, for I can hardly believe that they are so peculiarly fortunate as to have kept out all unworthy persons from their ministry. As there was a Judas among the twelve and as the apostles complain of many who "had a name to live while they were dead," who were "false apostles," who were "grievous wolves," who "privily crept in and brought in damnable doctrines"—if this were the case in the best of times, we have no reason to expect the church and the ministry would be free in modern times from some intruders into the ministry who would be useless or even disgraceful to their vocation. But if such should spring up among us as the result of our tuition and course of preparation, you must acknowledge that it will be in spite of every precaution that human prudence, vigilance and care could put in practice.

But your objection does not stop at theological seminaries; your argument is that those whom God calls to the ministry he will fit for the work and furnish them with all requisite knowledge without human aid or pains, and that to suppose otherwise is a criminal distrust of God's ability to do without man's help, and even an impeachment of his wisdom.

How utterly weak and deceptive is your whole course of reasoning on this point may be easily shown and exposed to ridicule. Your argument proves too much and far more than you are aware of or would like to admit. If you object to the amount of knowledge we encourage and aim at on the ground that divine teaching supercedes and repudiates it, on the same ground you must reject as unnecessary the plainest English education. If an unlettered boy who does not know a letter in the alphabet is converted and feels it his duty to preach the gospel, he may set about it forthwith. God will give all requisite light and knowledge. But suppose him to have learned to read his Bible, he need not and ought not, according to your doctrine, study commentaries to explain any difficulties; he must not apply to dictionaries to find the meaning of words, if he wants to preach against playing marbles, take the text (as I heard was once actually done) "marvel not"; if he reads "thou art an oyster man" instead of an "austere" man, and explains in his sermon how the oyster man grabbles up the oysters from the bottom of the sea, or if he reads, in the story of the prodigal son, that he spent all his substance in righteous living (as I once heard with my own ears), and should take it as a text against doing good works and wasting money upon missionaries, in none of these cases need he resort to any human means of enlightenment. God will teach him all that is necessary, and these profound and ingenious interpretations of the sacred text are the real mind of the Holy Ghost.

But if you vindicate your young preacher for referring to Webster or Worcester for the meaning of "marvel," "austere," "riotous" how can you forbid him to refer to his Hebrew or Greek dictionary to know the meaning of Messiah, anathema maranatha,

Mammon, Apolyon, Sefah, and various other words which require learning to shed light upon them. Where can you fix the line of demarcation up to which your novice must be instructed, but beyond which it is unnecessary or even offensive to God for him to proceed? The pious though ignorant colored preacher, whom you must admit into your pulpits as taught of God, is just as well qualified according to your principles to instruct and enlighten a congregation as your white preachers. And yet I presume you yourself would be staggered as to the soundness of your theory if the good man were to take for his text "Beware of dogs," and should construct a regular philippic against the canine race, and sum up the climax of horrors with a description of a man under the agonies of hydrophobia! You cannot, sir, on your ground, escape the most ruinous and most ridiculous conclusions as the legitimate sequences of your principles.

I have always noticed that the men who take your ground and declare against learning think very well of learning till it rises up to their level, but despise and condemn all learning beyond their mark. I dare say you and your excellent white brethren in the ministry would laugh heartily at the supposed sermon of your colored brother in making Paul's language an exhortation to the Philippians to beware of mad dogs; but he could just as consistently turn upon you and say "much learning had made you mad" as you can charge us with a presumptuous and ungodly dependence on human erudition.

I do not care to write any more in pursuance of this controversy between us, for I can't hope it will lead to any change of opinion in either party, but I will, before concluding, ask you a question of which I should really be glad to see an answer from you in the

papers. Suppose a zealous young preacher from among you, knowing nothing but his English Bible, should be impressed with a deep and unconquerable desire to preach Christ to the heathen in foreign lands. Suppose he should tell you that God had fitted him with such a conviction that he must go abroad, across the seas, in order to obey the commission, "Go teach all nations," go into all the world and preach the gospel, etc., that he could not stay at home any longer, that the warning rang in his ears night and day, "Woe be unto thee if thou preach not the gospel to the poor lost heathen"; what would you do with such a young preacher? You dare not try to dissipate his impressions and labor to satisfy his conscience by telling him there was plenty of work at home. No, you would be obliged to admit that these noble, unselfish longings of soul bore the impress of heaven and were the unmistakable suggestions of the Holy Spirit. You must then yield to them and prepare to send him abroad, and sustain him for years in some heathen land, before he would learn its language sufficiently to proclaim to the people "in their own tongue the wonderful works of God." In order to accomplish this you must raise money to pay for his transportation to the field of his operations and then to maintain him there. He would acquire the language with less ease and speed than an educated young man from one of our colleges, expert and practiced in the acquisition of languages; you will hardly say he would be miraculously assisted or even endowed at once with the faculty of "speaking with tongues," as in the primitive times. Yet I see not why, according to your creed, you might not claim that aid from God to effect his own designs. You as Primitive Baptists, follow rigidly primitive practice, and ought therefore to expect

primitive privileges. Do you not find it written (Mark xvi:17, 18): "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," etc. You must then either raise a sufficient sum to defray the annual expenses of your missionary every year he was learning the language before he opened his mouth to teach the people, or you must expect the miracle of the gift of tongues to enable him, as soon as he landed, to preach the gospel. Manage it as you will, you must raise money, and then these odious money hunters will be seen and felt in your houses and in your assemblies as in ours! How will your people bear this? Will they not grumble and complain and accuse you of turning "Missionary Baptists?" I trow they will; and in fact you will have come so near to the imitation of our principles and practices that you will, I hope, begin to think, "We might as well fall back into the old ranks and instead of splitting up the great Baptist family into these lamentable divisions and contending factions unite together in 'a strong pull, a long pull and a pull all together' to speed forward the triumphal chariot of our common Lord."

W. HOOPEK,

Hillsboro, N. C., August 12th.

No. 3.

I did think my last number would be my last address to you, for if we write until all we might say is exhausted paper and atience would fail. But I omitted some animadversions, due to your sharp insinuations against us and presumptuous claims for yourselves, which ought not to pass unmentioned. You begin with saying, "I write not to needlessly offend anyone, neither arrogating any superiority nor charging anyone with insincerity," yet if you will look over your article you

will see that there is a pretty high and offensive arrogation of superiority and a pretty confident assumption of the claim, "We are the people," etc. "Stand off for I am holier than thou." Your tone is often contemptuous. You call us without scruple "Babylon," a name which sufficiently designates the incorrigible and accursed foe of God and his church. I will quote a specimen of this freedom with which you become the accuser of your brethren: "Much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin who exalts himself above all that is called God, sitting in the temple of God and showing himself that he is God. In popedom the power of pardoning sin is boldly assumed (God's prerogative) as the mystery of iniquity. In protestant denominations this power is covertly claimed in sprinkling children, a practice condemned by your people. Yet it seems to me you are allied 'to the man of sin' in various ways. You hold your traditions of men, you put yourselves in place of the Holy Spirit when you teach and better prepare men to preach, directing them where and how to go. When you teach your missionaries to place their dependence for support on yourselves it looks like taking it away from its proper place, and what less when you teach that if money enough be contributed you can evangelize the world. For your frequent use of the "anxious seat" no apology is made that does not suppose some power in the preacher, time, place or occasion to aid in conversion. Your preaching, too, savors of the idea that it is the means of procuring the "new birth," etc. A great deal of this is loose, rambling abuse, accusing us of trusting entirely in the efficacy of means and instrumentalities apart from and independent of the divine blessing, and unwarranted by his

command—a charge confuted by everything that we write or speak. But the specific accusation of our allying ourselves with this anti-Christ, "the man of sin," argues a boldness and recklessness of reproach against your brethren which indicates "arrogance" in the extreme and over-weening self-conceit, of "superiority" over all the Christian world which, in a little sect of a few hundred persons, not only ignorant but glorying in their ignorance, may well provoke the pity and the snile of all witnesses.

You expect to excite against us much odium and contempt by computing to us a belief in the omnipotence of money, and you kindly remind us of the scriptural condemnation of covetousness. Now, is this the part of a fair and truthful adversary? Money, muscular power, horse conveyance, use of railroads, are all equally means of achieving the end of propagating the gospel, and when you mount your horse or get into a car to go to preach you are trusting to human agency as much as if you collected money to pay another minister's expenses to go to the same place on the same errand.

As to the anxious seat, I don't feel myself bound to defend it, for some of our most judicious members disapprove it. But its use does not imply a belief in its essential efficacy, but that it aids in concentrating the attention and fixing the heart upon the matter delivered from the pulpit. And it is just because it begets in many young persons an animal excitement, mistaken for religion, that it is disapproved and abandoned.

Your charge of covetousness is strange and inexcusable. Was it covetousness in Paul when he begged for the "poor saints at Jerusalem?" Was it covetousness in the same holy man when he told Timothy to "charge them that are rich to be liberal in communicating?" Our beggary is no

more for selfish ends than Timothy's was. Yet you kindly alarm us with the admonition "Are not their (the apostles') terrible cautions against the love of money and making a gain of godliness enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up." Here observe how little discrimination you show when you confound the possession of money with the criminal love of it and the possession of learning with the pride that may accompany it. It is no honor to be rich but a great blessing from heaven if the possessor, like that noble man, Mr. Peabody, scatters his bounty all around him; nor was the learning of Paul a disadvantage to him when he could quote the Greek poets on appropriate occasions and handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fishermen. Pride is a bad and ugly thing wherever it appears, but I am afraid that it can dwell and swell in the heart of an Old School Baptist while he, with much self-complacency, considers himself the special favorite of heaven and the favored depository of God's truth as well as it can on the bosom of a learned scholar. Excuse me when I tell you that your readers may, perhaps, detect a large infusion of it in the self-laudations of your essay.

Your way of arguing about the operation of God's spirit in effecting the conversion of men would exclude all means, even the preaching of the gospel. You say: "Paul was directed by the spirit where to go because the Lord had people at such places. Preaching, then seems to be the appointed means, not of making sheep, but of feeding them after gathering them into the fold."

There seems to be a strange want

of clearness in your ideas here. You seem to think that where Paul was called to go there the disciples were already converted and he was only sent there to "feed" them. Is it possible that you have not observed that God, by anticipation, calls those his people who are not yet converted but whom he designs to convert by the instrumentality of preaching? Was not Paul warned of God not to be discouraged by the opposition he met with at Corinth but to go on preaching, because God "had much people in that city" yet to be converted by the sermons of Paul? Preaching the word, then, is the instrument and means not of "making sheep," would I say, but of conveying saving truth to their souls. How was Lydia converted? Not without means. God "opened her heart," not to communicate saving grace directly to that heart, but to give heed to the saving truth delivered by Paul, which truth was the medium and instrument of converting her soul.

There is a confusion of ideas, too, in what you say about man's free agency. "One thing seems clear to me," you say, "that the he-man will never wants Christ and never comes to him."

Then no man comes to Christ willing, but he comes unwilling! Does God draw men against their wills or does he "make them willing in the day of his power?" When a man comes to Christ does he not come with the full concurrence of his will? Did he ever go to a feast or receive a sum of money more willingly or heartily than he accepts of Christ? Yes, God loveth a cheerful giver. He would not have a reluctant, grudging servant. He opens the eyes and presents reasons to the poor blind sinner, who as soon as he sees the truth and considers the reasons, with the hearty consent of his will and affections, he embraces the truth and is converted to God.

Yet you prefer to illustrate it by the "ploughman" and "the plough," as if God took any delight in the passive obedience of a machine.

As to Andrew Fuller and the Old School Baptists, I merely say, "By their fruits shall ye know them." It is admitted that his writings and his actions gave the first impulse to the grand modern movements for the conversion of the world; that by those movements the wilderness and the solitary places have been made to blossom as the rose; that the foul, filthy, stupid idolator has been turned into a pure, enlightened worshiper of the true God; the cruel, bloody savage has been turned into a lamb, and the horrid yells and orgies of heathen worship turned into the delightful songs of Zion poured forth from the lips of myriads of transformed barbarians.

As to the Sunday schools, which is another conspicuous object of your dislike and condemnation, I have no space for their defense. Suffice it to say that as long as Paul's words stand in the Testament, "Bring up your children in the nurture and the admonition of the Lord"—as long as young Timothy is spoken of as indebted for his godly character to the care and education of his mother and grandmother—as long as the precept, "Train up a child in the way he should go," is obligatory, so long will Sunday school workers feel that they have Bible authority for their laudable and lovely employment.

WILLIAM HOOPER.

TO DR. HOOPER.

"Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller, whose works have been a standard authority for Baptists, both in England and in this country ever since they appeared."

"We go by Bible precept. We work

by Bible example."

My Dear Sir:—The above quotations you will recognize as your own. In the first letter you addressed to me, that Andrew Fuller was your standard authority in preaching you plainly stated. Now you seem very fond of asserting the superior learning of your denomination. I freely own that your scholarship is far above mine. I honor you as a fine scholar, and should regret it indeed if no one knew any more than I do. Inasmuch as you surpass me so far in human learning, you can appreciate my reference to Webster for determining the meaning of standard authority. He says authority means "that which is claimed to justify measures, opinions," etc. The word standard, he says, means "having a fixed or permanent value." Then you have Andrew Fuller as your fixed permanent power to justify and direct you in your opinions and practices. He justifies you in your measures, and you state what is true when you affirm that you are his followers. You are distinguished as Missionary Baptists, and the first missionary society among Baptists seems to have been formed by him and others on the 2d of October, 1792. (See Fuller's Works, Vol. I, page 62.) My difficulty lies in reconciling the first quotation with the one made in your last series of articles to me, in which you say: "We go by Bible precept. We work by Bible example." Why, in your reply, did you desert your standard authority and attempt to shelter yourself under the Bible, which from first to last I claim as my only authority? But another great wonder appears. You attempt to drag all your doctrines along with you under cover of the Bible. Did you know that the word doctrines does not appear in the Bible except as held by men or devils? And I don't suppose it will own your doctrines so let them remain with your

standard authority. You would foist Sunday schools on the Bible. They are your nursery, from which you transplant what you call Christians into the church at proper age and when there are good seasons. You intend through the Sunday school to instill into the minds of these children your notions of benevolence, so that the next generation will more liberally support your measures. Now, does the Bible tell us what thing in nature is the nursery of the church? A nursery room in a house is designed for children which are as much members of the family as the parents. So in orchards the young trees in the nursery are as much fruit trees in their nature as those already bearing fruit. Now, you call Sunday schools the nursery of the church. Your denomination is exalting them into exceeding importance. Why have not the Apostles told us something of them? But you hint that they are in the Bible, because Timothy is indebted to his mother for his godly character. I suppose Timothy is indebted to God for his godly character. You say his godly character came from the care and education of his mother and grandmother, and that the Scriptures teach this. Now I cannot find where this is taught. It is said that Timothy's mother was a Jewess, and that the same faith he had dwelt in his grandmother and in his mother before it did in him, but that they made him a Christian is what I do not think is taught. Because it is the duty of parents to train up their children in the nurture and admonition of the Lord you say Sunday schools are taught in Scripture. Parents should set good examples before their children and urge upon them the study of the Bible, where the truth is found, and this should not be neglected. Parents should urge upon their children a becoming regard for the Lord's

day, but that one person can grant another faith or a godly character is what I cannot admit. My objection to Sunday schools is, in part, because you claim too much for them. You acknowledge they are a modern institution, not a hundred years old, yet you attempt to sanction them by the Bible. You give them an intimate connection with and make them an important part of the church when they are not so much as mentioned in the Bible. I believe God's revelation is complete, and in the Bible all is found that is needful for the church. But your inference is that this age of human learning and progress develops necessary additions to the church of which revelation is silent. It seems to me that they are dangerous, partly because much of the matter taught in them is fabulous and because children are deceived into the notion they are Christians when they are not, and because you claim for this modern idol so much power and value. The true church has no nursery from which she transplants, no teachers but such as the Holy Ghost prepares for their work, and the Bible thoroughly furnishes these unto all good works.

Your reply on the question of begging for money amounts to no more than an apology for it. You say some abuse it, and thence infer that it is right. If you had admitted that all abuse it and then renounced it we would be nearer together. If any measure is right in itself no one should object to it because some one, Judas-like, betrays or perverts it. My objection is for the thing itself, for I cannot see from Scripture your right to the high value you place on money in the conversion of souls. When some, or many, of your number of acknowledged authority teach that it is not known how many souls one ten cents or one dollar will be the means of converting, some people feel like

coming not into your secret nor being joined to your assemblies. When you teach that the heathen are perishing because we do not send the gospel to them, and that we will send it if you will but give us the money, you put forth that which contradicts the teaching that it is the Lord of the harvest and not man that sends laborers into his vineyard, and God and not money that saves souls. I do not think all the money in the world can save a soul, nor if there were not a cent of money in the world that the number of redeemed would be a single soul diminished. If money will convert the heathen in the sense you believe I think your people very culpable, for you hardly average twenty-five cents a head in your contributions for this purpose, and that after much begging, when you ought to give all you have, if it be true that money will save their souls, for a soul is worth more than all the world. If you do not believe it will convert them why submit to this priest-craft and dishonor the name of our Lord, who redeemed his church, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb slain from before the foundation of the world?

Let us see how you justify giving to convert the heathen by the precepts and examples of the Bible. You say "if the apostle Paul enjoined on the churches to give," etc., "that is sufficient warrant for us to follow his example," and so say I. You go on, "and if we can induce the covetous world to appropriate some of its wealth," the inference is to promote the glory of God in giving money to convert heathens it is right, etc.

Now how near does this statement correspond with Paul's case. It is stated in Acts, 9th chapter, beginning at the 27th verse, that there should be a great dearth throughout all the world. Then the disciples determined

to send relief unto the brethren which dwelt in Judea. See also Romans, 15th chapter and 26th verse, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." For the method of raising this contribution see 1 Cor. xvi:1. For the motives to this giving see 2 Cor. viii:18, following verses. Here we see that the churches were sending up contributions for the relief of the poor saints in a famine. From this case you argue that money should be procured by your missionary boards, first organized in 1792, for converting the heathen, and you are to go to the covetous world to secure it. How much is this like Bible precept and example? As much as sending money to suffering saints, which is a commendable act, is like sending money to convert heathens, as much as the free offerings of Christians, which are acceptable to God, are like spoiling the Egyptians or covetous world.

Why^d did you not give your Bible precepts and Bible example for raising money to convert souls? It seems to me that you pervert the plain commands to give money, not for the purpose of converting souls, but to feed and clothe the bodies of Christian laborers and sufferers, into pretexts for raising it, to support men in attempting to do that which man is unable to perform. The addresses in the Epistles are made not to unbelievers but to Christians, and this should not be overlooked. As to giving and receiving, the Scriptures teach that he that ministers in spiritual things should be ministered to in temporal things by those that are taught in the word, for "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. Paul received gifts from churches and commended their liberality. How one can have the love of God in him and refuse

his property to a brother in need was a matter of question with John: "But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" 1 John 2:17.

The Lord writes his law of love in his people's minds and hearts, and hence they find the blessing of the cheerful giver in obeying this law. God's people are made honest, and they are not willing that true preachers should be faithful in feeding them and ministering to them in spiritual things, without ever giving such laborers any of their temporal things. They need not, therefore, be begged to make these gifts. True preachers are equally delivered from covetousness, and preach of a ready mind, never demanding salaries or wishing to be burdensome. How much what I have stated is like the Bible judge for yourself. How much it is unlike the practice of your denomination you can also judge. I think it well becomes Christians to observe this as well as all other commands of our Lord. But my difficulty is in seeing any scriptural warrant for you; high modern pretensions in regard to the power of money.

One would suppose from reading your article on the fruits of Mr. Fuller's Mission system that India, China, etc., are blossoming as the garden of the Lord. So, perhaps, you would represent these United States as blooming for the millennium. This is about as conclusive as saying that because unfeigned faith first dwelt in Timothy's grandmother and then in his mother that therefore Timothy is indebted to his mother for religion, and hence Sunday schools can be justified by the Scriptures. Or that because it is the duty of parents to bring up their children in the nurture and admonition of the Lord therefore modern Sunday schools not a hundred years old, teach-

ing fables and doctrines of men, are found in the Bible. You are replying to me though because, as you say, my arguments are inconclusive.

You complain much of the bitterness of my article. My convictions were stated in as mild a manner as I well could express them. If my charges are true (and you have not denied many of them), you had better try to correct the evils pointed out rather than blame me for doing what you asked me to do. I had not intended to write anything about this matter, but you called on me in such a manner that I did not feel that I could well decline doing so. I have a high regard for many of your brethren and, besides, it is not pleasant to me to offend anyone, nor do I like to incur the odium that results from publishing what is so unpopular, yet under such circumstances shall I withhold what seems to me to be truth to please men?

As to your allusions to our ignorance and fewness of numbers, judging from your manner of writing about it, perhaps no one glories more than you do that we are few in number and ignorant in worldly wisdom. The Lord's people were more numerous at one time than the prophet Elijah thought when the Lord told him he had a reserve of seven thousand, all the knees of which had not bowed to Baal. 1 Kings xix. The Scriptures tell us "straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. vii:14. It is not so bad to be ignorant, either, when Jesus says "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." Matt. xi:25. And again, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish

things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised hath God chosen; yea and things which are not to bring to naught things that are. That no flesh shall glory in his presence." 1 Cor. 1:26-29.

Instead of glorying in my ignorance or feeling that I am better than others I am a corrupt, miserable sinner, and cannot hope for salvation except by grace. Far be it from me to say that I am better than others. I am free to say that the pride and vanity and other corruptions of poor human nature afflict me to my grief and shame.

You consider me extremely impudent when I state that it seems to me you are allied to Babylon in some respects. You know, I suppose, that Babylon is from *babel*, which means confusion. I do not know a denomination that exhibits a greater confusion of tongues than the Missionary Baptists. Your articles to me are good proofs of it. Here you ascribe salvation to grace, there you say Timothy's godly character is from his mother. At one time you say all Christian dispositions are implanted by God, then, again, the human will comes to Christ. So much is this the character of your reply that I felt like trying to show how unlike the Scriptures your views are although, of course, you appeal to them for confirmation of your position. The two texts at the head of this article, which you enunciate as true of you, I shall utterly fail to reconcile. You remind me of one who, being chastised for his wrong doing, complains sorely of the severity of the castigation yet clings to his old ways.

You suppose a case which you say it would gratify you if I would give my opinion on. It is that of a poor

young man who says he has an unmistakable impression that he ought to preach to the heathen. How shall he go? Suppose one should say he has such impressions and prepare himself for it, according to your method, and after receiving the benediction of his teachers some difficulty should be interposed and he should quietly settle down in this country. What would you say? Does the Lord call one to go to the heathen and then blockade his way so that he can have no access to them, or does he suffer such obstacles to check his way? I should conclude the Lord had not called him.

Therefore some other proof that he is called to go to the heathen than his mere assertion that he is might be more convincing.

The God whom I wish to worship is of one mind, and when he bids Jonah go to heathen Ninevah the way seems to be open for him to go there and shut up and quite stormy if he attempts to go any other way. It is more difficult, it seems, to get Jonah willing to go to Ninevah than it is to get him a conveyance.

Now suppose this young man comes to the church, as you say. Let us look into the Scriptures, which thoroughly furnish the man of God unto all good works. This you cannot object to, according to one of your texts: "We go by Bible precept. We work by Bible example." The young man must go, but according to your supposition he will be speechless when he gets there for he knows not their language. We believe those whom the Lord calls to preach he makes apt to teach. Paul exhorts those having the gift of tongues not to speak in an unknown tongue, which is profitless. Those that are to preach for you are put in your hand to prepare them more fully for their work. Did you show me from Scripture where the Lord authorizes any school of man to

fit men to preach? Our God knows the end from the beginning, has foreseen all exigencies, has provided all that is useful for the church in all her necessities and revealed it in Scripture, and forbids her resorting to anything except what he has shown in the mount, yet he has given us no account of any school of man to better prepare one to preach the gospel to anyone.

Your schools, after all, do not teach these foreign tongues, and one leaving them with diplomas in his pocket knows no more of the Chinese language than I do. The Lord calls a man of human learning to preach when it pleases him, but that man never glories in human learning. You, for instance, state "that human learning enabled Paul to handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fishermen." Here you expressly state that human learning gives light on revelation or better enables Paul to handle the deep things of Scripture than Peter and the other disciples could. Well what does Peter say about the deep mysteries Paul has written? "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you," 2 Peter iii:15, 16. Here Peter tells us that Paul wrote, not according to the wisdom acquired in the schools, but according to the wisdom given him from above. Let us hear Paul on this question, "And my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power," 1 Cor, 2d chapter, 4th verse; read the whole chapter. Let us hear James, who tells us where to go for wisdom if we have it not: "If any of you lack wisdom let him ask God that giveth to all (men) liberally and unbraideth not, and it shall be given to him." James 1:15. But is he not to study? Yes, study the Scriptures and

receive knowledge that is worth anything from whatever quarter it comes. But does the Lord send any man to preach who is not of a sound mind and apt to teach? Do you suppose he sends a man to preach who does not know the difference between an oyster-grabber and an austere man? When he sends one I think he does not call riotous living by the name of righteous living.

It seems to me that when you are discussing a question as important as that of a call and qualifications for preaching the unsearchable riches of Christ, that when you can do no better than to get on such a high strain of ridicule as you did, it betrays your want of anything better. Men are apt to exhibit their best wares on public days. For you to so treat the great Bible teaching, that preaching is a gift of the Holy Spirit, as to hint that if one has that gift and is not perfected in the schools of human learning he would make the ridiculous mistakes you are stating, only shows your high estimate of human learning in fitting one to preach, and also what you suppose preaching would be without the learning of the theological schools.

I might as well here remark, that since you complain that I have wilfully made a false statement as to the kind of young men you sent to your theological schools—that is, that if one should rely on your statement—he would conclude that you take young men that do not profess to have grace and after giving them a certain amount of biblical training, you send them out to preach: If you will examine my article you will see, that after some general discussion of that question, I make this statement: "But you say after one is certainly called to preach, can not the schools polish him," etc. I know not how to make a fairer statement than that one. If I were disposed to state matters false-

ly, there is so much that to me is objectionable in your teaching, that there is no necessity for it.

But, as to the young man who is impressed to go to the heathen. He is poor, and the question of money comes up. Let us consult the standard authority, the Bible. Surely it tells us of boards and combinations of men, for raising money to send such preachers to convert the heathen. Surely you will find plain their instructions to the churches for making regular contributions to send such preachers to the heathen. Surely, as they can not preach except they be sent, you will find in the Bible, precept and example, that justify boards of men in preparing, sending, directing and controlling the movements of these missionaries. But, lo! not a word of such things is found there. One turns to you and asks where this system of converting heathens came from? You tell him that your standard authority, Andrew Fuller, originated it about one hundred years ago, and, "it is admitted that his writings and his actions gave the first impulse to the grand modern movement for the conversion of the world; that by those movements the wilderness and the solitary place have been made to blossom as the rose," etc. The enquirer says, Jesus we know, and Paul we know, but who is Andrew Fuller? You reply, O "he is our standard authority, in preaching, both in this country and England, and has been ever since his work appeared."

By the way, in your last articles, why did you not refer more to your standard authority, Mr. Fuller? Weak as you acknowledge my article to be, if it had the effect in any sense of turning you to the Bible, please read this one carefully, and perhaps you will begin to think that your departure from the Bible to follow Andrew Fuller, in his cunningly devised fables

has brought such sad and lamentable divisions into the Baptist ranks, that it would be much better: to go back to the old landmarks, and abide steadfastly in the apostles' doctrine and ways, where you would be sure of finding peace and fellowship with the whole household of faith.

How then, shall the young man go to the heathen, if he is not sent? I say he must be sent, but who sends him? Jesus says, "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." Matt. 28: 18-20. If Jesus has all power, in heaven and earth, no man, nor combination of men, has any power to send men to preach to any one. He never says to any one, he can send somebody else. He commands the person to go himself. When he impresses one or sends him, he will go with him unto the end of the way. Do you not suppose he will provide some way for him? "And he said unto them, when I sent you without purse or scrip and shoes, lacked ye any thing? And they and they said, nothing." Luke 22:35. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. But, you say, these were days of miracles, and such days have passed, which amounts to about this: these are Bible cases, and therefore they are out of fashion now. Is not the Lord the same Lord now, that he was then? Do not the same miracles, that gave divine proof to the Scriptures then, still support and sanction the Scriptures to us as the same word of God, just as true and mighty now as then? But why do we not have miracles now, as there were then? Because those

miracles speak until there is a new dispensation. Just as a foundation once being laid for a house, remains while there is a house on it. So the Scriptures are introduced and founded on miracles, and but one foundation is needed. Every new dispensation must rest on a foundation sufficient to uphold its claims. The miracles that attest the Scriptures to be of God, and the twelve apostles to be sent in the name of Christ, are as sufficient proof today of the divine authority of the Scriptures and the divine commission of the apostles, as they were on the day of their performance. A new dispensation would have to be sustained by miracles. But when the dispensation is once established on miracles properly authenticated, no more miracles are demanded to support it. The gift of tongues was a sign in the days of the apostles, but this was a sign to the unbelieving or unbelievers, and to speak in a known tongue was better than to speak in an unknown one. In the gospel now, every subject of the Kingdom of Christ has had the miracle of grace performed on him, of having his feet taken out of the mire and clay, and put upon a rock, and a new tongue given him with which he makes his confession unto salvation. He also can handle serpents and not be hurt, in the sense that, "the sucking child shall play on the hole of the asp, and the weaned child shall lay his hand on the cockatrice's den." Isaiah 11:8.

Because I insist that the Bible is of as full and binding force now as it ever was, is therefore no reason why you should require a performance of miracles by him who comes in the name of Christ. What did the apostles enjoin on those they taught? Was it to work miracles? No. It was to contend earnestly for the faith once delivered to the saints. Jude, 3rd verse, "Behold, when I gave all dili-

gence to write unto you of the common salvation, it was needful for me to write unto and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. See II Tim. 3:14-17; also I Tim. 4:16, "Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." What shall be done with those that come contrary to the doctrine of Christ? See Rom. 16:17. "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Again, see II John 10-11 verses. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." Then when one comes to us the question is not, can he work a miracle, but it is this: Does he bring the true doctrine, the doctrine of Christ? If he does not, we are not so much as to receive him into our house, much less bid him God speed, by sending him to another's house. For thereby we would become partakers of his evil deeds.

Then it would be necessary to inquire of your young man if he brings the true doctrine, the gospel of Christ, which is the power of God unto salvation.

I should rejoice to see the gospel preached to the heathen in all lands; but my trouble is, that the men you send there do not preach it. Preaching the gospel is such a dispensation that one man cannot commit it to another, nor restrain him from preaching. Woe is me if I preach not the gospel, is its impelling power.

Do you bring that doctrine? Let us consider the company you keep and judge from that. You lay down

find one single sentence in any of the publications of any of the four orthodox denominations of the world, which denominations are Methodists, Presbyterians, Episcopalians and Missionary Baptists, as you say. That is, you affirm, that they are all sound and true, holding the gospel, and you endorse all that they publish and defy any one to show that any one of them has put forth one sentence that teaches salvation by works. You agree to shut your mouth if it can be shown that any one of them has ever done this. You thus link yourself with them, and are to be regarded as endorsing them. Let us take up the Methodists. In their creed, which ought to teach what they believe, and compare does, one can find the teaching that a christian, one truly born of God, can fall from grace and be forever lost. If that be true, his salvation depends on his works of some sort, and they ought to be good. He must, according to that teaching, keep himself from falling by good works, and if he can fall away and be lost by bad works, that is if the christian is left in that sense to go to heaven or hell by his own works, I think you stand fairly convicted. Now, suppose your young man comes to us endorsing this doctrine, can we receive him into our house as one bringing the doctrine of Christ? I say not. Well, your Presbyterian brethren hold to the practice of infant sprinkling for baptism and further hold, that it is the door by which children are introduced into the covenant of grace. This seems like works puts them in the way of being saved, and much as I respect all these people, as people, I can not see how they are teaching all things commanded. Do you endorse their sprinkling for baptism? You say that it is not essential to salvation. We say it is essential in order to abide steadfastly in the apostles' doctrine and fel-

lowship. Take the Episcopalians, who teach that when a child is sprinkled it is born again, or regenerated, and made an heir of Christ's kingdom by God's act, and you have a domination, you call orthodox, that hold and practice that when a priest sprinkles a child, he thereby procures it the new birth. Is this not performing works to be saved? It is clear that one cannot be saved without regeneration, and this act of the priest procures it, so they say. I can not call the act of sprinkling a baptism at all. But they hold that spurious thing, sprinkling, for baptism, and claim that it can do so much more than scriptural baptism can, that it seems dangerous and shocking enough to me. If your young man comes endorsing this doctrine, or those that do endorse it, "neither receive him into your house nor bid him God speed."

As to your own denomination, it presents a creed which seems to put things together, which are separated. You say, "you hold a doctrine of election not inconsistent with man's free agency;" that is grace that is dependent on works—man is dead in sins, yet can hear the gospel—his carnal mind is enmity to God, and can not be subject to his law, and yet that same mind or will comes to Christ.

You object to my statement, that man's will (the carnal mind) never comes to Christ or wants him by saying that then no man ever comes to Christ "willing." Do you suppose it is the same will which comes to Christ that he speaks of, "And ye will not come to me that ye might have life." John v: 50. By your reasoning, it is the same will that comes to him, that will not come—no change in the man—no new birth. When it is said, "As many as received Christ, to them gave he power to become the sons of God even to them that believe on his name, which were born, not of blood, nor of

the will of the flesh, nor of the will of man, but of God." John 1:12-13. If any suppose that the will of man comes unchanged to Christ, I could not receive him. Paul tells us in Rom. ix: 16, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Does the sinner then come to Christ "unwilling?" "Marvel not that I said unto thee, ye must be born again." John iii:7. God gives his people a new will, that desires to come to Christ—that hungers for him and thirsts for him. "Thy people shall be willing in the day of thy power." Psalms cx:3. David knew a corrupt will, and de-praved affection did not, could not, desire Christ. Therefore he says, "Create in me a clean heart. O God, and renew a right spirit within me." Psalms 51: 10. Do you say there is no change in the soul of man, when he comes to Christ? The natural man is nothing but a sinner, while "Who-soever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God." I John iii: 17. The spirit of a christian is willing, but in the flesh dwelleth no good thing, while there is in the christian a mind to serve God, or with the mind he serves the law of God. See Rom. vii: 15-25. The christian, then, has a mind to serve God, but it does not come from the flesh, for that serves the law of sin, but it comes from God. "For it is God which worketh in you both to will and to do of his good pleasure." Phil ii: 13. They are renewed in the spirit of their mind.

You state that man is dead in sins.—Well if he is dead why are some quickened and not others? You say God saves some of sovereign electing love, and strives by law and gospel to save others: but not overcoming their opposition, leaves them to perish. &c. What is it that saves some and

does not save others, if all are equally dead? Would not the power that quickens one sinner and raises him, quicken another? Do you mean that the same power of law and gospel, that strives with some and fails to overcome them, is the same power that saves others? Do you indeed believe the Lord strives to quicken a man and fails? If you strive to do a thing, it is good proof that you wish to do it, and would if you could. Is man stronger than the Lord, and does he defeat the Lord? The Scriptures teach, "that the Son quickeneth whom he will," John v. 21.

The Father gives them to Jesus, and it is not his will that one of them should perish. It is the spirit that quickeneth, and not law nor gospel. I do not think the law is ever spiritually applied, in its killing power, except to God's elect; nor the fullness of the gospel ever revealed except to those slain by this powerful application of the law. Who begins salvation the spirit or the sinner? Do you say the Lord does. Then if the Lord begins it, will he not continue it, unto completion? "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ, Phil. 1: 6. In whom does he begin and perform this work? God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." II. Thes. ii. 13. Again, "According to his own purpose and grace which was given in Christ Jesus before the world began." II Tim. i. 9. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. i. 4.

Then God chose every one of his people in Christ before the foundation of the world. "But of Him, (God) are we in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." 1

Cor. 1:30. Upon what foreseen good work can one be chosen? Oh, but you say, you believe this doctrine of election, as much as I do, and your people rejoice in it as much as I do. Well, I earnestly sought such people, while I was with you, and heartily wish I could have found them. Here and there I found some, but they were greatly in the minority. Those that I found complained bitterly of the general preaching of your denomination, as being rotten and void of comfort to them. How can the doctrine of election be precious to you, from two reasons: One is you think we preach it in "unguarded quantities." If it is so good how can you have too much of it, and if it be so good how can it be dangerous? Secondly, you say you believe in election as much as we do, yet you impose on it that which if true, would clog and quite annul it. Instead of preaching election, you wish for something else to be preached and if something else be preached it is in contradiction to election. The gospel is, yea, yea, and not yea and nay. We do not know that the apostles preached but one gospel, and if you come preaching any other doctrine, or if your young man should come preaching any doctrine, but the doctrine of Christ, we should not receive him.

It is about as hard to reconcile grace and works, predestination and free agency to each other, as it is to reconcile your two texts.

You say that the great difference between us is, that you hold to the use of human means and instrumentalities in carrying into effect God's purposes, while we do not. Then in a few sentences you state the strange position, that God implants in man's heart all the impressions that lead to these human efforts. That is like your creed that holds an election consistent with man's free agency. Now for me to reconcile these conflicting statements,

and your standard authority with the Bible, is a task too hard, nor do I believe that you will ever do it. Your human efforts of course are something not of the Bible, but of man, and for you to attempt to shelter them and yourself under cover of the Bible, which does not teach them, is indeed the practice of many. There is no practice so preposterous, that is done in the name of religion, but men claim authority, from the word of God for it. That would give it currency. But it seems to me that the Bible plainly teaches all that it requires of man and in laying down expressly his duty, it positively forbids his doing anything of a different pattern. Can man originate any scheme of his own, employing human means for executing it, and then claim that God has implanted the impressions leading to it, in his mind. Is it not true that when the Lord implants any impression on a man's mind and causes him to carry it out, the conduct resulting from it will be in accord and harmony with God's revealed will in the Bible? Paul says, "If any preach any other gospel unto you than that ye have received, let him be accursed." Gal. i: 9. When christians are exhorted to work out their own salvation with fear and trembling, it is "because God works in them both to will and to do of his own good pleasure." Here, then, God works in his people, both to will and to do, and not of their wills nor according to their minds, but of his own good pleasure. I agree with you, that herein a great difference does lie between us. It seems to me, nothing can be true obedience, unless it be from the Holy Spirit, who brings the things of Christ to the saint, revealing Christ to him, enabling him to pray, to repent, working faith in his heart, giving him the adoption of sonship, sealing him as an heir of salvation, opening the Scriptures to him refreshing him with his visitations, entertaining him with the

sweet mysteries of grace, strengthening his feeble spirit, and giving him liberty in the Lord. Any religion that is not of the Holy Spirit is a form of godliness at best, but a denying of the power thereof. Unless one abide in Christ he brings forth no fruit that remains. If we abide in him, the beloved eats his own pleasant fruits in his own garden. If your young man come bringing not this doctrine, how shall we receive him? The Lord's name is called on by all his people. I agree with you, that by anticipation or election, the Lord calls a people that are yet in their sins, for I do not think he calls any other sort. In the proper time he sends the gospel to them. This gospel is foolishness to the Greeks and a stumbling block to the Jews; but unto them that are called, both Jews and Greeks, Christ, the wisdom of God and the power of God. The word comes to them (by preaching) in demonstration of the spirit and of power in the Holy Ghost and much assurance.

Christ has all power and sends his preachers. The Holy Ghost goes with them, and applies the word and waters it and seals the heir of salvation. The word is mixed with faith in them that hear, and with the heart they believe unto righteousness. When the apostles went forth preaching to the Gentiles, "as many as were ordained to eternal life believed." Acts xiii: 48. Hatred of election would have it, as many as believed were ordained to eternal life because it was foreseen that they would believe. Not so, it seems to me. The Lord had set them apart to salvation before the foundation of the world, and now sent his angels, the preachers, to gather them into the gospel net. So to the end of time, he sends his preachers to gather his people into the fold. By nature they are dead in sins. The Spirit quickens them. Then they are ready to perish, and the great gospel trumpet is blown, and they that are

ready to perish shall come.

Your impression, I believe, is that the word, or letter of the gospel, conveys the Holy Spirit, while I think the Spirit carries the word. The word is called the sword of the Spirit. Now does man wield his sword or does the sword wield the man? You say man controls his sword. Then does not the Holy Spirit control the sword which is the word of God? "And the sword of the Spirit which is the word of God." Eph. vi: 17. The Spirit knows the mind of God and applies the word rightly. That Spirit is in the Lord's people, and abides with them forever and guides them into all truth. Now do you not think that his company and guidance will effectually direct all the Lord's preachers when he sends them to the heathen?

P. D. GOLD.

MOORE'S MINERAL SPRINGS.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days, I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, &c.

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

P. D. GOLD.

ELDER P. W. WILLIARD.

Tuesday, Dec. 1, Eno, 11 o'clock.

Wednesday 2—Ross.

Thursday 3—Dutchville and at night, Stem, N. C.

Friday 4—Camp Creek.

Saturday and 1st Sun.—Tar River

Monday, Dec. 7—Surls.

Tuesday, 8—Helena.

Wednesday, 9—Flat River.

Thursday, 10—Roxboro and at night.

Friday, 11—Stories Creek.

Saturday and 2nd Sun.—Wheelers.

Monday after—Prospect Hill.

Tuesday—Lynch's Creek.

Wednesday—Harmony.

Thursday—McCrays.

Friday—Gilliams.

Saturday and 3rd Sunday—Burlington.

Will be dependent for conveyance.

R. E. ADAMS.

Saturday and 2nd Sunday—Wheelers. (Dec.)

Monday—Prospect Hill.

Tuesday—Lynches Creek.

Wednesday—Arbor.

Thursday—Pleasant Grove.

Friday—New Hope.

Saturday and 3rd Sunday—Monticello.

Monday at noon—Gilliams.

Tuesday—McCrays.

Wednesday—Harmony.

L. H. HARDY.

ELDER SAMUEL McMILLAN.

Wadesboro—Dec. 8 and at night.

Lawyer's Spring—9.

Jerusalem—10.

Watson—11.

Pleasant Grove—12 and 13.

Wingate—13 at night.

High Hill—14.

ELDER B. F. McKINNEY.

Lick Fork—1st Sunday in Dec
Will need conveyance while off the railroad.

ELD. J. W. WILLIAMS, COL.

Durham, Dec. 14—at night.

Mill Grove—15.

Pine Hill—16.
 White Oak Grove—17.
 Greensboro 17,—at night.
 Philippi—18.
 New Center—19.
 Danbury—20.
 Reidsville—20 at night.

MOSES DEW.

This brother was born in April the 12th, 1838, in what was then Edgecombe County, N. C., but is now Wilson County, N. C., and has resided here all his life, and departed from this life Oct. 8, 1914. He was twice married, and raised a family. His present wife is a member of the church at Wilson, N. C. Brother Dew was a member here more than 25 years.

His father, Larry Dew, was long a member here and Nancy Dew his mother. They were well known and highly esteemed Primitive Baptists, and the family was famous as devoted church members. Brother Dew was a true and faithful member, and prompt in his duties and obligations. He was social and cheerful, and had the respect and confidence of his neighbors. He was a kind husband and father.

About 2 years ago he fell and was from that time disabled until his death, not being able to walk at all.

He was patient in this long confinement waiting his time of departure with composure and confidence in the Ruler of all worlds.

P. D. G.

MRS. FANNIE E. MASON.

It is with a sad heart I attempt to write an obituary of my dear mother-in-law. She was so near and dear to my heart. But God knows best, and took her to a better place than this.

It is so sad that I shall see her no more on earth, but how consoling to

feel she is gone from the sorrows of earth.

She lived as pure a life as any one it seemed to me. She was honest and truthful. She never wanted to do any thing wrong. But we must pass through many trials and losses in this world, but the Lord bears us up in them, bless his name.

She suffered for a long time, had not been well for many years. How I did hate to see her suffer, but could not help it.

The Lord gives and takes. The last day of her life she did her work, sat up till bed time, and talked to her husband. After going to bed she was taken worse, and died in a about 15 minutes.

She was a believer in the Primitive Baptist church. She was deeply concerned about her salvation.

She died July 13th, 1914.

She was about 70 years of age.

She left a husband, two sons and their wives, and one grand child to mourn their loss.

Written by one who loved her and misses her much.

B. MASON.

Rose Bay, N. C.

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WHAT IS THE COCA COLA HABIT?

First and foremost is it a myth. There is no such thing as the Coca Cola habit except in the same sense that there is a water habit, a sugar habit, a fruit habit or a caffeine habit. As Coca Cola contains only carbonated water, sugar, fruit flavors and caffeine, the refreshing principle of coffee and tea, it is absolutely impossible for it to create a habit.

People drink Coca Cola because they find it delicious and refreshing. They continue to drink it because they find it wholesome and beneficial. When they are hot, thirsty and tired they crave Coca Cola in the same sense that they crave cool water or ice tea. In spite of the fact that Coca Cola contains only about half as much caffeine they prefer it to tea and coffee.

Some have made the ridiculous blunder of confusing caffeine with the habit-forming drugs like cocaine and morphine. In chemical composition and in physiological action it belongs to an entirely different class. Caffeine is refreshing to mind and body, whereas morphine and cocaine, being narcotics, have exactly the opposite effect.

In defining the term "habit-forming" and in discussing the question as to whether caffeine belongs to that class or not, Doctor Mallet, Fellow of the Royal Society, and for nearly forty years the Professor of Chemistry at the University of Virginia, gave the following expert testimony under oath:

"In the first place, I think the habit formed must be a detrimental one and an in-

jurious one, and in the second place, one which becomes so firmly fixed upon a person acquiring it that it is thrown off with great difficulty and with considerable suffering, and in the third place, that the continued exercise of the habit increases the demand for the habit-forming drug; and caffeine is not a habit-forming drug in that sense."

If you are interested in knowing why Coca Cola is the ideal beverage, from every standpoint, write for free booklet containing the expert opinions of the leading scientists of America and Europe. Address the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

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My Dear Reader:— 1911—

I am an old lady nearly 90 years old. My life's work among the sick is nearing its end. At the age of 50 I was terribly afflicted with rheumatism; I suffered untold agony for nearly five years. I have been a herbalist, nurse and student of roots and herbs for nearly 70 years. I diagnosed and formulated a cure that cured me, and it never returned. I have treated nearly 7500 rheumatic sufferers, some of the most pitiful cases imaginable; I effected cures in practically every case. I want you to read my treatise on the "cause and cure" of rheumatism. "Don't suffer"; it is easy to get well. My treatise is FREE; send for it today; you will then know what to do, and how to do it.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

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It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Elder P. D. Gold, beloved of the Lord I hope:—This P. M while at my work, my mind and thoughts were much of the time, on you.

Since I heard you preach last April, I have many times been enabled to eat of the crumbs dropped from the Master's table that day. Isn't it wonderful to think on that great high Priest who sits at the right hand of the Father making intercession for his saints, and I do desire so much to have more evidence that I am one of that blessed number.

Bro. Gold, I go mourning much of my time, and the dark clouds hover close, that I wonder if they will ever be removed, and I be enabled to see His smiling face and hear His gentle voice again so far from God I seem to lie. It often makes me weep and cry. My desire is to be reconciled to the Lord's will, but by nature I am so rebellious that I cannot do the things I would do.

The Lord has promised to give strength according to our day, and is a present help in trouble, but poor me, my faith is so weak and I find myself trusting in my own strength, and the result is that I mourn and lament my sad condition. I am kept busy trying to undo the wrongs I have already done, hence I find no

time to learn to do right. I hope these brethren will pity poor me and remember me at a throne of grace. For we are told that the "righteous cry and the Lord heareth them."

If I know my desire, it is for a closer walk with God and it takes tribulation to bring us to that walk, however nature shrinks and would shun tribulation thus leaving off the whole armour of God, which armour enables the child of God to stand against the wiles of the devil. Last April when I heard you preach you said, once when you were deeply troubled you even desired death, feeling that the grave would be a sweet resting place. This remark did me much good, for I too, had craved to die, and have wondered why the Lord spared the life of such an unprofitable being as I felt to be. If we die in Jesus, great is the gain and I have a sweet hope that when he hung on the rugged tree of the cross and bled and said, "it is finished," I was one in that covenant of love. If so, since he lay in that new tomb and arose, I dread not its gloom, but often feel that it will be a sweet resting place.

My dear brother, if I could feel sure that the Lord is choosing my changes, for my good, I would not go moaning so much of the time.

Pray for me that this darkness be

removed, and that I may once more rejoice.

Lovingly, but in sorrow,
IRENE M. YOUNG.

ROM. 5:17, 18, 19 VERSES.

Dear Brother Hardy:—Will you be so kind as to give your views on Rom. 5:17, 18, 19 verses? Does it mean all of Adam's race where it says "All Men." Please answer this through Zion's Landmark.

Your brother, I hope,
J. M. PRESNELL.

Dear Brother Gold:—I will, as I may have strength, comply with the request of brother Presnell.

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:17, 18, 19.

It is by the death of our Lord Jesus that we (all who were His or who were in Him) were reconciled to God, much more, being reconciled, we shall be saved by His life. That is the same "We" who were reconciled by His death, are saved by His life.

Both the earthly Adam and the heavenly Adam are representative characters.

Our earthly head, Adam, was one but all the human race was in him, or must proceed from him. In his original state he was good and altogether without sin. He was upright. In that state God gave him His holy law. That law was there given to all

those who were representively in him. Eve, the mother of all living, was in him at the time of the giving of that law and therefore she received the law in her head or husband. This is one of the points in which Adam was the figure of Him (Christ) that was to come. When the temptation came this woman was deceived and went into the transgression. As soon as she presented to her husband what she had done and her fallen condition appeared to him he partook with her of that which was forbidden. He was not deceived. Here was the falling into the ground and the dying of the one seed of the human race from which all men have sprung in the fulfillment of the direct command of God to multiply and replenish the earth. It is very evident that the entire human race was in this one man just as many thousands of grains of wheat are in the one grain which is sown in the earth, and as they all must come out of that one grain by a process which God has ordered in nature, even so all men had to come forth out of that one man by a certain law which God had ordained in the man. Instead of the purpose of God being frustrated in the disobedience of man that purpose is only accomplished.

Now, this man is disobedient and a sinner, and under the curse of a holy law. As he is so must all his offspring be. If the father and mother are slaves at the time of the birth of a child that child is under the same law to the same master. Therefore all their children are sinners and under the law of condemnation. The sentence of death that was passed upon Adam, Dust thou art and unto dust shalt thou return, is on all his race to this day. Therefore the apostle has said, As in Adam all die, &c. Every corporal human death is in Adam because the one dying was in Adam and received the sentence in

him, and in him must pay the penalty. Thus Adam represented all of his race.

Then the apostle said, Even so in Christ shall all be made alive, &c. & In the text we are taught that they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ, by whose righteousness the free gift (not the free offer) came upon all men unto justification of life. It was by the obedience of this one man (Jesus Christ) that many are made righteous.

As just as many as were in Adam were made sinners by his sin, even so just as many as were in Christ Jesus were made righteous by His righteousness. Paul tells the Ephesian church that they were chosen in Him before the foundation of the world. He tells the Galatian churches that they are, as Isaac was, the children of promise. The Lord said they were given unto Him by the Father. The angel said He should save His people from their sins. Note—the sins were theirs. There could be a great array of testimony to show that all those who are saved by the Lord Jesus were in Him. When He died for them they were all dead. He was their representative and what He did was theirs and done for them. All of them together could not do one good thing but this One Man did all for them.

Therefore it is by the obedience of this One Man that many are made righteous. How many? Just as many as were represented in His obedience.

As Adam, the earthly seed, brought forth that which is earthly, even so Christ, the heavenly seed, brings forth that which is the fruit of the spirit. As Adam was the head of Eve, the woman of the earth, even as Christ is the Head of the spiritual bride and it was she that He came to save. It is in His righteousness that she is made righteous and that she stands justified and

saved before the Father.

In the final completion of this wonderful salvation they shall all be made alive from the dead. That is their bodies shall live as His body lives. For He shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them (those who were the dead in Christ and who have risen from the dead) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Dear brother, this is the promise that we all have who are represented in Christ, and while this is true it is also true that the rest of the dead shall be raised up to the resurrection of damnation. This should be enough to fully prove that the same "All" that died in Adam or that sinned in him and died by his sin is not the same "All" that are made alive in Christ, or that are made righteous by His obedience.

I hope you will understand this and that the Lord will bless it to your comfort.

Your brother in hope,
L. H. HARDY.
Atlantic, N. C.

COMMUNICATION.

James R. Jones, dear brother:—In answer to your letter of 22 days ago, will say:

My daughter "Pearl" that was sick with the fever is well, and gone on to teaching her school.

When we received your letter I was arranging to go to our Association which was held with the church at Pilgrims Rest, Pulaski County, Va. We had a good meeting. The preaching was of one accord. Our moderator, Elder P. G. Lester, preached wonder-

fully the closing sermon from 2 Timothy, 2:19. "Nevertheless, the foundation of God, standeth sure, having this seal, The Lord knoweth them that are his."

He preached with the blessedness of the Spirit and power of God. It makes me glad to hear the brethren preach as able as I would like to.

Brother Lester is blessed of the Lord to feed the flock with knowledge, I love him for the work-sake. Our love for the brethren is a part of our inheritance which we inherit by the adoption.

We who were not sons are now the sons of God by the adoption. See Gal. 4:6. And because ye are sons, not servants, but 'are sons' God hath sent forth the Spirit of his Son into 'not to', but into your hearts: crying, Abba, Father."

And because God hath done this, ye are now become the sons of God. This is the revealing of them which were created in Christ Jesus unto good works. Not created in Christ Jesus to good works; but unto good works. It is a good work that we believe, as the Lord said, This is the work of God that ye believe on him whom he hath sent. God sent his own Son, that whosoever believeth in him should not perish &c.

We would perish without Hope. But God sending his own Son into the world, and having formed Christ in us the hope of glory. As Jesus said, "In the Father," "to the heirship," and the Father in me. "The right of possession." I in you, "your hope," and you in me, the right to inherit the goodly possession, and thus we inherit the love of God, in union and fellowship with the brethren. The only son is heir to all the Father hath, and in the Son the bride hath a right to his great riches. The gift of God is eternal life; through Jesus Christ our Lord, this is an ~~unbounded~~ real estate.

Then God having predestinated us unto the adoption of children by Jesus Christ. We, therefore, have a right to his personal estate.

We enjoy the personal estate with the dear people of God, which is his heritage, and we love and enjoy the presence of the brethren as His personal body.

As Adam said (when he recognized his bride) this is now bone of my bones, and flesh of my flesh. Eve was created in Adam, and afterward God made her manifest. So the bride of Christ was created in him, but not made manifest by creation, but by formation, for ye are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." And for this cause the church of Jesus Christ is made manifest, that she should be an helpmeet of the Lord to nurse the children of the heavenly kingdom, and to keep house unto the Lord, and to receive food and raiment at His hand, and to be blessed with honor in his name forevermore. So we receive the gift of God which is eternal life through Jesus Christ our Lord as a real estate, and the enjoyments with the saints of God as his personal estate. I have written the above lines in love and fellowship to you brother Jones.

My wife also sends you her sisterly regards.

Your brother in Christ I hope,
D. SMITH WEBB.

A BROTHER'S HOPE.

What I saw in my dream I have been requested by a good brother to write off.

One night I lay down very early and thought I was walking a strait path, and there was a man on my left side that walked with me. Pretty soon I found the path looked beautiful. I

had not traveled it far before it got crooked, black and muddy, and there I saw many devils, all appeared to be one size, and as black as they could be, and they appeared to be busy in motion, but no work done. Some appeared to be measuring cloth, some chopping with the hoe, and different kinds of work I know nothing about, and there was a crowd all the time trying to catch me in traps and snares. I told them that they had no power over me. I said unto this man we must look that straight path. I had not gone far before we found a beautiful path. I traveled it until it got crooked, black and muddy just like the first and there I saw a crowd of devils all seemed to be in a motion, but no work done just like the first. I was so near awake that I heard the chickens crow. I thought all these paths seemed right unto man, but the end thereof was death. I said unto this man, just view that straight path. I had not gone far before I found a beautiful path. I traveled it till it got crooked, black and muddy just like the others. I stood there and looked on awhile, and I said unto this man that was with me, just view that straight path. The man hadn't said any thing. I soon found a path that led up to a hedgerow with an opening in front, and in that field there was the largest black house I ever saw covered over with black fringe, hung down to the windows and many more little black huts all scattered around, and thousands of devils. I asked one of these little devils where was the devil's headquarters, and he pointed to that large black house. I said unto this man with me just view that straight path, and a drum tapped at headquarters, and a line of devils, too many to number appeared. They had dug a pit before me covered over with a web. I told them a shouldn't fall in. They had no power over me, so I

walked over with this man safely, and these devils had got in front coming in a great charge. This man went straight meeting them, and I walked by his side. When they got in forty or fifty yards he ran ten or fifteen yards and struck a line north and south so long it had no end, and there was not a crook in it. When these devils came to the line they could not cross. I looked up and down the line and there was no one on the same side we were, but this man, and myself. Right here he spoke his first word. Here you see that God has a people among all nations, kindred and tongues.

I looked up and down the line ^{page 54} and there were all colors to a black man, to a white man. I thought I would count and see which was the most, but I didn't count. I said unto this man, just look this straight path, and I soon found it, traveled the path till we came to an iron wall very high, a large gate opened and we went in. The wall was very large, seemed to be about four square, and in the middle there was a large tank in the form of a water tank, and I went up to the top of the tank and this man that was with me stayed on the ground. I peeped in there, and I put my hand over on a rod of iron that ran across to look in that dreadful place. One of the little devils said to another, turn that little faucet so he will have to fall in, and the rod began to get hot. I turned loose and said you can't get me in that place. I turned around and this man flung me a rope with a loop in it and I eased down beside it. I said to this man, just go out of this place, and when we got to the gate there were more coming in, and it was open. These devils caught hold of the gate and slammed it to keep me from going out, but I outpulled them, as they had no strength. As soon as I got out I said to this man,

just view this straight path, and we turned to the right. We soon came to a large sandy path and turned to the left. We hadn't traveled far before we came to a path leading north and south, and on the other side of the path there were more devils than we had seen all night, all one color and all appeared to be one size. While I was standing there looking on, they called a man that used to belong to my mess, and said he is here, and I looked over to see if I could see a white man. I said, is he here? And they said yes, but he was so black I did not know him. I thought in time of the war he was a Methodist, and we argue on that point. Three times I said unto this man, just view this straight path, and he said, you can't go home tonight. I told him I could go home. He said no, you can't go home tonight. I thought I could not go home for I was not dead. He said I have been with you all this night. I studied for awhile and said, how shall I know you have been with me all night? and he said, because I have delivered you from all traps and snares that Satan has spread before you this night. I fell down at his feet and tried to thank him, but I was so full I could not speak. I had to thank him by actions, and when I woke up I awoke in that same state. Every nerve in me was full, and I needed nothing. I am now 68 years old and I saw this over twenty-two years ago, and I hope if he did deliver he will continue to deliver.

WILLIAM H. TOLSTON.

Tarboro, N. C.

COMMUNICATION.

Dear Brother Gold, and to the household of faith:—Again I am coming before you in my weakness, having no confidence in the flesh. How dependant we are upon an alwise God

to lead, guide and instruct us. He is our strength, our all. In him lies our hope, which is an anchor to the soul both sure and steadfast. This hope is built on nothing less than Jesus' blood and righteousness. Jesus is the Rock, the sure foundation, the chief corner stone. Jesus says, "on this rock I will build my church, and the gates of hell shall not prevail against it." All others are built on sinking sand, and they cannot stand. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Yes, they have a seal and this seal is bought with Christ's precious blood. God sending his only Son in the likeness of sinful flesh to condemn sin in the flesh, suffered, bled and died that we might live, and if he give his only begotten Son will he not freely give us all things? Then all things are ours. Ye are Christ's and Christ is God's.

But dear kindred, so many have fallen asleep, have we all like sheep gone astray, departed from the faith, have we forgotten what each one of us cost Jesus, his precious blood; laid down his life for us that we might live?

O dear kindred, what a sad decline,
O God have pity upon Zion.
Saviour visit thy plantation,
Grant us Lord a gracious rain,
All will come to desolation,
Unless thou return again.

God revive us, all our help must come from thee. Help is only needed. That spotless Lamb of God has been forsaken for the world. O Lord wilt thou bring us back to thee, that City that is set upon a hill is shining very dim. O dear kindred I feel the enemy is fast approaching on us, a big battle facing us, and let us come boldly to the throne of grace asking the Lord to enable us to put on the whole armor of God that we may be able to stand,

I will say to all, let us be up and have our lamps trimmed and burning. Watch these things and stand fast in the liberty wherein Christ hath set us free without wavering.

I will say to all, awake thou that sleepest and arise from the dead and Christ will give thee light.

O land of rest for thee I sigh.
When will the moment come
When I shall lay this armor by,
And dwell with Christ at home!
We will wait till Jesus comes
And we will be gathered home.

Dear kindred, pray for me that my whole trust may be in Jesus, and that he will enable me to hold out faithful to the end.

From one whose hope is in Christ
Jesus the Rock.

MAGGIE A. STATON,

Bethel, N. C.

A DREAM.

Dear Brother Gold:—Two nights before war was declared between Turkey and Italy I dreamed a dream which I related to you on the day the war was declared. Now I want to write that dream and then follow it up with one I dreamed when I was 8 years old.

In the dream which I had a few years ago it was as follows:

I was standing in the open air holding a little girl by the hand. We heard a noise as a rushing wind in the air. We looked upward and a little northward and saw an angel flying through the heavens from east to west on that parallel of latitude which passes through northern Turkey and southern Italy. The angel was the most mighty being I ever imagined. He was about forty feet in length and I suppose he was three or four feet in diameter through the body at the girth.

His wings were about sixty feet from tip to tip. He wore an helmet of steel on his head and his body and wings were covered with steel feathers except his right leg from the knee down which was naked. There was a shaft of wood buckled around his right ankle which extended out toward the north as he flew. Just above that shaft were two eagles on the wing and facing each other, but notwithstanding they were flying they kept over the shaft. There were sitting on the shaft either seven or nine eagles and all of a color except one. They were of murky color as were the two which were flying and facing each other, except the one that sat nearest the angel. That one was brown, only the head and tail were white. That was the most powerful of them and appeared to be more quiet. The angel appeared to be about two hundred yards high and was flying very rapidly. As he flew he declared war. I knew all he said before I awoke and repeated it all in my mind and then after I awoke I repeated it all several times over. I thought it would be best to get up and write it down but it was so plain and clear I was sure I would remember it and went off to sleep. The next morning I remembered only the vision of the dream and the word "War," which was very emphatic in what he said. The next day I was at your house and told you the dream. The next morning you showed me in the News and Observer that war had been declared between Turkey and Italy. Then I thought of the two flying eagles that were facing each other. The other murky eagles that were sitting on the shaft appeared to me to be the nations in the east which are nearer to those warring nations, and the brown eagle that sat near the flying angel appeared to me to represent our own government.

It was not long after that war had

begun that I saw in a paper that the Ottoman Turks had sworn to kill all the Christians. That brought to my mind a dream that I saw when I was eight years old. I will here relate it:

In my dream I stood in an old field of about twenty acres which had been turned out. I was on the north side of the field not far from the northwest corner. A little west of me there was a small log house and a little east of me there was a small garden fenced in with new pine rails. South of me and on the other side of the field there was a herd of about twenty cows feeding. With the cows there were two bulls. The cows were all red but about three and they were of a deer-red. One of the bulls was very red, of a deep or cold-blood color, the other was of a spotted color. There would be a red sploech with white hairs mingled in and a white sploech mingled with red hair. The red bull was very large and powerful but the other one was more than twice his size and strength. They and the cows were feeding quietly together. About half way between them and me was Harriot Cade, now sister Harriet Fails, of Mewborn's church in Greene county. As I looked on I heard the very large bull bellow. His voice was like distant thunder and the ground trembled under my feet. After a short while he bellowed again and his voice was as before and again the ground trembled under my feet. After he bellowed the second time he continued that roaring noise and came towards us. When he got to the girl he took hold of her in some way, I do not know how, and began to throw her up high in the air. She begged for her life but he spoke and with the voice of a man and said, "I am sworn to kill all the Christians." At that I ran into the house and took a sheet, a hammer and some nails and nailed the two edges of the sheet to the top

rail of the garden fence, threw the sheet over in the garden and crawled in the hollow of the sheet to hide from the bull that had sworn to kill all the Christians. There my dream ended. Though I was but eight years old it is as plain to me now as it was the next morning and the vision of it is much more clear.

In meditating on this dream it has appeared to me that the powerful red bull is Roman Catholicism, the cows, the red ones, are those religions that have sprung out of Rome, and the lighter red ones are those Baptist denominations that have on the Babylonish garments and have taken the golden wedge as did Achan in Israel.

The Episcopalians and Presbyterians, when they had the same power, persecuted the Baptists and others for their religious sentiment just as the Roman Catholics did. There were others, as the early religious settlers of this country who did the same. This being an historical truth why are they not just as bad as the Catholics? If they had as much power and that lasted as long as did the powers of Rome why would they not do as much damage as Rome did? Truly they are bloody cattle, red with the blood of the saints.

The Baptist denominations have not done these things but they have joined house to house with those who did. They work together in protracted meetings and in other ways. They try as hard to get people to join in with those Babylonish sects as they do in their own sect. The Babylonians try as hard to get members for these sects of Baptists as they do for their own sects. Then what is the difference? They fellowship each other, work together and all of them who are consistent in one act with their other acts commune together. Now, are they not all one people? One set of people? One herd of cattle? So I

saw them and so I believe them to be. That is my honest faith in this thing.

The very large bull represents the Mohamedans. They have sworn against all those who profess Christianity and no more against the church than the Babylonians just so they bear the name "Christian."

Now my mind is thinking on these visions, the 13th chapter of Revelation with the two great beasts there represented, the 14th chapter of Revelation and the great gathering of the armies for the battle of Armageddon, and the great wars which are now raging in the east as eagle after eagle have spreaded their wings over the shaft of war which was carried by messengers of God in his declaration, and my mind asked the question: How long oh Lord God Almighty when thy word shall be fulfilled?

These things are too deep for me, and I pray the Lord to keep us and so bless us that we may stand the tests which are before us. Nothing but his powerful arm can bear us up. We may think that we can die with Him but remember our older brother Peter. That will show to us that there are none of us who have strength to stand unless we are held up by His holy hand.

Lord bless Thy poor people to love and serve Thee. If the world persecute us may we cleave the closer to Thee and Thy way.

Respectfully and lovingly submitted.

L. H. HARDY.

Atlantic, N. C.

A GOOD LETTER.

Dear Brother Gold:—Enclosed find check for subscription to Landmark beginning with last issue, as I feel to say truthfully that ALONE is worth subscription price; and really feel

that it should be reproduced occasionally; surely not remain idle or not reprinted in length of time, since first production, which if I remember was in the year 1870. I was a child at that time, but remember hearing my precious mother speaking of it. Later I heard others discuss it, and so much wished to read, but never had an opportunity until the last issue. There were years of my life "When tossed about with every wind of doctrine," that this letter would have been the greatest comfort to my tempest-tossed soul. It would have been such a joy, such a rest, and made me more established in the doctrine of our Saviour, though there was never a time that I did not love the true church of God.

"Jesus sought me when a stranger," arresting my soul on the ball room floor. Oh! the misery of a convicted sinner, justly condemned before a just God. What could I do but pray? Nobody had to tell me to do it, when every breath was a petition to Him for mercy.

Days, weeks, months and years went by. I was a beggar still. In His own time "He put a new song in my mouth even praises unto Israel's God."

I have had many sorrows and afflictions while passing through this way, but have been made to rejoice in a risen Saviour as my God and my salvation.

On one occasion my mother was in South Carolina, my health was bad, only able to be up part of the time. I took pen to write and asked myself, I suppose no one else being present, What shall I write? and immediately it was answered in my heart write her "The poor have the gospel preached to them." I did not need to ask who the poor were, as I saw them, knew who they were, and oh! how I tried to glorify God for His goodness to me

a poor sinner.

I leave among you a poor and afflicted people. They shall be called the sons of God." All this opened up to me with beauty and power. My pen could not portray to her half the beauty I saw, or love I felt. The above I passed through twenty-two years ago; it is sweet to me now.

I have drunk deeply of sorrow's bitter cup, and felt at times to have gotten to its very dregs, but with it all God has been precious to me, and led me over when the way seemed so dark. I feel to know there are trials for us white in this world, and are for our good, however severe and well remember rejoicing when in great sorrow I was trying to ask God that the trouble might be removed and a clear sky for me, opened my bible with the words on my lips, instantly my eyes fell on these words, "My grace is sufficient for thee." I closed it saying, Lord, I know it.

You will please pardon this lengthy letter. I had no thought to have made it so, but these things are so sweet to me at times I feel I must speak of them. I only intended to send subscription and ask you to give your views on Solomon Song 8:8.

NELLIE ALISBROOK RIDDICK,
Scotland Neck, N. C.

REMARKS:—On request of sister Riddick, of Scotland Neck, on Solomon's Song 8:8. "We have a little sister, and she hath no breasts: what shall we do for our sister in the day she shall be spoken for?"

The theme of this song of songs is love—not the ordinary, fleshly polluted love of earth, but that love that many waters cannot quench, nor can the floods drown it. If a man were to give all the wealth of his house for it such an offer would be utterly condemned. It is above the price of rubies. It is not of this earth, but is from

a far country, for its origin is above this world. When bestowed on one that one is always astonished that one so vile should find favor in him who is not of this world.

The matter of marriage is involved in it; nor is it as of earthly marriages, where there may be putting away: if not death shall dissolve these marriages. But in this holy wedlock thy Maker is thy husband. The God of the whole earth shall He be called. Solomon sees the wonder of one coming out of the wilderness and leaning on her beloved. In the jealousy that shows the earnest desire for this love in its fulness, the distress the bride feels when this love is not shown, but the great joy when this marriage, where there is no putting away, but where the betrothal is in loving kindness and tender mercies forever.

In this marriage the inequality of the beloved and his bride is so manifest that none on earth had expected this. In the open field of sin, in the defilement of her pollution, and the nakedness of her own shame she was as one despised in her own eyes, and as expecting no favor. But the beloved passed by in the time of his love, and he spreads his own skirt of love over her, and thus she appears as the choice one of her that bare her, while the beloved as the chiefest of ten thousand, and altogether lovely is preferred above all others.

In the kinship of this marriage is a little sister unprovided for, whose prospect of marriage is without the needed provision. In the day that she is spoken for what shall be done for her, for she is wholly without endowment. She hath no breasts, nor any hope for favor. Poverty is her lot. How can she find favor of her husband, as she hath no breasts? How can she be beloved? To be barren, motherless, is to be despised. While the Jerusalem above is free and the

mother of us all, what provision can be made for this little Gentile sister with no prospect of any favor showa her. For she is so poor she hath no breasts, and hence can furnish no nourishment.

In nature there was no provision made for the Gentile nations. Israel received all the favors and the Gentiles were in the barrenness of such as had no prospect of favor. How could there be increase among them? What shall be done for this little sister who hath no breasts, not a consolation, not a ray or gleam of hope?

She shall be spoken for. There is hint that the Gentile shall wait for his law. An outcropping appears here, and there as a ground of hope that all the qualification is hid in Him who is the Lord of all, whose creative power causes love to spring up where there was no sign of favor. The surprising mercy, and grace of God so great that they were as no people, yet it shall be said these, where were they, and they that were not his people shall be called the people of the living God, and God said, "Sing O barren, thou that didst not bear: break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." Isai. 54:1. There shall be an enlargement of thy tent, Japheth the Gentiles shall dwell in the tents of Shem. Israel shall be cast off it seems until the fulness of the Gentile be come in.

How is all this accomplished. In the hand of the Lord the two shall be one, the twain shall be one flesh, the two sticks shall be one. The things that in nature were far apart in grace shall be one. The miracle of grace shall cause the lion and the lamb to dwell together. The middle wall of partition shall be removed, and there shall be neither Jew nor Gentile,

neither bond nor free, but all one in Christ Jesus, and the things irreconcilable and not possible in nature shall be a body with out a schism in the hand of the wonderful builder.

If this little sister be a wall we will build upon her a palace of silver. Surely the foundation laid in Zion shall be beautified as a palace of silver, for a defense a home, joyful dwelling place. If she be a door, an entrance shall be given for her admission into this temple of God, and she shall be enclosed with boards of cedar, so that in this holy temple far surpassing the temple built by Solomon shall Mount Zion, the joy of the whole earth, excelling all other glory, because a greater than Solomon is here. The name of the city shall be called "The Lord is there."

The mother is free, free born, so all her children are free. As the daughters of Job inherit with their brothers equally, as the little one in the gospel shall become as a thousand, as all defects shall be gone in the wonderful reign of Jesus, as no more envy, nor sorrow, sin, nor death, nor putting away, as the equality of perfection in this one body composed of some of all nations coming up from the north, the south the east and the west, without schism or blemish, so shall this wonderful body be. The Jerusalem above coming down from God out of heaven, as a bride adorned for her husband, with a pure language, one Lord, one faith, one baptism, even as ye are called in one hope of your calling, heirs of God and joint heirs with one Lord Jesus Christ, singing and shouting, not unto us, not unto us, but unto thy name be honor, power, dominion and glory forever and ever, for thou hast redeemed us by thy blood, out of every nation, kindred, language and tongue under heaven, and hast made us kings and priests unto our God forever and ever.

In nature what discord and confusion. No two can agree as touching any one thing. But in the marvel of redemption, the glorious mystery of grace, the bride of Christ, a great wonder in heaven, a woman clothed with the Sun, the moon under her feet, and upon her head a crown of twelve stars, the church of the living God, the pillar and ground of the truth, without spot, or wrinkle, or any such thing, one voice, one language, one tongue, no schism, nor discord, nor strife, no inequality, one body where prophets, apostles and all the servants take pleasure in showing forth the praise of God, and in all this God is glorified, for it is to the praise of the glory of his grace, and it shall be with shoutings of grace unto it.

P. D. G.

MOORE'S MINERAL SPRINGS.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days, I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, &c.

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

P. D. GOLD.

REQUEST.

We are in need of money to pay expenses. While war is raging in the East we need money as much as if there were no war. We can help each other by paying debts. Please send on what is due on the Landmark, and let each one pay his debts, as far as possible, and this will help to relieve the distress.

P. D. G.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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1 class matter.

WILSON N. C., DECEMBER 15, 1914.

EDITORIAL

"WHY ART THOU CAST DOWN,
O MY SOUL."

(Isa. 42:11.)

There is no reason why my soul should not be cast down, if I look into myself for relief. There is no reason why I should be cast down if I look to the hills whence cometh my help, if I hope in God. The question why art thou disquieted within me brings up the cause of all my disquietude: for within me are the things that cause all this distress.

All the sources and causes of my castings down dwell in myself. The closer therefore I look within myself, if my vision is clear, the greater cause for disquietude appears. All is dark, drear and all within me—that is within my flesh. The inner, hidden man of the heart that constitutes the new man is not seen in my flesh. The old man is deceitful, corrupt, containing all manner of hate and disquietude, is not reconciled to the law of God, neither indeed can be. His daily fare is not relished by the new man. His surroundings are not

desirable to him whose conversation is in heaven, from whence we expect—look for the Lord Jesus. All the things we see perish. Hence when we look at the desolation of this corrupt nature we are cast down. This is no our rest nor dwelling place. The things that we see have an end. They make fair promise of good entertainment, but always to disappoint. Hence in this tabernacle we groan, being burdened.

Outside of, away from, above, independent of, altogether different from this corrupt self, and high above as the heavens are above the ground we tread, is the fountain, the source of our joy and hope. Hope thou in God, for I shall yet praise him, who is the health of my countenance and my hope. All the sources and causes of the joy of one born of God are in God. His thoughts and ways are as above ours as the heavens are above the earth.

If we could find solace and comfort in ourselves what need would we have to look above and beyond self for comfort and hope? The things that show us the vanity of all earthly desires, and that remind us that we should call on the Lord for help and hope are a blessing to us.

Hope thou in God. O my soul, for I shall yet praise him who is the strength of my heart and my hope.

There cannot be disappointment to any that truly hope in the Lord, nor that do indeed call on the Lord.

P. D. G.

GOOD IS THE WORD OF THE LORD.

Some people seem to think that some portions of the Lord's word are better than some others. As proof of this they dwell on some parts more than on some other parts. Owing to the parts that favor their views they

quote them more, and offer them as authority for their positions or conclusions.

Is this a safe rule? Is there more in some passages of God's word than in some others. When the tempter seemingly undertook to instruct and aid Christ in establishing his claim as the Son of God, preaching his conditional system, he said to Jesus, "If thou be the son of God command that these stones be made bread." Jesus said to him, It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Every word of God is good. Nothing in all his word is unimportant, but every word of God is good and needful, having in it heavenly food, for the words of Jesus are Spirit and they are life. If man should live by every word that proceedeth out of the mouth of God then how can one word of God be more important than another word of God?

What are called by men the scriptures which are conditional are a necessary portion of God's word, and have their meaning and importance, and when written in the heart and manifested in the life supply food that is healthy and necessary. Every word of God is good. How blessed is the man that considers the word of God as good, and that takes heed thereto. Nothing could be safer than the heart persuasion of the truth of every word of God. It cannot deceive nor falsely state any matter. Known unto God are all his works from the beginning. Then in the counsel of the Lord there is safety always.

When a man considers the importance of the word of God then his life is squared by that perfect word which is infallible and is always true every where and in every condition. When we love the word of God we desire to take good heed thereto, be-

cause there can be nothing equal to the word of God. There is never elsewhere such good living as the word of God. The test of worship towards God is obedience to his word. When we love the word which is sweeter than honey and the honey comb, then there can be no question about keeping or giving good heed to God's word.

Good is the word of the Lord whether we love it or not. Our estimate of it does not affect or change it. But if we are right, or hunger and thirst after righteousness, then there is nothing so good as the word of the Lord.

When the tempter said to Jesus, "If thou be the Son of God command that these stones be made bread," there was an apparent effort to help him. The preaching or statements of the devil are never as the word of God. For in the word of God there is no lie, but the devil is a liar and the father of lies. He never purposes to do right, for there is no truth in him. There is no truth in his doctrines. There are no conditions of salvation contained in the law upon the performance of which men can obtain eternal life. Had there been a law given that could give life then righteousness would have been by the law. The law is infinite in its spirituality, therefore only one that is spiritual could keep it.

God did not say to Adam, if you will keep the law then you shall live. Before Adam transgressed he did not have eternal life. By sinning he lost what he had or was, but if it had been eternal life it could not have ended.

The constitution of man's mind is such that he attaches more value to his works than they are worthy of. Pride is the condemnation of the devil, and his children or subjects are under that delusion. What we do

does not change our condition or state but only shows what we are. He that is of God heareth God's words. Some did not hear God's word which was proof or is proof that they are not of God. It is not what Jesus did that caused him to be the Son of God, but being the Son of God his works showed or proved it. Jesus did not do any thing the devil said do. He could not tempt any one with evil, nor be tempted by evil.

Our conduct proves what we are. By thy words if good thou shalt be justified, if they are evil thou shalt be condemned by them.

P. D. G.

BUILDER.

A friend requests my view of Jer. 51:15, "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding."

What a wonderful, glorious builder is the Lord God. He built the world, and hath garnished the heavens, and furnished the earth. As the wise man Solomon hath said, "Through wisdom is an house builded: and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches." Prov. 24, 3 and 4th. Wisdom hath builded her house, and by understanding it is girded, strengthened and made sure and abides, and by the perfect knowledge of God shall the chambers be filled, furnished, adorned and ornamented with all precious jewels and beauties and glory.

He that built all things is God, and greater is he than all things he has built. For the heavens declare his glory, and the firmament showeth his handy work. But the heaven of heavens cannot contain the Lord of glory.

In the 51st chapter of Jeremiah the prophet declares (verse 15,) that the Lord hath made the earth by his power, and he has established the world by his wisdom, and hath stretched out the heaven by his understanding, showing that he knows all of its mysteries, for it is his heaven and his earth. Why are these words as apples of gold set in pictures of silver placed here? Notice what this chapter declares. It contains a most graphic and startling declaration of the destruction of Babylon, the greatest kingdom on earth, and the highest lifted up in pride, rebellion against God, and worldly glory and oppression. Israel which has been delivered into the hand of mystery Babylon, the pride, the glory and vain boast of earth. The world gloried in her arms, her works, her strength, her religion hath lifted up her strength against God, and hath made the nations of earth drink of the wine of her fornication. "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken: the nations have drunken of her wine: therefore the nations are mad," Jer. 51:7. John beheld in Babylon, the mother of harlots and the great abomination of the earth, the most cunning and the proudest personification of false religion ever in earth, and all nations were drunk with the wine of her false religion. O daughter of Jerusalem flee out of Babylon, deliver thyself, come out her my people, and be not partakers of her plagues: for Babylon is suddenly fallen.

Now can not the Lord destroy such a mystery of iniquity? Does he not understand all this mystery of corruption? Can not he that made the earth by his power, establish the world by his wisdom, and hath stretched out the world by his understanding, can not this Almighty God fill this great Babylon with men as with

caterpillars, and shall they not lift up a shout against thee? God can fill the heavens with waters, and the elements with destruction.

The portion of Jacob (the Lord Jesus) is not like men of earth. He is God's battle-axe. He is the stone cut out of the mountains without hands, that shall break in pieces all the proud powers of earth, and scatter them as chaff of the summer threshing floor before the wind. Israel is the rod of God's inheritance. Out of him (Jesus) came forth the corner, out of him the nail, out of him the battle-bough, out of him every oppressor together." Zech. 10:4. Every thing that would oppress and destroy Israel is felt, borne, overcome, made an end of, destroyed by Jesus, who is the great conqueror, who builds his church, and the gates of hell shall never prevail against it.

There is no people like Israel, the Lord's peculiar treasure, whom he loves. How great is the Lord's goodness and his mercy to Israel.

Jesus the builder hath built the church fitly framed together, out of material from every quarter of the earth, out of the depths, from the heights, polished, beautified, fitted, each one in its place, so that it is fitly framed together, and growth up into a holy temple in the Lord, builded for a habitation of God through the Spirit. His wisdom has built it, his power and understanding hath perfected it, so that it can never be destroyed, his knowledge has so garnished, furnished and beautified it that it outshines all glory of man. He has stretched the curtains of his glory so that all beauty and glory forever adorn these mansions of glory, where nothing unclean shall ever come, and no decay shall ever be known. It is the building of God eternal in the heavens.

P. D. G.

THE WAY, THE TRUTH, AND THE LIFE.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14:6.

These words were uttered just before the crucifixion of Jesus Christ. What he had just said to his disciples had filled their hearts with sorrow; that Jesus spoke just before his departure as recorded by John had filled their hearts. John 16:6. When the word of Jesus dwells in the heart of his followers they have one heart. "Sorrow hath filled your heart." But if the word of Jesus makes his people sorrow, a healing shall follow. He binds up the broken hearted. It was because he said, I go away that they thus felt, and Peter desired that they also might go with him. They could not go then. He must go alone, but he went for them. He trod the wine-press of the wrath of God alone. No man could go with him, but he went for them. It was expedient, necessary for them, for their good, that he should go. He went to prepare a place for them. If he went he should come again and come to his people, and receive them unto himself, that they should be with him and behold his glory.

He said to them, "In my Father's house are many mansions." While his train fills the temple it is not crowded. Each member has his home or place, and not one is out of place. God is a God of order. The heritage is a good one for every member of his body. While it is not crowded there are no vacant places or mansions. God is the dwelling place of his people in all generations.

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. IN

THE HEAVENS. There is a rest remaining to followers of Jesus in the church of God here. Jesus said to the Gadarene out of whom he had cast a legion of devils, Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had mercy on thee. That is a resting place, a home, a mansion. We sit together in heavenly places in Christ Jesus. How good to dwell together in him in the unity of the Spirit. As we fail here we are received in everlasting habitations or sure resting places in Christ Jesus. When Jesus was crucified he passed out of time, went into death, rested according to the commandment a perfect rest, because his work was finished. The veil of the temple was rent from top to bottom, showing that the way into the holy of holies which is heaven was not open while as yet the first tabernacle was standing. But when Jesus had finished the work he came to do under the first tabernacle (the law) and the last thing death passed upon, Jesus who was put to death in the flesh, and thus sin was finished which brings forth death. God raised him from the dead to die no more, for he ever liveth, having ascended to heaven, showing the way into heaven is open, and that way is Jesus who is the way, the truth and the life.

Jesus went to prepare the place for them, the mansions of rest in the Father's house. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus gave the perfect answer as all he said and did was perfect. This is the high way of holiness leading through the desert. Naturally no way can be made through the great desert, because the wind will fill the road with sand. But this is a high way so perfect that nothing unclean can pass over. No lion's whelp, or

ravenous or hurtful beast, shall ever go thereon. Nothing that ever destroys or harms can ever pass over that way. No vulture's eye can ever see it. None ever die in that way. Sorrow and sighing shall flee away. Jesus is the way, the truth and the life. No man can come to the Father but by him. Then there is no way but this perfect way.

The earthly house of this tabernacle must be dissolved. Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. To inherit is to enter into legally, lawfully, rightly. While this earthly house of this tabernacle stands we cannot occupy or enter into the heavenly building. Corruption cannot inherit incorruption. The believer receives the spirit of adoption. But he must be absent from the body before he is present with the Lord. Moses must die at the word or mouth of the Lord before Israel could pass over Jordan under the leadership of Joshua. This corruptible must put on incorruption, and this mortal must put on immortality. Jesus shall change our vile body.

While here on earth our conversation, our life, our citizenship, our hope, is in heaven whence we expect the Lord Jesus to come; and when he comes he shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. So that Jesus shall come again and receive his people unto himself, so that where he is they shall be, and as he is finally shall they also be, and thus being ever with the Lord they shall be satisfied when they awake with his likeness.

P. D. G.

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. G.

END OF YEAR.

This issue of Landmark closes the year 1914, of its publication. Truly it is an eventful year. The fury and bitterness of war with its distress unto poverty and death, the scourge of nations, has raged, and is still raging. True is has not fallen upon us, but we are feeling some of its fury.

In our own country there are prosperous crops, and exemption from pestilence, with the countless mercies of the God of long suffering and great goodness. We are surely unworthy of the least of all these mercies.

There is always great encouragement to hope in God who rules the times and seasons, and whose requirements of us are a reasonable service.

The state and condition of the churches is about as usual. Peace prevails among the churches of the saints. We are not plagued with new things to fret and oppress Israel. We desire to abide in the goodly tents of Jacob, and rest at the feeding places as of old, being content to dwell among our own people, and fare as they do. Having obtained mercy of the Lord we continue to this present time.

P. D. G.

"Let us draw near with a true heart in full assurance of faith,"
Heb. 10:22.

How far above the worship under the law, or first testament, is the worship in the New Testament. The priesthood under the law made nothing perfect. The priests did not continue by reason of death, because they had infirmity, nor were consecrated by an oath, and were of the covenant of works, and of a tabernacle made with hands, and of a temple of which every stone must be thrown down.

But Jesus came by a greater covenant wherein God remembers our sins

and iniquities no more. Jesus was made a priest after the order of Melchisedec, without beginning of days or end of time, and made by the oath of him that cannot lie, and made priest after the power of an endless life, who offered himself without spot to God; and having put away sin by the sacrifice of himself he abideth forever. His blood cleanses from all sin, and by his blood he enters heaven. He enters heaven by a new and living way which is open through his flesh.

He is of the tabernacle which the Lord pitched and not man, which hath foundations whose builder and Maker is God. He is a stone cut out without hands, and became a great mountain. Jesus said, "Destroy this temple, and in three days I will raise it up." A body was given or prepared for him. He was not of the earth. There was no material of earth in his body. It was not a tabernacle to be taken down. He entered heaven, the holy of holies, which is heaven itself by his own blood of the New covenant, and ever lives in heaven for his people. This sanctuary is holy. A glorious high throne from the beginning is the place of our sanctuary. This is the tabernacle which the Lord pitched and not man. Jesus ascended on high having led captivity captive and given gifts unto men. Wherefore brethren, having boldness by the blood of Jesus to enter into the holiest by a new and living way, which he hath consecrated for us through the vail, that is to say his flesh, and having a high priest over the house of God how blessed and holy is this worship, this hope, this joy, in the Holy Ghost. If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God; set your affection on things above, not on things on earth, because ye are dead and your life hid with Christ in God, and when Christ

who is our life shall appear then shall we also appear with him in glory.

The strength by which we come to Christ is all of him, and all in him. The weakness and inability of the creature displays the glorious, saving healing power of the priest who is able to save unto the uttermost or completely them that come unto God by him.

P. D. G.

IS IT RIGHT.

Elder Gold:—I have read your Landmark and still I need more information. Tell me please, is it right to have denunciations again. By what name should the Followers of our Lord Jesus Christ be called?

Searching after truth,
S. H. DRAUGHON,
Scotland Neck, N. C.

REMARKS:—One Lord, one Father, one Baptism, even as ye are called in one hope of your calling, see Eph. 4: 4-6, and other places showing that the church of God has her dwelling in God, is of God, and followed of Jesus Christ.

We do not consider that the church of God is to be conformed to the world. The doctrine the true church holds came from God through Jesus Christ, has never been changed. The people of God in their spiritual or right mind desire no change in doctrine, no new doctrine, nothing taken from nor added to the doctrine received through the Lord Jesus. These people were first called (did not so name themselves,) christians at Antioch. It is good if we so follow the Lord Jesus that we are called his followers. Names are as old as man. The name of the Lord Jesus is named upon his people. They are often called Sons of God, and are called by a new name which the Lord hath named.

John the Baptist is named as a name well authorized. There are so many kinds of Baptists that of course one that is the first could properly be called Primitive Baptist. Hence the name that we are known by. But God's people are one. There is only one church of Jesus Christ. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity. There is but one true foundation, and that is the Lord Jesus.

God's house is one, his church is one, built by and upon Christ Jesus.

P. D. G.

Obituaries.

MOSES DEW.

Moses Dew was the son of Larry Dew and his wife Nancy.

He was born on the 12th day of April, 1838, and died Oct. 14th, 1914. He was the last one of a large family of sixteen children, eleven sons and five daughters. He was a soldier in the Confederate Army, and a great admirer of General Lee.

He looked after the poor wounded soldiers on the battlefields, and administered to their wants, and returned home without a scar. In later years he took great delight in meeting the old soldiers and conversing with them about the narrow escapes they had while serving in the time of war.

He lost two brothers during that war: one was brought home after imprisonment and died soon after reaching home.

The other was killed in battle. The parents of this large family died during the war. Moses Dew was married

in the spring of 1866 to Miss Spicy Ann Ellis. To them were born four children. One died in infancy and his oldest son, Larry Dew, died Nov. 15th, 1913. In May, 1875, his home was made lonely by the loss of his dear wife, leaving him to care for three small children, the baby being only nine months old.

He succeeded in securing the services of a good old lady as housekeeper for him, till he was married the second time, in the Fall of 1877, to Miss Medie E. Williford, and to them one son was born. They lived happily together till the end came. He joined the Primitive Baptist church at Wilson, N. C., in 1889 or 1890 and attended the services regularly as long as he was able to go. He very much enjoyed the visits of his brethren. His parents were members of this same church.

He was a useful and active man, taking delight in doing what he could for the poor and afflicted, till about a year before his death he fell, after which he failed rapidly. He was on the street near his house when he was attacked with blindness and fell, after which he was never able to walk. He bore his afflictions patiently and seemed grateful to his busy wife and others who waited on him. He quietly passed away, leaving a devoted wife, three children, and 17 grandchildren to mourn his absence.

SALLIE BALLANCE.

A. F. WHITLEY.

With a sad heart and in much weakness I write a notice of the death of my beloved husband, A. F. Whitley.

He passed away Nov. 30, 1914, making his stay on earth 72 years and 11 months.

He was a devoted husband, leaving a widow—the 3rd wife and 8 children, and many grand children to mourn

his loss, though we feel that he is at rest now where there is no warfare, nor tribulation, nor will be forever.

He suffered 7 weeks with paralysis, but bore his sufferings with patience.

His remains were laid away at Salem church. His funeral was preached by Elder W. A. Simpkins.

The church at Salem has lost a devoted member for forty years, and for years he was a deacon.

WINNIE A. WHITLEY,

His Wife.

MRS. ANNIE WRIGHT.

Nov. 10th, death visited the home of Mr. W. L. Wright, and took his wife, Annie S. Wright.

She was the only daughter of W. F. Rice and Martha E. Rice. She was the mother of 5 sons, 3 of whom survive her.

Annie was true and faithful to her husband—not weary in well-doing. While her home is destitute of a mother her husband knows how hard it is to give her up.

We hope she is at rest with the Lord. I dreamed about 3 weeks before she died the sun rose in a very strange looking cloud & awoke immediately and heard some one in the east singing the resurrection day is drawing near. When it was time for the sun to rise I looked to see and it rose just as I saw it in my dream.

Annie had been sick about 2 months. I heard three days before her death that she was blind. She died of Brights disease of the kidneys.

She leaves behind a husband, three sons, a step mother that is almost blind, and one brother in this unfriendly world. I am the only aunt on the mother's side.

Your sister in hope of eternal life.

ALZADA HARRISON.

Burlington, N. C.

(Primitive Baptist please copy.)

LINA HALL.

Died at the home of Mrs. Lillie Thomas, our aunt, Lina Hall.

She was the daughter of the late Thomas and Sarah Hall, and was born and raised in Jones county; was born July 22, 1847, and died August 28, 1914, making her stay on earth 67 years, one month and four days.

She was sick several months with Brights disease, and all that loving hands and medical aid could do, was done for her, but of no avail. The Lord saw fit to take her to a home of peace and happiness, and she passed away as quietly and peacefully as a light going out.

Aunt Lina was a good woman, and I believe that she is enjoying that sweet rest of heaven with all of her dear one's that have gone on before. She was a member of the Primitive Baptist church at White Oak, Jones county, for several years, always filling her seat when possible.

We hope by the grace of God to be prepared to meet our loved ones in the happy beyond when this day of life is done.

Written by her niece,

RENA ERVIN.

WENDELL HOLMES LINVILLE.

In loving memory we desire to see some record in the Landmark of our baby, Wendell Holmes Linville, son of Robt. F. and Lillie M. Linville.

He was born March 31, 1911, and died April 30, 1914, making his stay with us 3 years and 30 days.

He was most of the time an invalid, but when health would permit he was lively and playful. His childish talk and tricks would entertain many that formed his acquaintance, and will ever be cherished recollections of father, mother, two little brothers and two little sisters. We will ever feel

grateful to our sympathizing neighbors and friends who extended a helping hand in time of needs, also to Elders Winhard and McMillan, who administered the funeral services with kind and consoling words. We mourn over his absence. We cherish the thought of a reunion in heaven.

We visit the place we laid his body away to moulder back to dust, and place a flower and also drop a tear on the little mound that is so sacred to us; but we must say,

Sleep on sweet Wendell, and take your rest;
God has called you. He knows best.

Written by his father.

ELIAS MILLS.

The subject of this notice, Elias Mills, was born July 4th, 1850, in Franklin County, Ga., and was the son of Redin Mills, who died in above county and State a short time before Elias was born. He died of cancer of the stomach.

For some time before his death he was very much concerned about offering to the church which he did on Monday after the 2nd Sunday in Aug. last., was received and baptized by Elder Walter Edwards on 5th Sunday of the same month.

Though sorely afflicted, he seemed anxious to go into the liquid grave. He dated his first evidence back some thirty years and related his hope, very much to the comfort of the church at Jerusalem, Anson county, N. C.

His death occurred the 1st of Nov. 1914. He underwent an operation at a hospital. For a short time it was hoped he would recover. Such hopes were, however, blighted. He was the only brother of the writer, and I feel very lonely. He was buried at our

home the day following his death.

The funeral services were conducted by Brother W. C. Edwards.

I can't express what my feelings were when I looked upon him for the last time, but can but say peace be thy sleep dear prother till the will of God shall mature for the awakening of his chosen people of all time and of every nationality under heaven.

Bro. Gold, please correct errors and publish what you will of the above.

Yours,

J. F. MILLS.

Dear Brother:—Please let me ask in the first issue of your worthy journal that its reads will no longer send orders to the undersigned for the little pamphlet, Salvation Alone Through Christ the Lord, but to our dear brethren, Elder Sylvester Hassell, Williamston, Martin county N. C. and to Elder R. W. Thompson, Greenfield, Ind. The state of my health makes it necessary for me to do this. I am surprised and thankful that so many copies of the little work have been called for, showing that its Title, as least, is the key-note of our dear people.

Through the Father's mercy (I think it was) I was able to complete the treatise in a second part of like size, which the dear brethren named will also distribute. A word from me in regard to them would be quite out of place; their names are written in Heaven. The present time seems almost bewildering. The dear Lord help each one to listen for the midnight cry, "The Bridegroom Cometh."

With love and fellowship to all who love the Lord, a brother poor and needy.

S. B. LUCKETT.

Crawfordsville, Indiana.

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J. P. VIA.

Buffalo, Va.—Jan. 2 and 3rd, 1915.
 Spray, N. C.—4.
 Macedonia—5.
 Wolf Island—6.
 New Hope—7.
 Pleasant Grove—8.
 Arbor—9 and 10th.
 Lynch's Creek—11.
 Prospect Hill—12.
 Ebenezer—13.
 Stories Creek—14.
 Roxboro at night—(14.)
 Helena—15.
 Durham at night—(15.)
 Wadesboro—16 (2 p. m.)
 Lawyers Spring—17.
 High Ridge—18.
 Liberty—19.
 High Hill—20.
 Union Grove—21.
 Watson—22.
 Pleasant Grove—23.
 Jerusalem—24.
 Jones Hill—25.
 Liberty Hill—26.
 Bear Creek—27.
 Running Creek—28.
 Meadow Creek—29.
 Concord at night—(29.)

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Bro. W. R. Dodd, Whitwell, Va., has kindly offered to send in subscriptions for The Landmark, and those desiring to subscribe or renew their subscription can give him the money. A receipt card will be mailed to each direct for amount paid.

P. D. G.

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L. L-24 Fenway Station, Boston, Mass.

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P. G. LESTER, Asso. Editor.....Floyd, Va.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SOWING AND REAPING.

He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting. Gal. 6-8.

There has been, of late, among Primitive Baptists, some disputation as to the ability of man in respect to the exercise of spiritual things. Some seem to hold that man-kind are entirely passive, or in other words, absolutely impotent until moved by the spirit. Others claim that in regeneration, an individual is invested with every quality necessary to enable him thereafter, to live a spiritual life, and that his "temporal salvation depends, conditionally, on his exercise of these gifts, independent of the active influence of the Spirit of God. This doctrine is so far from according with my experience, that I do not love it any better than I do the pure arminian system. It makes the Spirit subject to man, rather than man subject to the Spirit. It denies, to the regenerate, who is supposed to be poor in spirit, the guidance and sustaining grace of the Spirit, and accords to the individual the power to direct his steps, and makes him his own keeper and preserver.

I will not enlarge on this new invention which seems to be a crafty method of turning the faith of regenerate people into a channel that

leads away from the true source of their strength and confidence.

But I do not intend to go to the opposite extreme of holding that Christians are entirely passive in obedience, nor in every sense absolutely impotent until moved by the Spirit. To reconcile this, is the main object of this article.

I believe there is a three-fold sense in which the bible treats on life.

First, there is natural life. Second, there is spiritual life, and thirdly there is eternal life. By natural life, one is endowed with physical powers and qualities, such as to enable him to act and move without external force. He is also able to learn obedience to laws and commandments. Therefore if he is told to do a thing within the limit of his ability and understanding, he need not wait to be moved by the Spirit.

For instance, if we are commanded to assemble ourselves together for worship, and we have covenanted to do so, and if we are blest with proper surroundings, we should go in the obedience to these things without waiting for a special motion of the Spirit. It is true that I usually have a sort of inward feeling that calls to duty, but much of the time it is so impalpable that I have to feel my way.

The ap stle says, "I beseech you brethren that ye present your **BODIES** a living sacrifice, holy, acceptable

to God, which is your reasonable service."

Verily, I believe, man is not wholly passive in obedience. God has blest us with life and physical strength to do this, that is, to present our bodies a living sacrifice, and in doing this He has promised us His Spirit. We should note the difference between the sacrifice and the offering.

Our bodies are not fit for an offering. Spiritual things only, are accepted of God. The body is to be PRESENTED as a sacrifice. It appears that we cannot make an acceptable offering without cost. See 1st Chron. 21:24. I believe it accords with the experience of Christians. Before they can offer an acceptable service to the Lord, they must make a sacrifice, either of their time or substance.

But it doesn't follow that after we have presented our bodies a sacrifice, that we can prepare our hearts for a spiritual offering. "The preparation of the heart &c., is from the Lord." Physically, we may present our bodies, but this is all we can do. We ought to meet together in the confidence that having obeyed that which is enjoined upon us, He will give us His Spirit. This is, I think, sowing to the Spirit. Failing to do that which is "our reasonable service," we sow to the flesh and of the flesh reap corruption.

In sowing to the Spirit, we, of the Spirit, reap life everlasting.

I believe there is a sense in which we may, in this life, reap spiritual life in measure as the reward of our labors. This is not strictly eternal life, which is the gift of God through Jesus Christ. This eternal life is not the reward of the works of man. But to be spiritually minded is life, and peace, and by living in obedience we may reap life everlasting. In quality, it is as the life in eternity, but in

quantity it is reaped in small measure in this life.

It is the "drawing water out of the wells of salvation." It takes effort to reap or to draw water. God has set up little sanctuaries on earth where we may meet together and through the Spirit, enjoy spiritual manifestations. In order to enjoy this spiritual life, we must sow to the Spirit. The essence of the Kingdom of God is righteousness and peace and joy in the Holy Ghost.

When we are free from those who seem to have strife, and to lord it over the rights of others, and when we have gifts that labor in the interest of peace and unity of the Spirit, there is no place on earth to compare in loveliness with these little assemblies. Here, the bread and water of life are taken in measure sufficient to sustain spiritual life. But it is in the resurrection that the saints will enjoy eternal life, with all its attributes in its fulness.

In regeneration, we have the earnest of the Spirit, which is the seal of our redemption. Eternal life is as eternity itself—as a river that cannot be passed over, boundless in extent, and in everything that tends to happiness and bliss.

It seems like conditionalism, to assert that we may sow to the flesh or to the spirit and reap according as we sow. I accept it as true, because it is affirmed in the scripture.

I believe in God's foreknowledge, and that He has purpose in all He does, or permits to be done. Nothing can happen inconsistent with God's foreknowledge of it. Although God has given us certain powers, yet we are impotent—not because we have no power, but because we are subject to higher powers. God has created and ordained powers.

In our fallen state, if left to ourselves, we are subject to the powers

of Satan, and we naturally sow to the flesh, if God withdraw his spirit from us. This he does to try us.

We are delivered over to Satan for the destruction of the flesh, but God has decreed the limit to which we are subjected. We are by this means chastened, made to suffer, and by it we learn obedience. As God reigns omnipotent over all other powers and beings, there is left no uncertainty, as to our obedience, for he works in, and among us, so although we reap spiritual life in obedience, yet our obedience is of him, and not of ourselves.

God works actively in restraining the excess of men in their wrath, and carnal and evil works, and also, in constraining his elect to do works of obedience, so that "all things work together for good to them who love God."

In this connection, I desire to point out what I humbly conceive to be a mistaken idea of predestination. Some of our brethren seem to attribute to the decrees, the certainty of all things. This is a mistake. God's eternal decrees (more properly called his purposes) make nothing come to pass of fatal necessity.

The certainty of all things purposed, depends on the exercise of the power of God, who works all things after the council of his own will. This he does, both by restraining the acts of the unregenerate, and by working in his people both to will and to do. I will make my view plain by an instance. The time of every being on earth, is appointed of God. Notwithstanding this, all natural beings and things are subject to time and chance.

In themselves considered, they are subject to casual accidents and even premature decay. If this is true, what makes it true that they will continue till the time appointed?

It is the exercise of the providence,

grace and mercy of God; and not of any fatality in the decrees.

J. ELLIS BLAXTON.

COMMUNICATION.

"The Apostles and Elders and Brethren send Greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: For as much as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that you abstain from meats offered to idols, and from blood, and from things strangled and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15:23-29.

For some cause I feel indebted to my brethren on the subject of Idolatry. From the above quotation we observe that the apostles when they assembled to consider the teaching of the observance of the law as a means of salvation did, with one consent, object to that as being a part of the gospel of our salvation, and wrote the above as the law by which Zion is to be governed. That was the last Ecclesiastical Legislature that ever assembled on the earth and its conclusions are the last laws by which the church is compelled to be governed. One of the conclusions here is that "You abstain from meats offered to idols." Not only from idolatry it-

self but from the things offered to them as a sacrifice or feast.

We should define what an idol is. One does not have to go and bow down to a stock of stone, wood, silver or gold; nor does he have to worship an alligator, frog, bull, nor any other creature of God to be an idolater. Cruden says that an idol is anything too much indulged. Webster says it is anything on which we set our affections; that for which we indulge an excessive and sinful attachment. No doubt but that a proper definition is anything that is taking the place of God either as the Father, Son or Holy Ghost in our affections or expectations or hopes. I know of no better definition than that and therefore will have to rest the case there.

Now, therefore, we conclude that any thing that is to be taken in the arrangement of salvation as a doer or as a helper to the Lord Jesus is an idol.

Recently I read in the Sunday school Magazine, June, 1914, of the M. E. "Church" South, Page 357 as follows: "It is often said that when God wants to do a great work He always raises up a great man for the occasion. But is that really a correct statement? Is it not rather true that God always does great things when He can lay His hands on one whom He can use in accomplishing His ends? For it may be said with all reverence that even divine power cannot make a great man to order. Man is a free agent; and for whatever use He would make of us God must wait upon our willingness and ability to co-operate with Him." Who is greatest here, man or God? God would do something and use man in that doing but He must wait for man's "willingness and ability." This paper is of great authority with that people and they send it forth as a teacher of the young folks, even the children of some Primitive

Baptists. I say this with shame. I am ashamed to know that it is a truth that some of our brethren and sisters have so little regard for the way of the Lord and have such little control of their children that they turn them loose to go their own way into every idolatrous worship of this evil day and be taught the ways of ungodliness as is surely taught in the above expression from that paper.

Then, again in The Senior Class Quarterly, Vol. 8, No. 3, Ayden, N. C. Suggestions to Teachers, 1st page. "Did it ever occur to you that the moral and spiritual health of your class depends on your preparation of the lesson? More than this, their eternal destiny is also dependent on you. Nearly half of the people who go to Sunday schools are never saved and in most cases because the teachers do not measure up to their possibilities in preparing and presenting the truths of the Bible."

Now what is this but idolatry? If we partake of this kind of stuff we are worshipers of idols. If we eat of their feasts we are eating of meats offered to idols. This is the thing which we are strictly forbidden to do in God's word.

The apostle James tells the churches that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness nor a shadow of turning." Therefore every source that we depend upon for any of these gifts either good or perfect, (natural of spiritual) except God alone and in the way that He has purposed that these things should be given is idolatry. Any of our people who are partakers with them in these things are idolaters in their eating and drinking. This is why I am writing this letter. Our brethren are told to

bring up their children in the way they should go, and to train them up

in the nurture of the Lord. To turn them over to these institutions of men is not to train them up in the nurture and admonition of the Lord. On the other hand it is to train them up to depend on the institutions of men and to ascribe to the man honor that belongs alone to God. Talk to them about it and you will find out that they have let their children have the ropes in the family until they have no control of them and they are more subject to the children than the children are to them. In this way there are being raised up among us a people of the following description: "This know also, that in the last days perilous time shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, true breakers, false accusers, incontinent, fierce, despisers of those that are good, traiters, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2nd Tim. 3:1-5.

Not four years ago a minister of the M. E. church told his congregation that there is one thing that God cannot do. He can not control man unless man would submit himself into His hands. Just this week a minister told the people that there had been preaching enough in the meeting which he was helping to conduct to save every sinner in the county and state in which he was preaching. At Oklahoma City in May, the bishop told those who were there that the church was in the stead of Christ to save sinners. Now if all these things are so the work of Christ is nothing. It all lies in the hands of man to be saved or not just as he will. If the work of the Lord was of any value His people are saved and all these other things are idolatry. If the church is

worshiped or put in the place of the Lord in any way it has become an idol and ceases to be the church. This is where Rome came from and all who teach that way show themselves to be of the great whore. Why cannot the Primitive Baptists see these things? Is it because our ministers are so tender or afraid that they fail to tell the whole truth. Then shame be on them.

I want to copy an article by our late brother, Elger F. A. Chick, which may be found in the Signs of the Times in Sept. 1895.

"SUNDAY SCHOOL."

"Can Old Baptists allow their children to attend the Sunday Schools of the enemies of the truth consistently with allegiance to the God of heaven?"

The above question has been proposed to us of late, and our views asked concerning it. In reply we feel first like saying that we have believed that we should be committing a sin against God should we allow our children to attend the Sunday schools which are all around us. We dislike to speak of ourself directly in any way, but perhaps we shall be pardoned if here and now we say that we have not and do not send or allow our children to go to any of the Sunday schools in the village where we have lived for twenty seven years. We do not mean to say that they have never been in a Sunday school as visitors. Perhaps once or twice a year they may have been present in this way, just as now and then they may go to hear Arminian preaching. We say this by way of personal explanation. Our children know, and we think fully understand that we think it wrong for them to go where we would not go ourselves.

It seems to us clear beyond all questions that if it be wrong for us as Old Baptists, who believe that we

are the church of God on earth, to hold Sunday schools of our own for the instruction of our children in the letter of the truth, it is a much more unspeakable wrong to help sustain a Sunday school where false and fleshly doctrines are taught by sending our children to them. We hardly know how to go about arguing this matter; it seems such a self-evident proposition. It certainly is wrong to encourage and help sustain anything that is wrong. If Sunday schools in themselves were not wrong, certainly false teaching in them is wrong; and to sustain or encourage what is wrong is to be partakers of that wrong.

So long as we believe in salvation by grace, and in all those principles of truth that are necessarily connected with it, we must believe that to teach children or any one else that they can of themselves repent and turn to God, that salvation depends upon man's own work or choice, that salvation is offered for man's acceptance or rejection, that by teaching children or men can come to know and serve God and finally be saved, that the Sunday school is the true and proper nursery of the church of God, and that by Sunday schools or any other training, children can prepare for heaven, is to teach falsehood of the deepest dye. Such are the things impressed upon the children's minds in every Sunday school in our land. How then can we, who believe in and love salvation by grace, consent to in any way whatever support that which at every step denies our faith? If our children whom God has placed under our charge, are allowed by us to attend upon such teaching, we are encouraging it and helping to sustain it. We are denying the Lord, to whom and to whose finished work this sort of teaching gives the lie direct.

Still another reason forces itself upon our attention. Sunday schools, as

well as all other things need money to help them along. The children are all asked and expected to bring at least a penny every Sunday. True a penny is but a small thing in itself, but we remember once when two mites were more than great riches. In as small a thing as a penny a great principle may be involved. We have no more right to contribute a penny toward the support and advancement of untruth than we have to contribute a thousand dollars. If our children attend a Sunday school they will not want to appear mean. If other children bring their penny so will they desire to do so; and the pennies must come from the parents. How can we, as consistent Old School Baptists, pay our money to support what we do not believe in? If men believe in Sunday schools as a good thing, then let them do what they can to support it, but let us not violate our own conscience by helping on what we believe to be falsehood. We do not seek to interfere with those who believe the Sunday school to be right, except that we would show them the unscripturalness of their teaching if we could, but we do feel like urging that we keep our skirts clean in this matter.

We have heard it urged by some who have allowed their children to attend such places in defence of their course that it can do them no harm to go. With this we must take direct issue. To be taught to embrace falsehood of any kind injures any body. We think it better that our child should be a Galio, who cares for none of these things, than a Caiaphas, filled with false religion, and therefore the deadly enmity to the Saviour and His cause and His people. False religious teaching turns a Galio into a Caiaphas and we remember that Jesus once said to the religious professors of His day, "Ye compass sea and land to

make one proselyte and when he is made you make him two fold more the child of hell than their teachers. We have always felt glad that we were not allowed when we were a child to be subjected to such proselyting influences, and we owe a debt of gratitude to our parents in this respect which we never can repay or express. How can we say that it will do our children no harm to be subject to the influence of falsehood, unless we are ready to contend that it is no harm to a person to be made two fold more a child of hell than his teachers. We do not pause here to consider what this language of the Saviour in Matthew xxiii. 15, may mean. At all events it is something harmful and to be deplored.

We have heard it said by those who would justify their course in this matter, "The Lord can bring them back, and if he has chosen them to salvation he will in his own good time." Thanks to the mercy and grace of God, this is true. A Saul of Tarsus is not beyond the power and grace of God. The Pope of Rome himself could be humbled by the grace of God. There is nothing too hard for the Lord. He can ever give repentance to his crying and disobedient people. All this is true, and we have reason to bless and praise his holy name for this great truth every day of our lives; but shall we therefore presume upon His power and grace? O, may it ever be our prayer, "Keep back Thy servant also from presumptuous sins; let them not have dominion over me." Because God saves our children from ruin, shall we therefore hurl them over the precipice, or suffer them to fall over if we can prevent it? The only question for us to consider in this matter is this, What is the will of God? How shall we glorify Him? It is not what ~~can~~ God do nor what will He do, but

what is right for us to do? Is it right for us to allow our children to attend the Sunday schools of the enemies of God and His truth? We say NO! If it is right, let some one show that it is. Is it right to let our money and influence go to the support of the wrong? So that the enemy gets our name and our money he laughs at our declamations against him. Actions speak louder than words. We can never tell how pained we have been once or twice in our lives, when we were presenting our views upon the question of Sunday schools, to be met with the remark in reply, "You are extreme, so-and-so is a good Baptist, and his children attend our Sunday school." Even our enemies see the inconsistency of preaching against Sunday schools and at the same time sending our children to them. There can be no half way about this matter. If they are wrong they are wrong, and if it be wrong to let our children go into any wrong thing, it is also wrong to let them go into this wrong thing.

Still farther, if we desire that our children shall grow up despising us and our religion, the best and easiest way to go about it is to send them to our enemies to be taught. If we have any regard to the future comfort and peace of our households, if we desire that our children shall be a source of pleasure and comfort to us in the future, we shall avoid, as we would the deadliest foe, that which will fill them with the spirit of persecution of our holy religion. The deadliest foe that we know to day to the cause of God and truth are the children of some Old School Baptist parents who were raised in Sunday schools of their enemies. They have become a thorn in the sides of their parents, regarding them and treating them with no respect. What a man sows that shall he reap. We have heard of some such children saying, "Father and mother

are opposed to Sunday schools, but they let us go all the same." In other words the children mock their parents, and learn to despise their profession. The enmity of the natural heart of man is sufficient of itself, without being fanned into a flame of persecution by being subjected to false religious teaching.

For these and other reasons that could be alleged we must say that Old School Baptists SIN when they encourage or support the Sunday schools of the enemies of truth, either by allowing their children to attend them, or by contributing of their means to their support.

As for excuses that we have heard alleged, such as, "My children must have society, and it is lonesome for them at home, and they think it hard if they cannot be with other children," they are not worth considering. They do not furnish the shadow of justification for allowing their children to engage in this wrong thing. If to do this thing is wrong, that is the end of it. Nothing can justify it.

C.

I do heartily endorse every word of the above except that his children went once or twice a year just as company. That was a wrong.

I believe in dealing kindly with children and not threatening them with hard treatment but to be kind and positive with them so they will know your meaning without threatening them with the rod.

A child who truly loves the father and the mother will have regard to their wishes and not go contrary to them in these false things.

I know of young folks now whose parents are Primitive Baptists but who gave way to them to attend Sunday schools, who say, "My father don't want me to go to Sunday school but I am going all the same."

Such children are a disgrace to their parents and it is the fault of the parents. There was a time when if they had used their authority in a kind, but firm manner the children would not have gone into this enmity against their parents and the truth.

I pray Almighty God to keep us from the hand of those who hate us and to teach us to walk free from this terrible idolatry. Surely the image which the king set up in the valley of Shinar was no more an idol nor half so great an enemy to God and godliness as these modern Sunday schools.

With love to the household of faith and a true desire for their good, I am,

Yours in hope,

L. H. HARDY.

P. S.—I lack language to express my indignation of these things.

H.

Atlantic, N. C.

TOUR.

Dear Brother Gold, and readers of Zion's Landmark. Having been requested by some to write something concerning my late visit to the Associations in eastern North Carolina, I will say that I was favored to attend the Kehukee, Contentnea, White Oak and Black Creek Associations, as well as several other meetings, all of which was a pleasure, and I met many who are dear brethren and sisters in the Lord. I would like to mention them all, and tell of their kindness to me, but perhaps this would not be profitable to the readers of a paper published for the benefit of the Lord's humble poor. I was and am in a special trouble of such a nature as to make me know that I never knew trouble before, and yet the Lord in much mercy gave me to enjoy all the meetings I attended, as well as most of the preaching I heard, and also gave me sweet liberty of soul most of

the times I was called upon to speak in his dear name.

On the 4th Sunday in Oct. at the Black Creek Association, I think I saw more people listening to preaching than I ever saw at one time, and the order was excellent, and all who tried could hear. All the preaching that I heard on this trip, as well one to the Lower Country Line, Upper Country Line and Abbott's Creek Associations in August, was, I think, according to the word of God, and in line with that which Old Baptists have preached and believed as far back as I have known them. Nothing new to disturb the peace and fellowship of God's people. Thanks to the Holy Spirit that takes of the things of Jesus and shows them unto us. The brethren who preached seemed full of the soul comforting doctrine, Jesus and the resurrection.

Brethren of North Carolina, you have a great deal to be thankful for, you are sound old fashioned Baptists, and if you will take it from a weak brother like me, let me exhort you to still contend earnestly for the faith which was once delivered to the saints, and beware of any man or any paper that may go among you departing in the least degree from the beaten paths of the fathers. In the persons of Elders Gold and Hassel, you have two editors who are true and humble servants of the most High God, and their papers bring no new thing, but always contend for those precious things which the Saviour of sinners has graciously taught in your hearts. After the Black Creek Association I filled two appointments at Wilson, one at Falls, one at Robersonville, one at Norfolk, Va., all of which were pleasant, and I reached home on the 30th of Oct., and found all my children and church folks well as usual, and all gave me a warm welcome home. I was glad to get back to my

loved ones again, but home is now a very lonely place, and so it is wherever I go. I know my God doeth all things well, and can only ask him for reconciliation.

Brethren and sisters, pray for me.

Your brother in tribulation, but I trust also in the fellowship of the gospel of Christ.

JOSHUA T. ROWE.

701 Linwood Ave., Roland Park,
Baltimore, Md.

STRENGTHENING.

Dear Bro. Gold:— The dear old Landmark's visit is like showers of blessings to me, one, who is not permitted to listen often to his sacred word proclaimed from the stand. Old age, feeble health, and the great distance I live from the church prevents me from attending often, and these things combined make the visits of the Landmark more precious: for in it I feast upon the good things it contains. In it I feed upon the different experiences of the people of God, and it brings comfort and some degree of hope to a poor, unworthy frail creature as I am. Then your editorials are as a light unto my footsteps helping to make plain some of the blessed truths contained in his Holy Word.

I remain your unworthy sister,

PATSY A. LEWIS.

South Creek, N. C.

COMMUNINGS.

Dear Brother Gold:—I have just finished reading your letter in the Landmark in answer to the inquiry of Dr. Hooper, and it has indeed been a feast to me, written as it was some time before I was born. It brings so forcibly to my mind that the God we love is the same yesterday, today and forever, and that His ministers in all ages proclaim the same glad tidings

of the gospel of Christ. Through Him we are saved, and through no good thing we have done, either wholly or in the least part. If I am not deceived altogether, and know anything in truth, I have in mercy received Him, as you have so beautifully expressed it in the letter referred to.

I enjoy your writing so much.

I hope the Lord will bless you in all things.

Your unworthy sister,

MRS. WILLIE R. HINES.

Goldboro, N. C., R. F. D.

J. P. VIA.

Buffalo, Va.—Jan. 2 and 3rd, 1915.

Spray, N. C.—4.

Macedonia—5.

Wolf Island—6.

New Hope—7.

Pleasant Grove—8.

Arbor—9 and 10th.

Lynch's Creek—11.

Prospect Hill—12.

Ebenezer—13.

Stories Creek—14.

Roxboro at night—(14.)

Helena—15.

Durham at night—(15.)

Wadesboro—16 (2 p. m.)

Lawyers Spring—17.

High Ridge—18.

Liberty—19.

High Hill—20.

Union Grove—21.

Watson—22.

Pleasant Grove—23.

Jerusalem—24.

Jones Hill—25.

Liberty Hill—26.

Bear Creek—27.

Running Creek—28.

Meadow Creek—29.

Concord at night—(29.)

Send us your printing. Work done neatly and promptly. P. D. G.

ZION'S LANDMARK

"remove not the ancient landmark which thy fathers have set."

F. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., JANUARY 1, 1915.

EDITORIAL

Elder P. D. Gold:—if you will pardon me for asking a little favor of you, I will ask you to give me your views of a short dream which has been on my mind since I dreamed it a couple of weeks ago. It is as follows:

My wife and myself were walking up the road, and we came to a wagon which some one had left standing in the road, and as we came directly up to the rear of the wagon I heard a most pitiful bleat of a lamb. On examining I found in the wagon, the lamb tied, both front and rear feet—securely tied. I reached in and pulled the lamb to the rear of the wagon, took out my knife and cut the cords which bound it, lifted it to the ground, and it was so weak and starved that it could scarcely stand. I assisted it until it could walk, and it seemed, somehow, to appear to be so very thankful to me for giving it its freedom. I awoke and I could then, and can yet, see so very plainly the lamb and the cords, and the wagon; but I cannot arrive at any interpretation.

I beg to remain your unworthy brother.

W. B. DODD.

Filot, Va.

REMARKS.—Feeding sheep and lambs is a work Jesus commanded his followers to do.

The gift of preaching or feeding sheep is peculiar. Sheep are not to be oppressed, nor neglected, bound, nor starved. They are dependent. They are the flock of God which he has purchased with his own blood.

The Lord, the good shepherd, loves his sheep, and gave his life for them. They have many enemies, and are helpless. Those who love them truly feel unfit to feed them, nor can they feed them of their own ability. But he that redeemed his sheep enables his servants to feed them.

You felt relieved when you had released the lamb. Its gratitude was shown to you. Take the ease to yourself.

P. D. G.

REAPING AS THE SOWING.

"For whatsoever a man soweth, that shall he also reap," Gal. 6:7.

We know that naturally what one sows he also reaps. If one sows wheat he expects to reap wheat, or the same in kind. If he plants corn he looks for a return from the earth of corn, or a crop of the same kind. There are no contradictions in nature. Every seed brings forth of its own kind. Men may cheat, defraud, vacillate, deceive, but God does not. We cannot think even that he will lie. Whatsoever a man sows that shall he also reap from the earth that responds plentifully to a bountiful sowing; yet so that man shall look to God for the increase.

In the higher order of sowing, namely as to the fruit he reaps from a

personal sowing, not in the soil of earth, but in the good or evil responses to his own personal conduct, he must expect that he shall reap or receive the fruit, the results,

even doing, whether good or bad. If he sows to the polluted soil of his own defiled, fleshly nature he shall reap the fruit of the yielding of his own doings, whether he desires it or not. Every one of the Lord's people shall appear before the judgment seat of Christ to receive the things done in his body, according to that he hath done, whether it be good or bad, 2nd Cor. 5:10.

What do men receive that are dead in trespasses and in sins? Do they receive according to their works, (consider Roman's 2nd chap. and many other scriptures.)

Does this apply to nations of the world? Has God any surveillance over things of earth, and the conduct of men? Some seem to think that God does not bring any people into judgment except his own children. This I consider a great mistake. There is with God no respect of the persons of mankind, but in every nation he that feareth God and worketh righteousness is accepted with God. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law," Rom. 2:12.

God shall bring every work into judgment, with every secret thing, whether it be good or evil, Eccl. 12:14.

In the gospel dispensation God commands all men every where to repent, and has committed all judgment to his Son Jesus Christ, and hath given this assurance unto all men in that he hath raised Jesus Christ his Son from the dead, See Acts 17:30-31.

Jesus Christ will raise all men from the dead, whether believers or unbelievers. John 5:28-29.

Let us consider the nations of the

earth briefly. Do they reap according to what they sow? Is there any departure from the perfect, infallible law of God in all his works? They that take the sword shall perish by the sword. It may not be speedily, but it will come. Consider the condition of the European nations of earth now. They have been arming with swords and weapons of war generally, and studying war, and war measures, and military tactics, and matters of carnal defense. They have not laid aside the weapons of warfare. They have taxed themselves and equipped themselves at great expense in order to defend themselves. They have not trusted in God, but in the sword. Like a man that feels he is strong, and can whip any other man, and excel him in strength or strategy, and, cultivating this feeling day after day, he will become anxious for a trial of his strength, and he will challenge another for a trial of strength, or insult him, thus provoking him to fight. Likewise nations will ponder such things as war and conflicts or trials of strength. They will ponder over these things, and prepare for them for years, drill their men, train them to fight, sow seeds of that sort in their minds, seek such things, harbor them in their thoughts; impute to others the things they are doing themselves. It is a law of our corrupt nature when we mean and intend evil to think those we do not love or properly esteem are doing the very thing we are doing. If we intend to do wrong the evil we are doing we suspect others of doing. But if we purpose to do right we think others mean to do right. Thus what we sow we also reap, whether it be good or evil.

Take the case of the European nations now in the bloodiest strife known of in modern times. We wonder what started this war now so general and so furious. For years these

nations have been watching each other for evil, and studying war, and preparing for it, or sowing that sort of seed. It brews and ferments in their minds, and reacts on the parties themselves, and entangles them in the evil imaginations that lurk in those that plot evil. All this is sowing to the wind. Soon they become involved in deadly strife and then they reap the whirlwind.

I am astonished to read that so many of our so-called statesmen, writers on morals and what they call progress are now clamoring for the United States to arm themselves for war. Has it not been the wise policy of our nation to sow to peace, to cultivate the principles of freedom, and rejoice in liberty, and pursue the paths of quietness, and cultivate good will toward men, and avoid entangling alliances with other nations, and nourish the noble purpose of peace, doing unto others as we would have them do unto us? Should not our banner be one that emblazons the ennobling, peaceable, righteous principles of peace on earth, and good will towards men, that will give glory to God in the highest, and, instead of increasing our military armor in building vessels of war, and forts from which to belch from the cannon's mouth death and destruction to our neighbors, let us put on the armor of honest, fair dealings towards men, the protection of the rights of all peaceable, loyal citizens, the shunning to place burdens of taxation that increase poverty and discontent, and set an example of such righteous living we shall appeal to our neighbors to emulate us in that sort of behavior that commends the institutions that shall proclaim America is the land of the honestly brave, and the home of the truly free-born.

What shall be said of such that sow to the Spirit and of the Spirit reap life everlasting! To them who by

patience in well doing seek for glory and honor and immortality God bestows eternal life. Blessed are they that hunger and thirst after righteousness, for they shall be filled with the fruit of righteousness and peace in the Holy Ghost.

P. D. G.

GREAT DAY.

Brother W. F. Garner requests my view of Mal. 4:5, 6.

"Behold, I will send Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

John the Baptist is that prophet, the greatest prophet born of woman. He is called Elijah here. He came in the spirit and power of Elias the great reformer, who called down fire from heaven to rebuke the wickedness of Ahab, and slay idolaters, and overthrow false worship.

John stood nearer to Jesus than any of these prophets as they were far off, but John nigh to the great day of the coming of the Messiah.

John preached that the kingdom of heaven is at hand. Jesus was then in their midst, but who should abide the day of his coming? He is the Sun rising with healing in his wings. He is a refiner's fire to burn chaff with unquenchable fire, consuming all the corruption of the idolatrous. He is a fuller's soap to wash away all the filth of that corrupt people.

He shall come suddenly into his temple. They will not be looking aright for him, nor be prepared for him, nor will they desire him. They will show the corruption of their hearts and lives by rejecting him to their hurt and destruction. It is a dreadful day to evil doers.

How wretched to be so blinded by the gods of this world as to reject the true God. The exposure Jesus makes of their perverted service, the overturning of the tables of money changers, the scourging of these defilers of God's temple by making it a den of thieves, the scorching lash of rebuke administered upon those that sat in Moses' seat full of hypocrisy, and as whitened sepulchers full of dead men's bones, a foul carcass whose stench cried up to heaven for the vengeance of God to be poured out upon them. Alas who may abide the day of his coming?

Their pride has judged that he that would come would be so full of carnalism as to flatter and honor them as the custodians of the law and the prophets.

What will he do to save a remnant? He shall turn the heart of the fathers to the children. Who are the fathers? Such as Abraham, Isaac and Jacob, who possessed the faith of God's favored ones of old. He would turn their heart. They had one heart—the same heart, one desire, a true desire. He should give the children of these fathers then living (such as the little flock whom Jesus chose,) to the fathers. These children should also have one heart made true and pure as a new heart that believed the truth. These children should sit down with Abraham, Isaac and Jacob in the kingdom of God, lest the Messiah smite the earth with a curse. The faith of the fathers, such as the patriarchs, should dwell in the children; hence the curse should be borne by Jesus and the blessings should dwell with them.

John came neither eating bread, nor drinking wine; and ye say he hath a devil. The Son of man is come eating and drinking: and ye say, "Behold a gluttonous man and a wine

bibber, a friend of publicans and sinners," Luke 7:24-35.

John piped unto them and they had not danced. John, greater than any prophet, came in the simplicity of truth, sounding in music that greeted ears that heralded the coming of the Messiah. To be sure this was sounding in most joyous notes the coming of the Just One. Yet they had not danced nor responded with joyful dance before the Lord. How vigorous was John's preaching as it sounded in the wilderness of Judea, "Repent ye, kingdom of heaven is at hand. The rulers rejected the kingdom of God against themselves, not being baptized with John's baptism. Yet heaven owned it. Jesus himself was baptized by John. He was the greatest prophet born of woman, yet the least in the kingdom of heaven was greater than John. The least one born in the kingdom of heaven was greater than the greatest one born of woman. Then how wonderful is the kingdom of heaven. Still the Jews, to whom Jesus came, his own, rejected him. He mourned to them, but they wept not. They said, "The Son of man is come eating and drinking: and ye say, Behold a gluttonous man, and a wine bibber, a friend of publicans and sinners." So neither of the two; one the greatest of the prophets, and of him they said he hath a devil. No good word had they for either one. They did not rejoice nor dance at the coming of John, nor did they mourn at the humiliation of Jesus.

They were contrary to all men. The day of the Lord's visitation was lost to them, and they are lost to the gladness of the coming of the Son of man, the Son of God.

The saddest of all things, the darkest of all blindness is the loss of the glorious coming of Jesus Christ in the flesh. The greatest of all crimes is the killing of the Prince of Peace with

wicked hands, and the imprecation of all the Jews, "His blood be on us and on our children," Matt. 27:25.

P. D. G.

"And Enoch walked with God; and he was not; for God took him." Gen. 5:24.

Enoch was peculiar. He walked with God. How near to God was his walk and how safe!

He was the seventh from Adam—a full rounded life of faith. How complete was his walk. Nothing separated him from God. He walked with God. He was near to God. Enoch drew near to God—came to him. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Without faith it is impossible to please God. Then if one has the faith that fully persuades him of the blessedness of drawing nigh to God, so that his soul is satisfied with the joy, love and bliss of God's companionship, that one is kept in perfect peace. Nothing separates him from the love of God in Christ Jesus our Lord.

What enemy could mar the peace of one who walks with God. The enemy which is the King of terrors, and the terror of kings could not come nigh to Enoch. He did not see death, nor feel it.

He was not—not in the world, not in the reach of any enemy, not alarmed. He was translated. HE WAS NOT—not in earth; not on earth.

Moses died at the word or mouth of God. Elijah was caught up to heaven. Enoch was translated, taken out of the state of man, and lifted into the presence of God where there is no darkness at all, no night, none of the things that vex or disturb mortals.

What mortal knows any thing of that wondrous condition of change so that he is not—as he was.

When Joseph's brethren were reporting to him of their father's family they said of one he is not. What is lost? Nothing is lost. What is lost when this corruptible puts on incorruption, when this mortal shall put on immortality, when death shall be swallowed up of life? He shall change this vile body, and fashion it like unto the glorious body of the Lord Jesus. Where is mortality then? Where is sin when it cannot be found? Their sins and iniquities God will remember no more. He makes an end of sin and death. The sin of Judah shall be sought, but it is not found. It is made an end of.

Communion with God is the most blessed state that lifts the happy one out of all sorrow and woe into that glorious translation that forever banishes all that is vain and mortal. Hence no man knoweth such whose life is not hid with Christ in God.

Faith is the substance of things hoped for, the evidence of things not seen. All the glory that the quickened soul thirsts for is found in God, the fountain of happiness and eternal peace. With him is eternal bliss, at his right hand are pleasures forever more. This is having the life that now is and that is to come.

P. D. G.

JANUARY 1915.

Time Flies.

"My days, my weeks, my months, my years,
Fly fast as the whirling spheres."

Yet it is not my time. What do we have of our production? Our sins and our iniquities are what we have that cling to us.

"Your sins and your iniquities have separated between you and your God."

What have we that we have not received?

If one has good works he is indebted to the Lord who works in his people both to will and to do according to his good pleasure. But he does not work on men to do evil.

Every good gift, and every perfect gift cometh down from above, from the Father of Lights.

One says all my times are in his hand. His bounty causes us to enjoy countless mercies. It is well for us to feel and to know that God's goodness is showered upon-us. While we know not what a day nor an hour may bring forth, yet we hope in God for the continuance of his mercies. He that brought us into the world keeps and preserves us in all our existence; nor is there another to whom we can go or look for guidance and protection.

P. D. G.

WATCH.

The 13th chap. of Mark let us consider.

1st. The disciples call the attention of Jesus to the famous building of the temple. It was to them so wonderful in structure, and devoted to the worship of God. Mankind are prone to worship such structures, not looking at things not seen, but at things seen.

If our religion is a glorying in our performance, or members, or our knowledge, it is false. God is a spirit and they that worship Him must worship in Spirit and in truth. If any man glory let him glory in the Lord.

2nd. The answer of Jesus. These shall not be left here one stone upon another that shall not be thrown down. As he sat upon the Mount of Olives Peter and others said, tell us when shall these things be, and what shall be the sign of their fulfillment?

He sat on the Mount of Olives. Soon he should be placed between the up-

per and nether mill-stones, and pressed as a cart loaded with sheaves, and as the olive is pressed that the oil may flow, the Son of man shall be oppressed. His Gethsemane where he cried, O my Father, if possible let this cup pass from me. Nevertheless not as I will, but as thou wilt. Then the sword awoke against the fellow of God, and Justice was satisfied, and the law was magnified.

Then the temple made with hands was taken down. Jesus fulfilled the law. He said, Destroy this temple, and in three days I will raise it up.

The most wonderful work was accomplished in the crucifixion and resurrection of the Son of man. He made an end of sin, and abolished death, and brought life and immortality to light through the gospel. This is the coming of the kingdom of heaven.

The caution Jesus drops first is, Take heed, lest any man deceive you. For many shall come in his name saying I am Christ. When any notable event, or great change is coming, there are many advisers thinking they are able to advise what should be done, and ready to be leaders. This has always been so. Now while the nations of Europe are in a furious war, how many are urging our government to put on the armor of warfare, such as the nations of Europe drilled in warfare are now elapsing in this death struggle.

If ever there was a time when the United States should keep her temper, and throw aside the wild jangery of to arms, to arms, it is now.

May our nation be enabled to show her moderation setting an example of righteous living, being clad with the armor of peace, and may our President be kept on his feet, and not be drifting into the wild clamor of building forts, when already it is demonstrated that no earthly fort

can withstand the shock of cannon.

If the United States will behave herself with becoming moderation, and not meddle in this war, but in patience wait; and that when the time shall come, advise peace to these warring nations, not encouraging them by making heavy outlays herself, like these warring nations have been doing, then she may be of service to them. In a few months at the present rate of warfare and destruction of both life and property they will destroy themselves, so that they will have war enough.

In times of great calamity it is common for so many to rise up claiming they can tell what should be done. Many shall rise and say, I am Christ, and shall deceive many. Go not after them, God rules. In patience possess your souls. One thing let us remember. They that take the sword shall perish with the sword.

It is natural for men to go to war. We should take heed to ourselves.

Brd. Jesus gave them a sign of the destruction of Jerusalem that had become so corrupt that it had become as a carcass unfit to remain on the earth to defile it.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, then let them that are in Judea flee to the mountains.

There are brethren that would spiritualize the scripture, or claim to do so, to the extent of ignoring or disregarding the literal meaning of scripture. A true, faithful and safe interpretation of scripture must retain the literal meaning of the word, for man must live by every word of God. All scripture is profitable. The apples of gold must be held in pictures of silver; the honey and the honey comb both are preserved. There is in the instruction of Jesus a telling the disciples how they may know when Je-

Jerusalem is to be destroyed, and the temple to be thrown down, and therefore when they are to flee out of the city to the mountains. The Roman army, the abomination of desolation, should attack Jerusalem, and destroy it. Now when you see this flee for your lives. Do not take any thing out of your houses. Wee be to them that are with child or that give suck in those days. Pray that your flight be not in the winter, nor on the sabbath day. Jesus tells them all these things shall come to pass in this generation. For the elect's sake these days of terrible suffering shall be shortened or on flesh should be saved, or delivered in this great distress. How merciful Jesus is to tell his disciples how to act. Every believer took heed to his warning, and when they saw the things being fulfilled that he foretold, did flee and escaped to the mountains.

Now this is the destruction of the Jewish nation, the end of the worship literally in the temple, the scattering of the Jewish nation.

4th. But in those days after this tribulation shall the sun be darkened, the moon shall not give her light, and the stars of heaven fall, and the powers that are in heaven shall be shaken.

The sun represents the light of the Jewish heaven, or the first heaven that should be blown out, or pass away. The moon represents the shadowy dispensation under the law that shall not give her light. The stars represent the leaders and rulers under the law dispensation that shall fall down, or rule no more. For when Jesus the Sun of righteousness shall arise with healing in his wings these luminaries that rule in the night shall disappear at the rising of the glorious sun of righteousness. Then shall they see the Son of man coming in the clouds with great power and glory.

Then shall he send his angels (his apostles) and they shall preach his gospel to every creature, and gather his elect from the four winds, from the uttermost part of earth to the uttermost part of heaven. Great power was given to the apostles as it was manifest on the day of Pentecost, and after. The old dispensation passed away, not one stone was left upon another. The Son of man appeared in miracles of healing and blessing the people of God in giving them understanding, in granting them repentance toward God and in faith in the Lord Jesus. The believers rejoiced with great joy and had all things common. No man, nor power could withstand the glorious gospel power. A new spiritual kingdom was manifest on earth that was not of this world. The Holy Ghost was the Great Teacher and one speech, language, tongue, one joy and peace was given to the brethren in Jesus, and great grace rested upon them all.

6th. But now what follows? Shall there be no more warfare, or conflict in the church, no more tribulation? For the Son of man is as a man taking a far journey, who left his house (his church) and gave authority to his servants, and to every man his work, and commanded the porter to watch. After the ascension of Jesus into glory the apostles and other servants are to occupy till he comes again. For Jesus said it is expedient for you that I go away. I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am there ye may be also.

God hath set in the church first apostles, secondarily prophets, then pastors &c., for the perfecting of the saints, for the building up the body. Now Jesus has taken a far journey. The Good Man has taken a long journey. He will come again, but when we know not. The servants that are

wise will watch and take heed, but such as are not watchful will say my Lord delayeth his coming, and will beat the men servants and the maid servants, and will eat with the drunken.

5th. Watch is the watchword left with these servants. It is true this same Jesus will come again as ye have seen him go into heaven, for the heaven must receive Jesus until the restitution of all the Lord God hath spoken since the world began, Acts 3:21. So that when all that has been promised from the beginning is accomplished and fulfilled Jesus will leave his mediatorial throne and shall come to earth again to judge the quick and the dead. For God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, Acts 17:31.

The church is the temple of God, the home for his people, the mansion for the believer. Let every one dwell in peace, each one abiding in his lot. Those that serve in the ministry shall each one wait on his ministry. They shall feed the flock of God which he hath purchased with his own blood. Let each one take heed to himself, and to the doctrine, contending earnestly for the faith once delivered to the saints.

No one knows when the Son of man shall come. Therefore let each one watch. The scriptures warn us that some shall depart from the faith, giving heed to doctrines of devils. The love of money or gain shall decoy many. Love of worldly pleasure shall lure many. The servant must be patient, not strive for the mastery. He must love his Lord, walk by faith keep his body under, be an example to the flock. He that endureth unto the end the same shall be saved.

Blessed is that servant who is found watching when his Lord cometh. Happy are those servants that give good heed to all the Lord hath commanded,

and who love his appearing, and hold fast the word of our Lord Jesus.

P. D. G.

Obituaries.

CHARLIE CLIFTON SMITH.

Charlie Clifton Smith, baby of Polie and Grover Smith was born May 10th, 1913, and died June 24th, 1914, making his stay on earth 13 months and 15 days. He was a bright and loving child and was loved by all who knew him.

We did all we could for him, but the Lord took him home. It is hard to part from our dear ones, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Little Charlie will be greatly missed. There is a vacant place in their home which never can be filled.

"They loved him, yes they loved him,
But the angels loved him more
And they have called him gently,
To yonder shining shore."

W. A. HOWARD.

Dear Editor—Please allow me space to announce the death of Mr. W. A. Howard. He was taken sick and went to bed June 24 with typhoid fever and died July 19, 1914, his age being unknown.

"A precious one from us has gone,
A voice we loved is stilled
A place is vacant in our home
Which never can be filled."

Written by a friend.

MRS. W. T. JENKINS.

RUFUS F. HARRIS.

Rufus F. Harris was born Dec. 21st, 1858 and died Aug. 16th, 1914, being fifty-five year old. He was well and worked all day Saturday. Sunday Morning at three o'clock I woke up and found him breathing hard. I called him but he was beyond speech. Only one short struggle and he was gone.

It was so hard to give him up. I can only ask God to give me the peace and understanding which I hope for.

He was not member of any church, but he believed in the Primitive Baptists.

He left me with two grown boys and two girls. Pray for me that I may become reconciled in this hour of deep distress.

HIS WIFE.
MRS. ELIZA BRYAN.

Departed this life July 28th, 1914, at her home in Onslow County, N. C., Mrs. Eliza Bryan, wife of Elder Gardner Bryan, who preceded her to the grave 1 year and 7 months.

She was married to Elder Gardner Bryan in 1870. There were 10 children born to their union, all of whom survive them.

She united with the church at Muddy Creek, Duplin County, N. C., 22 or 23 years ago. She always filled her place in church unless providentially hindered. She was an obedient wife, a kind and living mother, an obliging neighbor.

She bore her affliction which was cancer of the stomach with Christian fortitude. She was a noble woman. She was kind to all. She did on several occasions give food to poor old negroes.

From the time her husband died there were no charms in this world for her. She would weep when she would pass his grave and say poor papa, how

long before I can come to you. She desired death above all things. She did not visit even her children much after his death.

All was done by her children in medical aid and watchful care; all they could do, but none can stay the hand of death. The Lord giveth and the Lord taketh away, Blessed be the name of the Lord.

Dear children on earth,
No longer I can stay,
I hope the dear Lord
In mercy will show you all the straight
and narrow way.

Written by her son-in-law,
JOHN M. HORNE.
Catharine Lake, N. C.

AGED AND RESPECTED RESIDENT OF BLACK CREEK, PASSES AWAY.

Our mother, Mrs. Anna Privett, died at her home in this place Oct. 25th, 1914.

Deceased was born at Rangers Cross Roads, N. C., and lived there until her marriage. After her marriage, she lived for five years at Wilson, N. C., but for the last twenty-five years has resided at this place. She was a member of the Primitive Baptist church at lower Black Creek. And her beautiful Christian charity won her many warm friends. Her life was a shining example, for others and a guiding star for the dear ones left to mourn her loss. She is survived by four daughters and one son, namely, Mrs. H. S. Robinson, 1027 1-2 First St., Charlotte, N. C., Mrs. K. D. Owens, Misses Gertrude and Ruth Privett and Mr. Otto Privett, all of Black Creek.

Our Mother.
She folded her hands; when life's

evening came
 At the close of a sad Autumn day,
 And, God's white winged angels then
 silently came
 And carried our loved one away.

No more will the light in her soft ten-
 der eyes
 Proclaim to her children her love.
 And the sweet voice that charmed her
 favorite hymns
 Will carrol with angels above.

But we still have her bible she cher-
 ished so long
 Whose pages she conned in her youth,
 And the messages gleaned in her well
 beloved search
 Always flooded her life with the truth.

It guided her life through the spring-
 time of you'h
 Like a true friend, 'twas ever at hand.
 Always guiding her on through the
 autumn of life
 Till she crossed o'er the bright border
 land.

To us, whom she left here, to mourn
 our sad loss
 May this book be a bright guiding
 star,
 And her life guide our steps in the
 pathway of right
 Like a beason light, gleaming afar.

Written by her daughter,
 LENA GERTRUDE PRIVETT.
 Greensboro, N. C.

SOLOMON GORNTO.

By request of the family I attempt
 to write a sketch of the life of Bro.
 Solomon Gornto. I have no eulogy
 to do this good man justice and it is
 with much weakness that I make the
 attempt.

Brother Gornto was born in Onslow

County, N. C., February 23rd, 1830,
 and peacefully breathed out his life
 July 1st, 1912, at the ripe old age of
 82 years, four month and five days,
 leaving to mourn their loss one aged
 sister, one niece and one nephew, be-
 sides a host of friends. But we mourn
 not without hope, for we are sure our
 loss is his eternal gain. Truly a good
 man we loved is gone.

Brother Gornto served his county as
 commissioner, as justice of the peace
 and other minor positions with distin-
 guished honor. He served in the late
 war between the states as first lieu-
 tenant of Co. G, 3rd North Carolina
 regiment, but on account of his fail-
 ing health was honorably discharged
 and returned home.

He was married to Carrie Ward and
 unto this union were born four chil-
 dren. They and their mother preced-
 ed him many years to the tomb.

His sister having lost her husband
 and left her with two children moved
 in with him and this good family lived
 together until the above named separa-
 tion came.

Language fails to describe its social
 hospitality and the writer feels to say
 that those who visited this home sel-
 dom could find such a warm welcome
 elsewhere, and righ here will state
 that since the passing away of this
 good man this home has been burned
 to ashes by fire, making it possibly
 sadder for the bereaved ones.

This good man some twenty years
 ago was united with the Primitive Bap-
 tist church at Wards Will and served
 the church as clerk until his health be-
 came too feeble to attend.

Brother Gornto always had a good
 word for all. A heart and hand to
 the poor and needy. Well may it be
 said that his religion was pure and
 undefil. He lived, worked, talked
 and died in the faith that he claimed,
 contending for the complete salvation
 of fallen men in the life, death and

resurrection of Jesus as the only way under heaven whereby man can be saved.

The writer was blessed to visit him many times in his latter days while he was mostly housed on account of his health and loves to remember our ardent affections and conversations as brothers in the Lord.

We have to bow in submission to the allwise God in our affliction and say "thy will be done."

Thou shalt sleep but not forever.
There will be a glorious dawn,
We shall meet to part no never,
On the resurrection morn.

May the Lord bless and preserve the bereaved family, enable them to lay up to themselves treasures in heaven where neither moth nor rust doth corrupt, nor thieves break through and steal, as we believe their dear brother and uncle did.

Written by one who loved him.

L. CHESTER WARD.

It is with a sad heart that I attempt to write the death of my dear son, L. Chester Ward, who departed this life Feb. 28th, 1914, making his stay on earth 33 years, 8 months and 3 days.

He married Cottie Iva Smith on Nov. 27, 1906. He leaves a wife, four girls, a father, mother, one brother and five sisters to mourn their loss. But we feel sure that it is his great gain.

He was not a member of any church but a strong believer in the Old Primitive Baptists. He delighted in hearing them preach.

He was a highly respected neighbor, a kind and tender hearted husband and father, doing all he could for his family, also a loving and obedient son.

He was in bad health for three years or more, but didn't take his bed until two weeks before his death. All was done that could be rendered on this earth, but none could stay the mighty hand of death. The good Lord knows best, and his will be done. We saw that he was growing worse so we agreed that he be taken to the hospital in Charleston, S. C., but all in vain. He lived only one week there, and was sent back home where he was buried not far from Nichols.

No one but our dear Saviour knew the cause of his death. May the Lord bless his wife and dear little children.

We loved him, yes we loved him,
But Angels loved him more,
And they have gently called him,
To yonder shining shore.
The golden gates were opened,
A gentle voice said come;
And with farewells unspoken,
He calmly entered home.

His loving father and mother,
MR. AND MRS. J. W. WARD,
Nichols, S. C.

ELDER W. R. CRAFT.

Stump Sound—Tuesday after 2nd Sunday in Jan.

Bay—Wednesday.

Yopps—Thursday.

Wardswill—Friday.

North East—Sat. and 3rd Sunday.

Hadnotts Creek—Monday.

Newport—Tuesday.

Morehead City—Tuesday night.

Hunting Quarter—Wednesday at night.

Marshallburg—Thursday night.

North River—Friday.

Newport—Saturday.

White Oak—4th Sunday.

South West—Monday.

Maple Hill—Tuesday.

Cypress Creek—Wednesday.

Willow Bottom—Thursday.
 Sand Hill—Friday.
 Muddy Creek—Sat. and 5th Sunday.

UNION.

The next session of the Smithfield Union will be held with the church at Little Creek, Johnston Co. N. C., Sat. and 5th Sunday in Jan. 1915.

Elder J. A. T. Jones is appointed to preach the introductory sermon, and Elder W. A. Simpkins his alternate. Brethren, sisters and ministers are cordially invited.

Those coming by rail can be met at Wilson's Mills, by notifying J. A. Batten, Wilson's Mills, N. C., or D. T. Stephenson at Smithfield, N. C.

J. A. BATTEN,
 Union Clerk.

UNION.

The Black Creek Union is appointed to be held with the church at Lower Black Creek, Sat. and 5th Sunday in Jan. 1915.

Elder R. H. Boswell is appointed to preach the introductory sermon and Elder P. D. Gold his alternate.

Those coming by rail will stop at Black Creek Depot Saturday morning or Friday.

R. H. BOSWELL,
 Union Clerk.

The Mill Branch Union is to convene with the church at Mill Branch Saturday and 5th Sunday in Jan. 1915.



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P. D. G.

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P. D. G.

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P. D. G.

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FOR INFORMATION.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

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P. D. GOLD.

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VOL. 10 WILSON, N. C., JAN. 15, 1915. NO. 5.



P. D. GOLD, Editor, Wilson, N. C.

P. G. LESTER, Asso. Editor, Floyd, Va.

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If Mixed With Sulphur It Darkens so
Naturally Nobody Can Tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when, a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents

dandruff, itching scalp and falling hair.

UNION NOTICE.

Dear Brother Gold:—Please say in the Landmark that the 171st session of the Contentnea Union is appointed to be held with the church at the Meadow, Greene County, N. C., on Saturday and 5th Sunday in January 1916. Elder T. B. Lancaster was appointed to preach the introductory sermon and Elder Jno. W. Gardner, his alternate.

Messengers and visitors will be met Saturday morning at Walstonburg.

L. J. H. MEWBORN,
Union Clerk.

Norfolk
Southern Ry.
—
Route of the
"Night Express."
—
Charlotte to Norfolk
and
Intermediate Points.
Pullman Cars

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE.

Some of the sisters have asked me to write my experience and I will try to do so.

When I was about ten years old I joined the Missionary Baptist church during a protracted meeting.

I don't know just why I joined, but I thought I wanted to be a Missionary. There were lots of children joining the church and I was led into it. But I never felt any change.

When I was about thirteen years old I had a dream.

I dreamed one night that I was walking in a valley. There were beautiful trees and green grass growing by a lovely stream. As I walked along I heard the fluttering of wings and looking up I saw an angel flying and it lit in a tree just before me. His raiment was white and there was a circle about his head as a light shining from within and as I stood looking at him another angel flew down and walked by me on the grass. This second angel said to me: "Do you know who that is?" and I said "No." Then he said: "That is Jesus."

He had a book under his arm and he said, "Let's sing praises unto the Lord," and opened the book. I said, "I can't sing, I don't know the song." But when he opened the book and I saw the song I began

singing praises unto the Lord although I had never seen the song before.

I really sang, because I was awakened by my own voice singing.

That dream made a lasting impression on my mind. I did not know any Primitive Baptists then.

After I came to Wilson to live with Mrs. P. D. Gold, I saw there was a difference between the Primitives and the other churches. At first I laughed at, what I called, the narrowness of the brethren and sisters. After I had been to the church several times, I attended a Missionary Baptist church. Each one was called upon to give their experience. One got up and told what she had done for the Lord. How much money she had given, etc. Then another and another. They called on me, and I told them I had not done anything. I could have told them some of the things the Lord had done for me, but I knew from what the others had said that my experiences would not suit them.

Up until about that time I had thought I was good. On the 3rd Sunday in Aug. 1914, (if I am not mistaken) I asked my husband for some money, I was going to the Missionary Baptist church and I wanted to pay up my dues. When I got in about a block of the church, something impressed me to go to the Primitive Baptist church. I tried to go on to

my church, but I could not. I felt like I would die if I did, so I went to the Primitive Baptist church. Elder J. F. Farmer preached that day. Oh how sweet his words were to me. The tears rolled down my cheeks. I felt like Brother Farmer knew how I felt. He told my feelings better than I could myself. As soon as he stopped preaching, I hurried out of church. I was afraid he knew I was in trouble and would ask me about it. I was ashamed to be so affected by the old Baptist doctrine. I didn't tell my husband about it until several months afterwards.

After this I began to read the Bible more diligently, but it seemed every thing I read condemned me. I felt like I was a lost, ruined sinner. I couldn't sleep at night. I began going to the prayer meetings the brethren were having at each other's houses. I didn't want them to know I was under conviction, but I could not keep away from their meetings.

In Oct. of 1914 at the church one of the traveling preachers preached to me it seemed. My burden was taken from me when he read the 3rd chapter of Samuel, when the Lord called Samuel, and Samuel said "Speak Lord, for thy servant heareth."

I knew in my heart that the Lord had prepared me, that he had made me ready to be his servant. Then the preacher quoted, "Though your sins be as scarlet I will make them white as snow;" For a few days I felt very happy but then the thought kept coming "are you going to join the Primitives?" I felt like I couldn't do that. I felt like I'd be disgraced. In my mind I said they are an ignorant people and poor and unclean, but the good Lord humbled me. He showed me that I was the ignorant one. He says in the Holy Scriptures, "For

whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." I was abased.

One night I could not sleep for thinking of my condition. I hadn't told Elder Gold about my trouble. I was so abased I felt like he wouldn't fellowship me. I knew he knew all my faults, knew how hard it is for me

I went into his room and told him and his wife about my trouble and asked them if they could fellowship me. They said lots of things to comfort me and said they were very glad to hear me tell the good things the Lord had done for me.

On the 3rd Sunday in Feb. 1915, I told my experience at a little prayer meeting at Sister Amerson's. Elder Farmer opened the door of the church and they received me. Elder Gold baptized me on the 4th Sunday in February.

The Lord has been very gracious to me, though vile sinner that I am.

Bro. Durand writes in the *Signs of the Times*, that it is unspeakably terrible to one who has felt the love of God in his soul to fear that it is gone from him. That is exactly how I feel some times. I feel some times that I was perhaps mistaken. Oh, I hope I am not mistaken. I feel that I am the chief of sinners. I know there is nothing I can do to save myself. It is the grace of our Lord Jesus Christ who saves me from my sins.

I hope that I have passed from death into life. **Because I Do Love the Brethren.**

SEDALIA GOLD.

Wilson, N. C.

COMMUNICATION.

Dear Brother Gold:—I feel like this morning I cannot refrain from doing my duty, if I know what my duty is.

After lying on my bed sleepless for many nights, meditating on these things, wondering why I am traveling in the darkness, looking forward to the coming of light and no light to me returns. Traveling in this dark wilderness I can see no way out, no way to escape. The horrors of darkness seize upon me. I find no rest for the sole of my foot and my soul faints within me. The revelation being this: "Deep calleth unto deep, and night unto night." The meaning of these words is not made plain to my mind and I can only cry unto the Lord, saying: "Lord how long will these things continue with me?" Oh Lord what is coming to me. I cannot even ask the Lord for his mercies. Oh the agony of soul, mind and body. When I arise I feel exhausted. Oh how imperfect and how unworthy. After suffering all these things time and time again, we should not refrain from complying with our duty if we know what it is. Then we find that "Deep calleth unto deep, and night unto night," for not complying with the duty the Lord has enjoined on us. Oh how I do shudder and my feelings sink down within when I undertake the task. In disobedience we find trouble, but in obedience we find relief. It looks like we would learn the lesson so often taught, for His promises stand sure, and in well doing we find peace for our weary souls.

We read that our faith has to be tried as by fire, therefore we must expect the fiery darts of Satan and the temptations of Satan, to compass both soul and body. When we see the dark billows over us roll, then we are made to cry unto the Lord: "Oh Lord how long!"

When will the day of corruption end and we can see the light return. When we can see the son of righteous

ness rise with healing in his wings. Oh how beautiful the sight to the weary traveler. Then the night is dispersed and the glorious light appears.

How happy the passing moments. Last night in my wakeful hours while I meditated I was made to say "Lord, I pray thee be merciful unto me." The words of the poet sprung up in my mind:

"Reach down, Reach down thine arm,
And cause me to ascend
Where congregations never break up,
And Sabbaths never end."

What a gracious feeling coursed through my soul, and these sweet words also gladdened my heart:

"Oh when shall I see Jesus and reign
with his above?
And from the flowing fountain drink
everlasting love.
When shall I be delivered from this
vain world of sin
And with my blessed Jesus drink endless
pleasures in."

This is my desire, to be exempt from this vain world of sin, and asking the Lord for refreshing sleep.

All our troubles are brought on us to show us the things we have not known.

Brother Gold, I don't know whether there is any good in what I have written or not, but I would like for my friends and relatives and the household of faith to know that I am living and have the greatest desire to meet with the saints of God.

We read that every thing works together for good to those who love the Lord, and also that we are called according to Grace and purpose. The Landmark is my preaching and consolation.

Pray for me Brother Gold.
Yours in hope of eternal life,
RUTHA TRIPP.

Greenville, N. C.

Your unworthy brother in Christ,
JOHN A. HEWITT.

EXPERIENCE.

SUFFERED LOSS BY FIRE.

Elder P. D. Gold, most highly esteemed Brother:—I feel that I am unworthy to have a name among a people so devoted and true as the Primitive Baptists are for the cause of Christ, and yet I cannot leave or forsake so lovely a people.

O, is there any one so blank, vile and depraved as I feel to be?

I went to the Primitive Baptist Association at Wilmington, N. C., and had a most enjoyable time, hearing so many of the Lord's servants preach and expound the holy word of God, both at the Association and at the home of our beloved brother Jimmie Brown. I feel like saying, God bless Brother Brown, and all who did so much for the Association. I came back to South-West church, with Bro. Sam Jenkins, and found all up and as well as usual. He wanted me to with him and rest up, for I was not well, and I did so, but my mind was not at ease, and on Thursday I heard that my family were out of doors, fire having destroyed the house, kitchen and nearly all they contained. I fully realized that I was unable to rebuild. I prayed that God, in mercy, would aid us and enable us to patiently bear all that is put upon us.

The dear Lord has put it into the minds of our kind neighbors to aid us. I trust they will be rewarded for their kindness.

Brother Gold, may God bless you in your decline of natural life. I will close. May our last days on earth be our best days, in the sweet hope of eternal rest.

The following was sent to Elder Williford, which he has sent us for publication:

Dear Bro. Williford:—If the Lord is willing I will try to write you my little experience which I hope has been the dealing of the Lord with me.

Since I was a child I have always loved to be with the Baptists and hear them tell of the wonderful love and of the blessing he had bestowed upon them, and I felt very unworthy to be with such good people. I always had a desire to go to preaching.

After a while I got so burdened with sin, I do not remember the date, and I tried to pray to the Lord to have mercy on me a lost sinner. There was a protracted meeting at Maple Springs Missionary church and I went and joined the church. I was relieved for a time. My trouble soon came back, and I was so dissatisfied I went to Peach Tree to hear you preach and I was comforted and the more I went to hear the Primitives the more I loved them. In the year 1911, I heard dear Bro. Adams preach many times and he told my feelings far better than I could tell them myself. I can't tell how much trouble I saw that year. I felt like I was deceived and had deceived others. I prayed to God to show me what to do. I had a dream in April. I dreamed I went to Peach Tree and Bro. Adams preached the best sermon I ever heard. My cup was so full I could not keep from crying. Then Bro. Adams came to me and said he wanted to talk to me. He went home with us and he told me I was in the dark and asked me if I did not want to go with the Primitives. I

told him yes, but I was too unworthy. I woke up begging the Lord for mercy. I went on in this way trying to bear my burden until I heard Bro. Boswell at Peach Tree, on the second Saturday in last November. They opened the door of the church. I wanted to go but I felt like I was a vile sinner and I could not go. Bro. Boswell came to see me that evening and his talk was very sweet to me. When I retired that night I asked the Lord to deliver me and just before time to get up the next morning these words came to me "choose ye this day whom you will serve." I felt like all my troubles were gone and I could not praise the Lord enough. My sister was to be baptized that day and when we met at the water I went forward and was received. I knew I had done nothing good and that my hope came through the mercies of God. For without his help we are nothing and can do nothing. I can't tell any one how happy I was

A short time after I joined the church I had such a sweet dream. I dreamed we were going down toward a beautiful stream full of white rocks and fish and in the midst of it there was some one dressed in the whitest robe I ever saw with a starry crown on his head. He bade us come into the water and asked us to help him carry his fishes to the shore. He embraced us in his arms and we all marched out of the water with his fish and I awoke repeating these words:

"The dying thief rejoiced to see,
That fountain in his day;
And there may I though vile as he
Wash all my sins away."

I would love to see this published in the Landmark.

I am not a subscriber because I am

not able, but I love to read it when I have an opportunity.

Your sister in hope,

LUCY WHELESS.

ENCOURAGING.

Dear Brother Gold:—I have often felt like I would like to write to you and tell you how I appreciate your editorials in the Landmark. I have often been instructed by them and thanked God for the gift that is in you. I think it is wonderful how clear your mind has continued to old age. God has indeed blessed you and I hope will continue them to the end. I hope I can hear you preach again.

Some times when I am reading the articles from brethren and sisters, whom I have never seen and yet who tell my feelings better than I can, I am made to rejoice, that we have been led in the same path, instructed by the same spirit. My hope is strengthened and I then feel like I would like to write and be one with those "who speak often one with another, with those who fear the Lord and think upon His name."

I am thankful that I can feel as they feel and can enjoy what they write, believe what they believe, that they are my people, their God my God. I am not gifted to write and express my feelings for their comfort and instruction. I can enjoy their writings and love them for the truth's sake.

Hoping that you may be blessed for many years for the upbuilding of the church.

Yours in a precious hope,

SALLIE B. HOLLAND.

Axton, Va.

FELLOWSHIP.

Beloved Brother—The Landmark

has been especially rich and comforting to me of late. The editorials and communications have been with grace and seasoned with salt. Almost every piece has touched a tender cord of my heart and caused me to feel strong assurance that we are of the same household, and each one built upon the foundation of the Apostles and prophets. Jesus Christ himself being the chief corner stone and in whom all the building framed together growth into an holy temple in the Lord. This brings about sweet fellowship in our hearts for the household of faith, for surely our fellowship is with the Father and with His Son, Jesus Christ. How can we love Jesus and not love his work? If we love and believe his teachings, we love and have fellowship with the brethren and thus have evidence that we have passed from death into life, because we love the brethren, this strengthens our hope and confirms our faith and thus we live by faith and walk by faith and rejoice in the hope of the glory of God.

I trust the Lord may have many years for you in His kingdom below to edit and send out the Landmark to comfort His people.

In much love,

A. B. MORRIS.

Oxford, Miss.

ENDORSED.

Dear Bro. Gold.—I am so well pleased with your editorial on "Do we understand Prophecy Before Its Fulfillment?" that I want to write and tell you.

Why should men attempt to explain Prophecy? Or why should men prophesy? For to explain unfulfilled prophecy is the work of a prophet.

Prophecy has never been understood by those to whom it was spoken.

Jacob and his family had no thought of going into bondage when they went down into Egypt, yet it was said two hundred years before that they should serve the people in a strange land, and be afflicted by them for four hundred years. (See Gen. xv.-III.)

When that glorious message concerning the birth of Christ was proclaimed by Isaiah ix, vi, none understood it, nor attempted to expound it until after its fulfillment.

Which one of Isaiah's scribes or teachers tried to expound (Isa. xl, 1 to xi,) which is so full of comfort to God's people since its fulfilment and now easy for them to understand? or after the humiliation and death of Christ what Jew said: "I told you so, I read about this man's sad life and death in Isaiah liii? If there was a single instance recorded in the Bible where a prophecy was understood by those to whom it was spoken, either as to place or time I can not recall, and would be pleased to be informed if there is. How then can we expound that which has not come to pass?

There is but one way, and that is, we must also be prophets. Even then we could have no power to convince others of our power of divining since they could not experience the future. But we may be able to reach their hearts concerning the past by entering into their experience by telling them what they know.

Your brother in hope,

W. N. THARPE.

Liberty, Ind.

OUR ONLY PREACHING.

Dear Brother in hope.—I gladly devote to you a few lines. I wish to thank you for your kindness in send-

ing me the Landmark. The reviewal of the Signs of the Times and the Landmark contains most of our preaching.

Dear Elder Sawin visited us and held services at my daughter's home, the first week of the month, which was the second sermon we have heard since the funeral of my dear daughter, Blanche.

Elder Sawin also held services in the Oak Grove district, at the home of our aged brother, John Nuckals. He is a grandson of Elder Andrew Nuckals, long since departed this life.

He held services soon after my marriage and told me if I was as good a predestinarian as my grandfather Davidson was, we would not fall out. I said, "Oh we will not fall out. I wanted to tell him I already loved the Primitive Baptists, but tears choked my utterance so that I could not.

Elder William Baird was my husband's father. They were once residents of North Carolina, as was my grandfather Davidson. The Davidson family came from Scotland.

I beg an interest in your prayers for myself and loved ones.

Wishing for yourself and your dear wife, together with your beloved children many years of true happiness, such as this world can neither give nor take away.

My daughter joins me in love to each of you.

LAURA M. BAIRD.

Caul City, Ky.

GRACIOUS DEALING.

Dear Bro. Gold:—I am writing you to tell you how sadly disappointed I was in not being able to go to church Sunday, and meet you there. I have been in feeble health for the past

year but I thank the Lord I am able to see this day. I feel thankful to the Lord for his blessings, for in him dwelleth all the fullness of the God-head bodily, which is the head or principalities and power. Jesus reigns and he is the head over all and what he has promised he is able to fulfill. "Oh for a heart to praise my God." I feel more of my weakness every day I live. I feel to be the least of all, "for I know in me, that is in my flesh, dwelleth no good thing: for the good that I would I do not: but the evil which I would not, that I do." I often find myself mourning and lamenting my case, then the thought comes to my mind, why am I thus. Why not be content! God is able to lead the blind and heal the sick, and my light afflictions here will work out in the end. God works all things according to his own will and purpose. All things work together for good for those who love the Lord.

"Tis a point I long to know
Of't it causes anxious thought—
Do I love the Lord or no?
Am I His or am I not?"

I hope I love Him. Hope is the anchor to the soul, both sure and steadfast, and we learn obedience from the things we suffer. Afflictions are often sent in mercy. I pray God to give me faith and that I may bow in humble submission to his will.

Pray for me and may the Lord bless you and keep you.

Your sister in hope,

JOSEPHINE POWELL.

Rocky Mount, N. C.

EXPERIENCE.

Dear Bro. Gold:—I have had a mind to write to you for some time

concerning what I hope the Lord has done for me.

When I was twenty-six years old I was made to see myself as I was, a poor miserable sinner. I was made to cry out "Lord what shall I do to be saved?" I had never before felt the need of calling on the Lord for mercy. I had been of the world, worldly, having a good time and I thought I could put this trouble for me. Some times I could forget it for a while but then my trouble would come back and I was troubled for about six years. My burden got so hard and I began to cry to the Lord for mercy more than ever. The following for a fact expressed my feelings:

"I had provoked a dreadful God and trampled on a Saviour's blood."

I saw myself justly condemned. When I would go home at night I would get the Bible and try to read, but every thing condemned me. Sleep went from my eyes and many times after my family would retire I would get up and go to a vacant room and try to pray. My case only grew worse until I came to the end of my strength. I was made to cry out "Lord save, or I perish." These words came to me, "This day is salvation come into this house," and the first thing I knew I was singing this song

"I know that my redeemer lives."
What comfort this sweet sentence gives.

He lives! He lives! who once was dead.

He lives! my ever living head."

Bro. Gold, this was the happiest moment of my life. I thought all my troubles were over and that I could spend the rest of my life in praising His holy name. This scripture came

to my mind, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. He has put a new song in my mouth: even praise unto the Lord."

I know I am saved by the grace of our Lord Jesus Christ if saved at all.

Your brother in hope,

DAVID C. STANFIELD.

Danville, Va.

EXPERIENCE.

Dear Brother Gold:—I have been impressed for some time to write you what I believe has been the dealings of the Lord with me.

My father D. S. Watson, used to take the Landmark and when I was a little girl I would slip it out and read it, for I didn't want anybody to see me. I loved to read the Bible and would read it whenever I could. I had serious thoughts about dying and often wondered what would become of me if I should die. When I was 11 years old I was in the corn field hoeing corn and I began to feel that I was a sinner. I didn't know what to do or what was the matter with me. My people asked me what was the matter with me and I told them I was sick, but I was sin-sick. I went out in the woods and prayed the Lord to forgive my sins. I felt like I could not carry such a burden of sin. That night after they all went to bed I got the Bible and I opened it at a scripture which comforted me very much, though I can't recall the chapter now. My prayer was: "Oh Lord have mercy on my soul, hear my prayers."

I felt like I didn't have a friend in Heaven nor earth. As I started to lay down the Saviour appeared to me on my right hand and the devil on my left hand and the Lord said: "Get

thee behind me Satan.' I felt like my sins were forgiven and my burden left me. I was made to rejoice and every thing was bright and happy. I could then sing praises to the Lord with all my heart. In all my trials and tribulations after that the Lord whispered consolation to my fainting heart.

I wasn't willing to tell of my experience and would go to parties and dance, do any thing to try to forget it, but when I would go to preaching I could not hide my tears. One Saturday I went to meeting and heard Sister Mary Garrett tell her experience and she told my feelings better than I could. It came to me that I was very unworthy, that I had tried to trample the goodness of the Lord under foot.

I did wish I could tell my troubles but I went on this way until I was twenty and was married. I began to see what a life I had been leading and it pleased the Lord to draw my mind back to my little hope, if it is one.

I thought about offering myself and would go to Shilo thinking I would, but would go back home without doing it.

I told my father about it and he tried to tell me what my duty was. So when the next opportunity came I went forward and was received. I do love to read the Landmark and could not get along without it, especially the editorials.

Your poor unworthy sister,

JULIA A. GRESHAM.

Dacula, Ga.

I am in need of money with which to pay expenses of the Landmark.

Please send me some, if not all, of what is due to the Landmark, and help me to carry on the business, and aid me in its publication.

P. D. GOLD.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., JAN. 15, 1916.

EDITORIAL.

DANIEL, NEBUCHADNEZZAR.

The stone cut out of the mountain without hands. (See 2nd chapt. of Daniel.)

Daniel stands emblazoned in the galaxy of Bible characters greatly beloved. As in Enoch, Noah, Abraham, Moses and others the enlightening gifts of God shine forth in him, and God is glorified in them.

Daniel was raised up a special gift in wisdom which is as demonstrated in wise behavior. Judah and Benjamin were carried off into Babylon as captives. Babylon was the greatest kingdom then on earth, and Nebuchadnezzar was the head of gold of that world famous kingdom. The conduct of Daniel shines in beauty and brightness undimmed in that kingdom of idolatry and worldly glory, showing that the pure favor of God cannot be bribed, nor defiled, nor swerved, or corrupted by flatteries of men nor devils,

The gentleness, wisdom, honesty and sincerity of this prophet shine in the kingdom of heaven as a star of great brightness.

His wisdom is conspicuous in his youth. He is sought out by the king's rule to select wise, honest, active young men among captives, and put them in service for the king of Babylon.

The wisdom of this is apparent for it would tend to ingratiate these men to the Babylonians, and cause a strengthening to the kingdom thus served.

A proof of Daniel's prudence is soon manifested. He rejects the wines, the dainty meats and enfeebling food that tends to becloud the mind, and undermine ones manhood, and defile his system, and clog it with diseases. This royal allowance of wine and food the king had appointed for these Hebrews. Daniel had resolved that he would not defile himself with. The Eunuch having charge of this matter thought well of Daniel, but was afraid that if Daniel did not eat of this allowance it would be manifest that he would not be well favored and flourish like those that ate of the king's food. Daniel had chosen to eat of simple food, and requested that the matter might be tested. We are to prove all things. Ten days trial was allowed. At the end of ten days their countenances appeared fairer and fatter in flesh than all that did eat of the king's allowance.

Do you suppose they smoked cigarettes and cigars, and chewed tobacco, and gorged themselves with rich fishes, and lived to eat, and made a god of their belly, and as gluttons were sickly and were taking medicine as so many are doing these days. Temperance is a good thing and has its reward in health which is a great blessing. Daniel was carried a pris-

oner into Babylon when he was a young man, and remained there 70 years, and returned to Jerusalem thus living to ripe age full of honors enduring.

The Lord loved and pitied idolatrous Israelites while in Babylon and made Daniel a blessing to them, by causing him to serve the king of Babylon to the humbling of Nebuchadnezzar and also the kings of Media and Persia. The wisdom of God is corrective, instructive, healing, saving and perfect.

Daniel's conduct was so honest, simple, sincere and the wisdom guiding him was so perfect that his enemies said they could find no fault of him except in—or concerning the law of his God. If a man's conduct is so unassailable that no fault can be found of it unless it is because of the God whom he serves, one ought to consider that the law of his God is perfect, for if his law is imperfect why should that man's conduct be without fault? If the conduct produced by the law is good and pure the law that caused it is good, and if the law emanates from the God he worships is pure that the God that gave that law must be perfect. Men are judged by their conduct. By their fruits ye shall know them. Make the tree good and the fruit will be good. If Daniel's conduct is good the spring or fountain from whence it flows must be good and pure.

These men plot for his destruction. How? They procure a decree from the king that no request shall be made for thirty days except to the king. Daniel learns of this. They knew he prayed to the God of heaven three times a day. He kept on thus praying three times a day with his window open toward Jerusalem. Honesty and sincerity mark the conduct of those who love and trust God.

These enemies of Daniel report the case to the king. Why did they accuse him and plot his destruction? They envied him. It is little, mean, vile minds that envy others. One that is right himself loves to find others that are worthy, and they honor such. It is always a proof of a vile character for one to seek to damage another. Charity thinketh no evil, envies not, renders honor to whom honor is due.

When the king is informed of their charge against Daniel, whom he loves, he labors until sun-down to deliver Daniel, but he cannot do this, for he cannot change the decree. The object of all wise decrees is to protect the innocent and punish the guilty. Now according to the law Daniel must be cast into the lion's den. Is he guilty? This is to be tested. These enemies are the guilty ones, but it is not yet proven. The king is greatly distressed because this beloved man must be cast into the den of lions. That night the king could not sleep. Early in the morning he went to the den of lions with a lamentable cry and said,

Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions. He had been cast in the den of lions and a stone was brought and laid upon the mouth of the den, and the king sealed it with his own signet and with the signet of his lords, that the purpose might not be changed concerning Daniel." But there was no malice in Daniel nor was there guilt in him. His answer to the king was wonderful, "O king live forever. My God hath sent his angel and he hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me: and also before thee O king, have I done no hurt." But some were guilty. Who? The accusers of Daniel. Now

the guilty must be punished. Those men that accused Daniel were cast into the lions' den who had the mastery over them and their families. There are no people like the Lord's portion, and there is no god in comparison with Lord God of Israel.

As an interpreter of dreams and visions greatly did Daniel excel. Nebuchadnezzar the greatest king in his day, dreamed dreams. In this day a man has dreams and visions of the night is not considered FAMOUS, yet God hath in all ages sealed instruction by visions and dreams of the night. Nebuchadnezzar dreamed dreams. Many of the great men of earth have been warned in dreams. The fathers, the prophets, the apostles of God, Paul, Peter, John and many others were warned in dreams.

Nebuchadnezzar dreamed and it went from him, nor could he tell it. He called on his astrologers and wise men to interpret his dreams. They say unto him, tell us the dream and we will tell you the interpretation. The king tells them the thing is gone from him. Men will state something as an interpretation, and you do not know whether it is the true interpretation or not. It may sound like it might do. Those claiming the gift of interpretation will appear ready to tell the meaning if you will tell the dream.

The king said, it is gone from me. But if you will tell me what I dreamed then I will know that you can tell the meaning of it. They were a set of pretenders. The king learned that they were humbugs. He told them if they did not tell him what he had dreamed that he would have them all put to death.

The decree goes out to slay all of these men. When the executioner comes to kill them Daniel, who was numbered with them, asks why there

is such haste; the executioner tells Daniel of the king's decree. Daniel asks for time, and he and his fellows asks the revealer of secrets to show them what the king had dreamed. It was revealed by the God of heaven to Daniel in slumbers of the night. Then Daniel blest the God of heaven for showing such secrets to men. Daniel is brought before the king and tells him what he had dreamed. The king knew at once that was what he had dreamed. He fell down before Daniel and acknowledged that the God of Daniel is the true God of heaven, and he commanded sweet odours to be given, and honors ascribed unto him.

While the king could not recall nor remember what he had dreamed, and it troubled him, yet as soon as Daniel told it the king knew it was of God, and that God was in Daniel of a truth, and he fell down and worshipped the God of heaven in the prophet.

This is a most wonderful vision that God showed to the king.

It was in the image or form of a man representing the kingdoms of this world. It embodies more history. In a few words there is more told of the history of nations to the end of the world, or for many generations, reaching to the end of time than one can ever write or learn of divine truth from men, unless God seals it to his instruction.

Here is a type of gospel preaching. Paul says, if one is preaching the truth, and one feeling he is unlearned comes into the assembly, and hears one speaking of the truth it will tell his own case so clearly to him that he will feel that the God of heaven is in him of a truth, and will fall down in worship, and own that God is in this interpreter of a truth. But one must first have the vision causing this distress, and then he will own that he is preaching the truth, and

will own it and love it.

But that such preaching or teaching would seem as idle tales or foolishness unto one that had never seen the vision.

The woman at Jacob's well knew the speaker was Jesus because he told her all that had ever been in her heart, or all things she had ever done.

What wonderful visions does God give. In many different forms they come to us. In this case an image appears with a head of gold, breast and arms are of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

This was a terrible image that stood before the king that he might know the thoughts of his heart. Does not one know naturally what are the thoughts of his own heart and he a great king too! No: he does not know them. But when God shows a man what he is, and turns him to destruction, and says, return ye children of men, then that man knows that nothing is hid from God, and that God can do every thing, and that no thought of the heart can be withholden from him. That will cause this one to worship and give glory to God, and to have no confidence in the flesh. The woman at Jacob's well said to her people, "Come, see a man which told me all things that ever I did. Is not this the Christ?" How sweet and blessed it is to have confidence in God, feeling that He does all his pleasure in the army of heaven, and among the inhabitants of earth. God does all his pleasure in heaven and in earth. It does not mean that wicked men and devils purpose to do the will of God. They mean it for evil. Wickedness proceeds from the wicked—not from God. Yet God makes the wrath of man praise him, and restrains the remainder of wrath.

The king could not tell what he had dreamed, but when Daniel told it the king knew that was the truth, and he had no doubt but that Daniel gave the true interpretation of it. Just as when God quickens the sinner dead in trespasses and in sins, then there is a knowledge given him he did not have before, nor can he understand it until God makes it plain; then he loves and worships God.

The image of this wonderful creature embodies the great kingdoms of earth, the Babylonian, the Persian, the Greek and the Roman. The composition of the Roman kingdom part iron and part clay, and the ten toes of this strength and weakness, and the great weight of it all crushing this weakened substance personifies these great kingdoms in which time a stone cut out of the mountain without hands, and it broke in pieces all these kingdoms, commencing at the feet, and all of these powers were finally destroyed, it mattered not whether they were of clay, or iron, brass, silver or gold, the coming of Jesus, the stone cut out of the mountain without hands, or without human agency, or aid of man, shall increase in glory and power until it fills the whole earth, and all these worldly powers and principles shall crumble and fade away, and Jesus shall be great to the ends of the earth.

The clay and iron in the toes of this image denotes the weakness of the image, for a party is no stronger than its weakest part. There may be iron, brass, silver and gold, but the clay has the element of weakness in it. The feet are the foundation on which the image stands, and there is not strength in that which turns to waste and perish in this image. But the TRIED stone, the chief corner stone, elect and precious has the strength of eternal youth, the brightness of God's

glory, and the express image of his person. He must reign until all enemies are brought under his power. He shall make an end of sin and abolish death.

P. D. G.

STRENGTHENED WITH ALL
MIGHT. Col. 1:11.

The inward strengthening is not the strength of physical force, mere brute force, or giant force, such as Goliath was trusting in, or that the natural carnal man trusts in. It is not the force or strength of physical training, such as base-ball players, exult in, or such as boxers display. It is not the strength that armies of men that drill or engage in battle, exercise in or depend upon. It is not that state of preparedness that nations resort to consisting of great outlays of money, forts, arms and armor that men use.

This is strengthening the INNER MAN, not the outer or natural man of the flesh, or that is born of the flesh. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." Eph. 3:16-17.

"I can do all things through Christ which strengthens me. For my strength is made perfect in weakness." 2nd Cor. 12:9.

The strength then is not in any sense the strength of man, or of numbers. It is the strength of Christ. Nor can man have that strength while he is trusting in self. When I am weak then am I strong.

What sort of strength is this, and how is it displayed. It is the strength of Christ. Strengthened with all might, according to his glorious power, unto all patience and long suffer-

ing with joyfulness.

Who could see any strength in Christ, according to the flesh? He spake and it was done. It is not by might, nor by power, but my spirit saith the Lord. In the grave he rested in hope. He abolished death in dying. He led captivity captive. As the Philistines could not find where Samson's strength lay, as the enemies of Jesus could not find how he did such mighty works, as excellency of speech is not a spiritual weapon, nor worldly wisdom, nor learning, as not by might, nor by power, but by the wisdom of God—a power confounding all fleshly glorying is the patience and non-suffering of God shown. It takes away malice, evil speaking, it brings forgiveness, compassion, it humbles pride.

We see a display of it in the suffering of Job. When the purpose of God was displayed it showed the malice of Job's enemies, as well as that he could pray for them. The children of God are purged by afflictions, also the malice of such as falsely accuse the followers of the Lord is shown. It is also for the destruction of the flesh, that the Israelite may be saved in the day of the Lord Jesus.

When the love of the Father's correcting rod falls on us it causes an inward heart searching enquiry to rise up, and distressing views of our vileness seizes us. We confess to the Lord with shame our view of ourselves. Then God's glory and holiness are behind and felt as they never were before to us.

In the furnace of affliction our deceitful strength is turned into self-loathing and God alone is exalted, the glory of the Lord appears, and we are strengthened with might by his power in the inner man. By the strength of Jesus we are enabled to

rejoice in tribulation. We lay aside all anger, wrath, malice, and with joyfulness and love of God we are changed from the flesh to the spirit, and the fruit of the spirit is shown in the new man, for the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

We love those in whom we see this new man put on. We are to put on the new man which is renewed in knowledge after the image of him that created him. Put on therefore as the elect of God holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you so also do ye.

This is doing all things through Christ which strengthens you.

P. D. G.

WHERE IS THE HEAVEN OF
HEAVENS AND WHO WILL
INHERIT IT?

The Hebrews acknowledged three heavens. 1st. The aerial region nearest the earth. 2nd. The firmament above the earth where the planets are fixed, and third, the abode of the Supreme Being and of angels. Paul said he knew a man to be caught up into the third heaven. Where God is, is heaven, his presence makes heavenly places.

David said, "In thy presence is fulness of joy; at thy right hand there are pleasures forever more."

We know God, only by revelation and only in this way does one obtain a correct knowledge of heaven. The most High dwelleth not in temples made with hands.

By the mouth of the prophet he said,

"heaven is my throne." The hearts of his saints are said to be the temple of the living God.

The Saviour said to his disciples, "the kingdom of God is within you."

"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."

This building or city is described by inspiration in the 21st chapter of Rev.

If the spirit of Him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit which dwelleth in you. The Saviour said, "The time is coming when all that are in their graves shall come forth, they that have done good, to the resurrection of life, and they that have done evil to the resurrection of damnation."

The Saviour said to Nicodemus, "except a man be born again he cannot see the Kingdom of God. Man's first birth is of a corruptible seed, the second, of an incorruptible seed, and will abide forever."

The first man Adam was of the earth earthy, but was made a living soul.

The last Adam a quickening spirit, the Lord from heaven. The whole human race fell in their federal head, the first man. All were conceived in sin and born in iniquity. Darkness covered the earth and gross darkness covered the people, hence man is in a kingdom of darkness and under the dominion of satan, the King of darkness. The world by wisdom has never, nor will ever know God.

How are we to obtain heaven? Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of re-

generation, and renewing of the Holy Spirit. God hath made Christ wisdom, righteousness, sanctification who knew no sin, to be sin for his people, that they might be made the righteousness of God in him. Blessed is the man to whom the Lord will not impute sin.

Christ's righteousness is imputed to his people and their sins are put upon him. There is none other name under heaven given among men, whereby we must be saved.

The righteousness of unregenerated persons is, by the mouth of the prophet, compared to filthy rags, and the same writer says the natural man if full of wounds, bruises, and putrifying sores from head to foot.

I think the prophet here refers to false religion. The apostle Paul said "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Again, "the natural man understandeth not the things of the spirit of God, neither can he know them, for they are spiritually discerned."

There is a way, an high way: the unclean shall not pass over it: but it shall be for those: the way-faring men though fools, shall not err therein. Christ is this way, the only way from earth to heaven. He lifted up his eyes to heaven and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

P. D. G.

We print your Minutes, Book and Job Work at short notice and with neatness and despatch.

Obituaries.

JANE PITTMAN ALFORD.

Jane Pittman Alford was born in Edgecombe County, but the date of her birth is unknown.

She was married to Edward Alford and to this union were born eight children.

Sister Alford died Sept. 11th, 1914, being near eighty years old.

She joined Lawrence Primitive Baptist church in Edgecombe County, August 1874, and was baptized by Elder William Bell. Sister Alford was a humble christian and always filled her seat at church as long as her health would permit.

She lost her sight in her old age and could not get about much.

I visited her in her affliction and she was strong in the faith and told me she wanted to die. She said she wanted to be buried at Lawrence's Church.

Her wish was carried out and her funeral was preached by her pastor.

W. B. STRICKLAND.

Hobgood, N. C.

IDA CAUSEY BROWN.

By request I will try to write the obituary of Mrs. Ida Causey Brown. She was born May 15th, 1879 and died July 14th, 1915, making her stay on earth thirty-six years.

She was the daughter of Frank and Margaret Causey. She was married to J. D. Brown, Jan. 10th, 1900. To this union were born five children. Besides these she leaves her husband, two brothers and a host of relatives and friends to mourn their loss.

We have a blessed hope that our loss is her eternal gain.

Mrs. Brown was not a member of any church but was a firm believer in the Primitive Baptist faith.

She was a kind and affectionate wife, a loving mother and a loyal friend. None knew her but to love her. We miss her so much but we try to bow in humble submission and say: "Thy will be done."

She has finished her course and we hope she is enjoying a crown of righteousness laid up for her.

"Oh the tender love of Mother—
What can with it compare?
Always careful, ever hopeful,
Helping us our burdens bear."

"Sad and lonely is our home;
Pale in death our loved one lies.
She has left her earthly mansion
For a home beyond the skies."

J. E. P.

Tarboro, N. C.

W. N. PATTERSON.

After a brief illness, W. N. Patterson departed this life— June 17th, 1915, at his home in Danville, Va. The deceased was born in Pittsylvania County, but spent most of his life in this city.

He leaves a wife and five children, a father, mother, five brothers and three sisters to mourn their loss.

He was not connected with any church, but was a great bible reader and a sincere believer in the doctrine held by Primitive Baptists.

RESOLUTIONS

Resolutions on the death of Elder T. A. Walton:

Whereas, God in His wise providence and infinite wisdom, has removed from our church our beloved

pastor, Elder T. A. Walton, and whereas, our church in his death has lost a most faithful pastor and one of its truest, wisest, and noblest counselors, in view of our great loss be it

Resolved, first: That we extend our heartfelt sympathy and sincere prayer to his wife and son, and other members of his family in their great bereavement.

Resolved, second: That a copy of these resolutions be forwarded to his wife, that they be recorded upon the church minutes and sent to the Landmark and Law Counsel for publication.

My order of Mt. Ararat church in Pitts. Co., Va.

M. H. TOMPKINS,

Clerk.

J. J. SHIELDS.

By request I write the obituary of our much beloved brother, J. J. Shields, who died April 26th, 1910, being 58 years old.

He was born in Pittsylvania County Virginia, but has been a resident of Danville, Va., for about 20 years, where he has many friends.

Brother Shields had been afflicted for 3 years and had to go to church on crutches. He made a living for his family and gave them a good home. He was married twice. His first wife was Miss Susie Matthews, who died 20 years ago. The following children survive this union: W. C. Shields, Mrs. I. J. Finch and Mrs. N. H. Ferguson. His second wife who was Miss Rhoda Patterson is now living.

Brother Shields was an active member of Malmaison Primitive Baptist church, and was a firm believer in salvation through grace.

In all his sufferings he manifested a strong and abiding trust in God.

I had the pleasure of visiting him many times and during his last illness I tried to comfort him in my feeble way. I feel sure that Brother Shields is one of the redeemed who will sing the new song in the home eternal.

We can say that our loss is his gain.

He was a kind, true and loving husband and a good father, and was loved and respected by all who knew him.

As a father he moved among his children day by day rehabilitating them with a consciousness of the reality of life, its purposes, its progression and in consummation herebv, gradually but surely imbedding into their lives a store from which they might draw inspiring usefulness all along the path-way of life.

As a member of the church he was faithful, gentle and meek and rested in the assurance of his hope being sufficient, as one knowing in whom he believed. He was paralyzed a few days before he died. He said much to comfort his family, saying he believed the Lord was with him. He smiled as though looking into the face of Jesus and passed away gently into the calmness that comes to those who sleep in Jesus.

"Jesus can make the dying bed
Soft as downy pillows are,
While on his breast I lean my head
And breath my life out sweetly there."

J. H. DIX,

Danville, Va.

WILLIAM B. SIMMONS.

Departed this life Jan. 1st, 1915, at the home of his daughter, Mrs. Lewis.

He lived to the ripe old age of ninety-seven, and was loved by all who knew him.

Brother Simmons had been in declining health for some time but seemed brighter up until a few days before his death.

Brother Simmons was a member of Malmaison Primitive Baptist church.

He was married to Miss Malinda Wood, who was a lovable christian woman of the Primitive faith, but did not join the church.

To this union were born 4 daughters and one son. Mrs. Sarah Hodnett, Mrs. Mary Lewis, Mrs. W. T. Payne, Mrs. Virginia Brandon and Mr. W. J. Simmons.

"Thou shalt sleep but not forever,
 "There shall be a glorious dawn,
 "We shall meet to part no never
 "On that resurrection morn."

LOLA HINES,

Danville, Va.

THOMAS H. BRUMFIELD,

Brother Brumfield was born in Pittsylvania County, Virginia, May 30th, 1836.

He was paralyzed in 1910 and died August 21st, 1915, aged 79 years, 2 months and 20 days.

Our beloved brother in the faith, was a sincere Baptist, believing in salvation by grace alone.

For a number of years he lived a constant member of Whitethorn church, where he served as clerk faithfully and promptly as long as his health would admit.

The church extends its sympathy to the bereaved family.

Done by order of the church.

Written by

F. T. BRUMFIELD,

Whittles Depot, Va.

TIME TO PAY UP.

The Landmark has been behind on account of trouble with help

and machinery in our plant. We are now working hard to catch it up and hope to have it on time in short while. In the meantime we trust our subscribers in arrears will remit what they are due. Quite a number of them are behind two or three years and we have been patient with them on account of the hard times through the South since the war, but there is no good reason at this time why they should not promptly pay up.

We need the money and need it badly and we hope they will promptly respond to this appeal.

P. D. GOLD.

Wilson, N. C.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scourf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

Stops Tobacco Habit.

Elders' Sanatorium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effects of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

ELDERS W. R. CRAFT AND J. W. WYATT.

Robersonville—Sat. and 1st Sunday in February.

Bear Grass—Monday.

Great Swamp—Tuesday.

Washington—Wednesday.

Morattock—Thursday.

Jamesville—Friday.

Skewarkey—Sat. and 2nd Sunday.

Spring Green—Monday.

Hamilton—Tuesday.

Conoho—Wednesday.

Hobgood—Thursday.

Deep Creek—Friday.

Kehukee—Sat. and 3rd Sunday.

Williams—Monday.

Whitakers—Tuesday.

**IF YOUR CHILD IS CROSS,
FEVERISH, CONSTIPATED**

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Tobacco Habit Banished.

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharnacal Co., Dept. 90, St. Louis, Mo., for Free Booklet, "Tobacco Redeemer" and positive proof.

Free Fruit Trees.

Owing to the curtailing of our export trade and other causes, we have a surplus of about 1,500,000 fruit, shade, ornamental trees, vines and plants, the most stock we have ever grown. To dispose of this surplus as rapidly as possible we have cut our regular prices in half and will prepay the freight on all orders amounting to \$5 or over. In addition to the above discount we are going to give absolutely free, 500 Oklahoma Beauty Peach, 500 Young's Number One Peach, 500 Beauty World Apple trees and 10,000 Greensboro Favorite Strawberry Plants as follows: With each \$1.00 purchase your choice of these trees or plants to the amount of fifty cents. Order before this gift stock is exhausted. They include the finest stock we have ever sold.

Special discount to Ministers: We will allow Ministers an additional discount of fifty per cent. from above on fruit trees and fruit plants for their homes.

Write today for price list and further particulars. Don't delay. Reference: Bradstreet, or have your banker investigate us. Greensboro Nurseries, John A. Young & Sons, Owners, Box A, Greensboro, N. C.

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CABBAGE PLANTS**



Grown from highest grade seed. Prompt, safe delivery GUARANTEED. Cultural directions sent if desired. Early Jersey and Charleston Wakefield.

Succession or Dutch. By express \$1.00 per single thousand. Three to five thousand \$3. Five to ten thousand \$5. Post paid, 30c per hundred.

**W. L. KIVETT,
High Point, N. C.**

Subscribe to The Landmark.

ELDERS P. W. WILLIARD AND S. "FIFTY YEARS AMONG THE BAPTISTS."
McMILLAN.

Burlington—Feb. 14 at night.
Durham—15.
Contentnea—16.
Wilson—17.
Falls—18.
Upper Town Creek—19 and 20.
Lower Town Creek—21.
Tarboro—22.
Cross Roads—23.
Robersonville—24.
Spring Green—25.
Skewarkey—26.
Flat Swamp—27.
Bear Grass—28.
Smithwicks Creek—29.
Great Swamp—March 1.
Tysons—2.
Meadow—3.
Farmville—4 and 5.
Mewborns—6.
Nahunta—7.
Goldsboro—8.
Smithfield—9.
Four Oaks—10.
Benson—11.
Clement—12.
Fellowship—13.
Coats—14.

To Mothers.

Don't fear croup. Keep a jar of Mother's Joy Salve in the house. It will relieve croup and break up a cold in ten minutes. Made from pure Goose Grease, mutton suit and other healing ingredients. It never fails. If you or your child have a cough, just take a teaspoonful and go to bed, and your cough stops at once. For croup, rub the chest, then put it on a rag and tie it around the throat and go to bed. In the morning you will feel like a thoroughbred. If your merchant does not have it, send us twenty-five cents and get a large jar. **Goose Grease Co., Greensboro, N. C.**

Dear Brother Gold:—

Please allow me to say in the Landmark that I have a few copies of Benedicts "Fifty Years Among the Baptists," that I will mail (postage paid) to any point in the U. S. for only \$1. per copy. Every one knows what this book is worth to every student of Baptist history.

Mail all orders to,

A. H. RODEN,
Glen Rose, Texas.

Lime Medication In Tuberculosis

In the New York Medical Record of December 5, 1914, Dr. John North, of Toledo, says: "I have come to the conclusion that one of the most prominent causes of tuberculosis is 'lime starvation.' * In all cases of incipient tuberculosis there is a deficiency of calcium. Many do not eat food containing enough lime. * In such cases we must resort to lime medication."

Eckman's Alterative should be given a fair trial in such cases, because one of its chief ingredients is calcium (lime), in such combination with other remedial agents as to be easily assimilated by the average person.

Where its use is combined with proper diet, fresh air and hygienic living conditions, we believe it will prove beneficial in any case of tuberculosis.

It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price 75 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory, 715 West 4th Street, send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St., Philadelphia.

MOORE'S MINERAL SPRINGS.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days, I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, &c.

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

P. D. G.

Send us your Job Printing.



Send for
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Shies on the

Coca-Cola
1916 Calendar

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming glass-plate printed calendar was printed especially for us and we have had the pictures exquisitely reproduced in 15 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*.

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Send us your Job Work.

**10 CENT "CASCARETS"
FOR LIVER AND BOWELS**

Cure Sick Headache, Constipation,
Biliousness, Sour Stomach, Bad
Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

For Emergency Use.

Every well regulated family should keep on hand a jar of Mentholatum.

Its uses are various, because it is an excellent antiseptic and germicide and also a delicate counter irritant—just the thing needed for scalds, burns, bruises, sprains, chapped skin, insect bites and stings.

Mentholatum is a combination of volatile aromatic oils with a heavier base.

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The lighter aromatic oils disinfect the surface and protect it from infection from without.

The lighter oils also set up a delicate counter irritation which seems to draw the soreness out of the injured part, reducing the inflammation and encouraging rapid recovery.

For this reason it is very much used for colds, sore throat, catarrh, and croup.

The next session of the Mill Branch Union is to be held with the church at Simpson Creek.

**CLEANSE THE BLOOD
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When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition.

Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

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P. D. GOLD.

Renew Your Health

At Nature's Fountain

Without the Expense and
Loss of Time Necessary
For a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spend the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends, for the Shivar Spring water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the



letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horri-fying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AXANT, M.D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking, for four weeks I gained fifteen pounds, feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the

hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.
DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommended the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Seldon Co., Bank Stationers.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.
RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER,
BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous break-down, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night took a laxative; the second

night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirit is greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 5, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.

My doctor said I would have to be operated on for gallstones, but since I have been drinking your Water I haven't had to have a doctor.

W. H. EDWARDS.

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Shivar Spring.

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Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

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Confession

ZION'S LANDMARK

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AT

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\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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F. D. GOLD, Wilson, W. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

PREACHING GIFT.

Dear Brother Gold:—Feeling so cast down, and not able to get out to my meetings, I thought I would drop you a few lines.

My health has been going down since I saw you last, so that a part of my time I have been confined to my bed, but am now at this time some better.

It is a great cross to me to be shut off from my brethren. When I could labor I was not so lonely. My affliction has not been very painful. My greatest desire is the welfare of Zion.

Brother Gold, the best thing I ever have done is my feeble effort to serve God. Oh that men would praise God for his goodness to the children of men.

When I was young I had a cross in going to serve the churches. Many times I preferred to stay at home and labor, not feeling able to preach as I wanted to, besides being so anxious to carry on my work. Yet being taught by his chastening rod to fear God I was fearful not to go. And always when I would go I was glad when I went, and never in all my goings have I ever had to regret in trying to serve God. But now I want to go in the service of God and am sorry when I cannot go.

This world has no charms for me now. I feel like I have to lay my arm-

or by, and that God has been pleased according to the riches of his grace to give me some evidence of his love to me, a poor, vile sinner: so that I am made to hope in Jesus Christ, and believe that he is my Saviour. I was made to taste his love when I was a condemned sinner before a just and holy God, when I saw that his will would forever decide my everlasting destiny. When my soul was begging God for mercy at a time unexpected to me the clouds of darkness were removed, my burden was gone, and Jesus was revealed to me as my own dear, loving Saviour. Here I was taught to love God because he first loved me, and had saved my soul from death.

Right here I vowed to God that I would cheerfully do anything he required of me for his great name's praise. Right here I learned that I was not able to pay my vows. I was afterward taught that I was awfully deceived in myself, and I condemned in a vow that God never required me to make. God afterwards taught me that my body was dead, that I could not trust it any longer. When he revealed to me that he required me to preach Jesus Christ I was not the man. I could hear so many people talking against the Baptists and the doctrine I thought I never could, ignorant as I was, attempt to preach the doctrine of election and predestina-

tion, and I wondered why the brethren ever thought such a thing of me. I never said anything about my feelings to any one. But they would ask me to take part in the service; but I would not consent to do it, and I got to feeling so bad over the matter I thought that God would not let me live if I did not serve him. So one night before preaching the next day I was wonderfully exercised in mind. I went to sleep, and rested well until about day I was startled to find myself right on the brink of a bottomless pit. I did see things going into it, and I knew they were forever going downward, felt if moved I would go into that pit. While in that condition this word flashed through me, as the lightning that lighteneth from one end of the heavens to the other, so is my word in the earth. At this moment the whole place was filled with flashes of lightening, and I felt that God was going to consume me for my disobedience. I cried out, if he would spare my life I would serve him. Another vow. That day I wanted to go to church, but afraid to go for fear I would be called on to take part. I tried to shun the preacher; but he was too fast for me, and asked me to take part in the service, and the spirit of the devil entered me in a moment, and I became angry and said to him, I can't. I had lied to God and felt that day that I was condemned. I did not feel fit to live or to die.

But on my way home that evening in the lonely woods and by myself I was wonderfully and mysteriously arrested. I was standing still and looking upward. I was filled with the love of God inexpressible. Tongue would fail, language would not describe that love that I felt in my soul that most memorable day of my life on earth. I never did feel before such a glorious visitation of the Holy Spirit of God. Nor do I expect it this side of heaven.

But the lesson I learned that day. I was regenerated, and had tasted the great love of God. I rejoiced in the doctrine of grace, but had never been delivered from this old body of flesh until that day; and I never had the power again to say I can't serve God. But I did learn without him I cannot do anything, but through him I could do all things which he required of me to be done. I know that God is not dependent on man for anything, but does rule man according to his will.

With this divine teaching I have been battling on my weak and imperfect manner for forty-three years, and yet I have never learned how to preach. But I have learned for these many years to try to offer my body in the service of God as often as his Providence and grace has enabled me to do; and I have learned that preaching the gospel of Christ is of and through the Spirit of God, and not of the preacher; yet when the preacher is blest with the Spirit, and Jesus is gloriously set forth all rejoice together; and some think there is perfection in the preacher. But it is only given to him by measure of the Spirit that gives to every one according to their several ability.

But I am now about to finish my course. I don't feel like saying I have fought a good fight. I have to regret that I have not lived as devoted to the cause of Christ as I ought to have done. Hence I am an unprofitable servant at best. Yet there is more pleasure for me in the service of God than anything on earth at present.

I see Brother Gold, in your statement you were married January 22, 1863. I was married October 5th, 1863, so we are not far apart in our married life. But I feel that if my life could have been spent as well as yours has been I could say with dear old Simeon, "Now let thy servant depart in peace."

The doctrine of Jesus Christ, which you have been proclaiming so ably for so many years does identify the children of God with each other. It casts them with a certain sound to witness the things of the Spirit of God which his Spirit has planted in their hearts.

Time and tribulations, losses and crosses, so cover up his Christian hope that he doubts whether he has the hope or not. But God sends the gospel to them to tell them again the things of the Spirit that God gave them way back in the past life. This gospel is the healing word. It heals the wounded spirit, comforts the mourning soul, and is rest for the weary.

I hope I do rejoice in Christ Jesus. I have no confidence in the flesh, for it is but dust. All men in their best estate are but vanity.

I close with petitions to God for his blessings to rest and remain with his people now and forever, that his grace may continue to uphold and sustain you to the end of your days.

THOMAS BELL,

Wamee, S. C.

Remarks.

Elder Thomas Bell has proven that the Lord has committed unto him the ministry of his word so that it seems to me that he has given full proof of that ministry.

Sweet has been his companionship to me. Such fellowship is one of the blessed things of dwelling in this unity.

As we see the shining of the Spirit of the Lord Jesus in this humble, faithful servant we can say for me to live is Christ, to die is gain. In the service here it is Christ in me by His Spirit. In the resurrection there will be the fulness of Christ revealed, so that we shall be satisfied when we awake with his likeness.

Paul did not say until his course was finished that I have fought a good

fight. Dear Brother Bell has yet some fighting to do. But when his race is run he will rest from his labors, and his works will follow him. P. D. G.

Elder P. D. Gold, my dear brother, and those of like precious faith: I come again in much weakness and trembling, never realizing before as I do now, what a sinner and polluted worm I am. It seems I am the most sinful of all Adam's race, and if God had not opened my blinded eyes to see myself I would today be wallowing sin under my tongue as a sweet morsel.

But then I find I cannot live as I desire—near to Christ from day to day—and that is what gives me trouble; and I think I will lay aside the pen and not try to write as I find there is nothing in my writing that savors of grace. But when I read such soul-cheering letters as Sister Tyson, Sister Jarrell and others write and your editorials I am filled with rapture and wonder and see only beauty and perfection, knowing the Lord's hand is in it.

I wish to say something concerning the Eastern Union held with the church at Beulah, Hyde county, N. C. We had a Union indeed and in truth. We felt Jesus was in our midst, and heaven came down our souls to greet, and glory crowned the mercy seat. Our cups ran over and we felt to say, "It was enough."

There were many visiting brethren from Washington county, Goose Creek, North Creek and other points. We had two ordained preachers and licentiates, Elder Tom Sawyer and dear Elder Hardy, and they fed us from the storehouse of grace until our cups ran over and

"How loath were we to leave the place

Where Jesus showed His smiling face."

Yet we are still joined in heart and hope to meet again. And Oh! how bright that hope sometimes appears. It opens the portals of glory, rends the veil and causes us to see with unclouded and undimmed sight those things God has prepared for them who love His appearing—those who have grown weary, worn and tired of the struggle and ready to lay their armor by and dwell with Christ at home.

I often wonder, why am I here? What is my life? What purpose and good am I? It seems my life has been fraught with sorrows and disappointments, yet God's will must be done. My passport is not sealed and I can't go home.

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

So I must be still and know He is God.

Yet we find our minds and wills are crossed and tossed and we find ourselves murmuring and complaining against God and that is why we have to be chastened. If we were only obedient we would walk in the light of the Lord. Yet I am sure when we awaken in the image of Jesus we shall be satisfied and not before—when we see Him for ourselves and not another. Oh, blessed hope! Oh, glorious day! My soul leaps forward at the thought. We will live in peace at each others' feet; mind not high things, but condescend to men of low degree. Keep the unity of the spirit in bonds of peace and dwell together in unity. Salute each other with a holy kiss. Love one another, love not the world, but love each other and keep His commands. Watch as well as pray and as often as ye meet speak of those things. Keep the faith that was once delivered unto the saints that you may abound more and more in every perfect word and work. Little children keep yourselves

from idols. Finally, fare you well,
Pray for me.

Your sister in bonds,
EFFIE HARRIS,
Swan Quarter, N. C.

CONFLICTS.

Dear Brother Gold: Heavily hearted this morning, I desire to address a few words to you. Oh! that the Lord would enable me to pen a few of my thoughts and thereby relieve my east-down soul.

Romans 6:7 reads thus: "For he that is dead is freed from sin." I believe I have spoken to you about this scripture, but still it continues with me.

For one to be freed from sin he must, I believe, be dead to the law by the body of Christ, "for sin shall not have dominion over you, for ye are not under the law, but under grace." "But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." This means our souls are freed from sin—freed from that hateful, dreadful thing which would send us down into everlasting misery and woe—were it not that "we have an advocate with the Father, Jesus Christ the righteous," who bore our sins in His own body that we through Him might live.

Blessed is he whose sins are forgiven, whose iniquity is pardoned. That soul indeed is freed from sin, and "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."

It seems perfectly clear to me then that a heaven-born soul doth not and cannot sin.

But how about the flesh—the body which is the tabernacle of that soul? Is that too made pure, holy and sinless? Never. The scriptures tell us, "There is no man that sinneth not,"

and "if we say that we have no sin, we deceive ourselves and the truth is not in us." I believe this is pertaining to the flesh—to our natural lives. And if I know anything about it, every soul that has been taught of the Lord knows without being told, that he is a sinner, is full of sin and iniquity, is all unholy and all unclean. Paul says, "For I know that in me (that is in my flesh) dwells no good thing." Now, as it is only by death that the soul can be freed from sin, so also is it only by death that this body can be freed; for as long as we continue in this present life shall these old bodies sin. Sometimes it seems to me that not only is sin mixed with all I do, but all that I do is sin.

Now, how can we diverse spirits get on together—live in the same house? That is just the trouble with me now. They cannot live peaceably together. Each is waging a terrible warfare on the other, and the conflict is so terrible, the carnage so great, that I sometimes feel like this old tenement of clay is tottering, giving away and about to be consumed and destroyed.

And what if it is—How sweetly it is spoken, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." And O! how my tired soul longs to be a blessed inhabitant there—longs for the time and place where there is no sin, no sorrow, no bitter heart-aches nor sad farewells. When mine eyes are closed in that last long sleep, and my hands are folded in death, then and not 'till then, will this old body be freed from sin.

I don't know whether it is right or not, but I sometimes feel to ask the Lord to hasten the day when not only my soul, but my body also shall be freed from sin. How I long to see the dawning of that glorious day, "when all but love will be done away."

"There will be no sorrow there
In heaven above where all is love,
There'll be no sorrow there."

Desiring an interest in the prayers of all who can feel to pray for a poor, miserable sinner, I am as ever,

Unworthily,

MARY JEFFERSON THIGPEN,
Wilson, N. C., R1, Hill View Farm.

PRAYER.

Greenville, N. C., Dec. 3, 1914.

Dear Brother Gold:

I felt cast down yesterday and a great cloud of darkness did so hide from me the things of God and Christ that I was as if I had never seen or known them in my life. "Oh! wretched state of deep despair! To see my God, remove and fix my doleful station where I must not taste his love." All during the day I was praying unto God to remove that miserable, wretched state from me. At sunset my burden grew heavier, and when I rose from prayer again I began reading Bunyan's book. These lines were a great comfort to me: "Oh, it is a goodly thing to be on our knees with Christ, in our arms before God." After reading this I turned to the fourth stage in which he writes of the valley of the shadow of death," and a Christian must need go through it because the way to the celestial city lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it, "A wilderness, a land of deserts, and pits, a land of drought and of the shadow of death, a land that no man (but a Christian) passeth through, and where no man dwelt." Jer. 2:6. And as I read on further I found this scripture, "He hath turned the shadow of death into the morning." Amos 5:8. All of this did so strengthen me and I was made to rejoice, "Trust in him at all times, ye people, pour out your heart

before him. God is a refuge for us."
 "Holy Spirit hover near me,
 Till this life of death is done.
 Then in Christian triumph bear me
 To the Almighty three in one."

Your little sister in hope,
 BESSIE BROOKS.

Written July 28, 1914.

EXPERIENCE.

Dear Brother Gold: I am sending for publication my little experience, if I have any; my dear father joined the church since I wrote it. I am also in closing \$1.50 for subscription to the dear old Landmark, which papa and myself enjoy reading so much. If I can I will send you some more subscriptions. Pray for me.

Your sister, I hope,
 (MISS) MATTIE E. CLAYTON.

Elder P. D. Gold,

Dear Brother:

By request of some of the dear brethren and sisters I will write what I hope is some of the Lord's dealings with me.

I feel my unworthiness and imperfection yet I hope the dear brethren and sisters who chanceto read this will cast a mantle of charity over me and ask God, if I am deceived to undeceive me.

I sometimes feel that I am deceived about the whole matter, but I can look back over my past life and realize there has been a change in some way for the things I once loved I now hate, and the things I once hated I now love. But whether it is of the Lord or not I can't tell, but at times I feel like it is.

I was born in 1895. My parents were not church members, but we would go and hear all preach, although my preference was Ebenezer or Wheelers more than anywhere else. But it seemed I was as good as any of them until the fourth Sunday in January

1913, when I was made to realize that I was a poor helpless sinner in the sight of God. I was singing and suddenly I looked around and everybody seemed so happy I began to cry and begged the Lord to have mercy on me. The following week was the most miserable one ever spent, but on Friday night I went to a frolic. I did not feel like I could play, but went just to keep them from thinking anything unusual was the matter with me. I played, however, thinking of myself and of my lost and ruined condition all the while and the very breathing of my soul was, Lord have mercy on me.

I continued in this way until the second Sunday in May when Uncle Henry and Sister Rice, a friend whom I had been with all winter, were to be baptized. I did not want to see it and went up stairs after Sister and Papa had gone and fell on my knees and begged the Lord to have mercy. It seemed the prayer went no higher than my head. But that night before I went to bed these words came to me, "Blessed are they that mourn for they shall be comforted." I could not sleep for praising my Lord.

I thought I would say something to sister, but felt she would make fun of me.

On Tuesday after the third Sunday in June I was helping papa work in the field when a big black cloud arose in the West with heavy thunder. I looked up and saw the prettiest cross and on it in large letters just above the cross were the words "Follow me."

I promised the Lord if He would spare me through that week I would ask for a home the next Sunday. But when Sunday came I was led to Wheelers, thinking Ebenezer was not the place for me.

On Friday before the second Sunday I went over to Uncle Henry Smith's, where that night they had preaching

and Brother Hall preached my feelings better than I could have told them. I was to stay there and go to church with them in the morning. But before we started to church and while on the porch Brother Hall asked me if I was going to church to join. I told him I was not and turned back and went into the house.

I got ready and went on before the rest of them started and it seemed to me that they would never get there. I felt I was one of the meanest persons on earth. After service when the door of the church was opened Aunt Mattie Smith and several others went forward but I did not know it at the time and neither did I know anything until I gave Brother Hall my hand and was telling him what I hope the Lord had done for me. To my joy, I was received and the next day, July 13, 1915, I was baptized by our beloved pastor, Elder J. J. Hall.

That day, together with several others, were the happiest of my life. The burden I had carried for six months had gone and not a wave of trouble crossed my peaceful breast. I felt free from all worldly cares and I wanted to tell to all around what a dear Savior I had found.

I have never regretted the day I joined the church. Dear old Wheeler's has been a sweet resting place to me. The church is a home for God's humble poor.

At times I have many doubts and fears, yet a hope springs up in my heart that makes me rise above all trouble.

As the poet says:
 "I want to live a Christian here,
 I want to die rejoicing;
 I want to feel my Savior near
 When soul and body's parting."

Well, I guess I had better close, as I don't feel that I can or have written anything that would be of any interest to God's little ones.

Asking all who may read this to remember me when at a throne of grace. If a sister the least of all,

MATTIE CLAYTON.

Hurdle Mills, N. C.

Wilson, N. C., Jan. 18, 1915.

Mr. P. D. Gold, greeting:

"Ask for the old paths where is the good way."

In Isaiah 45:2, "I form the light, and create darkness: I make peace and create evil: I, the Lord, do all these things."

Now, if you please, tell me through the Landmark why God created evil.

JOSHUA HAYNES.

REMARKS.

It is plain from the teaching of this chapter and from the Bible, as well as the works of creation, as well as from the operation of Providence that there is no God beside the Lord of heaven and earth. Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel to honor and another unto dishonor? God is the potter or maker, and man is the creature made or fashioned.

Our friend admits the Lord makes peace and creates evil. One of our gifted preachers said to another very gifted one, "What did Christ write when he stooped down and wrote on the ground." The other replied, I do not know. Then the first preacher said, when I go home I shall tell my people I asked the most gifted preacher we have a question he could not answer. Yes, the other said, this is true, and tell them also that a fool can ask a question a philosopher cannot answer.

I am not able to tell why the eternal God does as he does, but consider the answer of Jesus who said, "I

Thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent; and revealed them unto babes. Even so, Father, for it seemed good in thy sight."

One of the things important for me to know is that I am a fool.

Job said shall we receive good at the hand of the Lord, and shall we not receive evil? What did Job mean by evil? He meant the opposite of good, as darkness is the opposite of light. God makes both light and darkness. The more we see of light and darkness, its opposite, the more we know of the glorious power of God. Job had been receiving the goodness of God in his prosperity, but after this he was receiving evil or great distress and suffering. We say Satan afflicted Job with sore boils, but he could not do that unless the Lord had permitted Satan to do this. Satan intended it for evil, because he hates God and his people; but God showed in this he loved Job, and proved to him that God is very merciful. No doubt in the end Job learned more of God while he was in the devil's hand than he had ever learned before, and thus blessed God more after this than he ever had before. It is a deeper and greater display of God's mercy and wisdom, his power and grace, than he had ever known before.

All God's works praise him, and his saints shall bless him. When his saints see that God makes the wrath of man; praise him it shows man that God has power above all wicked men and devils, so that where sin abounded unto death there grace reigns through righteousness unto eternal life by Jesus Christ our Lord, so that this love shed abroad in the heart of a sinner caused that sinner to love and adore God more than the creature Adam ever loved God before his transgression. No doubt but the Lord God

does his pleasure with the highest and greatest reason, and proves that there is no God beside the Lord who is a just God and a Saviour.

But shall we commit sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? A man with a good motive could not commit a sin; but where sin abounded grace did much more abound: "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things, to whom be glory forever Amen." Rom. 11:33-36.

Sin is not a creature. It is the transgression of the law. It is an act of man or devil. None but devil or man can sin. None but God can forgive sin, and make an end of it.

The tear of the Lord is to hate evil!
P.D.G.

MACOMB, M'DONOUGH CO., ILL.
Jan. 15, 1915.

Elder P. D. Gold.

Dear Brother: I wish to express to you how much I appreciate your writings.

I don't want to miss one number. I am in my 95th year. I am not well. I can work some.

Your paper sustains the doctrine I believe in.

Please let me know if you get this. I wish to be remembered by you.

Your unworthy sister,
LUCINDA VAN METER,
R. B. 7, Box 66, Macomb, Illinois.

Remarks.

Our dear sister, Van Meter is the widow of Elder I. N. Van Meter, who

long since departed this life, falling asleep in Jesus. He was a gifted writer and preacher. Sister Van Meter's life is remarkably preserved, her mind clear and her love of truth abides. P. D. G.

COMMUNICATION.

My Dear Brother Hall: After hearing you talk that evening at Sister Rappier's, and later reading your good letter to Brother Dodson, I felt that I wanted to write you some feelings I had similar to the one you had in connection with Jesus being head over all things to the church which is His body.

I believe I wrote something of this to Brother Gardner once—and you may have read it, however, taking it for granted that you did not, I will write.

With much force this scripture came to me: "Except the Lord build the house they labor in vain that build it." Over and over the words went in my mind till I began to wonder what kind of building was meant. It seems to me it was the house that Wisdom hath builded—the House of the Lord.

I, like you, was made to wonder if it were possible that I was any part of this building. I realize that all things were possible with God and then I thought of the precious hope I had of seeing my Savior, God, some sweet day, and I felt that surely He had appointed my soul a place. What could I be? Could it be that I was a brick or stone in the underpinning. And I said no, this cannot be. I am not so important; I do not help to support or hold up the church. What then a part of the ornaments or decoration of the building? I shuddered to think even of such a thing. No, no, indeed; I feel to know that I do not ornament the profession I have made, nor in any wise add beauty to the church militant. How about a pane of glass in a window? No, neither can that be, for surely none can look through me and

behold the beauties on the inside. My daily life and walk is not such that the world can see the church through me. I almost gave up. There it seemed like every place was too important for poor me. Surely I had not part nor lot in it—and was not made to fit in that wonderful house whose builder and maker is God.

And I had about come to the conclusion that I must be a sawed-off end of a plank—full of knots and with the bark still on, a piece utterly rejected by the Builder, I had the sweetest feeling come over me and I was made to hope that I was only a few inches of floor space down at the brethren's feet—don't you see—of very little service. Would hardly be missed if it were slipped out. Yet it fitted in its place just the same. I feel like saying glory to God if this be true. If I am numbered among the timbers of His house.

Now, Brother Hall, these thoughts are so much like yours (only I can't express them as you did) that satan whispers to me that you will think I am trying to imitate you—that I am trying to be something too. Did I say whispers? Nay, he is shouting it in my ears. I can only say that I had these thoughts several years ago, and it did me good to know some one else felt the way I did. But enough about this. How has it been with you since the yearly meeting?

I hope you have not been so low down all this time as I have. I seem to dwell in the land of the shadow of death. My pathway is so thorny I feel that my weary feet are sore and bleeding.

A good sister told me the other day that she felt like I was a deep well, and immediately I felt so, too. But I felt to be a deep dry well, a pitfall, a menace to the children of God. An old well, even though it does have a little water in it is an undesirable thing

—someone is liable to fall into it, or else there is the chance of mosquitoes and other pests breeding there, and of what avensant is an old well?

My brother, I feel so useless. What am I for? I feel to be no good to any one and often feel that it would be better if I were not here. Do you ever feel this way?

I have so much fellowship for old Hannah when she said: "I am a woman of a sorrowful spirit." For that expresses my feelings. In much sorrow do I journey here, anxiously awaiting the day when by grace I hope to hear my blessed Savior say: "Come up higher."

I believe I feel as Paul did when he said: "I am persecuted, but not forsaken; east down but not destroyed." But I do feel that "the Father hath not left me alone." Even though I cannot realize His presence, yet I can look back at many times and say, "Surely, He was in the place and I knew it not."

I don't know why I have written you again. I hope you will look over the many errors I have made and pardon me for thus intruding again and remember my love to Sister Hall, and her mother and grandmother.

When you feel to be the poorest mortal on earth remember one who feels that way too.

MARY JOHNSON THIGPEN,
Wilson, N. C., Rt. Hall View Farm.

Dear Brother Gold: Your good letter was received several days ago, and I was glad to hear from you and to know that you were well. Since I wrote you I spent most two weeks with my sister in Salisbury. The doctors pronounced me out of danger and ready to leave the hospital; so I went to spend a few days with my sister until I was able to make the trip home, but my side would not heal and I had to come back—have

been here in all 26 days, and will be here a few days longer. I am improving nicely now, and hope I will soon be well.

I believe I went on the operating table fully reconciled to whatever my lot might be. I was not a particle excited. But O what agonies upon waking. I believe I realized what it was to die, without the sting of death being taken away.

Much of the time, after that, for two weeks, seems very dreamlike. Then I grew more into a knowledge of my situation, as it were, to realize that the manifold mercies of God had been showered upon me without number; and yet with that feeling that I could not be thankful, as I desired to be, to Him whom I could faintly trust had brought me "safe thus far." I have not at any time been in a state of great rejoicing, but just a calm, sweet reconciliation that I cannot, of myself, become in possession of. The sweetest thing to me has been the old hymn, "How Firm a Foundation."

It has been a comfort and company for me since I have been convalescing; reviving my hope and renewing my strength to a sufficiency for my day. Pray for me, that I may be kept by the power of God; and I realize that He sometimes, in His power, keeps us by the rod of affliction. With love and good wishes to you and yours, together with the household of faith, (should they chance to see this) this Christmas day. I am, I trust,

Your little girl in hope,
LOUISA A. EDWARDS COFFEY,
Statesville, N. C., Dec. 25, 1914.

COMMUNICATION.

My dear kindred in Christ (if I may be permitted to claim that precious relationship): "Blessed are ye when all manner of evil shall be spoken of you; rejoice and be exceeding glad for great

is your reward in heaven."

I have for some time been so impressed and burdened in mind to write a few lines for the Landmark that I will this morning try, hoping the impression is of the Lord.

I put off writing from time to time because I had nothing to say that I felt was from Him, but I feel that He has this day given me the 26, 27 and 28 chapters of the Psalms as a witness to my own heart and sufferings which I feasted upon as they expressed and told my feelings better than I could.

He exhorteth unto God and sustaineth his faith and prayeth against his enemies, as I have tried to do. I feel that our trials are for our good in separating His little ones from the world and drawing them nearer to Him, showing them they must live by faith and not by sight. I hope the brethren will read these Psalms as they bear such testimony to my feelings and are sweet and comforting to me and those who have tasted the goodness and mercies of God. His words are a lamp unto our feet and a light unto our path.

I am often meditating over my little hope and experience, wondering if these precious truths and promises are for me too. Am I His or am I not. 'Tis a hope for a hope. So let us press hopefully onward, thinking through each wearisome day that the toils of the road will seem nothing when we get to the end of the way.

The Lord is our Shepherd; we shall not want. He maketh us lie down in green pastures and leadeth us by the still waters.

Brethren, please pray for me and mine.

In much love to all,
FANNIE COBB SPEIGHT.

CHANGE OF ADDRESS.

Elder J. T. Collier's address is changes from Kenly, N. C., R. F. D. to Micro, N. C.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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EDITORIAL

LAST DAYS.

Brother L. J. Piner requests my view of Isaiah 2:4-5. "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O, house of Jacob, come ye, and let us walk in the light of the Lord."

Isaiah equals any prophet in the clearness and glory in his utterances. His prophecies reach to the last days of time when he lived in the shadows and the gloomy night of the legal dispensation, veiled within the curtain of sackcloth, and in ashes, it was of vast concern to him to proclaim good things to come. Hence his urgent exhortation to the house of Jacob to walk in the light of the Lord.

In this glorious time the mountain of the Lord's house shall be established in the top of the mountains. As mountains are higher than any other

places, so the kingdom or church of God should be exalted, purer, higher than any or all other powers or kingdoms, and all nations should flow unto this blessed Mount Zion.

Then shall many go up to the Lord's house and say, let us go up to the house of the Lord, and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. It is a gracious, ennobling power that raises fallen man from the sordid, base ways of man to the pure, heavenly way of the Lord. Surely all those that love him shall come to Mount Zion, the city of the living God, the heavenly Jerusalem.

And he, the Lord Jesus, shall judge among the nations, and shall rebuke many people. Those he rebukes shall be humble, and hate their own ways, and shall learn war no more, but they shall beat their swords into plow shares, and their spears into pruning hooks. What a wonderful change does the coming of the meek and lowly Jesus manifest as he turns the wolf nature, or brings under that wolf nature, from its destructive, warlike ways, and such become followers of the meek and lowly Jesus. Laying aside all wrath, anger and malice, and putting on bowels of mercy, lowliness of mind, and heart, forgiving enemies, praying for the peace of Jerusalem; and as they have received Christ Jesus the Lord so walking in him, rooted and grounded in love. This is the greatest change ever wrought in the proud spirit of man.

Instead of nursing pride, wrath and malice, and manufacturing weapons of war, they beat their swords into plowshares, and their spears into pruning hooks. Instead of fighting and slaying others, they find they have foes in their own house or nature that bring them into grief.

Self discipline and the mortifying of their members in, and ruling their own spirit, is greater than taking cities. Plow shares subdue the weeds that injure the fruits of the garden, and beating the spears into pruning hooks that will bring self-denial, and starve out foolish and hurtful lusts. He that puts off the old man with his deeds, and puts on the new man is courageous. Therefore will the true soldier of the cross put on the whole armor of God, and finish his course in the faith.

They learn war no more.

How beautiful are they who publish peace, that say unto Zion behold thy God reigneth, and that follow the Lamb whithersoever he goeth.

Do you see the contrast with a nation whose citizens pursue the path of industry, honesty and economy, which builds up the country, and helps his fellow citizens; and another nation that lusts or covets what belongs to others, and seeks by the crooked strategy of war to tear down, kill, rob, plunder and destroy others, bringing sorrow, mourning, desolation and death among the people?

What a burden is a standing army. What corrupt principles are harbored, nursed and fattened in the beastly natures of those trained to war. It is pride and cruelty glossed in the armor of craft, revenge, hatred bolstered by the rules of falsely claimed honor, but lacking in every principle of true love.

When will this be fulfilled. It is not fulfilled by this world. Are the principal European nations dragged down into filth and shame of bloodshed that will stain them while time lasts with us fulfilling them?

But Jesus, the prince of peace, judges among the people, and wherever he dwells there are those that learn war no more, for the God of peace makes wars to cease. P. D. G.

NO MAN KNOWS WHEN.

"For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34.

This chapter is prophetic of the destruction of the temple, of the scattering of the Jewish nation, of the passing away of that dispensation, of the ushering in of the gospel kingdom, with caution of the need of watchfulness.

1. The disciples call the attention of Jesus to the goodly stones of the temple. He answers, the time will come when not one stone shall be left on another.

2. This greatly surprises them. We judge that things will endure that have apparent solidity. But we should not judge by appearance. All that we see must perish.

3. The disciples desire to know when shall these things be, and what shall be the sign of his coming, and of the end of the world. He tells them the destruction of the temple, and the scattering of that nation should be within the days of the generation then living, and he gives them signs by which this might be known. One caution he emphasizes is, "Let no man deceive you." Many shall come in his name, saying, I am Christ, and shall deceive many. Go not after them.

4. After the crucifixion and resurrection of Jesus Christ and his exaltation the passing away of that first Jewish heaven, the gospel having been preached in all the world, and the church of Jesus Christ is built that the gates of hell shall never prevail against, He as the Son of man taking a far journey who left his house and gave authority to his servants and to every man his work, and commanded the porter to watch.

When the disciples saw a bright cloud receive him out of their sight, as they gazed up into heaven, men in shining apparel appeared to them, and said, ye men of Galilee, why stand ye gazing up into heaven. This same Jesus which is taken from you into heaven shall so come in like manner, as ye have seen him go into heaven. Acts 1:11. There are declarations which it would seem caused the disciples to think it would be a short space of time before he would come again. Many words of scripture declare that he shall come again with great power and authority, and that all judgment is given into his hand. For as it is appointed unto men once to die, and after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. Those that love his appearing shall welcome him. He came the first time bearing the sin of his people, but he put that away by the sacrifice of himself. In his second coming he shall raise his people that are in their graves, change their vile bodies, fashion their bodies like unto his glorious body, and present them perfect before the Father's throne with exceeding joy.

When or how long until this most wonderful event shall take place no man knows, not even the angels in heaven, nor the Son himself, but the Father only.

The house the Son of man left is the church of God with the order of the house complete, giving authority to his servants, and to every man his work. He has set in the church first apostles. He said to them, in the resurrection when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. As men the apostles are dead, but judging in

Israel their authority as judges is full. What they loose in heaven is loosed on earth, and what they bind in heaven is bound on earth. Their word of inspiration is binding now. They have no successors, nor can they delegate any power or authority to any other. Each one abides in his lot. It is also thus of the prophets and pastors and teachers, gifts, helps, governments for the perfecting of the saints until every one grows up to the full stature of a man in Christ Jesus. The heavens must receive Jesus until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:21.

Now, no one knows when that shall be. It is common to hear or read of men predicting when the world shall come to its end. We hear or read of many now saying lo here, and lo there, But go not after them. No man knows when that time shall be.

Seoifiers and mockers say all things continue as they were from the beginning. Where is the sign of his coming! But one day is as a thousand years, and a thousand years as one day with the Lord.

The command of Jesus to all is watch. He is sure to come as he purposes. What we are to do is to watch as well as prey.

Because we know not the day nor the hour, therefore watch. He is sure to come. Blessed are they that endure. He that endures unto the end shall be saved.

Jesus left his house in order. Each servant has his appointed place, each one is to watch and serve in his place.

There will be no new doctrine, nor any new dispensation, or new order, nor change. The house is already built. Wisdom has built her house, understanding has girded it, and knowledge has furnished it with all

excellencies. We are to contend earnestly for the faith once delivered to the saints.

If the men set in charge begin to say, my Lord delayeth His coming, and begin to beat the men servants and maid servants, and to eat and to drink with the drunken, the Lord will come suddenly as a thief when they think not, and shall cast them into outer darkness. The wise virgins will have oil in their vessels with their lamps, and when the bridegroom comes they shall go in and sup with him.

The porter shall watch. Every one that loves the order of the true church or house of God shall not desire any change.

That is one mark of a lover of the true church of God. But shall any desire new things or changes? Yes, many shall say, lo here, lo there. But Jesus says go not after them. He that endures unto the end shall be saved. Nothing is to be added to that which is perfect, nor is anything to be taken from it. The man of God is perfect as he abides in Jesus.

But wickedness shall rise up, the man of sin who claims the right to change things, or add to or to take away from, shall surely rise up. That day shall not come until there come a falling away, and the man of sin, the son of perdition be revealed.

This false worship is declared in the book called Revelation, as well as elsewhere, and shall be manifested. The scriptures warn us of these changes and inroads and new things, and departures, these cunning works of Satan and seducers who if possible would receive the very elect.

All whose names are not written in the book of life of the Lamb slain from the foundation of the world, shall worship the dragon and the beast. Rev. 13:8. This monster of iniquity has power over all that dwell on the earth except those whose names

were written in the book of life from the foundation of the world.

It is often charged against the Primitive Baptists that they reject what is not authorized in the scriptures, but that is their strength. Jesus Christ, the same yesterday, today and forever, is what they hold and love. They do not want anything better than this.

Their enemies try to call them off from this to allure them, to decoy them, but they contend earnestly for the faith once delivered to the saints. Our God is unchangeable and so is his doctrine, and the order of his house.

We are to hold fast that which the Lord gives us that no man take our reward.

It is the good fight of faith or confidence in God, and he that endures unto the end shall be saved.

P. D. G.

END.

Jesus said the things concerning me have an end. It was not that Jesus had an end. He is the first and the last, the same yesterday, today and forever. He is without beginning of days, or end of time. Hence when Jesus said the things concerning me have an end it related to the things occurring, the things he was suffering, the things he was performing would have an end, or be finished, and the end attained. What Jesus did was perfect and he finished what he came to do, nor could anything be added to or taken from what he had done. Hence the things concerning him had an end.

The third day he was perfected. On the third day his work was finished, for he was raised from the dead on the third day, and ascended to glory on the right hand of God. When Jesus, with a loud cry, said, "It is fin-

ished," he gave up the ghost. This he could say when it was finished; and then he rested in peace, and all that are led to trust in him cease from their own work, and rejoice in the perfect work of Him who gave himself a ransom for many.

This is the most glorious work ever finished. Jesus suffered no more. He dies no more. These things he can suffer had an end in his perfect obedience. He put away sin by the sacrifice of himself. He made an end of sin and abolished death.

He hath made all things new in the sea of redemption. Faith sees this and feeds upon it, and gathers strength for the race, and the conflict. He that endures unto the end, looking unto Jesus, the author and the finisher of our faith, shall be saved.

P. D. G.

HOW SHALL I KNOW.

Whereby shall I know that I shall inherit this land. (Gen. 15:8. Abraham had no heir born unto him. Sarah was barren and past the age of child-bearing, even if she had not been barren. God had not given him even so much as to put his foot on as a home. Was it wrong for him to seek a sign or proof that he should inherit that land? Was not faith sufficient. But faith without works is dead, being alone. But does not faith produce works? It is not true that works will produce faith, for the works are the creature and not the author, or creator. Faith without works is dead. That is true faith will always produce works, or cause their production.

Abraham desired proof that would cause him to know he would inherit that land, or that his seed should inherit it. To see that which is invisible to natural sight proves that things which be not are the same as if they

are, or faith is the evidence of things not seen. Then this faith must have an author altogether greater than any creature to account things that be not as though they were.

When God told Abraham his seed then not existing should sojourn in a strange land four hundred years and shall be evil entreated but that God would judge that oppressing people, and deliver Abraham's offspring, the word of God caused the assurance in Abraham that his would occur, or he was seeing things that had not yet occurred, but that would occur, and that caused Abraham to know that what God said is true. This faith does not rest in the power of man, but it is a persuasion in the heart that controls the life and conduct of Abraham, or the man thus persuaded. Then this faith never fails, or is not disappointed. It does not depend on man, or creature performances, nor is it of the world. Jesus is the author and finisher of this faith. Hence the children of God are kept by the power of God through faith unto salvation which is ready to be revealed in the last times.

This faith is holy because God is holy, nor is it of the nature of things that are made, or that do appear which shall perish; but this faith is of that higher order than things that are of flesh and blood or the creature man can see, handle or consider which are to perish with the using. He that walks by this faith does not sin, nor can he be disappointed, nor fail, but the things he believes shall most surely come to pass, as God has said. The possessor, therefore, of this life is kept in perfect peace in Christ Jesus. What a blessed faith to die in.

P. D. G.

TAKE YE AWAY THE STONE.

Brother T. H. Travis requests my

view of John 11:39, 'Jesus said, Take ye away the stone.'

When they took away the stone it was clear to all beholders that Lazarus was dead. The enemies could not say he was not dead.

Jesus did not command them to take away the stone in order to aid Jesus at all. But when the stone that covered the dead man was removed it was clear to all that Lazarus was dead.

There are many people that deny that the sinner is dead in trespasses and sins. They contend that if the sinner will do his part then the Lord will help him. They say, the sinner must make the first step, must do something, must pray, or make a start. But when the stone is taken away then what appears—a dead man, one dead in trespasses and in sins. When you know that one is dead what do you tell him to do? If you are honest you know he is not able to do a thing, not move, pray, or breathe, or do anything.

If one is dead in trespasses and sins is he any more able to quicken himself from the dead, or move, or hunger, or thirst after righteousness, or pray than a man literally or naturally dead is able to move, or do anything at all?

The stone is a type of the law which was written on tables of stone, the covenant of works, the ministration of death, represented by the grave, and the stone that lay upon it.

The preaching of the servants of God set forth the condition of the sinner dead in sin, and that Jesus Christ raises the dead, and that no man can aid him at all in this work.

Men that exalt the creature, or that think they do by preaching the power of the creature, claim that as Jesus told those standing by to take away the stone that means there is a work for the dead sinner to do, or there is

a work to be done for him by those standing by, and hence there is a work now for man to do in order to raise the dead. But they never can tell what it is that man can do and must do.

When those that stood by removed the stone did that help Jesus in raising the dead man? Was it done for that purpose? No. But when Lazarus lay uncovered in the jaws of death none could deny that he was dead. Nor could any one present say that he had done anything to raise Lazarus, nor that rolling away the stone was to help in his resurrection.

An honest confession that man is dead in trespasses and in sins in nature, and that God who is rich in mercy has quickened us together with Christ, ascribing salvation to be by the grace of God, does honor or gives glory to the Lord where it belongs.

P. D. G.

Obituaries.

Morehead City, N. C., Jan. 25, 1915.

Dear Brother Gold: I am sending the obituary of my mother. You remember you read it last summer, and I promised to send a copy for the Landmark. She has been dead for some time, but her influence is still felt and her children and grand-children rise up and call her blessed.

MRS. GILBERT ARTHUR.

SIDNEY MASON.

On last Thursday evening, between ten and eleven o'clock there escaped its prison-house of clay into the eternal presence of God's love, the weary soul of a saint-like woman.

June 20, 1824, Mrs. Sidney Mason was born; June 19, 1846, she was wedded to Manacn W. Mason, becom-

ing in time the mother of twelve children, and June 23, 1909, she died, having lived a few days more than eighty five years.

Truly, her life was one of service, loving kindness and above all else, a life of faith in her Master. In her strong young womanhood, no one did her duty more bravely and cheerfully than she, toward making the lives of those with whom she came in touch better and brighter; and in the eventide of her life one always felt the responsibilities of living less heavy, and God a little nearer for having listened to her peaceful talk, as she sat with folded hands, awaiting the time when she should go home, glad that it was not far distant.

Through the many sorrows and trials which the Master saw fit that she should pass, she at last stood forth, not with faith weakened, and eyes seeing Him as through a mist, but even as gold is refined by fire, with a love deepening forever more brightly glowing than ever before.

Knowing that she was such a woman as this, it is not hard to understand how much she loved the dear old hymn, which begins:

"How firm a foundation, ye saints of the Lord;
Is laid for your faith in his excellent word."

Let us not be too sad for a life thus lived, and now ended, but rather strive that we may be as sure at the end of the Lord's "Well done, thou good and faithful servant."

Her grand-daughter. L. E. A.

MRS. EVELINE TREVATHAN.

It has become my sad duty to try to write the death of my dear aunt. I feel incompetent to do justice to her, but will do the best I can.

Aunt Ebb, as she was called by all who knew her, was the daughter of

William and Exeline Lucas. She was born April 27th, 1848, and died October 21, 1913. She was married to Jesus Trevathan, date unknown to the writer, with whom she lived until the Lord saw fit to take him from her. She was very industrious and a faithful wife, always doing her part in every sphere of life.

She joined the Primitive Baptist church at Lower Black Creek, July 14, 1878, and was baptized by Elder A. J. Moore. Aunt Eb, was a very useful member always filling her seat, many times when she did not look able to be there. When asked how she was the answer would be, "I am as well as anybody." She was one of the sweet singers in Israel, for years we were at a loss to sing without her, but in her declining years she did not sing as her mind was impaired, for she had been partially paralyzed, several years before she died. Aunt Eb. was like all of us. She had her faults, but was ever ready to confess them. She was thoughtful of her pastor. Many times has the writer seen her come to church with a lunch in her hand for her pastor, saying it was too much for him to go home without eating. As long as her health would permit her home was always open for her brethren and sisters, and many visited her as everyone loved to go to see Aunt Eb. She was cheerful and kind and when no longer able to go she was patient, never murmuring at her stay nor wishing her suffering less, saying, "It was alright. I am just waiting the Lord's time." She was tenderly cared for in her last days by her husband's niece, Geneva, and her husband, John Skinner. They did all for her that could be done, never tiring day nor night and surely they will be rewarded. I feel that their conscience is clear and that should be a great consolation. She passed away gently as

one going to sleep, without a struggle, and was laid to rest beside her husband the following day, to await the resurrection morn.

Safe in the hands whom seas obey,
When swelling surges rise.
He turns the darkest night to day,
And brightens lowering skies;
Then upward loves how'er distress-
ing,

Jesus will guide thee home
To that eternal park of rest
Where storms shall never come.

Written by her niece
(MRS.) W. J. RAPER.

MARY E. KEENE.

Mrs. Mary E. Keene died at her home near Four Oaks, January 5, 1915. She was 58 years, two months and 26 days old, and was united in marriage to John C. Keene April 8, 1877. To this union were born ten children, nine of whom are living. She had been in poor health for the past few years, but was confined to her bed only three months before her death. She bore her sufferings with remarkable patience owing to such a strong constitution. All that loving relatives, friends and kind physicians could do could not stay the hand of death. She possessed a beautiful Christian character, having united with the Primitive Baptist church at Four Oaks several years ago, and was a dutiful member as long as her health would permit. She was a generous hearted woman, a devoted wife and affectionate mother.

Oh the tender love of mother!
What with it can we compare?
Always careful, always hopeful,
Helping us our burdens bear.

By her loving and pleasing disposition she made friends wherever she went. To know her was to love her.

Her presence will be greatly missed, yet we have a bright hope that she is sweetly resting in the arms of Jesus in that city not made with hands. She has left beside her husband and children a number of grandchildren, two sisters and two brothers to mourn their loss. She was laid to rest on the following day after her death at the family burying ground amidst a crowd of sorrowing relatives and friends.

Sleep on, dear mother, and take your rest;

God has called now, He knows best.

Written by a daughter, ELLA.

WILLIAM FORSHEE (Col.)

By request of a dear sister, I will try to write in memory of her dear husband, William Forshee. But, Oh, how weak and incompetent I feel to begin the task.

For to me he seemed so good and lovely I feel that I can't find words to do him justice. Mr. Forshee departed this life May 10th, 19'4. He was about 70 years old, was married twice first to Miss Laura Hester. This union being blessed with five children, three dying in infancy, two girls living to be grown women and have families.

Forshee also leaves fifteen grandchildren and two great grandchildren. He was devoted to them all, and in return was loved and honored by them. The fall of 1911 his companion whom he dearly loved was taken away from him, leaving him a sad and lonely widower. Then he was married to Mrs. Lina Wells. Both of his wives belonged to the Primitive Baptist church at White Oak Grove, in Orange county, Wm. Forshee was not a member of the church. But believed in the Primitive Baptist doctrine, and would go to hear the good Primitive Baptists preach as long as he was

able to go. He lived a moral life, to his wife a kind and loving husband, and to his children and grandchildren a kind and affectionate father, and to his neighbors he was kind and hospitable and honest in all his dealings with men. Truly, it can be said of him that to know him was to love him. He had been in feeble health for some time with that dreadful disease cancer of the liver. All was done for him that could be done by kindred, friends and a loving wife and two doctors. But none could stay the cold hand of death. He bore his suffering with much patience, never murmuring. He was humble and kind all through his sickness and seemed to be so thankful for all that was done for him. During his sickness he seemed to be glad when his friends visited him. He would ask them to sing and talk. Wm. Forshee was a gifted singer and would sing the Baptist songs. He had a pretty voice. His favorite song was:

"My soul doth magnify the Lord;

My spirit doth rejoice in God, my Savior and my God.

As on the cross the avior hung, and wept and bled and died.

He poured salvation on a wretch that languished at his side."

He told me of a dream he had. He said he saw himself standing over a place of torment on a little narrow strip of iron. Said he had on shoes with the thickest soles on them, and the flames in that place of torment burnt that iron that he was standing on in two, and burnt the thick soles on his shoes in two, and even so much as scorched his feet. Then he said he was made to think of Daniel being cast into the lion's den, and the Lord was with him, and the lion didn't hurt him. Then he said he was made to think about the three Hebrew children being cast into the fiery furnace, and the Lord was with them, and they

were not hurt. He said then he became real happy and said, Oh! if he only could feel that happy when his friends would be standing around his bed when death came he felt that the Lord would be with him, and he would be willing to go. He told me one night while I was at his home singing before he was taken sick. We were singing "Come, humble sinner, in whose breast a thousand thoughts revolve. Come with your guilt and fear oppressed, and make this last resolve, and when we get to the sixth verse, I can but perish of I go; I'm resolved to try. For if I stay away I know I must forever die, he spoke and said that was his feeling about offering to the church. He also spoke of the new heaven that John spoke of in Revelation, twenty-first chapter and first verse. He said he believed when the Lord pardoned his sin that was the first heaven. It was a heaven below, my Redeemer to know, and second was going down in the watery grave. He spoke of hearing the pre-tist preaching he ever heard in a dream. Just before he died he told his grand sons that were standing around his bed for them to carry out the drop in the way they had started it, for he was going another way. Then telling his friends they all had to come down on their dying bed *as he was and raising hands he bid them all farewell and passed gently away from this world of sorrow to a better world above. He was followed to his last resting place at Golly, their family burying place, by a large crowd of sorrowing friends. He leaves a sorrowing wife and nine grandchildren and two great grandchildren to mourn their loss. Weep not, dear wife, as one without hope, for I believe your loss is his eternal gain.

Written by his friend and a sister,
I hope. NORA GORDON, col.

ISAIAH G. LEWIS.

Dear Brother Gold:

It is with a sad heart I will try to write the death of my dear cousin, Isaiah Gold Lewis. I fear I can not do him justice, but if it is the Lord's will I will do the best I can as his mother requested me to write his obituary for the Landmark. Isaiah was the son of J. W. and Eliza Lewis. He was born February 8, 1895, and died September 20, 1914, making his stay on earth nineteen years, 7 months and 12 days. He died with the dreadful disease typhoid fever. He was sick six weeks, lacking one day. All was done for him that a good doctor, trained nurse, loving wife, mother, father and kind friends and relatives could do; but none could stay the cold, icy hand of death. He leaves a good wife, mother, father and five brothers and sisters, a grand mother and a host of relatives and friends to mourn their loss. He was married to Miss Mattie Pickrel June 22, 1913, and they lived happily together until his death. They lived at his father's a few months after they were married, near Gretna, Va. He was in very bad health when they moved to Charlottesville, Va., to see if he would get better. He got better and they thought he was getting on all right, until he was taken down with the typhoid fever, and kept getting worse until his death. I have heard him say many times that he didn't think he could live long, that he was in such bad health that he couldn't enjoy himself much anywhere. He was a good boy, and was not a member of any church, but a strong believer in the Primitive Baptist church. He prayed the Lord to have mercy on him all the time he was sick, and told his wife the day he died that he wanted to be baptized. She believed he was changed on his death bed. He talked a lot about

wanting to go home while he was on his death bed. He told his wife to have him buried at his father's, at the old family burying ground, near Gretna, Va. So they laid his body to rest at his father's on Monday after the third Sunday in September. It is hard to give up our loved one.

We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave.

In that bright eternal city
Death can never, never come.
In his own good time He'll call us
From our toil to Home, sweet Home.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which can never be filled.

LUE ELLA DOSS.

Witt, Va.

JAMES A. EVANS.

This brother was born in Martin county, North Carolina, July 15, 1846. He was baptized by Elder Beneett Pitt the second Sunday in June, 1840, at Lower Town Creek. In his latter days on earth he was a member at Tarboro, N. C. About 28 years ago he was attacked with white swelling, from which he suffered while he remained on earth. The pain and raging increased until he became helpless. The noted trait of this dear brother's character was his patience. He endured as seeing him who is invisible. He was so gentle, quiet, uncomplaining that it gathered his brethren near to him, for he was much beloved. He was gifted in the experience that grows out of tribulation. He was firmly fixed in what he believed. What to him was not of faith was sin. He was a living epistle known and read by

them who saw him, and lived his religion, showing the gracious power of Jesus wrought in him, and so emblazoned that his light did so shine that men could see its blessed indwelling and glorify God his heavenly Father.

While he desired to wait patiently his appointment of departure, yet he was hoping, looking for and waiting for that blessed time to come.

While he was of an industrious mind and did not want to be a burden to others, but would have been glad to serve others, yet his lot for years was to be helpless.

The Lord blessed him with a loving, industrious wife that was able and did wait on him and gently nurse him to the last, which she so sweetly did, and now she mourns his loss, but not as those who have no hope for him or for herself; for in God's time she also shall depart and be with Christ, which is far better.

He fell asleep in Jesus on the 7th of January at his home in Tarboro, N. C. Embalmed in the memory of his brethren, he rests in sleep, but greater than that his spirit is with Jesus in Paradise.

Two sons survive him to be a comfort, we hope, to their mother and to cherish the memory of their father who is no more on earth. P. D. GOLD.

ELDER J. D. VASS, OF VIRGINIA

Wilmington—Saturday and third Sunday in February.

Tuesday—Yopps.

Wednesday—Bay.

Thursday—Ward's Will.

Friday—Northeast.

Saturday—Hadnot's Creek.

Fourth Sunday—White Oak.

Southwest—Tuesday after.

Maple Hill—Wednesday.

Cypress Creek—Thursday.

Muddy Creek—Friday.

Goldshoro—Saturday night.

Memorial—First Sunday in March.
 Lower Black Creek—Monday.
 Wilson—Tuesday night.
 Upper Town Creek—Wed.
 Pleasant Hill—Thursday.
 Mill Branch—Friday.
 Falls—Saturday and second Sunday.
 Nashville—Monday.
 Peachtree—Tuesday.
 Sandy Grove—Wednesday.
 Healthy Plains—Thursday.
 Contentnea—Friday.
 Scott's—Saturday.
 Upper Black Creek—Third Sunday.
 Beulah—Monday.
 Creeches—Tuesday.
 Salem—Wednesday.
 Clayton—At night.
 Winston-Salem—Tuesday night.

E. E. GUNDS.

ELDER J. P. TINGLE.

Lower Black Creek—Saturday and
 1st Sunday in Feb.
 Wilson—Monday night.
 Contentnea—Tuesday.
 Scott's—Wednesday.
 Upper Black Creek—Thursday.
 Ayeock's—Friday.
 Memorial—Saturday and first Sun-
 day in February.
 Goldsboro—Sunday night.

ELDER W. R. CRAFT.

Smithfield—Saturday and first Sun-
 day.
 Clement—Monday.
 Four Oaks—Tuesday.
 Hannah's Creek—Wednesday.
 Benson—Thursday.
 Bethsaida—Friday.
 Coats—Saturday.
 Angier—Second Sunday.
 Sandy Grove—Monday.
 Fellowship—Tuesday.
 Willow Spring—Wednesday.
 Middle Creek—Thursday.
 Raleigh—Thursday night.

Durham—Friday night.
 Burlington—Saturday night.
 High Point—3rd Sunday
 Lexington—Monday.
 Pine—Tuesday.
 Salisbury—Wednesday.
 Abbott's Creek—Thursday.
 Saints Delight—Friday.
 Winston-Salem—Saturday and 4th
 Sunday.

ELDER J. C. HOOKS.

Goldsboro—Thursday night, Feb.
 18.
 LaGrange—Friday.
 Kinston—Saturday.
 Newport—Third Sunday.
 Morehead City—Monday night.
 Marshallburg—Tuesday.
 Hunting Quarter—Wednesday.
 Cedar Island—Thursday.
 Brethren can arrange time of day
 for services.

Elder J. T. Collier's address is
 changes from Kenly, N. C., R. F. D. to
 Micro, N. C.

SIGN YOUR NAME HERE.

If you suffer with any chronic dis-
 ease that does not seem to be benefi-
 ted by drugs, such as dyspepsia, indi-
 gestion, sick headache, neuralgia,
 rheumatism, gall stones, liver or kid-
 ney diseases, or any other chronic ail-
 ment involving impure blood, you are
 cordially invited to accept the liberal
 offer made below. It is a grave mis-
 take to assume that your case is in-
 curable simply because remedies pre-
 pared by human skill have not seem-
 ed to benefit you. Put your faith in
 nature, accept this offer and you will
 never have cause to regret it.

I believe this is the most wonderful
 Mineral Spring that has ever been
 discovered, for its waters have either
 restored or benefited nearly everyone

who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Springs.

Box 55-A, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

Note:—The advertising manager of Zion's Landmark is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative power of this Water in a very serious case.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature.

Take 4 B. B. B. B. for the Blood.
Take 4 B. B. B. B. for the Nerves.
Take 4 B. B. B. B. for the Liver.
Take 4 B. B. B. B. for the Kidneys.
Take 4 B. B. B. B. for the Stomach.
Price \$1 per box or 6 Boxes for \$5.00.

Address,

MRS. ELDER CHAS. M. REED,

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R. No. 1, Box G.,

Agents Wanted.

NOTICE.

Bro. W. K. Dodd, Whitwell, Va., has kindly offered to send in subscriptions for The Landmark, and those desiring to subscribe or renew their subscription can give him the money. A receipt card will be mailed to each direct for amount paid.

P. D. G.

An Only Daughter Relieved of Consumption

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nauseas at the stomach and will break up a fresh cold in twenty-four hours. Address Craddock & Co., Philadelphia, Pa., naming this paper.

REQUEST.

We are in need of money to pay expenses. While war is raging in the East we need money as much as if there were no war. We can help each other by paying debts. Please send on what is due on the Landmark, and let each one pay his debts, as far as possible, and this will help to relieve the distress.

P. D. G.

Send us your Job Printing.

**DR. PANHORST'S
INDIGESTION POWDER**

A prescription relied upon to remove the causes of indigestion and dyspepsia. A restorative tonic for the stomach and digestive organs.

Known and endorsed by physicians for over 50 years. Same effective in Sour Stomach, Gas, Sick Headache, Palpitation of the Heart, Nausea, Heaviness in Stomach, etc.

Sold and C. at Drugists or By Mail. Manufactured and Guaranteed by EAST TENNESSEE MEDICINE CO., Johnson City, Tenn.

THE WORLD - KNOWN REMEDY

FOR INFORMATION.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

36^{LB} Feather Beds \$5⁹²

6 lb. pair Pillows to match for \$1.00
All new, sanitary feathers. Famous American ticking. Six yards ticked, positively biggest and best on market selling for less than \$12. Safe delivery and satisfaction guaranteed or money back. Order today or write for catalog and our special offer. First order comes on premium.
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Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, &c.

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

C. P. D. GOLD.

Send us your Job Printing.

**Cured His
Rupture**

Confederate Veteran Used the Brooks
Rupture Appliance and Cured
Himself at Home.



Taken From a Photograph of Mr. Henry D. Banks—R. F. D., No. 11—Commerce, Ga.

Mr. Banks writes—"I am sound and so well that I can plow or do any kind of heavy work. I can truly say your Appliance has effected a permanent cure. I was in a terrible condition and had given up hope of ever being any better. If it hadn't been for your Appliance, I would never have got well. I am 70 years old and served three years in Egle's Artillery of Oglethorpe Co. I hope God will reward you for the good you are doing to suffering humanity."

Brooks' Appliance, the modern scientific invention, the wonderful discovery that makes life worth living, for ruptured people, will be sent on trial. No springs or hard pads. Has automatic air cushions. **Binds and draws the broken parts together as you would a broken limb.** No knives. No pins. Durable, cheap. **Send us trial to prove it.** Full information and book on rupture, mailed free. Write today. **C. M. Brooks, 202B State St., Marshall, Mich., U. S. A.**

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J. H. Coonfield
1869-1915

ZION'S LANDMARK

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P. G. LESTER, Asso. Editor Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, W. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A NATIONAL FAST, 1779.

Lord, hear a guilty nation mourn,
Nor let Thy dreadful anger burn;
We own and we lament our crimes,
And see the signs of threat'ning times.

We tremble at Thine awful hand
Stretch'd out against our sinful land:
At home, abroad, in distant climes,
We see the signs of dreadful times.

We feel at home, and hear from far,
Alarming sounds of thund'ring war;
The guilt of our enormous crimes
Brings on the signs of bloody times.

What sins, what horrid sins abound,
While earthquakes dire convulse the
ground!
Shall we not these Thy judgments
feel,
When signs of such dark times ap-
pear?

How is religion folly deem'd,
And Thy most holy name blasphem'd!
While numbers strive who most shall
do,
The signs of harden'd times to show.

Surely such awful times declare
The day of judgment must be near;
When sinners, in astonish'd crowds,
Shall see Christ coming in the clouds.

Prepare us, Lord, for that great day;

Forgive, and take our sins away;
Then shall we see, without a fear,
The "coming of the Lord" draws near.

Our king, the State, and councils bless,
Crown fleets and armies with success,
Crush the perfidious, haughty foe,
And signs and times of vict'ry show.

Lord, our dear native country spare;
Attend our cry, and hear our prayer;
And yet, His mercy, let us see
The signs of better times from Thee.

SAMUEL MEDLEY.

THE NEW YEAR.

Dear Brother Gold:—With the be-
ginning of the year I am reminded my
subscription is due for the Landmark,
which you will find enclosed. I also
feel impressed to address a few lines
to God's little ones, notwithstanding
a firm resolve to refrain from this, and
leave it at your disposal.

The New Year has dawned upon us
and with it brings great gloom, and
sorrow from the horrors and devasta-
tion of war across the seas. How cruel
and indescribable the sufferings of the
millions of beings engaged, and in
close contact with this struggle. In-
deed it is sad and lamentable, yet we
know God reigns above all other pow-
ers.

In this thought my heart goes out

in love to the household of faith, those who are needy and destitute and longing for God's mercy and grace to sustain and keep them in the right way, and bring them to "The fountain of living waters," which is the Lord.

My greetings of love this New Year is "On earth peace, good will toward men."

It is said "The pen is mightier than the sword." True, indeed, if wielded in love and duty which spirit I hope prompts this message.

I would encourage "you who are troubled rest with us," remember the rich promises of God. He is the same yesterday, today and forever, is not slack concerning his word.

Let our lives honor and glorify Him who is kind and so merciful to our unrighteousness. May each of us be found in duty, obeying the commands of the Lord, and trust Him for his grace.

Think, dear ones, He has promised to make "crooked places straight," to "give the treasures of darkness," and "hidden riches of secret places," even to subdue nations, "loose the loins of kings," open the "two leaved gates," "break in pieces the gates of brass," "cut in sunder the bars of iron."

The enemy has no stronghold that can withstand the mighty power of God, because he is the God of his anointed, "There is no God else beside me, a just God and a Saviour." These assurances are a challenge in obedience. He says, "I form the light and create darkness, I make peace and create evil."

The creature is accountable to God for transgressions and neglecting the things which will bear fruit unto righteousness. Light and knowledge is an inheritance of the spiritual kingdom, and the Lord has promised good to them that walk uprightly. The command is to shun even the appear-

ance of evil. Who then can charge God with our wrong doing?

The apostle "wept bitterly," we are told in denying the Saviour, and at another time for his unbelief "he fell down at Jesus' knees," saying, "Depart from me; for I am a sinful man O Lord."

Blessings and joys follow obedience, not because at all of our merit. God so fixed it because of love, and his pleasure.

If we walk in natural darkness we are in danger of destruction, and of course it is with great care we take even a step, when shrouded in spiritual darkness. What is better than to "stand still and see the salvation of the Lord," though it is taxing and burdensome to our soul. We know God is head over all things, and "underneath are his everlasting arms."

"Let patience have her perfect work," and reap the reward promised those who wait on Him. When weak and weary, pressed beneath the weight of sin and sorrow, realizing our helplessness, may the Lord bless us to acknowledge this, and beg as one of old did, "O Lord I am oppressed undertake for me." God's spirit does not prompt his children to dwell in tents of wickedness, but to serve in the school of Christ in love and meekness, in truth and in the fear of God.

Wherever our lot is cast, in adversity or prosperity, in bonds and afflictions of trials and crosses, or in the slough of despondency, let us not forget the all seeing eye of God is upon us. When tempest tossed with evil temptation of unbelief and sickness, assailed with foes within and without, this promise is sweet and assuring, "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you." When the Lord appears with the comforts of his holy Spirit, it is enough, rest and joy

and peace is found, the fullness is complete.

Now let us follow him through evil as well as good report. If it is for well doing and in defense of the truth, follow where he leads, if we can see his foot prints, "touch the hem of his garments," and feel his presence, why need we fear, even to cross the river of death.

Affectionately and unworthily,

BETTIE G. EVERETT.

R. 3, Raleigh, N. C.

COMMUNICATION

Elder P. D. Gold, Wilson, N. C.

Dear Mr. Gold: I am sending you a good, comforting letter from Elder L. H. Hardy, which you may give a place in the Landmark if you please.

Sincerely,

ELIZABETH H. BARBOUR.

Benson, N. C.

Miss Elizabeth H. Barbour,
Benson, N. C.

Your letter of the 5th instant came in due time, but I was from home, and when I got there was very busy for some days, and I do not feel even now, that I can say anything to comfort you. I feel to be a barren waste and that if the Lord has ever known me in His blessed covenant He has hid his face from me for some purpose.

When I was from home on my last eastern trip I was made to feel that I was as King Saul whom the Lord did not answer by dreams nor by visions, nor by prophets, nor by Urim nor by Thummim. I felt that my case was very desolate and almost desperate.

If the children of God are the desert spoken of in the 35th chapter of Isaiah then I must be one of that number, and if I am, I can but hope the day will come when there will be an opening of the flowers in my poor desolate heart. I know that the lilies grow in the cesspool of the filth washed from the

mountain side. Thus, if my heart was not such a barren spot it would be a place for the lilies to grow. Surely, all that is ugly and vile finds a lodgment there and I can see no good thing in it.

What is man that thou art mindful of; or the son of man that thou visitest him? How wonderful is such a question, when we come to consider the great contrast between God and man? Oh, the depth of such love as could move him to come and suffer shame and contempt and even death for such worms as we!

It was when He felt that He rose again, when He became obedient unto death that He triumphed in life. When He appeared to give up all He conquered the powers of darkness. Thus He marked out for His people the path of sufferings through this world, but a sure deliverance with Him in glory. He said, "In me you shall have peace; in the world you shall have tribulations; be not dismayed for I have overcome the world." We want to notice that it was by His decree that we shall have peace in Him for He said, "In me you shall have peace." "Shall have." Then it is not optional nor is it something we work out now for and obtain. It is given in Jesus Christ, our Lord. The same is true on the other side. In the world you shall have tribulations; "shall have," again. Surely one is as much His decree as the other. Then He gives us the blessed consolation that "in me you shall have peace. Why? Because He had overcome the world for all who shall live with Him in glory. It was as needful for Him to die as it was for Him to live and live again. It was in His death that we died, and in His life that we live and shall live forevermore. We are dead and our life is hid with Christ in God. He had to die to live and we live in Him and by Him. He gives us eternal life and that life is in His Son. If

He is safe and beyond the reach of Satan's power, we also are safe, for we are in Him. We are His and our afflictions are also His and He endured them and overcame the world for His own. Is He not able to save us from the afflictions and tribulations of the world? He said, 'If you will live Godly in Christ Jesus you shall suffer persecutions! Therefore, the persecutions are a part of our inheritance. Would we be without any part of our inheritance? We must possess the land from side to side, both the hill and valleys.

His servant Paul has perils by land, perils by sea and perils among false brethren. If we serve God as Paul did will we not have the same? He endured persecutions and it was on the wings of persecutions that he was carried from place to place preaching the word. Did he hate his persecutions? No, he loved them. What his persecutors meant for evil God meant for good and what God meant prevailed.

My dear mother once wrote to me and quoted thus:

The storm could not bury that word in the wave,

'Twas taught through the tempest to fly;

It shall reach His disciples in every age,

Saying, 'Be not afraid, it is I.

Since that time these words of Mr. Baltzell's have appeared like a word from God to me. Yet there are times that the clouds are so thick I can not see anything nor receive any promise. I love to see the other side of the cloud and Jesus standing on it, and to hear Him say, 'I am He that was dead and am alive, and, behold, I live forever more.' How sweet this word, for He said again, 'As I live so shall you live also.' Is not that enough? What more can we ask for?

The God of this salvation bless you,

Your friend, I hope,

L. H. HARDY.

COMMUNICATION.

Dear Brother Gold: This leaves me very unwell and I don't believe I ever will be well again. Hope this will find you, your wife and family well.

I am enclosing my daughter's experience, which I hope you will publish. I believe she has a bright hope in Christ and the publication of her experience would be a comfort to me in my affliction.

May you continue to publish the Landmark for I dearly love the doctrine it advocates. It's all that is any comfort to me, a poor sinner, justly condemned. May the good Lord bless you and yours in your latter days is my desire.

Your brother, I hope,

J. K. P. LESTER.

Hopeville, Ga.

Dear Father: I am impressed to write you my experience which I hope is the dealings of the Lord with me.

As far back as I remember I felt to be a sinner. When just a child I was afraid to go to sleep for fear I would die and torment would be my doom, I was in so much trouble.

One night I heard the prettiest music I had ever heard and I wasn't asleep. I sat up in bed but didn't know what it meant. Afterwards my troubles left me for awhile, but when I got sick I thought I was going to die. I tried to pray but all I could say was, 'Lord have mercy on me, a poor sinner.' I went to my dear mother's grave and there I shed bitter tears. I thought why did the Lord take her and leave me.

I went on in this way until Pearce was born and afterwards when I was shocked by lightning I knew there was no hope for me—that the Lord was going to strike me dead. I then thought of going to you, but the thought came to me, he can't save you, you must be saved by a higher power. I thought

anyhow I would go and maybe I would feel better.

I dreaded to see the sun rise as I did not expect to see it set, and was afraid to be left alone for fear I would die. I dreamed one night that Pearce and I were in a very muddy river turning over and over and that there was no help for us, but we landed on a solid rock. I felt like praising the Lord, but my joy turned to sorrow when, sometime after this, I dreamed the world came to an end. Fire was everywhere and I thought my time had come when I heard a voice saying, "Fear not, thou wilt be saved," and I awoke rejoicing.

I had a desire to join the church when the thought came to me, what have you got to tell them. I tried to cast it all aside as I had always loved the Old Baptists and wanted to be with them.

The Methodists were having a big meeting and I thought I would go and hear them, but somehow I knew I would be out of place.

A few nights after I dreamed I went to a Methodist church and all was dark. I came away and went to an Old Baptist church and there all was light and I remained and was happy.

I think last month was the longest I ever spent. It seemed I couldn't wait. I thought I would offer to the church. So Saturday morning while I was cooking breakfast the thought came to me, now the time has come, what are you going to do. I tried to get out of going, but I couldn't sleep. I thought I would wait until next meeting when the thought came to me, you may be dead.

I went back to church yesterday and while Mr. Ormond was preaching I was made willing. He said it wasn't the big hope he wanted, it was the little one. I want a big hope.

I came home again with a heavy heart and the thought came to me to

write to my dear old father. So you see why I have written to you.

I haven't told anyone about this. If you see anything in it please let me know what you think as I don't want to deceive anyone. Pray for your unworthy daughter,

LIZZIE.

P. S.—I would be so glad to see you as I could talk about it better than I write. You will never know how much I enjoyed my visit to you. L.

Conyers, Ga.

COMMUNICATION

And God said, Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth. And it was so. And the earth brought forth grass, and herb-yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind. And God saw that it was good. Genesis 1-11-12.

The words "his kind" are to be considered in the above scripture for the writer was given to write it that way by inspiration of God, and it has a deep and wonderful meaning if the Lord will open it up to our minds.

"The earth is the Lords' and the fulness thereof," all things were made by Him and without Him was not anything made that was made. The first book of the Bible, Genesis, is a wonderful book and especially regarding the natural creation, the words "his kind" means after Gods' kind, that is, he has made all things after his kind of a thing created, formed or made.

Every herb, every tree, every beast, cattle, creeping things, fowls of the air, fish of the sea, are after his kind. They are all his kind of a creation and formation.

Paul in writing to the Church of God at Corinth says, there are bodies celestial and bodies terrestrial, but the

glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another of the moon, and another of the stars; for one star differeth from another star in glory.

There is one kind of flesh of men, another flesh of beasts, another of birds, all of these are the creation and formation of God. Paul also speaks of the grain, it may chauce of wheat or some other grain, but God giveth it (the grain) a body as it has pleased Him, and to every seed his (Gods) own body, the earth is the Lords' and the fulness thereof, the cattle upon a thousand hills are his and all have his own body.

Paul in defending the doctrine of the resurrection of the dead has called attention to the bodies celestial and the bodies terrestrial and the glory of the sun, another glory of the moon, another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead.

Seems to me the apostle has given us something we do know and realize in the church, for he is writing to the Church of God at Corinth upon this subject.

We believe the stars shine by virtue of the glory of God, so every member of the body of Christ the church, whether apostles, prophets, or other gifts are what they are by the grace of God and shine in the gospel firmament by the glory of God.

John said, "we beheld His glory, the glory as of the only begotten of the Father full of grace and truth," Have we beheld the Lord as John wrote of Him?

I believe we have. Paul wrote concerning those that saw the Lord after His resurrection and says: "last of all He was seen of me as of one born out of due time."

Paul saw Him on his way to Damascus and tells his experience to those

who contended against Him.

Paul defending the doctrine of the resurrection of the dead compares things celestial, and then the glory and the things terrestrial and their glory, calling attention to the stars as differing one from another in glory, so also is the resurrection of the dead, the apostles shine by the glory of God in the gospel heaven to us.

Some times Paul shines brighter to us than others, sometimes Peter shines clear and bright to us, sometimes James and John, and others shine to us in a most wonderful way, and there are times when clouds so intervene that none of them shine to us.

I am satisfied that the measure of the gift of Christ is the same, as Christ is the same yesterday, today and forever, but to us in this pilgrimage we travel through clouds, darkness and storms many times so that there must be a dispelling of the mists and gloom before we can see any of the heavenly bodies.

As God has given to every seed his own body, (and this is Paul's declaration) so we believe that there is a natural body, and there is a spiritual body, and God giveth it a body as it hath pleased him.

As we have borne the image of the earthy, we shall also bear the image of the heavenly, as He (Christ) is so shall we be.

Beloved it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him.

Submitted in love of the truth.

J. M. FENTON.

Philadelphia, Pa.

A GOOD LETTER.

James R. Jones. Dear Brother:—
Your letter just now received and am glad to hear from you. It is grand and glorious to have the visitations of God's good Spirit in His unbounded

love. No such honor can come from an earthly source as it is to be honored with the presence of God's love and peace. It is wonderful how God's people can communicate in love one to another; for when we write in love to our dear brethren in Christ love is communicated like holy fire in the bosom of those who have the fellowship of the Spirit in their hearts.

When it has pleased the great King of kings to honor a poor sinner with the forgiveness of sins and impart Divine life in him and Christ is formed in him the hope of glory, the anchor of the soul, both sure and steadfast, that leads us to God where Jesus the forerunner is gone.

Then for Christ's sake we cannot esteem our brethren too highly, for when God has had respect to the sinner "for Christ's sake," we cannot show our love to God any better than to show that we love whom He loves and visits with His grace.

I am glad you felt lifted up after getting a few lines from me, although I feel to be an unprofitable servant, if in reality I am a servant of God at all.

Your brother in humble hope,

D. SMITH WEBB.

Hillsville, Va., R. 1.

COMMUNICATION.

Elder P. D. Gold, Dear Brother in Christ:—For some cause I have a mind to write you, but I am like one of old, who runs but cannot tell any thing. I have no tidings; only my old simple self seems to be all I know.

Last night when sleep had gone from me my mind was led back twenty or thirty years ago when I so much enjoyed the dear old Landmark. I thought of the many writers who contributed to the paper. Many of them have gone to their blest reward; and others, though they may be living are,

like myself, perhaps too much engaged in providing for a family to take interest in the paper. To provide for this life honestly in the sight of men is commendable, but we should not neglect our religious duties for the luxuries of this world. If we do we will surely suffer for it.

I think I know what it is to be cast into outer darkness where there is wailing and gnashing of teeth. For many years I have been travelling in, as it were, Egyptian darkness with scarcely a ray of light. The clouds are so heavy that the sunbeams do not pierce. My beloved is gone and I know not where to find him; I find myself powerless to drive away the gloom or lighten up the night.

Yet, sometimes for several days I feel a deep calm, almost happy and contented. It seems there is no one like me. While the clouds almost always obscure the Sun, yet the tempest seldom rages to toss my frail bark. I just go for a time in darkness and then a little light seems to penetrate and I feel a calm sweet peace of mind. I sometimes think that if I was a child of God I would not be as I am, but if I am not one I know of nothing I can do to make me one. So I can only be still and know that He is God.

I want to ask you and all God's children who see this to pray for me that my faith fail not and that I may be an honor to His cause.

I think of several of the dear sisters who used to write for the paper: Sally Smith, Ruth Taylor, Emma Hines and others. For a long time my health was poor and I did not expect to be spared so long, but the Lord has been good to me, and since I came to Missouri my health has improved very much, but I am yet a poor, vile sinner, and if saved at all by grace.

ESTA BROYLES ASHWORTH,
Mansfield, Mo.

KIND WORDS.

Dear Brother Gold:—You will find herewith enclosed \$1.50 for which please extend my subscription to your highly esteemed paper, Zion's Landmark for another year. I count it a sweet pleasure to have the privilege of reading its wholesome and edifying pages which contain so many sweet and able letters contributed by those who love and have knowledge of the gospel of truth. Each gifted pen seems to strive for peace and for the upbuilding of Zion; but none more so than those emanating from your own wise pen dipped in the fountain of God's love.

I hope the Lord will spare you many more years to comfort His dear people, and when your ink and printing fluid cease to flow, your last gospel delivered, may you find it sweet to die pillowed upon Jesus' bosom, who will land you safely in the home of the blessed, there where congregations never break up and sweet anthems of praises never end.

What a glorious thought to think of dwelling forever in that celestial home where Jesus is and where our loved ones are. Sometimes I am enabled to hope to meet them there. But doubts often assail me when I bow down in sorrow wondering what disposition the Lord will make of me—when the final summons comes—to this poor sinner. Will you not sometimes pray for me.

Your unworthy little sister,

FANNIE PRICE.

Oxford, Miss.

COMMUNICATION.

Elder P. D. Gold, Dear Brother in Christ I hope:—Enclosed I am sending my dues for the Landmark. I enjoy reading it and would almost be lost without it in my family.

If I could write letters that would be as much comfort to the dear brethren and sisters as their writings are to me I surely would enjoy writing.

Well brother, I was back in Old Virginia this last Fall at the Mountain Association which was held with Saddle Creek church. We had a nice meeting.

There are not many Primitive Baptists in this country, but one church near us, and it is nineteen miles away.

Wishing you many of God's richest blessings with which to feed his sheep—also wishing you all a happy New Year.

A loving brother and sister in Christ, we hope,

DANIEL WINGATE AND WIFE.
Tilden, Neb.

THE STAR OF BETHLEHEM.

Every now and then some one will report that he has seen that Star some where in the heavens. Recently some one has reported through one of our secular papers that that star can now be seen in the Southeastern sky early in the morning and at a certain hour of the day.

It is no trouble for any one who will get out of bed in time to see our familiar neighbor, Venus. He is in his place as morning star every morning and will be for some time yet when he will be seen on the other side of the world as evening star. This has been the case ever since man has seen the heavens and will be as long as there are any to look for him. Also Venus can be seen in the daytime if one can get the exact location of his place in the heavens. I have seen him and shown him to others. He is the only bright star that shows in the Eastern sky in the morning at this time.

What was the purpose of the ap-

pearing of the Star of Bethlehem at the time he appeared in Palestine! and to whom did he appear?

It appears that none in all that country had seen or known anything of such a star. Nothing had been heard about it until the wise men came. They said, "Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him." Mat. 2.2.

Herod listened to their story but seemed to know nothing of their vision. He gathered all the chief priests and scribes and demanded of them where Christ should be born. They had received no sign that such an occurrence had been. They could read the prophet and see that He should be born in Bethlehem of Juda, but they did not know that He was already born. They had seen no more evidence of such a thing than had been seen and expected by the Jews and others for times past.

The shepherds were out watching their flocks but it is not said that they saw any sign of His birth as a Star in the heavens. No, none but the wise men saw it. It was His star and they knew it when it appeared. It was their guide to the place where the Lord was laid in the manger. When they were there with Him the work of that star was ended forever for Jesus shall never be born of woman any more. What He did He did forever. His work does not have to be done a second time for it is perfect. For this cause it is nonprogressive. It cannot be improved upon nor added to, nor can it go down. It is perfect in every respect.

When these wise men were led to the place of Jesus' birth the star does not stay to guide them back home. The Lord appeared to them in a vision and told them to go back another way because Herod would seek the young child's life. His request to go

and worship him was hypocritical. The wise men did not obey him for the word of the Lord was in their hearts. They must obey the word of the Lord. They regarded not the commandment of the king though it was to the effect that he might worship the King-Babe, Jesus the Christ. The word of the Lord said, "Return not to Herod," and they went to their own country. The work of that star was done. It need not ever appear any more to any mortal man, and it has not.

Now, there is another birth. The birth in the Spirit, of that incorruptible seed by the word of God that liveth and abideth forever. In this birth instead of the Lord being born again into the world, this literal world, we are born again into that which is spiritual.

In this new birth the Holy Ghost appeareth in the gospel heavens and leadeth us to the place of the sacrifice of our Lord for us and we are made to see for ourselves that salvation is of the Lord. That there is none other name under heaven given among men, whereby we must be saved.

This appearing of the Lord is not seen by the natural eye, nor understood by the natural mind. When it comes the expectation of the flesh perishes and all its hopes come to naught. No sound of the voices of nature can have such an effect as is here produced. The confidence of the things and helps of this world all perish as the teachings of this blessed Messenger grow up in this one now born of the Lord. The Spirit is the only Guide to be depended upon, and He is sure to always point to Jesus as the only way of truth and life. It not only tells us that He is come in the flesh but that He has lived, and died and risen again, and that He has ascended up to the Father where He ever maketh intercession for us ac-

ording to the will of God. Also that He has given us His spirit to be our continual comforter, to guide us in the way of the truth, and that we are yet in the flesh and weak, can do nothing without Him, need him for every turn that we may not go astray. As it is said of Jesus, "He shall not fail nor be discouraged till He hath brought forth judgment unto victory," even so it may be said of the blessed Holy Ghost of God. He shall not fail nor be discouraged till He has brought all the redeemed of the Lord to a saving knowledge of the truth of their redemption in Christ the Lord. This is His business here. The Lord said of Him, "It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I go I will send Him, and when He is come He will take of the things of mine and show them unto you, and He will bring all things to your remembrance whatsoever I have said unto you." The things of the Spirit are as sure to us as the things of Jesus Christ. Yes, they are one and the same things. Jesus did for us and now the Spirit makes known to us the things which He did. As Jesus never failed to do what He came to do, even so the Spirit will never fail to do what has been appointed to Him to do. We are as helpless to remember the things which the Lord has done for us as we were to do them in the first place. If we could have done those things which are to be done in salvation we would not have needed the Lord to do them for us. Now if we can remember the things which the Lord has done and revealed to us we do not need the Holy Spirit to be our guide in the remembrance. If there is any other way for us to get those things which the Father has for us we do not need the Holy Spirit to give them to us.

As He so surely and safely guided

the wise men to the place where the infant Jesus lay, so does He in every case without a single failure guide all those to whom He comes to the cross of our Lord and show us that glorious work of life by His death. He never fails in one case. No, not one. Then all the way we go we need Him to direct us in every step. Without Him we would go astray. We would be found with the world trusting in the flesh and going as far from God as sheep can run.

Once I had walked ten miles to an appointment and spoken to the people. I was walking that ten miles back home. I was very rebellious and full of murmuring and hardness. I felt that I had the hardest lot of any one who ever claimed the name of a minister of the Lord. Somehow, I did not know how, my mind was turned back to see the way the Lord had brought me from a little child. I surveyed all the way up to the time I was then living. When I got there all was light and peace. The spirit of murmuring was gone and I was singing praises to the Lord. I felt willing to do a thousand times more if I could and then to feel that I had done nothing. I was made to ask myself the question, "Why could I not have looked back there before?" Something seemed to say in my heart, "He shall bring all things to your remembrance whatsoever I have said unto you," and I saw the light at once.

This, my brethren, with other experiences I have passed through, makes me know that I am as passive in obedience as I was in regeneration. I can do nothing without Him. I could not be quickened without Him and now I cannot take one right step without Him. For this cause I bless Him for His Spirit to guide me and comfort me to walk in His way. Just as soon as I move without Him I am out of the way.

Oh for this never erring Star to
guide me all the days of my life that
I may ever walk in the way of Salva-
tion forever. Amen!

Your brother in hope,
L. H. HARDY.

Atlantic, N. C.

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which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

NO PROPHECY OF SCRIPTURE IS OF ANY PRIVATE INTER- PRETATION. 2ND PETER 1:20.

There is no writing equal to the
scripture. No man, nor all men,
could ever write or speak as the scrip-
ture does. Every word of it is true
as it was uttered; because holy men
of God spake as they were moved by
the Holy Ghost. There can be no
blunder in this; no mistake.

It matters not how improbable, or
according to nature, how impossible
of occurrence it may be, or how much
opposition there may be to its ac-
complishment, it matters not. He who
declares the end from the beginning
has moved these holy men of God to
write. These men are children that
will not lie. They are moved to
speak. How often did Jesus say, "It
is written." The teaching of Jesus
set up the truth that the scripture
cannot be broken. It matters not how
remote in the past that the words of
prophecy have been uttered. It is

never of any private interpretation. The revolution or changes of men affect it not. The unbelief of men does not render the word of God uncertain or ineffectual. However unpopular it may become, because of the corruption of men, or their departure from the truth, let God be true, but every man become or be proven to be a liar.

How often did Jesus say in substance, the scripture must be fulfilled. Just before his crucifixion he said he could pray to his Father, and he would give him more than twelve legions of angels. But how then would the scripture be fulfilled that thus it must be. Jesus came to fulfill the scripture. He loved his Father and came to do his Father's will in earth. He delighted to do that holy will.

How good it is when we have the love of truth in us, when we truly desire his will to be done on earth. If the word of God is a lamp to our feet, and a light to our pathway, shining in a dark place until the day dawns, and the day-star arise in our hearts, surely we should heed it most carefully.

Peter was moved to write the blessed things of the kingdom of heaven that the brethren, after his decease, should have these things always in remembrance. For he wrote, we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of his majesty. For he received from God the Father honor 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." His voice we heard (Peter, James and John) which came from heaven, when we were with him. That was when Peter said it is good for us to be here. Let us build three tabernacles, one for Jesus, and one for Moses, and one for Elias, who also appeared with

Jesus in glory, when he shone in his glorious majesty. That excellent voice from the Father said, This is my beloved Son. Hear ye him. That blessed voice of command from the Father shall never return to him void, but shall all be fulfilled. Likewise or also we have a more sure word of prophecy. More sure than what? More sure than any cunningly devised fable, for seeing and beholding Jesus and hearing the voice of the Father from heaven is not a cunningly devised fable, but an eternal, perfect reality. We have also, and in confirmation of this witness, the scripture that we do well to take heed to, as a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts, or until the second coming of Jesus Christ when all that God has promised from the foundation of the world shall have been accomplished, for the heavens must receive Jesus until this restitution of all things. Nor will ever there be any other dispensation, nor any new doctrine preached, but this doctrine is final, and these are the last days, and hence we shall contend earnestly for the faith once delivered to the Saints. Take heed that no man deceive you. Cursed be he that adds to or takes from this word of God, but blessed is he that endures unto the end.

The like precious faith given to those that believe as the apostles do, keeps their hearts and minds in perfect peace through Christ Jesus, and identifies them as followers of the Lamb of God whithersoever he goes. How blessed to abide in the doctrine of Jesus Christ, and cleave to the scripture teaching which is final.

If any man or an angel preach any other doctrine than that which you have already received let him be accursed. The church of Jesus Christ is the pillar and ground of the truth

built upon the foundation of the apostles and prophets Jesus Christ being the chief corner stone elect, precious, in whom the whole building fitly bound together groweth up into an holy temple in the Lord.

The Lord's flock is exercised with an abiding and an earnest desire to be found in the truth as it is in Jesus Christ, and him crucified. Who is the head of all principality and power, and is above every name that is named.

P. D. G.

A NEED.

There is need of careful attention to daily affairs at home. To forget or neglect nursing and pushing affairs of farm life, so that we find the things needed to support human life are wanting there, and are not to be found, shows a culpable neglect of an important business. The greatest care should be given to things nearest home, of course without injury to the interests of other people. Really the careful attention to things of greatest importance at home will prevent your own family from being a burden to others, but will also better enable them to aid others that may be in need.

Bread is the staff of life. Farmers should look first to the production of food, and providing raiment.

The bread of heaven and the water of life supplied from the great storehouse of our Joseph, or seeking first the kingdom of God and his righteousness, is the only wise pursuit of the true Israelite. While in a land of oppression and bondage Israel is fed from the bounty of the Lord Jesus who gave himself as mediator a ransom for all to be testified in due time. The due time is when it is witnessed to each one in the time of love, the set time to favor Zion. To walk about Zion at such times, and behold her palaces, and mark well her bulwarks

is the pleasant occupation of Zion's children.

P. D. G.

HOW TO SEE GOOD DAYS.

"For he that will love life, and see goods days, let him refrain his tongue from evil, and his lips that they seek no guile."

Let him eschew evil, and do good; let him seek peace, and ensue it. 1st Peter 3:10-11.

The one that is blest with a true desire to live as this scripture states has a wonderful incentive to righteous living, and a good beginning for that race. Noble aspirations surely are a good start for that goodly race. A pure purpose is a great guide in the race of life. Fixed, righteous principles to preside and direct the conduct are a friend that gives good counsel, and strengthens to endurance. It makes one courageous to feel that his aim in life is good, is supported by the scripture, approved in conscience, and endorsed by the experience of men that are exercised by good ideals.

To love life is to value and appreciate it as the gift of God, and as bestowed for a good purpose. If one is wise redeeming the time, he feels that he has no time to waste, pervert or throw away his life, because it is given for a purpose that is good; but that if one throws away his time he commits the blunder of damaging his own judgment, crippling his ability to run well, and darken his vision so that he cannot see how to manage his affairs in the stormy days of life.

It requires the best faculties of ones mind, the clearest judgment to enable one to steer clear of the quicksands and perils that imperil his pathway. What if his vision is darkened by yielding to snares that are set to entrap him? Suppose he becomes dis-

sipated so that he enters the race benumbed. But if he possesses faculties clear and well trained for the effort, and is thus girded he will enter into the conflict free from the incumbrances of the drunken, the liar, the rogue, the lover of money that supposes that gain is godliness; for such as are controlled by these heavy weights cannot run well.

Life is the gift of God. Its uses are therefore not to be abused. We have no right to waste or pervert the purposes of living. How shameful to blur your frame with the bruises of dissipation, and bespot it with the disfiguration of debauched conduct. It is worse than to be crippled with maimed or broken limbs.

We love to see one so well preserved toward the end of his life that no disfiguration mars his countenance, or besots his visage, but well preserved he shows physical vigor and health, and manifests moral and mental vigor to old age, so that he sees good days, and is refreshed in his last time as a tree planted by the rivers of water, whose limbs hold a beautiful proportion with no dotage, and bearing fruit down to old age, and whose leaves are not withered, showing that the current of life is not chilled, but still is active to vitalize and invigorate him to life's end.

How prudent that a bridle curbs his lips to speak evil of no man, but speak the truth always. People should not feel that they must always be talking. The tongue is an untamed, unruly member, so that he that has it bridled and is careful of his speech, and thinks before he speaks, is not mortified with rash speech and surely has good moments.

The mouth should receive food for the body that ministers health to it, and also should use speech that affords comfort to the mind.

Also one should eschew evil, should

keep himself far from wrong and should seek good, and do that which is good, and shun that which has guile or deceit in it.

Let him seek peace and ensue it. In these days of wrath, when war with every evil that attends it is rampant in the land, when bitter winds, wrathful passions and every wicked principle seems to be uncaged, and turned loose to inflict its curses on the world, one that reflects may see something of the sweets and joy of peace which is the product of good behavior, the fruit of wise sowing, the reaping of a good ripened harvest.

How good to be quiet, well behaved, reconciled to your lot, content with such things as you have, fretting not because of evil doers, so that the wear and tear of fretting and discontent is escaped, and the antagonism of the warring, consuming enemies of vitiated nature is escaped, and the last days of this character are crowned with peace and truth.

P. D. G.

THE JUST JUDGE.

God hath appointed a day in which He will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead. Acts 17:31.

This holy man came from heaven, was made, shown to be perfect through suffering, and became the author of unfailing, perfect salvation to all them that love and serve him.

This is a perfect judge. None that know him could desire any other to judge them. His days are everlasting. None that love him could wish any appeal, for his judgment is a final disposition of all cases, because all judgment is given into his hand, and because God hath appointed a day in which he will judge the world in

righteousness by that man whom he hath ordained. Then the judge is appointed, and the day is appointed, and the judge has been raised from the dead, then what is lacking to constitute this a perfect way of the final adjudication of all matters?

What better time than the present for the final settlement of all matters of trouble.

We are to be still and know that he is God. Shall not the judge of all the earth do right?

How great is his mercy, his wisdom, his goodness, and his power. He is a just God and a Saviour.

There shall be a resurrection both of the just and the unjust.

Why should it be thought a thing incredible with you that God should raise the dead?

P. D. G.

Obituaries.

WILLIAM R. STANCEL.

William R. Stancel was born on Feb. 3rd, 1893 and ended his life April 16, 1914.

He was the youngest of the four sons of Mr. and Mrs. James T. Stancel.

He was a young man full of promise, his mind being bright and he was large of heart. It is not surprising that such a person made many friends during his short life. These friends were true to him to the last.

During his last long lingering illness all was done for him that could be done by his faithful, devoted mother and many others.

He seemed much interested in his soul's welfare and was always glad to have his friends read the Bible to him and sing and pray in his presence.

He left this world declaring that he had given his heart to Jesus.

"Sleep on Beloved, sleep and take thy rest,

Lay down thy head upon the Saviour's breast;

We loved thee well, but Jesus loved thee best,

Good night, Good night.

His last words were: "Doctor Best, I am saved, but if it had not been for my good old mother I would have died long ago."

Written by his mother,
MRS. SALLIE STANCEL,
Wilson, N. C.

JAMES M. ALDERSON AND ELIZABETH N. ANDERSON.

I will write in memory of my grandparents, who have been dead five and six years. Elizabeth N. Alderson was born January 26, 1824, and died June 4, 1908. James M. Alderson was born January 6, 1828, and died August 1, 1909. James M. Alderson and Elizabeth N. Lewis were married January 6, 1849. They lived happy together 59 years. Unto this union were born eight children, four girls and four boys. All of them are still living. The youngest girl and boy lived with their mother and father as long as they lived, and did all that a child could for them. The four girls are members of the Primitive Baptist church. Grandma and grandpa were Primitive Baptist believers, but never united with the church. Grandma was a dear lover of good singing. She would ask us to sing as she thought singing was so pretty. She was sick about three weeks, all was done, for her that willing hands could do; but her time had come. While she was sick she would talk of going home, and would sing I'm going to join the

army of the Lord, and I believe she has joined that army. Grandma was a dear old lady, was strong in faith, as long as she lived, loved to go to preaching when she could, was kind to all, and was willing to do all she could to help the sick, cheerful, but could give good advice, and tried to live as nigh right as she could, I believe. She was a good wife, mother, grandmother and neighbor. Words fail to express how we did miss her, and still miss her dear form, but I cannot wish her back, as I think she is so much better off than we are. Burial services were held at the Alderson burying ground by Elder J. P. Johnson. Grandpa lived one year two months and six days after grandma died, but he was so sad and lonely it didn't really look like grandpa. He was an upright old gentleman, seemed to try to live right, and treated everybody that he came in contact with right; was strong in faith to the last. I never saw any one that craved death like he did. He was not sick long. All was done for him that loving hands could, but none could stay the icy hand of death. He spoke of dying and seemed ready and willing to go. There was an old colored man in to see him while he was sick, and he told the old colored man he did not see why the neighbors didn't pray for him to die. I can't tell how very dear he was to us, and we miss him even till now; but I feel like it is a sin to wish him back, for this was not his home. I can picture him sitting on the porch, reading his Bible that seemed to be his greatest pleasure. He was a dear old man. To know him was to love him. He was laid to rest beside his dear wife. Burial services were held at the grave by Elder J. A. Shaw to the comfort of the family. May God make the family as ready and willing to go as grandpa was. Please publish this in the Land-

mark if you have space. Written by their granddaughter.

ZILPHIA HUMPHREY.

It is with a sad and heavy heart I attempt to write a sketch about my dear aunt who departed this life this last past October, a year ago.

She left a devoted husband and 3 children to mourn their loss. She was the mother of 4 children, but one of them died 14 days before she did, to the day. Her little daughter died with a disease called diphtheria. She was not confined to the bed long before the Lord took her to a better home. She was buried at the family grave yard where her grandfather and grandmother were buried. Fourteen days from then her loving, devoted mother was laid to rest beside her loving daughter.

Her stay on earth was 34 years. She united with the Primitive Baptist church just about a year before she died. She was baptized by Elder Isaac Jones.

Her membership was at the "Bay" church. She lived a faithful member as long as she lived.

We believe she is at rest and truly hope she is. Her sufferings were great and no tongue can tell how bad she did suffer.

We hope our loss is her eternal gain, and we feel it is.

She was buried at the same place her daughter was.

Her song was:

"Come thou fount of every blessing."

Oh how sweet it was to hear her sing it and to think we will never hear that sweet voice again.

Oh how hard it is to part with her, but God knoweth best. God giveth and God taketh away.

Oh may we be prepared to meet our

loved ones on that happy shore where
there will no parting ever more.

"Sleep on dear aunt, and take thy
rest,
God called you home, for he loved you
best.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in her home
Which can never be filled.

We miss thy kind and willing hand,
Thy fond and earnest care.
Her home is lonely without thee.
We miss thee everywhere.

It was hard to give her up,
You all know that was true—
To part from my dear aunt,
But God we trust in you.

And now she is gone—
We are left behind.
May God call us home
At the appointed time.

Farewell dear, but not forever;
There will be a glorious dawn,
When we shall meet to part no more
On the resurrection morn.

Written by her loving nephew,
FRED W. RHODES.
Verona, N. C.

WILLIAM ROWLAND WIGGINS.

Mr. Wiggins was born March 22nd, 1836. He was a man of many good traits of character, was well informed on many subjects and principles. He had an excellent memory, perhaps knew more history than any man in his community. He was bright of conception, and especially before his decline of old age, with a deep love for knowledge. He was what we term a good man, a kind neighbor, honest

and accommodating and was loved most by those who knew him best. He was naturally industrious, a good old time farmer, and amassed enough of this world to supply his family with every natural blessing.

He joined the church at Upper Town Creek in 1872, was baptized by Elder Bennet Pitt and was a member for several years, and was a gifted and able scripture expounder, and was wonderfully deep in election and predestination, and was loved by his churches. By some cause he was excluded from the body, but not in mind from the church. But the sheep on the outside cannot graze on the wild oats and thistles, hence he always attended preaching, and manifested a love for the brethren and church with love and christian fortitude, ever ready to abase men and exalt the Lord. His company was rich and entertaining to God's little ones.

He had been a little poorly, but died soon after he was taken badly off.

The writer was with him in his last hours. He seemed to be resigned to God's will and fervently prayed to die easy. His prayer was granted.

This was on Dec. 31, 1912. He layed his armor by and finished his course with joy, and is sleeping in Jesus awaiting the resurrection to go home and dwell with the angels and sing the song of Moses and the Lamb.

J. J. THORNE.

Elm City, N. C.

MRS. EVA BECK.

Death is always sad, especially when it comes to claim the mother. The death angel visited the home of Mr. I. E. Beck, Nov. 25, 1914, and claimed his beloved wife Eva. Mrs. Beck had been in failing health for some time, but was not confined to her bed but one week.

She was born May 1, 1869 near

Creedmore, Granville County, N. C., and was the daughter of the late Samuel H. Perry who was a prominent citizen of that community.

Her funeral was conducted by Elder Denny at her home in Durham, N. C., and her remains laid to rest in the family burying ground near Creedmore, N. C.

Besides her husband she is survived by six children: Kate, Lizzie, Noah, Rebecca, Alda and Paul to whom she had been a true mother, not allowing a reasonable wish to pass unnoticed.

She did what her hands found to do with all her might, and has now received her crown of righteousness in heaven.

The vacant place, the empty chair,
We see them day by day;
And Oh, it fills our hearts with care
Since our dear mother went away.

A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

But again we hope to meet thee
When our day of life is fled;
And we hope in heaven to greet thee
Where no farewell tears are shed.

KATE BECK.

JESSE L. WILLIAMS.

Brother Jesse L. Williams was born Oct. 6th, 1864, and was a son of Elder W. B. Williams, late of Wilson county, N. C.

He joined Upper Town Creek church of Wilson county about 1903, on the 3rd Sunday in May if memory serves me right. He was baptized by Elder Wm. Fly and Jeremiah Whitehead.

Bro. Williams never did enjoy good health. He was always very weak physically though bright mentally. He

had partial paralysis of which he was taken several years before his death, though he could sit in his chair until the last year of his life.

Amid all the aches both natural and spiritual he seemed to bear them with much christian patience and fortitude. His conversation was godly, his walk was good, he was of a kind and gentle disposition, and abhorred a lie. Thus combined it made him what we call a genuine Old Baptist.

He was taken severely sick one week previous to his death. His doctor was faithful, but he continued to grow worse until the end; and often expressed a desire to go to Town Creek church one more time: but he received his Master's message, child your Father calls, come home, and he fell asleep in Jesus on Nov. 17th, 1912. His remains were buried at Upper Town Creek church.

He leaves brothers and sisters to mourn his loss. The good Lord bless them.

Surely an humble man is gone, but not dead, but sleeps, waiting the crowning day of the Lord.

How sweet is such a thought.

J. J. THORNE.

Elm City, N. C.

MRS. M. L. GUTHRIE.

It has been only a short while since the death angel of heaven laid his icy hand upon one of my dearest friends Mrs. Fleda Guthrie. She was one of the sweetest women I ever saw and I had known her all my life.

She was the wife of Mr. M. L. Guthrie and had been married for nearly 3 years. She was twenty-five years of age. She leaves a kind and loving husband and two children, Edna, one year and seven months, old and little Fleda sick only two days.

She was a kind wife, a loving mother and a good neighbor, always ready to

lend a helping hand to those in distress. She was conscious of all her sufferings and bore them with much patience. She said her prayers over and over during the night and prayed for everybody.

A few minutes before she died her husband went to her bedside and asked her how she was. She said she was happy and that all was well with her. Then she passed away like one going to sleep.

I feel sure that she is sweetly resting in Jesus patiently waiting for that great day when she will come forth and gladly welcome her dear companions and little darling babes into the kingdom of heaven where no more good byes are said but where all will be peace and joy. It is consoling to know that if we lead a Christ-like life here we will hereafter meet our loved ones. But it is hard to part with those near and dear to us. None but those who have tasted the bitter cup can sympathize.

Mrs. Guthrie was a faithful member of the church, always filling her seat when possible and always welcoming pastor, brethren and sisters to her home.

Her death was so sudden that we scarcely realize she has gone and we all so hated to give her up, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

The lonely husband has our sympathy; may the Lord bless him and help him to bear his burden.

"Why do we mourn departed friends
Or shake at death's alarms,
'Tis but the voice that Jesus sends
To call us to His arms."

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,

Which never can be filled."

Written by
MARTHA WILLIAMS.

MRS. MARY BARNARD.

Mary Elizabeth Barnard was a daughter of Samuel F. and Rachel Turner, and was born April 11, 1862, and died July 25, 1913.

She was married to J. C. Barnard on June 8, 1876.

To them were born seven daughters and three sons. A son aged 5 years, and an infant daughter preceded her to the grave. She leaves a devoted husband and eight children to mourn the absence of a faithful companion and a kind and loving mother. She also leaves an aged mother, two brothers and one sister. She looked well to the ways of her household, till the Lord in his wisdom freed her from the cares of this life, and as we believe took her to himself.

He gives and he takes away at his own divine will, and blessed be his holy name. We pray that God in his mercy may be with the bereaved ones in the sad and lonely hours of their affliction, and manifest to them that their earthly loss is her eternal gain. She fought a good fight, kept the faith and is now resting from all the toil and cares of this earth. She often said she did not dread the change, except the leaving of her loved ones behind, and often repeated, with the poet, Jesus can make a dying bed feel soft as downy pillows are.

"While on his breast I'll lean my head,
And breathe my life out sweetly there."

This dear sister had been a member of the Primitive Baptist church since the age of 26 years, when she gave

full and complete evidence of a hope in Jesus, to the church at Charity, Patrick County, Va., and was baptized by Elder Wiley Via. Later she moved her membership to Country Line, Floyd County, Va., and lived a devoted christian till death.

Too much could not be said of her good qualities, orderly walk and Godly conversation. She was a bright jewel of God's mercy, firm in the faith once delivered to the saints.

She was a great sufferer, but never was heard to murmur.

On April the 14th, 1912, she was seized with hemorrhage from which none thought she would survive, but she told her children not to weep for she would not die a minute before her time. In a few months she could walk and in June expressed a desire to visit two of her daughters and her mother whose homes are in Floyd county.

She said if her health became such as to prevent her return to her home in Roanoke, it would be all right for she desired to be buried at her old home in Floyd. She had prayed to be at one more country meeting (as she called it) and the Lord blessed her to attend meeting at Payne Creek, and commune with the church, much to her enjoyment. Her mother's home was the last place she visited, where she was again taken with hemorrhage. She succumbed to this attack, and after growing quite weak, whispered 'it is all right,' and peacefully passed away in the room she was married in.

Her funeral was preached by Elder P. G. Lester whose remarks were both impressive and consoling.

She was laid to rest in the family grave yard near her old home.

There is no doubt within my mind
That she is now in glory.
Praising God for grace divine
And mercy he has shown her.

So ask the Lord to help you bow,
And pray to meet your mother,
For she is sweetly resting now,
With Christ her elder brother.

We could not wish her back again
To suffer as she did,
O, Father, help us be resigned
To thy most holy will.

EMMA SPARKS.

Roanoke, Va.

ELDER G. M. TRENT.

Danville—at night Feb. 22.

Cane Creek—23.

Malmason—24.

Flippens Mill—25.

Walton—26.

Mountain Springs—27.

Banister—28.

White Thorn—March 1.

Franklin Junction—2.

Weatherford—3.

Ephesus—4.

Strawberry—5.

Mountain—6.

Axton—7.

Friendship—8.

Spray—at night 8.

Conveyance needed when off Railroad.

ELDER J. D. VASS, OF VIRGINIA.

Wilmington—Saturday and third Sunday in February.

Tuesday—Yopps.

Wednesday—Bay.

Thursday—Ward's Will.

Friday—Northeast.

Saturday—Hadnot's Creek.

Fourth Sunday—White Oak.

Southwest—Tuesday after.

Maple Hill—Wednesday.

Cypress Creek—Thursday.

Muddy Creek—Friday.

Goldboro—Saturday night.

Memorial—First Sunday in March.

Lower Black Creek—Monday.
 Wilson—Tuesday night.
 Upper Town Creek—Wed.
 Pleasant Hill—Thursday.
 Mill Branch—Friday.
 Falls—Saturday and second Sunday.
 Nashville—Monday.
 Peachtree—Tuesday.
 Sandy Grove—Wednesday.
 Healthy Plains—Thursday.
 Contentnea—Friday.
 Scott's—Saturday.
 Upper Black Creek—Third Sunday.
 Beulah—Monday.
 Creeches—Tuesday.
 Salem—Wednesday.
 Clayton—At night.
 Winston-Salem—Thursday night.

E. E. LUNDY.

ELDER W. R. CRAFT.

Angier—Second Sunday in Feb.
 Sandy Grove—Monday.
 Fellowship—Tuesday.
 Willow Spring—Wednesday.
 Middle Creek—Thursday.
 Raleigh—Thursday night.
 Durham—Friday night.
 Burlington—Saturday night.
 High Point—3rd Sunday
 Lexington—Monday.
 Pine—Tuesday.
 Salisbury—Wednesday.
 Abbott's Creek—Thursday.
 Saints Delight—Friday.
 Winston-Salem—Saturday and 4th
 Sunday.

ELDERS P. W. WILLARD AND
 SAMUEL McMILLAN.

Durham—Tuesday after 4th Sun-
 day in Feb.
 Raleigh—at night.
 Willow Spring—Wednesday.
 Fellowship—Thursday.
 Coats—Friday.
 Bethesda—Saturday.
 Beason—1st Sunday in March.

Hannahs Creek—Monday.
 Four Oaks—at night.
 Bethany—Tuesday.
 Goldsboro—Wednesday.
 Nahunta—Thursday.
 Tysons—Friday.
 Sparta—Saturday.
 Cross—2nd Sunday.
 Flat Swamp—Monday.
 Robersonville—Tuesday.
 Conoho—Wednesday.
 Kehukee—Thursday.
 Lawrence—Friday.
 Williams—Saturday.
 Falls—Sunday.
 Wilson—Monday.
 They will need conveyance.

ELDER J. C. HOOKS.

Goldsboro—Thursday night, Feb.
 18.
 LaGrange—Friday.
 Kinston—Saturday.
 Newport—Third Sunday.
 Morehead City—Monday night.
 Marshallburg—Tuesday.
 Hunting Quarter—Wednesday.
 Cedar Island—Thursday.
 Brethren can arrange time of day
 for services.

ELDER J. E. ADAMS.

Dunn—Wednesday night before the
 1st Sunday in March.
 Mingo—Tuesday.
 Hornett—Sat. and 1st Sunday.
 Seven Mile—Tuesday.
 Reedy Prong—Wednesday and
 Thursday.
 Hickory Grove—Sat. and 2nd Sun-
 day.
 Corinth—Tuesday.
 Oak Grove—Wednesday.
 Four Oaks—Thursday.
 Hannahs Creek—Sat. and 3rd Sun-
 day.
 Benson—at night.
 Bethesda—Monday.

Primitive Zion—Tuesday.

If you wish to read a highly entertaining book of about 80 pages—price 50 cents—descriptive of characters both true and false, as set forth in the Bible, send for this book.

ELDER F. W. KEENE,
North Berwick, Maine

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Himself at Home.



Taken From a Photograph of Mr. Henry D. Banks—R. F. D., No. 11—Commerce, Ga.

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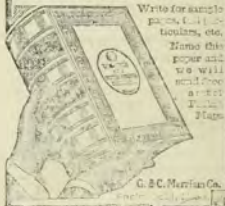
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Bro. W. R. Dodd, Whitmill, Va., has kindly offered to send in subscriptions for The Landmark, and those desiring to subscribe or renew their subscription can give him the money. A receipt card will be mailed to each direct for amount paid.

P. D. G.

FOR INFORMATION.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

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P. D. G.

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4 lb. pair Pillows to match for \$1.00
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I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

P. D. GOLD.

Send us your Job Printing.

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

Note:—The advertising manager of Zion's Landmark is personally ac-

quainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative power of this Water in a very serious case.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free.
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Persons suffering from epilepsy should write at once to Kline Laboratories, Branch 63, Red Bank, N. J., for a supply of the remedy, which is being distributed gratuitously.

LADIES \$1000 REWARD! I positively guarantee to restore my great Successful "Monthly" Compound. Safely relieves some of the longest, most obstinate, abnormal cases in 3 to 6 days. No harm, pain or interference with work. Mail \$1.00; Double Strength \$2.00. **BOOKLET FREE.** Write today. Dr. J. R. Southington Remedy Co., 615 Main St. Kansas City, Mo.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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P. D. GOLD, Editor Wilson, N. C.

P. G. LESTER, Asso. Editor Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

F. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Elder P. D. Gold:—Dear brother in Christ, if one so unworthy as I am may address you as such. I have an article written by Bro. L. H. Hardy, which has been of great comfort and consolation to me and I think if published will be a great feast to the household of faith, therefore I send it to you with his permission for publication, hoping it will be a great joy to the readers of the Landmark.

Dear Brother Gold, I beg your prayers while at the throne of grace and may the Lord abundantly bless you in all of your labors, is my humble prayer.

Your unworthy sister,

ANNIE W. GILLIKIN.

Lupton, N. C.

Mrs. Annie W. Gillikin,

Lupton, N. C.

My Dear Sister:—I reckon you think that I have fully forgotten my promise to write to you, but I assure you that that is not the cause of my long neglect. My necessities are such that I have been compelled to spend my spare days at work to meet our expenses and therefore I have not had an opportunity to write, and even today I could not do so if I were able to work. The subjects, I believe, on which you requested my views are about as follows:

1st. Is there any change in this mortal body after death?

2nd. Is there any resurrection of the same? and thirdly, is there any judgment after death?

In writing on these subjects of the christian hope, I hope to be able to write on the two points of the resurrection and the judgment for these are the two doctrinal points which are herein embraced.

According to the understanding which I have of the scriptures the resurrection and the judgment are already fulfilled in our Lord Jesus Christ and as an evidence of this as a sacred truth our God is manifesting, and will manifest the same unto each of His children individually here and hereafter, the final deliverance being revealed in their final resurrection in the glorious likeness of our glorified Lord.

Jesus said unto Martha, "I am the resurrection, and the life." Herein is revealed a most precious truth. He not only was the resurrection of Lazarus and such as he was, but it was the same as to say to her, "I am your resurrection from your present trouble." Thus His power was not only over the death that had preyed on the mortal body, but also over the trouble that was perplexing her mind at that very time and just as sure as her brother should rise from the dead, just so sure should she rise from her

troubles. Even so as her brother in his state of death had no power over death and could not rise from the dead neither had she any power over her troubled mind to raise it up above its then troubled state and place it in a state of peace. "I am the resurrection and the life" to your brother and to you. She could no more comprehend the one than she could the other, neither could she any more comprehend what should be done to her than Lazarus could, what should be done to him in her state she was just as dead to the joys of her resurrection as Lazarus was in his state. This thing had to be revealed to each of them in the very act of raising them up from their present condition. Thus each of them was powerless and the living just as dependent as the dead.

Shall we not learn from this that Christ WILL NOT BE but that He NOW IS the resurrection and the life? Yes, have we not so learned Christ in our past experience? How do we know that Christ is risen from the dead and become the first fruits of them that slept? Have we not learned it by that resurrection being worked in us to raise us above all our troubles? From what source does deliverance come to us in our deepest troubles? Is it not through the resurrection of Christ that we are delivered? Here He made an end of sin and put all our enemies under His feet and assured final deliverance to all who were in Him. He learned obedience to these things by the things which He suffered and He delighted to suffer and endure all things for the elect's sake.

Had we no troubles, no trials here we would not look back with joy that Christ suffered and rose again from the dead, neither would we experience any deliverance from our troubles as we journey on our way for every deliverance from sin and trouble is but

a renewed evidence that Christ rose from the dead and rose for us. Thus we have the resurrection taught us in our daily experience and are witnesses to the fact that the DEAD SHALL RISE. Where is our hope? We do not hope for that which we have, but by that which we have already received we hope for that which is to come. Thus he who preaches that the dead shall not rise preaches against the glorious end of all christian hope and should not be allowed to preach in the churches of the saints.

From whence came this blessed hope? Was it not given us in our glorious deliverance from the curses of God's righteous law because of our exceeding sinfulness? Yes, and it has been renewed to us in each trial and temptation when the Lord has revealed to us that His everlasting arm was still underneath, that our hope was still an anchor of the soul, both sure and steadfast, it has been tried by many a tempest as the storm beats and the high seas lash on the little vessel and she sinks, almost founders and the smoking spray grows so thick as to form a cloud entirely shutting out from our view the face of our precious Redeemer, our Sun of righteousness and we begin to feel, "Surely I am gone at last, I am beyond hope, surely this will be the last." As we thus wrestle and are tempest tossed a voice, yes, a sweet voice is heard in the midst of our fear, "Peace, be still." is the sound and at that voice, sweet, gentle as it is to us, yet it commands all the powers of hell and the devil's forces fall before it and hope prevails. Again we march onward with the eye set on our resurrection and our life. Thus we are appointed to suffer and endure trials here and try the strength of the love of our Beloved and to learn how near He is to us and that He is our only hope. It is ourselves who suffer thus here and it is ourselves who

shall enjoy the blessings for which we hope. We suffer now in this mortality but in the resurrection of this body there will not be any mortality for it shall be swallowed up of life and all done away forever. This natural will have died and the spiritual will be our habitation. This change will not come to us AFTER the resurrection but IN the resurrection for we shall be raised up like unto the glorious body of Christ.

There will be a separation in the resurrection as a shepherd divideth the sheep from the goats for the DEAD 'N CHRIST SHALL RISE FIRST.

This separation is being gradually revealed to us here in our trials of life but shall there be fully manifested in the final separation, for all who rise in Christ shall be like Him and shall be caught up to meet Him in the air and be forever with the Lord.

2ndly—The Judgment.

What shall I say to this since both these are so much joined in one as to be almost inseparable?

Just like the resurrection the Lord is also the Judgment.

Our Lord said, "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

The word "Condemned" in both places means JUDGED. This shows to us that this point just as the point of the resurrection, is complete in God and only remains to be manifested to us by His spirit in revealing what our Lord has done for us in saving us from the condemnation of God's holy law of divine justice. There must be a trial before a conviction and a conviction before a passing of a sentence. Now when is it that the people of God are convicted? Is it not when they see and feel themselves sinners in the

sight of God? Truly so. Then are they not at that time arraigned before the court of God to answer before Him who is judge of all the earth to receive their reward according to their works? (Matt. 26:27.) To have rendered to them according to their deeds? (Rom. 2:6.) To give account of hims-elf to God? (Rom. 14:12.) And to appear before the judgment seat of Christ, that every one may receive the things (done) in (his) body, according to that he hath done, whether (it be) good or bad? 2 Cor. 5:10. Yes here we are arraigned and here we must be tried. The whole court is set up in our hearts, there is the Judge, (no jury is needed) the witness and the arrested criminal. The witness testifies before the Judge, every word he speaks is true, undeniably true; the trembling convict stands confessing to each word that goes out against him, he denies, no, not a word for his heart is open and he sees that each word is written there in the wilful acts of his life. There he stands guilty and trembling before the Judge who he knows cannot do wrong nor suffer His justice to be infringed upon. Justice shines so brightly that every thing he can think of becomes a witness against him and all nature seems to be draped in mourning because there is such a vile transgressor against such a holy law. What must this convict do? Oh, that is the question! "How should man be just with God?" Job 9:2. He can see no way of escape. To confess guilt is to confess judgment and to confess judgment, if it be meted out, is to consent to my eternal death. To this I am not willing but I know it is just and I must confess, how can I do otherwise for I am already such a sinner and shall I lie to this Judge who cannot be deceived. No, I AM GUILTY is the word, but LORD HAVE MERCY ON ME is the rising petition. Is there no one in the court

to plead for this guilty, trembling convict now all stripped and naked before this Holy Judge?

Behold right in the midst of the court just immediately between this guilty, confessing sinner and that Just and Holy Judge there stands a cross and on it One expanded with His hands and His feet pierced with nails and a gore of blood and water pouring out of His side, His eyes look on this trembling sinner and He says to the Judge, "Behold I and this child whom Thou hast given me," and to the trembling one, "Thy sins, which are many, are all forgiven thee." At these words the stream of precious blood goes all over this sinner and the destroying angel passes over him and he is safe. More than that his sins are gone so that instead of that condemning frown which just a few minutes ago he so much dreaded, there sits on the brow of the just Judge a sweet and pleasant smile of acceptance and an open bosom of love flows out to him and he is made to feel the free justification of the Bleeding One spread round about him as he is made in rapture to proclaim "Is this for me, so vile a wretch?" but he is assured that he is now a new creature and old things are passed away. Faith springs up and is in lively exercise so that with all his heart he believes that "Jesus died for me." But who is this Jesus and why should His death have such a glorious effect on such a corrupt sinner as to so fully and freely justify him before such a righteous and all-seeing Judge? Let us look after Him a little, for if a word from Him has so glorious an effect on guilty ones may I not hope to appear justified in this holy court? Who is He?

One declares that He is the Mighty God, the Everlasting Father and yet that He is a Son. A son must be begotten and born. How can it be true that one can be the Mighty God and

yet at the same time be begotten of Him and be born a man of flesh and blood? Truly great is the mystery of God as well as Godliness. This holy intercession is given to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all. (Eph. 1:22-23.) and * * * which is the Head (even) Christ, from whom the whole body fitly joined together, &c. (Eph. 4:15-16.) He is the Head of the body, the church. (Col. 1:18.) And not holding the Head, from which all the body by joints and bands having nourishments ministered, and knit together, increaseth with the increase of God. (Col. 2:19.)

Now we've the mystery of the Judgment and of the justification of the family of God. Was not our Lord a man? Truly so. A man of flesh and blood, born of a woman just as one of us. As a man must He not appear at the judgment seat of God or in the court of divine justice? Truly so. But for whom must He appear for He knew no sin. He was not a transgressor of the law of divine Justice nor of any other law. Why then must He appear at the Judgment?

"All we, like sheep, have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Is. 53:6. "In all their affliction He was afflicted, and the angel of His presence saved them. In His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Is. 63:9.

"Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes we were healed." 1st Peter 2:24.

These quotations fully answer the questions.

He is the Head of the church just as His natural head was the head of His natural body and as He suffered in His

body it was because of our sins and He bare them in His body, the church. Thus we see our vital Head suffering for us, for us standing in the judgment, receiving the sentence, suffering the penalty. The debt is paid, justice is satisfied, God's people justified, taken out from under the law and put under grace. Just as the resurrection is working in us and being daily manifested in all our trials, even so is the judgment and Christ the Lord is ever appearing as our Intercessor, clearing those for whom He died. This is a continual or progressive work in us as we are coming up out of the wilderness leaning on our Beloved who carrieth us and our burdens too and while we are continually writing bitter things against ourselves, yet He assures us that our sins were all imputed to Him and He was judged for them. Just as our sins became His, His righteousness has become ours. So the Lord imputed to us righteousness without works. Thus we see that as our vital Head was judged for our sins, and as the Head and the body are all one perfect Man and He receives the things done in His body we also shall receive the same, for as our sins became His so His works have become ours and we are now judged in His works, for His glorious robe is spread round about us and all our iniquities are covered.

The full manifestation of this matter will receive in the resurrection when we shall hear the glad sound, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

The judgment of the righteous will have ended and they enter into rest from all their sorrows.

After these the wicked shall be raised up into the resurrection of damnation (for they are condemned, judged) already and shall bear the judgment sentence "Depart from me

ye workers of iniquity into everlasting fire prepared for the devil and his angels."

This will be the end of their judgment and the end of all things here, but the joys of the redeemed shall be forever with Christ and the punishment of the wicked forever with their father.

Dear Sister, you requested me to write through the Landmark but I will send this to you and after you have read it, if you see fit, you may send it to Brother Gold.

Your brother in hope,

L. H. HARDY.

COMMUNICATION.

Dear Brother Gold:

I enclose the last letter Mr. Outterbridge ever wrote to you.

I am sure he intended to re-write it before signing his name, but I think it is finished. You can dispose of it as you think best.

If you do not publish it please send it back to me. I am very feeble, not able to be up much of the time.

With love and best wishes for you and Sister Gold, I am your sister in Christ,

SUSAN OUTERBRIDGE.

THE LETTER.

Dear Brother Gold:—I have concluded to answer your much esteemed letter, by giving you some of my thoughts on the following:

"Whom he loveth he chasteneth."

Nations are to God but as dust in the balance. He does as he will with his own. He deals the rod, first, lightly, then heavier unto humility and repentance; otherwise destruction is inevitable. Thus it was with national Israel, a nation peculiarly favored of God. Then let other nations beware. Yea, our own nation that has been so highly favored of Israel's God, from

time immemorial, and like the Jewish nation, has with a stiff neck and feet of wickedness trampled under their unhalloved feet the rich boon bestowed upon them through the price of blood. "Afflictions though they seem severe are oft in mercy sent."

Even so with spiritual Israel.

The sinner in his mad career, like Saul of Tarsus, receives, in mercy, the arrows of conviction, and is brought to a happy deliverance from the bondage of sin and ruin: "Sorrow endureth for a night, but joy cometh in the morning."

How placid the waves after the storm, how sweet the rest after toiling all night, and how joyous when the Sun of righteousness arises with healing in his wings. Such souls die to sin and are made alive to holiness. They are now no longer under the law of Moses, but under the law of Christ.

Now comes the conflict, and as Paul, they realize that when they would do good, evil is present with them.

Satan ever besets and is ready to destroy, but there is a power within that is as an anchor to the soul, sure and steadfast, entering to that within the veil, where the fore-runner hath, for us entered. No chastening is at present joyous, but grievous, but afterwards yields the peaceable fruits of righteousness to them that are exercised thereby. Our Father knows best what we need, either in supplies or chastisements. His love and care accompanies every stroke inflicted to save from ruin, and to constrain to duty. He is with his children in every affliction to deliver, saying, "I am God and change not, therefore ye sons of Jacob are not consumed."

David, a man after God's own heart, was smitten and afflicted, and exclaimed, Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff do comfort me, The

rod, to afflict, and the staff to support. Hence the comfort and joy with every deliverance, with increase of faith and trust. Job could say, in all his afflictions, though he slay me, yet will I trust him.

Let the child of God be well assured that when he is chastened the Father who afflicts is near, yea says the hymn of promise

"Fear not I am with thee O be not dismayed,

I am thy God and will still give thee aid.

I'll strengthen thee, help thee, and cause thee to stand

Upheld by my righteous omnipotent hand."

In the case of the Hebrew children, He, in the person of his Son, was in the fiery furnace with them, their fetters were burned off, and they set free. Thus it is in some form or degree, with His children now, and in all ages of the world.

Again says the hymn,

In every condition, in sickness, in health

In poverty's vale or abounding in wealth,

At home and abroad, on the land or on sea,

As thy days may demand shall they strength ever be.

Dear Brethren Gold and Lester, now nearing my 90th year, and doubtless near my departure from this mundane system, to realize, I hope, the happy beyond, and finding my physical powers are now failing, therefore do not get out as of yore, to meet and mingle with the saints of God. I am much engaged in reading and gleanings, to gather evidences of my interest in the atoning blood and righteousness of Jesus, and as I cannot see, hear, and speak

to the saints I desire to write a few thoughts of the things pertaining to the christian life.

REMARKS.

The above deeply interesting letter was written by brother Stephen Outerbridge.

He had lived to enter upon his 91st year. I was at his home the night he passed away.

How sweet to me, was the life of this loving model brother.

He had lived as long as he desired to live, and it seemed too as well as any one could live. How humble, peaceful, gentle he was.

He died in the last week of last January without a struggle or groan.

How peaceful were his last days, and it seems to me, all his days.

P. D. G.

A GOOD LETTER.

I enclose you a good letter from Sister Nannie Edwards of LaGrange, Ga., which I wish you to publish in Zion's Landmark.

Write this notice for me: I am not able to write much as I have been confined to my room for five months. I have little use of myself, not being able to stand up without holding to something, can walk but little even with aid of a stick and can't lie in bed and sleep, but have to spend day and night in an old chair.

My sufferings are more than tongue can tell or pen describe and I do not improve any at all. Will you and readers remember me in your prayers. I can't write more.

H. J. REDD.

Avondale, Ala.

Dear Brother Redd:—I received a card from you last Fall saying you were in wretched health and it is be-

yond expression to tell you how much it grieved us. I have thought of you many times, and prayerfully so, that you might still be restored and be spared many years yet, to preach the unsearchable riches of God's grace and His wonderful power in saving poor, fallen man. I know He has enabled you to tell it most beautifully to the comfort of His believing children, and I sincerely hope, if it can be consistent with His will, that some day you will be enabled to tell the old sweet story again.

There is nothing too hard for God to do, and I am fully prepared to say it. For when skilled physicians had tried all they could to relieve me and all earthly help failed, it pleased my heavenly Father to relieve me to such an extent that I am able to be up some and sit among the assembly of the saints. Now some have asked me, was it faith? No, indeed, for it never occurred to me during all those years that I would ever walk again, and my daily prayer was for grace and reconciliation, and I believe I was as much reconciled to suffering as mortal could be. But one thing I did know, that God had all power in heaven and on earth and I was expecting the summons any time just as I am today. But to my wonderful surprise he raised me from my bed.

One day while mediating on His goodness and thinking what a strange thing it all was, that I could sit up again, these words came to me most forcibly: "And the Spirit of God moved upon the face of the waters." At that time it seemed to apply to my case and even lingers with me to-day.

We all often speak of you and how sound in the faith you have always been and how glad we would be to see you and hear you preach once more.

I guess you know that Vera is married. She and Roy visited Riverview last Fall. Vera thinks a great deal of

your daughter and your grandchildren.

How we wish you could have been at our Association which convened here in October. The following preachers were present: Elders Thompson, Cook, Bagwell, Swain, Allmon, Fuller, Parish, Young, Phillips, Prather, Caldwell and our pastor Elder Satterwhite. Elder Swain was once among the progressives, but the Lord brought him out from them and he delivered one of the most powerful discourses on Sunday morning at the Association I ever heard. The audience seemed to be spell-bound, and I thanked God from the depths of my soul for such a gift.

The progressives here have built a modern church and placed an organ in it and call on other denominations to exercise. Before the progressive spirit got in the church all worshipped in a little chapel, but when the division came they held the house, and our little band bought a little meeting house from another denomination and it has taken us nearly three years to pay for it. But it is paid for at last and let us praise God with our whole heart. My dear brother, nearly all this money was raised by subscription. I received over \$30.00 from brethren and sisters in Canada. In all, I received over \$100 from between the two coasts.

After we were left without a meeting house we had a little conference here in my home. Elder Whatly was our pastor and with prayerful hearts we went forth trusting in God to bless us. You have never seen an humbler band than we have, and I hope you will pray that we may ever be found at each others feet.

We have had the most inclement weather I have ever seen. I have spent most of the time reading the bible and the "Signs." Some of the old volumes have so appealed to me that I never get tired (in spirit) reading them.

Give my love to your dear wife and children, and tell them may God bless them and give you and them renewed grace and strength every day. I stay in my room most all the time not having stood on the ground in 3 months. I was not able to attend the Association but two days, just being up then from a spell of sickness. I have to hire a conveyance when I attend service and it is very expensive.

Mack often speaks of you. Bob has not been very well for some time. Brother Ed. and Sister Lizzie are well. They live just across the fence from us.

I know you are tired of having read this, and I am tired writing and must rest.

May the dear Saviour be your constant guest and give you day by day such blessings as will redound to your good and to His glory.

Yours in afflictions,

NANNIE EDWARDS.

LaGrange, Ga.

OUR HELP FROM ABOVE.

Eld. P. D. Gold, Dear Brother.—Please publish the enclosed letter for me. It is from my niece and was a great comfort to me. She is confessing her great helplessness which is the only thing that will make us realize that God has all power.

Your brother in hope,

C. A. DAVIS.

Kornersville, N. C.

Mr. C. A. Davis, Dear Uncle:—If you will pardon a poor, vile wretch for intruding on your time I will try and write you a few lines. It seems I must tell some one of my feelings or die and I trust the impression is of the Lord. I know of myself I can do nothing—not even breathe—and I feel that my life is in his hands and that he has protected and cared for me all through life and had I ten thousand

tongues I couldn't praise him enough.

I wanted to talk to you the night you were here but felt so poor, weak and ignorant that I thought you wouldn't care to hear anything I had to say, but I trust since that time I have been made willing to say, "Thy will not mine be done."

It seems to me of late that my time here is short and I have a great desire to be baptized and have a home with you people; but surely you couldn't have fellowship for such a vile wretch as I feel to be.

"Like one alone I feel to be,
Oh, is there any one like me."

It seems all my people have forsaken me and that I have no home or friends. It seems I am traveling all alone in this cold and unfriendly world. Some times I think it is all imagination and will throw it aside and will enjoy the things of this world, but it follows me wherever I go and I can't enjoy the things I once did.

The only enjoyment I have is when I can sit under the blessed sound of the gospel although I don't feel worthy to go to God's house or be with His people, but I have a great desire to be with them where they live. I want to live with them and I want their God to be my God.

I have written this for relief of mind hoping you will cast the mantle of charity over all imperfections and when it goes well with you remember poor unworthy me.

Your unworthy niece,

BESSIE HAYWORTH:

Hight Point, N. C.

Send us your Minutes and Book and Job work. We do it with neatness and despatch.

P. D. GOLD PUB. CO.

Wilson, N. C.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

JOB.

One of the strong characters of bible portrayal was Job. The most wonderful and the most wicked character appear on this arena, the most wise and the most subtle character are introduced, the Lord God and Satan, three friends who claimed to come to comfort Job, and Elihu appears as one that must needs speak with reproof, yet whose words seemed as an anointing with promise of healing.

Job is introduced as the greatest man of the east in the land of Uz. He is of the famous race of Shem, and according to admission of Satan was hedged and enriched by the Lord.

He was earnestly watchful and attentive to the service of the Lord. For on the feast days of his wealthy sons he would offer a sacrifice for each of them, saying, lest my sons may have cursed God in their hearts. This did Job continually. How watchful and diligent in business he was, a noble illustration of the anxiety of a parent for the good behaviour of his children.

But never perhaps did man have a more bitter enemy, nor an enemy more malicious or cunning.

Others beside the sons of God present themselves before the Lord, for Satan also presented himself before the Lord, when the Lord asked Satan from whence he came, his reply was prompt, "From going to and fro in the earth, and from walking up and down in it." Further the Lord said, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Satan of course would consider a man so noted as that, Did Satan envy Job? Surely he had no kind thought or word, perfect and upright as Job was. With words malignant and dark with foul hints of selfishness he said, "Doth Job fear God for nought." As much as to say, it pays him to fear God. Thou hast hedged him about, and enriched him. Thou hast blessed the labor of his hands. Just touch him and he will curse thee to thy face. Satan does not see or know anything of love of truth, Satan said to the Lord God, put forth thy hand and touch all that he hath and he will curse thee to thy face. The Lord said unto Satan, Behold all that he hath is in thy power: only upon himself put not forth thine hand.

So Satan went forth from the presence of the Lord. Satan does not enjoy the presence of the Lord. But what did he leave in the hand of Job? What was it he took not from Job? The language of Job showed that he had the proper view of wealth, and where it came from. He worshipped God and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away: blessed be the name of the Lord." In all this Job sinned not, nor charged God foolishly. What a bright record was this! Thus

far Satan is proven to be a liar.

Satan according to his own report of himself is always doing the same thing, "From going to and fro in the earth, and from walking up and down in it." Still the question comes up, hast thou considered my servant Job—none like him, and although thou movest me against him without cause, still he holds on to his integrity. Satan's answer is, all that a man hath will he give for his life. But put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face. The Lord said to Satan, Behold he is in thy hand; but save his life. Then Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot to his crown.

Satan does his dreadful work of smiting when the Lord is away, or when he is not there, and when the Lord does not shine upon us.

While protesting his innocency, and holding on to his integrity, but overwhelmed with suffering and desiring death, and cursing the day of his birth he protested his innocence.

He had been overwhelmed with calamity. His friends hear of his downfall, and hasten to his relief. When they behold his grief they remain silent seven days and seven nights, sitting on the ground. They were so astonished they could not or did not speak.

Job was not angry: but his grief was inexpressible, and there was no relief for him. The bitterness of his anguish, while he was in the hands of Satan as his prisoner, and every possible plague of evil was poured out upon him; such as accusations from his three friends that he was a deceiver, a pretender, that they had esteemed him as God's servant, but now God had overthrown him, God had found him out. Their theory was that God does not oppress, nor scourge

his own people, and God always hears the prayers of the innocent, and does vindicate the righteous, and now if he were innocent, and would pray to the Lord that God would hear him, and would vindicate him. Afflicted from foot to head with sore boils, his property all gone, his fair name soiled and stained, and having become the by-word and song of the drunkards, his wife telling him to curse God and die, with no friend in heaven nor earth, and not one moment of ease, full of weariness and tossing to and fro, where could he go, what could he do?

If the devil could have induced him to curse God and die then he could somewhat establish his charge that Job was hired, was paid to serve God, and that religion has its foundation in selfishness.

The contention between Job and the three men that came to comfort him was so controled on their part that it added to his grief. Job was a predestinarian, while the others were not of that conviction.

If men cannot agree in their views of religion, and have no points of fellowship then they will multiply words without profit to themselves.

P. D. G.

JOB.

In the earlier days of Job's life the candle of the Lord's favor shone all night upon him, his steps were washed with butter, and the refreshing dew lay all night upon his tabernacle.

But what a change was wrought in him. His grief was heavier than the sand of the sea, and there was no hope of any deliverance for him. Turn which way he would it was desolation. His hope had perished. The things his soul refused to touch had become his sorrowful meat. Naturally men love life and desire to live. But Job's desire was that God would destroy him.

When I lie down I say when shall I arise. Wearisome nights are appointed me. I am full of tossings to and fro until the morning. One that has never had such nights appointed him, such sorrow and bitterness of heart continually, knows nothing of Job's calamity, so that he was a burden to himself.

Then answered Bildad the Shuhite and said, (Job 8:8) "Doth God pervert judgment, or doth the Almighty pervert justice? If thy children have sinned against him, and he have cast them away for their transgression if thou wouldst seek unto God betimes, and make thy supplication to the Almighty: if thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase. "Behold, God will not cast away a perfect man, neither will he help the evil doers." This was laying burdens upon afflicted Job that they would not touch with one of their little fingers. What comfort was there to Job in such teaching? They took it for granted that Job had committed the greatest of sin, or God would not have cast him down so much. Yet said they if you were innocent, and would pray to God he would hear you, and would deliver you. But there was no door of prayer open to Job. He knew not what to do, nor how to go. God giveth not account of any of his matters. Who can binder him? What he desireth that his soul doeth. "If I justify myself mine own mouth shall condemn me. If I say I am perfect it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life," Job 9:20-21.

What a helpless sinner, a hungry and thirsty soul, that knows not what to do nor where to go, one that has no

strength, one that can do nothing, thirsts for help for the needy, and the lost one. Such a soul hungers for help from God. He desires a daysman, one that can show man how God is just and the justifier of the ungodly that believes in Jesus, that is enabled to receive him as supplying every thing that the needy hungers for. But there is none present as a friend that can lay one hand on him and one on the Almighty, that can present his case to the Lord, furnishing a single word even to cause him to hope that there is mercy. There is no advocate, no daysman, no interpreter, no hope for him, and he seeks for present relief in the silence and gloom of death. When every avenue of hope perishes and desolation possesses the soul how dreadful is the casting down.

P. D. G.

JOB.

"Is not this thy fears, thy confidence, thy hope, and the uprightness of thy ways?" Job 4:6.

Eliphaz the Temanite with the other two friends visit Job to comfort him. After sitting down with him seven days and nights in silent astonishment at his downfall, Job opens his mouth and curses the day of his birth, not only wishing he had never been born, but that the day of his birth should be blotted from memory and draped in sackcloth forever. He was seized with such horror that he wondered why he had ever lived. Why did he not perish in the womb? Such was the depth of his wretchedness. When these three companions hear this then they reply to him. First, Eliphaz speaks. If we essay to commune with thee wilt thou be grieved? but who can withhold himself from speaking? Then he reminds Job of having instructed and comforted others in their sorrows. Thou hast upheld him that was falling, and thou hast

strengthened the feeble knees. But now it is come on thee, and thou faintest: it touchest thee and thou art troubled. Is this the kind of religion you have? Does it desert you when you most need it? If it were the right sort of faith would it not support and comfort you in trial? Is not that one of the good things of the right sort of hope? Does it not prove that your hope is false, and that it fails you when most needed, because it is the hope of the hypocrite. Remember whoever perished being innocent. Wrath kills the foolish man and envy slays the silly one. Why are you angry at the Lord for what he has done. The innocent do not perish. Despise not the chastening of the Almighty, nor faint when thou are rebuked of him. Behold happy is the man whom God corrects. Pray unto him, and if you are innocent he will hear you. God has found you out, and he has overwhelmed you. But even now, if you will repent and beseech him he will hear you. But Job knew that it was not for any wickedness of his that God was casting him down. But he did not know why God had overthrown him. He earnestly sought to know why God did this, and what he purposed by it. Yet God did not answer him, nor give him any account of these matters. Job also knew that his prayers, nor sufferings, nor confessions could change the purpose of the Lord. In his desperation he knew not what to do, nor where to go. It was one of the most noted cases of suffering, and one of the strangest ones to account for or understand. He sought for pity and sympathy from his friends: but alas they gave him no pity, nor did one of them understand his case. They judged from what they said that God had cast him down, because Job had sinned. For said they who ever heard that God ever overthrew an innocent one.

This was the plan of Satan to provoke Job to curse God.

The Lord God had told Satan that Job was in his hand, but to save his life. While Satan could not go beyond the word of the Lord to destroy Job, but the aim of Satan was so to provoke Job that he would cause him to curse God.

Job knew not the cause nor the purpose of this strange trial. This added to Job's distress. The matter is so handled and controlled by infinite wisdom as to cause Job to speak and to act as one who declared what was in him, and what he would do. But he held on to his integrity. He endured. It was proven that Satan full of malice against the servant of God could not so provoke Job, who was the prisoner of Satan, as to cause him to curse God, for it was not in Job's heart to curse God, nor to deny him. It was proven that having the servant of God in his possession as a prisoner could not so operate on him or to provoke him as to cause him to curse God.

Wringing the nose brings forth blood, as churning will bring forth butter. Deep troubles discover and bring to the surface hidden things that, as they are expressed from the olive cause the spicess to flow out, and the choicest fruits to flow forth. Expressions of faith are uttered in these deep valleys that proclaim the glory of God, and that man in the hand of his maker, while he is less than nothing and vanity, utters wondrous things, showing that the root of the matter is within him, such as this, "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 19:25-27. Nor was Job ash-

amed of such wonderful words, but desired that they were now written and printed in a book; that they were graven with an iron pen and lead in the rocks forever.

P. D. G.

PRAYING FOR RULERS.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:17.

This is an exhortation of Paul and the first thing in the exhortation is, supplications, prayers, intercessions and the giving of thanks for all men. How can we pray for men if we speak evil of them? Rulers are ordained of God for the protection of the innocent and punishment of the guilty. Thou shalt not speak evil of the ruler of thy people. We should respect the laws and the administrators of the laws and if we do that we will not speak evil of them nor cherish malice against them.

The object of prayers, intercessions and giving of thanks for all men and rulers of authority is that we may lead a quiet and peaceable life in all godliness and honesty. War, hatred, strife and confusion are not desirable, but they are grievous. Strife and confusion do not develop things which make for peace and whereby one may edify another. We are not to pull

down and destroy, but to build up. The effect of the kingdom of Christ is righteousness, joy and peace in the Holy Ghost. God is not the author of confusion but of peace and quietness. The kingdom of Christ is a kingdom of righteousness, joy, and peace in the Holy Ghost. Now if we are imbued with these principles we will have good will toward our rulers and will pray that God will rule in these rulers and will control them. God raises up one and puts down another doing His pleasure in the army of heaven, and among the inhabitants of earth. We are clay in the hand of the potter, but God hears the prayers of His people therefore we should pray for our rulers in order that we shall have the benefit and protection of peaceable government. The children of God are lovers of peace and need the protection of a righteous administration of law. The subjects of grace should not nurse enmity against the law of the land nor feel that they have a right to violate any law of the land, but that they should obey the powers that be because they are ordained of God. They should render tribute to whom tribute is due, taxes to whom taxes is due, honor to whom honor is due. If a man thinks he has a right to evade a law because he does not like it he becomes an enemy to that law. The object of law is to protect the innocent and punish the guilty. If we obey the law we have praise of the same. In the present conflict among different nations it is our duty to pray for our rulers that they may be guided by wisdom from above that measures may be adopted to promote peace among the people.

The apostle Paul urges first of all that prayers, intercessions and giving of thanks be made for all men. Are we doing this? It is very important to lead a quiet and peaceable life in all godliness and honesty.

"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth. For there is one God and one mediator between God and men the man Christ Jesus."

Then how contrary to the principles of the gospel are wars and fightings. One class of men arrayed against another for purposes of destruction. As there is one God and one mediator between God and men the man Christ Jesus, how contrary to godliness is it for one class of men to be arrayed against another class of men to slay and kill. Where is the proof that the principles of truth are recognized by these people. Wars and fightings come of just, evil desires. One man or nation seeks to take from others that which is theirs by conquest which is a violation of every principle of right between man and man. We should be humbled and pray for deliverance from such unlawful desires and evil passions.

The Lamb of God gave Himself a ransom for many that He might bring them to God and reconcile them to Him. He is the peacemaker and the pleasure of the Lord prospers as He reigns in the lives and hearts of men. Hereby shall all men know that ye are my disciples if ye have love one to another. He that loveth is born of God, for God is love. The one mediator between God and men, the man Christ Jesus, gave Himself a ransom for all. Then there is only one peacemaker between God and men. In due time this ransom shall accomplish its purpose in the salvation of all the ransomed of the Lord. This shall be testified or witnessed in due time--that is proven.

Then where is the proof that these nations fighting and devouring one another are the children of God. Is it testified that they are? Should not men fear before God? What right

have they to encroach upon the laws of God? What right have they to bite and devour one another? Where is the proof that the kingdom of righteousness dwells in them? Men boast of the progress of science and the triumphs of religion. Where is the proof of it?

Men under the control of principles exhibited among the leading nations show that they are under the dominion of the prince of the power of the air, the spirit that now works in the children of disobedience. Is it not a cause for shame and humiliation among people professing to be followers of the meek and lowly Jesus. Should it not cause us to search diligently and inquire if we are lovers of truth and followers of the Son of peace? Where is the evidence that the peaceable kingdom of Christ is witnessed and testified to in our lives and conduct?

P. D. G.

HEALTHY EXERCISE.

"And herein do I exercise myself to have always a conscience void of offense toward God, and toward men," Acts 24:16.

Perhaps there could not be a more healthy exercise for man than is here declared of Paul.

We admit the importance of exercise as giving activity and strength to the body, the mind, the moral nature, and the spiritual or religious domain of man, in order to develop the highest order of man.

If a child does not exercise its limbs in walking, running &c., it acquires but little use of its bodily parts. By training its limbs it is fitted for motion, for labor and control of its organism. By the proper use of the limbs in training one acquires strength of endurance.

In the training of the mind or intellect by study its progress is manifest.

Hence education or the development of the mind is obtained. To separate between that which is useful and that which is damaging, so that we choose the good and eschew the evil we accomplish by this discipline of the mind a power of investigation. To perceive the good of seeking what is commendable and abstaining from all that is hurtful constitutes the healthy region of upright living. In order to do this ones mind must be informed as to what is right and good, and it must be so exercised as to cleave to the good and shun the bad.

There was a time in Saul's life that he would have owned that there was a resurrection of the dead as the Pharisee held to this tenet; but there was not in Saul that healthy exercise of understanding that guided him to do to others as he would or ought to have others do to him. But when the Light above the brightness of the Sun shone on and in him at once a vision shone in him guiding him and teaching him, and working in him that which is right, sober and Godly. There is a power in this holy calling that turns one from dead works to serve the true and living God.

Saul's name is changed to Paul, denoting that a new name is given him which embodies a new life. If any man be in Christ Jesus he is a new creature; old things are passed away and all things are become new, and all things are of God. This change in his life is wrought by the revelation of Jesus Christ in him. He received the truth that there is a resurrection of the dead, both of the just and the unjust. He became a true worshipper after the way they call heresy, believing all things which are written in the law and the prophets, and have hope towards God which they themselves also allow, that there shall be resurrection both of the just and the unjust. Now in this I do always exercise myself. I

am not exercised so much to require others to a certain course of conduct to please me, as to see that I am myself made subject to the rules that compel myself in the righteous rule of living. If I believe that there shall be a resurrection both of the just and the unjust, and that God will bring everything into judgment, whether it be good or bad, then I will exercise myself, knowing that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him, and that God will render to every man according to his deeds. (See Rom. 2:1-10.)

Especially when Jesus Christ and him crucified, risen and glorified, as my righteousness, is revealed in me the hope of glory that sweetens my HOPE of the resurrection of the dead, and that in the resurrection life I shall be like him, for I shall see him as he is.

I keep my body under. I mortify my members which are on earth, and of the earth. I put off the old man with his deeds and put on the new man which is renewed in knowledge after the image of him that created him. Now to have a conscience free from offence, void of offence toward God and man, but walking in peace and good will toward them that are without is the most healthy form of discipline that one could be exercised by.

We praise athletics as a class of men very fortunate who by self-discipline have reached great self-control, but he that ruleth his own spirit is greater than he that taketh a city. If one has his tongue bridled, his temper under good behavior, his thoughts so chaste that he seeks, speaks of things which are above, laying aside all wrath and malice and evil speaking and desiring the sincere milk of the word that he may grow thereby, then he is strong.

If one is so exercised in his spirit as

to speak the truth every one to his neighbor and lives in all good conscience towards God and man so that he is not condemneth in that which he alloweth then he is living in peace and good will toward men and passing the time of his sojourning in that blessed fear which witnesses to him that God is for him and the life that he now lives in the flesh he lives by the faith of the Son of God.

P. D. G.

WHY INCREDIBLE?

"Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:8.

Paul was well informed in all questions concerning the Jews. There were many sects of them. The Sadducees denied the resurrection of the dead. Let us eat and drink today for tomorrow we die. When we die that is the end of us was part of what was held by that sect, and it appears to be held by some now.

Paul held the doctrine of God our Saviour, who is himself the resurrection and the life, who walked out, lived this blessed doctrine, who is the fulness of the godhead bodily. Jesus taught nothing that he is not, but he proclaimed the truth for he is the truth in perfection, with no inability to perform and fulfill all the pleasure of God.

It is objected that it is unreasonable to raise one from the dead that has gone back to dust, that is dissolved in death, and whose dust is to be destroyed. Take for illustration the first man that died namely, Abel. Is it credible to think that God should raise him from the dead? Job said, if man die shall he live again? Job 14:14-15. Leaving out the figures and types of resurrection, such as the worm passing down into death, and out of this behold a beautiful butterfly appears

after the death of the worm, we rely on the declarations, the prophecy, of the bible to establish and settle this question. Why should it be thought a thing incredible that God should raise the dead? There is nothing more clearly taught in scripture. Evidence, witnesses the most credible, eye witnesses who saw Jesus before he was crucified, who saw him after he was crucified, who saw him and heard him speak, who handled him after he was risen, to whom he appeared by many infallible proofs, to whom his resurrection and his exaltation to glory on the right hand of God, as witnessed by the Holy Ghost in giving repentance and the forgiveness of sins, guiding and confirming believers and followers of Jesus, and strengthening them to and in the obedience of faith unto joy and confidence, and of endurance unto the end is gracious and glorious proof of his resurrection from the dead. It is also shown in scripture that Jesus Christ and his people are one, so that if he is risen, so shall they arise. If Christ be not risen then there is no resurrection of the dead, and if the dead rise not then we are yet in our sins. If we have hope in this life only then we are of all men the most miserable, because in this world we have tribulation. In this world or life God's people have their evil things.

There was denial of the resurrection in Paul's day. No doubt objections to the truth were raised during the life of the apostles. Paul considers these heresies, and declares the truth of this matter. He says that the resurrection was denied and it overthrew the faith of some.

One question raised was this, "But some man will say, how are the dead raised up? and with what body do they come?" 1st Cor. 15:35.

It is here taught that there must be a death before there is a resurrection,

for it is not quickened except it die. Hence that which dies must rise, or it cannot be a resurrection. But not in the same order. Christ is become the first fruits of them that slept. Every man shall come forth in his own order. Christ rises first, afterward they that are Christ's at his coming. As it is appointed unto men once to die, but after this the judgment, so Christ was once offered for the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.

When Christ shall appear again the dead in Christ, or those that sleep in Jesus shall God bring with him. There will be believers living on this earth when Jesus comes again. Those then living shall be changed in the twinkling of an eye after the dead in Christ shall have been raised—changed. This corruptible body shall be changed to an incorruptible body. For he shall change our vile body that it may be fashioned like unto his glorious body. Then when we awake in his likeness we shall be satisfied, and so shall we ever be with the Lord. For this corruptible or mortal body shall put on immortality, and death shall be swallowed up of life.

Is not God able to do all this? Is any thing too hard for the Lord to do? Why should it be thought a thing incredible for God to raise the dead? Have you a witness in your own experience that God quickened you who were dead in trespasses and in sins. We know that in nature we bore the image of the first Adam. Even so in the resurrection we shall be raised in the likeness of the second Adam and be satisfied.

P. D. G.

Send us your Minutes and Book and Job work. We do it with neatness and despatch.

P. D. GOLD PUB. CO.

Obituaries.

SISTER ELIZA J. ADKINS.

On April 6, 1914, at 10:30 o'clock, the angel of death entered the home of Mr. J. F. Adkins and laid its cold icy hand on the brow of his faithful and devoted wife, and we humbly trust bore her to a better land far away from trials, tribulations and sufferings that are our portion here below. Mrs. Adkins had been afflicted for a number of years of that awful malady, paralysis, but was blessed to be able to attend to her household duties until last June when she suffered the second stroke which left her a perfect invalid until the time of her death. She was seldom blessed with her right mind and often begged to go home.

Her sufferings were heart-rending to witness.

All that loving hands of a faithful and devoted husband, kind and attentive children and skilled physicians could do was done but to no avail. Our heavenly Father saw fit to call her home and His will must be done. His voice could not return to him void, but must accomplish the thing whereunto it was sent. Her death has cast a gloom over our entire community, yet it did not come unexpectedly for it had been apparent to all that the lamp of light was slowly but surely burning out.

Mrs. Adkins was before her marriage Miss Eliza J. Minter of Leatherwood, a daughter of Mr. and Mrs. Silas Minter. She was united in marriage to Mr. J. F. Adkins, Oct. 22, 1868. There were born unto this union 12 children, eleven of whom survive her. One bright and beautiful little girl

preceded her to the better land twenty-four years ago.

The following children survive her: W. H. Adkins, of Roanoke, Va.; J. S. and J. M. Adkins, of Wilson, N. C.; James and Ernest Adkins, of Lynchburg, Va.; G. C. and G. D. Adkins, of Dyers Store, Va.; Mrs. L. G. Stultz and Mrs. W. W. Griggs, of Roanoke, Va.; Mrs. P. H. Barker, Axton, Va., and Miss Amie Adkins, of Dyers Store, Va. Besides her husband and children she is survived by three sisters and four brothers to mourn her loss. Mrs. Adkins was a faithful and consistent member of Leatherwood church, always filling her seat unless necessity prevented. Her church has lost a bright ornament, her neighborhood a kind and good neighbor whose place cannot easily be supplied. She was industrious and energetic and looked well to the ways of her household and ate not the bread of idleness. She was a friend to the sick and poor and always tried to cheer and comfort the heart broken and distressed.

Mrs. Adkins was born June 1, 1849, making her earthly pilgrimage sixty-four years, ten months and five days. She was peacefully and tenderly laid to rest amid a host of sorrowing friends and relatives in the family cemetery near her childhood home, there to await the resurrection morn. Sleep on and take your rest, God in his wisdom knew what was best. I now offer to husband and children, brothers and sisters of my esteemed friend my heartfelt sympathy in their sad bereavement, hoping when they too are called to cross the cold dark Jordan of death they may clasp hands with her on the banks of eternal deliverance.

Her journey through life is now ended
Her work here on earth is all done,
And now she's at home with her Saviour

With a battle well fought, and a victory won.

Oh, how we miss you, dear mother!
Your face and your form so familiar to see,
But alas! you are hidden forever from us
Till we must meet on the brink of eternity.

We're lonely here without you dear mother,
But God has called you away
And we in your footsteps shall follow,
We'll meet you in heaven some day.

Sleep on, my dear mother, sleep on,
I must not disturb thy repose
For thou must be resting so sweetly
Away from all earthly foes.

Written by a friend.

MRS. T. H. GREGORY,
Martinsville, Va.

BROTHER JOHN W. FARMER.

By request of Mrs. Clee Farmer, the wife of brother John W. Farmer, I will attempt to write a sketch of his life for publication in Zion's Landmark, although feeling my weakness I do not think I can do it justice.

Brother Farmer was born in Wilson County, N. C., in 1853 and died May 24, 1914. He was the son of Colonel John W. Farmer. He was married to Miss Clee Dew in Sept. 1878, to which union were born thirteen children, one dying in infancy. Four are married and eight are yet unmarried.

Brother Farmer was born and reared on a farm and chose the farm as his earthly occupation.

Some years after his marriage he moved to Nash county near Stanhope.

The burden of this life was great because of a large family and adverse circumstances, yet with good judg-

ment, hard labor and strict economy he left a good farm and a nice home.

He gave his children educational training. To visit his home once was to want to go again, for all was love and affection there.

He was a kind husband, a lovely father and a good neighbor, but his death is more keenly felt by his dear wife who is left to care for two afflicted sons and the other children. Oh, what a great responsibility rests on her. May God bless her with wisdom, strength and counsel from above that she may prove a wise counselor for those left to her care. Children, behold your mother.

Brother Farmer led an exemplary life, for his word was yea and nay, gaining the confidence of his fellow men which is far greater than great riches.

He joined the Primitive Baptist church at Wilson, the writer not knowing the date he united with the church.

He honored the profession he made by keeping his robe unspotted from the world and his conversation showed he was dead to sin and alive in Christ for he had no confidence in the flesh. He loved to hear Jesus preached as the Saviour of sinners, and though he lived twenty miles from his church he always attended quarterly meetings unless providentially hindered, showing his faith by his works, and always administering to the church and pastor.

He was deprived of a portion of this world's joys as he was partly deaf, saying he could not always hear all the preacher said, but he saw Jesus in it and that was what he wanted.

He died with tuberculosis of the throat, and, although kindly aid was given him by doctor, family and friends, earthly help could not stay the hand of death.

I went to see him about three weeks

before he died and he seemed to bear his sickness with great patience, bearing much of the love of God in his countenance and never complaining.

He died as he had lived, peacefully and gently.

In his death we feel a loss but he has gained heaven and its glories, for God says, "Precious in His sight is the death of all His saints."

Brother Farmer lost a world of sorrow and death, for he was released from a tabernacle of suffering to enter into the glory of the God where no sorrow is known.

His funeral was preached by Elder J. F. Farmer to a concourse of sorrowing relatives and friends, after which his body was laid to rest in the cemetery at Spring Hope to await the second coming of Jesus to be admired with all His saints when that body that was sowed in dishonor shall be raised in glory, and awakening in the likeness of his Saviour where congregations never break up or Sabbath never ends.

May his mantle fall upon his children that they may be guided in a good way. May the God of all mercies help the poor widow in the cleft of the rock, shielding her from all harm and supplying her needs in this life and at last receive her in that haven of rest, is my prayer.

Written by one who always felt better and brighter for being in company with him.

ELD. G. W. BOSWELL.

Wilson, N. C.

J. R. COKER.

Brother J. R. Coker died in this town on the morning of Nov. 24, 1914, after a short illness with pneumonia. He was a great sufferer for the few days he was sick and death no doubt was a sweet release for him. All that a loving family, kind friends and skill-

ful physicians could do to keep him with us was done, but He who made him and loved him had decided to take him away from the evil to come and I believe he was ready and prepared for the change.

He was in his fifty-fifth year and had been a member of the Primitive Baptist church since the 3rd Saturday in August, 1903, when he joined "Hopeland," brother Moore's church at Whitakers, N. C.

His interest and love for his church and brethren grew with his years and was manifested in all his actions. His home life was blest also. There was a perceptible and happy blending of the natural and spiritual in the love of the members of his household that made it pleasant to be with them.

He is survived by his sons, Walter, Jesse and Julius and his wife and four daughters, Mrs. Walston, Misses Lillie, Effie and Selma who have the sympathy of all who know them.

Brother Coker was born, raised and married in Edgecombe County, N. C., but a few years ago he moved to Enfield where he died and where his family is now located in the beautiful new home which he had just completed.

Truly he leaves a good name which is rather to be chosen than great riches, and his taking away seems to us short-sighted mortals to be untimely, but there are no accidents in the dear Lord's dealings with His saints.

"Though he slay me yet will I trust Him."

HIS FRIEND.

RESOLUTIONS OF RESPECT.

Resolutions of respect of Robersonville Primitive Baptist church in remembrance of our dear brother and deacon, Stephen W. Outterbridge, who departed this life January 28, 1915.

When his Lord called him from his pain and sufferings in this life, we

hope to the land of rest where all of God's people rest in a sweet sleep until the resurrection morn, then we believe and hope that this dear deacon and brother will hear that welcome voice of God saying, come up higher where he has already prepared a place for all of his little ones. The Saviour whom he then shall see with new admiring eyes already has prepared for him a mansion in the skies.

Resolved, That by the death of Bro. Otterbridge, Robersonville Primitive Baptist church has lost one of our dear fathers in Israel, but we are sure that our loss is his eternal gain and hope by the grace of God to meet our dear brother Otterbridge in heaven above.

Resolved, That we assure the family and friends of Brother Otterbridge our heartfelt sympathy in the loss of husband and friend and our church a faithful and devoted member, and we do humbly hope that God will keep us in the knowledge of his kingdom, and save us all in heaven. Then shall we see his lovely face, and feast upon thy sovereign grace with pleasure and surprise.

Resolved Further, That a copy of these resolutions be recorded on the church book of which he was a member, a copy sent to the family of the deceased, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, this Feb. 6th, 1915.

R. A. BAILEY,
Clerk.

CHELLIE MCALPIN.

Dear Bro. Gold:—I am sending you the obituary of my daughter Chellie McAlpin.

She was born April 18, 1880, and died Sept. 1, 1914, making her stay on this earth thirty-four years and thirteen days.

She was married to Alonzo McAlpin, September 1, 1912.

She was very industrious and a faithful wife, always ready to do her part in every way.

Unto them one child was born, but it died in infancy.

She had a hope in Christ and her special hymn was "How Firm a Foundation."

She was buried at my old homestead.

Dear Brother Gold:—Print this in the Landmark if you have space.

Your brother,
J. K. P. LESTER.

Hapeville, Ga.

ELDER L. H. STEPHENSON.

Grantsboro—Sat. and 2nd Sunday in March.

White Oak—Monday.

South West—Tuesday.

North East—Wednesday.

Hadnots Creek—Thursday.

Newport—Friday.

Rubama—Sat. and 3rd Sunday.

RILEY SHEPHERD.

Riley Shepherd will preach at Beaven Dam, Saturday and 4th Sunday in March, if the Lord will.

ELDERS P. W. WILLIARD AND SAMUEL McMILLAN.

Banson—1st Sunday in March.

Hannahs Creek—Monday.

Four Oaks—at night.

Bethany—Tuesday.

Goldsboro—Wednesday.

Nahunta—Thursday.

Tysons—Friday.

Sparta—Saturday.

Cross—2nd Sunday.

Flat Swamp—Monday.

Robersonville—Tuesday.

Conoho—Wednesday.

Kehukee—Thursday.

Lawrence—Friday.

Williams—Saturday.
Falls Sunday.
Wilson—Monday.
They will need conveyance.

ELDER J. E. ADAMS.

Dunn—Wednesday night before the
1st Sunday in March.
Mingo—Tuesday.
Hornett—Sat. and 1st Sunday.
Seven Mile—Tuesday.
Reedy Prong—Wednesday and
Thursday.
Hickory Grove—Sat. and 2nd Sun-
day.
Corinth—Tuesday.
Oak Grove—Wednesday.
Four Oaks—Thursday.
Hannahs Creek—Sat. and 3rd Sun-
day.
Benson—at night.
Bethsaida—Monday.
Primitive Zion Tuesday.

ELDER G. M. TRENT.

White Thorn—March 1.
Franklin Junction—2.
Weatherford—3.
Ephesus—4.
Strawberry—5.
Mountain—6.
Axton—7.
Friendship—8.
Spray—at night 8.
Conveyance needed when off Rail-
road.

NOTICE.

Bro. W. R. Dodd, Whitwell, Va.,
has kindly offered to send in subscrip-
tions for The Landmark, and those
desiring to subscribe or renew their
subscription can give him the money.
A receipt card will be mailed to each
direct for amount paid.

P. D. G.
Wilson, N. C.

FOR INFORMATION.

For information and for reference
we would be pleased to have a Minute
of every Primitive Baptist Association
in America and will thank the Clerks
of the various Associations to forward
one to me at their earliest possible
convenience.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital
is without parallel in history, having
cured without the use of the Knife,
Acids, X-Ray or Radium, over ninety
per cent. of the many hundreds of
sufferers from Cancer which it has
treated during the past eighteen
years. We want every man and wom-
an in the United States to know what
we are doing. KELLAM HOSPITAL,
1617 W. Main St., Richmond, Va.
Write for literature.

ENTERTAINING BOOK

I have made an arrangement for a
very nice Oxford Bible for \$1.25.

P. D. GOLD,



If you wish to read a highly enter-
taining book of about 80 pages—price
50 cents—descriptive of characters
both true and false, as set forth in
the Bible, send for this book.

ELDER F. W. KEENE.
North Berwick, Maine.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,

Savannah, Ga., Dec. 28, 1919.

Mr. N. F. Shivar, Shelton, S. C.
 Dear Sir: As you are aware, in 1919 I was suffering with indigestion, stomach and liver disorders and all its train of horrofying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nice-

ly in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Springs,

Box 55B, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

Note:—The advertising manager of Zion's Landmark is personally ac-

quainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

DO YOU READ MAGAZINES

Our FREE MAGAZINE GUIDE with 2500 publications and CLUB OFFERS saves you 20 to 50 per cent on yearly subscriptions. Write today for prices.

KUHN SUBSCRIPTION WRITERS

161 Henry Ave., Akron, Ohio

The Value of Fresh Air

The oxygen of the air is the world's great scavenger.

Drawn into the lungs it oxidizes the refuse in the blood through the lungs.

But when the lungs are engorged by croup, catarrh or colds the oxygen cannot penetrate the phlogia and therefore cannot reach the membranes through which it purifies the blood.

Apply Mentholatum in the nostrils and upon the throat and chest.

The body heat releases the aromatic volatile oils contained in the Mentholatum. These oils are pungent and penetrating.

When inhaled they accelerate the flow of the secretions, loosening the densest phlegm and encouraging its expectoration.

Then comes the life-giving refreshing air—nature's restorative.

Mentholatum is also a germicide and an antiseptic.

It also has a rapid healing effect upon all inflamed surfaces, such as chapped skin, burns and bruises.

We want your business in the way of Printing, and will strive to please you. Send us your Job Printing and be convinced.

Take 4 B. B. B. B. for the Blood.
Take 4 B. B. B. B. for the Nerves.
Take 4 B. B. B. B. for the Liver.
Take 4 B. B. B. B. for the Kidneys.
Take 4 B. B. B. B. for the Stomach.
Price \$1 per box or 6 Boxes for \$5.00.

Address,

MRS. ELDER CHAS. M. REED,
CONNERSVILLE, IND.,

R. No. 1, Box G.,

Agents Wanted.



Feather Bed Bargains

For \$10 we will ship you one first-class 40x75 Feather Bed; one pair 8-pound Feather Pillows; 1 full size, clean, like, sanitary leather on both outer and inner ticking; also one pair full size blankets; one duvety Comfort, full size; one full size sheet; and two Pillow Slips, all for only \$10. All new American goods and as fresh. Positively the biggest bargain ever offered. Satisfaction guaranteed. This offer is good for a short time only to advertise our goods. Mail Money Order now or write for references and full particulars. Do not buy anywhere until you see what we offer. Write today. Postal will do. See how Feathered Pillows Co. Dept. 3 Greenboro, N. C. P. O. If this ad and this is sent with your reply, we will include with the above offer, one pair size Lace Curtains or one pair size Lace Pillow Slips.

LADIES \$1000 REWARD! I positively guarantee a unique and great Successful "Monthly" Compound. Safely relieves you of the longest, most obstinate, abnormal cases in 1 to 5 days. No harm, pain or interference with work. Mail \$1.00; Double Strength \$2.00. BOOKLET FREE. Write today. Dr. J. N. Southington Remedy Co., 515 Main St., Kansas City, Mo.

Send us your printing. Work done neatly and promptly. P. D. G.

36^{LB} Feather Beds \$5⁹²

6 lb. pair Pillows to match for \$1.00. All new, sanitary leathers. Famous Amosong ticking. 9x yards in size, positively biggest and best bed on market selling for less than \$12. Safe delivery and satisfaction guaranteed or money back. Order today or write for catalog and big special offer. First order counts on premium. **SANITARY BEDDING COMPANY, Dept. 346 Charlotte, N. C.**

Send us your Job Printing.

P. D. G.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free. **DR. THOMAS E. GREEN, Successor to 98 N. E. GREENS SONS, Box 8, Chatsworth, Ga.**

1915 MAR 15 12 15 P M

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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P. D. GOLD, Editor Wilson, N. C.

P. G. LESTER, Asso. Editor Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform us of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

LOOKING TO THE LORD.

Elder P. D. Gold, Dear Brothers—
As I feel so sad and lonely, if not deceived, I have a mind to write, feeling impressed to do the same.

The subject presented to my mind is, the coldness of the church of Christ. What is the cause?

To my mind we become so entangled with the things of the world, or natural things, that we, to some extent cleave to the things of the world more than to the things of God. What is the remedy? James says, "Draw nigh to God and He will draw nigh to us."

We have not looked to Him as we should have done, for all the promises are to His people. We receive all our spiritual blessings in Christ who is the head of the church. He tells them to seek and they shall find, knock and it shall be opened, ask and it shall be given. He that cometh to God must believe that he is a rewarder of them that diligently seek him. If we ask and ask in faith, we receive the blessing we ask for. In another place He says, "Awake oh thou that sleepest and arise from the dead and Christ shall give thee light."

There is not an if in the matter. If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live. Now brethren, what manner of beings

should we be in loving kindness, in meekness and forbearance one to another? If we are what we profess to be we cannot do anything within ourselves, but in the Spirit we can accomplish all things.

In regard to our present salvation, why should we longer tarry? Go to Him and acknowledge our faults, for we are taught that God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. We should lay aside every weight and the sins that so easily beset us and run with patience the race set before us ever looking to Him the Author and finisher of our faith. Then faith is the substance of things hoped for and the evidence of things not seen.

Now dear brother, if you will bear with me I will relate a dream or what I have seen and felt of late. I dreamed I spoke of going fishing and started on a journey to that end. And as I journeyed a certain brother appeared upon my left side and remained with me. The road we were traveling was the most beautiful I ever beheld and perfectly level. On my right was a stream of water clear as crystal. On the ground to my right were two nets with hoops of a golden color with netting of silver. At this point I looked upon the water and saw beautiful white fishes straight up and down in the water about half way out of the water. I then told my brother

we were ready for fishing. He said no we are not ready yet, we have to go farther on. We continued on our journey and came to a large crowd of people, old and young. As we passed through the crowd we came to where there was a number of old brethren sitting down. They said they aimed to have worship and that I was the man to do this. The two nets were then hung to my right. I began to shrink and told them I was not the man. I then saw in front of me a platform built about three feet from the ground. A pleasant looking man arose and taking me by the right arm and the brother who had been with me taking me by the left arm led me to the platform and helped me upon it. And as I entered these words came to me: "I will send hunters to hunt them and fishers to fish them." I began talking and the scriptures were unfolded in the true sense as I believe they are in Christ Jesus and while I was talking I saw these same white fish come up out of the water standing straight up with their little silvery fins fluttering as though they were praising the Lord, the most beautiful sight I ever beheld.

Brother Gold, right here I fail for language to express my feelings while in this state, but I believe if not deceived I was shown in the true sense that nothing short of the power of God could ever fish one of God's little ones.

Now as I am making this more lengthy than I expected I will close by saying that should this go to the press please correct all mistakes and pardon me if anything has been said amiss.

Hope you and family are well. May God's blessings rest upon you and all of God's people.

From your little brother in hope of a better world,

R. S. SUMMERS.

Ruffin, N. C.

COMMUNICATION.

Elder U. D. Gold, Dear Brother:—

The Landmark of Jan. 15th, 1915, reached me last Thursday P. M. and I find in it a letter I wrote you a year ago, which encourages me to write again and try to tell of what I hope have been the dealings of the Lord with me, a poor worm of the dust. I wrote you a few years ago, when I was still a member of the Missionary Baptist church, that I felt the Lord had shown me that I could not remain with them, for they did not preach the doctrine dear to me.

Before placing my name with these people the Lord showed me how great a sinner I was. I felt that I would soon die and be lost in a burning hell where there would be no eye to pity nor arm to save.

When reading the bible, each line seemed to condemn me, and thus I was burdened for many years, and within me was a willingness implanted, that if it were the Lord's will to cut me off from time and cast me into the flames of woe, it would be just and right, for I verily felt my guilt in the sight of a holy and just God, though my every breath was for mercy, and I realized I was helpless and could do nothing. Just at this point I was, by faith, given a view of the blessed Jesus ascending Calvary's rugged hill, and I will never be able to tell as I saw it, the death and suffering of the precious Lamb of God. A voice spake within me and said, "Behold my hands," and I saw a stream of blood running from his hands, his head and his feet, and in a moment I seemed to be lying at the foot of the cross, and I heard a voice the second time saying, "Yea:

sins are nailed to this tree," and the blood from his pure body seemed to flow freely, and at the same time wash me whiter than snow, and sounding in me were these lines

"The glorious light of Zion
Is spreading far and wide."

After this another view of the Saviour was given me. He was sitting on a cloud in the east with his hands outstretched, and I heard a voice saying, "I am he that was dead, behold I am alive forever more. My eyes never slumber in sleep. My ears are not dull in hearing. I hear the faintest whisper. All power in heaven and in earth is in my hand."

This all occurred one morning, and in the afternoon of the same day I was greatly burdened, wondering what these things meant, when there was a power struck me from the top of my head to the soles of my feet, and in a moment of time my burden was gone, a light shone around me and my heart was filled with love, and at the same time these words sounded in me:

"Your sins are all forgiven" Your soul is set free. Go in peace and sin no more.

I well remember how sweet the hymn to me.

"Next door to death he found me,
And snatched me from the grave."

I then joined the Missionary Baptist church, and after being with them many years I was shown that I was not with the true church. I had never heard a Primitive Baptist preach. I would like to tell how these people were shown to me before leaving the Missionaries, but this letter is already a lengthy one, I can never express the trouble and sorrow of heart I experienced in finding the true church. I was impressed to relate my sad feel-

ings to Elder S. Hassell, and did tell him how I trust the Lord had called me out. I was received by the Primitive Baptists and feel satisfied.

I have learned by experience that salvation is of the Lord, and that man is powerless. If I am saved it is grace from first to last. I do believe in the finished work of the blessed Saviour, who cried out on the cross, "It is finished."

Please pray for me brother Gold, if you feel thus impressed.

Yours in bonds of love,

MELISSA GRIMES.

#50 Mamaronck Ave., White Plains,
N. Y.

TO THE FAITHFUL IN CHRIST JESUS.

Dear Brethren: I am glad that the Lord put it in the mind of Brother J. G. Lester, as I believe He did to visit as he did on the inner workings of sin in the fleshly nature of the children of God. I have thought of trying to offer something along the same lines myself, but seeing, feeling and knowing my inability to perform the task, as I always have, I have not attempted it before, neither do I now, but merely to commend the writing of Brother Lester on the subject. His thoughts are fine; at least they are mine. I have been heart-sick at hearing people, who, claiming to be Christians, (and God forbid that I should set myself up in judgment against them, saying they are not—God's word is the man of our counsel) claiming that the children of God know the depths of sin only by actual commission when we only have to know our own wicked hearts, to know the depths of sin with all its harrowing blackness, without committing a single sin, were it possible. "Shall we continue in sin that grace may abound? God forbid. Shall we rob and plunder our neighbors and our brethren to

know the depths of sin that we may thus make ourselves fit subjects for the indwelling of the Holy Spirit of God? I find no such teachings in the Book, but to the contrary, it teaches God's children to live soberly, righteously and Godly, etc; We are taught, not only to abstain from the commission of the most grossly wicked acts, but, the very appearance of evil.

I believe there are those who think they are doing God's service in persecuting His children even unto death. Bear in mind, He did not say they would think so. Some believe a lie and are damned. Now, if it were truth that was believed, it could not be said to be a lie, a lie being opposite to truth. As brother Lester so lovingly said, and as brother Paul himself also so beautifully and lovingly says: "I keep my body under, etc." Now, if any have done wickedly, in wronging his neighbor or his brother or otherwise, let him do so no more, and, if possible, make amends for the wrong already done.

Brethren, let us not conclude because Paul wrote as he did, that he was the meanest man in the world, for he was not. If we should find a Bible written 'In Paul, that is, in his flesh dwells no good thing' what would we think!! When we read the Bible in the spirit in which it was written, we find that "Me" does not mean you, or another person, but ME. And, "My flesh" does not mean the flesh of another. "The flesh profiteth nothing," and, "All flesh is grass." Your flesh is no better than other flesh. The world concludes that Paul was the vilest wretch on earth because he wrote: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Did he mean to say that it was any more worthy of his acceptation than it was any other Christian! Surely not; but to say it was a

faithful saying, and worthy of being accepted by every Christian child of grace. Is there one of our little number who has not felt to be the chief of sinners? If so, God pity that one and if consistent, show such a one the wickedness of that heart of his.

Neither, brethren, let us become alarmed, fearing that all the wicked abominations mentioned in the Bible to come to pass, should miscarry, and that there be any failure along that line, but, rather let our fears be that we fail to work our own salvation as God works in us to will and to do of His good pleasure. If we faithfully look after this, we need not fear that our enemies will fail to look after their line.

Humbly submitted, in the fear of the Lord,

J. DALE.

COMMUNICATION.

Dear Brother Charley:—I expect that I have thought of you a hundred times of late and have desired to write to you but I have not been bright in my mind so I have put it off. However the rust grows thicker and the kanker gets more blue so I will have to write with this crust on me or not at all. I do not know how you will read any thing from such an one without getting stained with the filthiness which I feel in my own heart.

Some days ago a minister, or one who so represented himself, came to our house and in the course of our conversation he said that if I was a sinner it was an evidence that I was not born again. I told him that I had always had fears on that line but that I was taught that all men are sinners. Now, therefore, if one who is a sinner is not born again surely no one is born again. That is the way I understand the word of God. In his prayer at the dedication of the temple at Jerusalem the wise man, Solomon, said, "There is

no man that liveth and sinneth not." At the conclusion of that prayer the presence of the Lord filled the temple so that Solomon could not get in it. This was the best of evidence that the Lord had indited that prayer in the heart of Solomon and that He would answer all of it and that he approved of it.

Indeed, the Lord told him that He would do all that he had asked. I believe the word of God more than all the preachers in the world.

Then, "All the blessed promises of mercy are to poor sinners. There is one to the great and to those who know that they are Christians, for the Lord has promised to destroy the fat cattle. The little ones, the lame, the fallen by the way ones have the promise of the protection of God and that he will carry them in his bosom, and keep them under his hand. Now, while it is not pleasant to this old man to feel cast down and in the dark yet it appears to be the best for the people of the Lord. I have heard that the valley is the most fruitful place. We are glad to get on the mountain side and even on the top some times but it is not a healthy place for a Christian.

One of the worst things with me is that I am so forgetful. I learn lessons down in the valley (for I stay there the most of my time) but I forget them so very quickly and have to learn them over again. That makes me know how stupid I am and how unthankful to the Lord for all His benefits towards me and even to me and in me. Had it not been for his great mercies I certainly would have been destroyed long before this time. but heren I have hope for the Lord has surely been good to me. Would he be so good to me and give me his children's bread if I was not his? This gives me some strength and encourages me to go on in that hope. Now, if I could just rub this rust and canker

off and get to shining as I see the brethren, but the more I try to rub the thicker it appears to be. Indeed I do not know that there is any rust until I feel the need of rubbing it off and then it is so thick that it hurts and makes me so sore that I have to sit in the dust and groan for very pain. Thus I find myself bleeding and crying for mercy. In calling for mercy I have to call on the Lord for I do not know of any other source of mercy, nor do I know of any other one who can hear the cry of the contrite one. If I could know that my hardness was of the Lord, that is that the Lord is showing it to me that I should be saved from it I would be so glad but of this I often have doubts and fear that there is nothing in it for me. Oh, my dear brother, if I am deceived about all this it will be a terrible thing for poor me and I am gone forever. I feel that I know if I am not saved I shall never be for the work of salvation was done on the cross and the door is sealed up forever. Those who are on the outside must there forever remain for the door is shut by the almighty hand of the living God. There cannot be any other redemption. It is made unconditional and the die is cast.

Now, the question with me is, where am I? Am I in that blessed redemption or am I not? I live in that hope. I do not believe that I am deceived. Somethings I have been given to see that I feel that no one but God can show any one. It is in these evidences that I hope the Lord has shown me his love and mercies, and given me to trust him.

We hope you are all well and in the enjoyment of the love of the living God. May his mercies ever be with you. Pray for us when you have the spirit.

Your brother, I hope in the Lord.

L. H. HARDY.

Atlantic, N. C.

COMMUNICATION.

Dear Brother Gold:—Another year is near closed and finds me and A. P. still alive, which I feel is of God the giver of good.

Now brother, we are living in the last days of our lives and could we by our good deeds merit our salvation we should get busy. But I feel that I am in the hands of Him that gave me life and He will give me grace to save or I am lost.

It seems my life and thoughts are still sinful and at times I have not much hope, and I shudder to think of the cold earth as being my bed, or returning to it and leaving this house of clay and all friends that care for me.

I do not care for any worldly wealth, yet I sometimes think I have no hope, seeing as my way seems so cloudy and not much sun of righteousness to guide me, and so many clouds. As our natural horizon has been so cloudy it makes me feel dark. Only a few glimpses in my long life to make me rejoice in the hope of eternal life, and our country is in such toil for mastery causes me to look to the Lord to keep me from all harm.

A. LEACH.

Star, N. C.

COMMUNICATION.

Dear Brother Gold:—The voice said write, now what shall I write? I am now on the bed of afflictions, am nervous, can't write hardly so any one can read it, and still something keeps saying within me write, write to Bro. Gold, and my experience is before me, but I am too weak to write it now; but I will write you a short letter, and when I feel a little stronger I will try to write a little of my experience.

Please be patient with poor, unworthy me, and pray for me, if so God gives you the spirit, only when he does

you can pray, and when he does not then you can't.

Brother Gold, I have been in awful bad health for a long, long time, but every since last May when I had such a bad case of appendicitis, and other troubles with it, the doctor's have continually said I must go to the hospital. Now I never have believed in going to such places, and being cut up, they are preparing me now for that, and I want to ask you do you believe that we as Primitive Baptists, should have such done for our relief, or should we continue on as we are, and suffer and trust in the Lord? Now I don't mean that I will not trust him if I go to the hospital; but I am only touching these things hoping you will know and understand what I mean, for I am indeed too weak to write, lying here in the bed, but when I am weak then it is when I am strong. For I feel to know the Lord has all power, both in heaven and on earth. And oh, if I could praise him forever more, for his love and tender mercies he bestowed upon those that love and serve him, and when we were in the mire and darkness he loved us then, and brought us out to see his marvelous light and established our going, and changed our stony heart to a heart of prayer. But so often we sink down by the wayside, and need his kind assistance. I feel to say like the Poet, I need thee every hour, most gracious Lord.

Brother Gold, it is with a sad heart that I have got to tell you that I am not able to send you the money for my subscription for the dear old Landmark. Oh I have enjoyed reading it so very much and always so glad to see it come, but now I fear you will have to discontinue it for we are poor, and if I go to the hospital it will be more than we can do to pay my hospital fee. It seems like we have had so many failures of late. My husband you

know is a house carpenter by trade, and that kind of work is very dull now, and my doctor's bills have been so heavy for the past year. I know you will think it weakness in me to tell you all this, but weakness is what I am.

Brother Gold, if the Lord blesses me to ever get up again I am going to try to pay my past years' subscription, and ask you to send it to me again. I think my subscription would be out in June, but I feared I would not be able to pay it, thought I would tell you before then. So many times I have pressed it to me when the mail man would give it to me and thank the Lord in my heart for the dear good news.

Brother Gold, I have written a line or two at the time until I have written a long letter. I fear it has wearied you before this, so I will close hoping that you and dear sister Gold are well.

I remain your poor little sister in hope of eternal life.

MARY E. GARDNER.

Dear Brother Gold, I did not write this scribble of a letter for publication. It is like myself, too imperfect.

Brother Gold and Brethren and Sisters every where, if any of you can condescend at any time to come to see poor, unworthy me, please do so. I can't tell you how much I would appreciate it if some of you would come and pray and sing some for me. That has been my greatest enjoyment for the last twenty years.

Would be glad if it was so that I could be with you all at the Falls, but can't.

Hoping that the great I Am will be with us all, I will close.

MARY E. GARDNER.

Rocky Mount, N. C.

343 George St.

Remarks:—I am glad to send the Landmark to you. There are many that are poor and would like to read it, but are unable to take it. If any one of

our friends has some money to spare, and will send it to me for such brethren that desire it, but cannot pay for it, I will send it at the request of such friends, if they will inform me.

P. D. G.

COMMUNICATION.

Dear Bro. Gold:—I have a desire to write what I feel to be the Lord's dealing with me and I hope and trust the Lord will guide my pen while I try to write.

When I was real young I began to think what would become of me after death. I made a confession at a Presbyterian church at the age of fifteen or sixteen. I went to dances but could not enjoy myself like other girls seemed to. On the second Sunday in May, 1913, I could sing sweeter than ever before, and it seemed like I could hear the sweetest singing at night when I lay down to rest my poor weary soul. I went to the Association at Pleasant Grove in North Carolina in 1913, and heard much good preaching.

In the Fall I seemed to be rejoicing and praising the Lord. His name sounded so sweet to such a poor sinner as I felt to be. Some times I felt like all the world was against me. I tried to pray, but it did not seem to go any higher than my head. I just felt like I didn't have a friend on earth nor in heaven. At night when I went to bed the Lord's prayer would come to me, and I could not help but repeat it. I would often say, Lord come to me, how can I go to thee.

I went to preaching every time I could and enjoyed it so much. In 1914 I had strange dreams that I could not understand. I dreamed of helping to build a railroad and helped to start a train. In my dream the road was rough.

At night when everything was dark the brightest light would appear be-

fore me I felt weak and sick and it seemed I could not live any longer. I felt willing to give up every thing and be with God, but may his will be done and not mine, I would say. I felt I would be glad when my time came for me to die, but oh I was such a sinner in the sight of God. I was trying to beg the Lord for his mercy when these sweet words came to me,

"Amazing grace, how sweet the sound,
That saved a wretch like me;
I once was lost, but now I'm found,
Was blind but now I see.
Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

I then wanted to praise him from whom all blessings flow.

These words how sweet they appeared.

"Be washed in the blood of the Lamb."

Christ appeared to me as a little babe, and at another time appeared full grown.

I went to Pleasant Grove church on the regular meeting day but could hardly keep my seat until the sermon was finished. It seemed like I must be with them, but what would be my words? They came so free I could not help but give up to the church. I have not regretted it since. I was not baptized until the first Sunday in July and these are the words that were on my mind as I came out of the water. "Precious is the blood that cleanses me and makes me whiter than snow."

Sweet was the time when first I felt the Saviour's pardoning love applied to cleanse my soul from guilt, and bring me home to God. I know in my poor heart I do enjoy being with the Primitive Baptists. I don't feel worthy of such love and sweet fellow-

ship, but I hope I appreciate it.

This seems scattering to me but if you think this worthy of space in the dear Landmark please publish.

May God bless you and your dear wife.

I desire to have the prayers of all God's dear ones.

Your little sister in hope,

MARY APPLE.

Ruffin N. C.

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EDITORIAL

REQUESTS MY VIEWS.

Brother R. S. Summers requests my
view of Mark 14:51-52.

The question brother Summers raises
is who was this young man that fled
naked.

This occurred at a time of the great-
est excitement and commotion. Judea
was stirred from valley to valley, plain
to plain, and hill top to hill top. Surely
never had there occurred before nor
since such an event as this. Surely it
startled the hearts of men. Great signs
appeared in heaven and on earth, by
land and by sea. the sun refused to
shine at this time. Darkness brooded
over the earth which trembled and
quaked as if from the greatest
agony. The rocks bursted. Men fled
from this scene. Devils became en-
raged, the veil of the temple was rent
from top to bottom, the first time it
had ever been opened to man's gaze.
The violence of wicked men, the mal-
ice of devils had conspired to slay the
innocent. Every scripture had some

reference to this most notable event.
Prophets desired to search, look into
and find out what manner of Spirit it
was in them that so stirred them. All
Jerusalem was gathered at the feast
day of unleavened bread.

There was just one strange man that
caused all this who was called Jesus.
Whence did he come from? Whose
son is he, and why are so many gather-
ed to see him.

No doubt but fear, unaccountable
fear, seized many people. Among those
present was this certain young man
almost naked, having on only a linen
garment. When he was seized he ran
and fled away. He is called a young
man. Why should he be considered
any thing else but a young man?

It was natural for him to fear and
flee away because of such fright.

There was only one character in that
assemblage that did not fear nor flee,
nor was unfaithful, and failed not to
be and do all that was appointed him
to do. By him a cry was uttered, "My
God, my God, why hast thou forsaken
me?"

It was the most natural, sincere, and
truthful as were all his words.

This event of the young man fleeing
naked through fear is recorded to show
that no natural courage nor strength
could stand against this scene un-
moved.

There are notable events that men
cannot control that witness the most
startling things of time and sense, and
we wonder why they are so? What
does it all mean? Not much of these
things can we understand. They are
made witnesses, the occurrence of most
notable events.

No angel of heaven nor character
above or higher than man can be oper-
ated upon, nor moved by fear that
would cause such to flee from such a
scene as this young man fled from.

P. D. G.

RISEN.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Matt. 28:6.

It is good to do and believe whatever is taught concerning the Lord Jesus. When the angel of the Lord came from heaven and sat beside the sepulcher where Jesus had been buried, but who was then risen, Mary Magdalene and the other Mary came to see the sepulcher. Behold there was a great earthquake. What a power to shake the earth, and to cause it to quake. The resurrection of the dead is an unnatural event, an unlooked for event. No natural man could ever rise from the dead unless a power outside of himself, and mightier than death, could ever raise him. The disciples did not yet know that Jesus would be raised from the dead, nor did these women expect that he would rise from the dead. What a surprise to them to be told that the Lord is not here, but that he is risen, and further to be told to come and see the place where the Lord lay. It was an angel that thus spake to them. He knew whom they were seeking. It is so blessed when we are seeking the Lord. If we truly seek him we need not fear. Yet we must fear before we will seek him. Trouble that causes us to seek things above this world is a forerunner that there are better things in store for us. "Lift up your heads, for your redemption draweth nigh."

The angel said, come, see the place where the Lord lay. Low was his head laid in the earth—as low as we shall be laid. He went down into death to reach his people, his body. Death is a low stoop. But Jesus must go wherever his people shall go. He effectually reaches every one of them. There is nothing concerning or relating to his people that Jesus does not know or has not felt. He went down into

death to deliver them who were all their lifetime subject to bondage, through fear of death. He tasted death for every one of them.

To be down in death is to pass under its power. Then when risen from the dead to die no more because death has no more dominion over him is the fullest display of his triumph over every enemy.

To come and see and view the place where the Lord lay is to know that he is risen from the dead. How do I know that Jesus was crucified? Have I seen the place where he lay? Do I know that he was manifest in the flesh, was touched with the feeling of our infirmities, was tempted as we are without sin, that thus he must become one with us to reach our ease and suffer for us the just one for the unjust, and therefore he went down into death for us. When we saw and felt the guilt of sin, and the lost estate we were involved in, we saw where the Lord lay. When we saw death destroyed by his resurrection, because he openly triumphed over death with all its foes, then we knew he is risen, he is not there, he is gone up with a shout. This was felt when our load of guilt was removed, when our darkness had past and the true light did shine in us.

Old things then had passed away, and behold all things are become new, and all things are of God.

The witness of the death and resurrection of Jesus, and that because he lives we live also gives us assurance of our peace with God, through our Lord Jesus Christ.

The disciples who saw Jesus crucified and dead and buried, and who after this saw the empty grave or sepulcher, and then also saw him risen, and beheld him and heard him speak, and felt his blessed power knew that he is risen.

Do we also know this? With the

heart man believeth unto righteousness. It is the same power that raised up Jesus from the dead that witnesses to us that he is risen from the dead, and dieth no more, and that because he liveth we also shall live, do live the life that we now live by the faith of the Son of God, and our faith receives all that is taught concerning Jesus who is the resurrection and the life.

P. D. G.

IGNORANCE IN UNBELIEF.

"But I obtained mercy, because I did it ignorantly in unbelief."

If this declaration should be taken abstractly as an utterance of a fundamental principle of divine truth, with reference to salvation and that which made it necessary, we might readily conclude that the more gross and intense ones ignorance the better his chance for salvation. But the apostle does not mean to intimate that ignorance is the basis of nor the cause for, nor the avenue through which salvation comes. In fact salvation is not the subject under consideration. It was mercy and not salvation, that the apostle obtained. Mercy does not apply in a direct and fundamental consideration of the subject of salvation. Christ came to save his people from their sins. His work is their salvation. His blood cleanseth from all sin. If any man sin we have advocate with the Father, Jesus Christ the righteous. There was neither sin nor unrighteousness in him. In the great work of salvation and redemption Christ actually lived and died, and he atonally bear the sins of his people. He died without mercy, smitten and forsaken of his Father, and of those for whom he died. He paid the price and lifted the debt. He obtained eternal redemption and brought in everlasting righteousness. Herein is eternal salvation and everlasting justification. We are

not redeemed because Christ died for us, but his death is our redemption. He is our redemption, and in his death we have it. This is not in mercy, but in justice. It was first and right in sight of God the Father that the Son should die for the sins of his people, and it is equally just and right that his people are saved with an everlasting salvation. In this the Father afore determined that he would never more remember their sins and their iniquities. But there was more than this determined of Him. He also declared, "I will be merciful to their unrighteousness, their sins and their iniquities will I remember no more."

Mercy applies to unrighteousness in this covenant. It is true that all unrighteousness is sin, but it is not said that all sin, in the same sense, is unrighteousness. There is such a thing as one being dead in sin, and dead to sin, but it is not said of one being dead in unrighteousness, nor dead to it. The term unrighteousness is used principally with reference to the principles and practices of men who sustain some kind of form relating to some kind of religion, whether in any sense false or true. Every kind, character, and form of religion which is in any sense and to any extent opposed to pure religion and undefiled, which is of God, and appertains to him in principle and in effect, is unrighteousness. That religion which has the form of the true worship, but denies the power and virtue thereof, or which holds to the virtue and power, but denies the rights and privileges thereof is unrighteousness. That which embitters one against the doctrine of salvation by grace through Jesus Christ, and moves to the persecution of all who are in that way is unrighteousness.

Mercy is only applicable to the elect vessels of mercy, or to such as were given grace in Christ before the world began, and applies to their conduct in

this life. Every thing they do contrary to the way of holiness and righteousness which Christ of God is made unto them is covered by the mercy of Him by whom they were chosen. But this does not imply that the Lord through mercy indulges his ignorant and unbelieving children, but knowing their frame and remembering that they are dust, he has mercy toward them, nevertheless whom he loveth he chasteneth, and scourgeth every son whom he receiveth. And, although he has mercy, and desires not sacrifice, yet he shows them how great things they shall suffer for his name's sake.

In the case of the apostle Paul, he was an extremely religious man, one of the strictest of the Pharisees, and as touching the righteousness of the law he says he was blameless, he was brought up and taught in the perfect manner of the law, and in literary attainments was perhaps equal to any of his day, and of the apostles outstrip them all, and yet as touching the righteousness of God by grace through his Son Jesus Christ he was utterly ignorant, and was full of unbelief. Nor did he have the slightest apprehension of the will of God, and his divine purpose that he was embraced in the election of grace, to obtain salvation by grace, and should bear the name of Jesus to the Gentiles, and rulers and kings of the earth. And although he was with himself so strictly and sufficiently righteous, it was but the very spirit of blasphemy and persecution which moved him, through the ignorance and unbelief of which he was possessed, not only to blaspheme himself, but to compel others to do likewise. While in this awful state of self-righteousness he says he verily thought within himself to do many things contrary to the name of Jesus of Nazareth, which things he also did. And it was for these things that he obtained mercy, because he did it in the ignor-

ance and unbelief of his evil heart. This ignorance in this connection was not as pertaining to literal things, but to spiritual things. It is said of Peter and John that they were ignorant and unlearned men, and such they were literally, but they had heard and learned of the Father, and were wise unto salvation through faith which is in Christ Jesus. But there are those who are ignorant and unlearned who wrest the scriptures from their true interpretation, and of such was Saul until the Lord appeared unto him by the way and revealed unto him the blessedness of the way which he had blasphemed and injured.

Notwithstanding the apostle obtained mercy, because he did these things ignorantly in unbelief, the fact that he had persecuted the saints of God, and compelled them to blaspheme lingered in his memory like leprosy in the walls of a building, and because of which he never could feel that it was meet that he should be called an apostle. Even while he was building up in his apostolic work he could not remember painfully how he had aforetime persecuted the church and wasted it. How peculiarly precious must have been the healing virtues of the mercy of God to the quickened, purged conscience of this his humble, patient, faithful servant. How readily and effectively this experience must have entered into the general preparation by which he became so aptly fitted to serve in the varied stages and walks of life to which he was assigned. With what ease and assurance he must have found access into the hearts, experience and confidence of the all men to whom he was made all things. Without hypocrisies, without deceit, without boasting he was at once in the lead of the saints as one with them.

Are we not together with Paul pensioners upon the daily bounties of the mercies of our God? Is it not of the

Lord's mercies that we, like him, continue unto this present time?

David said, surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever.

May it be ever thus with us.

P. G. L.

LIFE ETERNAL.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent," John 17:3.

God has given Jesus Christ power over all flesh, that he should give eternal life to as many as the Father hath given. And eternal life is that these thus given unto him of the Father should know the Father and Jesus Christ which the Father has sent.

1st. The highest knowledge then is to know God the Father and Jesus Christ whom he hath sent.

Naturally we do not know God nor his Son. Buried in the blindness and darkness of sin, and sitting in the region and shadow of death, we know not God nor his Son.

In the transgression of the first man Adam death passed upon him and all his offspring. This death is in trespasses and in sins, enmity against God. Blindness and ignorance of the true God, and of himself also is manifest. Enmity against God is manifest in him. He is not subject to the law of God neither indeed can be.

2nd. Law was given that the creature might know his condition, for by the law is the knowledge of sin.

The wages of sin is death. When the commandment comes sin revives, and the creature dies.

3rd. This is peculiar and experimental. Paul said I had not known sin but by the law. Then it is a teacher, a school master. When it comes the guilt of the sinner is shown to him,

and felt in him. Then he dies to his former relationship under the law of sin and death.

4th. Thus he passes out of death into life a new creature in Christ Jesus, is born again, or begotten unto a lively hope by the resurrection of Jesus Christ from the dead. He is dead to the law by the body of Christ, but the law of the Spirit of life in Christ Jesus has made him free from the law of sin and death. Because coming in the flesh, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. And because we are sons God hath sent forth the Spirit of his Son into our hearts crying, Abba, Father. This is the witness of freedom from sin and death.

5th. As soon as Adam sinned, or in that very day death passed upon him and all his offspring. The law is the ministration of death which came by Moses. But grace and truth came by Jesus Christ. Sin reigned unto death, but grace reigns through righteousness unto eternal life by Jesus Christ.

6th. When sin is forgiven through the blood or life, death and resurrection of Jesus, then life is manifested to the dead. He that believeth in Jesus is passed from death unto life, and shall live forever. He that liveth and believeth in Jesus shall never die. That which is born of God never dies. When sin is pardoned through the blood of Jesus it is ended. Their sins and their iniquities will I remember no more. This is the new covenant of life and peace: when sin which is the cause of death is done away everlasting life follows. God so loved the world that he sent his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. Then Jesus is sent from God to save sinners; and the salvation of the believer in Jesus comes through the faith of the Son of God. He that receives Jesus

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also receives power to become the Son of God. Nor is there any uncertainty about his becoming the Son of God that receives Jesus. Nor is there any uncertainty about his receiving Jesus, because all that the Father gives to Jesus shall come to him; and the Father gives them to Jesus before they come to him. So that salvation is committed to Jesus Christ, the Mediator, unto whom all power in heaven and earth is given.

Then Jesus Christ is sent from heaven by the Father to seek and to save that which was lost. Whosoever believes on Jesus hath everlasting life, and shall never come into condemnation, but is passed from death unto life.

7th. This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent. There is but one true and eternal God. Hear O Israel, the Lord thy God is one God, who is manifested and declared as Father, Son and Holy Ghost, and these three are one.

He is a jealous God, and will not give his glory to graven images. It is such exalted glory, so far above all other glory, that there is none like unto it in heaven, nor on earth, nor under the earth. Nothing can be compared to him. He is as far above man as the heavens are above the earth. God taught Israel that the gods of the hills and the valleys which men worshipped were idols.

So far above man is the true God above all false gods that one must not wear a linsey, wooley garment. Wool grew on sheep on the hills. Flax grew in the low places. These could not be mixed. God's people must be separated from the nations of the earth.

There be gods many and lords many, but to us there is but one God and Father, who is above all, and through you all, and in you all and we of him; and one Lord Jesus Christ by whom **are all things and we are by him.**

To know thee the only true God and Jesus Christ whom thou has sent into the world, as the only Saviour, is the highest, the most excellent knowledge, the perfect knowledge in which there is no sin nor death.

To know the ever blessed Father and Son excludes all that is corrupt and that shall perish.

P. D. G.

REQUESTS MY VIEWS.

Sister Rhoda Shields of Danville, Va., requests my view of Rev. 10:8-11.

The matters contained in this scripture are such that I know not their awful and deep import. What do we know of the future? We know nothing of ourselves, even of the present.

The Lord God showed to John things relating to the end of time. The angel with his right foot on the sea and his left foot on the earth, showing that the sea and the dry land were under his power. He had a little book open. Seven thunders uttered their voices. When the seven thunders had uttered their voices I was about to write, and a voice spake unto John saying, seal up the things which the seven thunders uttered, and write them not. He is commanded to take the little book out of the hand of the angel and eat it. This he did. It was sweet in his mouth, but bitter when swallowed. He is told he must prophesy again.

One lesson we learn in our travail or sojourn in time. Things that at first taste sweet are afterward made bitter. This causes us to prophesy. As death works in him to whom the little book is given, it causes the utterances of prophesy or preaching to be proclaimed. Death or bitterness works in the preacher, but life works in the hearer. The beginning seems to be sweet and joyful, but the end is bitter. Such are the sorrows of the way that no deliverance appears to us, but dis-

treas; yet the will of him who holds the stars in his right hand measures out our portion unto us. The longer I remain on the earth it seems the more I see and feel that I am less than nothing and vanity, and that sorrow awaits us in this time state. If we were at ease and had no sorrow nor trouble we would be at ease in Zion. But out of the abundance of our sorrow we speak. Vanity of vanities saith the preacher, all is vanity.

P. D. G.

IN FEAR AND TREMBLING.

Dear Brother Gold:—I fear and tremble to address you thus, fearing I am not worthy. The sin in this body of mine gives me more trouble than any thing else. Why can not I think and do right?

Does a dead sinner pray to God to guide him in the right way?

I do feel I am so vile. How can a christian feel so vile? It seems I have more crosses and trials than any one on earth, and am the least able to bear them in my old age. I think sometimes that being old, and my mind not being as clear as it was formerly, it may be that is the cause.

But Brother Gold, I look around, and I do not have to look much, but there is more sin now than I have ever known in my day.

When it is well with you pray for me. The Landmark is my comfort next to the bible.

Yours I hope in brotherly love,

MRS. PEYTON SYKES.

Bunn, N. C.

REMARKS—Suppose we could have all the good things we want here, and have no sorrows except such as we would choose, how many sorrows would we have?

Abraham said to the rich man, Son, remember that in your life time you

received your good things, and also Lazarus his evil things; but now he is comforted, and thou art tormented.

Suppose we could have our good things here, when would we have our evil things or sorrows?

Jesus said in the world ye shall have tribulation, but in him we have peace. When we have endured to the end then peace will come, for he that endureth unto the end the same shall be saved.

Rest will be sweet to them that have their evil things in this life, and hope for salvation from this vain and evil world.

I do not know how to pray as I ought, nor can of mine own self do any thing. Sinful is my nature, nor can I cleanse myself. Thanks be unto God that giveth us the victory through our Lord Jesus Christ.

Christ is the hope of the Lord's people. In him we are accepted.

P. D. G.

"WHAT DO THE DEAD KNOW?"

Elder P. D. Gold,

Dear Sir:—Will you please publish in the Landmark your views of the subject "What Do the Dead Know?"

I recently read a sermon by Dr. St. Clair of Georgia on that subject and would be glad to know what you believe on it, that is, if they know what the living are doing.

Yours truly,

JENNIE UZZELL.

Goldsboro, N. C.

REMARKS—Solomon the wise man said the dead know not any thing. See Eccl. 9:5. "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten."

The scripture says Solomon had wisdom and knowledge more than any

other. See 2nd Chron. 1:12.

He surpassed any other man in wisdom and knowledge. His utterance is that the dead know not any thing.

I have seen and known of men that consider that the dead are wandering in the air as Spirits, and talking with the living. Some think they are restless and wandering from place to place. I have known or heard of people afraid to visit graves at night, afraid of the dead as if they had any power, people who would not be afraid to steal, yet are afraid of ghosts and spirits.

But the dead have no knowledge, nor power, nor understanding. They cannot come back to us. David the prophet said when his child died he cannot come back to me, but I shall go to him.

There is much infidelity and darkness in the minds of men concerning the dead. There is much sin committed in this way. While we are living we do not know what is in the future. Then how can we know after we are dead? Why do men attempt to commune with the dead? It is a darkened spirit of falsehood. If any man lack wisdom let him ask of God, not of the dead who do not know any thing.

There is no account of the spirits of those departed from earth coming back to show things to the living, or to commune with them. Such things dwell in the darkened minds of superstitious men and give evidence of their being under the power of evil.

The dead know not the future, nor do they know what the living are doing. Mankind sometimes dream of the dead appearing to them, and telling them certain things. But these things dwell in the minds or imaginations of men.

If we are delivered from the superstitions of evil within ourselves, and of others, and are led by the Spirit of God, and guided into all truth by him,

or by the sound principles of bible teaching, then we walk by faith and not by sight or imagination of men.

P. D. G.

(To be continued.)

QUESTION?

A brother asks this question, which do you think is worse, for a Baptist to play cards or get drunk?

I do not think a true Baptist would wish to do either one. What good is there in getting drunk, or playing cards either. If I am right my desire is to do those things which are for edification, or building up the things which are right and beneficial. Whatsoever you do let it all be in the name of the Lord Jesus, and by the Spirit of our Lord.

Card playing is generally associated with things a true Baptist does not fellowship, nor wish to encourage.

It seems a drunkard even himself would not defend drunkenness on any ground.

There is no good sense in choosing the less of two evils.

REJECT THEM BOTH.

Abstain from even the appearance of evil.

P. D. G.

Obituaries.

MRS. MARY CATHERINE CREWS.

It is with mixture of joy and sorrow that I announce the death of my last sister, Mrs. Mary Katherine Crews, daughter of Elder R. D. Hart and his wife Martha Arrington.

She was born July 26, 1838 and entered into eternal rest about 7 o'clock Feb. 15, 1915, being nearly 77 years of age.

She was married twice. By her first marriage she leaves one daughter, Mrs. J. B. Brothers, and one grandson, Cecil Brothers. By her last marriage she leaves one son, Joseph Crews.

Owing to her feeble health her life was lonely and sad, spending most of it in hospitals, but meeting with many kind friends; but God's blessing is promised to all who ministered to her in her sickness and sorrow, for He says, "in that you did it unto one of these my little ones, you did it unto me, enter thou into the joys of thy Lord."

When I heard she was worse I went at once to her and found her daughter with her. She knew both of us and was anxious to be taken to Bessie's as she didn't wish to die at the hospital. She was placed upon a cot and moved on Friday, Feb. 12. She bore the trip well and said nothing hurt her. The cot was taken from the cars to her room by kind hands. She received every kindness and attention from her daughter and many friends.

I was by her day and night and she knew us to the last and she always said that nothing hurt her, seemed perfectly comfortable, and taking no medicine and but little nourishment.

"Oh death where is thy sting?"

After her tranquil falling asleep in Jesus my mind reverted to a dream she had. She saw a beautiful rainbow, at one end was a cross and at the other a crown. She asked me what I thought of it. I told her it was the bow of promise—that after we bear the cross we shall wear the crown, and that "God is not slack concerning His promise." He says, through much tribulation we enter the kingdom.

With this bright promise and evidence we hope she has had an abundant entrance into that rest that remains to the people of God.

She has been a Primitive Baptist for many years and this faith kept her to

the last; "Kept by the power of God through faith unto salvation ready to be revealed in the last time."

Grace, the balm and cordial of all her sorrow has cast her glittering crown at Jesus' feet and crowned Him Lord of all. May this grace dwell with every one who has helped her to bear her burden, and "so fulfilled the law of Christ."

She was buried in Goldsboro, the floral designs being many and beautiful for which we thank her many friends.

"Dearest sister, thou hast left us.
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

Her sister,

PATTI A. FULGHUM.

Wilson, N. C.

REMARKS:—Mrs. Mary Katherine Crews was well known in Wilson, being highly esteemed for her noble, womanly character. She was of an appreciative taste for what was ennobling. She was social, a lover of virtuous living, and left a pleasant remembrance of her lovely life in the memory of her friends who will hold in sweet memory her noble traits of character.

P. D. G.

MRS. RILLIE J. SIMPSON.

Elder P. D. Gold:—I am requested to write the obituary of my dear sister Rillie J. Simpson, wife of Tommy Simpson, daughter of W. R. Fountain, and Minerva, who departed this life on the 26th of Jan. 1915, leaving behind her husband and three children to mourn their loss. She united with the Primitive Baptists a few days before her death. She seemed to have a strong hope in the faith. She came to the place where she said she was will-

ing to die—willing to surrender up the just of this world in hope of a better one beyond this vale of sorrow. What a blessed thought it is to have that hope beyond this world of sin, to think of reaching a home of peace and love where joy shall never end.

I hope our loss shall be her gain.

She was confined awhile before her death with consumption from which she never recovered any more.

I feel a good deal better about her since she confessed what she did. I hope she may reach that Holy City where the saints of God are gathered together. She has gone as all must go, but how much better we feel to hear one confess their weakness and trials they have endured. She has three brothers and three sisters to mourn their loss but what a blessing it is that we are born to die.

May that sweet chord of peace and love never be broken.

There was a meeting held at her home by her request and Elders Isaac Jones and Eli Bryan attended, and she was received in fellowship with the church, but was never baptized on account of her illness.

May His will be done.

Lovingly, her brother,

A. L. FOUNTAIN.

Chinquapin, N. C.

MISS DOROTHY JENNIE WAT-
LINGTON.

The subject of this sketch was born June 30, 1890, and departed this life January 18, 1915, making her stay on earth 24 years, 6 months, and 18 days. Her father, Thomas J. Watlington, (deceased), married Dora Gilliam, to which union were born four children (three daughters and one son.) Her mother, now sister George W. Brooks, and elder sister, Blanche Watlington, are members of the Primitive Baptist church at Gilliams.

The deceased had been in poor health for several months. She was given the best attention that human skill could furnish, but she gradually grew weaker and weaker as the disease destroyed her vital organs. She was a pleasant and modest young woman, kind and affectionate, and had a large number of friends. Although her suffering was apparently very severe at times, she bore her suffering with patience and christian fortitude. She was not a member of the church, but had an humble hope in Jesus, and was willing to die, realizing that her life was hid with Christ in God. She talked comfortingly concerning her hope, and said that she had a dream in which she went to the church, was received, and baptized her. (She had this dream before I began to exercise a gift.) She realized that she was a poor needy sinner, and if saved at all, saved by grace, but had been taught by her experience that her righteousness was of Jesus, who was her hope, her all. She asked her friends not to grieve for her, but rather let us all be happy together. She wanted God's people to pray for her, and sing some of the songs of Zion, her favorites being, "O, How Happy Are They," "There'll no Dark Valley," "Home Sweet Home," and others, which we tried to sing for her comfort. Her last words were, "Turn me over and let me go to sleep."

Yes. We feel like she is sleeping that blessed sleep from which none ever wake to weep.

Her remains were brought to Gilliams, and after I had spoken from 1 Cor. 15:39, were interred by her father, who died on June 7, 1900.

May we be reconciled to this dispensation of providence, and walk in wisdom toward them that are without, redeeming the time.

Yours in hope,

J. W. GILLIAM, JR.

MRS. LOUISA V. MONSEES.

The subject of this sketch was born August 6, 1847, in Davidson County, North Carolina; was married March 2, 1876, to Henry Monsees of Smithton, Mo., who, after his marriage located in Davidson County, North Carolina; joined the Primitive Baptist church at Pine, said county and State, December 10, 1887, and was baptized the following day by the pastor, Elder J. A. Burch; died January 9, 1915, and was buried at the cemetery at Pine church, to await the blessed resurrection of the dead.

To the above named union, were born six children, five boys, Elder W. M., Mr. D. F., Obediah, Elder J. A. and L. J. Monsees, and one daughter, Miss Florence Monsees. Obediah preceded her to that blessed home above twenty-two years, dying in his fourteenth year. Besides the above named children, she leaves one step-son, Mr. J. E. Monsees, and eleven grand-children to mourn their loss. But, thank God! we mourn not as those who have no hope. Our loss is her eternal gain.

Mother had the privilege, for which she always seemed happy, of seeing all of her children but two unite with the dear old church she loved so well, two of whom were afterwards ordained to preach the blessed doctrine of grace, a theme ever dear to her heart.

We all miss our precious mother more than we know how to express—just to think mother is gone, and we shall never more see her lovely face, hear her sweet voice and loving counsel, is the saddest thought that ever came into my mind—but she, for the last four years, had been such a great sufferer, that we, for her sake, were made to rejoice that she could go home, but for our sake we mourn.

For two years previous to her death, she was a helpless paralytic, her mental faculties having entirely failed,

and she suffered untold pain, but, as long as her mind served her, she devoted herself to those things which honor the name of the blessed Master, and bore her sufferings with humility and christian fortitude.

As a devoted wife, unexcelled, and, as a gentle, loving mother, it is but natural for me to feel she had no equal, and proved herself a friend to all, and was loved by all who knew her.

May God help us to emulate her noble deeds, strive to live the sweet christian life our mother lived, and prepare us to follow her to that blessed home where sad separations are never known, and where there will be no more sad farewells, is the prayer of her unworthy son.

In sadness,

J. A. MONSEES.

ELDERS P. W. WILLIARD AND
SAMUEL McMILLAN.

Cross Roads—2nd Sun. in March.
Flat Swamp—Monday.
Robersonville—Tuesday.
Conoho—Wednesday.
Kohukee—Thursday.
Lawrence—Friday.
Williams—Saturday.
Falls Sunday.
Wilson—Monday.
They will need conveyance.

RILEY SHEPHERD.

Riley Shepherd will preach at Beaven Dam, Saturday and 4th Sunday in March, if the Lord will.

ELDER J. D. VASS, OF VIRGINIA

Falls—Sat. and 2nd Sun. in March.
Nashville—Monday.
Peachtree Tuesday.
Sandy Grove—Wednesday.
Healthy Plains—Thursday.
Contentnea—Friday.

Scott's—Saturday.
 Upper Black Creek—Third Sunday.
 Beulah—Monday.
 Creeches—Tuesday.
 Salem—Wednesday.
 Clayton—At night.
 Winston-Salem—Thursday night.

E. R. LUNDY.

ELDER J. E. ADAMS.

Hickory Grove—Sat. and 2nd Sunday in March.
 Corinth—Tuesday.
 Oak Grove—Wednesday.
 Four Oaks—Thursday.
 Hannahs Creek—Sat. and 3rd Sunday.
 Benson—at night.
 Bethsaida—Monday.
 Primitive Zion Tuesday.

ELDER L. H. STEPHENSON.

Grantsboro—Sat. and 2nd Sunday in March.
 White Oak—Monday.
 South West—Tuesday.
 North East—Wednesday.
 Hadnots Creek—Thursday.
 Newport—Friday.
 Ruhama—Sat. and 3rd Sunday.

COMMUNICATION.

Dear Brother Gold:—I will endeavor to write you once more, just a little, if you will bear with my weakness while I try to express what is in my mind. I don't know what I can say anything that will be of any comfort to you or any one else, but it will ease my mind, for I delight to speak of the mercy and goodness of God, and the wonderful manifestation of his power, and love to his poor dependent children. I believe I rejoice to sit under the sound of the true gospel and hear his name proclaimed, for it is **peace to our souls. He has said,**

"Peace I leave with you, my peace I give unto you." His peace is inexpressibly sweet, beyond anything that man can give.

Brother Gold, I can say of a truth, I feel good today. I have been so greatly benefitted for the last two days at our regular meeting. We were permitted to hear wonderful preaching, or at least to me it was wonderful; perhaps I was given better hearing than usual. You know we do not always have the hearing ear, though I heard others say they enjoyed it also. After I returned home I wanted to be alone and meditate, and shed tears of joy over the truth I had heard proclaimed, for my cup was running over. My desire was to make plain to others just what I saw and felt. Gladly would I have done so, but it is not in the power of an individual to impart this life and light to another, for every good gift and every perfect gift comes down from above, from the Father of lights. By grace only, are we saved, and that not of ourselves, it is the gift of God.

At times I feel that the Lord has hid his face from me, and I do not feel worthy to call on his name, and tribulations arise, which work in me 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. We are commanded not to forsake the assembling of ourselves together, as the manner of some is; and when we heed this command we often find a blessing and sweet communion in these heavenly places here below. Before I joined the church I thought for awhile, that I could live as well away from the brethren as with them, and did stay away from their fellowship till I felt to be a lone wanderer without a home. Twice, in dreams, I saw myself baptized, before I offered

to the church. I now enjoy my home with the brethren and feel that I could not well exist without them, but wonder how they can fellowship me.

Pray for me and mine.
Your little sister I hope,

HATTIE DEAL COOPER.
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FOR INFORMATION.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

NOTICE.

Bro. W. R. Dodd, Whitmell, Va., has kindly offered to send in subscriptions for The Landmark, and those desiring to subscribe or renew their subscription can give him the money. A receipt card will be mailed to each direct for amount paid.

P. D. G.

Wilson, N. C.

MOORE'S MINERAL SPRINGS.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days, I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, &c.

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

P. D. GOLD.



REQUEST.

We are in need of money to pay expenses. While war is raging in the East we need money as much as if there were no war. We can help each other by paying debts. Please send on what is due on the Landmark, and let each one pay his debts, as far as possible, and this will help to relieve the distress.

P. D. G.

ENTERTAINING BOOK

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. GOLD,

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Under such conditions Mentholatum should be applied within the nostrils. Its aromatic oils penetrate to the membranes and tickle them to greater activity.

The secretions become more active, loosening the coagulations which cover the membranes, encouraging the clearing of the air passages.

Then comes the good fresh air in satisfying volume, direct to the membranes, purifying the blood.

Mentholatum is antiseptic and germicidal, encouraging the restoration of inflamed parts, and has proven very useful as well in relieving croup, sore throat and chapped skin.

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RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring water, which is probably the best American mineral water for Dy-

indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case and I believe that if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who

were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

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Gentlemen:—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Post Office

Express Office

(Please write distinctly.)

Note:—The advertising manager of Zion's Landmark is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

ZION'S LANDMARK

J. N. Campbell
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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. B. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

CRUMBS FROM THE MASTER'S TABLE.

Our brethren in England, with the English nation are now involved in a terrific war; and the whole world is affected by it.—P. D. G.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over-past."—Isa. xxvi. 20.

Godly men make God Himself their hiding-place, to Him they have still betaken themselves in all ages, as often as calamities have befallen the world, Ps. xli. 1. "God is our refuge and strength, a very present help in trouble." As chickens run under the wings of the hen for safety when the kite hovers over them, so do they fly to their God for sanctuary, Ps. lvi. 3. "At what time I am afraid, I will trust in Thee;" q. d. "Lord, if a storm of trouble at any time overtake me, I will make bold to come under Thy roof for shelter;" and indeed not so bold as welcome. It is no presumption in them after so gracious an invitation from their God, "Come, My people, enter thou into thy chambers."

My friends, a sound of trouble is in our ears, the clouds gather and blacken upon us more and more: distress of nations with perplexity seems to be near, our day hastens to an end, and

the shadows of the night are stretching forth upon us. What greater service therefore can I do for your souls, than by the light of this scripture (as with a candle in my hand) to lead you to your chambers, and show you your longings in the attributes and promises of God, before I take my leave of you, and bid you good night? O with what satisfaction should I part with you, were I but sure to leave you under Christ's wings! It was Christ's lamentation over Jerusalem that they should be gathered under his wings, when the Roman eagle ready to hover over that city; and you know how dear they paid for their obstinacy and infidelity. Be warned by that dreadful example, and among the rest of your mercies bless God heartily for this, that so sweet a voice sounds from heaven in your ears this day, this day of frights and troubles; "Come, My people, enter thou into thy chambers," &c.

This chapter contains a lovely song, fitted for the lips of God's Israel, notwithstanding their sad captivity; for their God was with them in Babylon, and cheered their hearts there with many promises of deliverance; and in the mystical sense it relates to the New Testament churches, of whose troubles, protections, and deliverances, the Jews in Babylon were a type. This chapter, though full of excellent and reasonable truths, will be too long to analyse; it

shall suffice to search back only to the 17th verse, where you find the poor captivated church under despondency of mind, comparing her condition to that of a woman in travail, who hath many sharp pains and bitter throes, yet cannot be delivered, much like that in 2 Kings xix. 3: "The children are come to the birth, and there is not enough to bring forth."

.. Against this discouragement a double relief is applied in the following verses; the one is a promise of full deliverance at last, the other an invitation into a sure sanctuary and place of defence for the present, until the time of their full deliverance came. The promise we have in verse 19: "Thy dead men shall live; together with My dead body shall they arise: awake and sing, ye that dwell in the dust," &c. Their captivity was a civil death, and Babylon as a grave to them. So it is elsewhere described, Ezek. xxxvii, 1, 2, 3, 14: "I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel." And therefore their deliverance is carried under the notion of a resurrection in that promise.

Object. Yea, (might they rely,) the hopes of deliverance at last is some comfort, but alas, that may be far off: how shall we subsist till then?

Solut. Well enough, for as you have in that promise a sure ground of deliverance at last, so in the interim here is a gracious invitation in to a place of security for the present. "Come, My people, enter thou into thy chambers." In which invitation four things call for our close attention.

1. The form of the invitation, including in it the qualified subject, "Come, My people." God's own peculiar people, who have chosen God for their protection, and resigned up themselves sincerely to Him in the covenant, are the persons here invited, the same which He before called "the

righteous nation that kept the truth," ver. 2. He means those that remained faithful to God, as many of them did in Babylon. Witness their sorrow for Zion, Ps. cxxxvii, pex totum; and their solemn appeal to God, that their hearts were not turned back nor had their steps declined, though they were sore broken in the place of dragons, and covered with the shadow of death, Ps. xlv. 18, 19, 20. These are the people invited to the chambers of security. And the form of invitation is full of tender compassion; "Come, My people;" like a tender father who sees a storm coming upon his children in the fields, and takes them by the hand saying, "Come away, my dear children, hasten home with me, lest the storm over-take you;" or as the Lord said to Noah before the deluge, "Come thou and all thy house into the ark;" and God shut him in, Gen. vii. 1, 16. This is the form of invitation, "Come, My people."

2. The privilege invited to: "Enter thou into thy chambers." There is some variety, and indeed variety rather than contrariety, in the exposition of these words. In this all are agreed, that by their chambers is not meant the chambers of their own houses (Ezek. xxi. 14,) for alas, their houses were left unto them desolate; and if not, yet they could be no security to them now, when neither their own houses nor their fortified city was able to defend them before. * * * *

By chambers therefore, others understand the chambers of divine providence, where the saints are held in evil days. So our annotators on the place; and no doubt but this is in part the special intendment of the text.

Others understand the attributes and promises of God to be here meant, as well as His providence. And I conceive all three make the sense of the text full; i. e., the divine attributes engaged in the promises, and exercised

or actuated in the providences of God; these are the sanctuaries and refuges of God's people in days of trouble. Calvin understands it of the quiet repose of the believer's mind in God; but that is rather the effect of his security, than the place of it. It is God's attributes, or His name (which is the same thing,) to which the righteous fly and are safe. (Prov. xviii. 10.)

Object. But you will say, why are they called their chambers? Those attributes are not theirs, but God's.

Solut. The answer is easy; though they be God's properties, yet they are His people's privileges and benefits; for when God makes over Himself to them in covenant to be their God, He doth, as it were, deliver to them the keys of all His attributes for their benefit and security; and is as if He should say, "My wisdom is yours, to contrive for your good; My power is yours, to protect your persons; My mercy yours, to forgive your sins; My all-sufficiency yours to supply your wants; all that I am, and all that I have, is for your benefit and comfort." These are the chambers provided for the saints' lodgings, and into these they are invited to enter.

"Enter thou into thy chambers." By entering into them understand their actual faith exercised in acts of affiance and resignation to God in all their dangers. So Ps. lvi. 3. "At what time I am afraid (saith David) I will trust in Thee:" q. d. "Lord, if a storm come I will make bold to shelter myself from it under Thy wings by faith." Look, as unbelief shuts the doors of all God's attributes and promises against us, so faith opens them all to the soul; and so much of the privilege invited to, which is the second thing.

3. We have here a needful caution for the securing of this privilege to ourselves in evil times, "Shut thy doors about thee." Or as the Syriac

renders it, behind or after thee.

Care must be taken that no passage be left open for the devil to creep in after us, and drive us out of our refuge. For so it falls out too often with God's people when they are at rest in God's name or promises; Satan creeps in by unbelieving doubts and puzzling objections, and beats them out of their refuge back again into trouble. It is therefore of great concernment, in such times especially, not to give place to the devil, as the phrase is, Eph. iv. 27, but cleave to God by a resolved reliance.

4. Lastly, We are to note with what arguments or motives they are pressed to betake themselves to this refuge. There are two found in the text, the one working upon their fear, the other upon their hope. 1. That which works upon their fear is a supposition of a storm coming, the indignation of God will fall like a tempest. This is supposed in the text, and plainly expressed in the words following, "For the Lord cometh out of His place to punish the inhabitants of the earth," ver. 21. 2. The other is fitted to work upon their hope, though his indignation fall like a storm, yet it will not continue long; it shall be but for a moment, better days and more comfortable dispensations will follow. From all which the general observation is this:—

Doct. That the attributes, promises and providences of God are the chambers of rest and security, in which His people are to hide themselves, when they foresee the storms of His indignation coming upon the world.

"The name of the Lord (saith Solomon) is a strong tower; the righteous run into it, and are safe," (Prov. xviii. 10.) And His attributes are His name, Exod. xxxiv. 5. For by them He is known as a man is known by his name, and this His name is a strong tower for His People's security. Now what is

the use and end of a tower in a city, but to receive and secure the inhabitants when the outworks are beaten to the ground, the wall scaled, and the houses left desolate? And as it is here resembled to a tower, so in Isa. xxxiii. 16 it is shadowed out unto us by a munition of rocks, "His place of defence shall be a munition of rocks." How secure is that person that is environed with rocks on every side? "Yea," you will say, "but yet a rock is but a cold and barren refuge; though other enemies cannot, yet hunger and thirst can invade and kill him there." No, in this rock is a storehouse of provision, as well as a magazine for defence; so it follows, "Bread shall be given him, and his water shall be sure."

And sometimes it is resembled to us by the wings of a fowl, spread with much tenderness over her young for their defence, Ps. lvii. 1: "Yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast." So Ps. xvii. 8: "Keep me as the apple of Thine eye, hide me under the shadow of Thy wings." No part of the body hath more guards upon it than the apple of the eye. God is as careful to preserve His people as men are to preserve their eyes; and he that toucheth them toucheth the apple of His eye. But we need not go from one metaphor to another to show you where the saint's refuge is in time of danger; you have a whole bundle of them lying together in that one scripture, Ps. xviii. 2: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower:" where you find all kinds of defence, whether natural or artificial, under a pleasant variety of apt metaphors, ascribed to God for the security of His people.

Now for the casting of this great

point into as easy and profitable a method as I can, I shall resolve this general truth into these following propositions, which are implied or expressed in the text and doctrine thence deduced:

1. That there are times and seasons appointed by God for the pouring out of His indignation upon the world.

2. That God's own people are concerned in, and ought to be affected with those judgments.

3. That God hath a special and particular care of His people in the days of His indignation.

4. That God usually premonishes the world, especially His own people, of His judgments before they befall them.

5. That God's attributes, promises, and providences are prepared for the security of His people, in the greatest distresses that befall them in the world.

6. That none but God's people are taken into those chambers of security, or can expect His special protection in evil times.

And then I shall apply the whole in the proper uses of it.

1. That there are times and seasons appointed by God for the pouring out of His indignation upon the world.

Sect. 1. This is plainly implied in the text, that there are times of indignation appointed to befall the world; yea, and more than this; not only that such times shall come, but the duration and continuance is also under an appointment. "Hide thyself for a few moment, until the indignation be overpast." The prophet tells us in Zeph ii. 2 that these stormy times are under a decree; and that decree is there compared to a pregnant woman which is to go out her appointed months, and then to travail and bring forth: even so it is in the judgments God brings upon the world. We see them not in the days of provocation; but all this

while they are in the womb of the decree, and at the appointed season they shall become visible to the world. As there are in nature fair, balcyon days, and cloudy, over-cast, and stormy: so it is in providences, Eccl. vii. 14: "God hath set the one over against the other. * * * *"

And this appointment of times of distress is both profitable and necessary for the world, especially God's own people in it.

In general, hereby the Being and righteousness of God is cleared and vindicated against the atheism and infidelity of the world, Ps. ix. 16. "The Lord is known by the judgments that He executeth." Impunity is the occasion of many atheistical thoughts in the world * * * * "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Those sermons that God preaches from heaven by the terrible voice of His judgments, startle and rouse the secure world more than all the warnings and exhortations of His ministers could ever do. Those that slept securely under our ministry, will fear and tremble under His rods; those that are without faith, are not without sense and feeling; their own eyes will affect their hearts, though our words could make no impression on them.

Sect. 2. But of what use soever these national judgments are to others, to be sure they shall be beneficial to God's own people. When others die by fear, they shall live by faith; if they be baneful poison to the wicked, they shall be healthful physic to the godly. For,

1. By these calamities God will mortify and purge their corruptions; this winter weather shall be useful to destroy and rot those rank weeds which the summer of prosperity bred, Isa. xxvii. 9: "By this therefore shall the iniquity of Jacob be purged."

2. National judgments drive the

people of God nearer to Him and to one another; they drive the people of God to their knees, and make them pray more frequently, more fervently, and more feelingly than they ever were wont to do. In this posture you find them in ver. 8, 9 of this chapter: "Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our souls is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early."

3. In a word, by these distractions and distresses of nations, the people of God are more weaned from the world, and made to long more vehemently after heaven; being now convinced by experience that this is not their rest. When all things are tranquil and prosperous, God's own people are but too apt to fall asleep and dream of pleasure and rest on earth; to say as Job in his prosperity, "I shall die in my nest, I shall multiply my days as the sand." And then are their heads and hearts filled with many projects and designs to promote their comforts, and make provision for their accommodations on earth: the multiplicity of earthly cares and comforts take up their time and thoughts too much, and make them that they mind death and eternity too little. But saith God, "This must not be so, things must not go on at this rate, the prosperous world must not thus enchant my people: I must embitter the earth, that I may thereby sweeten heaven the more to them; when they find no rest below, they will surely seek it above."

These, and such like, are the gracious designs and ends of God in shaking the world by His terrible judgments. * * * * And such is the merciful nature of God, that He oft-times turns away His anger from His people, when it seems ready to pour down upon them, Ps. lxxviii. 38. The considera-

tion whereof no way indulges security, but encourages to repentance and greater fervency in prayer.

2. That God's own people are much concerned in, and ought to be suitably affected with those judgments that befall the nation wherein they live.

SECT. 1. If God's people have no concernment in these things, why are they called upon in this text to turn into their chambers, hide themselves, and shut their doors, till the indignation be over-past? Certainly though God hath better provided for them than others, yet they are two ways concerned in these cases as much as others: viz., i. Upon a political; ii. Upon a religious account.

1. Upon a political account, as they are members of the community, and so are equally concerned in the good or evil that befalls the nation in which they live * * * * Grace is above all hazards, but creature-enjoyments and comforts are not. The sins of the Sodomites involve not only their own houses and estates, but Lot's also, in the ruin and overthrow; wicked men often fare the better for the company of the godly, and the godly often fare the worse for the company of the wicked. And it is not to be wondered at, if we consider that even the saints themselves have a hand in the provocation of these judgments, as well as others, Duet. xxxii. 19: "And when the Lord saw it, He abhorred them, because of the provoking of His sons and of his daughters." We have contributed to the common heap of guilt, and therefore must justify God if we partake with others in the common calamity.

2. They are greatly concerned in such judgments upon a religious and christian account, for it is usual for the flood of God's judgments not only to sweep away our civil and natural, but our spiritual and best enjoyments and comforts. Thus the ordinances of

God ceased in Babylon; and there the faithful bewailed their misery upon that account, Ps. cxxxvii.: "We wept when we remembered thee, O Zion." Not only Israel fles, but the ark is taken prisoner by the enemy, 1 Sam. iv. 11. And you find the people of God more deeply concerned upon this account than for all their outward loss; and other sufferings; Zeph. iii. 18: "I will gather them of thee that are sorrowful for the solemn assemblies, to whom the reproach of it was a burden." For by how much our souls are more excellent than our bodies, and the concerns of eternity over-balance those of time; by so much the more are we concerned in the loss of our spiritual, more than of our temporal mercies and enjoyments.

Grace indeed cannot be lost, but the means and instruments by which it is begotten may; the golden candlestick is one of the moveables in God's house, Rev. ii. 5.

Thus you see a two-fold concernment that the people of God have in the effects of national judgments.

SECT. 2. This being so, how should all that fear God be affected with the appearances and signs of His indignation. So was David, Ps. cxix. 120: "My flesh trembles for fear of thee; and I am afraid of Thy judgments." He that feared not a bear, a lion, a Goliath, yet trembleth at God's judgment. So did Habakkuk (iii. 16.): "When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones,"—expressions denoting the deepest seizures of fear and greatest consternations. Not that I would persuade you to such slavish fear or unchristian dejection as it is not only sinful in itself, but the cause and inlet of many other sins; but to a due sense both of the evils of misery that will befall the nation when God's indignation comes upon it and the evils of sin that have incensed it; and to

such a fear of both as may seasonably awaken us to the use of all preventing remedies. And, First,

1. O that all would lay to heart the national miseries that God's indignation threatens upon us! It is said, Ps. cvii. 34: "A fruitful land is turned into barrenness for the wickedness of them that dwell therein." * * *

2. You that are the people of God ought to be deeply affected with the spiritual miseries that threaten us in the day of God's indignation. Do you consider what the removing the candlestick out of its place is? A departing gospel, the going down of the sun upon the prophets, the loss of your sweet sabbaths and gospel feasts, and the gross darkness of Popery to fill the earth. O it is hard parting with these things! It is said, 1 Sam. vii. 2, when the ark was removed, "that all the house of Israel lamented after the Lord." Pity your own souls, and be deeply affected with the misery of others, the poor Christless world, who are like to perish for want of vision, Prov. xxix. 18.

3. But especially labour to affect your hearts with the sins that have incensed God's indignation. So did the saints in Jerusalem, Ezek. ix. 4; they sighed and mourned for all the abominations committed in it. So did Lot, 2 Pet. ii. 7: "He vexed his righteous soul from day to day." So did David, Ps. exix. 136: "Rivers of water run down mine eyes, because men keep not Thy law." O who that loves God can refrain tears, to see the God of pity, the God of tender mercies, a Father full of bowels of compassion, so incensed and provoked to indignation! Oh, it is a heart-melting consideration where there is any ingenuity. If our afflictions grieve God to the heart, as it doth, Judges x. 16, our souls should be grieved for His dishonour.

4. To conclude, get upon your hearts such a sense of God's indignation

as may quicken you to the use of preventing duties. So Amos iv. 12: "Because I will do this, prepare to meet thy God, O Israel." So the prophet, Zeph. ii 1, 2: "Gather yourselves before the decree bring forth." It was Moses' honour to stand in the breach, Ps. cvi. 23. And Abraham's to plead so with God, though he did not prevail.

A NOTABLE EVENT.

Elder P. D. Gold, My Beloved Bro.—I am reminded by the rapid flight of time of the promise I made you last December that I would write you for publication in Zion's Landmark a narrative of the unhappy trouble that arose in one of the churches of the Warwick Association some ninety-five years ago and its glorious, remarkable, interesting and very sudden ending.

Two prominent male members of the church became very much at variance with each other about some very trivial matter, as is often the case when serious trouble afflicts the church of God. Each brother had his friends who took sides respectively in this trouble.

As time passed on a great deal of fleshly feeling was constantly being manifested and the trouble that a short time before was but a small matter, now in consequence of the fleshly feeling of the brethren being wrought up to a high pitch, was assuming alarming proportions.

After many ineffectual attempts to get these two erring brethren together, and in fact to effect a reconciliation between them, it seemed that nearly the whole church was now sadly involved, and for some wise, yet, then very mysterious purpose, the Lord was pleased to withdraw from His dear people for a time His restraining grace and this let Satan take supreme con-

trol of this lovely body of people, and it was his delight to hold them in complete captivity for a time.

In our love and sympathy, as well as anxiety for our dear kindred in Christ, being "moved by the afflictions of Joseph," we attempt sometimes, but in vain, to scan the dark and inscrutable providences of God to know His purpose in His peculiar dealings with His dear people. But how good is the Lord and how incomprehensibly great is that precious gift of our God that enables such poor sinful creatures as we are to view all the hard-dealings of our God with us as just and right, though through the weakness of the flesh we may be unable to be fully reconciled yet possess the desire to be.

A very important period in the history of this church, to which I am now calling your attention had arrived, when and where the Lord was about to make such a display of His Almighty power, as well as His mercy, that sinners as well as saints, the people of the world, as well as His dear children, were compelled to acknowledge His Almighty power alone.

Looking back through the vista of time, some ninety-five years perhaps, to an ever-memorable period when our fathers and mothers in Israel, with many others, were accustomed to meet for the worship of God and before whom, and to whom, God's eternal truth was faithfully proclaimed, then as it is now, and we see God's favored hand plainly manifested, in that He delivered from the dark chasm, of almost despair and destruction, a noble band of brethren, followers of the meek and lowly Jesus, but who, for the time being, had forgotten, seemingly, "The rock from whence they had been hewn, and the pit from which they had been digged," and had been permitted to be taken captive by the devil; for they were not now clothed

in the robe of righteousness nor were they formed in their right minds when assembling for worship, but instead, had put on the habiliments of war; and now with battle axes and spears, with which Satan always arms his captives, they were permitted to enter where Zion holds her solemn courts professedly to worship the God of peace and salvation, but unfortunately for their peace and comfort in reality to serve the enemy in all unrighteousness.

They had now evidently arrived at the "Red Sea" in their situation and, in darkness and despair, seeing nothing ahead but death and destruction to their comfort, wondered how they were to be delivered from their direful situation into the glad harbor of desired peace.

Well advanced arguments, clothed with words full of instruction and solemn warning, fell heedlessly at the feet of these captive brethren. The oil that was tenderly poured upon these troubled waters seemed to possess no healing effect, for God had determined to show His mighty power, in that effectual manner, that foes as well as friends, must and should acknowledge His ruling power, alone. His Satanic Majesty revelling in the power of his strength, and riding from conquering, almost unto conquer seemed well satisfied with his wretched work of worrying the dear people of God, the church that was now so terribly afflicted, and felt quite secure in his strongly fortified and seemingly impregnable position, till a "stronger than he" came, when with one well directed charge, from heaven's all-conquering artillery, his throne was demolished, his fortifications were all scattered to the "four winds," his battle axes and ugly instruments of war, all bright and glistening, from their frequent and frightful use, were buried so deep in the great sea of ob-

lition that they never after appeared to remind these suffering people of the raging conflict that they had been so madly engaged in and from the dreadful consequences of which they had been so miraculously, as well as triumphantly, saved. For, far above the din and confusion of battle; far beyond the confines of time and earthly conflicts, a mighty voice was heard from above, through song. As noble and well drilled a body of singers as perhaps were ever tuned to sound forth the high praises of God in the midst of or before the church of the living God was assembled there on that memorable occasion, and a sublime and deeply solemn anthem was to be sung, the effect of which was to be the putting out of the smoldering embers and the burying of all the battle axes and implements of war over this heaven favored people. The thundering tones of that majestic and awfully solemn anthem, mellowed by the heavenly music of that memorable band of singers, of that well drilled choir, whose equal, at that day, could not be found between there and the city of New York, fell with such telling and soothing effect upon the ears of that noble band of brethren, that in fifteen minutes from the time the first thrilling notes of that solemn anthem fell in such heavenly strains upon that excited people, war became to them exceedingly hateful, and they now found themselves assembled in the courts of the Lord, with joy and gladness filling every, hitherto aching heart.

"Hear O Heavens, and give ear O earth, for the Lord hath spoken. I have nourished and brought up children and they have rebelled against me. The ox knoweth his owner and the ass his master's crib; but Israel doth not know. My people doth not consider."

These very impressive and very solemn words from Isaiah, with their con-

nection, were the wonderfully solemn words of denunciation that were sent down from on high, and through the instrumentality of song, fell upon that listening, restive, and at first, terribly excited congregation of brethren and interested friends with soothing and telling effect. That noble band of singers, with their deeply interested leader, my own dear father, have all passed away, and the sleeping dust of some of them, if not all, lies in undisturbed repose in the adjacent cemetery, while the memory of that notable day still finds an anxious lodgment in the hearts of some of the King's royal family who are seen to convene there for worship, from time to time, within a few feet of where their fathers and mothers worshipped ninety-five years ago.

Among that great congregation of the dead lies the slumbering dust of seven faithful soldiers of the cross, viz, Elders Benjamin Montange, Ames Harding, Daniel L. Harding, Gabriel Conklin, Gilbert Beebe, Benton Jenkins and William L. Beebe.

Very truly, sincerely and affectionately, your loving brother,

GEORGE D. CONKLIN.

EASTERN UNION.

The Eastern Union is to be held with the church at Pungo, and to commence on Friday before the 5th Sunday in May.

All lovers of truth are invited to attend, especially ministers. We have but one ordained minister.

A. W. AMBROSE,
Union Clerk.

ENTERTAINING BOOK

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. GOLD,

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., APRIL 1, 1915.

EDITORIAL

JOB.

"How hast thou helped him that is without power? how savest thou the arm that hath no strength? How hast thou counseled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?" Job 26:2-3.

These are questions whose import vitally concerns those that can do nothing? But some deny that there are no people but what can do something. Those three men disputing with Job were insisting that Job could do something. They were censuring him continually as one that had brought all this downfall on himself; but that if now he would repent, confess his wrong, make reparation, and pray to the Lord that God would hear him. Yet the fact was that Job had not done anything to cause his downfall, nor could he do anything to change the purpose of God.

So Job raised the most important question for those that see they cannot deliver themselves, nor help, nor

save themselves. Yet who so much needs this help as those that cannot do any thing to help themselves? How hast thou helped him that is without power? If a man has no power what can he do? But the Arminians or self righteous do not admit that any man is in this state or condition. They say there is something man can do. But if he is without any power what can he do? How savest thou the arm that has no strength? If a man's arm has no strength what can he do?

How hast thou counseled him that hath no wisdom? If one has no wisdom how can he be counseled, or instructed? And how hast thou plentifully declared the thing as it is? Have you set forth that doctrine that plentifully, that fully sets forth the truth as it is? Have you set forth strength, power, knowledge and wisdom that supplies every thing, complete fulness, so that there is no lack?

When we were without strength in due time Christ died for the ungodly. Here is a friend indeed in time of need. He is all in all. Jesus is the arm or strength of the Lord revealed whose salvation is all the more glorious: as it all comes from him. Hence all the glory is his.

Now who is it that plentifully or fully declares all this doctrine? Who is it that preaches a finished and perfect salvation to the lost, or to those that are without any help, power, wisdom or ability, but just have to wait on God for all things, and who are in such desperate straits that they know not what to do, nor where to go, and are in such impotency that they are desperate. They cannot tell where nor how to order their cause, nor what his purpose is.

When the matter is plentifully declared, or when Jesus crucified, risen and glorified is preached the perfect, unailing, everlasting remedy is

preached that never leaves out a single one, never loses one, but fully satisfies every hungry soul, and God is glorified, and when the poor, needy, lost, undone, guilty, helpless soul sees and tastes this he is forever satisfied with this salvation, nor can he ever desire any other name.

There is but one way of salvation which is perfect, and leaves out nothing that should be known. It bears the mark and superscription of the Lord Jesus. None can be more greatly blest. His last days are his best days. This is the Lord's doing, and it is marvelous in our eyes. Great and marvelous are thy ways, Lord God Almighty, and just and true are thy ways thou King of saints.

One must come or be brought into such straits of need and helpless suffering that he knows that God only can save him, and he must know that it is all of the Lord.

The way of life is above to the wise, that he may depart from hell beneath. This is the way no vulture's eye hath ever seen, nor lion's whelp has ever trod. One must be brought into that state that man knows he is a failure, and none but the Lord alone can save in that day.

P. D. G.

JOB.

I am a brother to dragons, and a companion to owls. Job 30:29.

Job is cast off and abhors himself, and hath no companion even among the ordinary beasts of the field. Such as once he would have scorned to set with the dogs of his flock now disdained him and held him in derision. He had no companionship with any person. As a leper was he banished from society.

He had become the song, the sport, of the drunkards. Driven from men, bereft of all his property, with none

to speak a kind word to him, but all accusing him there was no place to rest his head. Dragons were his companions—his brothers, and owls could give him no joyful companionship.

A soul branded with the guilt of all transgression, with no hiding place, no refuge, what could he do, where could he go? But he protested his innocence in all his downfall. No man could convince him. No man could explain his own case to him, nor could soothe his complaint which he felt was heavier than he could bear.

These three friends fail to convince him or to answer his complaint. This is an outside case, but few have felt as Job. Men who lose one source of comfort will resort to another, and still another, but when all sources of relief fail, and man becomes a companion of dragons where can he go, and what can he do for relief? Ordinarily there is some resting place, but Job has none. His soul is weary of life. He desires death. The grave appears as a covert from the storm, as a shelter, and there the weary rest.

Stung with foul accusations against God, where may he go, what a stranger is he? To vindicate his own course, and seek relief in good behaviour does not reach his case.

There appears another character as speaker in this conflict. His name is Elihu. He does not offer the experience of old age, or of much observation as a fund of knowledge able to adjust all conflicts, and furnish an antidote for this grievance. He does not propose to decide Job's case with haste. He has patiently listened to all their complaints. He said that age should speak first. He is not urging special knowledge, nor demanding that they should hear him. But after hearing all the accusations and defences these three men still condemn Job, but he does not see how they justly condemn him, yet fail to answer his

speech.

Elihu says he shall not be partial, but will hear Job, but he intimates that Job has protested his innocence in a degree that calls in question God's dealings with man, feeling that there is no room nor grounds left for supposing that the Lord can do wrong. Job's defense seems to justify himself and not God; while his accusers condemn Job, yet fail to establish his guilt. But with the Almighty there is mercy and cause for hope. Elihu considers the whole matter, and reminds Job that in God's method and order there is hope for the oppressed and relief, for God doth not willingly afflict. Peradventure there is an interpreter to show man God's mercy, and relieve man then God is gracious unto him: for there is relief always with God to whom nothing is impossible. He looketh upon man, and if any say I have sinned and perverted that which is right, and it profiteth me not, He will deliver his soul from going down into the pit, and his life shall see the light. Lo all these things God worketh oftentimes with man to bring back his soul from the pit, to be enlightened with the light of the living.

As preacher he appears considering the case justifying God, and exhorting and encouraging Job that there is hope in the dealings of the Almighty. Though the power of rebuke may hang on the thundering brow of the storm—yet the rain of healing shall fall in showers of plenty, and God's way shall be justifying to man.

"The ear trieth words as the mouth tasteth meat." The words of the Lord are good and if we have health in our soul his words are food to the soul, and we live by the word of the Lord. The sending forth of his righteousness brings healing to the heart, and revives the spirit of him that is chastened.

Man cannot resist the Almighty.

If God set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again to dust. God regardeth not the rich any more than the poor, for they are all the work of his hand. He will not lay upon man more than right that he will be able to enter into judgment with God.

Behold God is mighty and he despiseth not any.

God causes the hidden forces of the elements to serve his purpose whether for correction, or for his land, or for mercy. The balancing of his clouds who can understand? What wonders does the Almighty work, showing man his own vanity and God's power and wisdom. Yet how great are his mercies.

The last speaker of men appears before Job with correcting, reproving speech, with drops of mercy interspersed. Does this betoken a better day for Job? When Elihu calls for the solemn witness of the universe showing God's greatness how does this leave Job?

P. D. G.

WHAT DO THE DEAD KNOW?

Our observation about the dead literally is that they see not, hear not, taste not, smell not, feel not. Their senses of communication with the world and to the world are dead. Hence in that sense they know not any thing but are dead to all they were once alive to. There is no power of life in any form in them. They know not any thing.

There are different kinds of death.

Adam died in the day he sinned. Died to what? The life he before enjoyed. He was separated from that life—was driven out from that state or condition. A flaming sword so guarded the tree of life that he could never eat of it.

When one is dead in trespasses and sins he is fully under the dominion of sin and death. He knows not what holiness is. He knows nothing of holiness. He does not desire it, is not submissive to it. Sin reigns unto death so he is the servant of sin.

By the law is the knowledge of sin. Paul said he was alive without the law. Then he considered that he was righteous. But when the commandment came sin revived and he died. That which he thought was unto life he found to be unto death.

But when one is dead to the law by the body of Christ he knows the Lord Jesus whom to know is eternal life through Jesus Christ our Lord.

Solomon said the dead know not any thing. That which is dead has no life, no knowledge of that to which it is dead. Solomon also wrote that there is no knowledge in death. "Then shall the dust return to the earth as it was," that is as it was before the Lord God formed man of the dust of the ground. "And the spirit shall return unto God who gave it." Now that which returns to the dust is dead, and knows not anything, for there is no life in it. When Abraham buried Sarah out of his sight it was because of this death.

But the spirit does not go to the grave—it is not dead as the body is dead. When they were stoning Stephen he prayed, Lord Jesus receive my spirit. Devout men took the body of Stephen and with great lamentation they buried that body. When Peter spoke on the day of Pentecost he showed that Jesus saw no corruption while he was in the grave, but that David fell on sleep and saw corruption, and that his sepulcher was in the earth at the time Peter spoke.

The dead remain in death until the resurrection at the last day, and know nothing until the resurrection of the dead at the last day, when there shall

be a resurrection both of the just and the unjust.

The writer to the Hebrews says, "Ye are not come to the mount that burned &c., but ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem * * * and to the spirits of just men made perfect, Heb. 12:22-24.

Now do the spirits of just men made perfect know or are they concerned about the sorrows of a sinful world. They do not. Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow. Blessed and holy is he that hath part in the first resurrection which is the resurrection of Jesus Christ. From time to time God hath spoken unto the fathers by the prophets: but in these last days he hath spoken unto us by his Son who is appointed heir of all things. He sends his angels that speak to men at times. But the sure word of prophecy is the scriptures of truth, and the Holy Ghost that guides into all truth. These things also are confirmed unto us by them that heard him (the apostles who were eye witnesses) also the living ministry of the word.

Paul said, ye shall see my face no more. Their greatest sorrowing was that they should see his face no more Acts 20:38. That is when we fall in death the places that once knew us shall know us no more.

Abel being dead yet speaketh. So the prophets yet speak in the sense that their words are not dead. But they see us no more, and we hear them no more only as they may appear in vision. As the cry from Macedonia was heard by Paul.

God speaks in visions to his servants at times, or God teaches them in slumbers of the night. God shows as it pleases him visions of his servants that have passed away. One appeared to John on the isle of Patmos, and

John fell down to worship him but he said to John see thou do it not, for I am thy fellow servant and of thy brethren the prophets, worship God.

God sends by whom he will to command men.

The guilty fears of men are arrayed as enmity against God, but the fear that comes from the Lord causes men to depart from evil. God is a consuming fire burning up chaff, and those that fear him veil their faces. No man can see his face and live; yet God is not the God of the dead, but of the living. Men live unto him when they rejoice in his word, and his glory shines in them, and they serve him, and receive strength of him for endurance. They are not dead in sin, but dead to sin, and alive unto God through Jesus Christ our Lord. They know the Lord and serve him, while those dead in sins know not the love, or joy, or delight of the Lord. To a living man in Jerusalem a day in the Lord's courts is better than a thousand elsewhere.

God shall raise the God. The dead in Christ shall rise first, and those then living shall be changed in a moment; for He shall change our vile bodies and fashion them like unto the glorious body of the Lord Jesus.

This is a great mystery. It is such a display of glorious power. It is a wonder to form man of the dust of the ground, and breathe into his nostrils the breath of life so that man became a living soul. How much more wonderful when he shall change these vile bodies, and fashion them like unto the glorious body of the Lord Jesus, so that they shall be a suitable habitation for the spirits of just men made perfect, where there will be no more sin, nor sorrow, nor death, but eternal life and unfading glory, and everlasting joy, and where they shall know as they are known, and ever be with the Lord.

Well may John say, 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.

P. D. G.

WAY OF LIFE.

The way of life is above to the wise, that he may depart from hell beneath," Prov. 15:24.

The way of life is not the natural way of mankind. There is a way that seemeth right unto a man, but the end thereof are the ways of death. The road or way, the life or manner of living of a natural man is what his natural heart loves, and is pleased with. It seems right to him because it suits him. But the end thereof are the ways of death. We should consider the end or termination of a thing. How does it end? What is the result? What is the fruit of it? Solomon says, the end of a thing is better than the beginning thereof. Look to results. He that considers before he builds is able to build and digs deep, and lays his foundation firmly, makes a good beginning and he does this because he desires a good ending.

The way of life, or the living way goes upward, ascends, rises above the world. It is above, higher, purer, better than things of earth. Heaven is above in the sense that it is better, greater, higher, pure, saving, ennobling. Set your affection on things above, not on things on earth, for ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear then shall ye also appear with him in glory.

Hell is beneath, a descending grade, a down hill road, an easy going road, if you love debasing, corrupting things. It requires no good resolves, no high aims, no self-denials, no climbing, no striving to do well, no seeking better things; it is an aimless life, no high pursuit, no laying hold on eternal life,

no laying aside of anger, wrath, malice, or evil speaking, in order to be sure to go to hell.

You can choose the worst things, and take them along with you, you can take the vilest things man can do, and there will be room for you there. None are excluded from hell.

But the way of life is above to the wise, that he may depart from hell beneath. There is nothing of earth you take with you. It is all too filthy to be carried, nor can the poor, vile sinner take himself. Self must be denied, left behind. If any man be in Christ he is a new creature. Departing from hell beneath, and laying aside every weight, and the sin that doth so easily beset, and pressing toward those things which are before, or striving to enter in through the gates into the holy city, is the most ennobling pursuit of the noblest race that ever enlists the traveller to eternity.

P. D. G.

FAITH.

BY GRACE ARE YE SAVED THROUGH FAITH.

The law came by Moses; but grace and truth came by Jesus Christ. That which was first is natural. That which makes perfect is spiritual. The law made nothing perfect, but the bringing in of a better hope did. By the which we are sanctified by the one offering of Jesus Christ once for all—for all the body, and forever.

Is the law sinful? No, the law is holy, just and good, but it is weak through the flesh. By the law is the knowledge of sin. It is not in the nature or power of the law to put away sin, nor to forgive it.

When it is not in the nature nor the power of the law to atone for sin, nor put it away, nor make a new creature, but can only curse every one

that continueth not in all things to do them, it becomes a yoke that neither we nor our fathers could bear.

The scriptures, foreseeing that God would justify the heathen through faith, preached the gospel before unto Abraham, saying in thee shall all nations be blessed. For the law is not of faith. There is nothing in the law that can produce faith or hope.

The Law and the Prophets were until John. Since then the kingdom of heaven is preached, and every man presseth into it. He becomes less and less, hence he decreaseth and thus presseth into it.

The law worketh wrath. It cannot put away sin. But prophecy foretells the better day of the gospel, or the new dispensation of grace. It foretells of the fruitfulness of the kingdom of heaven, when God should send his Son full of grace and truth, when righteousness would drop down from heaven, and truth would spring up from the earth, and the earth would yield her increase, when the fruit of the Spirit would be love, joy and peace in the Holy Ghost.

There is no faith in, nor of the law. Faith is connected with salvation or deliverance from sin and death. Faith works by love. What wonderful fruits, what blessed companions are dwellers together in love in the gospel. It is a new covenant, a new heaven and a new earth, a new ruler, a new kingdom. The Lord is our law giver, our judge, our king, who will save us. He makes all things new. He brings all things good with him. He removes that which makes nothing perfect. He establishes the law by fulfilling it. He puts the truth in our inward parts. He takes away the stony heart, and gives a heart of flesh. The covenant of works written upon tables of stone broken by man is written in the heart of Christ Jesus, the

new covenant keeper and fulfiller. He comes from heaven to do the will of God in earth, and takes away the curse, for he himself is made a curse for his people. He is made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons, and because they are sons he sends forth the Spirit of his Son into their hearts crying Abba, Father. Wherefore they are no longer servants, but sons of God, and if sons then heirs of God and joint heirs with Jesus Christ, and of his fulness have all we received, and grace for grace.

What holy ground is this. We put off our shoes from our feet, and our walk is by faith. The just shall live by faith. By grace are ye saved through faith, and that not of yourself: 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.

Jesus fulfills the law, he offers himself without spot to God, he is holy, he makes an end of sin, he abolishes death, he brings in everlasting righteousness, he who knew no sin is made sin for us, that we might be made the righteousness of God in him. For of God are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. That if any man should glory let him glory in the Lord.

So Jesus Christ is the wonderful performer in the gospel. By Jesus all that believe are justified from all things from which we could not be justified by the law of Moses. Looking unto Jesus the author and finisher of our faith. This faith is precious, holy, and those that believe it are holy and blessed. What manner of persons ought we to be in all holy conversa-

tion. Acknowledging Jesus as our Head and Hope, our Lord and our God, naming no name but his, ascribing perfection to him, growing up into him in all things who is the head of all principality and power, and above every name that is named. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Unto you therefore which believe he is precious. Growing up into Christ in all things, when we awake with his likeness we shall be satisfied.

This faith is the substance of things hoped for, the evidence of things not seen, a foundation whose builder and maker is God, a city built without hands eternal in the heavens.

P. D. G.

LOWER COUNTRY LINE ASSOCIATION.

At Mt. Zion church, a section meeting of the Lower Country Line Association will be held Saturday and 2nd Sunday in April, if the Lord will.

Visitors will be met at Virgilina, on Saturday morning, at 9-10, both ways. Those coming write to T. M. Chandler, Virgilina, Va., R. 3.

T. M. CHANDLER.

ELDERS T. N. WALTON AND W. JAMISON.

North Fork—Tuesday after the 4th Sunday in April.

Camp Branch—Wednesday.

Republican—Thursday.

Union—Friday.

Knob—May 1st (Saturday.)

Senter—Sunday.

Martinsville—Wednesday night.

ELDER J. F. FARMER.

Benson—Thursday night April 29.
 Dunn—Friday 10 a. m.
 Coats—Friday night.
 Angier—Sat. and Sunday, May 1 and 2.
 Oak Grove—Tuesday.
 Willow Springs—Wednesday.

ELDER T. N. WALTON.

Fairfield—Monday after 1st Sunday in April.
 Chapel—Tuesday.
 Ephesus—Wednesday.
 Union—Friday.
 Weatherford—1st Sunday.
 Springfield—Monday.
 Brother Thomas Hodnetts'—Tuesday.
 Mountain Springs—Wednesday.

ELDER J. E. ADAMS.

Bethany—Sat. and 4th Sunday in April.
 Goldsboro—Monday night.
 LaGrange—Tuesday.
 Kinston—Tuesday night and Wednesday.
 Newport—Sat. and 1st Sunday in May.
 Morehead City—Monday.
 Marshallburg—Tuesday and at night.
 Davis Shore—Thursday and at night.
 Nelsons Bay—Friday evening at 4 p. m.
 Hunting Quarter—Sat. and 2nd Sunday.
 Hog Island and Cedar Island week after and Sat. and 3rd Sunday at Cedar Island.
 Jones Bay—Tuesday night.
 Goose Creek—Wednesday.
 Beulah—Thursday.
 Rose Bay—Friday.
 Tiny Oak—Sat. and 4th Sunday.

North Lake—Monday.
 East Lake—Tuesday night and Wednesday.
 Kitty Hawk Banks—Sat. and 5th Sunday.
 Powells Point—Monday and at night.
 Elizabeth City—Tuesday night and Wednesday.
 Flatty Creek—Saturday and 1st Sunday in June.
 Bethlehem—Saturday and 2nd Sunday in June.
 Concord—Monday and Tuesday.

UNION NOTICE.

The next session of the Staunton River Union will meet with the church at Wetherford, commencing on Friday before the 5th Sunday in May, including Saturday and 5th Sunday.

Wetherford is 2 1-2 miles west of Sycamore, on Southern Railroad.

Brethren are invited.

Done by order of the church.

N. T. OAKS, Mod.

A. C. OWEN, Clerk.

BEAR CREEK ASSOCIATION.

The spring session of the Bear Creek Primitive Baptist Association will convene with the church in the suburbs of the city of Albemarle, N. C., commencing on Saturday before first Sunday in May, 1915.

A cordial invitation to Baptists to attend.

The Southern trains pass Albemarle from Salisbury and other points north at six p. m. daily. The Winston-Salem southbound passes Albemarle from Winston at 7:30 p. m. daily, and from Wadesboro and other Southern points. The southbound train will pass Albemarle at 8:30 a. m.

Brother W. H. Hinson, the church clerk of Albemarle, N. C., R. 1, informs me that all these trains will be met

and all who come will be cared for.

This is done by the request of the Association.

J. W. JONES,
Associational Clerk.
Marshville, N. C.

Obituaries.

L. D. JOHNSON.

Through much weakness I will endeavor to write a sketch of the life and death of our beloved brother, L. D. Johnson, who departed this life Dec. 27, 1914. He was born April 6, 1853, being the son of Allen and Elizabeth Johnson of the southern part of Johnson county.

Jan. 14, 1875 he was married to Marguerite, daughter of Jas. H. Johnson, to which union were born ten children, nine of whom survive him. The bereaved companion of the deceased is an invalid, being confined to her bed of affliction for eleven years and for the last nine years not being able to rise up in bed.

What a living example of sweet patience her life is to those who enter her presence. Words fail to express her gentle christian spirit, and we sympathize with her deeply in her lonely hours of confinement at the loss of her dear companion who was indeed a good and faithful husband in all things to her.

Brother Johnson united with the church at Barbary's Chapel where he remained until this church was discontinued. In 1902 he moved his membership to Reedy Prong where shortly afterwards he was appointed deacon, which duty he performed faithfully and well.

The deceased was a cousin of the

writer, having lived near him from earliest recollection and he was very dear to me. Having lost my own earthly father, I could go to the deceased for help and advice of which he always willingly gave, indeed he was always willing to bear the burden of others.

Brother Johnson was enjoying ordinary health until the 2nd Sunday in Dec. He met with the church at Hickory Grove the day before and returned home that night as well as usual. Early Sunday morning he was suddenly seized with terrible, excruciating pains of the urinary organs. A physician, who was immediately summoned, could do him no good, so that night he was carried to a Fayetteville hospital, accompanied by his physician, where he continued to suffer until Dec. 26, when an operation was performed. He died twenty-four hours afterwards, Dec. 27, in the most frightful agonies.

The next day his body was brought home, and the scene was most heart-rending, as his corpse was brought into the presence of his poor wife, whose condition required all medical aid for her to survive this critical moment.

We cannot help but mourn our loss but we mourn not as those without hope; he has only answered his Saviour's call, come home!

As a citizen he had the confidence of all who knew him. The church has lost a father in Israel whose place the Lord only can fill, but on his dear companion has fallen the greatest loss. Bear it patiently, dear sister, I feel sure the parting will not be long and joyous will be the meeting on that bright and shining shore.

To his children I will say, your loss is great, but remember his wise council. Remember him in obedience as though he still lived to give you advice.

The day his body arrived home, by request of his wife, Elders L. A. Johnson and Xure Lee spoke for the consolation of his friends and loved ones, and on account of disagreeable weather services were discontinued until the following morning when Eld. W. M. Monsees spoke for the comfort of relatives and friends after which his body was taken to Lee cemetery and there consigned to the cold and silent tomb to await the resurrection morn, when God will call his sleeping dust into life, like unto His own glorious body to sing the praises of God ever more.

Humbly submitted,
AZUBAH LEE.

Dunn, N. C., R. 2.

TABITHA JANE MINTER.

Death, the monster sickle sent by Jehovah's hand, has again visited the community and claimed its own in the person of our precious sister, Tabitha Jane Minter, who was born unto Coleman Allen and Fannie Deshazo, his wife, Sept. 4, 1834 and was married to Obediah Eward Minter, Nov. 27, 1851, the result of this union being five living children, some having died in infancy. The names of the living are O. C. Minter, Axton, Va., W. M. Minter, Pocahontas, Va., Mrs. V. J. Slaydon, Leaksville, N. C., J. L. Minter, Sandy River, Va., and Mrs. F. A. Devin, Roanoke, Va.

She had twenty-seven grand children and thirty-two great-grand children.

Being an orphan, her mother dying when she was small, her life's struggle was a hard one, but she fought the battle in a faithful and honest way and was highly esteemed by all who knew her.

Many were her trials and afflictions in life, her husband dying and leaving her a widow for nearly forty years, but the Lord was her husband,

giving her evidences of a good hope of rest, peace and happiness in the world to come, which hope she professed and acknowledged in July 1883 at Northfork church, being baptized the August following by Elder J. N. Bell. She lived in sweet fellowship with this church for about ten years when for convenience she moved her membership to Axton church where she remained a faithful member until her death.

She was a devoted sister to all members, especially to her pastor, always speaking a comforting word to those in trouble and helping those in need.

She was noted for her hospitality at home. The principle of selfishness and covetousness had no room in her person. She was strong in the faith of salvation by grace and she proved her faith by her works. Although being of delicate health she was always ready and willing to attend to the needs of those in distress, not confining her assistance solely to her kindred and friends, but to all who needed help, even to the lowest and meanest, often administering to them with her own hands.

The unworthy writer was reminded of this while standing by her coffin and looking at those hands which were folded in death. Never more will they soothe the fevered brow, but the effect of those tender caresses will be felt for generations to come.

She was not boastful, but said she felt unworthy of the hope she claimed.

Her son Billie and daughter Fannie came from Roanoke to see her the day before she died and she recognized them perfectly and was fully conscious of everything up to the time of her death, and was heard to repeat hymns of praise. Her son Leftwick asked her if she wished to praise the Lord. She answered yes, "I'll praise Him while He gives me breath, and I hope to praise Him after death," and

passed away shortly afterwards as one going to sleep.

She died Dec. 21, 1914, making her stay here 80 years, 3 months and 17 days. Services were conducted by Elder A. L. Moore, her pastor and Eld. J. J. Beck, in the presence of a large congregation of sorrowing relatives and friends and her remains buried near the house of her homestead where she had lived and died.

Now may the God of all grace be with the bereaved and may her children follow in the footsteps of their mother and when they have filled up the measure of their days on earth let it be said of them as it was of her, "well done thou good and faithful servant," is the prayer of one who loved her.

In a short way the above describes the life of a devoted wife, a loving mother, a kind and obliging neighbor.

"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."

J. J. BECK.

MRS. SALLIE A. MASSEY.

The subject of this sketch was born Dec. 3, 1844 and died Jan. 30, 1915, making her stay on earth 70 years, 1 month and 27 days. In April, 1868, she married Mr. B. G. Massey, who preceded her to the grave by about thirty years, to which union was born one child, Lucy A. Oliver, wife of Bro. R. V. Oliver of Bethany church, Johnston County, N. C. They made their home with her and their children loved her as a mother for truly she was a good one to them indeed.

She was much esteemed and loved in her community for she took great delight in favoring her neighbors, visiting and nursing the sick and in living a faithful and useful life.

I have known her for years and a more humble, meek and lamb-like character I never knew.

She never united with the church, but was a firm believer in the Primitive Baptist doctrine and loved the church but said she was not worthy to live with them. While she never united I have held her in sweet fellowship since I have known her.

She was in feeble health with heart trouble for two years prior to her death and was cared for with all the love and tenderness her daughter, son-in-law and grand-children could show her.

She died suddenly which of course was a great shock to them. They will sadly miss her.

She leaves two brothers, A. R. and H. J. Thompson together with her daughter, son-in-law and grand-children who feel a vacancy in their home that never can be filled. By request I served on the occasion of her funeral at her old home before the burial.

Written by request of her daughter
J. T. COLLIER.

RESOLUTIONS OF RESPECT.

Whereas it has pleased the Lord to remove from our midst Sister Rosalie F. Yancey, wife of brother James E. Yancey, we feel it our duty that the church at Flat River, Person County, request our clerk to write these resolutions and send same to Zion's Landmark for publication.

Sister Yancey has been a faithful member of this church for thirty-seven years and seven months, having united Saturday before the 4th Sunday in July, 1877, departing this life Feb. 10, 1915.

Therefore, be it resolved, that we assure the family and friends of Sister Yancey of our heartfelt sympathy in the loss of a faithful and devoted member, and that we humbly hope

God will keep us in the knowledge of His kingdom and save us all in heaven, then we shall be like Him. Then we can say we know our Redeemer liveth.

Done by order of the church in Conference at our February meeting, 1915.

ELDER J. J. HALL, Mod.
W. R. BLALOCK, Church Clerk.

JESSE T. BRASWELL.

As I have not seen anything in the Landmark concerning Brother Jesse T. Braswell, I thought I would write a few words in memory of him.

I have never called him anything but brother, as my mother did. I can't help but miss him, as he liked so much to hear me sing, and when I went to see him he would be sure to ask me to sing his songs, which were many.

I miss him so much on first Sunday mornings coming and calling mother to go with him and Sister Braswell to church.

I have often heard mother say that he was so kind and faithful to the visiting preachers, and not only them, but every other Baptist.

It looks sad to me when I go to church with mother and see his seat vacant.

His age is unknown to me. He died Sept. 4, 1914.

Dear Brother Gold, please publish this in the Landmark.

Written by his little friend,
PAT TOM GWATNEY,
Age 13 years.

RESOLUTIONS OF RESPECT.

The following tribute of respect is submitted for publication to the memory of our much beloved deacon of Reedy Prong church, L. D. Johnson, who departed this life Dec. 27, 1914.

Therefore be it resolved.

1st. That in the death of our dear brother the church has sustained a

great loss; we loved him so much; he was so faithful. While our loss is so great his gain is transcendently greater in the happy exchange from the militant to that triumphant heavenly state of eternal bliss. His devoted wife, being an invalid, sustains the loss of a husband and companion indeed, also to his beloved children who have lost their father we extend our deepest sympathy in their bereavement.

2nd. That a copy of these resolutions be placed upon our church record, and a copy be sent to the family, also that a copy be sent to Zion's Landmark for publication.

Done by order of the church at meeting in February, 1915.

L. E. SMITH,
G. P. LEE,

Committee.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature.

**DR. PANHORST'S
INDIGESTION POWDER**

A prescription filled upon to entice the cause of indigestion and dyspepsia. A restorative tonic for the stomach and alimentary system.

As we said and verified by physicians for over 20 years. It is most effective in Biliousness, Gas, Bile Headache, Flatulence, Acid Heart, Sourness, Irritability in Stomach, etc.

Prepared by Dr. Panhorst at his Sanitarium, 1001 East Tennessee Medicine Co., Johnson City, Tenn.

**THE WORLD
KNOWN REMEDY**

IF YOU VALUE

READ EVERY WORD OF THIS REMARKABLE STORY.

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.

THE STORY OF A GREAT DISCOVERY

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall



cost them nothing if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Zion's Landmark to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not bene-

YOUR HEALTH

fit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to guarantee my guarantee to refund your money, if you are not benefited. I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. There are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,

N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir, As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the

system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant.

AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life.

Respectfully,

MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you.

Very respectfully,

MRS. W. C. MCGILL.

FILL OUT THIS COUPON AND MAIL IT TODAY

Shivar Spring, Box 55 P. Shelton, S. C.

Gentlemen—I enclose your guarantee offer and enclose herewith two \$2.00 dollars for ten gallons (two five gallons demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

For Emergency Use

Every well regulated family should keep on hand a jar of Mentholatum.

Its uses are various, because it is an excellent antiseptic and germicide and also a delicate counter irritant—just the thing needed for scalds, burns, bruises, sprains, chapped skin, insect bites and stings.

Mentholatum is a combination of volatile aromatic oils with a heavier base.

In the case of scalds and burns the heavy base keeps out the air, a very necessary condition.

The lighter aromatic oils disinfect the surface and protect it from infection from without.

The lighter oils also set up a delicate counter irritation which seems to draw the soreness out of the injured part, reducing the inflammation and encouraging rapid recovery.

For this reason it is very much used for colds, sore throat, catarrh, and croup.

**RHEUMATISM CURED; TO STAY CURED**

Dear Reader: I am an old lady nearly 50 years old. I suffered many years. My doctor cured me, it never returned. I have treated thousands successfully. Read my book, "CAUSE AND CURE" IT IS FREE. Lydia E. Small, 11 Fenway Station, Boston, Mass.

Take 4 B. B. B. B. for the Blood.
 Take 4 B. B. B. B. for the Nerves.
 Take 4 B. B. B. B. for the Liver.
 Take 4 B. B. B. B. for the Kidneys.
 Take 4 B. B. B. B. for the Stomach.
 Price \$1 per box or 6 Boxes for \$5.00.

Address,

MRS. ELDER CHAS. M. REED,
CONNERSVILLE, IND.,

R. No. 1, Box G.,

Agents Wanted.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 10 to 25 days. Treatment sent free
DR. THOMAS E. GREEN, Successor to
DR. W. H. GREENS DONS, Box R, Chatsworth, Ga.

FOR INFORMATION.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

Cured His Rupture

Confederate Veteran Used the Brooks Appliance and Cured Himself at Home.



Taken From a Photograph of Mr. Henry D. Banks—R. F. D., No. 11—Commerce, Ga.

Mr. Banks writes—"I am sound and so well that I can plow or do any kind of heavy work. I can truly say your Appliance has effected a permanent cure. I was in a terrible condition and had given up hope of ever being any better. If it hadn't been for your Appliance, I would never have got well. I am 70 years old and served three years in Eckle's Artillery of Oglethorpe Co. I hope God will reward you for the good you are doing to suffering humanity."

Brooks' Appliance, the modern scientific invention, the wonderful discovery that makes life worth living for ruptured people, will be sent on trial. No springs or hard pads. Has automatic air cushions, binds and draws the broken parts together as you would a broken limb. No salves. No loss. Durable, cheap. Send us trial to prove it. Full information and book on rupture, mailed free. Write today. C. E. Brooks, 3023 State Street, Marshall, Mich., U. S. A.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been received, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, W. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Dear Brother Gold:—I hope you and family are well. I have not been well since December and for six weeks I never left the house. But I am better now though cannot work yet.

Brother Gold, if I know my heart my desire is that the Lord will bless you both spiritually and naturally and that you may be blest to continue to proclaim His gospel.

I have been taking the Landmark for nearly thirty years and have always been glad to read your editorials, and sometimes have read and shed tears and have felt to say, what a wonderful gift the Lord has blest you with.

Will you please think of me in your prayers.

Yours in hope,
J. S. CLAYTON.

Roxboro, N. C., R. 4.

AN EXPLANATION.

Dear Brother Gold:—Some of the brethren and sisters think strange of the following expressions in the introduction of my letter to Sister Annie W. Gillikin which you republished in the Landmark for March 1st, to-wit:

"My necessities are such that I have been compelled to spend my spare days at work to meet our expenses and therefore I have not had an opportunity to write," &c.

I want to say to all concerned that

that letter to Sister Gillikin was written near or quite twenty-five years ago. At that time her husband was light-house keeper at Harbor Island and they lived on board of the light house. Their postoffice was Lupton at that time, now it is Beaufort and has been for a number of years. Then it was necessary for me to do what labor I could towards my support and I did it. Now the churches I serve and the congregations outside of the churches very kindly care for me, yet I find it both a duty and a privilege for me to do all the work that my spare time and my strength will allow and it is a pleasure for me to do it.

I have carefully read over the said article twice and am glad that the 25 years which have elapsed since I wrote it have not brought about any change in my faith on a single point in that letter. If I could do so I would not add a word nor take one from it. I feel glad that brother Gold saw fit to give it space in his paper, or rather in OUR PAPER. I am sure in my heart that it is the truth.

With love and christian fellowship to all my brethren and sisters, I am,

Your poor servant,
L. H. HARDY.

Atlantic, N. C., March 15, 1915.

COMMUNICATION.

Dear Brother Gold:—I see in the

last Landmark a letter from Sister Mary E. Gardner in which she begins by saying: "The voice said write. Now what shall I write."

And after reading her letter and your remarks underneath, the same voice said to me (by impression in my heart if I am not mistaken) to "send you the subscription price for one year for her." (And as Sister Gardner obeyed the voice and received comfort, and as it is a comfort to us to read her letter, even so I am sending you check for \$1.50 in obedience to the impression in my heart, and I am sure I could not be satisfied not to do so.

I find that in obedience to our Heavenly Father's commandments, and I don't believe He requires impossibilities of His children, we find joy and not grief.

In your remarks you say you are glad to send the Landmark though she says she cannot pay you now, showing your willingness to do your part freely and cheerfully. Thus I feel we should lend a helping hand, and with you, mutually share the burden, or rather it seems to me, blessing, for it is a blessing to have the privilege to help our brethren who are in need.

Yours in hope,
M. B. WILIFORD.

A GOOD LETTER.

Dear Brother Gold:—I am sending you a letter from Sister Sue Moore who is a dear sister to me, having her permission to send it to you for the Landmark. I feel that it will be a comfort to the household of faith.

Was blest to attend our quarterly meeting Sunday. Brothers Williard and Stricklan were with us. Jesus was preached and I felt that he was in the midst.

Dear brother may you live long to proclaim His doctrine.

From one who loves this doctrine for Jesus' sake.

MAGGIE A. STATON.

My Dear Sister Maggie:—I know you will be surprised to hear from me, but I have thought many times since you were in Robersonville that I would write you.

I enjoyed the few times spent with you so much, for there is more real joy and peace found in conversing with God's humble, afflicted children than anything in this world. He says, "I will leave in the midst of thee a poor and afflicted people and they shall trust in the name of the Lord." This shows that sorrows and afflictions belong to God's people, to keep them at the feet of Jesus and each other, so they can trust in the Lord.

"Though I am made in love to bear,
Afflictions needful rod;
Light, sweet and kind the strokes appear
Through fellowship with God."

Sometimes when I get so low in spirit I wonder if I have ever spent one moment in fellowship with God. Any way I am comforted by the precious words of the gospel at times and this world and its vanities have no charms for me. There are times when nothing of a worldly nature will inspire me at all and the seasons of spiritual enjoyment are so few and far between I often think this world is only a dark and thorny desert through which we poor pilgrims are led for a purpose. Yes, I believe its to bring us more into the fellowship with Christ's sufferings. None of us have ever suffered as He did when nailed to the cross, to suffer and die for us, and I hope I am one for whom He died.

When I was a child I dreamed that Christ came to the door of our home and knocked. Mama started to meet

Him but I was the one He came to seek. So I met Him and there I found Him standing with bloody hands and He had a piece of flesh in his hands for me. He said, You shall have everything you want. When I get into such a low destitute state as I have been in lately I feel that it is only a lack of faith to trust in Him, for His promises are always sure. Yes, my disobedience often makes me mourn, but I have to be driven to obey any spiritual impression which causes me to fear the wrath of God upon me, instead of those precious promises given to the obedient. How good to be willing and obedient so that we may taste of the goodness of God's mercies.

This is what causes the state of affairs to be like they are today, and such coldness among our people.

Israel has sinned, gone back to the flesh pots of Egypt, seeking the goods of this world and glorying in its vanities. "He that glorieth, let him glory in the Lord."

I took the agency for a perfume company, to sell some of its goods, sometime ago and I soon gave it up. These words came to my mind, "Be content with such things as ye have." I knew then I should not have taken it.

How I do want to be led in the right way and have an eye single to the glory of God, but if God does not lead me I shall fall by the wayside. "It is not of man that walketh to direct his steps," and I realize this more each day.

I had a dream about you sometime ago. You and I, as well as several others, were going from church some where and we were walking, and as the sand was very deep, you could hardly get along, but were still very hopeful. Several were riding but none took us to ride. We were in the dust and heat, but none to help. But God helped us to get home, and it seemed that I had to feed you just like

you were a little child. I wonder if this means that both of us are very low spirited and I must feed you. To be sure it can't mean that, for I don't see how such a poor worm of the dust could afford any comfort for such a christian as I believe you are. God is able to work through the simple and foolish as well as the wise and I hope this impression to write to you is from God.

Must close with lots of love.

Your sister in hope,

SUE MOORE.

Robersonville, N. C.

EXPERIENCE AND CALL TO THE MINISTRY.

Dear Brother Gold, and all the brethren and sisters who may chance to read this. After heading this article I looked over it again and my attention is drawn to the deep meaning of the word "experience." How do I know I have an experience. I am made at times to doubt I have had an experience of grace and I do not claim the bright evidences shown by many of our brethren and sisters in their experiences. However since my poor carnal sinful mind has I hope been turned from the vain perishable things of this world to the things pertaining to the blessed Master's cause I have never been willing, to the present time, to exchange the blessed hope I feel at times to possess for the world and all its cares.

Now lets go back and take up a few brief sketches of what I hope has been the dealings of the Lord with me. Up to about six years ago I loved gay company and sought the pleasures of this life as much as anyone. I thought I was as good as anyone and better than some I knew. But for some reason as far back as I can remember I have had at times serious thoughts about prayers, again at

times I would consider them nothing but a form of words. Until about six years ago I had never made an attempt to offer prayer in any way. I had never had any faith in self works, therefore I did not decide at any time that if I prayed to God He would save me. But the first time I ever knew anything about real prayer, if I have ever known anything about it, was when all my past life and daily walk rose up before me like mountains of sin and seemed to have fallen upon me and was crushing all my natural life from me. Therefore I found myself by day looking for some secret place where I might try to beg the Lord for mercy on a poor lost sinner, and by night spending long hours in meditating over my lost condition and begging the good Lord to show me what was the matter with me. I knew there was a great change but didn't know what it was, and I was afraid my wife would find out I was in trouble.

While in this condition I was made to have a desire to hear preaching. I had always believed the Primitive Baptists preached the truth but didn't care so much about hearing it, as most of them had some way I did not like. But I was made to hear them preach and would go and get in some place where they could not see me, because the preaching seemed different to me from what it had been, and they knew it, and were preaching directly to me. Sometimes at the close of the meeting some of the dear brethren and sisters would shake hands with me and it would almost sink me into the ground because of my unworthiness of their notice.

After some short time I was made to love the Primitive Baptists as I never had before and, though unworthy, I now wanted to live with them. I went to meeting several times thinking I would offer, but did not, I think, until **Saturday before the first Sunday in**

August, 1911, when I went before conference at Old Strawberry and told them a part of what I above related. I was received and the next morning was baptized. This was a happy time with me.

But soon came doubts and fears that I was deceived and had deceived people who appeared to me to be that precious chosen elect of the Most High God.

Now as I have sketched along in my imperfect way with what I hope to be an experience of grace, I leave the same to your better judgment and come with a few remarks to what I termed in the outset "a call to the ministry," feeling that what I may have to say in regard to the calling, if I have any, will be in connection with what I have said, as I feel that both experience and calling is from the same fountain head, speaking His mighty works into effect showing that He will do all things according to the words of the prophets sent out to declare that He is God and will do all His pleasure. And if I am deceived in one I am deceived in both and the surprise and great mystery is that such a poor, ignorant, slow of speech mortal as I, should be led along this way. What a mystery indeed.

I am unlike anyone else it seems to me in many ways. My first attempt to speak in public was at a funeral and I was made to feel and do yet that that was the appointed time for me to make my first attempt. They tried to get a minister to hold the services and while they were trying I felt like they would fail. Not that I felt fit to make the attempt myself for I was made to wish I was miles away.

My brother-in-law's child had died and the services were to be at my home. And after they failed to get a preacher I told a brother of how I had been burning within all that day—the load had gotten so heavy I felt I could

go no further—and asked him what he thought of my trying to preach a few words. He told me to go ahead. Even then I sought an excuse and asked him to gain permission from the child's father, secretly hoping he would object and release me. But he consented readily. I made the attempt, though didn't say much, but felt some relief of mind.

After this when the opportunity offered the brethren began to call on me to speak, and sometimes I would refuse, but most of the time, since I made the first attempt, I have been made willing to offer such as I have.

I often think of what old brother Thos. Bell wrote, that he had been in the service a long time but had not yet learned to preach. I am young in the cause, if in it at all, but could say amen to this confession of that dear old soldier of the cross; setting forth the idea that it is not in man to direct his steps. Again the steps of a good man are ordered of the Lord, &c.

If it be the Lord's will I feel a desire to spend the balance of my days in the Master's service. I don't feel to know any thing about preaching except it is a great mystery and that I am made to love it, however each attempt is made with great fear and trembling, knowing that without Him I can do nothing. I don't know whether or not He will bless me to speak again but if He does I desire at all times to bring to the blessed hearers glad tidings of great joy that will be of comfort, building up and for the making of peace and happiness among the dear people of God wherever I meet them.

I have never been able to say much of myself in the stand, and have never told but very little of my experience while trying to preach; I have often felt glad that I was blessed with something better than this failure to talk about, but have for some cause been

impressed to write as I have. However I feel it is very scattering and perhaps of no profit.

A few words about my brethren and I will close. I wish to say they have manifested more confidence in me than I have in myself. A short while after I began to talk in public they licensed me and in less than two years they ordained me to the full work of the ministry. I have never felt worthy of such honor, nevertheless if the Lord is in the matter I desire not to look back. If indeed I have taken hold of the plow may the whole household of faith pray the good Lord that I may be enabled to lean upon His blessed staff and press forward ever looking unto Jesus the Author and finisher of our faith. Many have been the times I have promised myself never to speak in public again and at such times felt sure I had power to hold to my promise, but thanks be to His Great Name and Cause He continues to lead me by ways I know not; when He does anything it is always right and when I do anything it is always wrong.

I feel there could be much more added that would make this article of more profit, if some one else would take the pen, as I have just hinted at the subjects.

I will close as I have written now more than I expected.

Yours in hope of a better world and in love of the gospel.

W. R. DODD.

Whitmill, Va.

COMMUNICATION.

Dear Brother Gold:—Enclosed you will please find a check for \$1.50 to pay for the Landmark one year for sister Mary E. Gardner of Rocky Mount, N. C.

After reading her letter, with all the other good ones it seemed that my

whole heart went out to her, in love and sympathy.

While I do not feel that I have much to give, I'm willing to divide the little I have with all such, as are afflicted. I have never seen this sister, but hope it is the Lord's will that she may find relief from the treatment at the hospital.

My health is about as usual.

Trust you and yours are well.

In much love,

FANNIE WINSTEAD,

Elm City, N. C.

COMMUNICATION.

Dear Bro. Gold:—You will find enclosed a letter from sister Martha Howarth of Nyaack, N. Y., written to me, and I have her consent to send it to you for publication. She was 73 years old last Aug. A dear sweet sister and writer. Her letters are sweet and comforting to me.

Your sister in the faith, I trust.

MELISSA GRIMES.

Dear Sister Melissa:—Your ever welcome letter was much enjoyed by me, and I am glad you are given courage to be steadfast in the truth. When those who would persecute us, for the truth's sake, and find that we are enabled, by grace divine, to be true to what the Lord has taught us, they often worry because they cannot destroy us. The friendship of the world is enmity with God and his people.

I learned that truth many years ago. While working for relatives, they ridiculed the truth and the church I loved. But greater is He that is for us than they that are against us. Jesus said to his disciples, "Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." **Matt: 5:12.**

Also notice 1st verse of same chapter. "And seeing the multitudes, he went up into a mountain: and when he was set his disciples came unto him." (Not the multitudes,) and he opened his mouth, and taught them saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Who are the poor in spirit? Such as are taught of God to feel their poverty in soul. Not anything to bring for any needed blessing. Their's is a poor, helpless, unworthy case. They are made to feel and know that without the blood and righteousness of the dear Redeemer they have no hope for salvation. They find they have broken the law of Moses, which condemns all transgressors.

He that faileth in one point is guilty of all. I well remember how I, for several years tried to keep the law, and when I realized that I had made a complete failure, these words sounded in my soul with power, "Christ is the end of the law for righteousness to every one that believeth." At another time, while in bed, unable to sleep for sorrow, my mind reverted to Isaiah who was anointed to comfort all that mourn; "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." I was greatly comforted, for I felt to be a mourner. I hope faith was given me to rightly apply these scriptures. Before this my sins were grievous to me. I had no strength to even hope in the mercy of God, but now, at the appointed time, I was given strength, I hope, to trust in the mercy of a sin pardoning God. I believe I did have true praise for Him in my soul, and was greatly comforted under the sound of the gospel for a long time, then new trials, hard to bear, came on, but I found that He who had sustained me hitherto, would **help me my journey through, and give**

me cause to raise new Ebenezers to his praise. Many days have passed since then, and many changes have taken place in my feelings, yet I have been upheld till now. None but the dear Lord was able to hold me up and take care of me through these changes, but He is faithful and changes not. How precious is his name!

I did not intend to write this way today, but it is all true, I have learned that His purposes will ripen fast, unfolding every hour. The bud may have a bitter taste, but sweet will be the flower. The new Signus came today, and I saw three letters sent to Elder Ker for publication, one from you, one from Bro. Ruston and one from Sister Ruston. I very much enjoyed reading all of them. I have been suffering from rheumatism this week. All my times are in the hands of the dear Lord, and I should not complain when afflicted, for He has promised that as my days so shall my strength be, and He is faithful to every promise. When I heard Elder Durand preach last I wondered if I should ever hear him again. He said every thing changes but God and the gospel, and that the Lord's believing children are as helpless as babes, but are given divine life to cry to the God of mercy for sustenance. Our natural minds cannot understand spiritual things, for these things are hid from the wise and prudent and revealed unto babes. We know not anything of God outside of our own experience. "Make me to know how frail I am." These words impressed me forcibly while Elder Durand was preaching Dec. 20 last. I wrote them down. Elder Mc. Connell is a faithful good preacher and I hope he may be given long life. The aged ministers are passing away, but the Lord will not leave himself without a witness. Hope you are well. Please excuse this poor letter written with an imperfect pen.

Your unworthy sister, I hope, in bonds of love.

MARTHA A. HOWARTH.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Doctrine is something taught and is either true or false. God is a Sovereign in the very highest sense of that term. He said, by the mouth of Isaiah the prophet, I am God and beside me there is none else: seeing the end from the beginning and from ancient times things that are not yet done; and by the pen of the Apostle Paul, "worketh all things after the council of His own will.

Isaiah says, He creates the world that it might be inhabited. The apostle John says, He made all things that were made.

We take it from the foregoing that God is a God of purpose, and that His purpose will be carried out to the letter. He has all power in heaven, in earth and all deep places. If He could not have controlled sin He would not have allowed it to enter the world. He said to Pharaoh, King of Egypt, for this cause have I raised thee up that I might show forth my power in thee.

When God created the world and all things therein, including man, He pronounced them good and very good. He afterwards formed man and breathed into his nostrils the breath of life and man became a living soul. Man's environments in his primeval state, seemed to be perfect. In this state of seeming happiness he was given a law with a penalty annexed to the violation thereof, and He knew that that law would be executed if violated. Paul says, the man was not deceived but the woman being deceived was in the transgression. God foreseeing what man would do prepared a Savior even before he (man) was

created, and a portion of his posterity chosen in that Savior when as yet there were none of them. Paul says, blessed be the God and Father of our Lord and Savior Jesus Christ, who hath blessed us with all spiritual blessings in Christ according as He hath chosen us in Christ before the foundation of the world, and to the end that they might be holy and without blame before God in love.

The punishment inflicted upon our first parents for violating God's law was that they should be cast out of their beautiful home, (which home was a striking type of the paradise of our God,) and that the man should toil for a living and that the woman should bear children and be subject to her husband. After the inhabitants of the earth had increased, men began to call upon the name of the Lord. The two first born were representative characters; the oldest representing false religion, the younger the true. "That is not first which is spiritual but that which is natural and afterward that which is spiritual." The first had man manufactured faith, the second a God given faith.

The attempt by men to build a tower whose top would reach to heaven, at a very early age of the world, was a signal failure, notwithstanding men of the same faith have been trying the same experiment ever since, even unto this enlightened age of the world, which proves demonstratively, that the world, by wisdom, knows not God.

Abraham was called out of a kingdom of darkness and translated into a kingdom of light and shown by God the land that the Lord promised to give him for an inheritance for his posterity. He believed God and it was accounted to him for righteousness. Jesus said Abraham rejoiced to see my day and he saw it and was glad. Moses saw it also. He said a prophet shall the Lord your God raise up to you

like unto me. Him shall ye hear in all things. Daniel also saw it when he prophesied that in the days of these kings will God set up a kingdom that would stand forever. Isaiah also spoke of it, when king Uzziah died I saw the Lord, high and lifted up, and his train filled the temple. Paul recognized the voice of the Savior when he said, Saul, Saul, why persecutest thou me. In as much as he had been persecuting His followers he did it unto him. This knowledge of God was all by divine revelation, the only way that any one ever has or ever will know God, whom to know is eternal life.

It was strange news to the learned man Nicodemus when the Savior told him except a man be born again he could not see or enter the kingdom of God.

The world by wisdom has never know God, but His ministers preach a hidden wisdom which none of the princes of this world knew for had they had known it they would not have crucified the Lord of Glory. All that the Father gave the Son will receive a knowledge of their inheritance in due or at the proper time.

Paul says, I am persuaded that neither life or death, principalities or powers, things present or things to come shall be able to separate us from the love of God which is in Christ Jesus, our Lord. The sacrificial offering of Christ has been, is now and will be to the end of time effectual in the salvation of His people. He was as a lamb slain from the foundation of the world. No man knoweth who the Son is but the Father, neither knoweth any man the Father but the Son and he to whom the Son will reveal Him.

There is only one way for men and women to learn that there is no good in the flesh, and that way is by an individual revelation in the heart—Christ in the soul the hope of glory.

All in a state of nature think they can do something to ingratiate themselves in the sight of God, but when Divine light shines in the heart and mind it reveals to them their true condition. When that takes place there is no use to tell one to pray or invite him or her to the mourner's bench. If he should lose the power of speech the very breathing of his soul would be prayer to God for mercy and every bench or chair he chances to sit on is a mourner's bench or a mourner's chair.

Some go to the law for justification, but its not to be found there. The law condemns. The poet has truly said:

"They fly from works to Jesus' blood,
Yet prove by works they are born of
God."

The Apostle Paul told Timothy not to be ashamed of the testimony of the Lord nor of him his prisoner, but to be a partaker of the afflictions of the gospel according to the power of God who hath saved us and called us not according to our works but according to His purpose and grace which was given us in Christ Jesus before the world began.

To the King eternal, immortal, invisible be praise, dominion and power.

JAMES M. SIMMONS.

Boyle, Miss.

EASTERN UNION.

The Eastern Union is to be held with the church at Pungo, and to commence on Friday before the 5th Sunday in May.

All lovers of truth are invited to attend, especially ministers. We have but one ordained minister.

A. W. AMBROSE,

Union Clerk.

Elder J. T. Collier's address is changes from Kenly, N. C., R. F. D. to Micro, N. C.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

SINGING.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," Col. 3:16.

The gospel is the song of songs. It was heard by the shepherds in the land of Judah (praise) at the birth of the Son of man, the Son of God, yet no man's son. From eternity, without beginning of days, or end of life, without father, or mother, or descent, he appeared to Abraham as priest of the Most High God. A song was heard in the land of Judah by the shepherds, as they by night kept watch over their flocks. Lo an angel of the Lord appeared and said to the shepherds, "I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour; which is Christ the Lord," Luke 2:11. And suddenly there was with the angel a multitude of the heavenly host praising God and say-

ing, "Glory to God in the highest, and on earth peace, good will toward men."

The gospel is praise to God. It makes glad the heart. As the good wine it cheers the heart of God and man. The law proclaims, reveals, the wrath of God from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

By the law is the knowledge of sin. The law worketh wrath. There can be no song, no true praise to God, no joy of spiritual song in the heart, where there is no love of God, no light of his countenance shining in the heart. The gospel is the song of praise to God. He takes us out of the mire and the clay, and puts a new song in our mouth, even praise to God. When this song is put in the heart and mouth it sings glory to God, and peace on earth, good will to men. It was sung at the Red Sea when Israel knew his enemies were slain. It is called the song of Moses the servant of God and of the Lamb.

At the end of the dark, bitter bondage of sin and death, when the Lord turns our captivity and makes his face to shine upon us, by lifting upon us the light of his countenance, then we sing a new song. All Israel sing that song. It ascribes greatness to our God, salvation is of the Lord. This song is sung only in the land of Judah. It is never sung in Babylon. The night of weeping and sorrow is turned into a morning of rejoicing, a morning without a cloud.

In order for one to sing there must be gladness and joy in the heart. The heart must be set to the tune of praise to God. There must be a new creature, new surroundings, new joy. There must be love, joy, peace, delight in the Lord. There must be the shining of the sun of righteousness in the soul. There cannot be a discord in the song.

No fault is found of the Lord Jesus. There not only cannot be any fault, but there must be fullness of praise "Rejoice evermore. Pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you," 1st Thess. 5:16-18. When the Holy Ghost chords ones heart to sing this song, which is ever new, there is no jar, no discord, no fault finding of the doctrine of God our Saviour, nor of any of his works. All his works praise him, and his saints shall bless him. Praise waits for God in Zion. It is one Lord, one faith, one baptism, even as ye are called in one hope of your calling. There is great peace in this soul feast, making melody in your hearts to the Lord.

As on the day of Pentecost they were all with one accord, one mind, one will, in one place, there is peace in the heart; in the conscience, melody, praise in the life, obedience in the spirit, will or mind of him that is led by the Spirit of God. There is not only no war, nor jar, nor discord, but there is but one song. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is become my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord: for he hath done excellent things: this is known in all the earth. Cry out and shout thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Isai. 12: 1-6.

This inhabitant is not sick, nor unreconciled to God. There is in the old

man, that which is contrary to God, but with the mind this inhabitant of Zion walks about Zion, not lame, find: no cause of howling or complaining, keeps his body under, mortifies his members which are upon earth, has no fellowship with the unfruitful works of darkness, has no secret confabs or talks with the enemy, is not found in the haunts of night walkers, is no whisperer, has no tongue to scatter firebrands that cause discord in Zion. But this one born in Zion loves her gates of praise, and admires her towers, and speaks that Zion shall live forever because her God is from everlasting to everlasting.

Heaven is the perfect state of praise and salvation. The sweet employ of heaven is to sing the song ever new that no man can learn save he to whom it is given, because God puts that song in the mouth and girds the new man with eternal life. Not unto us, not unto us, but unto thy name be all the praise.

When in the Spirit it is the Lord's day. Then the words of the mouth and the meditation of the heart are right and acceptable in the sight of God, our Saviour. It is the work of faith, and the labor of love, and the patience of hope. The life is the revelation of Jesus Christ, and is to the praise of the glory of his grace, and is in conformity to the will of God. It is the light of God shining in the subject of grace, and glorifies God in the body and spirit which belong to God. This is the spirit that serves the Lord, and it makes melody to the Lord. Sacra are created in Christ Jesus unto good Works, which God hath foreordained that they should walk in them in harmony with God's will and word, and are to the praise of the glory of his grace.

Here in spirit is a new heaven and a new earth in Christ Jesus. When the Lord turns our captivity all God's works praise him. Sun, moon and

stars, the flowing streams, woods, earth and air, the hills and the vallies, stormy wind, rain, hail and snow, all God's works praise him. Every word of God then is good, and it is sweet to obey him and trust him in the spirit and grace of truth.

Love binds and sweetly draws the people of God when they are in the spirit of truth.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

P. D. G.

HEALING POWER.

"Neither do I condemn thee: go, and sin no more," John 8:11.

1. There was an effort made by the scribes and Pharisees to entrap Jesus, in order that they might accuse him. They bring a woman taken in adultery, and set her in the midst and say, Moses commanded to stone such, but what sayest thou? This they said that they might have to accuse him. They thought that if he condemned her they could accuse him of rebellion against the Roman government. Moses said if one is guilty of adultery let such be stoned to death. Now if Jesus said the same it would furnish them an opportunity to accuse Jesus, because the Roman government had taken away from the Jews all right to put any one to death. But if he did not enforce the law of Moses, they could charge that he was an enemy to the law of Moses. So they considered that they had a dead case against him, it mattered not how he answered.

2. What a sad and desperate condition and state of mind these enemies of Jesus were in: but how safe and blessed was the condition of those that heard Jesus gladly.

THE NATURE OF SIN. "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is

graven upon the table of their heart, and upon the horns of your altars: Jer. 17:1. What could blot out their sin fastened with the pen of iron, and the point of a diamond; and engraven upon the table of their heart, and upon the horns of your altars? That is the nature of their worship. The more false worship one performs the deeper the sin. What can blot it out? Nothing that men can do or suffer.

3. But Jesus is manifest in the flesh to take away sin—to make an end of sin. The strength of sin is the law. Christ is become the end of the law for righteousness to every one that believeth.

4. How did he do this? He stooped down to earth. He came from heaven. When the scribes and Pharisees, who professed to be the teachers and the observers of the law of Moses, were clamoring against him for a judgment, or expression of his mind on the case of this woman, he stooped down and with his finger wrote on the ground. We are not told what he wrote. But how wonderful was the act. He stooped down and wrote with his finger, not with a pen of iron, or the point of a diamond. God wrote the law with his finger on two tables of stone. But when one writes on the ground how soon and easily that is rubbed out and gone. Jesus stooped down to earth and humbled himself to death.

Did you ever think how the earth opens her mouth and swallows down the filth of earth, and it is buried and gone, no more to return. Continually the filth of man and his deeds are hid, buried, gone in the bowels of the earth. The foul, sickening smells of filth are drunk in and gone in the earth. What a deodorizer of foul, sickening smells is drunk in and buried by the kind earth?

When Jesus lifted himself up he said, he that is without sin among you let him first cast a stone at her. The

law of Moses said, let the accuser of the guilty one cast the first stone. The witness must not be guilty. How could a guilty person be a witness against one accused? You see Jesus was fulfilling the spirit of the law of Moses when he came to do. Hence how searching his question. How can I condemn another if I am also guilty? Let him that is without sin cast the first stone.

Then again he stooped down and wrote on the ground. What was the effect of this wonderful judgment. They began the eldest first to leave; there, being guilty in their own conscience, until every accuser was gone, and the woman was left alone with Jesus. He said unto her, woman, where are thy accusers? Hath no man condemned thee? She said, no man, Lord. Then said Jesus unto her, neither do I condemn thee, Go and sin no more. No doubt his healing, for giving word sent such hatred against uncleanness in her heart that she lead a clean life after this. He shall bless every one of you in turning you away from your iniquities.

5. How full and suggestive the conduct of Jesus here of what he came on earth to do. He had power to lay down his life—to stoop to earth. He had power to lift himself up. By his death and resurrection sin is buried in the earth, is gone, forgiven, to be remembered no more. But he stooped down the second time and wrote on the ground. This shows that we continually need his forgiving mercy, that the life that we now live in the flesh we live by the faith of the Son of God. Our High Priest is touched with the feeling of our infirmities.

It is good, needful that we should ever remember that we are still in the flesh and should forgive others. If we forgive not our brethren how shall we be forgiven.

6. There shall be a new heaven and

a new earth. The earth with its works shall be burned up: but there shall be a new heaven, and a new earth wherein dwelleth righteousness. The Lord shall make all things new. There shall be no more remembrance of sin. The sin of Judah shall be sought but not found. *Isai. 44:22.*

We shall be fashioned like unto his glorious body. How wonderful shall the resurrection be, old things passed away: behold all things become new.

P. D. G.

TO APPEAR WITH JESUS AND BE LIKE HIM.

"Behold, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." *1st John 3:2.*

Behold what manner of love that we should be called the sons of God. It is an unnatural, an uncommon love. It is the love of God. There is nothing like it among men. God is love. The world knows not the people of God, because it knows not God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is.

A few years ago, one night the Lord Jesus appeared to me as the Son of man. He stood in front of me as the Son of man. Before that I thought I had some idea of a man, but then I saw that I did not know what a true man is, nor had I ever had a conception of what such a man is. Then I saw that we are only a trash gang.

Jesus stood before me as a man—as the Son of man. His eyes were love. He looked at me in my face. In his form and countenance or visage as a man there was mingled, blended, all the meekness of mercy, pity, compas-

sion and gentleness, with power, strength, holiness and dominion, all shining in such perfect and mingled glory so perfectly that all the colors of light shone in beauty altogether lovely. There was every perfection of patience with strength, righteousness with forgiveness, justice tempered with mercy, infinity with pity. He was altogether lovely, the chiefest among ten thousands. I felt that I desired to fall down in the dust and love and worship him forever. It was shown me and I did not doubt it then, in the glory of that light, that as I had borne the image of Adam the first in mortality so I should awake with the likeness of Jesus in the resurrection, and should be like him. It is in his light that we see light. I knew then that when I should see him I would be like him. This vision was one of the most wonderful views that has ever appeared to me. For days it was with me.

When Jesus shall appear we shall be like him, for we shall see him as he is. Flesh and blood shall be gone. He shall change this vile body, and fashion it like unto his glorious body, and we shall be like him; we shall see him as he is.

I know there shall be a resurrection of the dead. The scriptures tell the truth about these things, and the revelations of Jesus are supported, witnessed by the scriptures of truth, the blessed word of God.

When we are no longer in the flesh but in Spirit the former things shall be done away, and we shall see Jesus as he is, and shall be like him, and be satisfied.

Christ in the one born of God is the blessed hope of the resurrection life. Every one that hath this hope in him purifieth himself even as he is pure. In my case the difficulty in part is that I am not as I hope I wish to be, but am vile. But the blessed hope is that when Jesus appears in glory I shall

appear with him, for I shall see him as he is and shall be like him.

P. D. G.

DO YOU RIDE?

Some people are very fond of riding. Really it is better, if we are able, to walk. Some people that have wealth of money, and can buy conveyance and ride, would esteem it a great privilege if they could rise, take up their bed, and walk. The natural exercise which is most healthy, most useful, most pleasant is walking. Jesus never, as we are informed, except as with his mother, they fled into Egypt; to escape Herod's envy, and when he rode into Jerusalem, fulfilling the scripture, Behold O daughter of Zion, thy King cometh unto thee meek and lovely, &c. Then he did not own what he rode upon.

If you have a conveyance and are not able to walk it is nice and convenient to use it. But spending money as many do feeding their vanity, and spending so much time and money, is not wise, nor is it healthy. Walking is the natural and healthy exercise of our bodies.

To walk with God is the most useful and healthful exercise. In ancient time there was one that walked with God, and it was such good walk that he never died. Enoch walked with God, and he was not for God took him.

To walk with God is to be agreed with God, to commune with God, dwell with God, not to be contrary to God. Can two walk together unless they be agreed?

P. D. G.

SELF-DENIAL.

Brother Jerry Jenkins requests my view of Luke 14:20, "If any man come to me, and hate not his father

and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple."

The sacrifice is the leaving of all, forsaking all for Christ. One of the last things we do is to deny self. We can deny others, prefer ourselves to others. This is natural, is the thought, desire and purpose of one in nature. Indeed all of us in nature will favor self, and seek self in preference to others. The way of following is forsaking.

Jesus specifies, "If any man come to me, and hate not his father, his mother and wife, and children, &c., he cannot be my disciple. He must also hate himself. He must also bear his cross. He that will save his life shall lose it. He that will lay down his life for Jesus' sake shall find it.

How can this be reconciled with the teaching that a man must honor his father and his mother, must love his wife. Does not the bible teach that husbands should love their wives? Husbands love your wives, even as Christ also loved the church, and gave himself for it.

Does not the scripture teach that is the fulfilling of the law. Love works no ill to your neighbor. Yes, Behold how these brethren love one another. He that loveth is born of God, for God is love.

If we love not our brother whom we have seen how can we love God whom we have not seen. We know that we have passed from death unto life because we love the brethren. Whosoever hateth his brother is a murderer. Now how can these things be true, how are they true? If a man sees himself in his true character does he not abhor himself, does he not hate himself. When Job saw himself in his true light he abhorred himself, and said, behold I am vile. Why did he hate himself? Because he saw that his own nature was hateful. Instead therefore of gratifying that vile nature he mortified it.

He hated himself and seeing more of that vile nature in himself than he saw in any one else, he hated his own life, and denied himself. He saw that this is the natural principle of all flesh, therefore he hated all flesh. This feeling included father, mother, brother, sister, and all mankind in the sense that all flesh is grass, and I know that in me, that is in my flesh, there dwells no good thing. It is the flesh or carnal principle which is enmity against God, that is hated. But there is love and good to them as creatures of God. So that the grace of God does cause us to love our enemies, and to rightly regard them as entitled to all the favor we are entitled to, and that we are vile as they.

The carnal principle of nature, when we are in our right mind, is less excusable, and appears worse in ourselves, than it does in others, and we can forgive the wrong doings of others better than we can excuse or forgive our own misdoings. Indeed we cannot forgive or excuse our own sins when we are alive from the dead.

We can see the beauty of the christian character in others in whom we see the spirit of Jesus better, more clearly, than we can see it in ourselves. We henceforth know no man after the flesh.

Taking up the cross, denying self, and following Jesus is the daily cross for us. Failing to do the good we feel unworthy to attempt, and being burdened with a law of sin in our members warring against the law of our minds, there is a daily cross to bear. It is fighting the good fight of faith, and it is to be endured to the end. The flesh is contrary to the spirit, and the spirit to the flesh, and these are in opposition the one to the other, so that we cannot do the things we would.

But by the grace of God we are what we are, and by grace we are saved through faith, and that not of our-

selves. It is the gift of God. Our pleasure is not then in self, but in self-denial. It is in the faith of Jesus we overcome the world. The good will we have toward men is the working of the gospel in the mind we are blest with to do that which is right toward men, on the principle that we love that which is good, and profitable unto men. The life of faith is a higher life than the natural, fleshly, mortal life. As God sends his rain on the just and the unjust, and there is no partiality with God, so when the faith of the Son of God dwells in us we have good will to men, and do right to others whether they do right to us or not, and love truth because it is truth, and hate evil because it is evil.

P. D. G.

WISDOM.

"And my delights were with the sons of men." Prov. 8:31.

Under the perfect word of wisdom the Lord Jesus is personified. The choicest words, thoughts, ideas and most valuable substances in nature are employed to set forth the riches of Jesus.

Tribute is imposed on the richest things in creation to utter the praises of our glorious King in Zion.

One said to him, who is he Lord, that I might believe on him? It is said in Proverbs, I wisdom dwell with prudence, and find out knowledge of witty inventions. The chastest of companions dwell with wisdom. In perfect wisdom there is no folly, nor is there any failure. There must be perfection in the works of God somewhere, because nothing is made in vain, and all God's works praise him.

In the prudential reign of the Lord Jesus there can be no blunder.

The Lord possessed Jesus in the beginning of his way, so that he was set up from everlasting. Without Jesus

it is said nothing was made that was made. In him was life and the life was the light of men. Then God said, Let us make man in our image. Then God has put great honor upon man. One says when I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained: What is man that thou art mindful of him, or the son of man thou visitest him &c.

When God made man he made him in his own image. Jesus called himself the Son of man. One night a few years ago he appeared to me as the son of man. I had thought that I knew something of man until then. But then I saw that we are a trash-gang. Such beauty, strength, perfection, mercy dwelling with justice, compassion with strength, eternity with the weakness of man. In Jesus was centered all fulness as a man. I felt like lying down in the dust and worshipping him forever. His eyes were fastened on me in love. I was shown that I should be like him in the resurrection, and should be satisfied.

As we have borne the image of Adam the first man, so shall the same we be made like unto Jesus, the second man, in the resurrection life, when this corruptible shall put on incorruption, and death shall be swallowed up of life. He shall change our vile body. As we have borne the image of the earthy we shall also bear the image of the heavenly. The Lord Jesus Christ shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. 3:21.

In all the work of creation Jesus as wisdom was present with the Father, and without him nothing was made that was made. He is made unto us (his people) wisdom, righteousness, sanctification and redemption. Jesus then dwelt with the Father, and then his delights were with the sons of men.

Then that perfect wisdom in Jesus shall accomplish in glorious, infinite perfection all that was purposed in creation.

Jesus delighted to do the will of his Father. He says thy law is within my heart. I delight to do thy will O God. The delights and perfection of heaven he brings to earth. In all the affliction of his people, sinners in the transgression of Adam, and passing into death, He Jesus, as their surety comes to do the will of God in earth; so he who knew no sin is made sin for them, that they might be made the righteousness of God in him. He, being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross. Through his poverty we are made rich. He gave himself for us.

In the wonderful creation of God, wherein Jesus (wisdom) was one with the Father, that purpose of God in creation was comprehended by Jesus. Hence when by the disobedience of one many were made sinners, so that death passed up on all, Jesus took upon himself the form of the servant, and humbled himself to the death of the cross, that we through his poverty might be rich. It was his delight to do the will of his Father, fulfilling and becoming the end of the first testament, that the blessings of the new covenant shall crown his people, the sons of men with his glory. His delights were with the sons of men.

The Son of man is come to seek and to save that which was lost. His companionship is with men. He receiveth sinners and eateth with them. His joy and pleasure, his delights are with the sons of men.

It is in the nature of vain, proud man

to be elevated, promoted he thinks, so as to be numbered with the honorable of earth. But Jesus made himself of no reputation, and took upon himself the form of a servant, and was humbled to the shameful death of the cross, that we through his poverty might be rich. He condescends to men of low estate. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. He bare our sins in his own body on the tree, and was made a curse for us, that we might in his righteousness and through his suffering be made fit for heaven. He was found in fashion as a man for the suffering of death, that he might be made perfect through suffering, and thus become the author of eternal salvation, or present and future complete salvation, to all that obey him, that love and serve him. All that the Father gives to him he receives, and are heirs of God and joint heirs with Christ. He shall present them before his Father's throne with all the honor and glory of immortality in his own unfading, eternal glory.

He puts his beauty on them. He purges them from sin and dead works. He blesses them by turning, and in turning them from sin and dead works to serve the true and living God. He loves them with an everlasting love. He opens to them the glorious mysteries of heavenly knowledge and heavenly salvation. He is himself formed in them the hope of glory. He communes with them. He delights in them, and honors them, and shall present them before his Father's throne with exceeding joy to the praise of the glory of his grace, and they shall shine in the kingdom of glory as the reward given to Jesus, the travail of his soul with whom he shall be satisfied as he shall present them before his Father's throne without spot or wrinkle, or any such thing saying, behold? I and the children which thou hast given me. P. D. G.

A STATEMENT.

We feel that it is right that we should, once or twice a year, publish a statement concerning our debt here in Kinston.

Our last report showed that we had, in May, 1914, bought church property here in Kinston for \$5,000, and that we had paid one half cash.

We wished to make a payment in November, 1914, but could not do so.

I am writing now to let you all know how much money we have on hand, and from what source it came.

We have on hand \$243.76.

\$35.50 of this amount has come to us through Bro. Cayce's kindness in giving us the money for all subscriptions we (and others) secured for his paper, "The Primitive Baptist."

\$2.50 has been given to us by Baptists and friends in amounts from 25 cents up to \$5.00.

The remaining amount of \$155.76 has been gotten together by a few sisters and their friends, who, since last May, have met together one afternoon in every week and worked; taking sewing home with them to finish and each one giving 25 cents every month to increase the fund.

They are working and hoping that the proceeds from their work during March and April will bring the \$155.76 up to \$200.00.

There are very few Baptists in Kinston; only four brethren—every one of whom is over sixty years old, but we will do all that we are able to do to lessen this debt in May.

No church has been organized here yet, but Bro. L. H. Hardy preaches for us every 3rd Sunday and at night. We will be glad if other ministers, when making appointments to preach, will remember us; and we will appreciate any help that is given us towards paying this debt.

Yours in Christian fellowship,

JOHN H. DAWSON.

PRESBYTERY.

In obedience to a call made by the church at Gilliam's, Alamance County, N. C., and after preaching by Elder C. A. Davis, of Kernersville, N. C., and brother J. W. Gilliam, Jr., of Gilliam's, the following presbytery was appointed to examine the calling and qualifications of brother J. W. Gilliam, Jr., to-wit: Elders C. F. Denny, W. C. Jones, C. A. Davis, B. B. McKinney, and the deacons from sister churches present were invited to sit, as follows: Brethren T. A. Stanfield, (Pleasant Grove,) A. G. Porterfield, (McCray's,) Geo. W. Brooks, (Harmony,) John W. Gilliam, Sr. (Gilliam's,) and J. J. Idol, (Abbotts Creek.)

After examining the call and qualifications of brother J. W. Gilliam, Jr., and finding him sound, we hereby extend to him all the liberties and functions of the Gospel Ministry.

Done by order of the Presbytery and signed,

ELDER C. F. DENNY,
Moderator.

ELDER W. C. JONES,
ELDER C. A. DAVIS,
ELDER B. B. MCKINNEY.

T. A. STANFIELD, Clerk.
J. W. GILLIAM, Sr.
A. G. PORTERFIELD,
GEO. W. BROOKS,
J. J. IDOL,

Deacons.

Alatamahaw, N. C., April 11, 1915.

UNION MEETING.

The next session of the Contentnea Union is appointed to be held with the church at Nahunta, Wayne County, N. C., Saturday and 5th Sunday in May.

Elder A. M. Crisp is appointed to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Brethren that wish to come to the Union by rail will be met at Pikeville,

N. C., and Goldsboro, N. C., on Friday before the 5th Sunday in May.

Those wishing to come please write to Elder T. B. Lancaster, Saulston, N. C., R. 1, Box 24 and brother V. A. Bartlett at Saulston, N. C., R. 1.

UNION MEETING.

The next session of the Skewarkey Union is appointed to be held Friday, Sat. and 5th Sunday in May, with Rocky Swamp church in Halifax Co., N. C.

Visitors will be met Thursday and Friday, May 27 and 28, at Halifax, on the arrival of the Kinston train, at 11 A. M. and at Enfield on the arrival of the north bound train at 10 A. M.

S. HASSELL.

UNION MEETING.

The next session of the Mill Branch Union is to be held with the church at Simpson Creek, Saturday and 5th Sunday in May.

UNION MEETING.

The Lord willing, the Black Creek Union will meet with the church at Scotts M. L., Wilson County, N. C., on Saturday and 5th Sunday in May.

Elder P. D. Gold was chosen to preach the introductory sermon, and Elder J. F. Farmer to be his alternate.

Messengers and visitors will be met at Lucama, N. C., Friday evening and Saturday morning.

R. H. BOSWELL.

Union Clerk.

UNION MEETING.

The Smithfield Union is appointed to be held with the church at Hannah's Creek, Johnston County, N. C., on Saturday and 5th Sunday in May.

Brethren, sisters and specially ministers are invited to attend.

Those coming by rail can get conveyance by writing brother G. W. Johnson, or brother J. Willis Creech, Benson, N. C. Please state what train you will come on. Get off at Benson.

J. A. BATTON,
Union Clerk.

UNION MEETING.

The Cedar Island Union will be held with the church at North River, Friday, Saturday and 5th Sunday in May.

JNO. P. TINGLE.

UNION NOTICE.

The next session of the Staunton River Union will meet with the church at Wetherford, commencing on Friday before the 5th Sunday in May, including Saturday and 5th Sunday.

Wetherford is 2 1-2 miles west of Sycamore, on Southern Railroad.

Brethren are invited.

Done by order of the church.

N. T. OAKS, Mod.

A. C. OWEN, Clerk.

BEAR CREEK ASSOCIATION.

The spring session of the Bear Creek Primitive Baptist Association will convene with the church in the suburbs of the city of Albemarle, N. C., commencing on Saturday before first Sunday in May, 1915.

A cordial invitation to Baptists to attend.

The Southern trains pass Albemarle from Salisbury and other points north at six p. m. daily. The Winston-Salem southbound passes Albemarle from Winston at 7:30 p. m. daily, and from Wadesboro and other Southern points. The southbound train will pass Albemarle at 8:30 a. m.

Brother W. H. Hinson, the church clerk of Albemarle, N. C., R. 1, informs

me that all these trains will be met and all who come will be cared for.

This is done by the request of the Association.

J. W. JONES,
Associational Clerk.

Marshville, N. C.

ELDERS T. N. WALTON AND W. JAMISON.

North Fork—Tuesday after the 4th Sunday in April.

Camp Branch—Wednesday.

Republican—Thursday.

Union—Friday.

Knob—May 1st (Saturday.)

Senter—Sunday.

Martinsville—Wednesday night.

ELDER J. F. FARMER.

Benson—Thursday night April 29.

Dunn—Friday 10 a. m.

Coats—Friday night.

Angier—Sat. and Sunday, May 1 and 2.

Oak Grove—Tuesday.

Willow Springs—Wednesday.

ELDER J. E. ADAMS.

Bethany—Sat. and 4th Sunday in April.

Goldsboro—Monday night.

LaGrange—Tuesday.

Kinston—Tuesday night and Wednesday.

Newport—Sat. and 1st Sunday in May.

Morehead City—Monday.

Marshallburg—Tuesday and at night.

Davis Shore—Thursday and at night.

Nelsons Bay—Friday evening at 4 p. m.

Hunting Quarter—Sat. and 2nd Sunday.

Hog Island and Cedar Island week

after and Sat. and 3rd Sunday at Cedar Island.

Jones Bay—Tuesday night.

Goose Creek—Wednesday.

Beulah—Thursday.

Rose Bay—Friday.

Tiny Oak—Sat. and 4th Sunday.

East Lake—Tuesday night and Wednesday.

Kitty Hawk Banks—Sat. and 5th Sunday.

Powells Point—Monday and at night.

Elizabeth City—Tuesday night and Wednesday.

Flatty Creek—Saturday and 1st Sunday in June.

Bethlehem—Saturday and 2nd Sunday in June.

Concord—Monday and Tuesday.

R. E. ADAMS.

Bethsaida—Sat. and 1st Sunday in May.

Primitive Zion—Monday.

Gift—Tuesday.

Angier—Wednesday and at night.

Sandy Grove—Thursday.

Willow Spring—Friday.

Middle Creek—Sat. and 2nd Sunday.

Obituaries.

MRS. ALICE WHITFIELD.

It is with a sad heart I will try to write the death of this dear sister Aliee Whitfield. I can not do her justice but I will do the best I can as I am requested by her dear husband to write this obituary for the Landmark. She was the daughter of James Odom and his wife Lucinda, and was born Jan. 17, 1860 and died March 7, 1915.

She was twice married. First to J. H. Hunt, who was taken away from her in a few years, leaving her with four small children to fight the battle of this world alone, which she fought bravely and lived by the works of her own hands. One son died about the age of 22. In about two years after losing her first husband she then married Geo. V. Whitfield. To this union were born 6 children, two dying in infancy. One of them is an invalid, having been afflicted for years, and whom she was always with only just a few hours at the time when she went to church or to see the sick. She sacrificed all her pleasure for him.

She united with the Primitive Baptist church at the Falls of Tar River, the second Saturday in Jan. 1895 and was baptized the Sunday following with her dear husband and myself by Elder P. D. Gold, and lived a true and faithful member as long as she lived. By having an invalid son she could not attend regular, but always filled her seat unless providentially hindered. Her health had been bad a good while, but was confined to her bed about three weeks before she died. I did not have the pleasure of being with her in her last sickness until she was near the end. I was called to her bedside on Saturday morning before she passed away Sunday. When I went to her she knew me, grasped my hand and tried so hard to talk but she was so weak I could not understand but very few words and she soon fell in a state of unconsciousness and gradually grew weaker until Sunday night when she peacefully fell asleep in Jesus. All was done for her that husband, children, good friends and doctors and nurses could do, but none could stay the icy hand of death. Her faith in Christ was strong. She had no confidence in the flesh. We were very dear friends besides being family connected and spent many pleasant hours

together, but alas! she is gone, but I feel that death was a relief to her for she had said she was willing to go whenever the Lord's time came, was willing to leave her children and husband, even her afflicted boy that she stayed by day and night, never letting him need for anything she could possibly do for him. She was a faithful wife and a loving mother and always felt that she had a great responsibility on her to try to train her children and I feel like the Lord has blessed her to raise them to be dutiful children. May God give them strength to bear the death of their dear mother and may they feel while it is a loss to them it is gain for her, and may they follow her footsteps and never forsake the blessed truth she believed with all her heart: for I feel like she has gone to that great beyond to reap her reward and fill her seat that our dear Saviour has prepared for her.

The funeral services were conducted by Elder P. D. Gold at her home on Pender street, Rocky Mount, N. C., and as she had long requested that beautiful hymn "O happy day when saints shall meet," was sung over her body. Then she was quietly laid to rest at her old home in the family cemetery, brother Denson conducting the services at the grave where she was laid to await the resurrection where she will meet her dear ones gone before: and may it be God's will that the ones left behind may meet her on that happy shore to praise God forever and ever in a world that shall never end.

In that bright eternal city,
Death can never, never come!
In his own good time he'll call us,
From our toil, to home, sweet home.

In love and sadness,

HATTIE A. WHITFIELD.

Rocky Mount, N. C., R. 3, Box 60.

W. D. H. RICHARDSON.

The subject of this sketch was born in Pittsylvania County, Va., July 20, 1838. He was raised and grew up a moral and upright man.

In 1861, he enlisted in the Civil War and served until 1863 when he received a wound in the hip from which he never fully recovered, being unable to walk straight afterwards.

About the date 1863 he received a hope. He labored on the farm for his family although he was unable to stand as other men do. He was an honorable man, an affectionate husband, a kind father and good neighbor. He endeavored to do unto others as he would have them do unto him.

He buried his talent, not feeling it sufficient to go to the church until 1912 when he was made willing with what little hope he had.

After I had baptized him he straightened up and said, thank God! thank God!

He lived a good member of the Mill church until he died in 1914.

He leaves a wife and three daughters to mourn their loss, besides his church and a host of friends.

J. N. W.

Elder J. T. Collier's address is changes from Kenly, N. C., R. F. D. to Micro, N. C.

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water, and in a short time was cured."

Mr. Rhodes of Virginia writes:—"I please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer with Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring.

Box 55-R, Shelton, S. C.

Gentlemen:—I accept your guarantee of

fer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Post Office

Express Office

Note:—The Advertising Manager of the Zion's Landmark is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

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As long as they last both volumes will

be sent together for \$2.75 and if you are not pleased with your purchase they may be returned in good order and money will be refunded.

Send all orders to

R. H. PITTMAN, Luray, Va.

EASTERN UNION.

The Eastern Union is to be held with the church at Pungo, and to commence on Friday before the 5th Sunday in May.

All lovers of truth are invited to attend, especially ministers. We have but one ordained minister.

A. W. AMBROSE,
Union Clerk.

NEW ARRANGEMENT.

We are still publishing the Old School Baptist Hymn and Tune Book both shape note and round note, 70 cents for single copy, \$6.50 a dozen, transportation prepaid. Send orders to Elder Silas H. Durand, Southampton, Pa., or to Elder F. G. Lester, Lloyd, Va.

Send us your Job Printing.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath often gives entire relief in 15 to 25 days. Trial treatment sent free
DR. THOMAS E. GREEN, Successor to
DR. H. H. GREENS SONS, Box N, Chatsworth, Ga.

FOR INFORMATION.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G.

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for my world-wide mail-order business. Operate from your home. Spare time. You should make \$5 weekly. Experience unnecessary.
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- Take 4 B. B. B. B. for the Nerves.
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- Take 4 B. B. B. B. for the Stomach.
- Price \$1 per box or 6 Boxes for \$5.00.

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R. No. 1, Box G.,

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THIS IS THE AGE OF SPEED

YUM CURES HEADACHE AND NEURALGIA QUICKLY

No need to suffer. Just say the magic word "YUM" to the druggist and relief is yours.

This wonderful preparation is bringing prompt relief to thousands of sufferers daily. It is guaranteed to do the same for you.

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We want to show you the difference between ordinary pressing club work and real, first-class French dry cleaning. To do this, we will dry clean one shirt, or other garment for you free, provided no member of your family has had work done by us previously. Simply wrap the garment up carefully, enclose postage for return, put your name and address on the outside, mark the package "Free Offer" and mail yours by parcel post.

We are now better equipped than ever before for first-class dry cleaning, dyeing and laundering in our

New \$25,000 Plant

Our expert dry cleaners and dyers will make your clothes look like new, and at a very low cost. A specialty of fine goods, furs, pinnes, gloves and other wearing apparel that requires expert attention—goods too valuable to be risked with irresponsible people. Send us this trial garment today. Send two pieces if you wish, and we will have the postman collect for one only. Agents wanted everywhere. Write for terms.

Columbia Laundry Co. 187 Fayetteville St. Greensboro, N.C.

Dry Cleaners, Dyers, Launderers.

Reference: Ask bank or business man in Greensboro.

Health Hints.

Pure air is as essential to health as pure food and drink.

Don't sleep in a close room. You poison yourself.

Don't sleep with your nostrils covered or your mouth open.

If there are nasal obstructions to free breathing see a specialist and have growth removed.

Avoid colds. The accumulations of phlegm interfere with your needed supply of fresh air.

If you have a cold, satarrh or croup, use Mentholatum liberally in nostrils and on throat and chest.

Mentholatum tends to open the air passages and clear up the membranes of the lungs and respiratory tract.

This means easier breathing, greater comfort and the preservation of health.

Air is life.

Mentholatum relieves inflammation also, and hence is much used for burns, bruises, chapped skin, etc.

Send us your Printing. P. D. G.

"Blessed Relief"

RHEUMATISM

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My Dear Reader:—

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—O—

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It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A CHRISTIAN NATION. WHAT IS IT?

Christian civilization, christian nations, christianity a failure, are phrases bandied very loosely and carelessly by press, pulpit and forum in these days of high enlightenment. What misnomers, what misapplication, what a confused medley of ideas does the sober thinker behold in these bandied terms! Since the war in Europe began in July many shallow pates have cried, christianity a failure! Christian civilization has broken down! Christian nations are at war! Such expressions are from the superneal brain-pans of inaccurate thinkers. That such howlers have things badly mixed in their upper stories is very evident. These would-be teachers desirous of directing public opinion and thought know neither what they say nor whereof they affirm. They are evidently ignorant of the marked distinction between christianity and civilization. They are also in the dark as to what constitutes a christian nation. Christianity is one thing; civilization is another, and a christian nation has never existed.

These materialistic minds consider that a civilized nation is a christian nation. Not by a large majority. There never will be a christian nation as long as the present order of things prevails. I mean a christian nation shall

not be until the last conflagration shall have swept the wood, hay and stubble of modernism into ashes, and there shall have been set up a new heaven and a new earth, wherein dwelleth righteousness.

Boastful, hypercritical Germany, atheistical France, Catholic Belgium, Austria and Russia are not christian nations. The highly civilized and enlightened United States of America is not even a christian nation.

A christian nation! What is it? What does it take to make such a nation? That's the question to be answered.

First, we will in Yankee fashion show what is not a christian nation; then secondly, show what manner of stuff it is made of.

Morality will not make a christian nation; education will not make a christian nation; commercialism will not make a christian nation; literature, inspired and uninspired, will not make a christian nation. In short none of the present modern pharaphernalia of arts, sciences, philosophies, discoveries and inventions do not constitute a christian nation.

A christian nation is a nation separate and apart from things earthly and material; a christian nation is the "Holy Nation" mentioned in the Epistle of Peter, the Apostle of Christ; a christian nation is one in complete harmony with the doctrine and teach-

ings of Christ as set forth in the New Testament or Covenant.

This New Testament is a covenant of grace (unmerited favor) upon the basis of which eternal life, the gift of God, is without money or price, given to sinners.

The New Testament was established by Christ after fulfilling, in its every jot or tittle, the Law or Old Testament.

The Old Testament contains the Ten Commandments or moral law and the promise of a coming Saviour.

Under this covenant since the fall of man, mankind is in death, natural and spiritual, as a consequence of the disobedience of the one man, Adam. All men are, therefore, under condemnation, from then 'till now; for all have sinned, and come short of the glory of God. There is, for this cause, no hope for the salvation of any one by, or in the keeping of the Law, or Ten Rules of Justice.

The Law demands absolute perfection, and no man or nation of men (for a nation is nothing more than individuals organized) will ever measure up to this standard until the restitution of all things. That all men are guilty, depraved and condemned under the Law covenant is a foregone conclusion.

It is utterly impossible for any man, woman or child to be saved by keeping the law, notwithstanding the fact that the condemned and depraved condition of humanity, men, nations of men and denominations of men are going about preaching conditionalism, arminianism, as a sure ground and medium of salvation.

Very nearly all modern sciences, arts and literature are shot through and through with the false idea that mankind are saved by keeping the law or Ten Commandments. There isn't, however, any truth in such a proposition. Blind, ignorant man is calling such teaching christianity. **How false, how**

erroneous! Such teaching is the sandy foundation upon which the foolish build, and for this reason the floods of iniquity, rains of wars and persecutions and winds of vapid false doctrine sweep their house of sand, foundation and all, to destruction.

The wood, hay and stubble of such unsound teaching will not stand the wrath of God which wrath has, all adown the Stream of Time, been revealed from heaven against the wickedness and ungodliness of men. In exemplification hereof, instance the deluge of water in the days of Noah, the sulphuric overthrow of Sodom and Gomorrah, the overturning of Babylonian, Assyrian and Alexandrian empires, the terrific downfall of Jerusalem by Titus, 70 A. D. and the swift and retributive destruction of Caesar, Charlemagne and Napoleon's realms.

These awful cataclysms are, all of them, from the creation of the world, until now, traceable to the one cause of such retribution, viz, the sin and total depravity of man. This assertion, James clearly sustains in his apt question and answer: "Whence come wars and fightings among you? Come they not hence of your lusts which war in the flesh, against the Spirit!"

Thus we see that the times are, they have always been, out of joint. Men are lovers of themselves, heady, high minded, lovers of pleasures more than God, having a form of godliness, but denying the power thereof. They are ignorantly putting material progress for spiritual; they wrongly think that progress in the physical and physical sciences of today, commerce, art, inventions modern, philosophies, falsely so called, &c., is progress spiritual.

It is true man has gone forward along some material lines for their natural betterment, but man has not spiritually progressed one inch. He has rather retrograded. Men are waxing worse and worse, deceiving and being deceived

as Holy Writ chalks them out to be.

Men, nations and denominations are radically wrong at heart, and nothing they can do will change the matter, for the leopard cannot change his spots nor the Ethiopian his color, if so, then those accustomed to do evil could turn and do good. If the foundation is wrong the superstructure is so also; if the root and heart of the tree is dead and corrupt so also are the branches. If man, the social root or tree is rotten at the core, then the branches in all their ramifications are spiritually defective. The streams are of the same nature as the fountain and as it is a physical impossibility for water to rise higher than its source, so it is by parity of reasoning, spiritually impossible for natural unregenerate men, whether as individuals or social organism, to rise to heights of spiritual life.

Having defined what a christian nation is not, we shall now endeavor to set forth what one is. We somewhat briefly stated above that a christian nation is one in full and complete conformity to the doctrine of God our Saviour. This doctrine is taught in the New Testament only.

The keynote of the teaching therein declared is, salvation by grace through faith; the gift of God, not of works, lest any man should boast. Grace, free, unmerited favor of God as Mr. Webster defines, is the one, and only, foundation of the salvation of sinners. This foundation was laid by the Great Teacher Himself, and in fact, Christ is the foundation, for no other foundation can man lay than is laid, which is Christ Jesus. Men and nations of men must be founded upon this rock, or they split. In the text above quoted it is expressly stated that salvation is not of works, that is, it is not by keeping the law of Moses, or any other law. It is not of works, then it must be of grace. If not of grace then of

works. It cannot be of both.

Works and grace are opposite systems. Only two systems of religious thought are extant today, and there never has been but two systems. One of these was started in the garden eastward in Eden by his satanic majesty; the other was originated in the mind and heart of God before the world began.

All nations and denominations of earth today are founded upon the system of works, which system we have before proven to be the baseless fabric of a vision, and that a false vision.

The system of salvation by grace is the New Testament foundation, and therefore, the only right foundation for the salvation of any sinner. All enlightened christian experience, science and history prove this great fact conclusively.

The system of salvation by grace is distinct, separate, apart from the system of salvation by works. Indeed they are as far apart as the East is from the West and cannot be mixed any more than oil and water.

The system of grace is an organism, a complete whole. It is comprehensive.

A system, a whole, includes all the parts. The parts, fundamental principles or truths must be harmoniously joined together according to their affinities. Thus we have a perfect system. Such a system is the system of salvation by grace. It is a perfect, complete, spiritual system of truth; it is the hidden wisdom, explained, to the saints, by the apostle to the Gentiles. This system is incarnate in Christ Jesus. He is the Author and Finisher of it, the living, beating, throbbing embodiment thereof. If any man be in Christ, he is in this organism, kingdom, holy environment.

This organism, partitively considered, embraces: firstly, spiritual knowledge; secondly, spiritual holiness;

thirdly, spiritual righteousness. This threefold doctrine fits the intellectual, emotional, and volitional man born of God. This new organism is thus seen to be unity in trinity, like its Author, the three one God.

The first branch of this three-one doctrine, spiritual knowledge, includes the following basic principles or truths; 1. Sovereign, eternal, and personal election or choice of a certain number of sinful, guilty, depraved men out of fallen humanity, to everlasting life. 2. Particular special redemption of this chosen number by the blood shedding of the Son of God. 3. Sovereign, effectual and irresistible regeneration of this same company by the Almighty operation of this same company by the Almighty operation of the Holy Spirit. 4. The sanctification of all these chosen, blood bought, regenerate people in spirit. 5. Ultimately, the complete sanctification or glorification of all the elect family of God both in body and in soul.

The second branch of this triune teaching or science, spiritual holiness, involves the following emotional elements, or holy aspirations: Emotions, desires, affections of the new creature: such as holy desires for divine knowledge, esteem, society, riches and power; supreme love of God, and hatred of all things contrary to His Divine nature; and a volitional nature, or will which chooses the right ends and means of christian conduct.

The third department of this three fold cord of truth, new testament righteousness, are the outward prints, actions of the herein described holy nature. The external manifestations of this divine nature are spiritual worship of and reverence for God the Father, Son and Holy Ghost, sweet submission to His good and perfect will; and steadfast and unmovable abounding in the works of the Lord, for as much as these peculiar people

know that their labor in the Lord shall not be in vain. In fine this branch of gospel truth is succinctly set forth by Solomon, the wise man, in this brief verse: "Let us hear the conclusion of the whole matter, Fear God and keep His commandments, for this is the whole of man."

Mr. Peabody in his moral philosophy, sums it up in what he calls the four cardinal virtues, namely: 1. Prudence, or duties to ourself. 2. Honesty, or duties to our fellow beings. 3. Fortitude, or duties in regard to things unavoidable. 4. Order, or duties in respect to things over which we have control. Mr. Peabody makes these virtues the basis and means of salvation. In this he is grossly in error. Hence his beautiful system of ethics is only a rope or sand. Mr. Peabody has the cart before the horse, the effect before the cause.

When an individual, a nation (a nation is only a community of individuals) possesses these qualities, it will be something akin to a christian nation. When such things exist then we can boast of christian nations, christian civilization &c., and not until then.

When this condition of things shall have come to pass, nations will learn wars no more, the lion and lamb will lie down together, the bear and cow; and nations will have beat their swords into plow shares and their spears into pruning hooks.

JOHN A. SHAW,

Elizabeth City, N. C.

COMMUNICATION.

My Dear Brother Gold:—I have had a mind to write a piece for your paper for some time. I sent you a short note with my remittance thinking that would do, but I still have a mind to write and what seems strange I have no special message, but would love to extol the name of our Lord and Saviour.

I sometimes look back to the time when I could say "bless the Lord Oh my soul, and all that is within me bless His Holy name." But I can't feel as in times past and this makes me sometimes feel that surely the Lord has clean gone forever. It is sweet when I can look back at the time when I could feel His presence and hear that still small voice speaking peace to my soul which seemed to say:

"The Lord has promised good to me,
His word my hope secures
He will my shield and portion be,
As long as life endures.

Let cares like a wild deluge come,
And storms of sorrow fall;
May I out safe reach my home,
My God, my heaven, my all!

It will soon be thirty years since passing these happy seasons and I am still feeling that the Lord is good and merciful to me. That I feel to be ungrateful, very far off and my weakness more and more, and I feel that in me there is nothing good.

I once thought and hoped to grow in grace but I seem to grow from grace. But I am still hoping that the Egyptian host was drowned in the Red Sea where they can rise up against me no more.

Oh if I could once more feel as well as say, "Thy will, Oh Lord, be done," it would be such sweet assurance to me. "All things work together for good to them who love the Lord, who are the called according to His purpose," whether we can see it or not; but I do want to be more thankful for the many blessings he bestows on me, and praise the name that calms my fears and bids my sorrows cease.

My circumstances are such that I don't get out among the Baptists much but it is a great pleasure and comfort to me to meet the dear brethren and sisters at places of worship. They are

the only people with whom I want to make my home as long as I live in this life, and they are I believe the church of the true and living God. If I was as satisfied about myself as I am about His church I think there would be fulness that would satisfy the whole soul. There is nothing here that can satisfy.

With love to all the brethren and sisters, from one that feels unworthy,
MRS. S. A. PRAVIS.
Danville, Va.

COMMUNICATION.

Dear Brother Gold:—The blessed Lord has enabled me to be so I can be up and around in my room, for which I am thankful. It is planned that I should go to the hospital today or tomorrow and thanks be to God above I feel perfectly resigned and willing that His will should be done in all things. I know it is all in His hands whether I live or whether I die and why should we lament our troubles here when we have a hope of such a sweet promise beyond the grave.

Christ said, "In the world you shall have tribulations, but in me peace." And what a blessed thing it is when we can feel that peace and calm, because our God is at the helm, that "His purposes will ripen fast, unfolding every hour; the bud may have a bitter taste, but sweet will be the flower."

Brother Gold when it is so that I can go back to my experience—when I went down in death as it were—and feel that it was the Lord that brought me out and gave me the hope that I am now resting on, then it is when I feel that I have a hope and have already passed through the worst death I shall ever know.

Brother Gold I felt that surely the Lord had sent his ministering angels to comfort me for I have been almost

starving to near preaching for some time and surely the Lord has blessed poor me.

Last week I was so cast down and so low down in spirit that I felt the Lord had forsaken me or had never known me. I can't tell just how I felt, but for a few days it seemed I was slung up in darkness. Then the light came forth and I wanted to see some of God's little ones. So when on Saturday evening Brother Denson stopped by to see how I was I told him, although feeling too little to say it, that I felt like the Lord had sent him. I asked him to stay with us as I wanted to hear him talk and wanted to hear some singing. Well he started to go home but it seemed he had a mind to come back and Oh what a comfort it was to me—a building up, a strengthening, a help in time of need.

Then again while Brother Denson was here they found I had been desiring to hear Brother Boswell preach. So they let him know it and he came last night and the Lord blessed me to sit at the brethren and sisters' feet while he handed out each one his portion as the Lord gave it to him for us.

Brother Gold I can never tell you how little I felt or how much good it has done me. But you already know, for there is that which we can never tell, but like the disciples said, "did not our hearts burn within us," surely now we know it is Christ Jesus our Lord.

Brother Gold I have written more than I intended but while I cannot do anything more than sit around my mind is taken up with the things of Christ and His goodness to poor fallen man.

"Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure,
None but Zion's children know."

Brother Gold please excuse my

blunderings and mistakes for they are many but such as I have give I thee.

Your little sister,
MARY E. GARDNER.

Rocky Mount, N. C.

ENCOURAGING.

Dear Brother Gold:—I feel burdened and want to say something about what I feel, or at least try to tell. I know that darkness has covered the earth, and gross darkness the people, but there are yet a few (compared to the multitude,) who are watching, waiting, hoping, trusting and praying to the living God, who hears their sighs, moans and groans, and sees their tears, bye and bye, when the man in linen with the writer's inkhorn by his side passes through and marks them. Oh! what terror to the rest.

Then cheer up children of the living God. What if we do suffer here in this world, is not this the greatest of all promises. "These are they which have come up out of great tribulation—have washed their robes, and made them white in the blood of the Lamb."

This means we must suffer here. Our flesh hates to suffer, but Jesus the Captain of our salvation was made perfect through suffering. We must have sorrows, and if not one kind it must be another and so on. My greatest sorrow is I can't live like I think a christian ought to live. I try to watch and pray and then nearly always find myself out of the way. So "When I count up all the cost, if not free grace I know I'm lost, so my hope is fixed on nothing less than Jesus and His righteousness." For

"When I survey the wondrous cross
On which the Mighty Maker died,
My richest gain I count but dross
And pour contempt on all my pride."

Affectionately,
BETTIE Z. WHITLEY,

Washington, N. C.

WHAT IS MAN!

"Ought not Christ to have suffered these things, and to enter into His glory?" Luke 24:26.

Oh, what a solemn question! Who of us, can answer it in the affirmative? And, especially, when we consider the greatness of Him who asked this question, do we not shrink? Brother sinner, do you feel in yourself that you have any claim on the most high God, that His pure, spotless Son should have suffered and died for you? Perhaps you will say yes, if we keep His laws as commanded. Well, have you done it? Has any man ever, save Jesus Himself, kept the holy law of God, or can any man, afflicted with sin as we are in nature, having only a carnal mind, which is enmity against God, keep the holy law of a holy God? How could a being that is unholy perform a holy act of any kind, or even entertain a holy thought? Impossible!

Isa. 48:18, "Oh that thou hadst harkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." 19th verse: "Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof, etc." But no! Stocks and stones were so much more convenient; gods made with their own hands of gold, silver and wood until these were all condemned irremediably, when, by the cunning craftiness of the devil, it was discovered that International Sunday School Religion would completely fill the place of all of them. Yea, and we are condemned for raising our voice against such man extolling and God dishonoring devices of the devil. But, anything for the world rather than give glory to God.

Let us go back a little and see who man is, in his fallen sinful nature. Man, and all that God made was made good. Man sinned and fell into shame,

condemnation and death, and, it was only by God's grace that he was suffered to ever again draw the breath of life, or see the beauties of nature, smell or taste anything good, bear the voice, or feel the presence of God. Notice what some of the divine writers say of such a wonderful demonstration of God's love to fallen man in effecting his salvation from such a state of sin and death. Job 17:14 says:

"I have said to corruption, thou art my father, to the worm, thou art my mother, and my sister."

David says, Ps. 22:6, "I am a worm and no man." Isa. 1:6, he says: "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores," etc., and in 5:6 he says, "I am a man of unclean lips, and dwell in the midst of a people of unclean lips," &c. Eliphaz says, Job 15:14-16 inclusive, "What is man that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" Ps. 15:13, "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one.

Brethren, do we not know by experience, that these Scriptures are justly applicable to us? Then, how can we lay any just claim of our own on His mercies and say that He ought to have suffered these things for us? International Sunday School religion may teach its devotees that if they conform to certain requirements that God is under obligations to hear their cries in all things. I feel very confident in saying, that if God ever intended that the plan of salvation should be changed from grace to modern International Sunday School religion, that it

would have been mentioned somewhere in the Book. Be ye not deceived; God has not changed His eternal plan. "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." 2 Sam. 7:21 we read: "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them." Isa. 43:25 we also read: "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 48:9, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off." And 11th verse: "For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory to another." Now, back to Luke 24:45: "Then opened He their understanding, that they might understand the Scriptures," and 46th verse: "Thus it is written and thus it behooved Christ to suffer," etc.

We find throughout the Book, that the husband and wife are one. So, also is Christ and His church one. This being true, and most surely it is, and, this road through suffering being the only one leading into His glory, and surely it was, it behooved Him, as He said, to suffer these things and enter into His glory. It is an unmistakable fact, that through the sufferings of Christ, He entered into His glory. And it is also a fact, that these sufferings were for her who was created for His glory. Read the 43rd chapter of Isaiah down to the 8th verse, and especially the sixth and seventh, wherein He says: "I will say to the North, give up, and to the South, keep not back; bring my sons from afar, and my daughters from the ends of the earth; even everyone that is called by my name; for I have created him for my glory," etc. The Evangelist of today tells his congrega-

tion that any of them can come to Jesus, right now and be saved. Jesus says, John 6:37: "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." 39th verse reads thus: "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." In the 44th verse He says: "No man can come to me except the Father which hath sent me, draw him," and in another place, "Except it were given him of my Father." What a contrast between Him and the modern Evangelist. Now, her salvation being the crowning point of His glorious work, and the thing He came to do, will He not do it?

What was the glory that behooved Christ to suffer and enter into? Was not Adam a very prominent type of Christ? Adam was not deceived when he plunged himself and his posterity into sin and death for the glory of having his bride with him. Neither was Christ, when He said, "Here am I, send me." He had counted the cost and knew full well it meant death on the cross with all its attendant horrors and sufferings. He knew also, that the same world that persecuted Him to the death, would persecute His bride. He knew that it would be her delight, spiritually, to follow Him through good and through evil report, regardless of the consequent persecution awaiting her. But, that being the only road leading into His glory, He took it. Blessed be the name of the Lord, now, henceforth and forever.

With reference to the occasion under consideration, we find Jesus saying to these two disciples: "O fools, and slow of heart to believe all that the prophets have spoken." Then the text, "Ought not Christ to have suffered these things, and to enter into His glory?" Continuing He says, "And

beginning at Moses and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself.

Brethren, in the ministry, especially, have you ever thought about what a sermon that must have been? And only two hearers present? Do not be discouraged either, because you have but few hearers. If you cannot preach such a sermon as this, declare the whole counsel of God and be therewith content; that is, what God counsels you to preach, that preach and nothing more.

Brethren, it seems to me, that away down, deep in my soul, I can almost hear my blessed Saviour as He begins, first of all, away back in the garden of Eden, when man had just fallen, wherein He says, "The seed of the woman shall bruise the serpent's heel; and thou (addressing the serpent) shalt bruise His heel." And, did not their hearts burn within them as He talked to them by the way, and while He opened to them the Scriptures?

Brethren, do not our hearts burn within us when it is His blessed pleasure to open to us even one scripture, causing us to get a glimpse of Him within the veil, even though it be through a glass darkly? From our sinful viewpoint we cannot say that Christ should have died for us, but, if the scriptures were opened to our perfect understanding, I am persuaded that we would have to answer the text in the affirmative. O that we would praise the Lord for His wonderful works and loving kindness to the children of men.

Now, what does this text, in its complete fulfillment, as we have it, mean to us, His people? Does it not mean that we have such a High Priest who has suffered and died for us, gone down into the grave and rose a mighty conqueror over death and hell for us, and has ascended to heaven, there in

the presence of His Father, to make intercessions for us? Has He not manifested and vouched safe this salvation to us by sending His Spirit into our hearts? Having done all this, yea, and more also, for us, should we not be willing to show forth His praise in manifesting our love to those for whom He suffered, bled and died to redeem? Surely, He having demonstrated such inexpressible love for us, we having done nothing to merit His love, but rather His everlasting displeasure we cannot help loving each other. If we love His, we love Him, for He says, "as you go unto these, ye do unto me." Paul says, "If we suffer with Him, we shall also reign with Him." Brethren, if we have Christ, we have all things we need thankful for, and to praise His holy name for, and we will be with Him, where He is, rejoicing and beholding His glory and will hear that all triumphant expression recorded in Psalms 24:7, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

Now, in conclusion, I want to say that all God's children will be there, Jesus, the Lord Himself, said, that "All the father giveth me shall come to me and him that cometh I will in no wise cast out." Is it not His meat and His drink to do His Father's will, and is He not able to do all He says?

If you and I were given Him, we will be there. He will be able, in the final consummation, when entering fully into His glory, as He will do, to say to the everlasting Father, in the presence of all the heavenly host, as it is written of Him, "Here am I and the children thou hast given me."

Humbly submitted, in hope of being one of that glorious number.

J. DALE.

Send us your printing. Work done neatly and promptly. P. D. G.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., MAY 1, 1915.

EDITORIAL

DYING, YET LIVING.

I am thinking of how the dying of the Lord Jesus is borne about in ones body. If that is true of me, how is it? and if it is true of me as it was of Paul I must and do know the truth of it, whether I know the how of it or not. If I am sure I know the how of it, then am I sure that I know the truth of it. I may know the truth of a divine principle, it seems to me, and yet not know that I do know it, because I not know how that principle of divine truth is known. It is sometimes said that, when a physician is not sure as to what disease one died of, he simply passes over all preliminaries and puts it down "heart failure," which is about equivalent to saying, he died because he ceased to live. Strictly speaking heart failure is never, nor can it be the cause of death. It is as impossible as is perpetual motion. To make an intelligent diagnosis of a dying condition one must determine and set forth the cause which has led up to and is affecting a cessation of the

heart's action in that dissolution which we call death. In this dying that I am borne about in his body he realized in himself a continual delivering unto death. He felt a taking hold upon him which seemed to fasten as thongs within his inward parts, and which bound him and crucified him unto the world even as he felt that the world was crucified unto him. But this is not Paul's dying that is thus affecting him. He is already dead—dead to the law by the body of Christ, that he might live unto God. It is the dying of the Lord Jesus that is affecting him. It is in this dying that he lives unto God. He says, I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. The actual, effective, abiding, enduring life of Paul was Christ. Christ lived for him, in him, and lived him, so that the life which he lived in the flesh he lived by the faith of Christ, even as he lived because Christ lived. But what was the character of the life which Christ lived in Paul? What was the life of Christ? He came to offer himself as the one great, effectual and final offering to God for the sins of his people. In his great work of fulfilling the law he filled up the measure of all the sacrifices and offerings which went before him under the law. In his life he lived the life and died the death of all the offerings under the law. They all lived and died in him, even as he lived and died in them. Thus in his life he was continually being delivered unto death. Now as he lives in his people these things are being fulfilled in them by his dying and living in them.

But what was the disease of which Christ died? It was sin with all the complications possible to be effected by it. He died for, or because of our sins. In revealing in us his death, these things which made it necessary and thereby affected it are also revealed in

us. As the law in all of its phases was fulfilled in and by Christ, even so is its fulfilment revealed in us by him, and as he suffered in this fulfilment even so do we suffer in the revelation of it in us. It is just as necessary that we should know from what we are saved as it is that we should know to what we are saved. We must know of the pangs of hell as well as of the joys of heaven, and it is in the revelation of the dying and living of Christ in us that we learn these things. Is this truly how Paul was made to suffer in bearing about in his body the dying of the Lord Jesus? In my rather disjointed manner of expression of it this is the how of it, in the sense presented, but there seems to be a sense of a farther inward character to which I would like to attain. It seems to me that this dying is made most sensible in the mental faculties, in the inward parts of the mind, even that mind with which the law of God is served. That mind in the spirit of which is revealed the deep things of God. In this mind Paul was made to cry out, O wretched man that I am, who shall deliver me from the body of this death? This is not as much as to say, who shall deliver me from this dead body. It was not a dead body lashed to his back, but it was a body of death, in his body, the judicial and executive power, authority and virtue, of the law under which Christ was made, and which he came to fulfill, of which Paul says, "For we know that the law is spiritual: but I am carnal, sold under sin. The sufferings of Paul were spiritual, in which he must feel in himself and for himself the power of the law, because of sin, which crucified the Lord, and held him under the dominion of death until it was vindicated, justice was satisfied, mercy was exemplified and truth was verified, until eternal redemption was obtained, and everlasting righteousness

was brought in, until the glorious dawning of the blessed day of which it was said, Thou art my beloved Son, this day have I begotten thee," unto the bursting forth of the resurrection of the dead as an eternal certainty—until the dead, even Jesus was raised up, when the morning stars were heard to sing together, and the sons of God to shout for joy. Gracious revelations—blessed knowledge!

In this way and manner Paul was given, in the revelation of salvation, the knowledge of the things of the flesh and the things of the spirit—their respective affects and effects. He must have the knowledge of these things in himself. The cause of his troubles together with all of its consequences is in him, and he must know it. Redemption and salvation must come to him, and must be found in him, and must save him.

There remains yet at least one other point of consideration in this matter, and that is, is it thus with me. Am I in accord, in character and kind, with Paul in these things? I am settled in belief that these things are true of the children of God, and am persuaded in a good hope that they are true of me. They seem to be suitable to and agreeable with my convictions of divine truth, and of what I esteem as an experience in them, and yet they are so utterly contrary to all natural reasoning, and so inconsistent with all natural persuasion of which I seem to be the most of the time principally possessed. I find myself unable to turn them to account, and say, as I would like to say, that for these reasons I am a child of God.

I believe the children of God as taught of him are just what he would have them be, and the exercise into which he brings them in the consciousness of their condition is such as work for their continued learning and good

But they are not continuously reconciled to their condition, and would have it some how otherwise if they could. They would not, and do not seek the fellowship of the saints pleading these things, and yet it seems to be the only certain way by which it is obtained. I feel assured some how or other that this is a condition peculiar to itself and to the children of God, but is it so to me? I often fear it is not, and yet it is the only one of its kind and character which has ever affected me, as I have tried to describe. It is true the brethren hold me in fellowship, because they have these things in themselves, not I dare say because they are as bad as I am, but because after all they do not perceive that it is altogether with me as bad as I claim, and yet if I should modify my contention and admit that I am better than I profess to be, I should at once lose out, simply because they could not believe me to be as good as I might claim to be.

P. G. L.

"He Shall See Of The Travail of His Soul and Shall Be Satisfied," Isaiah 53:11.

Do you know of a fuller utterance, a more complete setting forth of the divine mystery of redemption from sin and death, and a clearer prophecy of the propitiation for sin than the death of the Lamb of God, for the transgression of the people for whom Jesus gave himself? The entire chapter is filled with the humiliation and suffering of this holy one set forth as stricken for the transgression of the Lord's people, and his final, complete satisfaction as he sees the travail of his soul.

The coming of Jesus in the flesh is the most surprising condescension. For a dignitary to leave his own glory and estate, his home and associations so pleasant, and pass by, go below the na-

ture of angels, whose pleasure was to worship him, to come down lower and still lower in the form of a servant, laying aside his glory, and be found in fashion as a man, so marred in form, making himself of no reputation in the most lowly form of a servant, in order to become the servant of his people, who did not know him, nor appreciate him, but rejected him considering that he was stricken, afflicted of God, and despised and rejected of men; yet it pleased the Lord to bruise him. He was a man of sorrows and acquainted with grief. For the transgression of God's people was he stricken. All we (the people of God) like sheep have gone astray, every one turning his own way, each one doing what his defiled nature desires walking in the light of his own eyes, and the Lord had laid on him the iniquity of us all. It pleased the Lord to bruise him.

Who is this that cometh up from Edom, with dyed garments from Bozrah? I that speak in righteousness, mighty to save. Wherefore is thine apparel red, thy garments like him that treadeth in the winefat? Jesus trod the winepress alone. Of the people there was none with him. All his raiment was stained. The Lord God laid on him the iniquity of all his people. God made him who knew no sin to be sin for us. The chastisement of our peace was upon him, and with his stripes were we healed.

Who is this that cometh up from Edom? He is the mighty God, the everlasting Father, the Prince of Peace. None so great in glory, yet how humbled and abased. He gave himself a ransom for all.

What has man done to advance this salvation? He has done the sinning, and is not worthy of the least of all God's mercies. Why should we seek to divide the glory of redemption with him? Why should man so dishonor

the Lord as to present him as a suppliant begging for our favor! Are there terms of salvation that we accept or reject, and thus the sinner decides the matter of salvation? No. Except we are humbled as a little child we cannot enter the kingdom of God. As a beggar we seek the kingdom of heaven.

All that the Father gives to Jesus shall come to him, and no others can come to him. There is no power of the enemy that can prevent the salvation of every one for whom Jesus died. He is the Lord of lords and the King of kings. He is exalted at the right hand of God a prince and a saviour. He is worthy. He has redeemed his people from all iniquity. There is no condition to be complied with by the sinner. Salvation is by the grace of God, and is freely given us of God. It shall be given to them for whom it is prepared. So great is the glory and fulness of the Lord Jesus that heaven withholds no honor from him, but bestows all glory on him.

He shall see of the travail of his soul and shall be satisfied. In all their affliction he was afflicted, and in his love and pity he redeemed them, and carried them all the days of old.

They are quickened with Christ in his resurrection, because he died for them, was delivered for their offences, and was raised for their justification. He is the good shepherd that laid down his life for the sheep, and all his Father gave to him shall come to him, and him that cometh to him he will in no wise cast out.

The ground and cause of their salvation is his dying for them, redeeming them from all iniquity, and rising again for their justification. By him all that believe are justified from all things from which they could not be justified by the law of Moses.

It is not left to the poor, blinded,

perverse will of the creature to decide the salvation of the sinner for whom Jesus died. The Lord makes his people willing in the day of his power. All power in heaven and earth is delivered into the hand of Jesus, and power is given unto him over all flesh that he should give eternal life to as many as the Father has given him; and this is eternal life to know thee the only true God, and Jesus Christ whom God has sent. Every one that confesseth that Jesus Christ is come in the flesh is born of God. If when we were enemies we were reconciled to God by the death of his Son, how much rather shall not we be saved by his life. Jesus died and rose again according to the purpose of his Father, and saved all for whom he died by the one offering of himself once. He hath perfected forever them that are sanctified by the one offering of himself once. The preaching of the gospel is to manifest this. The Lord God has commanded that Jesus should be a light of the Gentiles, that he should be for salvation to the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. Acts 13:47-48.

Preaching the gospel is not to add any that were not chosen to salvation according to God's foreknowledge, but to make manifest that when any believe in the Lord Jesus it is proof that they are already saved.

Preaching the gospel then is a witness perfecting believers, granting them increased knowledge of the Lord, and furnishing them unto all good works.

P. D. G.

JUDGING THE FUTURE BY THE PAST.

The above statement is the substance

of an utterance of Patrick Heary, a famous orator whose patriotism was remarkable. Human learning and its ignorance have no better guides than this. It is said that experience teaches a dear school, but that fools will learn in no other school. We have no perfect method of foretelling events. The wisdom of Solomon has said, we know not what a day will bring forth, therefore we should not boast of to-morrow, for it is not ours. What should be done today should not be deferred until to-morrow, since to-morrow does not belong to us. The gift of prophecy is not given to natural men. The ignorance is all with the creature. But with Him who declares the end from the beginning there is in that sense no future.

In our observation of events as they develop we learn by what we call experience. This is of profit to those who learn obedience by what they suffer. The blunders and miscarriages of mortals leave a painful remembrance of their blunders and of their blindness. History is the aggregation of individual blunders. When these are narrated, and their relationship to each other is seen and considered it constitutes the history of mankind. Facts, events, occurrences are testified to by eye witnesses, and these events published in language that is inscribed in books becomes historical. Among the most famous and the only perfectly reliable of these chronicles is the Bible that declares man's doings from his earliest existence.

This biography of man is not altogether pleasing, since it relates so many of his doings that do not proclaim his goodness nor his wisdom.

The origin of man asserts an honorable existence in his beginning. But quickly an intruder marred the condition of the man and his prospects. He is driven out of the pleasant garden of

Eden, and leaves its beauty and innocence, its freedom from pests and death, pain and fear, and is plunged into the confusion and vexation of sorrows before unknown, to be terminated in the shades and corruption of death.

The history of the races of men is marked by crime, treachery and disappointments. The first notable calamity is the flood of waters that sweeps over and rises above the highest mountains that could shelter man from destruction. The down-pour of rain for 40 days and nights, with its prevalence over every hiding place of man, leaves none to survive of man or beast, save only such as man's maker has provided safety for. All others are destroyed. This sweeping destruction is caused by the wickedness of all the race, save righteous Noah.

The next notable calamity that befel the race of God's people is the removal of the Lord's people into Babylon for 70 years, in order that sin should be punished, and the land have her 70 years of rest.

The deterioration of the Lord's chosen race until they passed under the yoke of Roman conquest, and the most amazing outrage of the pent up wickedness of the Jewish race in the crucifixion of the Son of God, and the destruction of the temple, and the scattering of that race into all the earth follows.

As the nations of earth fill up the measure of their wickedness, and hence decay, of their own corruption, so they perish.

Then they grow and wax full of pride in their supposed progress, and flatter themselves they are rich and increased in righteousness, not knowing they are blind and naked, poor and miserable. When they flatter themselves that prosperity and glory shall come as the reward of their righteousness, suddenly destruction comes

as a whirlwind.

In the last days perilous times shall come, and evil men and seducers shall wax worse and worse, looking at and considering the history of the world, we see the destruction of the Man of Sin, and the son of perdition as false religion lifts its impious head as a dreadful dragon of persecuting and blasphemous power, as it exalts itself above all that is called God, and sits in the temple of God, but is called the man of sin. This monster of wickedness must come, and exalt itself, and run its course before the end of the world. For each principle, whether of truth or falsehood shall develop unto its fulness whether of righteousness or wickedness, and show its nature and the consequences of its own growth and decay. See 2nd chap. of 2nd Thess.

P. D. G.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:18-19.

There are two things to be specially observed here.

1st. Let no man beguile you of your reward by a voluntary humility.

2nd. Not holding the Head.

There is danger of being beguiled. That is an old trick of the arch deceiver. No place is too sacred, and no opportunity to be neglected by him to decoy and ensnare the unsuspecting. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world. All the fulness of the **Godhead dwells bodily in Christ. In**

him the believer is complete. Then why listen to, or take any nostrum cast men over. Voluntary humility and worshipping of angels, or any other than Jesus Christ and him crucified is to be rejected. However plausible such things may appear shun as poison all such pretended helps.

The fleshly mind is easily puffed up, and can be quickly imposed upon. By intruding into those things which he hath not seen he is easily flattered. As the old serpent held up to Eve the appearance of great gain there was in his declaration a contradiction of God's word. God doth know ye shall not die, but in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil. Thus the Serpent flattered her, beguiled her, causing her to think there would be great gain to her. He operated on the fleshly mind or lust.

Anything substituted in place of what God has ordered, any departure from God's command, or prohibition is a voluntary, self-willed humility. However plausible or advantageous it may seem to be or appear, it should be shunned, it is not worshipping the Lord God. Though we or an angel from heaven preach any other gospel than that which we have preached let him be accursed. Such things have a show of wisdom in will-worship and humility, in neglecting the body. But what satisfies the flesh is no honor to God, nor comfort to his people.

3rd. Jesus Christ is the head, the first born from the dead, and above all; exalted a prince and a Saviour All the body the church, by joints and bands having nourishment ministered, and knit together increaseth with the increase of God, or that which God supplies. Paul may plant, and Apollos may water, but God gives the increase. The Lord adds to the church such as shall be saved. Of the increase of this

government there shall be no end to establish it upon the throne of the Son of God, who was of the seed of David according to the flesh, but declared or shown, proved to be the Son of God by the resurrection from the dead. How wonderful is this body of the Lord Jesus, the fulness of him that dwelleth all in all. The members of this body so fitly framed together grow into an holy temple in the Lord. Not one of its stakes shall ever be removed, not one of its chords shall ever be loosed. Holding Jesus the head we are complete in him, wanting nothing. Growing up into him in all things who is the head of all principality and power, if we are dead with him from the rudiments of the world, why are we subject to ordinances or rudiments of the world. Touch not, taste not, handle not, which are all to perish with the using, after the commandments and doctrines of men. But, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory."

All our salvation is above this world. Christ is our hope. He is the quickening Spirit, the Lord from heaven.

P. D. G.

WHENCE COME WARS AND FIGHTINGS.

James asks this question, "From whence come wars and fightings among you?" James 4:1. He answers the question by saying, "Come they not hence even of your lusts that war in your members?"

Paul said, "For I had not known

lust—except the law had said thou shalt not covet."

Lust is coveting that which is forbidden. The law of Moses said, thou shalt not covet any thing that is thy neighbor's, Ex. 20:17. Of course if I esteem my neighbor as I do myself I will not covet any thing that he has. The law said, thou shalt love thy neighbor as thyself. The holy law said, thou shalt love the Lord thy God with all thy soul, thy mind and thy strength, and neighbor as thyself. What a change must be wrought in us that would cause us to love our neighbor as we do ourselves. Love is the fulfilling of the law. One must be born of God to do this.

Paul said I had not known sin, but by the law: for I had not known lust except the law had said thou shalt not covet. By the law is the knowledge of sin. Where there is no law there is no sin. The law is not made for a good man. One that is good needs no law to restrain him from wrong, nor to compel or direct him to do right. But there is none good but one, that is God.

Paul said, "For I was alive without the law once: but when the commandment came sin revived and I died."

For I had not known lust except the law had said, "thou shalt not covet." Did you ever see that all that is in your nature is sinful—that in me that is in my flesh dwelleth no good thing? Our nature is full of lustful desires, sin working death in me by the law which is good. Did you ever see a carcass foul as a stench, putrid, full of maggots working so hateful and sickening, and ever feel that such is vile man—what we call the best man?

Take the pitiable condition of the leading nations of Europe. Now in the fierceness of the death struggle of war. From whence comes this war, and all such wars? They spring out of lusts, as an evil beast out of his den to de-

vour. As the leopard stealthily springs out of his lair to seize and eat his prey, so do men when armed with envy and unlawful desires spring upon the victims of their greed to consume them.

"Let no man say when he is tempted I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own lust, and enticed," James 1:13-14.

Then when lust hath conceived it brings forth sin, and sin when it is finished brings forth death.

But are the people of God ever embroiled in bitter wars that come of evil desires, or of fleshly lusts which war against the soul? Does the love of money, which is the root of all evil, ever canker in the nature of the christian? Do wars and fightings ever appear among the people of God, the church of the first born? What lust hath not shown its foul nature as the whelps of evil beasts among the people calling themselves God's children? Why so many exhortations delivered unto the church of God to watch as well as to pray, if there is no danger of such things as war that consumes the pleasant, tender fruit of the garden of the Lord?

It is sad and shameful to read of the strife of the nations of earth, but from whence come wars and fightings among you—among the brethren—among those that profess to be redeemed by the precious blood of Christ, and claim to be followers of the meek and lowly Son of God—the Lamb of God that taketh away the sin of the world.

Laying aside all malice, guile, hypocrisies and evil speakings, as new born babes let us desire the sincere milk of the word that we may grow thereby. Paul said, I keep under my body, lest after having preached to others I myself should be cast away. Nor should ~~the~~ watchfulness against this evil, lust-

ful nature ever be relaxed. Nothing but death shall destroy this vile nature, the body of this death that besets us. Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

We are called unto peace—are the children of peace—should walk in peace even to them that are without, should esteem the peace of Zion of far more value than money, ease, fame, wealth, honor or any and all the things of earth.

How good it is to let brotherly love continue.

P. D. G.

Obituaries.

JENNIE HUDGINS.

By request of Bro. C. T. Hudgins, I am sending for publication the obituary notice of his wife who was born April 4, 1859. She united in marriage to Bro. Hudgins Oct 26, 1879, to which union were born two children, both dying in infancy. Afterwards she raised an adopted girl to be grown.

Sister Hudgins obtained a hope in Christ in 1886 and joined the Primitive Baptist church at Ebenezer on Saturday before the first Sunday in Aug. 1887 and the next day was baptized by Eld. Albert Blalock. She lived a consistent member of this church until the Roxboro church was organized when, together with her husband she moved her membership to Roxboro. She was a good member at Roxboro, always filling her seat unless providentially hindered, until 1909 when she and her husband joined, by letter, the church

at Burlington. In this church she spent her last days being a faithful and devoted member.

Last Fall she became afflicted and for several weeks some one sat by her bedside day and night, with little hope of her recovery. But about the last of December or the first of Jan. she improved so she could walk about some and visit the neighbors. The night of February 4, she went to Brother E. H. Rimmer's to preaching, and at the close of the meeting she appeared very happy in speaking of the Union and unity of the family of God. When the writer told her good night she said, "I will not be with you all long."

On her way home that night, a few minutes after 9 o'clock, she was taken with acute indigestion and became unconscious from which state she never recovered. She passed away the next morning (Feb. 5, 1915, at 6 o'clock to wake and weep no more.

In conclusion I wish to say to her husband and adopted daughter: while her seat is vacant in your home one more is filled in heaven where all is joy and peace. At church we will never again see her smiling face or get her glad hand shakes.

May the presence of the Lord be with all those left behind that we may meet beyond the grave where parting is no more.

W. C. JONES.

Union Notices

UNION NOTICE.

The next session of the Black River Union will meet with the church at Reedy Prong meeting house, in Johnston County, N. C., on Saturday and 5th Sunday in May, 1915.

Reedy Prong is about 12 miles from **Beason** where visitors will be met on

Friday P. M. and conveyed to the Union.

Elder James H. Johnson is appointed to preach the introductory sermon, and Elder J. W. Strickland his alternate.

All lovers of the truth are invited.

ELDER W. G. TURNER,

Moderator.

C. HODGES,

Union Clerk.

UNION NOTICE.

Elder P. D. Gold, Dear Brother:— Please publish that the next session of the Linville Union will be held with the church at Salisbury, on Saturday and 5th Sunday in May, 1915.

A general invitation is extended to all.

Written by the request of the brethren.

A. L. OWEN,

Church Clerk.

UNION NOTICE.

The next session of the Linville Union is appointed to be held with the church at Salisbury, N. C., on Saturday and 5th Sunday in May, 1915.

All lovers of truth, especially ministers are invited to attend.

W. L. TEAGUE,

Union Clerk.

UNION MEETING.

The next session of the Contentnea Union is appointed to be held with the church at Nahanta, Wayne County, N. C., Saturday and 5th Sunday in May.

Elder A. M. Crisp is appointed to preach the introductory sermon and Elder D. A. Meyborn his alternate.

Brethren that wish to come to the Union by rail will be met at Pikeville, N. C., and Goldsboro, N. C., on Friday before the 5th Sunday in May.

Those wishing to come please write to Elder T. B. Lancaster, Saulston, N. C., R. 1, Box 24 and brother V. A. Bartlett at Saulston, N. C., R. 1.

Those coming by rail can get conveyance by writing brother G. W. Johnson, or brother J. Willis Creech, Benson, N. C. Please state what train you will come on. Get off at Benson.

J. A. BATTON,
Union Clerk.

UNION NOTICE.

The next session of the Silver Creek Union is appointed to be held with the church at Philadelphia on the 5th Sunday in May, 1915.

All Baptists are invited to attend.
ELDER S. C. ROBERTS,
Clerk.

EASTERN UNION.

The Eastern Union is to be held with the church at Pungo, and to commence on Friday before the 5th Sunday in May.

All lovers of truth are invited to attend, especially ministers. We have but one ordained minister.

A. W. AMBROSE,
Union Clerk.

UNION MEETING.

The Cedar Island Union will be held with the church at North River, Friday, Saturday and 5th Sunday in May.

JNO. P. TINGLE.

UNION NOTICE.

The next session of the Staunton River Union will meet with the church at Wetherford, commencing on Friday before the 5th Sunday in May, including Saturday and 5th Sunday,

Wetherford is 2 1/2 miles west of Sycamore, on Southern Railroad.

Brethren are invited.
Done by order of the church.

N. T. OAKS, Mod.
A. C. OWEN, Clerk.

UNION MEETING.

The next session of the Skewarkey Union is appointed to be held Friday, Sat. and 5th Sunday in May, with Rocky Swamp church in Halifax Co., N. C.

Visitors will be met Thursday and Friday, May 27 and 28, at Halifax, on the arrival of the Kinston train, at 11 A. M. and at Enfield on the arrival of the north bound train at 10 A. M.
S. HASSELL.

UNION MEETING.

The next session of the Mill Branch Union is to be held with the church at Simpson Creek, Saturday and 5th Sunday in May.

UNION MEETING.

The Smithfield Union is appointed to be held with the church at Hannah's Creek, Johnston County, N. C., on Saturday and 5th Sunday in May.

Brethren, sisters and specially ministers are invited to attend.

UNION MEETING.

The Lord willing, the Black Creek Union will meet with the church at Scotts M. H., Wilson County, N. C., on Saturday and 5th Sunday in May.

Elder P. D. Gold was chosen to preach the introductory sermon, and Elder J. F. Farmer to be his alternate.

Messengers and visitors will be met at Lucama, N. C., Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

Appointments

ELDER J. F. FARMER.

Angier—Sat. and Sunday, May 1 and 2.

Oak Grove—Tuesday.

Willow Springs—Wednesday.

R. E. ADAMS.

Bethsaida—Sat. and 1st Sunday in May.

Primitive Zion—Monday.

Gift—Tuesday.

Angier—Wednesday and at night.

Sandy Grove—Thursday.

Willow Spring—Friday.

Middle Creek—Sat. and 2nd Sunday.

ELDER J. E. ADAMS.

Newport—Sat. and 1st Sunday in May.

Morehead City—Monday.

Marshallburg—Tuesday and at night.

Davis Shore—Thursday and at night.

Nelsons Bay—Friday evening at 4 p. m.

Hunting Quarter—Sat. and 2nd Sunday.

Hog Island and Cedar Island week after and Sat. and 3rd Sunday at Cedar Island.

Jones Bay—Tuesday night.

Goose Creek—Wednesday.

Beulah—Thursday.

Rose Bay—Friday.

Tiny Oak—Sat. and 4th Sunday.

East Lake—Tuesday night and Wednesday.

Kitty Hawk Banks—Sat. and 5th Sunday.

Powells Point—Monday and at night.

Elizabeth City—Tuesday night and Wednesday.

Flatty Creek—Saturday and 1st Sunday in June.

Bethlehem—Saturday and 2nd Sunday in June.

Concord—Monday and Tuesday.

Associations.

ASSOCIATION.

The next session of the Mayo Association will be held with the church at Russell Creek Saturday, third Sunday and Monday of May, 1915, seven miles from Critz K. R. Station.

J. WALTER HUTCHENS,

Church Clerk.

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The next session of the Silver Creek Association will be held with Globe church, Caldwell County, N. C., commencing on Friday before the 3rd Sunday in September, 1915. We invite all true and orderly Baptists to visit us.

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Take 4 B. B. B. B. for the Nerves.

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I have made an arrangement for a very nice Oxford Bible for \$1.25.
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A prescription relied upon to remove the causes of indigestion and dyspepsia. A restorative tonic for the stomach and digestive organs.
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Renew Your Health

A NATURE'S FOUNTAIN

WITHOUT THE EXPENSE AND
LOSSES OF TIME NECESSARY
FOR A VISIT TO THE SPRING



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do harm about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do

not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Ga.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
LaGrange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia.

After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.
DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident it happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Seldon Co., Bany Stationers.

Fill Out This Coupon and Mail it Today

Shivar Spring,
Box 55T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water: I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

Express Office

Please write distinctly

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.
RHEUMATISM

Leads, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous

and sick headaches, and find that it has acted nicely in each case, and I believe that if used continually for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without and crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.
BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERHEUX.

REYNAL AND CYSTIC

Columbia, S. C.

I have suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN

Williamston, N. C., Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. W. EDWARDS.

"A Card of Heartfelt Thanks.
"Blessed Relief."
RHEUMATISM
Cured to Stay Cured

We desire to thank the many readers of the "Zion's Landmark" for their kind words testifying to the "blessed relief" received from using Aunt Lydia's Root and Herb Rheumatic Remedy. We are unable to write each one personally, therefore we take this method of thanking each and every one of you publicly. We assure you, such testimony as you have sent us, is very gratifying, and we rejoice with you in the knowledge that in our remedy, you have at least found "blessed relief" from your sufferings.

Sincerely thanking you, we are,
Yours for better health.

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Headaches

There are several different kinds of headaches classified according to their causes.

And whether induced by nervous disorders, or disorders of the digestive organs or disorders of the blood, they are alike very unpleasant symptoms.

Headaches are something more than symptoms, for the pain reacts upon itself and grows worse if not relieved.

It is fortunate that relief can usually be obtained by the use of Mentholatum externally applied to the forehead and temples and within the nostrils.

This usually gives relief and avoids resort to the use of opiates and anodynes. Mentholatum can do no harm.

As a delicate counter irritant its usefulness in giving relief to all classes of headaches is well known.

The cause of the headache should, how-

ever, be determined and a general systematic treatment should be adopted to rectify the conditions which cause them.

Mentholatum also has a wide range of usefulness for sunburn, bruises, insect bites, summer colds and other forms of inflammation.



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thumb that can make this
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is no thumb that can make
the same impression.

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PUBLISHED SEMI-MONTHLY

AT

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P. G. LESTER, Asso. Editor, Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

FEEDING HER SOUL.

My Dear Brother Gold:—The rain drops from that little cloud are still feeding my soul with the nourishing moisture which so abundantly fell from his sanctuary yesterday. I see this morning how a poor sinner like me, can be saved from their sins and be satisfied in Jesus. Since the death of my loved ones, it has been hard for me to be reconciled to my loss, but this morning, I feel that all is well with me. God knows best and never makes any mistake. My life is in his hands, and I most humbly desire to live and to be in humble submission to his will. He was a man of sorrow and acquainted with grief, and we must learn of him to enter the pearly gates of heaven. I see his mercy and love, his perfection, and know that my vile nature can never be satisfied while I live in the flesh, only as God gives me a little shower from the cloud of heaven to lift my eyes beyond this vale of tears.

David expresses my feelings, when he says "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in his temple." I find peace there, that the world can not give and without the Lord I am nothing and worse than nothing.

Thank God for the strength he has

given you to so ably proclaim the glorious power of a merciful and righteous God who liveth and abideth forever.

Remember me in love to your wife, and pray that the Lord will be with me in all I do.

Fondly,
SALLIE F. AYCOCK.
Fremont, N. C.

ASK MY VIEW OF DEUT. 32:25.

Dear Brother Gold:—If not asking too much of you I wish you would please give me your view of Deut. 32:25. "The sword without and terrors within shall destroy both the young man and the virgin, the suckling, also with the man of gray hairs."

I feel too unworthy to write much of God's dealing with his people, but without him I can do nothing. So I put all of my faith in him. For he is able to save me, if it is his will. If God is for us, is for me who can be against me? "Only if thou carefully hearken unto the voice of the Lord thy God to observe to do all these commandments which I command thee this day. For the Lord thy God blesseth thee, as he promised, and thou shalt lend unto many nations."

Please give your view on Jeremiah 31:22, "How long wilt thou go about, O thou backsliding, for the Lord hath created a new thing in the earth, a woman shall compass a man."

This new thing created in the earth is Jesus. Behold a virgin shall conceive and bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. The Lord gives this sign unto his people. Wherever he gives this sign, this understanding to the poor and the needy there springs up in this earth a blessing that shall take away the curse from the earth, and the fruit of that earth shall be to glory in the Lord who takes away the curse from the earth. When the Lord creates this wonder in the earth then this inhabitant shall no longer speak this way, but a new language shall be given to these inhabitants, a new song shall be put in their mouth, and they say, "The Lord bless thee O habitation of justice, and mountain of holiness." The Lord shall satiate the weary soul, and shall replenish every sorrowful soul." The rest of Jesus shall be glorious. Then your young men shall see visions, and your old men shall dream dreams.

Brother Rogers adds, I will tell you about some of my dreams here of late. I dreamed that the Lord told me to go out and to talk to the people. I went to a house, and saw a man and a woman at work. The man was handing something to his wife; and I asked them to give me something to eat, and to let me stay all night, and the man was willing for me to stay, but the woman was not. As I started off I told them the Lord would remember them, and then they told me to come back, and I told them not so, and I went out. It was then night. I met up with several different bands of people. From their work which they were doing they seemed to be a wicked people; and I begged them to turn from their wicked ways, and to serve the Lord Jesus. I plead with them a long time. Some seemed to hear, and some would not. So I traveled on and all

at once I came into a bright world. Just as far as my eyes would let me see it was that way. I went up to a large white house, and the man bid me to come in, and by that time his wife appeared, and there was a long table, and they were then ready to eat; and the man bid me to wash, and I told him to wash; and he told me to come and wash with him, I told him that I would not. When he got through he prepared water and I washed, and he bid me to sit down and eat: and we all sat down. About that time his wife said, he is a man of God, and that he had been badly treated. In a short while the people began coming in and partook of the food. They were coming in and going out as bees working all the time that I was there; and they all were dressed alike in white. The house was so long I could not see from one end to the other, and every thing was white in the house. I do not remember going out of the house. I awoke. I thought it was the Lord's house.

The man that bid me to wash made it known to me that he was the Lord. I know that I am a changed man. For the things I once loved I now hate, and the things I hated I now love. I hope and believe that it is the work of the Lord, of our Lord and Saviour Jesus Christ. He says he that believeth and is baptized shall be saved, and he that believeth not shall be damned. I hope that I am one that does believe.

This is my first attempt to write to the Landmark. My wife joins me in love to you and Sister Gold.

I will close by saying that I hope that the Lord will bless you with health and strength to preach his gospel many years longer. For I certainly believe that you are one of God's true ministers. So pray for me whenever you have a mind is my prayer for Christ's sake.

Your brother in Christ I hope,

J. T. ROGERS.

Durham, N. C., R. 2, Box 28.

A GOOD LETTER.

Elder P. D. Gold, Dear Brother:—I herewith enclose a letter which I received from Sister Martha Womble which I think others will enjoy reading as well as I have. If you have the space in the Landmark please publish same.

Your brother in hope of eternal life,

A. B. DENSON.

Rocky Mount, N. C.

Dear Brother Denson:—To-morrow is preaching day and how bad I want to go, but Dossey thinks it best not to go, so I shall have to give it up, hoping I can be contented and able to meditate on the sweet promise at home.

Brother Denson, I don't know what you think of dreams, but I desire to tell you one and hear what you think about it. When 14 or 15 years of age I dreamed I was traveling a road with mama and my aunt. After traveling a while we came to some of the blackest mud holes of water I ever saw, and soon after to a large pond of water as black as those holes were. The bridge which was of rotten pine poles about the size of my arm were lying lengthwise and then crossed. My aunt said, I have crossed here before; let me see if it is solid. She walked around and put her foot on the first pole and give it a shake; then it was all floating on the water. She said it was all right and so we crossed over and travelled a good distance and come to some holes of blood. And after passing a few of them we came to another pond exactly like the other one only it was filled with blood and had the same crossway of rotten poles. So I was the one to see if it was solid. I went round

and set my foot on the first pole and I and the poles all washed away out in the pond. I quickly cried to the Lord for help and a man rode up on the other side and said, "those rotten poles will have to be burned up and that will dry the blood and you can cross." And the whole thing was on fire in a moment's time. I raised my hands and cried to God for deliverance. The next thing I knew I was sitting in the back door of the Falls church with a little child in my hands, and then I awoke. Now this dream did not seem to mean very much to me, though I often thought of it. I told it to mama and she cried, so I never said any more about it. Just before Brother Abrams moved to Rocky Mount we were talking, and I told him about it, and he felt sure it was to show me the true church. But it did not seem so to me. It was a dream and that was all, as I had many more that impressed me deeper than that did. So I dismissed it entirely as I was pretty restless and wanted something besides a dream, and I feel like I got it. And may the Almighty God deliver me in time to come as He has in the past.

Brother Denson, when those burnt spots came on my poor body I suffered untold misery, yet the body could endure far better than my restless mind. I can never tell what I passed through for eleven long months before I went to the church. For thirteen long years I sought for rest and found none. I often found myself repeating these words: "My soul searcheth for that it loveth and findeth it not. As the water panteth after the water brooks so panteth my soul after thee oh God."

At the age of seventeen I believe I was shown what I was and where I stood. It seems to me I lived through ages on that memorable night. I saw how I should live and the path I should

walk, and for two years I was contented at my lot no matter what it was. But how restless afterwards, looking a home far and near and nothing suited me. I knew well what I had been shown, or rather felt the want of it. I never intended to be baptized, and searched for a home every where else, and at last had to give it up. It was then I was shut up in that low desolate wilderness, I tried to tell you of. Those words were often with me: you have had a warning of that which was to come. How I longed to tell those dear people of that warning, and often quited myself with these words, "Oh ye generations of vipers who hath warned you to flee from the wrath to come; go ye therefore and bring forth fruit meet for repentance."

I had nothing to carry, empty and blank. Oh how I did long for rest. I might tell them of the warning and they would not hear it, and if they did it was not right. In the sight of God I would be no better off. I did not love every body and I really thought I would have to love every human on earth before I could go to the church. But alas! how different when Brother Gold preached, He that hath faith let him have it unto himself saith the Lord. Then I was set in the solitary corner of my little wilderness and at last burnt out.

I know what it is to burn—body and mind to be drawn to one side and hardly travel at all—trying to keep up so I could get to church and two days before meeting having to give up, and oh, the grief of my heart and the bitter tears I shed. When those words were given me with a power I shall never forget, "to trust him and obey," my body was free from those awful burnt spots and my mind was at rest. I had trusted him all my life and he had delivered me so many times that I resolved to obey. Then I thought what

the old colored woman told me: "The Lord will heal you and when He heals you you will be healed. I have seen them spots before now." I believe she had, I also believe the Lord healed me, for it has been eleven months since and I have never been troubled with those burnt places since, and oh, the rest I found beneath the water. The beauty I saw and the joy I felt, no human will ever know. I felt I passed over the first pond while searching for a home among the people of this world, but when it came to me to see how the crossing was I had to have help and looked for it on high, and when these old poles of mine were burnt sufficiently, how willing I was to sit down in that back door and look to the little child for help, and accept Him as my Saviour and my all. What a mystery those burnt places were to me all the while until a few days after I was baptized, and then through that dream I saw it all so plain. And the sweet peaceful rest I enjoyed; I knew no pain nor sorrow for two and a half months. The low flat wilderness was the most beautiful and level little field I ever saw. I could look around, and it was the same piece of ground, but so white and clean. I just seemed to be walking around in there singing praises to God and saying, oh the joys of thy salvation, and resting all the time.

"How wonderful are the works of the Lord and His ways past finding out." I could say, if this is a foretaste of that which is to come how I wish I could enter eternity now and for ever rest and sing praises to the dear Lord who had done so much for me.

But alas, I little knew what was in store for me. Can you think how I loathed the idea of throwing my body in the hands of man for ease, after being so suddenly healed by the Divine power and sweet words, "trust him

and obey him." I felt like it was right for me to suffer and when the Lord saw fit he would heal me again like I hope and feel he has. But "the Lord works in a mysterious way His wonders to perform." While suffering untold misery day and night these words were continually with me: "As thy days are so shall thy strength be," and I could think of nothing but dear old Brother Gold—how old he had lived to be, how firm and steady his steps were and what a few days his afflictions had been. How well his days must have been spent and how well his strength has held out. Surely my days had been badly spent and my strength so weak, it seemd there was no relief for poor me. The first of February, on Monday night, I was lying on my bed thinking how bad I did want to be of some service to my little family, instead of a burden. All the doctors advised me to go to the hospital, and I wanted my operation to be at home. But they denied me that; so while meditating on it, it came to me this way: The Lord has blessed man with the wise knowledge and skillful hands to relieve poor suffering bodies; it has been done and doubtless mine could be relieved also. But what if I never recovered. When the words were given me; "Thy God reigneth and the mercy of the Lord endureth forever," I was ready in a sense to go but I dreaded the knife. We made arrangements and got off on Thursday. I never felt so humble and so dependent in all my life. It was so hard to leave my little children, not knowing what the outcome would be, but I feel like I left them in good hands and in my weak way earnestly committed them to the dear Lord. I feel like I was blest in more ways than one, of which I feel thankful. I felt like a prisoner making ready for his sentence not knowing what his doom would be,

but felt it would be just. I stood my operation well the doctor said, and on waking I suffered for three days, but in three more I felt like I could get up. How easy I felt after not knowing an easy hour since the first of August. I had three operations in one, and the doctors often told me they had never known any one to get on better than I did. I feel that I was blest to return home in 22 days, and I often repeated these words: "God's purpose ripens fast; unfolding every hour: the bud may have a bitter taste, but sweet will be the flower."

Brother Williams came and preached for us one night soon after we came home and how glad I was to see them all and to hear him speak again.

I often think of the little meeting we had at Brother Whitfield's and how I did enjoy it. I hope you may have a mind to visit us again soon and I surely hope I won't be sick. I was so sorry that it turned out like it did.

Please excuse this letter; have read it all over and have not written at all like I intended to. When I am at work my mind is to write and so many things pass through my mind, but when I sit down to write all seems to banish and I have to write it like it comes.

Pray for me and mine, for I greatly feel the need of prayer and may I be humbly kept in the right way that I may not cause you all to throw me off from my little seat in the back door which is a resting place indeed.

Love to Sister Denson.

Yours in hope of eternal life.

MARTHA ROBBINS WOMBLE.
Nashville, N. C.

ASKED TO WRITE.

Elder P. D. Gold,

Dear Brother:—As many brethren and sisters asked me to write them

through the Landmark, by your permission I will try to grant their request.

I returned home March 26, and found all well, for which I felt very thankful. I was blessed to fill all of my appointments. I enjoyed usual liberty most all the time. I want to say that I received much kindness from the many good people which I met, and I will ever remember them with a thankful heart. I found the churches all in peace so far as I learned. I found no discord among the preaching brethren.

Dear brethren, let us ever earnestly contend for the faith once delivered to the saints, and not strive about words to no profit, but strive for the things that make for peace, for behold how good and how pleasant it is for brethren to dwell together in unity.

We would be glad to have any of the preaching brethren to visit us in this country and preach for us.

I would be glad to receive a letter from any whom I met.

Your brother in hope,

J. D. VASS.

Gap, Va.

COMMUNICATION.

Dear Bro. Gold:—I guess you think I have been very negligent, which I have. I am quite sure you will pardon me. My family, or at least the greater part of them have deep colds, but we are all up. I feel very thankful it is no worse than it is.

We had a very pleasant quarterly meeting. We had Bros. Hassell and Corbet to preach for us. We had several visiting brethren and sisters from sister churches. Bro. Lawrence House from Kehukee, Bro. Nathan Worsley and several others from Red Banks, Briery Swamp and Flat Swamp.

I certainly do enjoy having the

brethren and sisters to come to see us at Great Swamp, we are so few in number.

Enclosed you will find money order for \$1.50 for the good old Landmark of which I have been a reader every since my first recollection.

I hope I may enjoy the privilege of reading it always.

Remember me kindly to Sister Gold and come to see us at Great Swamp whenever you can.

From an unworthy sister,

(MRS.) W. J. BRILEY.

Greenville, N. C.

DESCRIPTION OF TRIP.

Elder P. D. Gold,

Dear Brother:—Having been requested by some of the readers of your most excellent paper, "Zion's Landmark," to write a description of my recent trip in your country, I now undertake to occupy the present moments in an attempt to grant their request.

On the evening of Dec. 4, 1914, I boarded the through train at Portland, Oregon, for Greensboro, N. C., via San Francisco and Los Angeles, Cal., arriving at the latter place on Monday following at 7:30 a. m., and there taking a local to Ontario, Cal., a distance of 40 miles, where I stopped until Friday morning at 9:20 o'clock, visiting among our people in Ontario, Upland and Claremont, holding meetings at Brother Yandal Bogarts in Ontario.

I reached Greensboro, N. C., on the morning of the 15th, where I changed cars for Siler City, arriving there at 2 o'clock in the afternoon of the same day. Here I was met by Uliasis, second son of Brother H. W. Johnson, of near Brush Creek with whom I had been in correspondence for some two or three years and conveyed to his hos-

pitable home where I met Brother Johnson and his family for the first time in life.

I suppose, in the first place Brother Gold, in order to introduce myself to your readers, it will be necessary for me to say I was born in Randolph Co., N. C., 57 years ago Oct. 28th last, near the place called Moffitt. My grand-father's name was Aaron Moffit, my grand-mother's was Finity Moffit, my father's was Middleton Moffit and my mother's maiden name was Craven, her given name being Mildred (or Millie) as she was called. She was the daughter of Thompson Craven.

Both my grand-fathers were deacons in the Primitive Baptist church. My grand-father's (Moffitts) membership was with the old Brush Creek church. My grand-father Craven's membership was with Mt. Tabor church, both churches being in Randolph county. My mother's membership was also with old Brush Creek.

I have been thus explicit that my relatives who are yet living in your country, many of whom I met, may readily see who I am. Brother Johnson is the present clerk of old Brush Creek church. I visited around several days in that neighborhood holding meetings at old Brush Creek several times. I visited grand-father Moffit's old place—was in the house where my father was born and where grand-father and grand-mother both died. I also visited their graves. They are buried in old Brush Creek cemetery near where the old meeting house once stood which was built in 1802. They have since built a new house on the same grounds near where the old one stood.

I visited the place where mother was baptized, also where she was born, and drank from the spring near where she first felt her sins forgiven.

I have heard her relate her exper-

ience years ago; how that when she was but a girl, seventeen years old, she felt herself convicted of sin and went about mourning God's love to know, and finally one evening, thinking she could not live another day, she took the bucket and started for the spring, never expecting to return to the house alive. And when she reached the spring she sat the bucket down and crept into a thicket of underbrush, thinking to get down on her knees once more, to try to beg God for mercy. But instead of getting down on her knees she fell on her face and although she did not know how long she lay there, the next thing she knew she was on her feet clapping her hands and praising God, and that the very leaves on the trees seemed to be praising their Maker.

While I stood there gazing on the scene of long ago I could but wonder if it was possible that a covenant keeping God had followed as it were the meanderings of a poor lump of clay—her off-spring—for lo these many years and even put it in my poor heart to care to go back there, a distance of over four thousand miles, for the purpose of viewing these very scenes. Be that as it may, it has been my longing desire for years to do so, and while there I could but thank the God of Israel for so great a privilege.

While there, in company with Bro. Johnson, we visited the church called Big Meadows, the home church of Bro. Johnson's mother, where I tried to talk twice in the name of the God of Israel. From here we went to Gain's Grove where we met with a goodly number of our people and had a very good meeting both Saturday and Sunday.

After spending considerable time in this part of the State I bade farewell to Brother Johnson's family, whom I

had learned to love as my own people, and Brother Johnson and I started for High Point to attend a Union meeting held with the Abbott's Creek church. Here I met several preachers, among them being that dear old father in Israel, Eld. P. W. Williard, who is the Moderator of the Abbots Creek Association, also Moderator and pastor of the church and Union meeting held there. Here we had a lovely meeting and one long to be remembered. Among the preachers I met here were Elders C. A. Davis, W. C. Jones, Samuel McMillan and W. A. Gorley; licentiate Wm. P. Matthews, and heard most of them preach.

I next visited the church at Danville, Va., and held meetings twice in the church building and once in a Mr. Joe Hilliard's house in Schoolfield, a suburb of Danville. I here met four ordained ministers and two licentiates, to-wit: Elders Thos. N. Walton, J. B. Dalles, J. F. Spangler and T. A. Walker; licentiates, Brother Samuel Coger and Brother James Ayers. Elder Spangler is their pastor.

From here we returned to Burlington, N. C., where we were met at the depot by that venerable servant of the Lord, Elder W. C. Jones, and conveyed to his hospitable home and cared for as none but a wayworn pilgrim could appreciate. Here Brother Johnson bade us goodbye and returned to his home. I hated to see him go as I had become so attached to him. He seemed like a brother I had always known.

I remained here several days, holding meetings several times in and around Burlington, visiting the colored church here and hearing their pastor, Elder Whitted, preach. From here, in company with Elder Jones, I went to Durham, N. C., where we held services Wednesday night going to

Roxboro Thursday night. On Friday I returned to Durham and met with the church on Saturday and Sunday. Here I met that venerable old servant of the Lord, Elder P. D. Gold, editor of Zion's Landmark, and heard him preach Sunday evening at 7:30 o'clock.

While here arrangements was made to hold service at 3:30 o'clock in the afternoon at the colored Primitive Baptist church where it was my privilege to sit and listen to some of the best singing it has been my lot to listen to in all my life. Surely God has tuned their hearts as well as their tongues and voices to sing those grand old songs it had been my happy privilege to hear my dear sainted father and mother sing long years ago.

From here I returned to Burlington, again meeting with those good people, and holding service at their place of meeting twice, also at the home of a Mr. R. T. Hensley whose mother, a member, was sick and could not go out to meeting. The following Saturday morning, the last day of February, I bade these good people goodbye, possibly to nevermore meet them on this side the cold river of death, and went to Greensboro to fill an appointment for the 4th Sunday. Here I was met at the depot by that dear old Brother, J. W. Hutchens, and conveyed to the home of his son-in-law and daughter, Mr. and Mrs. Neal, with whom he is now making his home, having recently buried his wife who was also a member of the church.

From here I started for California, arriving at Ontario in time to meet with the Little Flock church which meeting was held at the home of Brother and Sister Yandle Bogart above mentioned. I visited with the brethren here and at Claremont and Upland until Saturday when I went to

Riverside where I attended the Little Flock church the 3rd Sunday. They hold their regular services here every 3rd Sunday in each month at 5th and Park streets, and in Ontario, at Claremont and Upland alternately on the first Sunday in each month. Brother P. Spiers, of Claremont is their beloved clerk.

I here had the privilege of baptizing three members in fellowship with Little Flock church. There were three awaiting baptism and two joined the day I was there, but two that were awaiting baptism failed to get to the meeting. They have no regular pastor.

From there I went to Ocean Park where I attended the Liberty church of Los Angeles that hold meetings at Ocean Park every fourth Sunday at the home of Brother and Sister Dawson, 644 Ashland Ave., and at 42d and Moneta Ave., in Los Angeles every first and third Sunday at 11 o'clock. Elder W. T. Henderson is their pastor. One joined at Ocean Park last Sunday and will be baptized next Sunday. I expect, the Lord willing, to attend the church in Los Angeles next Sunday after which I will start for Oregon City and reach there in time to attend their 4th Sunday meeting at which place I am their unworthy pastor.

I would like to say many things about the kindness and hospitality I met with on this, to me, very pleasurable trip, but time and space forbid; so in a word I desire to thank all the good brethren, sisters and friends for their kind and hospitable treatment and for the many words of cheer and comfort to one who feels to be less than the least in my Father's house and I assure you it will ever be as "Apples of gold, in pictures of silver," and if we are never to meet again on earth may it be our happy lot to meet in blessed eternity where part-

ing will be no more and where the inhabitants thereof will never more again say "I am sick," is the prayers of your little brother in hope,

S. B. MOFFITT.

P. S. My correspondence will please address me at Newberg, Oregon.

S. B. M.

COMMUNICATION.

Dear Brother Gold:—I feel unworthy to address you thus.

As I am a year behind on my subscription for the Landmark I am enclosing what is now due. I would have been glad to pay in advance but that was impossible.

For some time, I have had a mind to write and tell you, what I hope has been the dealings of the Lord with me, that my children might read, in after years, some of the sorrows and conflicts I have undergone for my sins, but feeling my weakness and ignorance to such an extent, I shrink from the task. When a small child, I had serious thoughts about death and what would be my doom after death, and at times these fears would wear away, and then I would enjoy the pleasures of the world as well as any one, I reckon. In the year 1850 my health gave way and I saw myself a lost and ruined sinner before a just God and felt that without his mercy I was eternally lost. For several weeks I remained in this condition, till one morning these words came with force to my mind, "And can I yet delay my little all to give." I did not know what they meant, and looked for them some time, hoping to derive some comfort from them, but when I did find them they read thus:

"And can I yet delay my little all to give,

To tear my soul from earth away for
Jesus to receive."

And it seemed to add two-fold more to my troubled mind, and it seemed that I must die and that torment would be my portion. I do not remember how long I was in this condition, but I know it was several weeks.

One morning I was so troubled that I scarcely knew what I was doing, and the very breathing of my soul was "Lord have mercy on me, a lost and ruined sinner," until I happened to notice the time of day, and found that dinner should have been nearly done and the fire had gone out.

While trying to renew the fire and wondering what excuse I could render, should my husband come in for early dinner, which he often did, for I did not want him to know the condition I was in, these words, with much force, came to my mind,

"Earth has no sorrow that heaven can't cure."

These words were so forcibly presented to me, that I looked around to see where they came from, but could see no one.

At that time I did not claim this as a hope, but just continued grasping at the shadow and missing the substance. Some time after this, I dreamed of going into a pool of water to be baptized, and across the pool was a line stretched, and when I leaned back against it I found it to be the sweetest resting place I was ever in.

I feel to say with the poet,

"It was grace that brought me safe
thus far

And grace will lead me home."

I am your little sister I hope, but
feel to be the least of the least.

AGATHA HICKS.

Prospect Hill, N. C.

TEN DON'TS FOR YOUNG BAPTIST PREACHERS.

1. Don't introduce your discourse with apologies.

2. Don't read a text and then neglect to tell the people what it means.

3. Don't stop preaching to take a drink of water, even if it is the habit of some older preachers.

4. Don't exert any more physical force in preaching than is necessary to express your thoughts to your hearers. It is the lightning that kills. Thundering only annoys.

5. Don't say much about yourself. Say nothing about your family while preaching.

6. Don't try to sway your congregation by emotion. One ounce of truth is worth a ton of emotion.

7. Don't boast of your ignorance. It is not a virtue, and you could not hide it if you were to try.

8. Don't ride a hobby: for the people will soon tire of it and you.

9. Don't say things to amuse your congregation, lest they forget the solemnity of the word of truth.

10. Don't seek your own glory, but the glory of him who hath called you out of darkness into his marvelous light.

W. N. THARP.

VIEWS ON ZACCHEUS.

Dear Brother Eugene:—I feel inclined to give you my views of Zaccheus, as you requested. I hope the Lord will bless me with understanding that I may bring out something to your comfort and edification. We notice this man was a chief of the publicans and rich. The publicans are classed as dishonorable and sinners.

Paul said: "This is a faithful saying, etc., Jesus Christ came into the

world to save sinners of whom I am chief." He puts himself chief. Not that he was really any worse than others; but he felt that way. And I feel that this comes home to us all after we have seen ourselves as we are. He (Zaccheus) was rich. This is a type of self righteousness. We have plenty of that before we see Jesus. But he sought to see Jesus who he was. (Notice how it reads.) Paul says, Lord, who art thou? If I call a person by their name, why should I then ask who he was? But he was not acquainted.

He had never traveled this way before. The blind is being led by a way they know not. Hence he seeks Jesus to see Him, but he could not for the press. (Naturally this means the people.) But spiritually, the weight of sin and condemnation that presses us down we cannot. Then, too, he is little of stature. Is not that your experience. Surely it is, for how little we felt while under the curse of the law. Could not extricate ourselves—like Lazarus when the Lord called us, we came forth bound hand and foot—we could not loose ourselves—we have sinned and come short of the glory of God. So by the law, we are bound hand and foot—dead in trespasses and in sin. And the flaming sword and cherubims turn every way to keep the Tree of life—we cannot reach forth our hand, as the world says we can, and take hold of Christ. Zaccheus is found trying, for he runs ahead of Jesus and climbed a sycamore tree. Jesus says: "I am the door, and, if any man climb up some other way, the same is a thief and a robber." This is some other way. He is trying his own strength—his own works for justification. Was that allowed to stand? No. When Jesus comes to where he was he called him by his own name, as He

always does, and says "make haste" and come down. And he like Rebecca, when she saw Isaac, she lighteth out the camels and runs to meet him. At His command, we do just what He says. "He received Him joyfully." Was it not a time of rejoicing with us when we beheld Jesus as our Saviour—who was our "guest" at our "house?" Who was the One altogether lovely and the chiefest among ten thousand. The sycamore tree. It is a tree that bears no fruit. It is a white tree, and I would think, hard to climb, (if it is the same kind we have.) That shows up our works as looking good (white) to us, but has no fruit. They must fall to the ground. They are as filthy rags before Him. Just as sure as we feel that we are sinners and begin to do as did Zaccheus, so sure will Jesus pass that way. "For He was to pass that way." And Jesus says: "today is salvation come to this house."

Salvation comes to him—that house means him. As to the thief, this day shalt thou be with me in paradise.

There was a manifestation of His love to Zaccheus, and he says the half of my goods I give to the poor—giving glory and honor to whom it belongs.

For unto Him belongs all the glory and honor forever and ever. So may His name have all the praise.

I have tried to give you some of my thoughts on this subject. It has been following me ever since I received your letter. I hope what I have written is of the Lord and may be to your comfort.

I tried to speak last 3rd Saturday from Ish. 1:19-20. I enjoyed it. One young man followed me out to the buggy and burst into tears and told me I had told his feelings and had comforted him. I felt glad that I had made the attempt.

Write soon.

Your brother,
T. A. STANFIELD,
Melver, N. C.

UNION MEETING.

The Cedar Island Union will be held with the church at North River, Friday, Saturday and 5th Sunday in May.

JNO. P. TINGLE.

Associations.

ASSOCIATION.

The next session of the Mayo Association will be held with the church at Russell Creek Saturday, third Sunday and Monday of May, 1915, seven miles from Critz R. R. Station.

J. WALTER HUTCHENS,
Church Clerk.

ASSOCIATION.

The next session of the Silver Creek Association will be held with Globe church, Caldwell County, N. C., commencing on Friday before the 3rd Sunday in September, 1915. We invite all true and orderly Baptists to visit us.

Appointments

ELDER J. E. ADAMS.

Tiny Oak—Sat. and 4th Sunday.
East Lake—Tuesday night and Wednesday.

Platty Creek—Saturday and 1st Sunday in June.

Bethlehem—Saturday and 2nd Sunday in June.

Concord—Monday and Tuesday.

Send us your Job Work.

P. D. G.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

VOL. XLVIII. NUMBER 13

Entered at the postoffice at Wilson as
second class matter.

WILSON, N. C., MAY 15, 1915.

EDITORIAL

SAUL SEEKING HELP OF A
WITCH.

Brother J. S. Willis requests my view of 1st Samuel 28:5-16.

Among the great number of strange occurrences recorded in the bible is the one related in the report of Saul seeking information of the witch of Endor.

If one reads and searches the scripture with a true desire for instruction this is great favor, because the things recorded in the bible are true in the sense that they are a faithful report of the things recorded. Jesus said, search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me. While the scriptures testify of Jesus they are a faithful testifying of Him who is eternal life. To believe the report of the prophets is of great worth, because it argues that such are nobler than such as rely on man for guidance.

Saul was a prominent character in very important times. Israel was seeking help at the wrong quarter. They desire a king like the nations of earth. They had in heart rejected God as their King. How sad it is to depart from the living God. The traits of Saul were such as to suit and please such as sought help of what looks well, and is pleasing to the flesh, and attracts the attention of those that look to the natural, outward man, or judge after the flesh. Israel desired a king that would go out before them, and could fight their battles for them. Saul seemed to answer this demand. He was higher than any of the people from his shoulders and upward. This appeals to people who look at the outward man as a possession of strength for fighting battles, and being a leader. This the people wanted. It was not the right desire, yet it was like their natural desire.

When Israel chooses according to fleshly principles it is a carnal choice, which never ends well. To judge according to outward appearance is to judge after the flesh; while the true strength is a hidden one. But this gift of Saul to the people was in keeping with their carnal desire. It answered to the appearance of the first covenant that made a fair show in the outward appearance, but there was in it the rashness of not trusting in the Lord, and there the fatal barrier to success of not laying hold of the hope set forth in the gospel. For the more demand is made on that which is defective the greater will be the failure when it is put to the test of truth. Saul is not able to rule in the kingdom of Israel. This kingdom not only requires wisdom from heaven to guide, but also the mortification of such corrupt desires and passion of envy, revenge and malice such as Saul displayed. He seem-

ed to run well for awhile, until another appeared on the arena more worthy because wiser, more prudent, and a more humble, lovely, braver man in the prudential management of the affairs of the kingdom of Israel. The more Saul is tried and weighed the more he is found wanting. The greater the demand for the true wisdom the character and fitness of David is brought more to view. If a giant is to be slain that none but David can meet and slay, David is sent into the kingdom in the peculiar manner that proves that the hand of God furnishes him.

When a climax is approaching, and Saul's failure is apparent, there is a showing forth of the hand of God in the preparation of David for the greatest emergency. Saul's case is rapidly waxing more desperate. When Samuel is dead and the Philistines, who are Saul's enemies are invading Israel, and God no longer answers Saul, he disguises himself to deceive, and goes to a witch at Endor to consult her about what he must do. In zeal he had put away witches, yet now since his troubles are so sore on him he goes back on what he had done before. Thus he renounces his own work, showing that his reformatations are shallow, and that the true principles that withstand temptation, and that endure in the furnace, and shine the more brightly as the furnace is heated hotter are wanting in Saul. Every man's work must be tried, of what sort it is. If it endures, the severer the test the greater the deliverance, so that it is found unto praise and honor at the appearing of the true judge of all the earth.

David and Saul display these characters. They are enacted in those two Kings in Israel, each anointed by the same wonderful prophet Samuel, Saul representing the first covenant that made nothing perfect, because it was

operating in the flesh, or was weak through the flesh, the second that found everything imperfect, but by reason of its hearing power caused every thing to triumph through the operation of the wisdom of the true Spirit.

P. D. G.

BY GRACE ARE YE SAVED.

Then can it be by grace that any are lost. Does grace ever fail to save any that it is applied to? if by the grace of God I am what I am. Grace is the crowning glory of the mingling of all the holy attributes of the God-head; where righteousness and peace meet, where mercy and truth dwell together, where every trait of power mingled with compassion, and wisdom dwells with prudence, and glory crowns the mercy seat.

Then is there any failure in grace? Whatever there was in Paul that was commendable was by grace. Were his gifts by his procuring? If Saul had been suffered to pursue the course he had planned for himself it would all have been different from what it actually was. For he thought to do many things contrary to the name of Jesus of Nazareth, and was doing those things with all the earnestness and zeal of his power, when he was arrested and turned about by the heavenly vision, to which he said he was not disobedient. Then all he did after that was dictated by the grace of God; so that he said truly or wrote that, "By the grace of God I am what I am."

Now is grace the cause of any sinning or wrong doing of any man? Grace is the only antidote for sin. Nothing but grace can overcome sin. Where sin abounded grace did much more abound: that as sin reigned unto death, even so might grace reign

through righteousness unto eternal life by Jesus Christ our Lord. Does grace ever cause any one to do wrong, or in sin?

By man came sin, and by sin came death; so that death hath passed upon all because all have sinned.

Men may argue, and some do argue that God is an unjust Judge. But the declaration of scripture is, "Let God be true and every man a liar." But they say who hath resisted his will? Then if none have resisted or defeated his will, why does he not fault? The fault is in man. Grace is in no sense the cause of man's condemnation. Justice says, God cannot do wrong.

When men are brought to the bar of justice they always plead guilty and feel and say that God cannot do wrong—that his righteous law approves the righteousness of his judgment, and the wisdom of his procedure. Shame and confusion of face belong unto man, or to men, or to nations, and to the entire race of mankind: while God's throne is pure and holy, and that grace only can reach and save the sinner.

Every motive and reason operating, every consideration vindicates the goodness and the mercy of God, and removes the sin, and makes an end of the rebellion that exists in the heart, and is manifested in the conduct of the sinner, until where sin abounded grace did much more abound, so that it removes, casts out and expels the desire to commit sin. Then the nature, life, character and the conduct of the sinner becomes hateful to himself, and he abhors himself, and repents in dust and ashes. In proportion as grace reigns sin is made an end of. There is no violence done to man's will. It is exposed, shown to be hateful, and enmity against the goodness, holiness, mercy, power and grace of God. Noth-

ing appears so hateful to God's character as sin, so that the sinner taught of God is so fully in spirit changed, turned about, that he is altogether on the Lord's side, and sincerely and earnestly desires that the Lord's will shall be done. Before this the sinner was an enemy of God, and held God's judgments and ways as hard, unjust, unreasonable, (and had no love for them) but now and henceforth he is on the Lord's side, and hates his own ways, yea his own life, and feels that nothing but the grace of God saves him.

P. D. G.

WHAT WORLD?

Sister Manda J. Tillman requests my view of John 3:17.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The beloved disciple dwells on the theme near to him—love. This same John as strongly condemns sin as any—as much shows the guilty helplessness of man as any, as much shows the blessed mercy of God in saving without any failure all that come to God by the Lord Jesus.

In his conversation with Nicodemus he announces such necessity of the birth from heaven that none can see this kingdom without that birth from above. The inability of Nicodemus to understand it does not at all lessen the necessity of that blessed birth, nor does the inability of men to procure it render it at all uncertain that all that are chosen unto this new birth shall obtain thereunto. Also Jesus tells him it is not at all as the birth of the earth or of woman. Jesus speaks a truth established in the heavens, "We speak that we do know, and testify that we

have seen; and ye receive not our witness. If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." How then can any receive this birth except through Jesus, for he only came down from heaven who was then in heaven. As many as received Jesus were born not of blood, nor of the will of the flesh, but born of God. Such received power to become the sons of God. Then all divine knowledge—all salvation comes through Jesus Christ, the lamb of God that taketh away the sin of the world. A reference is also made to Moses. For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. Moses lifted the serpent in the camp where there were bitten ones perishing. Whosoever that was bitten that looked upon or beheld the serpent that Moses made of brass lived. The merit is all in Jesus therefore Jesus must be beheld, owned, trusted in. There is none other name under heaven given among men whereby we must be saved. 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. Two things are named. He shall not perish, but shall have everlasting life. Because God did not send Jesus into the world to condemn the world, but that the world might be saved. He that believeth not is condemned already, and this is the condemnation, that men loved darkness rather than light, because their deeds were evil.

While men are loving evil they are not desiring the love of the truth. But

they loved darkness rather than light.

Every one that loveth the truth cometh to the light that it might be manifest that his deeds are wrought in God.

The serpent that Moses made of brass looked like the fiery serpents that bit the Israelites, but it did not bite them, nor was there any death, nor poison in it, but it was full of remedy—of healing to every one that was bitten by the fiery serpent, that beheld the serpent of brass made by Moses, and lifted in the camp.

Whosoever believes in Jesus or believes that Jesus is the Son of God is saved.

Jesus did not come into the world to condemn the world. Such is the fulness of his salvation that every one that believeth hath everlasting life, and shall be saved; but he that believeth not is condemned, and this is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God.

Such is the love of God that he sent his only begotten Son into the world—not to condemn the world—but that the world through him might be saved.

Then there is no cloak nor excuse that such as believe not have for their unbelief. It is the love of sin and death that prevents men from coming to Jesus Christ; and so great is that love of sin and death that nothing but the grace of God can draw sinners to Jesus Christ.

P. D. G.

Send us your Job Work,

JESUS.

'And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.' Matt 1:21.

Denold, a virgin shall be with child, and shall bring forth a son, and thou shalt call his name Emmanuel, which being interpreted is, God with us. There is no greater wonder than this. It is an impossibility in nature, or according to nature, for a virgin to conceive and bring forth a son. This production of the Holy Ghost is the marvel of the ages. Its effects are the greatest miracle, and in harmony with his conception, his birth and the results of this birth.

1st. He is not of the earth earthy; but is the Lord from heaven. The interpretation of his name is God with us. This is what Emmanuel means. If God be with us he is for us, and if He is for us who can be against us? Jesus means Saviour. His name shall be called Jesus, for or because he shall save his people from their sins. Then Jesus had a people, owned a people before he saved them, and he saved them because they were and are his people. He did not make them sinners, nor cause them to be sinners, but he saved them from their sins.

2nd. Nor did Jesus save his people through the aid, help or influence of any others. This is the Lord's work, and it is marvelous in our eyes. No man rendered any part of the help. There was no part of the man that did not need the saving. There is no part of man that is not a sinner.

3rd. A body was prepared for the Son of God. In this he comes or appears in the likeness of men. In this character of the Son of man he comes to us took not on him the nature of angels, but the seed of Abraham.

4th. Not only was he found in fashion as a man, but God laid on him the iniquity or sins of his people, for he bare their sins in his own body on the tree, so that he was smitten for the transgression of his people. In all their affliction He was afflicted, and by his stripes they are healed.

God said of him, Behold, my servant whom I uphold: mine elect in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. Then he has a people among the Gentiles, therefore in his name shall the gentiles trust. When God makes the soul of Jesus an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

5th. Jesus gave himself for the sins of his people. He was holy in soul, body and spirit. He knew no sin. There was no guile found in his tongue. This body was prepared for that sacrifice. He laid down his life, his entire life, for the sins of his people. He had power to lay it down, and power to take it again. This commandment he received of his Father. No man took it from him. It was his delight to do his Father's will.

6th. Jesus is the Priest of the Most High God, and one throne is the dwelling place of the Father and the Son. As the priest he offers himself without spot to God, and obtains eternal redemption for his people. Of his fulness they all receive. Not only the forgiveness of sins through his blood is given them: but also justification unto eternal life, for he was delivered for their offenses and also he arose from the dead for their justification, and ascended to heaven at the right hand of God a prince and a Saviour, and because he lives they also live. He is the head and the church, his people

are the body. If the dead rise not then is Christ not risen.

The incontestible proof of his resurrection from the dead is established beyond question to and in the faith of those born of God. Jesus appeared by many infallible proofs. His disciples saw him, heard him speak, and he ate with them. He said handle me and see that it is I myself, and not a spirit, or a spirit hath not flesh and bones as ye see me have.

No part of him came from the dust. No part of him went to the dust. While in the grave he saw no corruption. The man was crucified. The same man rose from the dead on the third day. He was not changed into another man. When his disciples saw him go into heaven "two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Literally, actually the entire man Christ Jesus, who was crucified and buried, arose from the dead, and ascended to heaven. He is the same yesterday, to-day and forever. Because he lives his people shall live also. The resurrection of the dead, the changing of their vile bodies, and fashioning them like unto his glorious body is the consummation of salvation.

P. D. G.

Obituaries.

MRS. REBECCA E. GARNER.

Mrs. Garner was the daughter of Elijah and Mary Jane Garner of Newport, Carteret County, N. C. She was

born Oct. 1st, 1858, and departed this life August 18, 1913, making her stay on earth 54 years, ten months and seventeen days. She was first married to John B. Mann, and to them was born one child.

We do not know the date of Mr. Mann's death. Mrs. Mann was married to H. N. Garner on April 27, 1878. To this union were born six children, three sons and three daughters.

She was united with the Primitive Baptist church at Newport and was baptized by Elder W. W. Brinson.

She attended services regularly unless prevented by sickness, and loved to have the brethren visit her and did what she could to make it pleasant for them. She suffered much with indigestion, and also with smothering spells. About two weeks before she died, she and another sister were on their way to visit a neighbor when she was taken with a smothering spell and fell to the ground. A doctor soon relieved her to the extent that she could be carried home on a bed. She was soon able to be up most of the time. On her last evening here, she seemed as well as usual, till about bed time she was attacked with smothering, and all that relatives, doctor and friends could do, failed to relieve her, for the Father called, "Child come home."

She leaves an afflicted husband who feels deeply his loss, but Jesus only, can soothe his sorrows, heal his wounds and dry the falling tear. One son, two daughters and a step daughter of her family, are members of the Primitive Baptist church, and we feel that there are others of this family who love the church. The writer, in his weakness, tried at the grave, to make some comforting remarks to the bereaved ones.

Children, follow in your dear moth-

er's foot-steps and may God prepare you to follow her, for we feel that our loss is her heavenly gain.

Written by request.

Her son-in-law,

E. F. POLLARD.

Jacksonville, N. C.

MRS. MARY E. GURKIN.

Mrs. Mary E. Gurkin, widow of Eld. W. W. Gurkin, of Dardens, N. C., died at the home of her son in Plymouth, N. C., April 14, 1915, at the age of 64, being born June 21, 1850. She was a member of the Primitive Baptist church of Jamesville, N. C., and her funeral was preached by Elder Sylvester Hassell, of Williamston, N. C. She was buried in the family burying ground at her residence in the country. She is survived by three sons, William T. Gurkin, of Dardens, Luther W. Gurkin, of Plymouth, and John A. Gurkin, of Norfolk, Va., also two daughters, Mrs. G. T. Barden, of Norfolk, Va., and Mrs. Macon W. Norman, of Plymouth, N. C.

She left a large number of grandchildren, relatives and friends to mourn her loss, most of whom tendered gentle tributes of respect in the presentation of numerous floral offerings. She was everywhere recognized as a mother in Israel. In her domestic life she was tender and indulgent to her family, and generously hospitable to her friends. Her very best side was always turned toward her hearthstone and there she dispensed the richest treasures of her soul. She was brought into her country where she was buried a bride forty years ago, and in the language of one of the elderly ladies of that community we find her best eulogy. The lady said, standing over her grave, "I saw Mary brought to this home forty years ago

as a bride, and now I see her adorned for the grave, and during all that time the worst word I have ever heard spoken of her was that she was the best woman we ever knew."

Priceless eulogy, a glittering diadem could not better crown her life work, because the laurels were patiently and sweetly won. She saw the hand of God in every slight favor and in her many trials and chastenings she acknowledged Divine Providence. She dedicated her life to the cause of truth and poured out the libations of a great heart in helping all with whom she came in contact.

If there is any virtue or truth in these reflections may they be priceless and precious to those who knew and loved her. Let us learn by her patient and righteous example that we live in deeds, not in years, in thoughts, not in number of breaths, in tenderest feelings, not in figures on a dial plate. We should count time by heart throbs, for he or she lives most who loves most, feels the noblest and acts the best.

Sleep well dear sister, the grave holds
 but thy outward earthly shrine,
 It cannot hold the sacred spark of
 life divine;
 Sleep well where buds and blossoms
 round thee blow,
 The soft fires of sunset will gild thy
 couch below.

T. E. McCASKEY.

2517 Granby Street, Norfolk, Va.

MRS. C. C. DAVIS.

The death angel visited the home of Mrs. W. E. Farthing, May 4, 1915, and claimed her dear mother Mrs. C. C. Davis, one of the most worthy characters of the Mt. Hermon neighborhood near Fall Creek, Va., and cast a dark cloud on all the people.

This lovely lady was sick only four days, when God in his glory saw fit to call her home. We can sincerely say she was a good neighbor, a kind and loving mother and her christian conduct couldn't be surpassed. And now she's surely gone to her reward which is prepared for those with like character, and may God's most holy will be done and not ours, and may He reconcile her loved ones to His will.

This lady's maiden name was Catherine Byles, of North Carolina and was born in 1840, and reared in said State and when quite young she was married to Mr. C. O. Davis, of Virginia.

To this union was born one noble daughter, "Louzetta," who was married to Mr. H. E. Farthing in 1910. Mr. Davis having died about sixteen years ago this lady spent the remainder of her days with her daughter. In the fall of 1912 she united with the Mt. Arrarat Primitive Baptist church, and lived a faithful member until her death.

The burial services were conducted in the grove here at our home by her pastor, Elder T. N. Walton, and she was laid to rest in our burying ground to await the resurrection, in the presence of a large crowd of sorrowing friends and relatives.

May God guide and protect her dear child, and grand children to follow in the footsteps of the one just gone before, and may He fill her vacancy with His presence, for she's one that has lived such a life that it surely cannot be forgotten.

Written by those who loved her and family.

MARY AND RUTH LOVELACE.
 Witt, Va.

Union Notices

The next session of the Black River

Union will meet with the church at Reedy Prong meeting house, in Johnston County, N. C., on Saturday and 5th Sunday in May, 1915.

Reedy Prong is about 12 miles from Benson where visitors will be met on Friday P. M. and conveyed to the Union.

Elder James H. Johnson is appointed to preach the introductory sermon, and Elder J. W. Strickland his alternate.

All lovers of the truth are invited.

ELDER W. G. TURNER,

Moderator.

C. HODGES,

Union Clerk.

UNION NOTICE.

The next session of the Staunton River Union will meet with the church at Wetherford, commencing on Friday before the 5th Sunday in May, including Saturday and 5th Sunday.

Wetherford is 2 1-2 miles west of Sycamore, on Southern Railroad.

Brethren are invited.

Done by order of the church.

N. T. OAKS, Mod.

A. C. OWEN, Clerk.

UNION MEETING.

The next session of the Skewarkey Union is appointed to be held Friday, Sat. and 5th Sunday in May, with Rocky Swamp church in Halifax Co., N. C.

Visitors will be met Thursday and Friday, May 27 and 28, at Halifax, on the arrival of the Kinston train, at 11 A. M. and at Enfield on the arrival of the north bound train at 10 A. M.

S. HASSELL,

UNION MEETING.

The next session of the Mill Branch Union is to be held with the church at

Simpson's Creek, Saturday and 5th Sunday in May.

UNION MEETING.

The Smithfield Union is appointed to be held with the church at Hannah's Creek, Johnston County, N. C., on Saturday and 5th Sunday in May.

Brethren, sisters and specially ministers are invited to attend.

UNION MEETING.

The Lord willing, the Black Creek Union will meet with the church at Scotts M. H., Wilson County, N. C., on Saturday and 5th Sunday in May.

Elder P. D. Gold was chosen to preach the introductory sermon, and Elder J. F. Farmer to be his alternate.

Messengers and visitors will be met at Lucama, N. C., Friday evening and Saturday morning.

R. H. BOSWELL,

Union Clerk

UNION MEETING.

The next session of the Contentnea Union is appointed to be held with the church at Nahunta, Wayne County, N. C., Saturday and 5th Sunday in May.

Elder A. M. Crisp is appointed to preach the introductory sermon and Elder D. A. Mewhorn his alternate.

Brethren that wish to come to the Union by rail will be met at Pikeville, N. C., and Goldsboro, N. C., on Friday before the 5th Sunday in May.

Those wishing to come please write to Elder T. B. Lancaster, Saulston, N. C., R. 1, Box 24 and brother V. A. Bartlett at Saulston, N. C., R. 1.

Those coming by rail can get conveyance by writing brother G. W. Johnson, or brother J. Willis Creech, Benson, N. C. Please state what train you will come on. Get off at Benson.

J. A. BATTON,

Union Clerk.

UNION NOTICE.

Elder P. D. Gold, Dear Brother:—
Please publish that the next session of the Linville Union will be held with the church at Salisbury, on Saturday and fifth Sunday in May, 1915.

A general invitation is extended to all.

Written by the request of the brethren.

A. L. OWEN,
Church Clerk.

UNION NOTICE.

The next session of the Linville Union is appointed to be held with the church at Salisbury, N. C., on Saturday and 5th Sunday in May, 1915.

All lovers of truth, especially ministers are invited to attend.

W. L. TEAGUE,
Union Clerk.

UNION NOTICE.

The next session of the Silver Creek Union is appointed to be held with the church at Philadelphia on the 5th Sunday in May, 1915.

All Baptists are invited to attend.

ELDER S. C. ROBERTS,
Clerk.

EASTERN UNION.

The Eastern Union is to be held with the church at Pungo, and to commence on Friday before the 5th Sunday in May.

All lovers of truth are invited to attend, especially ministers. We have but one ordained minister.

A. W. AMBROSE,
Union Clerk.

The Lord will there will be a three days yearly meeting held with the

church at Hunting Quarter on Friday, Saturday and 4th Sunday in June, 1915.

Our brethren, sisters and friends who love the truth are invited to come and enjoy the meeting with us.

L. H. HARDY,
Pastor.

JOHN D. SMITH, Clerk.
Atlantic, N. C.

UNION NOTICE.

The next session of the Dutchville Union is appointed to be held at Roxboro, Saturday and 5th Sunday in May.

A general invitation is extended to lovers of truth.

G. C. FARTHING,
Union Clerk.

ELDER J. F. FARMER.

Selma—Friday night, June 4.
Angier—Saturday, June 5.
Angier—Sunday, June 6.

ELDER J. E. ADAMS.

Bethlehem—Saturday and 2nd Sunday in June.
Concord—Monday and Tuesday.

ASSOCIATION.

The next session of the Silver Creek Association will be held with Globe church, Caldwell County, N. C., commencing on Friday before the 3rd Sunday in September, 1915. We invite all true and orderly Baptists to visit us.

ENTERTAINING BOOK

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. GOLD,

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REQUEST.

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other by paying debts. Please send on what is due on the Landmark, and let each one pay his debts, as far as possible, and this will help to relieve the distress.

P. D. G.

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AGENTS

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P. D. G

NEW ARRANGEMENT.

We are still publishing the Old School Baptist Hymn and Tune Book both shape note and round note, 70 cents for single copy, \$6.50 a dozen, transportation prepaid. Send orders to Elder Silas H. Durand, Southampton, Pa., or to Elder P. G. Lester, Lloyd, Va.

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Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebel against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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P. G. LESTER, Asso. Editor, Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what he does, and also state his postoffice.

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If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All levers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

NURSERY, PLANT-BED, MOTHER.

Dear Brother Gold:—My back is hurt so I can't get about. I must sit about the house. The above names are in my mind continually and have been for more than a week and I want to tell you some of the things I see.

Since I can remember I have heard it said by the Arminian hosts that the Sunday school was the Nursery to the church. A few months ago I read in the Biblical Recorder, the acknowledged organ of the Missionary Baptists of this State, that the Sunday school is the Plant-Bed of the church.

A nursery is a place where seeds are sown and trees are grown until they are ready for the orchard. Therefore the nursery is the mother of the orchard.

The Plant-Bed is the place where seeds are sown and plants are grown ready for the farm. Therefore the plant-bed is the mother of the tobacco field, the cabbage field, &c.

Woman is the Plant-Bed of the human race.

These are uncontradictible points. We did not introduce them. They did not come by us and therefore it cannot be charged that we are saying anything in abuse of the Arminian denominations, nor of the Missionary Baptists. They should not object if

we admit their claim. Now, therefore, we will say with them that the Sunday school is their nursery—their plant-bed, and their mother.

The Roman Catholics said, "Give us the children until they are seven years old and you can take them. They are Catholics." The Arminians said, "Give us the children, you can have the old people." What is the difference in the spirit of the saying of the Catholics and that of the Arminians? Children will speak in the same language of their mother. Roman Catholicism is the mother of harlots. No virtue there. The truth of the spirit is not known there. This is climbing up some other way (John 10:1.) and is the way of the thief and the robber. This is to bring forth bastards who know nothing of the chastenings of the Lord. This Hagar is the bond woman. She is under bondage and so are her children. She has no part with him who is free. She only seeks to satisfy the lusts of the flesh. She shall not inherit with the children. The nursery and the plant-bed are of this world, of the flesh. They seek those things which savor of the world to please that which is carnal. Therefore her children are trained to fine churches, fine music without the knowledge of who is praised or whether any are praised. That which tickles the ear and charms the soul as a

serpent hidden from the eye, it is that which is sought after.

These have many children.

As the mother is unclean, has never been washed in the blood of Jesus, so are the children unclean and know not the Lord and His people. They hate the truth because they are not of the truth.

There is another family who are not so. They are born of God, born again, born from above. Not of a corruptible seed.

Adam was from the first corruptible and he became corrupted. Therefore all his seed and posterity are corrupt. It is impossible for one of them to do a good thing or to be a good seed. All the institutions and works of men in some way or other come out of this corrupted seed.

But the children of the Free Woman, who is from above, are born of an incorruptible seed by the word of God which liveth and abideth forever.

These, as Isaac was, are the children of promise. Their mother is not of this world, did not originate with men. She is above. That is she is of God and she is with God. She is the Bride, the Lamb's wife. He is free, and she is free by virtue of her union with Him. She not being under bondage her children are free. She is the mother of all the children of God whether Jew or Gentile. The "sheep among the Hebrews and the "other sheep" must all be brought by him into the one fold and under the Shepherd and there is but one fold for all the sheep.

They are all born of the married wife, the free woman who is above and who is the mother of us all.

The only entrance into the inheritance is by being born into this family. To be born here we are her children and are free.

We speak the language which is strange to the world and to all those born of the harlots. They could not understand the speech of the Lord and for that cause they could not hear His words. The children hear His words and understand His speech. It is their meat and their drink. They know nothing but the gospel and that knows nothing but Jesus Christ and Him crucified. They have no praise of men nor of the institutions of men. They are not born of such things, they have no such mothers.

We should not, we cannot and we do not blame people to speak in the highest praise of their mothers. By them they have what they have and are what they are. When they declare that the Sunday school is their mother we will not dispute with them. But, how we do rejoice to have that good hope, and to be able to see by the eye of faith that our mother is the Holy City, the New Jerusalem. Being born of her we lift up our eyes above the things and institutions of the world and view the light of the shining of the Sun of Righteousness as He pours forth His heavenly rays in our heart, and we receive the knowledge of the glory of Jesus Christ in our hearts.

Thus we are manifested as children of promise and of the free woman.

As such we are heirs of God and joint heirs with the Lord Jesus Christ. We are not equal heirs. An equal heirship can be just as easily wasted as an unequal heirship. This is a joint heirship. Therefore Jesus, the only Begotten One, must give His consent to the disposing of this inheritance and then every heir must do the same jointly. This neither He nor they will ever think of doing. It is reserved in heaven for them and there ready to be revealed in the last

time and they in it. It was prepared specially for them before the foundation of the world, reserved for them in the Father's kingdom. Here they receive the earnest of it and it serves them to keep them alive, loving Him, trusting Him and hoping in Him so they see that all they have is of Him and in Him. There they will enter with Him in the full fruition of His glory and all the reserved inheritance. They are children born of this holy and heavenly mother whom they love and praise as she gives them the sweet, digested food from her breast of consolation, they eat and drink in the fear of God and lie down in His green pastures and none can make them afraid.

Lord, ever keep us as Thy holy children in Thy love and fear that we may ever speak forth Thy praises for Thy great salvation. We desire to pray for Jesus' sake, and in His holy name.

Amen.

Your brother in hope,

L. H. HARDY.

Atlantic, N. C.

REFORMATION.

Dear Brother Gold:—In reading over some of the principles of the Reformation as set forth by Martin Luther, Melancthon and others of Germany; Zwingle and others of Switzerland, according to the way I see things the Primitive Baptists of today as well as in all the ages past are the people who adhere to the principles of the Reformation.

Of course the Reformation was from Roman Catholicism to the truth as set forth in the Bible, therefore anything that is contrary to those principles is a going back from the principles set forth in the teachings of the Bible and a drift back to the falsehoods taught

by the Roman Catholics. If the things which were then taught by the Roman Catholics were at that time false they are yet false, and if the principles then taught by the reformers were true at that time they are yet true for God never changes.

It is in my mind and has been for some time to take up some of those principles and write a few short letters for Zion's Landmark for the benefit of brethren and readers general to consider.

Mr. J. H. Merle D'Aubigne, the author of the book in which those principles are published was not a Primitive Baptist, nor did he love us, for several times he refers to the Anna-Baptists in a very reproachful way. I may find it necessary in some of my letters to quote some of his remarks about us. This shows us how far prejudice can lead even one who loves the truth. Mr. Luther was never converted from the Roman Catholic institution of sprinkling and pouring for baptism. That shows that while he was busily engaged in the study of the scriptures on the various points of the doctrine of grace he entirely overlooked the fact that the ordinance of baptism had been set aside in the assumed authority of the pope to change all the laws and ordinances of the church and that rantizing (sprinkling) had been substituted therefor.

In his thesis or principles he says:

"It is true that man, who is become a bad tree, can but will and do what is evil.

"It is false that the will, left to itself, can do good as well as evil; for it is not free, but led captive." —Luther.

Who teaches in this day that man is a bad tree? and that he is altogether incapable of doing good? That his will is to do evil and not good? That all the leading of man is to do evil

both in his soul, body and spirit, and that he, by nature, has no other will nor mind? And that he is altogether under the law of sin and death? That he, being entirely dead in sin and altogether ignorant of righteousness, cannot do the works of righteousness, but on the contrary must follow the leading of his sinful mind and bear bad fruit? This is the rule which the Lord gave to His people to judge as to who were the children of God. "By their fruit shall ye know them." Therefore if one bear good fruit it is a sure sign to all the people of God that there is a work of the spirit of God there in his heart. Man, by nature is a bad tree and cannot bear good fruit. He has no will in that direction and cannot have. His mind is carnal and cannot please the Lord. He has not that living faith which leads one to the true service of God. "Without faith it is impossible to please God." Thus man in nature is excluded from God and all that is spiritually good. His being carnally minded only is the strongest of evidences to that effect.

"It is not in the power of man's will to purpose or not purpose all that is suggested to him."—Luther.

If the servants of God in the ministry in the faithful discharge of their duties as servants of their Divine Master preach the gospel in its purity and the men of the world hear the sound of their voices so as to understand mentally what they preach it is not in their power to purpose to believe that sacred truth. Their minds being entirely under the teachings of evil they according to that mind choose to disbelieve the teachings of the truth! Therefore his will is already towards that which is evil and it is not in his power to change that will. Indeed, the will has control of him and not he of the will. Also the will is controlled

by the evil spirit which is in him. He is led captive by the devil, and as this evil spirit dictates so he goes. Is that towards God? When did Satan change his course to love and follow the Lord? As Nathaniel Hawthorn shows in his *Celestial Railway*, Satan has become reconciled to going on pilgrimage but not on that old foot-way that all the ancient pilgrims traveled, which is the only way that the Lord has ordered and appointed for His children to walk in. It is the only way which will lead them safely to the desired haven. All others are false ways and will land their travelers at another end which they will find to be death. That is and must be the end of all Satan's leading, and every way but the one set down in the blessed Book are the ways of men and devils. These are the ways which are directed by the will and purpose of men.

"There is a way that seemeth right to a man, but the end thereof is death." "Every way of a man is right in his own eyes, but the end thereof are the ways of death."—Solomon.

"Man, by nature, cannot wish that God should be God. He would prefer that himself should be God, and that God should not be God."—Luther.

How true is this. If one teaches that it is the will of God to save men and that the man can resist so as to hinder that desired salvation is not that one teaching that God is not God? but that the men whom God desires to save and who successfully combat His will are God? To be sure the strongest one in the combat is God. Then if Satan or men can overcome the will and teaching and desire of God then Satan or the men who overcome are surely the strongest, and therefore gods.

Only a short time ago a man said to his congregation, "There is one thing

that God CANNOT do, and one thing He WILL NOT do; He cannot and, He will not save men unless man yields himself up to Him." What is that but teaching that God is not God, but that Man is God? Thus man is put altogether above God and out of His divine power. He is put in his own power. He whose breath is in his nostrils, and who is today but to-morrow will be but dust is put altogether above the Almighty God who made the heavens and the earth and all that in them is. He made them for a purpose of His own glory and has decreed that they shall fulfill His will. Poor, proud, vain man has set himself up to judge the High and Holy One and to decree Him to be unjust in His dealings with men. Is not the Lord just in their damnation? Truly, with men the thing has reversed positions. Man is no more man but God, and God is no more God. So would they have it.

"The excellent, infalible, and sole preparation for grace, is the election and the everlasting predestination of God."—Luther.

By what language can the doctrine of the Primitive Baptists be more fully set forth! That was the foundation upon which the reformation from Roman Catholicism went forth; it is the doctrine of the church of God to day. Upon the basis of His predestination God knew all the events of time, sin and salvation from sin; death and redemption from death, heaven, and the fullness of heaven. All things in the world, heaven and hell. Not one was hid from His Holy eye nor infalible knowledge, for he had predestinated as was his will and purpose. Then His election was in conjunction with His predestination and therefore salvation was sure to all the seed. Therefore all the preparation for salvation was upon this basis, and

as the preparation was so is the good work carried on in the world and so will it be owned in glory. There is no other way, no other salvation. This is the good old way that leads to God. The way the prophets and the apostles went. The way of the Lord. It is CHRIST HIMSELF, THE ONLY LIVING WAY. It is by Him that we must enter in, or our eternal doom is cursedness and death forever with the devil and his angels. This principle set forth by the Lord, His disciples, His ministers in all ages, the age when God called them to go before their enemies and stand up for the truth, even unto the shedding of their own blood in His holy cause. This glorious doctrine of salvation by the grace of God without the works of men or any of their help in any way is the doctrine by which all the reformers were blessed of God to pull away from the falsehood of the beast that rose up out of the sea. To go from this doctrine is to go towards that beast to again establish her authority in the earth and the persecution of the saints, the work of that power under the head of the second beast which John saw rising up out of the earth.

More of this in my next letter.

Yours in the hope of the gospel,

L. H. HARDY.

Atlantic, N. C.

THE REFORMATION.

Letter No. 2.

"It is false to say, that man, if he does all in his power, dissipates the obstacles to divine grace."—Luther.

Every thing in man, his whole nature with the actions produced by that nature, both in his body and in his spirit are in every way in his way to lead him further from the grace of God. These are obstacles to divine

grace. It is the teaching of the religious world that man can will and do things to dissipate or remove those obstacles. That was the teaching of Roman Catholicism. The great Reformer contradicted that error in his principles of reformation. He declares that man, if he does ALL IN HIS POWER cannot dissipate any of these obstacles. Who but the Primitive Baptists of today stand firm and declare the inability of man to remove any of these obstacles? The prophet asks, "Can the Ethiopian change his skin? or the leopard his spots? Then he declares, "Then may you who are accustomed to do evil learn to do well." One is as easy as the other. Thus the prophets of the Lord, Jeremiah, Martin Luther and the Primitive Baptists are agreed on this point and against all other religionists of the world. Surely that ancient doctrine is good now or it was not good when spoken, or there has been a change in the ways and works of God. Peter declares that, "Holy men of God spake as they were moved by the Holy Ghost. Jeremiah was one of these holy men of God, therefore his doctrine was not his but God's who had sent him. Did God make a mistake in those declarations? God forbid that we should entertain such a thought for one moment. The prophet was right, Luther was right, the Primitive Baptists are right, and all who teach to the contrary are wrong.

"In one word, nature possesses neither a pure reason nor a good will."—Luther.

This seems to be the doctrine which Paul taught, "For to be carnally minded is death." Rom. viii.6. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please

God, neither indeed can be. So then they that are in the flesh cannot please God." Verses 7, 8. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1st Cor. ii:14. Roman Catholicism taught that a man could serve God, and in doing so God would serve him. That is what all the professed reformers teach to-day, or the Protestants. Why protest against the Catholics and yet contend for their doctrine? and against the doctrine of the Bible? It is fully proven that the Primitive Baptists are preaching the doctrine of the reformation, and the doctrine set forth in the Bible, which is the doctrine of the Holy Ghost.

"On man's part, there is nothing that goes before grace, nothing but impotency and rebellion."—Luther.

It is the teaching of men that grace comes by faith, therefore faith would be before grace. It is the teaching of men that the preaching of the gospel goes before grace, therefore the preaching of the gospel would have to be before grace. It is taught that men must hear and believe the gospel before they can be the subjects of grace therefore both hearing the gospel and believing it would have to be before grace. All these things are works, and therefore works would be before grace. If these things were true there would be no grace for grace would be destroyed by the things which man had done. If this was true now would it not have been true at the time our Lord was here, and sent His disciples out to preach? Then how did they come to believe and receive the word of God? If it should be said that it was by hearing the preaching of John and of Christ Himself I would ask him how did John the Baptist come to be-

lieve and receive that word? Has God two ways to save people? We are taught that salvation is of the Lord. Jonah. That it is by grace we are saved, and that it is not of works. Paul. All these and all the other writers of the Bible agree with Luther, and it was upon this doctrine that he stood in the reformation. No other was strong enough to combat the errors of Rome. It is the only truth today and the doctrine of the Primitive Baptists. I would be understood that I am not boasting of our knowledge and understanding of God's word. No, we are poor ignorant beings and totally dependent on the teachings of the Holy Spirit to guide us. Therefore if any accuse us of boasting all we have to say is, God forbid that I should boast save in the Cross of Christ, and no man shall make our boasting void. We will teach this sacred truth as long as we have breath and are allowed to use it in the work of God.

"There is no moral virtue without pride or sadness,—that is to say, without sin."—Luther.

The best of Morality is sinful. The best cannot be improved upon. Sin is not acceptable to God, and therefore the best of Morals cannot be accepted of God, cannot be a means to obtain grace, nor lead to salvation. The only thing that can be entirely free from sin is the perfect life and sacrificial death of the Lord Jesus. Therefore we have the declaration, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts iv: 11-12. While the religious world, professed protestants, content themselves with the works of man, his morals for salvation, and claim that God will save

them for the doing of these things, just as their Catholic fathers did and do. The teaching of the Holy Ghost is contrary to that, and points out Jesus as the only way of salvation. For this reason every true Primitive Baptist is content to rely on the sacred word of God and follow Him in the Way, and preach salvation through our Living Head. The reformers had to preach that doctrine or remain Roman Catholics.

"From first to last, we are not the masters of our actions, but their slaves."—Luther.

Thus the reformer was not a free-willer. God works in His children both to will and to do. It is in this way that the children of God do his will. He works that will in them and then He works the doing of that will. Thus they do His will as He works it in them. Therefore the doings of the will of God is not in any way by man. It is of God for He first does it in us. Thus our obedience to Him is by Him and not by nor of ourselves. We have no free-will to serve God. Our will is controlled by some principle in us. As long as we are dead in sin, sin is the master of our wills. When the Lord by His grace kills us to the love of sin and makes us hate sin and ourselves because of it in us then we are made to love righteousness and that love takes hold of our wills and we want to serve the Lord. God has worked this in us and we are thus made alive to holiness. Now this new love has the control of our wills and we want to follow the Lord. We have no mind to take any of the glory of this change to ourselves, but are ready to say, "Unto thy name give glory for thy mercy and thy truth's sake." And, "Glory to God in the highest; on earth peace and good will to men." This spirit never persecuted any for their

religious belief. It is good will instead of persecution. The followers of Mr. Luther (professedly) afterwards persecuted those who dared to differ with them. Thus showing how soon they fell back with Rome. The Episcopals did the same, so did the Presbyterians and the Puritans and others. Thus they identify themselves with Rome though they profess to have protested against her bloodthirsty spirit and practise. The Primitive Baptists still proclaim that, "From first to last, we are not the masters of our actions, but their slaves." So we are the people who hold fast to the principles of the reformation.

"We do not become righteous by doing that which is righteous; but having become righteous, we do that which is righteous."—Luther.

This is another true principle of the church. The common idea is to do good and get good. That is to do and live. The principles of the church are to be made righteous by the inward workings of the Spirit first, and then to do the things which are righteous in bearing fruit to that righteous spirit. Thus first make the tree good and the fruit good, or the tree evil and the fruit evil, for by their fruit shall ye know them. No person was ever made righteous by doing righteously. A poor dead sinner cannot do a righteous act. There is not a truly righteous person on the earth. The Lord said there is none good but God. Can a sinner do that which is without sin. Truly not. It is altogether contrary to nature and reason. For one to do righteously he must be righteous. If the spirit of God dwell in: one he is made alive unto holiness and just as the spirit works in him to do the will of God so does he do righteously. Therefore as the righteousness of God is in us and His spirit so do we show the outward

works and the Lord is praised because it is all of Him. Wherever He dwells righteousness dwells, for He is righteousness. He is made unto His people righteousness. Therefore their works of righteousness are of Him.

This is the doctrine of the reformation and the doctrine of the Primitive Baptists.

More in the next.

Yours in hope,

L. H. HARDY.

Atlantic, N. C.

EXPERIENCE.

Elder P. D. Gold, Dear Brother as I hope, although I feel too unworthy to claim such sweet relationship with one who is far better spiritually than poor unworthy me. I've had an impression to write you for some time, but I've kept putting it off until now. I want to write some of the dealings of the good Lord with me.

When I was a little girl I had some very sad thoughts about death. My mother told me that the Lord was coming back to this world again at the end of time to receive His elect—that He would take all good people to heaven and all the wicked would be cast into a place burning with fire and brimstone. This caused me great trouble. At night I thought over these things and would think that if He came before next morning I would surely go to that bad place as I thought I was one of the wicked ones. And I thought if my dear mother was called away to heaven, where I was sure she would go when she departed this life, I would never see her again. I cried myself to sleep at night.

And still another trouble came over me. I saw my little infant brother die while living in West Virginia and I thought I would never see him again.

I believed he had gone to heaven there to safely rest in Jesus' arms and I knew I would never see him again, and oh what a bad day it was with me.

I continued in much trouble until one day my sister and I were picking black-berries about a half mile from home and we became separated and did not get together again until we reached home. While all alone and picking berries a heavy burden came upon me and I felt that the Lord would kill me and that I would be lost forever. My trouble was so great I did not know what to do though I didn't want my people to know anything about it. All at once I saw something near me and stopped picking berries and then I thought it must be imagination and I tried to stop thinking about it and throw it all from my mind. But all at once something spoke to me and said, "you must be killed," and I thought I was dying. My breath had almost gone when I looked toward the sky and cried aloud to the Lord to have mercy upon me. I thought I could see the Lord and I knew I was bound to die. I thought I would never get home so I went to a neighbor who lived right near and got one of the girls to go home with me explaining to her I was afraid. When in sight of our house she turned back and I went on home alone. My mother asked me where were my berries, and I told her I had become afraid and left them in the field. She asked me to go back with her and get them. And I did when the same words came to me again.—that the Lord would kill me while in my sins. I said, "Lord have mercy on me." When I said to my mother, let us go home, she asked me what was the matter. I told her I was going to die. We went home and that day was the most lonesome I have ever seen. I begged the Lord to show

me in a dream or vision something that would relieve my poor troubled mind.

I went on in this way for a long time when one night I went to sleep and dreamed the end of time had come and I saw the Lord standing in a large bottom talking to people. I started towards them when I met my sister who was holding open a gate. She asked me where I was going, and I told her I was going to see who the Lord would take from our house. And when I reached the people they asked me the same thing. They said "He has come after you and the baby." I was then so happy to think I was going to that sweet place that I started back after the baby. I thought I could fly as easily as I could run and that I ran a little and flew a little. I met my sister and while I was telling her what the Lord had done I woke up. It all seemed so plain to me that I thought I would see no more trouble.

After this for a long time my whole study was about the church. I thought if I was fit to be with such good people as the Baptists were I would give all I had. I thought they were the prettiest people gathered together I ever saw, and I begged the Lord in my feeble way that if I was fit to be with these good people to show me in a dream. One night I dreamed I went to heaven and saw the throne of God and the seats of the saints. There was only a small crowd present and I thought they were waiting for the Lord. And when He came, carrying a staff and having on a long white robe and wearing a white beard, He stopped among the seats of the saints and called to the people in a loud voice, saying, "all you people come up here." I thought about one half the people went up and I went with them. He took them by the hand and said to

them, "come and join our holy kingdom." And I thought that every one that handed him their hand was saved. He took my hand also and then received us in heaven. I then awoke and felt like the Lord had sent me the dream in answer to my prayer. I had had many other dreams but this one seemed so plain to me that I knew I must do my duty. So in 1906 I went to the church at Union and offered my poor unworthy self to them, asking for a home, after I had told a part of what I have here written, was received and baptized by Elder P. A. Kahill.

I have had many troubles and trials since I joined, but I hope the dear Lord will enable me to bear them in this life and that I may be faithful unto the end and when it is His will that I stay here no longer may He be with me in that trying hour of death and enable me to say to my dear husband and children, "weep not for me. I am going home."

Your unworthy sister as I hope in Christ.

JULIA BOYD.

Endicott, Va.

A GOOD LETTER.

Dear Brother Gold:—Enclosed you will find a letter from Sister Dora Adams, and if you find space in the Landmark please publish. It was a comfort to me and I feel it will be a comfort to some one else also.

Hope you and yours are well. Would be glad to see your face at Antrys Creek again. With love to you, I remain, your little sister.

BETTIE CRISP.

Macclesfield, N. C.

Dear Sister Crisp:—I have been wanting to write you a letter ever

since I was at the Union. This makes the fourth attempt to write, and if it the Lord's will, I will tonight try once more to tell you a little about what a great comfort it was to me to be blessed to attend the Union and also to go to see you all. I hope I feel thankful to the blessed Lord for all the wonderful blessings He has, in mercy, been pleased to bestow on a poor, little, unworthy one as I feel to be. I believe it was He who led me through those dark places and showed me the way, for I did not know the way to his banqueting house. I believe He has led me there and His banner over me was love. Oh! What wondrous love is this, to be resting so sweetly in mother's arms. (the church.) Oh, what a happy day that was with me, when Brother Crisp baptized me. The way I felt was that Bro. Crisp had rocked me to sleep in my mother's arms and when he led me up out of the water I was then with my mother and her little children, to be with her forever more.

Sister Crisp, I can't express to you how little and humble I felt when they came shaking hands with me. I felt they were welcoming me home with them, and I felt I had just gotten home. Yes I had found a sweet resting place from being out on a long and weary journey, for I was so tired and lonely over there.

For about ten long months I had had a double trouble—the great loss of my dear mother. I felt sometimes that it was more than I could bear to feel I had no home nor resting place. I knew my mother had come never to come back. I would try to work some and these words would come to me so plain, "it's no use to do any more work for you will never see any more pleasure while you live." Then Sister Crisp, if ever I tried to pray I

did then. I cried to the Lord and I believe He heard my cries and sent relief from on high, for no man can give such sweet relief. I have seen more pleasure since my mother's death than I did long before. I hope you will understand what pleasure I am talking about, for I hope I loved mother better than any one on earth. When she died if it had been the blessed Lord's will I would have gladly gone with her, but if I had died then I would have gone dissatisfied, for I wanted to be with the old Baptist people—the ones I loved. I wanted to be baptized in dear Jesus' name, to show to all what a dear Saviour I had found, and had received this everlasting promise: "To-day thy parting soul shall be with me in paradise."

Dear sister, that has been about 12 years ago and I would be glad to tell you about what great trouble I have been through, but my letter is getting long though I hope to tell you sometime.

Sister Crisp, some time ago I saw in an old Landmark a piece written by you in which you said you felt so lonely when Bro. Crisp was gone. I read it with tears of joy and sorrow. It was such a sweet letter to me. I hope the Lord will be with you and comfort you every time Bro. Crisp has to leave you all. I shall never forget how humble he looked to me, and what a sad feeling I had when I saw him go in the stand at Red Banks. Every time I would think about it I would cry. Sister Crisp I feel that was to show me we all ought to love and care for our pastor.

Hope you will excuse such a long letter.

With much love to all the family, I remain your sister in Christ, I hope,

DORA ADAMS.

Sharpsburg, N. C.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

WHAT THINK YE OF CHRIST?

What think ye of Christ? Whose son is he? Mat. 22:42.

The Pharisees answered he is the Son of David. Jesus then said to them, how is it then that David called him Lord, saying, the Lord said unto my Lord, sit thou on right hand until I make thine enemies thy foolstool?

The Pharisees knew that it would be idolatry for David to worship his own natural son as his God.

There are things in the scriptures that when seriously considered will guide the honest searcher after truth to a safe and sound interpretation of the scripture in the literal meaning of it. This will keep us from fatal errors in our views of scripture. For instance, Jesus said Search the scriptures, for in them you think you have eternal life; and they are they that testify of me. Now the common error of mankind is that they think the scriptures are eternal life. For the

common teaching of the day is that if you read the scriptures you possess eternal life. Jesus said to the Pharisees that you think that in the scriptures you have eternal life. Now what error is this? It is the fatal error of trusting in the letter of the scripture, and not in Him who is the author and finisher of the faith of God's people. Eternal life is not in the scripture, yet it is of great benefit if the scriptures dwell in us richly by faith, because there are exceedingly great and precious promises in the scriptures. They thoroughly furnish the man of God unto all good works, yet they cannot make a man of God. They keep the believer from the snares and delusions of false ways and false doctrines.

The question of Jesus, "Whom do men say that I the Son of man am?" carries in it a safe conclusion that he is not the son of any natural man, yea that he is more than man. He was made of the seed of David according to the flesh, as born of woman, that is he was of the house and the lineage of David. But he was declared, manifested, to be the Son of God, according to the spirit of holiness by the resurrection from the dead.

There is one Mediator between God and men, the man Christ Jesus. But a mediator is not of one. He must be of the nature of the parties at variance. He must be a man, because man is the sinner. He must be God because sin is not of God, but God only can forgive sin, and make an end of it. Jesus Christ is the only one born of woman who was born holy. The scripture said that holy thing that shall be born of thee shall be called the Son of God. Luke 1:35. Jesus was holy, harmless, undefiled, separate from sinners, and made higher than the heavens. We have not an high priest that

cannot be touched with the feeling of our infirmities: but was in all points tempted as we are, without sin. There is no lack in Jesus of the qualities of a mediator that can have compassion on sinners. The fulness of the god-head also dwelt bodily in him.

Whom do men say that I the Son of man am? Peter said thou art the Christ, the Son of the living God. This revelation of Jesus the Christ is the highest form of knowledge. But while no man can call Jesus Christ the Lord but by the Holy Ghost, yet there is no character whose beauties and glories are so fully attested as are his. It is written in the volume or fulness of the Bible with great variety that Christ is testified of by many infallible proofs that he is the Redeemer: so that there is no excuse and no cloak left for the unbeliever or for any that reject the Son of God.

P. D. G.

REQUESTS MY VIEW.

Brother J. T. Rogers requests my view of Dent. 32:25, "The sword without and terror within shall destroy both the young man and the virgin, the suckling also with the man of gray hairs."

The first testament is representative of the law covenant, which made nothing perfect, but which is typical of the natural, fleshly character and condition of man in his estate of vanity and death, wherein all flesh is grass. The upright condition in which God made and placed man in the garden of Eden, with freedom from all curse and sorrow, sin and death, was one he continued not in, but by transgression he forfeited all that good estate, and sought out many inventions, and is found the heir of all the evils enrolled in the book of death, because death

has passed upon him, and from infancy, to old age and hoary hairs.

Man appeared in the day of his uprightness as fair and reflecting the goodness of his Maker, but man being in this honor did not continue, but is cast out in the open field of ruin because of his sin.

How bright was the deliverance that the Lord extended to man as he led his people out of Egypt, and displayed his glorious power on Israel as Moses and Aaron led them out of Egypt, and towards the promised land—a land flowing with milk and honey. The cloudy pillar, a shade and shelter from the burning sun by day, the pillar of fire by night, that walled Israel securely from all enemies, the Rock that followed them in the wilderness and poured forth the sweet waters of refreshings, and the heaven their granary full of food that would supply them with bread from heaven.

No such perfect laws were ever by earthly rulers given to their subjects as God by Moses gave to his people. Had they been obedient to these wise laws then no people had ever equaled them in prosperity and joy in the lap of such wealth of glory, as would have crowned their obedience, and shielded them by the arm of the eternal God. But high and wonderful as would have been their security and glory in being under the shadow of the Lord God, as a sun and shield, if they had obeyed uprightly, how fallen, polluted, miserable and wretched was their fall as they trampled upon heaven's mercies, and were cast out in their filth and loathing, as they were delivered over into the hand of their enemies, cast out into outer darkness, where there is weeping and gnashing of teeth.

So great shall be the judgment reaching to all the Jewish people because the whole head is sick, and the

whole heart is faint, that not one shall escape this defilement. The Lord looked from heaven to see if any did go. No, not one, altogether they have gone astray. Every one is turned to his own way, the sucking child, the young man, and the virgin, also the man of gray hairs. Is not that so of all Adams offspring? Death hath passed upon all, because all have sinned.

The first testament, or the law, is that by which is the knowledge of sin and death, and death hath passed upon all because all have sinned.

The Jewish race is used in which is illustrated the character, doings, and end of all flesh. Separated from all other people, and fenced in with protection and blessing above all other people, yet acting worse than any other, showing that man at his best estate is altogether vanity. How does he treat his Maker when he comes to him. They said this is the heir, come, let us kill him, that the inheritance may be ours. They said we will not have this man to reign over us. So they crucified the Lord of glory.

Reading the last chapter of the book of Deuteronomy, considering the exhortations of Moses to Israel to obedience, and seeing the curses pronounced upon them for disobedience, and considering the happy estate those called of God and saved by the Lord Jesus who is the great Prophet in Israel, and seeing the coming of Jesus in the flesh, his crucifixion, and exaltation to glory, and the blessed estate of all that come unto God by him, how marvelous and glorious is that happy people whose God is the Lord. "Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down oil. Happy art thou O Israel: who is like

unto thee O people saved by the Lord, the shield of thy help and who is the sword of thy excellency: and thine enemies shall be found liars unto thee: and thou shalt tread upon their high places." Deut. 33:28-29.

P. D. G.

THE WAR OF NATIONS.

This is an old business. In the days of Abraham there were kings confederate, four on one side, and five on the other in war.

Have you thought much of this slaughter business? Men become maddened, lose their best judgment, seek to destroy the labor of their hands, take away comforts, and conveniences of living, slay each other, become embittered with hatred, bring all the distress on others they can. After exhausting their strength, wasting their means of living, then they pause, consider, think of their madness and folly, wonder that they had become so foolish, confess their faults to each other, forgive one another, and take a new start, and labor and save and build up for awhile. Again they become involved in another war, and repeat the blunders of former years. What have they learned?

While the world stands there shall be wars and rumors of war. Men think they are progressing. What do they learn?

Such as learn of Jesus lay aside all malice, evil speaking, wrath, abuse of others, and as new-born babes desire the sincere milk of the word that they may grow thereby. They learn war no more. They are children of peace. They love peace. They pray for the peace of Jerusalem.

They do not desire revenge. Their spears are turned into pruning hooks, their swords are beaten into plow-

shares. They serve others. They pray for their enemies. They do violence to no man. They do not wrong others, nor defraud them. They love their enemies. What a change is wrought in them.

How sad it is to read of the strife or war now raging in Europe.

What folly for men to be controlled by kings and rulers that seek to destroy mankind. It is the strangest exhibition of madness and folly. When men lose their judgment, and seek each others lives, they are deranged with madness.

P. D. G.

WAR—HOW BEHAVE.

Moses said, when thou goest to war keep thyself far from every evil thing.

The reason war brings out more evil things than good things in mankind is because there are more evil things than good things in mankind. Strife and arraying man against man naturally arrays things that are opposed to peace and good will, and revenge is aroused. There are many opportunities during wars to display the fierce passions of nature. War calls out the things that slay, rob, defraud, oppress and kill. The bitterness of the tongue, the feet that are swift to shed blood, the fist of wickedness, the evil eye, the memory aroused to recall wrongs real or imaginary, excuses to take revenge for former supposed or real slights, are called up by war.

Our President urged our people to abstain from intemperate language, and pursue the path of neutrals, treating all the nations at war without partiality. Friends of all, let it be known that we use no language provoking an increase of strife. Take not

sides with any party for or against. If other nations will fight, seek clear of fighting ourselves. Hands off, do nothing to throw fuel on the consuming fire. If they will fight get out of the way, and let them fight it out. It ought to give us shock enough of the outrage, the nonsense and wildness of war to read of what these nations are doing, and what distress they are bringing on the world.

When so many American citizens went on the Lusitania against warnings of the danger, and threw themselves into the vortex of destruction, they showed no wisdom, caution, bravery or good senses; but they showed the fool-hardy rush of madmen. It was a piece of daring outside of the limit of prudence or good sense.

When nations as intelligent and refined as the nations of Europe are ablaze with wrath that burns as an oven, or as a furnace, should I wish to plunge myself into this burning furnace that spares none, that pities none? Why should Americans wish to plunge into this seething mass of flame?

We are to pray for our rulers, our governors, and those that are administrators of the affairs of government. We should pray for our governors, rulers, that we might lead a peaceable and quiet life in all godliness and honesty, which is good and acceptable in the sight of God, who is the God of peace—not of confusion and strife. Every man should do his utmost to keep the peace. When you are courting a war you are doing yourself and the country a flagrant wrong.

We should deplore, lament the great outrage to decency, peace, good behaviour, and prosperity, of mankind that stains the name of honesty, courage, manliness, and good order that

should adorn the race of men professing to be followers of Jesus the peace giver to his disciples. We cannot encourage peace and good order by buckling on the sword and killing men. Surely we should set a noble example.

It was argued last year by some of the leaders of thought and progress, peace and prosperity that there was such benevolence, brotherly kindness, intelligence and generosity of spirit among men, that they did not think there could be any more wars. But before the summer ended the sword was drawn, the leaders among men in the nations of Europe, that considered themselves the most progressive, scientific and religious, plunged those nations in the most barbarous war of the age. Be astonished O heavens, tremble thou earth.

P. D. G.

RESURRECTION.

Elder P. D. Gold.

Dear Friend:—Please give your view through the Landmark on 1st Cor. 15:29.

What is meant by being baptized for the dead? Who is the Apostle talking about? And what kind of baptism is meant?

A FRIEND.

Remarks—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1st Cor. 15:29.

There is nothing written in the bible that is written in vain, or without a purpose. Among the scriptures of which all are profitable is this one, that my friend has called my attention to. If the dead rise not why are they baptized for the dead? Some are bap-

fized for the dead. But if there is no resurrection of the dead then why are they baptized for the dead? From Paul's statement it is true that some are baptized for the dead. If there is no resurrection of the dead, then let us eat and drink today, for tomorrow we die, and that is the end of us.

Paul says I die daily, but why should I thus endure and suffer for the hope of the resurrection of the dead, if there is no resurrection of the dead? Surely if in this life only we have hope we are of all men most miserable; and show the greatest folly; for if there is no future, if there is no resurrection, why do I act so, why suffer as I do? Let us eat and drink today, for tomorrow we die, and that is the last of us, so let us live while we do live. Let us get all we can out of this life, for this is all there is.

Who are they that are baptized for the dead, and what does that mean? What does baptism show, what does it teach? Why is there baptism? The baptism of John, that is the baptism that came by John, or was first performed by John, where did it come from, and what does it mean? It is not of men? When Jesus asked of those opposing him where the baptism of John came from, whether from heaven or was it of men? that carries its true answer in itself. From heaven it did come. "Know ye not

many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection," Rom., 6:3-4.

Naturally and actually or literally one should not be buried out of sight until he is dead; but when he dies his friends cannot keep him in sight here in this earth, but they will have him covered up, buried out of sight, because he is neutrally, corporally dead. So when one has the experience that he is dead to the law by the body of Christ (for when the commandment comes sin revives and he dies,) then he is prepared to be baptized or buried, planted by baptism into the likeness of the death of Jesus. Hence we shall also be in the likeness of his resurrection, and receive the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead. Likewise therefore reckon ye yourselves to dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Hence sprinkling or pouring water on one cannot be a true baptism. In order for a true baptism there must be a subject of grace that has been born of God, and brings forth fruit meet for repentance, or must be dead to the law by the body of Christ, or has felt the power of sin unto death, and has witnessed what sin brings forth, namely death, and by the power which God wrought in Christ, when he raised him, has believed that Jesus is the Christ of God, and therefore has the witness of the forgiveness of sin through his resurrection from the dead, and hence is a new creature in Christ Jesus, and walks in newness of life, and is risen from the dead. His baptism in the likeness of the death and burial and the resurrection of Christ is all set forth, therefore in his baptism. Hence there is significance in the question that Paul asks, If the dead rise not, if there is no resurrection of the dead, then why are they baptized for the dead.

Baptism also sets forth suffering.

Jesus said I have a baptism to be baptized with, and how am I straitened until it be accomplished? This was said after John had baptized Jesus in the river Jordan. It means the suffering of his death, when all the billows of the wrath of God against sin should roll over his soul exceeding sorrowful unto death, and in which he was so straitened until it was accomplished; but after his resurrection the joy, liberty and glory of heaven was his; and when one that believes in Jesus, and thus has the witness of his resurrection, and that because Jesus lives he lives also, and follows Jesus in being planted with him in the likeness of his death, he receives the answer of a good conscience to wards God by the resurrection of Jesus Christ from the dead, and goes on his way rejoicing, having his fruit unto holiness and the end everlasting life.

There were some that suffered through Jesus the resurrection of Jesus, and the resurrection from the dead. And they laid hands on them, and put them in hold until the next day; for it was now eventide. Then the next day there was a gathering of the leaders among the Jews against the apostles, and their effort was to stop the preaching that Jesus was raised from the dead, and that repentance and remission of sin was preached in his name.

Paul also stated that for the hope of the resurrection of the dead he was called in question. For this he was in jeopardy, and suffered the loss of all things that he might attain unto the resurrection of the dead. Thus an argument is made like this. We profess to believe in the resurrection of the dead. Now if there is no resurrection of the dead why are we then baptized for the dead, or why do we suffer so for this hope, if the dead rise

not, if there is no resurrection of the dead. Paul said, "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable into his death: If by any means I might attain unto the resurrection of the dead," Phil. 3:10-11.

He said to Agrippa, "Why should it be through a thing incredible with you that God should raise the dead," 2 Acts 26:8.

Take away the resurrection and what is then after this life, and if in this life only we have hope we are of all men most miserable. We thus judge, that if one died for all, then all died, or were dead, and that they that live should not henceforth live unto themselves, but unto him who raised them from the dead, or who died for them and rose again. The gospel that Paul preached is that Christ died for our sins, and was buried, that God raised him from the dead according to the scriptures, and that if the dead rise not then is not Christ risen, and that we are yet in our sins, and that our preaching is vain, and our faith is vain, and we are found false witnesses of God; for we have testified of God that he raised up Christ from the dead, whom he raised not up if the dead rise not. Now if Christ be preached that he rose from the dead how say some among you that there is no resurrection of the dead. So we see that from the very first, from the days of the apostles they preached that Christ is risen from the dead, and that because he is risen God hath given assurance unto all that he will judge the world in righteousness by Jesus Christ, because he hath raised him from the dead. Acts. 17:31.

There has been opposition from the beginning against the resurrection of the dead. In many ways it appears,

Some say it is incredible that God should raise the dead. Some say it is impossible that he could raise the dead, when so many have been dead for thousands of years. Some say the resurrection is already past. Some will say, you believe in a flesh and blood resurrection. Some say one one thing and some another, all showing that they do not believe there shall be a resurrection both of the just and the unjust. But the 15th chap. of 1st Corinthians is the chapter specially devoted to this matter, and treats of it more fully and extendedly than perhaps any portion of the bible; yet it is taught from the beginning to the end of the scriptures; and the sweetest, most precious word of Jesus confirmed by his apostles, who were eye witnesses of his resurrection. For if we believe that if Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." 1st Thess. 4:14.

How could it be a resurrection if the dead rise not. The word resurrection requires that the dead shall be raised. But this corruptible must put on incorruption, and this mortal must put on immortality. In our natural estate or body we bear image of Adam the first man, but in the resurrection he will change this vile body, and the same we shall also bear the image of Jesus the second man, the Lord from heaven, and never until then shall we be satisfied.

How believers in Jesus should dispute about that which none of us can understand, but without which none of us could ever be satisfied, or complete I do not understand.

P. D. G.

Job work done with neatness and dispatch.

P. D. G.

Obituaries.

MEADE-HARRELSON.

Pleasant Grove Church, Caswell Co., May 16th. A beautiful marriage which came as a surprise to many of the friends of the contracting parties was solemnized this morning at 10:45 at Pleasant Grove Primitive Baptist church, when Miss Francis Harrelson, daughter of Mr. J. E. Harrelson and Lessie Harrelson, of Locust Hill Township, of Caswell Co., became the bride of Mr. James J. Meade, son of Thomas F. Meade, of Chase City, Virginia.

The ceremony, in the presence of a large audience which had assembled for the May Meeting at this place, was performed by Elder J. W. Gilliam, Jr., of Gilliam's Academy, Altamahaw, N. C. The groom left with his bride on a southbound evening train for Florida and other points south, where they will spend their honeymoon.

SUSAN E. GATES.

Dear Brother Gold:—I send you notice of the death of Susan E. Gates for publication in the Landmark. She died the 26th of March, 1915.

The funeral service was conducted by T. W. Walker, and she was laid to rest at the old home with her brothers and sisters. There were five that preceded her. All having lived their three score years and ten, only one brother living and he is 81 years old.

She was born in May, 1831, which makes her near 84. Three sisters ages were 77, 85, 89, two brothers ages were 74 and 82. She had been an invalid a little over five years with paralysis, but I never heard a murmur,

the whole time. She seemed to be waiting the Lord's time.

She joined the Primitive Baptist church at Moon's Creek in 1877, and was baptized by Brother Dameron in November of the same year.

MRS. S. A. TRAVIS.

Danville, Va.

ELDER JONAH WILLIAMS.

This brother, a noted preacher of the colored people, who resided in Wilson, and was buried last month, about the 20th of April, was a gifted preacher, well behaved, diligent in spirit, and served faithfully in his calling. He was pastor of several churches, and was useful in many ways. It is good to wait on the ministry of the word, and make full proof of that work.

He has been useful in the ministry of the word, and will be much missed in our country.

P. D. G.

MR. JOHN HORTON.

On March 20, 1915, just before sunrise, the death angel visited the home of Mrs. J. D. Horton and took away a beloved husband and father. He was born Oct. 15, 1840 and died March 20, 1915, making his stay on earth 74 years, 5 months and 5 days.

Besides his wife he leaves four children, Mrs. M. T. Carver, Mrs. Flutch Long, Mr. R. W. Horton and Mr. E. G. Horton to mourn their loss.

May the Lord comfort the bereaved ones, and may we think of him as waiting at the beautiful gate to welcome us home when our journey on this earth is over.

He was married to Miss Lucy Ann Satterfield, Jan. 25, 1869 and they lived a happy life together.

He was sick only three months and seventeen days, being struck with paralysis.

He was not a member of any church but was a strong believer in the Primitive Baptist faith and always ready to go to preaching at Wheelers on the second Sunday. He was a good man and beloved by everybody who knew him. He asked them not to grieve for all that would be well with him.

All that loving hands could do was of no avail for it was God's will that he should go.

He volunteered in 1861 and was a faithful soldier during the Confederate war, being a member when peace was declared. He was wounded in his right foot. He helped to win victories in many hard fought battles.

Mrs. Horton wishes to thank many of her good friends and neighbors for being so kind to her during his illness.

Sixie Carver was called on April 8, to go with his dear grand-father to a better home.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in their home
Which never can be filled."

Written by a friend who knew him.

SALLIE BREEZE.

CHALLEY M. McKINNEY.

The subject of this notice, Sister Challey M. McKinney, daughter of Jephtha and Malissa Sadler, was born Sept. 24th, 1847, and was married to brother Jesse McKinney, Nov. 9th, 1871.

She was the mother of four children, three boys and one girl. The girl and two boys preceded her to the grave in early life.

She received a good hope through grace, and united with the Primitive Baptist church in Hyde County, N. C., where she lived an humble and consistent life. When not providentially hindered, she was always at her church meetings, and seemed to enjoy the fellowship of God's dear children, and the privilege of his house.

In her home she was a model wife and mother, one that revered her husband, and loved her children, and one whom they delighted to honor.

She peacefully fell asleep in Jesus, Feb. 2nd, 1915, leaving behind her husband, her son, Joe B., the church, and many others to mourn for her. With the hearts we have we desire to thank the Lord for the gift of such a woman, and commend brother McKinney, her son Joe, and all that knew and loved her to the Master who gave her to them, and who in his love has taken her away.

May they have the spirit to say blest be the name of the Lord. It will not be long until we are all called away.

May we all be as ready to depart as was our dear sister McKinney.

Written by request of her husband and son.

Affectionally her pastor,

E. E. LUNDY.

MRS. LETSHIA PICKRELL.

I will try and write something of the death of Mrs. W. G. Pickrell, the daughter of Mr. Richard and Pollie Barksdale of Java, Va.

She was born in 1849, her stay on earth being about 66 years. In 1891 she married Mr. W. G. Pickrell, who was afflicted for a long time before he died on Feb. 13, 1903.

She never seemed to enjoy anything as much as going to preaching,

Associations and reading the Landmark. She would stop anything she was doing to read the Landmark when it came.

She joined the Primitive Baptist church at Old Mill and had been a member for a long time. After her husband's death she made her home with her son.

She had been sick with lagrippe but seemed to be getting along nicely, had eaten supper and was writing when she was taken and never spoke to her loved ones again.

Her death occurred on February 18, 1915.

It is sad for her loved ones for her to be removed from them so suddenly, but the Lord knows best.

She leaves one sister, Mrs. R. M. Lester, one son, D. B. Barksdale and his wife and two grandsons, all of Java, Va.

On Feb. 20, she was laid to rest in the old family burying ground near the old home place, Mr. N. T. Oaks holding funeral service before a large concourse of relatives and friends.

We believe our loss is her eternal gain.

"Yet again we hope to meet thee,
When the days of life have fled;
And in heaven with joy to greet thee,
Where no farewell tears are shed."

Written by

MRS. D. B. BARKSDALE.

Appointments

ELDER J. A. SHAW.

Tarboro, N. C., June 1st.
Cross Roads—2.
Lawrences—3.
Kehukee—4.
Mt. Zion—5.

- Conoho—6.
- Spring Green—7.
- Kobersonville—8.
- Flat Swamp—9.
- Skewarky—10.
- Jamesville—11.
- Bear Grass—12.
- Smithwicks Creek—13.
- Briery Swamp—14.
- Great Swamp—15.
- Red Banks—16.
- Washington—17.
- Norfolk—19 and 20.

ELDER ISAAC JONES.

Elder Isaac Jones will preach at the following times and places, many of which are in Alleghany County, N. C.:

- Meadow Fork, July 2, at 3 p. m.
- Union—3 and 4.
- Antioe—5.
- Cranberry—6.
- Roans Creek—7.
- Center—8.
- South Fork—9.
- Piny Creek—10.
- Elk Creek—11.
- Zion—12.
- Crab Creek—13.
- Cross Roads—14.
- Meadow Creek—15.
- Crooked Creek—16.
- Chestnut Grove—17.
- Stewart's Creek—18.
- Tom's Creek—19.
- State Line—20.
- Snow Creek—21.
- Pilot Mt.—21, at 8 p. m.

Sent by

C. J. TAYLOR.

ELDER J. F. FARMER.

- Selma—Friday night, June 4.
- Angier—Saturday, June 5.
- Angier—Sunday, June 6.

ELDER J. E. ADAMS.

- Bethlehem—Saturday and 2nd Sun-

day in June.

Concord—Monday and Tuesday.

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ASSOCIATION.

The next session of the Silver Creek Association will be held with Globe church, Caldwell County, N. C., commencing on Friday before the 3rd Sunday in September, 1915. We invite all true and orderly Baptists to visit us.

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One of the oldest private high schools in North Carolina, with accredited relationship with the leading colleges and universities of the South, with excellent courses in bookkeeping (Eastman System,) shorthand (Ben Pitman System,) typewriting (Touch System,) piano, harmony, voice, and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$104.00—double course, \$125.00, and may be paid on easy installments. Primitive Baptist patronage earnestly requested. New catalog just out. Write to-day—address

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Principal.

J. W. GILLIAM, Jr.,
Business Manager.

Altamahaw, Alamance County, North Carolina.

P. S.—Send us a list of prospective students from among your acquaintances please—write names and addresses plainly.

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To every reader of the Zion's Landmark, who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.
J.H.f.

"FIFTY YEARS AMONG THE BAPTISTS."

Dear Brother Gold:—

Please allow me to say in the Landmark that I have a few copies of Benedicts "Fifty Years Among the Baptists," that I will mail (postage paid) to any point in the U. S. for only \$1. per copy. Every one knows what this book is worth to every student of Baptist history.

Mail all orders to,
A. H. RODEN,
Glen Rose, Texas.

Take Me With You.

Are you going to the seashore—
Sunburn. Take me with you.
Are you going on a picnic?—Insect
bites. Take me with you.
Are you going in for athletics?—
Bruises. Take me with you.
Are you learning how to cook—
Burns. Take me with you.
Are you often afflicted with head-
aches?—Take me with you.
Are you readily subject to colds?—
Take me with you.

—Mentholatum.

UNION NOTICE.

The Lord will there will be a three days yearly meeting held with the church at Hunting Quarter on Friday, Saturday and 4th Sunday in June, 1915.

Our brethren, sisters and friends who love the truth are invited to come and enjoy the meeting with us.

L. H. HARDY,
Pastor,

JOHN D. SMITH, Clerk.
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men may go,
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\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A SAD LETTER.

Dear Brother Gold:—I have been down confined in the room since last August. I can walk but little, cannot sit up, nor sleep but little, have to change positions every few minutes.

My sufferings are beyond expression, and I am nothing but skin and bones.

I hope the readers of the Landmark will remember me.

H. J. REDD.

Avondale, Ala.

EVIL CAST OUT ONLY ONE WAY.

"And when He was come into the house, His disciples asked Him privately, Why could not we cast him out? And He said unto them, This kind can come forth by nothing but by prayer and fasting."—Mark ix. 28, 29.

The usual way of God the eternal Spirit to keep the soul alive to Him is by afflictions, temptations, and at times bitter deserts. More or less the family of God go in and out, and find pasture; and especially is it so with God's true ministers. There is a great deal of letter truth in the present day, but how little of the preaching of it is with power and unction. I feel in this matter to come exceedingly short. But the Lord has given me testimony upon testimony that my preaching is made life and spirit, and is pro-

ductive of the building up of His dear people in their most holy faith. None but a spiritual minister knows the labour of the ministry; it is a continual concern. And there is a needs-be God's ministers should know both sides of the question—not only know the terrors of the law, but be able to speak with authority of the blessed visitations of God and the helps afforded them on their journey.

I have been led to read these words from circumstances. I have a dear friend at Maidstone, whom I have known for more than twenty years, and who was first a hearer of mine at Rye. Her husband cares nothing for the things of God. She is living quite an isolated life, but is a constant hearer at the room. Great affliction is laid upon her daughter, who seems like one beset by the enemy. I hope the Lord has graciously laid on me a spirit of grace and supplication in the child's behalf. And I am brought into the same position. We have a daughter threatened with the same affliction; and I think we may look upon it as a set-fast trouble. But God has chosen His people in the furnace of affliction; and what a mercy it is to be able at times to clear the Lord when He judgeth! For "no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto

them which are exercised thereby." (Heb. xii.11.) And it is a mercy, when the Lord is pleased to lay His afflicting hand upon us, to be able at times to fall into His gracious hands, and kiss the rod and Him who hath appointed it. And what a mercy it is to realize in some small measure that God heareth and answereth prayer!

I would speak to the honour of the Lord, I have had answers. A circumstance comes to my mind that happened some twenty-five years ago. A young woman in Sussex first heard the word of life from my lips. The Lord was pleased to lay judgment to the line and righteousness to the plummet, and she was brought through fire and water, and went through tribulation to a greater extent than many that are called by grace. In this God is a Sovereign. This young woman's mind gave way. Under these circumstances I visited her, greatly bowed down in my own soul. As I entered her room, I was shocked; her appearance was perfectly maniacal. I said, "My dear girl, your mind is gone." She replied, "I am your dear girl." After a pause she said, "I wish you to go to prayer with me." I replied, "I will, if you will promise to be perfectly quiet." She said, "I will do anything you wish." I left the room, and walked the garden, begging the Lord to direct me; and the case of the poor lunatic was brought to my mind: "I spake to Thy disciples that they should cast him out; and they could not. He answereth him, and said, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto Me." (vs. 18, 19.) It came with such sweetness in my soul—that that was the blessed Physician that delivereth and worketh signs and wonders, and knoweth how to deliver His Daniels out of temptation. How He

can deliver Mordecai's from all the Hamans that can plot against them! "He delivereth and rescueth, and He worketh signs and wonders." (Dan vi. 27.)

On returning to the poor girl's room I found she had the Bible before her, and was looking into it. She said, "What are you going to read?" "I scarcely know," I replied; "is there any part you wish read?" "About the lunatic," she said. I read, and went to prayer as God enabled me; after which the poor girl said in a solemn way, without the least aberration of mind, "The Lord is present with us." And from that time to her death there was no return of the wandering.

I speak of this by way of encouragement. "This kind"—this affliction, this temptation, this persecution, this hardness of heart, this insensibility, this blasphemy that comes into thy soul fanned up by Satan,—is only cast out "by prayer and fasting." "In everything by prayer and supplication with thanksgiving" to let "your requests be made known unto God," (Phil. iv. 6.) is a blessed gift. Are you a self-preserver, a self-director? are you sufficient of yourself to think anything? Or are you made to feel your poverty, and that in yourself dwelleth no good thing? Are you made poor and needy? Are you made to bow to divine sovereignty? This is the work of God's Spirit on the soul. "For vain man would be wise, though man be born like a wild ass's colt." Job xi. 12.) Agur said he had "not the understanding of a man;" nay, that he was "more brutish than any man." (Prov. xxx. 2.)

"Sin's filth and guilt, perceived and felt.

Make known God's great salvation."

There were ten lepers, but only one

returned to give thanks to God. Believing in Christ in the letter is common, but believing into Christ (as Hart says) is special. O "to know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto his death!" O friends, I wish I could feel more like clay in the hands of the potter. He fashioned each vessel for His own purpose, and His love was set upon them before time; and whenever it is, the time will come when they will be manifested as vessels unto honour. Our bodies are the temples of the Holy Ghost: "As God hath said, I will dwell in them, and walk in them." (2 Cor. vi. 16.)

"Tis to feel the Holy Spirit
Prompting us to secret prayer."

It is, in the exercise of it,
"To be fighting, fleeing, turning,
Ever sinking, yet to swim;
To converse with Jesus, mourning
For ourselves or else for Him."

O what a blessed thing is living prayer given to a living soul! It is not the multitude of words or well connected sentences, but groans, sighs, and cries, agonizing with God. "I a moppessed; undertake for me." It is a rare thing to get into the dwelling of a living soul, and not find some skeleton in some cupboard. Poor soul, you know where the shoe pinches; you know your besetting sin; you know the temptations which make you so troubled that you cannot speak; you know how mortifying to your pride, how undermining to your feelings is such or such a trouble. It is as a skeleton in the cupboard. Well, "this kind can come forth by nothing but by prayer and fasting." What a blessing is the gift of prayer!

"Pray, if thou canst or canst not speak,
But pray with faith in Jesus' name."

God's people will often be finding fault with their prayers, whereas Pharisees are pleased with theirs.

"By prayer and fasting." Paul went to the Lord to take away the thorn in the flesh; but the Lord said, "My grace is sufficient for thee: for My strength is made perfect in weakness." (2 Cor. xii. 9.) No affliction is joyous; but with every one He has hitherto made a way for our escape. How often have I considered there was but a step between me and death, and said, "All men are liars." And I have thought of the poor woman so tempted that she threw down a glass, saying she was as sure to go to hell as that glass to break; and it did not break. If you are in the narrow road, temptations will more or less beset your path; but if you have only a name to live, perhaps you will not want teaching, but will understand all mysteries.

"By prayer and fasting." Fasting literally is to abstain from food. It was usual among the Bible saints of old, and I do not complain of abstinence now ("Let every man be fully persuaded in his own mind;" but literal abstinence does not comprehend spiritual fasting. How descriptive is that portion of Isa. lvi. of real fasting and legal fasting: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression and the house of Jacob their sins." No preaching but that of God's truth will convince the world of sin.

"Convince us of our sin.
Then lead to Jesus' blood.
And to our wond'ring view reveal
The secret love of God."

"Yet they seek Me daily, and de-

light to know My ways," as formalists. It does not matter whether one chooses in his own strength to believe in free will or free grace; that does not alter the man. Nothing but the indwelling of the Spirit, circumcising the heart to fear and love God, will make any difference to the man's state. "Wherefore have we fasted, say they, and Thou seest not! wherefore have we afflicted our soul, and Thou takest no knowledge! Behold, in the day of your fast ye find pleasure, and exact all your labours." We may have the doctrines, but if our spirits are wrong, all is wrong. Thus I often make the solemn enquiry, "Of what spirit art thou, John Row? What spirit does your preaching communicate? Is it one of contrition of spirit?"

On the other hand God says, "Is not this the fast that I have chosen,—to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke?" The fast God has chosen is the one that was my choice more than fifty-six years ago, in hearing Blackstock. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall the light break forth as the morning, and thine health shall spring forth speedily." And prayer is fasting, or abstinence from the flesh; not putting on sackcloth, but coming to the Lord as David did, to offer either prayer or praise; as when he sat before the Lord and said, "Who am I, O Lord God, and what is my house, that Thou hast brought me hitherto?" (2 Sam. vii. 18.)

Perhaps trying things are before thee. It is said, "They feared as they entered into the cloud." Art thou set-

ting about to make them right, trying to make crooked things straight? If you are taught of God, it will be all abortive; your "strength is to sit still." (Isa. xxx. 7.) "Sit still; my daughter, until thou knowest how the matter will fall." (Ruth iii. 18.) Mordecai said to Queen Esther, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed." (Est. iv. 14.) "Faith is the substance of things hoped for, the evidence of thing not seen." (Heb. xi. 1.) O friends, to have the substance of this living faith in our souls! It will make us in our spirits to be seeking and intermeddling with all wisdom. Now wisdom is too high for a fool, but not for a poor child of God made to feel his ignorance. It is the meek He will teach His way, and guide in judgment. (Ps. xxv. 9)

Brethren, suffer the word of exhortation. May the Lord graciously own this feeble attempt to speak well of His name.—(Selected.)

TRIBULATION DOES GOOD WORK.

Elder P. D. Gold,

Dear Brother:—Enclosed find money order for one dollar and fifty cents to pay for the Landmark.

I have wanted to write to you for some time, but have been so far down in the valley I did not think I could write anything worth reading.

But the gracious Redeemer has seen fit to lift the cloud some what, and I am at least feeling lots better. But as to writing now, it all depends on Him who has filled my soul with longing for the pure water of life.

For a year almost I have been under the greatest cloud of trouble, and most

severe trials I have ever passed through: and most of the time feel to be one alone and almost forsaken.

But I believe in these trials I have learned to put not your trust in man, but rather in God who has power over all men. And I have never doubted but what He was able to take away this darkness and trouble, and give me peace again. Peace with God and man. How blessed are we when we can feel that way. And I have learned also that we are all sinners, and that there is none good, no not one. They why should we not love one another, and forgive each other, and look not on our brother's faults when we have so many of our own?

Forgive us O Lord our trespasses as we forgive others is what we are taught to pray. And I often find myself asking the Lord to lead me not into temptation but to deliver me from evil.

Sometimes I have such a burning desire in my heart to be with you all again as we have met for several years at our Association, and hear the gospel proclaimed by so many of God's gifted ministers. And there are so many of the loved ones I have met I would just love to hear from. There is nothing in all this world so dear to me as this wonderful blessing I believe the Lord has poured out on me that I can call you all brethren and sisters in the Lord. It is my meat and my drink, and when these dark and cloudy times come, and I feel so alone and forsaken I am made to mourn on account of the exceeding sinfulness of sin that is in me causing me all these dark times. And I am made to fly to Him who I hope has washed away my sins, and does not behold my iniquity.

I hope the Lord will bless me to meet many of you again this fall. And may the Lord bless you and your wife in your wonderful work in His gospel.

Will close with love to all the dear kindred in Christ.

Your sister I hope, in love and humility.

MARGIE ROWE.

Aurora, N. C.

EXPERIENCE.

Dear Brother Gold and kindred in Christ, if one so vile can be a child of the Most High God: I feel so constrained to send you a few lines to be published in the Landmark and I hope and trust the Lord will direct my pen as I do believe it to be a gift from God our Saviour.

For sometime I went mourning in deep distress fearing I should die if the Lord didn't relieve me. I was such a sinner that life was no pleasure, but how I did love the Primitive Baptists. I tried to be with them on their meeting days and hear the good preaching and sweet songs of lofty praise. Sometimes the sweet songs meant much to me and at others the praising of God meant nothing for my poor hungry soul and I could only think of that comfortable old song:

"Ho! every one that thirst,
Come ye unto the waters,
Freely drink and quench your thirst
With Zion's Sons and daughters."

For two months I was in deep distress, weeping day and night. I could not sleep and was made to feel I was a lost and ruined sinner and without help from our Lord and Saviour Jesus Christ. I could do nothing. And one night in a dream I saw the most beautiful place I had ever seen. I thought everything shone like silver. I looked up and saw something flying and could almost touch it. I awakened and thought it must have been the sweet

place above where Jesus dwells. The next meeting day I did not feel well enough to go to church so I stayed at home and tried to make myself contented. The next meeting was the yearly meeting at Spring Green and I went though not thinking I would join, but one went up and I didn't think I could wait any longer. So I went forward wondering how came me there a poor, wretched sinner as I knew myself to be. But thanks be to the Lord who called me there, I was received and baptized by our dear pastor, B. S. Cowens. This was in Sept. 1914, and I thought all my troubles were over. But great trials overcome me sometimes.

Brother Gold, I am a stranger to you in the flesh, but I hope not in Spirit. I have written this to ease my mind as I have been burdened so long.

Pray for me and mine for I need the prayers of all.

Yours by faith and hope of eternal life, I remain one among the least.

Your sister in hope,

BESSIE NORWOOD.

Robersonville, N. C.

EXPERIENCE.

Dear Brother Gold:—I have had a mind for sometime to write my experience and try and tell what the good Lord has done for me.

In 1885 I was married, my first baby died and I felt I could not be submissive to the Lord's will. One night I dreamed I died and saw myself shrouded and my mother touched me and awoke shouting and praising God. I went to church as often as I could, hearing different denominations, but I loved the Primitive Baptists best of all and I would go back home feeling so burdened that I would resolve never to go again. All the while

I was begging the Lord to have mercy on me.

One night I dreamed I was in a large house like a church with a part of the building beneath the ground. I was lost and wandered about until I saw the light of a door and the way leading to it was a narrow path. A voice seemed to tell me to go that path and I would get home. Then I awoke.

I had another dream of wading waist deep through a large body of water with my mother and a man being on the other side ready to help us out. I was in so much trouble I felt as if I could not live any longer and one night I went to sleep and was awakened with the words from the 6th chapter of Matthew: "Blessed are the poor in spirit for theirs is the kingdom of heaven; blessed are they which do hunger and thirst after righteousness for they shall be filled; blessed are the pure in heart for they shall see God." Also the two first verses of the first hymn in the little Primitive hymn book:

"Awake my soul in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me
His loving kindness, O how free."

I went to the church at Raleigh in March, 1904, was received and at the next meeting was baptized by Elder W. A. Simpkins.

Hoping to be remembered in your prayers. I am your unworthy sister,

WINNIE A. WHITLEY.

Wendell, N. C.

TOUR OF THE SOUTH.

Elder P. D. Gold,

Dear Brother:—In compliance with the requests of many brethren and sisters, I will write something concerning our tour of the South.

Wife and I left home Sept. 31st, and after a two day's stop in Williamson, W. V., we proceeded to Oak City, N. C., where the Kehukee Association convened, and which we attended. I also attended the Contentnea, White Oak and Black Creek Associations, and filled appointments during the time between the Associations.

My last appointment in North Carolina was at the quarterly meeting in Wilmington, 3rd Saturday and Sunday in November. The Associations were well attended and very enjoyable. There was no strife, nor discord.

From Wilmington we went to South Carolina where I visited among the churches of the Mill Branch Association for ten days, thence to Georgia where we spent December among the churches of Lott's creek and Original Upper Sannoochee Association. From there we went to Florida, stopping first at Jacksonville, thence to Plant City, Wauchula, Bradentown, Tampa, St. Petersburg, Sargo, Dade City, Lee and churches intervening. Then into the southern part of Alabama, where I visited churches in the vicinity of Dot-ham and other places, stopping for a few days at Montgomery and Nashville on our way home, which we reached March 1st, at 9:10 p. m. after an absence of five months and preaching one hundred and nineteen times.

We were glad to get home but we were made doubly so by our neighbors. They met us at the station with an auto, and when we reached our house, instead of finding it dark and cold, we found the lights burning and the rooms warm and fourteen of our neighbors waiting to greet us. After they had gone, we began to talk about what we could get for breakfast. But on going to the dining table and raising the table spread, we learned that our neighbors had provided for our break-

fast. Our neighbors are not Baptists, so we drew some comfort from 1st Pet. 3:7.

I wish now to write something of the status of the Baptists among whom we traveled. Those of North Carolina are in a blessed state of peace and fellowship, and their churches are prospering and their hearts are warm with zeal; but if they would remain in that warm spiritual state of fellowship, they should take heed to Paul's injunction to the Roman church. "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." For already there have been such persons among them. There are expert professional markers, who want to do your marking for you, but if you give heed to them, they will surely get you into trouble. You will know them by their method of marking. They want to mark every one who differ from them, it matters not how meek and lowly.

It is not a question in the mind of this professional marker whether the person is creating trouble and offenses or not, but the question is does he affirm or deny the sentiment and practice of the market?

If you listen to them, and encourage them, you will soon find some for Paul, some for Apollas, and some for Cephas, and many to the credit of the man who is responsible for the division.

It is those that are among you, or want to come among you making trouble, and not the ones that have died, or gone to the Arminians, that we should mark and avoid. Be sure to do your own marking. When an expert professional marker comes your way, wanting to do your marking for you, send him on - O. D. Be careful that no man deceives you by misrepresenting what some one else believes,

The brethren of South Carolina are like unto those of North Carolina, and to them the same admonition applies. We had a most excellent visit with them and were much endeared to them.

The Baptists of Georgia are divided into factions. The war between the "Primitives" and "Progressives," has made a great slaughter and much coldness exists. I can not say who or what is directly responsible for this war, but any one who loves the cause of Christ more than his own personal notions, seeing this sad state, cannot wish to see it repeated any where else. One thing is certain proof that the division was brought about by agitation, and was premature. That is, many who were carried away by "progression" are returning to the Primitives; even whole churches have recanted and are again in line with the "Primitives." They were deceived by agitators, misrepresenting the truth and mollifying the false way. Be slow to listen to agitators. They are always hunting trouble, and boasting of their strength in war.

MARK THEM; but the man in meekness preaches the truth as you have witnessed in your hearts, and as you read it in your bibles, encourage him. I think that the promiscuous and exciting hand-shake at the close of service and the protracted meetings and other efforts to persuade people to join the church is a fruitful cause of seisme, and especially that of progression.

I found the churches in Florida divided professedly on doctrine, but evidently from some other cause, for I found brethren of opposite views on the mooted question, dwelling together in peace. "Behold how good and how pleasant it is for brethren to dwell together in unity." This unity can never

obtain where there is intolerance.

The same division exists in Alabama that does in Georgia, but to a less degree. The churches that I visited in Alabama are in peace among themselves.

I have made several visits into the South during my ministry, and have seen with regret their proneness to declare nonfellowship, one church with another, and one Association with another Association. These declarations are often based on what is termed order, but what in reality is local custom in many cases.

Often those setting up bars against others, thereby separate themselves from all the Baptists in America except their immediate correspondence; a thing I am sure they would not want to do.

Declaration of non-fellowship are seldom, if ever, justifiable except in the exclusion of an unruly or ungodly member. Associations should never assume to set up a standard of doctrine or order for the churches.

I know that I do not make these criticisms as a complainer or fault-finder, but with a desire to aid those who love the cause of truth and order to examine themselves carefully and to avoid those things that spoil their fellowship. I have a high regard and esteem for those among whom we traveled, and their ministers are earnest, faithful and self-sacrificing men, and their kindness to us was inexpressible, and our love for them was as the love of our own brethren at home. We may exhort, reprove, and even rebuke a friend, but when we withdraw fellowship from him, he is out of reach of exhortation, reproof and rebuke, so that we can do nothing but strike him; a thing we should NEVER DO. It is sad to endure some in nominal fellowship, but worse to be separated from

true believers whom we love, because of a sweeping declaration of non-fellowship. "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another."

I would gladly have spoken of those personally with whom we stopped, and especially of the ministers, but they are too many so have omitted all.

Your brother in hope,

W. N. THARP.

Liberty, Indiana.

HIS TRUTH SHALL BE THY SHIELD AND BUCKLER.

When our sins in aspect dread,
Meet like waters over our head—
Seen in light of God's own face,
Darker for his great Grace:
When a sig. for healing rest,
By a hopeless yoke oppressed,
Struggling in a grasp too strong,
Borne as by a wind along;
Then we hear that voice from heaven
Knock and entrance shall be given,
His that comes whoever he be,
I will never cast from me,
When we come with trembling hearts,
Will the Saviour say depart?
Shall we find His pardon free—
Is in wrath denied us,
Is our guilt so deep in stain
That the cleansing blood is vain?
Heaven and earth shall pass away,
Not my words so "Christ doth say,"
In that hour His truth shall be—
Shield and Buckler unto thee,

When the clouds have hid his face,
And His paths no more we trace,
And all comforts that illumine
Life, have faded into gloom,
Quench each earthen kindled spark,
Can we trust Him in the dark?
Will our wavering faith still hold
To a promise breathed of old?
When we meet some foe unknown,

Shall we find ourselves alone?
Soul by faith, "thou walkest here,"
Though no sun nor stars appear;
Wait and watch throughout the night,
And till daybreak, ask not sight.
All unseen thy heavenly guide,
Walks through darkness at thy side.
Heaven and earth shall pass away
Not my words so "Christ doth say."
In the gloom His truth shall be—
Shield and Buckler unto thee.
In the terrors of the night,
In the midday arrows flight,
When destruction waiteth near,
And all faces blanch with fear;
When a thousand round us fall,
Shall we trust the calm through all?
Will our trembling spirits be
Kept in perfect peace by thee?
Though all stable things may end:
Earth and sky in tempest blend;
Shall we lean upon thy breast,
And beneath thy shadow rest?
Wilt thou arm our soul with power?
Ne'er experienced till that hour?
Heaven and earth shall pass away,
Not my words so "Christ doth say":
In that strait His truth shall be,
Shield and Buckler unto thee.
As the weary years go by—
Will our love wax cold and die?
If the pilgrimage be long,
Life be dark and foes be strong,
Shall we not grow faint and yield?
Shall we ever win the field?
How shall we endure and dare?
How the cross in patience bear?
How through tedious years sustain,
Wavering conflict oft' in vain?
Nay, but the unchanging friend,
Will confirm you to the end.
He who hath the work begun,
Never will leave that work undone.
While at God's right hand he lives,
Deathless is the life He gives.
Through all changes, woe and strife,
Springing up to endless life,
Heaven and earth shall pass away,
Not my word, so "Christ doth say."
In all years His truth shall be,

Shield and Buckler unto thee,
 When we reach life's earthly bound,
 And the shadows darken round:
 All familiar things and dear,
 Fading fast from eye and ear,
 In that hour of mortal smart,
 Trembling flesh and failing heart,
 Shall we find our anchor vain?
 Parting in that latest strain,
 "Hear the Shepherds voice of old,
 Looking on His helpless fold—
 Looking far with gaze divine,
 Down the ages lengthening line—
 Every feeble sheep I know,
 Life eternal I bestow.
 None shall pluck them from my hand,
 Shall that word of promise stand?
 When countless foes affright,
 Closing round in latest fight.
 In that deadly hour and dim,
 Shall our souls be snatched from Him?
 Heaven and earth shall pass away,
 Not my word, so "Christ doth say."
 In death's grasp His truth shall be,
 Shield and Buckler unto thee.

Dear Brother Gold:—These lines were sent to me by a friend. I would like to see them in print, if you think them worthy of a place in your Landmark.

I enjoy the truthful words they contain, and feel that others may find some comfort and enjoy them, is why I send them, leaving it to your decision.

I hope I am your little sister in Christ.

FANNIE C. SPEIGHT

Fountain, N. C.

REQUESTS MY VIEWS.

Elder P. D. Gold, Beloved in the Lord.

If indeed one so vile and sinful should address a dear precious father in Israel as I esteem you. I don't know just why I am writing, only I have a desire to ask your views on a passage of scripture that was presented to

me very beautifully a few days ago.

Dear Brother, I have passed through some very trying ordeals, but I have had, I believe, the visitation of the Spirit just often enough to keep me. The Lord has promised never to leave nor forsake his children, and I hope to trust alone in the God who has delivered my soul from hell, and my feet from falling, if indeed he has ever visited my soul with his holy Spirit, for I have a sweet hope in Christ Jesus who came in this low ground of sin and sorrow, suffered, bled and died to save poor sinners of whom it seems to me I am chief.

Please dear brother, pray for poor me, for I realize that I need the prayers of the righteous for they avail much, and I esteem you as one of that number. Your righteousness is through the imputed righteousness of Christ Jesus. I am sure you have none of your own, but Jesus has wonderfully blessed you as a servant of his to follow that meek and lowly lamb is a wonderful and blessed mark made in humanity. How different is mortal man from Christ? Man is heady, high minded, a lover of pleasure, proud, boastful. Christ like is so different. Christ came down from the courts of glory in this low ground of sorrow, took upon himself the form of man, with sin excepted, suffered as never man suffered, bled and died on the rugged tree of the cross for the remission of the sins of God's chosen people, paid the debt of sin, and set his people free from sin. How I do desire to have more evidence that I am embraced in that wonderful covenant of grace. Yet I hope I have had the visitation of his spirit manifested to poor me just often enough to keep me trusting in him, hope for more evidence, as my trials increase may the evidence grow brighter.

Dear brother, while I have been shut in most of my time for the last six

months owing to the affliction of my dear father, but can truthfully say this has been a wonderful time to poor me. The Lord has visited my soul with the Spirit of revelation to me. He has revealed himself to me while burdened so heavily in more ways than one.

He appeared to me with such beauty and power that I desire to trust alone in him. I desire him to reconcile me to my lot in life. Since writing the above few lines these words came to me so very forcibly.

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 6:30.

Well dear brother, I had no idea of writing so much when I took my pen, but desired to ask your views on the last paragraph of 13:13 of St. Mark. If you have a mind give it on the whole verse, but the last clause is what was spoken so plainly to me a few days ago. My mind was greatly perplexed over many things that I have had to endure when those words were sounded within me. I knew it was scripture, but did not know where, but the first opportunity I found it, read the whole chapter much to my comfort.

Brother Gold, father is greatly afflicted with rheumatism, can't walk hardly any, suffers untold pain all the time, but seems to bear it with so much christian fortitude and patience, which makes it so pleasant to be with him, and to wait on him.

May the Lord continue to be with him and bless him to the end, and when that comes to him I believe it will be a peaceful call with him. He sometimes feels all is dark and gloomy, then again he is rejoicing and says death will be a sweet relief. 'I want again

to ask you to please remember me when at a throne of grace.

Throw the mantle of charity over my imperfections, for they are many.

Remember me in love to your wife.

I am I hope a sinner saved by grace if saved at all.

Affectionately,

IRENE M. YOUNG.

Cary, N. C.

ASSOCIATION.

The next session of the Silver Creek Association will be held with Globe church, Caldwell County, N. C., commencing on Friday before the 3rd Sunday in September, 1915. We invite all true and orderly Baptists to visit us.

UNION NOTICE.

The Lord will there will be a three days yearly meeting held with the church at Hunting Quarter on Friday, Saturday and 4th Sunday in June, 1915.

Our brethren, sisters and friends who love the truth are invited to come and enjoy the meeting with us.

L. H. HARDY,

Pastor,

JOHN D. SMITH, Clerk.

Atlantie, N. C.

ELDER J. A. SHAW.

Great Swamp—15.

Red Banks—16.

Washington—17.

Norfolk—19 and 20.

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I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. GOLD,

Send us your Job Printing.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., JUNE 15, 1915.

EDITORIAL

THE BOOK CALLED REVELATION.

Frequently I hear the remark "John the Revelator."

Do you think what that means? Will you consider the introductory words of that wonderful book? "The Revelation of Jesus Christ which God gave unto him." No man, no prophet, no apostle can reveal Jesus Christ. Man is in no sense the Revelator. It is well to take heed to the scriptures as they are written and given unto us.

God gave the contents of this book to Jesus Christ, and he sent and signified it by his angel unto his servant John.

In this book are many things prophetic, and figures of speech that embody and set forth traits of character and principles, some by creatures such as animals; and powers are represented by forces or agencies of destruction.

In the 12th chapter there appears a great wonder in heaven, a woman clothed with the sun, and the moon un-

der her feet, and upon her head a crown of twelve stars. Thus the great agencies of light, the sun, moon and stars, are employed to set forth the light and glory of this wonder. A woman who is the glory of the man robed in such light and beauty as no man can create, nor control, appears in heaven.

Woman is honored or dishonored, as what she bears or brings forth is good or evil. She honors her husband in the fulfillment of the type, and thus is a crown to her husband. Thus the church of Jesus Christ, the bride the Lamb's wife, appears adorned with the robes of divine righteousness. She is free born, is virtuous, the choice one of her that bare her. She is called the dove, the emblem of peace. She does not affiliate with any other bird. She is undefiled, washed in the blood of the Son of God, separate from the world, loved by her husband, honors him above all others, is betrothed unto him in loving kindness and tender mercies forever. Her husband safely trusts in her.

Other animals are employed to represent earthly principles that are opposed to the standing and honor of the church of God. Such as the bear, the leopard, the lion, the wolf, the goat, and fox, while the sheep possesses habits setting forth a quiet, peaceable, patient, inoffensive and defenseless life, that is clean, quiet and harmless. Also she represents the mother, the New Jerusalem which is above, and is free. Her children are free born children of promise as Isaac was, and of that marriage ordained of God.

Another wonder appears in heaven $\frac{1}{2}$ —in the same heaven where the woman appeared, the legal heaven, not the heaven of eternal glory. Behold a great red dragon having seven heads and ten horns, denoting furious power and head wisdom, destructive in his nature, opposing godliness. He is call-

ed the old Serpent, the devil, the enemy of God and of all that is good, the destroyer. His tail, lies, falsehood, deception with every corrupt principle drew the third part of the stars of heaven, wandering stars, and drew them to the earth. See what corruption there was among the teachers and leaders of the Jews.

The dragon stood up to destroy the man child which the woman clothed with the sun was to bring forth. Satan appeared in Herod and the rulers among the Jews when Christ was born, in order to destroy the seed of the woman.

It was said after the fall of Adam that the seed of the woman should bruise the serpent's head.

In the mystery of grace a virgin conceives by the Holy Ghost. A child is born that shall rule all nations. Jesus shall save his people from their sins. He is God with us.

The old serpent the dragon stood up to kill this child who is caught up to the throne of God, the only begotten Son of God who has laid down his life for the people of God given to him by the Father. When the dragon saw that this man child was caught up to the throne of God he sought to destroy her seed.

Another beast John saw rise up out of the sea, having seven heads and ten horns. This beast was spotted as a leopard. His feet were like a bear's feet. With these he fights. He had a mouth like a lion having great power.

The dragon gave his power to this beast which represents the Roman government that became a furious persecutor of the church of God. For awhile it hindered the tendency of the secularized church to assume great power to persecute. Another beast of a lamb-like appearance, having two horns and pretending to great purity and weakness, yet persecuting as the first beast. So that here are three claiming

great purity, but showing their nature in persecuting the church of God. The dragon, secular Rome, and then papal Rome claiming greater power and calling forth greater worship from all the world, exalting itself above all that is called God. The man of sin and son of Perdition, that figures and operates over the consciences of mankind, and decides the whole world. Only those whose names are written in the Book of Life from the foundation of the world, and are redeemed by the Lamb slain from the foundation of the world, are saved from the great delusions of this destructive power of false religion, which is the master scheme of Satan's deceptive imitation of spurious religion, which the coming of the Lord Jesus in great glory shall destroy at the Lord's time.

P. D. G.

KISSING.

Dear Mr. Gold:—Please give your view on kissing through the Landmark.

I think there is too much kissing, especially among the Primitive Baptists with sore mouths and disordered stomachs.

A FRIEND.

REMARKS:—The scripture says, Greet ye one another with a holy kiss. When one feels the insincerity of corrupt nature then that one shuns the fashionable kiss so common. To feel the importance of truthful expression and of sincere love, causes one to desire good behavior. How hard it is, a cross to nature, to eschew evil, and walk in good behavior towards all.

It is common talk these days that diseases may be communicated from one to another by kissing.

Years ago it became a fashion for men and women to kiss each other. Complaint was made about that sort of conduct and a gifted Elder was asked

what he thought of that sort of conduct. He replied that if the brethren would kiss the wrinkled, toothless old sisters with as much pleasure as they kissed the handsome young sisters then there would be less room for gossip about kissing.

That advice broke up the custom of indiscriminate kissing.

P. D. G.

WHAT IS TRUTH?

That precious utterance that knows no deceit and is unknown to liars.

In its holy embodiment, its inward purity, and outward manifestation, it makes no pretence. It is without change, however adverse or propitious may be the surroundings. Jesus is the way, the truth and the life. In his revelation in bodily shape, so that his disciples saw, handled, heard, tasted and felt that holy manifestation of eternal realities. Knowing him makes one free indeed. There is no lie of truth. As light and darkness have no fellowship with each other, so he that is of the truth hath no pleasure in that which is false. That which is straight touches not that which is crooked, because that which is straight is in a higher plane than that which is crooked, so that there can be no contact between the true and the false.

Truth draws to it all that is of the truth, for he that is of the truth hears God's word, and it does him good as it doth the upright in heart.

In the order and perfection, the life and love, the beauty and harmony of heaven, there can be no discord, no confusion, no perishing, nor sorrow. Perfection calls for joy, love, peace, happiness and holiness.

If one knows the truth he loves it. That divine principle dwells not in the dust of defilement nor is uttered by unclean lips. Jesus Christ was manifest in the flesh to plant truth, a holy

seed, in the earth, so that He is Emmanuel which is God with us. As he is revealed in the subject of grace the truth dwells in the inward parts. Make the tree good and the fruit will be good. He that is born of God is born of the incorruptible word. He speaks the truth to his neighbor, because he loves the truth. He is honest in his dealings with men. He defrauds not. Lie not one to another is the rule of truth. Love worketh no ill to his neighbor.

There are gifts of teaching sent by the Lord. Being weighed with the purity and importance of truth such, feeling the importance of speaking the truth, and also feeling their insufficiency for this solemn work, they desire that they may be enabled to speak the truth, be faithful in that which is committed unto them. How they consider the importance of the word of truth, and fear that they may blunder in this matter. They also esteem the word of God good, and that those that feed on the sincere milk of the word grow up into Jesus Christ in all things.

These people that love the truth are the excellent of the earth in whom is no guile.

Slowly it seems to us does the word of God run. Hindrances in the unbelief of many, opposition in such as do not love the truth, with ravenous greed the world takes in false ways, cause those that sigh by reasons of the abominations of earth, and feel that the Lord has cast off many and given them up to strong delusions.

How expensive wrong doing is. If every man were honest and truthful there would be no need of prisons. The law is not made for a righteous man, but for the lawless and the disobedient. Our courts, our rulers, our taxes, and many things are expensive because of crime.

There would be no wars if men were honest and truthful. Nations would

act righteously if they were honest. How heavy and burdensome crime is.

If all loved and obeyed the laws of God how good it would be. If the world keeps waxing worse and worse, taxes and expenses, indebtedness, pensions and other expenses will so increase that life will be an intolerable burden to many. Behold how good and how pleasant it would be for people to dwell together in truth.

P. D. G.

HUMILITY.

The strength of the child of God is his weakness. When he is weak then he is strong. For one to see, feel, know and consider his limitations—that he is in knowledge confined, limited to the present—does not know what a day may bring forth, has no control therefore over the future: if he knew what a day would bring forth that would not be the cause of its occurrence, for he could not change it, yet he does not know what shall be on the morrow: therefore he should consider the need of reliance on the Lord to decide the entire matter.

The man that feels he is dependent and has no power to control, change, or produce and cause any thing also feels that all things are in and under the power of God. Thence his heart prayer is not my will, but thine, be done. Why should he then not be content! Why should he not be reconciled to the will of God!

He that ruleth his own spirit is greater than he that taketh a city. The most needful, healthful, vigilant watching of this character is over himself. His prayer is, "Search me, O God, and know my heart: try me and know my thoughts: And see if there be any wicked way in me; and lead me in the way everlasting;" Enough demand is made upon him to compel the most careful scrutiny into his own case. This

forbids his being a meddler or busy-body in other men's matters. His prayer is, God be merciful to me a sinner. While that is the desire of one he cannot aim to wrong any one. His concern is that he himself should be delivered from evil. Each one that knows the Lord Jesus has the desire of heart to serve him. This is the best, safest environment that can surround him. This is a wall of salvation to him. The soul that is staid upon God is kept in peace. The presence of the Lord is an encampment of fire round about him, and is a sun and shield.

The weaker the humbler one is—the less he desires to be his own keeper, or director. He does not desire that it be left to him to decide matters. The freedom granted him is the safety of the guidance of the Spirit of God.

P. D. G.

WHO BEGINS SALVATION?

Is it the work, will or desire of the creature, of the thing created, that begins the salvation of the creature?

Of course it is the creature that is saved, or is to be saved. What is it, or who is it that is to be saved! It is the sinner, the condemned one that is to be saved. Can he do or perform any part of this himself! The bible says that salvation is of the Lord.

If the sinner is the object of salvation then it is not his own act, or by his own act or power that he is saved: but it is altogether by a power outside, independent of and different from himself that he is saved. He hath saved us and called us with a holy calling, not according to our works, or for our works, but according to his own purpose, and grace given us in Christ Jesus before the world began: but manifested in these last times for you who believe in Jesus, according to the power given you in Christ Jesus,

whom God raised from the dead that your faith and hope may be in God.

Salvation is so great none but the Lord God can accomplish it. His way of saving is so marvelous and glorious, even through the death and resurrection of his blessed Son, that nothing else can even approach unto the majesty and glory of this going forth of his Son from eternity. He passed beneath the nature of angels, he took upon him the form of a servant, and humbled himself even to the shameful death of the cross, that we through his poverty might be rich. He left the glory of heaven, and became a sin bearer, was made a curse for us. He who knew no sin was made to be sin for us, that we through his poverty might be rich. This salvation is an altogether new thing, unheard of among angels or men, was kept secret from the foundation of the world, hid in the mystery of godliness until it was revealed in the manifestation of his blessed Son in the flesh.

All the glory of this salvation is of the Lord. As plainly and as distinctly as language can utter this blessed truth the new song of redemption shall sound in God the Father's ears no other name but that of Jesus. "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake." Psalms 115:1. Also consider Rev. 5:9-14, and many other declarations of scripture.

P. D. G.

MY VIEW ON JUDE.

I am requested to give my view of Jude (the 6th verse.)

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Jude wrote one chapter of twenty five verses only: but what wonderful

matter contained in this brief epistle.

He leaves out nothing: he exhorts the beloved of God to contend earnestly for the faith once delivered to the saints. Because there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men. What dreadful conduct. Turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

It is foretold that such corrupt men should creep in slyly, creeping into the fold. They came in so humbly deceiving, hiding, taking advantage. If possible such would deceive the very elect. It was ordained of old that they would do this way. While men slept the enemy sowed the seed. They deny the Lord that bought them. What a sin to deny the Lord that bought them. Remember how the Lord delivered his people out of Egypt, yet afterwards destroyed them that believe not. Those that believed not fell in the wilderness. God is no respecter of persons. He searches out his own people, and delivers them that believe because there is no name but that of Jesus given under heaven whereby we must be saved. Without faith it is impossible to please God. By works of the flesh no man can be saved. Consider the case of Adam. By one offense of one death passed upon all. Also the angels that kept not their first estate, but left their own habitation, God hath reserved in everlasting chains under darkness unto the judgment of the great day. What solemn judgments have overtaken transgressors of God's holy law. It is a fearful thing to fall into the hands of the living God.

What a blessed thing to fear God, and to depart from evil. No man nor angel that sins escapes the just judgment of God.

The judgment of the great day will

finally commit all offenders to the place prepared for them. There is but one name given as a refuge—that name is the Lord Jesus whose obedience is perfect and everlasting. How blessed therefore to trust in him whose blood cleanses from all sin.

P. D. G.

REPLIES MY VIEW OF MARK.

Sister Irene M. Young requests my view of Mark 13:13, "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end the same shall be saved."

Observe, the people that follow Jesus or that are persecuted, and that suffer for his name's sake, are the ones that have the promise. The disciples of Jesus do not return evil for evil, do not take revenge, do not retaliate. Ye slay the just and he doth not resist you. They that take the sword shall perish with the sword. Did Jesus ever revile? Was he not the greatest of all sufferers, yet he knew no guile? It is always the wrong-doer that persecutes, that does the killing, or the wrong. The violent take the kingdom by force. But it is not by might, nor force, nor carnal weapons the kingdom of heaven is obtained.

Blessed are ye when men revile you, and persecute you and shall say all manner of evil against you FALSELY for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you," Mat. 5:11-12.

Let it be falsely said. If I am guilty of wrong it is not persecution for righteousness sake that I am suffering. When they smite you on one cheek turn the other. If thine enemy hunger feed him. You are not to be his enemy. But if he hates me for the truth's sake he is my enemy, and I am to pray for him.

It is always the wrong doer that persecutes. I am to speak evil of no man. There is a great cry now for revenge against what we do not approve. They say maintain your honor—preserve your dignity by going to war. Do you want to do as men are doing who slay their fellow man? Do not the examples of war and bloodshed enacted now on earth show to us how much better it is to return good for evil? Dogs can fight. Wild beasts tear to pieces and devour. Men that control themselves, and respect and love righteous living do not act like evil beasts. Vengeance belongs to God: he will repay.

But to return good for evil, and to endure in this towards men that still revile and hate you is a cross to nature. How hard it is to bless them that curse you, and to continue doing this as long as you live towards people that take advantage of you, and do not love the humbly course you are taking. But Jesus said, he that endures unto the end the same shall be saved. It is an every day matter to deny self, to mortify your members which are on earth, to lay aside all anger, wrath, malice and evil speaking. It is a life long business and salvation awaits you at the end. Our dear sister Young has had precious moments of deliverance in her trials which encourage her to endure to the end. In due season we shall reap in the faint not. The suffering, the enduring is all for Jesus sake, who when he was reviled reviled not again.

P. D. G.

Appointments

ELDER ISAAC JONES.

Elder Isaac Jones will preach at the following times and places, many of which are in Alleghany County, N. C.:

Meadow Fork, July 2, at 3 p. m.
 Union—3 and 4.
 Antioch—5.
 Cranberry—6.
 Roans Creek—7.
 Center—8.
 South Fork—9.
 Piny Creek—10.
 Elk Creek—11.
 Zion—12.
 Crab Creek—13.
 Cross Roads—14.
 Meadow Creek—15.
 Crooked Creek—16.
 Chestnut Grove—17.
 Stewart's Creek—18.
 Tom's Creek—19.
 State Line—20.
 Snow Creek—21.
 Pilot Mt.—21, at 8 p. m.

Sent by

C. J. TAYLOR.

Obituaries.

Z. T. PERRY.

Died suddenly, at his home near Hester, N. C., on April 9th, 1915, Mr. Z. T. Perry. He had been in usual health, and had just returned from Oxford, where he had spent the day. A few minutes before the end he complained of not feeling well, and in a short while passed quietly away. He was born in Granville County, N. C., and was sixty-eight years of age at the time of his death. He leaves a widow, sister Lacy Perry and eight children, Alex Perry and Mrs. John West, of Louisburg, N. C., Samuel Perry, of Raleigh, Nica Perry of Creedmoor, N. C., Walter Perry, of Hester, Lucius and Ewell Perry, of

Tar River, and Mrs. A. L. Satterwhite, of Providence, N. C.

Mr. Perry was a good and worthy citizen, the greater part of his life was spent at the place where he died, the large number of sympathizing friends who attended his burial testify to the high esteem in which he was held. Burial services were held by Elder J. A. Herndon, of Durham, after which the remains were laid to rest in the family burying ground near by.

While not a member of the visible church, he was a firm and strong believer in the doctrine of Grace, as preached by the Primitive Baptists, and was a regular and faithful attendant at all meetings within reasonable distance. I don't know how long he had been a lover of the Baptist doctrine, but for more than twenty years the writer has seen him "feeding beside the Shepherd's tent, and so that the church would have been glad to receive him as one of their members. He was a man of few words, quiet, unassuming and patient but of deep convictions and not easily influenced by the various fancies of the day or persuaded to adopt them.

His life beautifully exemplified his belief that all of his worthiness was in Christ. Those who knew him best learned from his walk he had been with Jesus. The bereaved ones mourn his departure, but not as those without hope. They feel that their loss is his eternal gain.

May the God of all comfort sustain the surviving ones in their bereavement.

J. H. GOOCH.

Stem, N. C.

ELDER JAMES M. CREWS.

Elder P. D. Gold.

Dear Bro.—It is in much sadness I am trying to write you. Perhaps you

have already learned of the sad death of my husband Eld. James M. Crews, one who was so good and kind, yet always cast down. It seemed he went a mourner all of his days. He had many sore trials in this life, yet tried to be cheerful with his family. He was so good and kind, loving and true. I was in a world of happiness, yet didn't know it. Often I thought I loved our little home, yet didn't know how dear it was. My heart's delight is taken away. It seems a part of my life is taken, so I feel we were one, no more twain but had become one. I am satisfied he is resting with Jesus. This does not pain my heart, yet when I think he is forever gone I can't be reconciled, although this is right: but the loss is so great. I want to be resigned to the will of the Lord, one that does all things right. I desire your prayers, if you can have a heart to pray for one that feels to be so vile as I do. Pray for me and children, that we may be kept by the power of God as we can't keep ourselves. I feel like my children are my only earthly tie. We had a lovely family.

Please excuse this letter. Look over my weakness. My object in writing was to explain to you concerning the Landmark. We have appreciated your kindness. You can do as you feel to about continuing it. I don't feel to be in circumstances to subscribe for it at present, but will appreciate it. Yet will not be offended if you discontinue it.

Pray for us.

Your sister if one in the depths of sorrow.

(MRS.) JAMES M. CREWS.
Kernersville, N. C., Route 3.

This dear sister is much afflicted. I feel that her husband was a gospel preacher, and was faithful. He was much burdened with the sorrows of life and the weight of the ministry.

Sister Crews, you are welcome to the Landmark free.

P. D. G.

CHARLES P. GRIFFIN.

Charles P. Griffin was born in Anson County, N. C., on the 26th day of January, 1828, and died at his home in same county on March 14, 1915, making his stay on earth 87 years and two months, lacking 12 days. In all candor I say that he was one of the best men I ever knew. He, together with two brothers, were left orphans when quite young, and had but limited school advantages: but his energy and industry, together with a sober and upright life, soon made him a young man of character and standing, where he was known. He was first married to a Miss Mary Moore, a most excellent and prudent young woman. At this time Charles P. Griffin was a poor man, but possessed of an indomitable will to win. He set out in pursuit of a living as a farmer. In this he was a success from the start. All of his married life was spent on the place where he died. He had a most comfortable living. This he made mostly on his farm. I would suppose he bought as little produce as any man in his day in our county. He was a man of the old school, upright, honest, truthful and generous. He served faithfully the Confederacy as a soldier during the war of 1861. At the close of the war he returned home and he and his good wife reared a large family of honorable children.

He professed a hope in Christ and soon joined the Primitive Baptist church at Lawyer's Spring some over fifty years ago, and lived a model christian life. He was most faithful to attend his church meetings. He loved peace, but had no compromise with error. He was very active in contributing to our ministers and the poor of the church. His house was a home for

Primitive Baptists. His first wife also a member of the church with him and their work did not hinder these good people from attending their meetings. His wife died some 27 or 28 years ago, and he was again married. This time to Miss Sallie M. Jones of Anson county also, who yet is living. She is a good woman and loved by all his children. He has yet living two sons and four daughters. Several of his children are dead. He was confined to his bed only a few weeks prior to death, but had been very feeble several years. On the night of March 14, about 11 o'clock he quietly fell asleep, as we believe, in the full triumphs of a gospel and living faith. Our hope is standing that he is now at rest in the Paradise of God, and though dead he yet will come forth again in a glorified body like unto the Lord Jesus Christ.

Elder J. F. Mills was called in and the funeral discourse conducted by him in a few well chosen words, and the body laid to rest beside that of his first wife in the family cemetery, in the presence of a large assembly of relatives and friends.

Peace to his ashes.

May God extend consoling grace to the bereaved companion and other relatives.

My companion is the youngest child of the deceased.

J. W. JONES.

Marshville, N. C.

(Primitive Baptist please copy.)

RESOLUTIONS OF RESPECT.

Whereas, God Almighty has seen fit to remove from us by death our beloved brother deacon, William Henry Bradley on March 13th, 1915,

Therefore be it resolved, 1st, That we bow submissively to His will, knowing that He is too wise to err and too good to be unkind.

2nd. That the church has sustained a great loss.

3rd. That we extend our heartfelt sympathy to the bereaved family.

4th. That we send a copy of these resolutions to the bereaved family and to Zion's Landmark for publication and that a copy be placed upon our church book.

Done in conference at our church in Tarboro, N. C., on Saturday before the first Sunday in May, 1915.

ELDER P. D. GOLD, Mod.

D. T. BILLUPS, Church Clerk.

B. J. THIGPEN,

D. T. BILLUPS,

W. A. ARMSTRONG,

Committee.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature.

MOORE'S MINERAL SPRINGS.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days, I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, &c.

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

P. D. GOLD.

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AGENTS

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cents for single copy, \$6.50 a dozen, transportation prepaid. Send orders to Elder Silas H. Durand, Southampton, Pa., or to Elder P. G. Lester, Lloyd, Va.



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A prescription voted upon to remove the causes of indigestion and dyspepsia. A restorative tonic for the stomach and digestive system.

It flows and endorses by physicians for over 25 years. Relieves and cures in: Stomach & Bowel Ache, Sour Stomach, Flatulence of the Heart, Stomach, Nervousness in stomach, etc.

Prepared and bottled by W. H. Wall, Manufacturer and Dispenser, by ELIXIR TAYLOR'S MEDICINE CO., Johnson City, Tenn.

THE WORLD KNOWN REMEDY

Send us your Job Work.

Character vs. Reputation.

Common sense has said that a man's reputation is what people believe him to be but that his character is what he really is. Character endures through eternity; reputation may pass in an hour, for sooner or later the public discovers the true character of the man. It is the same with the merchandise we buy and sell. Every trade-marked article has a character as well as a reputation. By clever advertising you may establish sufficient reputation for an article to induce the public to try it, but as the years go by its real character will come to light and failure or success will depend upon its character, not upon its reputation.

Twenty-nine years ago a little company of business men in Atlanta, Ga., began to market a temperance drink under the trade name, Coca-Cola. They realized the need of a wholesome beverage that would quench the thirst and relieve fatigue of mind and body without stimulation and without intoxication. Taking coffee and tea as their prototypes, they set to work to improve upon these beverages, both in flavor and wholesomeness.

They found that the refreshing quality of tea and coffee was due to a substance called caffeine. This they retained as the refreshing principle for their new drink, using it in approximately one-half the quantity in which it appears in tea and coffee as ordinarily prepared. They found that the objectionable qualities of tea and coffee which caused these beverages to disagree with some people were largely the result of over-boiling which dissolves the tannic acid, as acrid and astringent vegetable substances found in the leaves, green fruit and bark of many plants, including tan bark. This tannic acid tans the food just as it tans leather, rendering it hard and difficult of digestion. The Coca-Cola Company decided to extract the caffeine from tea and leave the tan-

nin acid behind, thus securing all the refreshing qualities without objectionable astringent.

Next came the problem of a flavor. In order to make a commercial success of Coca-Cola they realized that its flavor must appeal to everybody. As tea and coffee were cultivated tastes they would not meet this requirement. The flavor of the new drink must be delicious as well as wholesome and in order to hold the popular flavor it must not cloy, must not tire the palate. The problem was by no means a simple one, for flavors behave most peculiarly in combination. By patient experiment with various combinations of fruit extracts they finally secured a composite flavor of exquisite deliciousness that appealed to practically everyone who was called upon to try it. They realized that they had found the flavor, but would the people tire of it as they had tired of lemonade and the other soda fountain beverages of that day? Only time could answer that question.

Twenty-nine years have passed. Young men have grown old, but they enjoy their Coca-Cola today just as they did twenty-nine years ago when the beverage was in its infancy. The reputation of Coca-Cola acquired through advertising, has stood the test of time. Its reputation was backed by character.

The success of The Coca-Cola Company points a moral that is worthy of consideration. "Be sure you are right, then go ahead; but be sure you are right." Success attracts criticism, opposition and even misrepresentation but if you are right you have nothing to fear time will establish your character.

The Coca-Cola Company wishes the public to know everything that is to be known about the National Drink. To this end it has prepared an exhaustive booklet describing its composition, its preparation and its effects in quench-

ing the thirst, in relieving fatigue and in refreshing the mind and body. The booklet contains the scientific opinions of the world's leading authorities. Write for a copy. Read it carefully and understand why Coca-Cola is the nearest approach to a perfect solution of the problem of fatigue. Copies of this booklet may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

Crimes of the Shoe

Polite society requires the wearing of shoes.

Compliance means hardship for the feet.

Chafing of hosiery and shoes, excess pressure at some points, moisture, heat and germs laden dust combine to produce soreness, corns, bunions, blisters and allied troubles.

An excellent treatment is to anoint the feet with Mentholation after bathing them.

The effect is cooling and pleasant, allaying inflammation, reducing pain, and encouraging rapid healing of many foot troubles.

"FIFTY YEARS AMONG THE BAPTISTS.

Dear Brother Gold:—

Please allow me to say in the Landmark that I have a few copies of Benedicts "Fifty Years Among the Baptists," that I will mail (postage paid) to any point in the U. S. for only \$1. per copy. Every one knows what this book is worth to every student of Baptist history.

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I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point.....

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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Primitive or Old School Baptist

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P. G. LESTER, Asso. Editor, Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD, W. Mason, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Dear Bro. Gold:—I feel a desire to express some of my feelings, together with an impression to send it to the Landmark, trusting the reader may bear with all mistakes, giving glory to God for any comfort that may be found. These feelings that I desire to relate are not the feelings of one as soaring upon the mountain's top, but of a poor sinner low down in the dark valley of the shadow of death.

As I dwell in these low places so much, it may seem that one would become accustomed to it so that we would not feel so dreadful. But not so. Every time I fall into this dark valley, it seems that I fall a little lower than ever before, and have felt as David while fleeing from Saul, "there is but a step between me and death." David said, "One day I shall fall by the hand of Saul." But did he do it! No! The Lord says "My ways are not your ways, neither are my thoughts your thoughts," for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Dear brethren and sisters, the Lord has so abundantly and wonderfully blessed me, a poor unworthy sinner, that I most certainly know that every breath I breathe should exclaim praise to His Holy Name. But instead I find my heart so cold, hard and indifferent.

I mourn because I cannot mourn.

We find this question some where in the scripture, "Who hath directed the spirit of the Lord, or being his counselor hath taught him?"

We cannot even retain the spirit, much less can we direct it. If we should say that these dark and deep places of earth are not necessary or needful for us, would not we presume to teach the Lord! by presuming to know our needs better than He, "Who being his counselor hath taught him?"

Could we teach the Almighty God that he may become acquainted with our needs?

Does he not know them altogether before our lips move to speak? How dependent we are even in our efforts to pray unto him. We cannot pray unless the Lord prepares our hearts to call upon him. Do we not know this by experience? I believe every child of God knows something of the experience of Job, "O that I knew where I might find him, I would come even to his seat." "Behold I go forward but he is not there, and backward but I cannot perceive him, and on the left hand where he doth work, but I cannot behold him. He hideth himself on the right hand that I cannot see him." Job 23.

I believe that Job is a representative character, representing all the people of God. The Lord told Satan that there was none like him in the earth.

Peter in writing to the strangers scattered abroad, said they were a "peculiar people." Surely there is none like them in the earth. Job said, "O that I knew where I might find him."

We find the same lamentation in the Song of Solomon: "By night on my bed I sought him, whom my soul loveth: I sought him but I found him not." 3:1 S. S.

This is the language of the beautiful woman portrayed by Solomon, a type of the church of the living God, "the Bride the Lamb's wife." Do we not find our experience set forth in these scriptures?

But dear child of God, let us look at the other side, when it does please him to reveal his smiling face to us. Job says "Will he plead against me with his great power? No! but he would put strength in me." When one is enabled to approach a rich throne of His grace, we may be sure that the Lord will not plead against him, for the fact that he has been enabled to approach unto him, is because he has put strength in him. And except the Lord put strength in us, we cannot approach unto him; and when we can thus approach unto him, O what a change takes place. "For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." S. S.

Can we not witness with this? "His name yields the richest perfume, and sweeter than music his voice."

How dependent we are upon him. Every virtue that may have adorned our lives is the work of his own plastic hands, "for in me, that is in my flesh, dwells no good thing."

I well remember on one occasion while feeling cast down in these dark valleys, feeling the bitter seige of every enemy of the soul, that I went off into

the secret forest to try to pray unto the Lord. While I was in sore trouble my heart was cold and lifeless, but I found a secret place, and fell upon my knees, feeling as destitute and cold as ever in all my life. My first thought was, how can I call upon the Lord in such a condition as this? But the next thing I knew, my stoney heart was melted and filled with the sweet love of God, and thoughts and expressions came from my poor heart and tongue, I suppose, that I had never heard of before. One feeling do I especially remember, was a peaceful, calm resignation to his providential dealings with me, and I felt that I could willingly go to the very bottoms of the earth if I could only feel his strong arm underneath supporting me.

"Bless the Lord O my soul, and all that is within me, bless his holy name." O that I could repeat this language today. But dear brethren and sisters I cannot, for "all my comeliness is turned into corruption and I have retained no strength." (Daniel.) And I feel very sensibly the indwelling of sin, corruption and uncleanness. I do so many hateful things, and get so low down that I wonder will I ever see his smiling face again.

While traveling through these darksome places, my mind is engaged in retrospecting the past, in searching for the little spots on the pages of memory, for past evidences of God's love and mercy towards me, and were it not for these little Bethel spots I feel that my hope would dwindle away.

I love to think of the joy and peace that has come into my poor soul a few times, after having attempted in my stammering way, to speak in His Holy name, and could feel for a few moments that I had obeyed my blessed Master, although I have never been able to speak but a few words, in substance, like the two pence of the poor

widow. I have only attempted to speak in public but a few times, as already stated, some times finding a sweet peace and rest to my poor burdenned soul, but at other times I found remorse and humiliation, feeling surely the Lord has not required such sacred things at these unclean hands, and that I would never make the attempt again. But when ever the opportunity is offered I can but think of the sore judgments, and the command to "fear ye not him that is only able to kill the body but fear ye him that is able to cast both soul and body into hell. Yea, I say unto you fear ye him."

And as he tells us again, "he that cometh after me, let him deny himself, take up his cross and follow me, for he that saveth his life shall lose it, but he that loseth his life for my sake shall find it."

I say I love to think of the few seasons of joy in the days that are past, but above all I love to think of the time after I had seen myself a poor lost and ruined sinner and finally saw Jesus as the blessed Saviour of poor lost sinners and obtained a precious hope that he died for me.

I desire an interest in the prayers of God's dear people, that my faith may be such as to say "thy will be done," that I may look again towards His Holy Temple, and yet praise Him who is the health of my countenance and my God.

May the Lord bless these stammering remarks to the comfort of all such as do travel these low grounds of sorrow, and to the glory of his great name, and may he bless his dear people everywhere, and remove every hindering cause from each of us that would hinder us from serving him devotedly while in the world, to finally meet on the blissful shores of eternity where we shall be able to praise him. "More sweet, more loud, and Christ shall be

our song."

Brother Gold, I fear that this article has become too lengthy and if published would crowd out better matter, however do as you think best with it.

Your brother in Christ, I hope,

H. A. BYINGTON.

Byron, Ga.

P. S.—If you see fit to publish the above please say I am no preacher. I mention this fearing it might create the impression with some that I am a preacher. But I have only attempted to speak in public a few times.

H. A. B.

COMMUNICATION

Dear Brother Gold:

For sometime past there has been some scripture on my mind pertaining to the resurrection, and I don't seem to be able to get away from them, or to get them off my mind.

In 2nd Tim., 2nd chapter, Paul in exhorting Timothy to persevere and to show himself approved unto God, speaks of some, "who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of same."

Brother Gold, I believe with all my heart that these vile bodies which go down to the dust shall be raised again, shall come forth out of their graves and be changed and fashioned like unto His own glorious body and be caught up to meet the Lord in the air and this will be in the morning of the resurrection.

If the bodies be not raised again what does the scripture mean where it says, "when these corruptibles shall have put on incorruption, and these mortals shall have put on immortality then shall be brought to pass the saying that is written death is swallowed up in victory, O' death where is thy

sting, O' grave where is thy victory, etc?"

Is not this body the corruptible part of us, the part that's mortal? And does it not say that it shall be made in corruptible, immortal? If this body went down into death and remained there, how then would the Saints of God be able to triumph over death through Jesus Christ? Jesus Says, "and this is the Father's will which hath sent me, that of all which He hath given me I would lose nothing but should raise it up again at the last day."—John 6:39.

What is this He is going to raise up at the last day? Surely this doesn't mean that our souls go down into the grave and stay until the last day and are then raised up; He also says three other times in this same chapter ". . . and I will raise him up at the last day."

In speaking of the final judgment John says in Rev. 20:13, "and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works."

How can these things be—when the bodies of those who have been dead for hundreds of years must needs be dust indeed, and those who have perished at sea or been buried at sea were no doubt devoured by the fishes of the sea—we cannot understand these things, with man the very thought of causing all the members of the body to come together again is impossible—but thanks be unto Him, there's nothing impossible with God.

Paul says in 1st Cor. 15th chapter. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I show you a mystery—we shall not all sleep—but we shall all be changed, in a moment in the thinking of an eye, at the last

triumph; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This indeed is a mystery. "Without controversy great is the mystery of Godliness."

But because the natural mind cannot understand it does not make it any the less true.

Martha, the sister of Lazarus knew there was to be a resurrection, for when Jesus said unto her, "thy brother shall rise again," Martha saith unto Him, "I know that he shall rise again in the resurrection at the last day."

O! this is sweet to mediate upon—sweet to my soul, to have this precious hope that some day I shall see my Saviour as He is and be like Him and be satisfied.

There's no lasting satisfaction here, no lasting joys; all is vanity and vexation of spirit, so much confusion, so much strife and disagreement.

O! that God would unite all His children in love, and give us all a clear understanding of truth as it is in Christ Jesus our Lord and gently lead us even in the sweet paths of peace thereby enabling us to walk humbly before Him in love, is my heart's desire.

Brother Gold, what I have written was written with much fear and trembling; what am I that I should write thus? I feel that my tongue is too unclean to utter His holy and ever precious name.

The Lord sustain thee. Amen.

MARY JOHNSON THIGPEN.

Wilson, N. C., Hill View Farm.

CALVIN'S INSTITUTES

January 1st, 1815.

My dear Friend:—The thought has occurred to me that some papers on Calvin's "Institutio Christianae Religionis" might be both interesting and profitable to the readers of the Sower.

If you agree with me, I will endeavor to condense into a series of articles the substance of the greatest work of the greatest Reformer.

This book, written originally in Latin, and afterwards translated by Calvin himself into French for the benefit of his fellowcountrymen, has since been published in most of the languages of Europe, and has had an incalculable influence for good, even where its doctrines and principles have not been adopted in their entirety.

My summary will be drawn from the Latin original, which I intend, with God's permission, to read carefully through during the present year 1915; but I will quote here a few judicious remarks from a little book by an anonymous writer which has fallen into my hands.

"This great work, written by Calvin in defense of the Protestant religion, is allowed by all unprejudiced persons to be a masterpiece of sound divinity, so correctly and elegantly written as to entitle it to very high admiration. All the powers of his mind were brought to bear upon it, and all the treasures of his learning were laid under contribution to enrich its pages. The work is divided into four books, and contains eighty chapters. The first book treats of our knowledge of God the Creator; the second of our knowledge of God as He has declared Himself our Redeemer in Jesus Christ; the third of the manner in which we receive the grace of Christ, of the fruits which we derive from it, and of the effects which it produces; and the fourth of the external means which God employs to invite us to Jesus Christ His Son, and to retain us in His communion."

Herewith I send you an abridgement of Calvin's introductory letter to the king of France, Francis I. Of course such articles as I propose to write cannot convey an adequate idea of the

beauty and force of the original; but they may be useful to readers to whom Calvin's Latin, or even a complete translation of it, is entirely inaccessible.

The Lord bless you and your labours, and be your refuge and strength throughout the year.

Yours affectionately,

J. P. WILES.

Our adversaries say that our doctrine is new and uncertain, unconfirmed by miracles, contrary to the unanimous voice of the fathers, contrary to ancient custom; they urge us to admit that either our doctrine is opposed to the church, or else there has been no church during the many centuries when such teaching was unheard of: usually they say that there is no need of arguments against a doctrine which may be judged by its fruits,—sects, disturbances, and unbridled licentiousness.

I answer:

1. In calling our doctrine new they insult God, whose sacred word ought not to be accused of novelty. It is new to them, I doubt not; but those who know that Paul's words are old, "Jesus Christ died for our sins, and rose again for our justification," will find nothing new about us.

2. However they may deride its uncertainty, if they had to lay down their lives for their religion, we should see what they think that their own doctrine is worth: as for us, such is our certainty of the truth that we profess, that we dread neither the terrors of death nor the judgment-seat of God.

3. Their demand for miracles is dishonest; for we are not fashioning a fresh gospel, but holding fast to that which was confirmed by all the miracles of Christ and His apostles. The modern miracles with which our opponents support their cause are either frivolous or false.

4. It is a slander to oppose to us the ancient fathers, as if they were abettors of the wickedness of our adversaries. Those holy men wrote much that was excellent and wise, but there were many things which they did not know: they are often at variance with each other, and sometimes even with themselves. We are told by adversaries that Solomon said: 'Remove not the ancient landmark, which thy fathers have set.' Why then do they remove the ancient landmarks whensoever they please?

One of the Fathers said: 'Sacred rites have no need of gold; and things which cannot be bought for gold acquire no charm by means of gold.' Therefore they remove the landmark when in their worship they take such delight in gold, silver, marble, jewels and silks. It was a Father who said: 'I eat flesh when others fast, because I am a Christian.' Thus they remove the landmark when they curse the soul that shall taste flesh during Lent. A Father said: 'It is a dreadful abomination to see an image of Christ, or of any saint, depicted in a Christian place of worship': another, 'The substance of bread and wine remains in the Lord's Supper, just as the substance and nature of man remains, joined to the divine, in Christ': another, 'The Lord's Supper must be refused to those who would partake only of one kind' (i.e. of the bread, and not of the wine); another, 'The ministers of the church must not be forbidden to marry another.' 'The church must not place its own authority before that of Christ, because He always judges truly while ecclesiastical judges are often deceived.' Do they restrain themselves within these bounds? And yet they dare to reprove us for removing the ancient landmarks!

5. Again, their appeal to custom is of no avail. If indeed human judg-

ments were always right, good men would be bound to conform to former customs; but on the contrary it often happens that what is done by the majority soon obtains the authority of custom, although it is seldom the case path. But in the kingdom of God nothing is to be obeyed or regarded but His own eternal truth, which cannot be overruled by any lapse of years, or by any customs or combinations of men. A bad custom is nothing but a public pestilence, in which men perish none the less for perishing in a crowd.

6. The dilemma to which they would reduce us, that either we are heretics, or else the church has been dead for generations does not trouble us much. The church of Christ has lived, and will live as long as Christ is at the Father's right hand to sustain it by His power: with that church we have no contention. Our controversy hinges on these two points: First, that they maintain that the form of the church is always apparent and outwardly glorious; secondly, that they make that form to consist in the Roman Church and its hierarchical system. On the contrary, we assert that the church consists in no outward form; nor yet in that material splendour which they foolishly admire; but is marked by the pure preaching of the word of God and the legitimate administration of His ordinances.

7. Finally there is no fairness in their invidious enumeration of the disturbances, tumults, and contentions, which they allege to have been caused by the preaching of our doctrine: the blame for these things should fall peculiarly characteristic, if I may so speak, of the divine word, what, when it comes forth, Satan never remains quietly sleeping. This is a mark especially sure and certain whereby it is distinguished from false doctrine,

which are well received on every hand amid applause. Thus during several centuries, while the whole world was plunged in deep darkness, Satan made sport of mankind and delighted in the quiet possession of his power. But when light shining from above began to dispel this darkness, (at the dawn of the Reformation,) he shook off his slumber and seized his arms for battle. And in the first place he stirred up the violence of men to quench the rising light of truth; but when this plan failed, he turned to the employment of treacherous snares, stirring up strifes and disputes about doctrines. But what malignity it is, to cast upon the Word of God the odium of these disturbances and excesses! However, it is nothing new. Elijah was asked, 'Art thou he that troubleth Israel?' Christ was looked upon by the Jews as a mover of sedition. The Apostles were accused of stirring up the people; but they remembered the saying, 'Christ is a stone of stumbling and a rock of offence,' and went boldly onward through all opposition.

I return to thee, O king. Be not thou moved by the insinuations of our adversaries, that this 'new gospel,' as they call it, aims merely at stirring up sedition, and giving licence to vice. Our God is not the author of division, but of peace; and the Son of God is not the minister of sin; for He came to destroy the works of the devil. And we, by the grace of God, have made sufficient progress in the gospel for that our life may serve our slanderers as an example of chastity, benevolence, mercifulness, self-restraint, patience, moderation, and every virtue.

I fear I have written to your Majesty too long a letter; for its object is not to set forth a complete defense of our cause, but merely to dispose of your mind to a candid and unprejudiced examination thereof. If how-

ever your ears are closed against our plea by the whispers of slander, so that our persecutors shall still be free to rage against us under sanction with bonds, scourgings, racks, tortures, and flames, we indeed shall be reduced to the lowest extremity as sheep destined to slaughter; but we shall nevertheless possess our souls in patience and look to be delivered in due season by the mighty hand of God.

May the Lord, the King of kings, establish thy throne in righteousness and thy reign in equity, most illustrious king.

Written at Basle, Aug. 1, 1536.

COMPLAINING.

Elder P. G. Lester, Floyd, Va.

I saw Elder J. R. Wilson of Martinsville, Va., at Mayo Association and took matters up with him in regard to certain brethren complaining of his aggression on their feelings for certain remarks he has made and wrote touching this confused question of absolute predestination of all things, and I feel in this certificate that he has given me, he has paid all he owes along that line, for his acknowledgement covers all the ground. It is broad enough and long enough. This should restore him to full fellowship, not only in Pig River Association but in all other Associations of Primitive faith and order, for any member not accepting this acknowledgement makes himself a transgressor according to the Bible and should be dealt with by his church.

Please publish this notice and certificate in Zion's Landmark explaining your views on same and oblige.

Your brother in hope,

A. B. PHILPOTT.

Philpott, Va.

P. S.—To Brethren P. G. Lester, J.

C. Hurst or any other minister, private or public of the Primitive Baptist faith and order that has become offended at me for any thing that I have said or wrote in regard to absolute predestination of all things, I confess that I have been extreme along this line and it was wrong and I humbly ask forgiveness of any and all that I have offended by my act and I will try to maintain a better spirit in the future along this line than I have in the past, for the sake of peace and fellowship of the Saints.

ELDER J. R. WILSON.

REMARKS:—I am sorry that Elder Wilson allows his zeal to run away with better judgment and discretion, but I am glad to witness a real willingness in him to acknowledge his errors when his attention is called to them, and to promise an endeavor to live in the future more than he has in the past in accord with the manifest disposition of the great body of ministers and members of the church with whom he lives and among whom he moves and whose confidence and fellowship should be desirable and mutually beneficial. As in the past, so I am now, ready and willing, and do accept his declarations as true and sincere, and I sincerely trust that he may be given grace to live up to them. In dealing with my brother I want to keep in mind my own imperfections, short comings and indiscretions, and to consider myself, lest I also be tempted, and to feel that I need and desire the forgiveness of my brethren, therefore I should be ready and anxious to forgive my brother when, and every time he turns and repents, not only seven times, but seventy times seven. But while the times my brother is required to forgive me when I turn and repent is really without limit in point of number I should endeavor to

keep the cause for such action within reasonable bounds, as to both fact and number, so that my right of claim on him for forgiveness shall not seem to have lost its virtue.

There is no warrant in the word of God for a public charge by one brother against another. The church only may consider and make public utterance of a charge with reference to a brother whether it refers to his conduct or his doctrine. I do not understand that a church even may utter declarations of non-fellowship for another church nor for an individual member of the church. Christ with reference to the seven church in Asia dealt with their conduct rather than with them. However he might spew them out of his mouth upon their failure to put away the objectionable thing and repent. We are to understand by this that we are in his mouth and that upon his displeasure he may spew us out, but that we are not in each others mouths to be spewed out one of another.

If we would leave off vain and unprofitable discussions of men and doctrine and give our attention to the gospel of salvation and the discipline and order of the church and live and to these things peace would abound in our midst. Bad discipline or none at all is the main cause for our besetments.

May the God of peace be our God, our guide and our keeper that we may live to the praise of the glory of his grace in the fellowship of the gospel—and for which let us ever pray.

P. G. LESTER.

SPREAD HIS FAME.

Elder P. G. Lester, Dear Brother:—If I am worthy to call you so, I feel so unworthy and so little, I often fear I am deceived, and don't want to put

deception on the church. But when I get a little spark of light I feel like I want to go and spread his fame abroad.

Several times I have had a mind to write you a few lines since I saw your good piece in the Counsel. It was surely good advice.

If the Lord will direct my pencil, that I may set forth the truth as it is in Christ, the doctrine of the prophets and apostles, and as I understand the preached Christ and him crucified, I will do so.

Dear brother, I don't want to offend any of the brethren, unless the truth offends. There has been a great deal said about the predestination of all things.

Dear brother, if you have ever found any such scripture I would like for you to tell me where to find it. I believe in the foreknowledge of God, and the purpose of God, and the election and predestination of the church. For Paul says in Rom. 8th chapter and 29th verse, "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." This is the church. Paul is not speaking of the world, but to the Roman brethren, and the same spirit is in the children of God today. Now I believe in an alwise God, that created all things, that saw the end from the beginning, and works all things after the counsel of his own will.

Now why God has not saved all man-kind I do not know, and it is not my business to know. Christ is a sufficient Saviour, and if we would set him forth as a whole Saviour, and let the scriptures be our guide, which is given by inspiration of God, there is a sufficient amount to thoroughly furnish his people.

Now Brother Lester, if I am saved

at all, I am a sinner saved by grace, and I understand grace to mean the favor of God through Christ our Lord.

I would love so well to see you once more and hear you preach. Come to see us at Fairview and preach on You have been on my mind so lately.

I awoke from sleep last night and you were on my mind, and I was going to ask God to give me light and liberty on the scriptures, and I saw the brightest light I ever saw. It seemed to come down from heaven and sleep went from me the balance of the night and the church was on my mind.

Well, I thought I would tell you a little of my experience. I saw myself an awful sinner, and could not see how the Lord could save such a rebel as I was. I was in that condition for some time, and on the 10th night of Jan. 1892, when I lay down I did not think I would ever get up again. But it pleased God to lift me up and to reveal Christ to me the fairest among ten thousands and the one altogether lovely.

It seemed to me like the trees next morning were praising God. I was so calm I thought I never would see any more trouble. But it soon came, but I loved those old despised people the Primitive Baptists, and I joined the church at Indian Creek in W. Va., and was baptized the 1st Sunday in Oct. 1892, and lived in the Indian Creek district or Association until three years ago, when I came to this, Bedford County, Va., and live near "Stone Mountain," 4 miles from Goose Creek meeting house.

I would love to have a copy of the Landmark, I love to read it.

Yours in gospel bonds.

P. F. GOODE.

REMARKS.—In our consideration of this or any other question upon

which we might in some sense differ, we should be reasonable and just to ourselves and to each other. There are several points of doctrine upon which we as a church and people differ in some sense or other, any one of which is in its relation to all others of equal importance with predestination. But I dare say that upon neither of these points does our difference involve the idea of a denial of the doctrine upon which the point is based. The difference does not amount to or consist in unbelief but in understanding. We are limited in our understanding. Brother Goode says he does not understand why God did not save everybody, and he could have added and said in the same line of truth that he does not understand why He saves anybody. Why he hides salvation from a wise and prudent man and reveals it unto babes we do not understand. We do not know, except that so it seemed good in his sight.

Those who advocate the predestination of all things do not understand that each thing has to be directly predicated with the word predestinate, but that such substance matter is clearly implied. For instance when Paul says: "For we know that all things work together for good to them that love God, to them who are the called according to his purpose," they understand that the called here, are the same that he had in mind when he said, "For whom he did predestinate them he also called, and that he predestinated them to be conformed to the image of his Son, that he might be the first born among many brethren. That it behooved him to be made in all things like unto his brethren that they might be made like unto him in all things. That Christ filled the measure of all things written in the book of the law, or the scriptures which testify of him that in some very

essential sense he was affected by the things set forth therein. That they were perfected in him even as he was perfected by them. That in the experience of these many brethren, they are brought into and partake of, and are affected by these things, and that in the revelation of salvation these things are revealed as things which accompany salvation whereby one may edify another. That sin with all of its accompaniments, accomplishments and consequences upon the one hand, and grace with all of its affecting attendants and blessed accomplishments and consequences upon the other hand were perfected in him, the one to its destruction in death, and the other to its infinite glorification in eternal life, and these things work together in the called of God to the knowledge of sin and the need of salvation on the one hand and the knowledge of righteousness and the revelation of salvation upon the other hand, so that the good effect is the reign of grace through righteousness unto eternal life by Jesus Christ and the song they sing is "A Sinner Saved." That while the aim of the predestination of God is the fashioning of "our vile body like unto the glorious body of Christ," the things necessary to bring those whom he foreknew into this blessed and glorious fashion or image were also of necessity predestinated and ordained to work together to this infinitely glorious end or consummation.

It is true the apostle does not say that things bad in themselves work, nor does he say that things good in themselves work, but he says things—all things—work together for good. Not for evil, but for good. There can be but one effect of this working regardless of whether the things in themselves are good or bad. The result of this working together is not predicated upon the inherent quality of the

things, either good or bad, but upon the purpose of God. His is the only power as the effect of his divine purpose that can bring forth good results from the evil intentions of wicked men. "Ye thought evil against me; but God meant it unto good." Gen. 50:20. The wrath of man is made to praise him. Sinners are saved by him, and praise him. Now Paul says we know that all things work together for good. For good to whom? To us. No. But to them that love God, to them who are the called according to his purpose.

I wish to point specially to the peculiar saying of the apostle, "For we know." He does not say, I know, or you know, or Elder so and so knows. I am glad that inspiration gave him to say just what he did, because, for several reasons, it suits me, it fits into my condition. One reason is, I do not know all things in their workings nor in any otherwise, and another reason is, I do not know any thing as I ought to know it, I fear, and another reason is I do not have to know all things nor how they work. And I am glad he does not say that you know all things, and how they work and the result of their workings, because if he did you might undertake to tell me first what things work together for good, and what things do not thus work. Or, if he said I know all things and how they work and the effect of their workings, I might conclude that the I meant me, and I would undertake to enlighten you in all things, and the result would likely be that the you and the I of it would get into trouble. But he says, "we know," and John says, "we have an unction from the Holy One, and we know all things." Where two or three sit down in the spirit of this divine and holy unction, and each in his gift and in his calling, tells what he knows about it, it has all been told, for

in the mouth of two or three witnesses every word shall be established. As we think and talk together as to the predestination of all things and of the scripture that might sustain such a claim, we might first look into the scriptures and see if we may, whether they authorize the belief that God has predestinated every thing whatsoever, that cometh to pass, and finding, if we do, that he has predestinated a few things—two or three, and if so, may he not have predestinated many things of like degree, character and kind, and if he may have predestinated an indefinite number of things, even more than we can designate or enumerate, may he not with equal propriety and justice to himself have predestinated all things.

Those who believe this fundamental principle of doctrine at all, hold that nothing can thwart the purpose of God so as to prevent, in the slightest degree, the utter and complete accomplishment of that which he has predestinated. They believe that predestination is the Alpha and Omega of the salvation and glorification of the people of God, and that the things which accompany salvation are as certain in their time and to their purpose as are the beginning and the end, the one of which was declared from the other. But the Primitive Baptists as a people do not all understand that all things which come to pass were directly predestinated. Some good brethren understand that while some things were directly predestinated of God, there are other things which are just as sure to come to pass, but that he predestinated to permit them to come to pass; while other good brethren understand the ultimate consummation of all things is that which the infinite mind purposed, and that the purpose of God is before and above and independent of all things whether they, in

themselves be good or bad, and that men are judged, condemned and punished for their evil deeds, not because of what God might have purposed, determined or meant, but because of what they thought or intended to do. The purpose of God in sending Joseph into Egypt was for the fulfillment of his dreams, whereas the purpose of his brethren in selling him twice was to prevent their fulfillment. God told Abraham that his seed should go into bondage, but the devil put it in the heart of Joseph's brethren to sell him into this bondage, and they were justly punished for their sins and so were the Egyptians judged and punished for their oppression of the Israelites of God, and they were all redeemed and saved to the praise of the glory of the grace of God.

This is the scripture sense of the subject and the only sense in which it can be understood, and therefore should be treated. Thus we reason together, otherwise we reason against each other, and very frequently our reasoning is of such character as to evidence the conclusion that there is no reason in us. Come, let us reason together, is the Divine injunction. When we reason together, we seek to know how each looks at the matter under consideration, and what each believes about it, having due regard to the fact that though we seem to differ in our understanding, we are each conscientious in it.

P. G. L.

ASSOCIATION.

The next session of the Silver Creek Association will be held with Globe church, Caldwell County, N. C., commencing on Friday before the 3rd Sunday in September, 1915. We invite all true and orderly Baptists to visit us.

Send us your Job Printing.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

BOOKS OF GENERATIONS.

¹This is the book of the generations of Adam." Gen. 5:1. "The Book of the generation of Jesus Christ, the son of David, the son of Abraham." Matt. 1:1.

Who can count the generations of Adam because of their contrariety and their want of homogeneity. From age to age, in all lands known under heaven, the sons and the daughters of Adam are multiplied upon the face of the earth. While they are in his likeness of vanity, pollution, vileness and mortality, yet they continue not by reason of inherent defects, for death has passed upon them all. They are imprisoned within the iron bound wall that allows of no escape, until they pass under the decree "Dust thou art, and unto dust shalt thou return."

Whatever may they do or suffer there is no escape from this prison house of clay. For the first Adam is of the earth earthy. The seed of Adam

however much it may be multiplied possesses in itself the disease of mortality that allows of no release from the righteous decree of Him who said, "dust thou art, and unto dust shalt thou return."

Pursue man as we may the chase ends in death. Then what follows? If a man die shall he live again?

The second Adam, the quickening Spirit, the Lord from heaven, the appointed heir of all things, and by whom were all things made that are made, combining in himself every perfection of power, tempered with mercy, the remedy for disease, the substance of all things shadowed forth in the earthly creation, and perfected in his wisdom, creating, preserving and eternal, so that he is Lord of lords, King of kings, the eternal God 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.

The New Testament dispensation opens with this language, "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham."

Adam appeared in his creation seemingly of great lordship, all animals, fowls, creatures of earth, and whatsoever passed through the paths of the seas were put under man's feet. But being in this honor he continued not. A shadow of the morning he soon became dim and passed into death. This called for the coming of Him who is to rule in perfection. The second Adam, the quickening Spirit, the Lord from heaven, comes in the fulness of time, the ancient of days, the appointed heir of all things, the brightness of the Father's glory, the express image of his person, to whom a seed shall be accounted for a generation, not born of Adam, or of earth, or of blood, nor of man, but born of God, and therefore of incorruptible seed

which lives and abides forever. Of the seed of David according to the flesh is the book of the generation of Jesus Christ. It is one generation—not many generations. As Adam's offspring of whatever race, elime, country or time, blood or tongue—all bear his image of defilement, decay, death, pollution, corruption, and of however numerous the progress, yet no two being as one, showing the marvelous differences among mankind, making countless numbers, so the one generation of Jesus Christ, of one Lord, one faith, one baptism, of one Father, and by one Lord Jesus Christ, these heirs of God and joint heirs of our Lord Jesus Christ, in one hope of their calling, having the pure language, all bearing the likeness of their elder brother, one body, and all members of that one body, one life, all fitly framed together, joined in that one body, living in, by and of that one life who is Jesus Christ, they all receive of his fulness and grace for grace, because Christ is made of God unto them wisdom, and righteousness, and sanctification and redemption.

This is a peculiar nation, a royal generation, that shall show forth the praises of Him who hath called them out of darkness into his marvelous light.

In Adam they show the defects, the vileness, the darkness, pollution of the flesh with its stains, diseases and mortality, being spotted with its leprosy of sin, with the blindness, warlike contradictions of Adam in the different nations, languages and the tongues of man: but in Christ Jesus the second man, the quickening Spirit, the Lord from heaven, they speak one and the same things, because they are all taught of God, having the same life in Christ Jesus who is eternal life. He put away sin by the sacrifice of himself, and God his Father raised him

from the dead to die no more, and because He lives all born of his Spirit shall live forever. He that hath not the Son of God hath life, and he that hath not the Son of God hath not life. The life that those born of God live here in the flesh they live by the faith of the Son of God who loved them and gave himself for them.

As they in the flesh bore the image of the earthly Adam, even so shall they in the resurrection life bear the image of the heavenly or of the second Adam. In this heavenly life God makes all things new. Nor can there be sin, nor confusion, war, nor strife, death nor sorrow, but the peace, happiness, joy, perfection of heaven shall possess them forever. These shall learn war no more, but shall dwell forever in the presence of God.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, who he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1st John 3:2-3.

FAREWELL ADDRESS.

We commend the following from the farewell address of George Washington to his countrymen.

We commend also the efforts of our President to eschew war, and seek for peace with foreign nations. As much as possible live peaceably with all men.

P. D. G.

From George Washington's Farewell Address to the American People.

"Observe good faith and justice toward all nations. Cultivate peace and harmony with all. Religion and morality enjoin this conduct. And can it be that good policy does not equally enjoin it? It will be worthy of a free,

enlightened, and at no distant period a great nation to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?

In the execution of such a plan nothing is more essential than that permanent, inveterate antipathies against particular nations and passionate attachments for others should be excluded, and that in place of them just and amiable toward all should be cultivated. The nation which indulges toward another an habitual hatred or an habitual fondness is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable when accidental or trifling occasions of dispute occur.

Hence frequent collisions, obstinate, inveterate, and bloody contests. The nation prompted by ill will and resentment sometimes impels to war the government contrary to the best calculations of policy. The government sometimes participates in the national propensity, and adopts through passion what reason would reject. At other times it makes the animosity of the nation subservient to projects of hostility, instigated by pride, ambition and other sinister and pernicious mot-

ives. The peace often, sometimes perhaps the liberty, of nations has been the victim.

So, likewise, a passionate attachment of one nation for another produces a variety of evils. Sympathy for the favorite nation, facilitating the illusion of an imaginary common interest in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter without adequate inducement or justification. It leads also to concessions to the favorite nation of privileges denied to others, which is apt doubly to injure the nation making the concessions by unnecessarily parting with what ought to have been retained, and by exciting jealousy, ill will, and a disposition to retaliate in the parties from whom equal privileges are withheld; and it gives to ambitious, corrupted, or deluded citizens (who devote themselves to the favorite nation) facility to betray or sacrifice the interests of their own country without odium, sometimes even with popularity, gilding with the appearances of a virtuous sense of obligation, a commendable deference for public opinion, or a laudable zeal for public good the base or foolish compliances of ambition, corruption, or infatuation.

As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened and independent patriot. How many opportunities do they afford to tamper with domestic factions, to practice the arts of seduction, to mislead public opinion, to influence or awe the public councils! Such an attachment of a small or weak toward a great and powerful nation dooms the former to be the satellite of the latter. Against the insidious wiles of foreign influence I conjure to believe me, fel-

low-citizens, the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy, to be useful, must be impartial, else it becomes the instrument of the very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other. Real patriots who may resist the intrigues of the favorite are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people to surrender their interests.

The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations to have with them as little political connection as possible. So far as we have already formed engagements let them be fulfilled with perfect good faith. Here let us stop.

Europe has a set of primary interests which to us have none or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties the ordinary vicissitudes of her politics or the ordinary combinations and collisions of her friendships or enmities.

Our detached and distant situation invites and enables us to pursue a different course. If we remain one people, under an efficient government, the period is not far off when we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we

may at any time resolve upon to be scrupulously respected; when belligerent nations, under the impossibility of making requisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice, shall counsel.

Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?

It is our true policy to steer clear of permanent alliances with any portion of the foreign world, so far, I mean, as we are now at liberty to do it; for let me not be understood as capable of patronizing infidelity to existing engagements. I hold the maxim no less applicable to public than to private affairs that honesty is always the best policy. I repeat, therefore, let those engagements be observed in their genuine sense. But in my opinion it is unnecessary and would be unwise to extend them.

Taking care always to keep ourselves by suitable establishments on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

Harmony, liberal intercourse with all nations are recommended by policy, humanity, and interest. But even our commercial policy should hold an equal and impartial hand, neither seeking nor granting exclusive favors or preferences; consulting the natural course of things; diffusing and diversifying by gentle means the streams of commerce, but forcing nothing; establishing with powers so disposed, in order to give trade a stable course, to define the rights of our merchants, and to enable the Government to support them,

the best that present circumstances and mutual opinion will permit, but temporary and liable to be from time to time abandoned or varied as experience and circumstances shall dictate; constantly keeping in view that it is folly in one nation to look for disinterested favors from another; that it must pay with a portion of its independence for whatever it may accept under that character; that by such acceptance it may place itself in the condition of having given equivalents for nominal favors, and yet of being reproached with ingratitude for not giving more. There can be no greater error than to expect or calculate upon real favors from nation to nation. It is an illusion which experience must cure, which a just pride ought to discard.

In offering to you, my countrymen, these counsels of an old and affectionate friend I dare not hope they will make the strong and lasting impression I could wish—that they will control the usual current of the passions or prevent our nation from running the course which has hitherto marked the destiny of nations. But if I may even flatter myself that they may be productive of some partial benefit, some occasional good—that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigue, to guard against the impostures of pretended patriotism—this hope will be a full recompense for the solicitude for your welfare by which they have been dictated.”

REMARKS:—George Washington was a great Liberator of the United Colonies. He not only fought long and well for his country as a patriot, but he gave good counsel. He in his Farewell Address to the American people

advised them to stay at home, and attend to their own business, and build up their own country. That is—avoid all entangling alliances with foreign nations. We sought to build up a healthy sentiment in favor of shunning all treaties and compacts with other nations—not to own any possessions in other countries, be neighborly in the sense of treating other people properly, and attending to our own business.

There is a great cry now on the part of some of our people to prepare for war. Will you consider what nations are now at war? It is those that keep large standing armies, and that have studied war more than to study to mind your own business, and be at peace among yourselves. The nations that study war most become anxious to try their strength, are easily provoked, proud, insulting, offensive, heady and impudent. The bible language is for peace and good will toward men.

I would suggest that every man and every woman in the United States that desires war sign a pledge that they will give their property, time and labor in fighting, if there is war. Let each of them shoulder arms and go to the camp, and fight to their satisfaction, and let those that desire peace stay at home and labor to help feed the people.

Whence come wars and fightings? Come they not hence of your lusts. ?

Unlawful desires for that which belongs to some one else causes wars. Love to your neighbor never brought on war and bloodshed. Study to be quiet, to be peaceable, to help others, to relieve the needy, and the helpless is so much nobler.

The United States profess to be a liberty loving people, and to set example of righteous living. Why not keep out of the fusses and wars of

other nations? Why do any of our people want to go to Europe at such a time as this. If none of our people had gone to Europe when ships were destroyed in war they would not have been destroyed. When we keep out of unnecessary dangerous exposure then we show better judgment. When a man goes into danger uncalled for and loses his life, it is not the fault of the nation, but his own loss. Let him bear it, and not seek to bring others into his blunders.

We should seek to shun the things that cause trouble.

If any of us have possessions in Mexico and risk going over there now, and lose by it, whose fault is it? It is not the fault of the United States. If you own property over there, and choose to risk your life for it, let it be at your cost. If you make money by such investments you will not divide your profits with our government. Then if you lose let the loss be yours.

Stay out of these dreadful wars, and seek peace at home.

I have long thought too many of our rich people are too fond of hobnobbing to the lords and kings of Europe. If you have so much money to spend give it to your poor kin, or poor neighbors over here in your own country.

Men eager for war that boast in our power to go to war want war to come that they may speculate, make money, enrich themselves out of the sufferings of others.

God Almighty is punishing these proud nations of earth with war that they may slay and wear out each other with its slaughter of cruelty.

Shame, shame on these maddened people. Pity the poor sufferers in these horrid wars. Pray for peace of nations, humble yourselves under the mighty hand of God. We have all sinned against God, and have become money lovers.

P. D. G.

Appointments

ELDER J. A. SHAW.

Tarboro—1st Sat. and Sunday in July.

Sparta—Monday.

Autrey's Creek—Tuesday.

Farmville—Wednesday.

Meadows—Thursday.

White Oak—Friday.

Moore's—Saturday.

Wilson—2nd Sunday.

Contentnea—Monday.

Scotts—Tuesday.

Lower Black Creek—Wednesday.

Falls—Thursday.

Mt. Zion—Friday.

Norfolk—3rd Sunday.

Flatty Creek—4th Friday, Saturday, and Sunday.

ELDER ISAAC JONES.

Elder Isaac Jones will preach at the following times and places, many of which are in Alleghany County, N. C.:

Meadow Fork, July 2, at 3 p. m.

Union—3 and 4.

Antioch—5.

Cranberry—6.

Roans Creek—7.

Center—8.

South Fork—9.

Piny Creek—10.

Elk Creek—11.

Zion—12.

Crab Creek—13.

Cross Roads—14.

Meadow Creek—15.

Crooked Creek—16.

Chestnut Grove—17.

Stewart's Creek—18.

Tom's Creek—19.

State Line—20.

Snow Creek—21.

Pilot Mt.—21, at 8 p. m.

Sent by

C. J. TAYLOR.

REQUEST.

I am in need of money with which to pay expenses of the Landmark.

This is a time of need to many people. Let us bear the burden together.

Please send me some, if not all, of what is due to the Landmark, and help me to carry on the business, and aid me in its publication.

P. D. GOLD.

Wilson, N. C.

Associations.

Dear Brother Gold:—Please publish in the Landmark that the Lower Country-Line Association will convene with the church at Mt. Lebanon, Durham County, Saturday before the first Sunday in August, continuing three days. We invite all lovers of truth to be with us.

Brethren and sisters coming by rail over the Southern will be met at Durham on Friday evening at 6 o'clock, and Saturday morning at 9:30 o'clock. Those coming over Norfolk & Western will be met at Bahama, Friday at 8 P. M. and cared for.

J. W. GARRARD.

Clerk.

Durham, N. C., June 12.

Union Notices

The Contentnea Union is appointed to be held with the church in Farmville on 5th Saturday and Sunday in Aug. 1915, Elder A. M. Crisp was chosen to preach the introductory sermon and

Elder D. A. Mewborn his alternate.

Messengers and visitors will be met Friday evening at the East Carolina depot and Saturday morning at the Norfolk Southern depot.

A cordial invitation is extended to brethren and friends.

Hope you will be with us.

E. A. STANFIELD,

Clerk.

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 Nashville—161 8th Ave. N..... J. M. Riddle, Jr.
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 Asheville, N. C.—421 S. Main St.... G. H. Ligon
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Dear Brother Gold:—

Please allow me to say in the Landmark that I have a few copies of Benedicts "Fifty Years Among the Baptists," that I will mail (postage paid) to any point in the U. S. for only \$1. per copy. Every one knows what this book is worth to every student of Baptist history.

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To every reader of the Zion's Landmark, who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.



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Get an "EL-FLO" Canner. Enables you to put up fruits, vegetables, berries, etc., for yourself and neighbors. Make money selling Home-canned goods—always top prices from stores. 3000 Government Agents and Tomato Club Members endorse the "EL-FLO." Price \$2.50 up. Send stamp today for 1915 catalog. We also manufacture the Continuous Heating Capping Steel—Seals cans quicker, easier. Agents wanted.

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The National Spirit Demands A National Drink.

The dominant characteristic of the American people is their remarkable energy and push. In labor, in business, in professional life, we have no place for the laggard. As nature abhors a vacuum so our modern civilization abhors the man or woman who is afraid of hard and prolonged effort, whether of muscle or mind.

There are those that decry the spirit of the times. They tell us that we are living too fast; that we are burning the candle at both ends. But if life is to be measured by accomplishment, as our greatest thinkers declare, it is evident that our modern civilization is worth the price we pay for it, and more.

The reward of our modern civilization is accomplishment; the price is physical and mental fatigue. The apostles of leisure complacently accept the fruits of our toil. They praise the great discoveries and inventions of our master minds; they laud the material conquests of our manufacturers and merchant princes; they appropriate the fruits of toil from our fields, our forests and mines. And they forget that the price of it all is physical and mental fatigue.

What shall we do with fatigue? Our scientists tell us that it kills. They say that work is good for us; that it exercises and develops our nerves and muscles, but that when work is carried to the point of fatigue our tissues begin to break down rapidly. As fatigue is the price of accomplishment, as it is universal and inevitable, we must face the problem of relieving it. To ignore it is to court disaster; to avoid it is impossible under modern conditions of life.

Like other great problems of modern life the solution of the problem of fatigue is being worked out by the

process of selection and elimination. Alcoholic beverages have been tried and found wanting, not that they do not relieve fatigue but that they relieve it by artificial stimulation which in turn is followed by a corresponding depression resulting in a tendency to increase the quantity daily until their use constitutes a habit.

Thus far only two strictly wholesome and efficient fatigue-relieving substances have been found, viz: xanthin, the refreshing agent in beef tea and meat extracts, and caffeine, the refreshing agent in coffee, tea and Coca-Cola. Caffeine and xanthin belong to the same physiological group, the former being of vegetable origin and the latter of animal origin. Both are xanthins, both relieve fatigue in the same manner and both may be used year after year for a lifetime with only the most pleasant and beneficial results. This statement requires modification in the case of coffee and tea, at least when carelessly prepared, for overboiling dissolves more or less of the tannic acid, an astringent substance which interferes with digestion. Those who have experienced unpleasant effects from the use of coffee or tea will find that by more careful attention to the preparation of these beverages all disagreeable effects will be avoided. Coffee and tea should never be boiled. Use the drip method and you will avoid the acrid taste and the unpleasant effect, both of which are due to an excess of tannic acid.

This leads us up to Coca-Cola, popularly known as the National Drink. In it we have the nearest approach to a perfect relief for fatigue. It is better than tea and coffee in that it contains no tannic acid; better than beef-tea and the meat extracts in that it is far more delicious and refreshing; better than all the fatigue-

relieving beverages in that its universal sale makes it accessible at the time when you first feel the approach of fatigue rather than after it is too late or before relief is needed as in the case of beverages served at meal times.

The Coca-Cola Company wishes the public to know everything that is to be known about the National Drink. To this end it has prepared an exhaustive booklet describing its composition, its preparation and its effects in quenching the thirst, in relieving fatigue and in refreshing the mind and body. The booklet contains the scientific opinions of the world's leading authorities. Write for a copy. Read it carefully and understand why Coca-Cola is the nearest approach to a perfect solution of the problem of fatigue. Copies of this booklet may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL,** 1617 W. Main St., Richmond, Va. Write for literature.

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P. S.—Send us a list of prospective students from among your acquaintances please—write names and addresses plainly.

MOORE'S MINERAL SPRINGS.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days, I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, &c.

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

P. D. GOLD.

YUM FOR HEADACHE	A SPEEDY Cure For Headaches And Neuralgia
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Renew Your Health

At Nature's Fountain

Without the Expense and
Loss of Time Necessary
For a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that large class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spend the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the



letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horri-fying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AXANT, M.D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the

hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.
DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommended the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Seldon Co., Bank Stationers.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.
RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.
BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous break-down, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night I took a laxative; the second

night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirit is greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.

My doctor said I would have to be operated on for gallstones, but since I have been drinking your Water I haven't had to have a doctor.

W. H. EDWARDS.

Fill Out This Coupon and Mail it Today

Shivar Spring,

Box 55T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

Express Office

Please write distinctly

The Little Things.

It is often the little things of life which brighten existence most.

A smile, a cordial handshake, a gentle, kindly word. We cannot measure their value, but they make up the sunshine of life.

It is also true that the little and inexpensive conveniences are the source of much of our comfort and health.

Mentholatum is one of these little household conveniences which fits into many emergencies.

Is it sunburn, an insect bite or sting, a bruise or burn?—Mentholatum brings relief and comfort.

Is it a head cold, difficult breathing, cold sores, a headache?—Again Mentholatum, the ready relief.

In almost any case of external inflammation this cleanly, convenient and efficient counter irritant serves to relieve the pain and hasten restoration.

In millions of homes the Mentholatum jar is a highly appreciated family friend.

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P. D. G.

IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

Red Bank, N. J.—Special.—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories, of this city, is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Kline Laboratories, Branch 230, Red Bank, N. J., for a supply of the remedy, which is being distributed gratuitously.



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There may be beverages that are made to look like it—but there is no beverage that can make the same delightful impression on your palate.

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DROPSY TREATED. Usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free.
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J. R. Conkleton 1864-1865

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AT

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THE PURPOSE OF ZION'S LANDMARK.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittance of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

MIXTURES OF JOY AND SORROW.

Elder P. D. Gold, Dear Brother:—I will try in my weak way to write a few things which I hope the dear Lord has done for us. It is my first attempt to write, and may the Lord be with me while writing, and may He guide me, for I feel so little and unworthy.

It has been over eighteen years since I first felt myself to be a sinner. I tried to pray, but my prayers were all in vain. I continued to get worse, sometimes thinking I would go crazy, and I stayed in that condition as long as I tried to have worldly pleasure. But afterwards I found there were greater pleasures for me than worldly ones. Oh how I have feasted since the good Lord showed me what is right, and I believe He did it, and I want to give Him all the praise. Blessed be His name.

The day I joined the church I did not think when I left home I would offer, but when the door was opened felt like I was forced to go, also that I had deceived all those good people. I was so full I could not tell them anything. But to my joy I was received and how happy I was.

I came home rejoicing and stayed that way all night. I was awake nearly all night and talked with my husband who seemed to enjoy what I said. The next morning I began to

get ready to be baptized, but felt fearful that perhaps I had done wrong when these beautiful words were presented to me: "Oh do not be discouraged, for Jesus is your friend, and if you lack for knowledge, He will guide you to the end." Those words gave me great comfort and I went and was baptized by our dear pastor, Elder E. E. Lundy. This was Dec. 1, 1914, and oh what a happy day for me it was. It seemed to me I never enjoyed preaching so much in all my life as I did that day; and thanks be to the Lord it continues right on.

When I came home that night I was made to rejoice again to hear my dear companion talk like he did. I did not know he was troubled about his sins, and Oh how I rejoiced when he began to talk. I told him I had prayed for him and I felt like my prayers had been answered. I told him how I had been—my experience—and he said I was much comfort to him. I told him the trouble I had been in, how sometimes I could only say, Lord have mercy on me a poor sinner, that the more I tried to pray the worse I got, that I would read the Landmark about what others had gone through, and would think if only I could feel as they did I would give anything in the world, that I felt sometimes like I was so mean that I was forsaken by everybody and that no one cared for me.

And dear brethren and sisters, I feel now sometimes to be the least of all, if one at all.

I am just writing this for my mind's relief, and this desire to write came upon me before I joined the church, but I was afraid that somebody would find out it was me; but now I don't care, for I believe it all is of the Lord. Since I began this letter I am made to rejoice and can feel my blessed Saviour's blessings bestowed on me, and I just want to slap my hands with joy. I wish I could feel that way all the time, but I can't. I am so sinful that heavy burden will come back some times which makes me weep and cry. But when I think about what the Bible says, "blessed are the poor in spirit for theirs is the kingdom of heaven," I am again encouraged to go on.

I did not intend to write so much when I began this, but I want to say that I feel too unworthy to have a home with the little ones. I know they can live without me, but oh how could I live without them, although I wouldn't give my little hope for all this world.

Pray for me when at a throne of grace. Your little sister saved by grace if saved at all.

CHALLEY SADLER.

Seranton, N. C.

SCATTERING TO SAVE: TOO
CLOSE TO THRIVE.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11, 24.

Brethren, to whom are the scriptures addressed? Do we realize the truth of this scripture? Do we not see it clearly in our own poverty-stricken condition? Do we believe what God says to us in the scriptures? Or, do we believe that He is speaking to

some other people? He says, among many other admonitions, TO HIS PEOPLE, that He loves the cheerful giver. Do we believe it? Is He not able to supply all our needs? Are the denominations of the world the true church of Jesus Christ. "He works in us, to will and to do." Who wills? And who does? Judging from the numerous commodious meeting houses throughout the land, this must apply to other denominations; do they not "WILL" and do they not "DO!" or how could they have so many commodious, yea, fine houses? Do we "WILL" at all? If we do, it looks to me that it is to have none at all; when the few we already have rot down.

Brethren, this is a serious proposition to me. We do not need such fine houses as some, neither do we want them, but, I think we should have houses of some kind, for those believing as we do, to worship in.

Do we belong to the church of the blessed Saviour of sinners? If so, should we not cast in our mites and build ourselves houses to worship the God of heaven in? Or, has He no people only where a church has already been built? Who built the houses that we worship in? We have a few old houses that were built by somebody, or we would not have any. Where will our children and our grandchildren worship? Have we a good reason to believe that there is not a lamb in or around New Bern or Kinston? A few of us at Kinston have been impressed that there is, to the extent that we have agreed to pay \$100 each for the erection of a house in Kinston for the Primitive Baptists to worship in, and a few of the churches have sent us a little aid, and we hope that we appreciate it, and, if we fail to get enough to build the house, their money will be refunded. One, at least, in Kinston, has paid as much as \$10 on the church at Norfolk, and he has al-

ways been a very poor man, and I do not think that he is any poorer for having done it. I hope the balance due on that house will be paid, which will make it ours, if we are what we profess to be.

Brethren, if any of you feel impressed to build a house anywhere, as long as I am blessed with a dollar, you can have a part of that. Will it not be ours? It certainly will not be mine. I cannot be here but a very short time, at most, but I want to see a Primitive Baptist church in Kinston for our people to worship in. Do you want to see it? There is not one so poor that they cannot give at least twenty-five cents, and that would insure us a house. Now, if we love Him, let us give quarter at least, to feed some poor, little, hungry and thirsting lamb. Not to make one, but, to feed one, if possible. You know how good it was to be fed yourself.

Now, brethren, I do not mean to say that any of you should not give us more than a quarter. You who are able and willing to give us anywhere from five dollars to five hundred dollars, I want you to know that we would appreciate it with thanks-giving. Some are more able to give \$100, by reason of God-given prosperity, than some others are to give a quarter. We are sure that there are many who will not give a cent; they have carried the bag and stuffed it with every cent possible, in all ages of the world, and have been found and pointed out to the brethren. The prophets of old found them and pointed them out, and the Saviour found one in his bunch and pointed him out. The writers of the New Testament all found them and pointed them out, and we all find them. I do not feel authorized to point them out myself, nor is it needful, for they are known by their fruits. Now, brethren, if you are willing that there should be a Primitive Baptist

church in Kinston, help us and, (God being willing) we will have it.

You all know that there was never a Primitive Baptist church in Goldsboro until somebody made a move in that direction, and now we have a prosperous church there and many hungry souls have been fed on the crumbs that have fallen from the table that, we hope, the Lord has set at that place for His people. Many who have feasted there, are now sleeping their last long sleep, some of whom may never have heard a gospel sermon, but for the establishing of that place of worship. Brethren, I feel sure that if we had more houses of worship, that the people might have more easy access to our meetings, that our membership would be much larger. I have talked to many people in my travels, who, I believe would feast on the gospel, as preached by our people, who never hear it because it is not convenient.

Brethren, I fear that I may weary some precious brother or sister, knowing as I do, that we dislike to be talked to about raising money, so I will stop. I want to say, and I believe I will, that all scriptures are profitable. Those that reprove, rebuke and exhort, they all belong to the church, and are in good standing, whether we are or not. The more comforting and consoling scriptures, also belong to the same church and are profitable to God's people, making sure to them that their foundation is a sure one. Let us not ignore any of the scriptures.

Brethren, I failed to get the above letter off for publication, as I intended, so I wish to say in connection with it, that since writing it, we have bought the old Christian church at this place, and have, by an effort on our part, managed to pay one half of the purchase price. This is a nice piece of property and will belong to

the Primitive Baptist church when the balance is paid. While some of us had to borrow every dollar on it, I do not believe there was a single dollar paid on it grudgingly and I do hope that the brethren will appreciate our effort enough to come up with the balance of the purchase money, which will be no burden to any one, if each will pay a little.

May the God of Heaven open your hearts to help in this time of need.

With much love to you all, and many thanks to those who have helped us, and also to those who are going to help us, I remain,

Yours in hope,

J. DALE.

P. S.—If you should see your way clear, please help pay the debt off of the church at Norfolk. It is ours, our house and our debt.

J. D.

Norfolk, Va.

A GOOD LETTER.

Dear Brother Gold:—I have just received a good letter from brother J. W. Jones, which I will send to you for publication in the Landmark. I do not feel in the least worthy of the sweet things that brother Jones has said about me but I do appreciate them. I know that if I am worthy it is only through the Lord Jesus. That makes it all the sweeter for if He has made me worthy it is of all the greatest of blessings.

I realize that I am a poor sinner and full of vileness. I am glad when I have the evidence that the brethren are comforted and edified in my writings and when I try to speak to them in the name of the Lord, for if there is anything in it it must be of and by Him. Surely there is no good thing dwelling in my flesh.

It has been forty years ago since I

first wrote for the Landmark. I then thought that if I would write the impression to the ministry it would be fully enough complied with to relieve from going before the public in the name of a preacher. I wrote that letter hoping that would relieve my mind. I had some comfort in writing especially when I saw that the editor gave the letter a place in his excellent paper.

That, however did not relieve me from the obligation to try to declare the name of the Lord among my brethren nor did it relieve me from the impression to write. I have been burdened with both from then until now. There are times that I am as hungry to write as I have ever been to eat, and it does me as much good as eating does my natural appetite. The same is true of the ministry. If others feed as much on the ministry of the word which I feel the Lord has given to me as I do at times then I know that some one is comforted. It may be rather a strange expression but I feed more at times on the word of God which He gives to me when I am trying to tell it than I do on the preaching of any one else. I have always felt that I am a stranger to myself and this is one of the strange points in my life. I know that I do not want to be selfish, nor to have over-much confidence in myself. I do not want to be egotistic and hope that I am not. I pray the Lord to deliver me from such proud and self-conceited spirit.

I want to praise Him for His great salvation and all the gifts connected therewith.

I have an almost continual conflict with the flesh that sometimes almost worries the life out of me. Then I find that the Holy One of Israel is my only deliverer.

I am also glad that He has always appeared in time to show me from

whence all my help must come. Thus He makes me to depend on Him for every thing. I am glad that He said by the prophet, "I will bring the blind by a way they know not; I will lead them in paths they have not known." I am just as dependent on the Lord to lead me as I was at first for Him to bring me. I am glad that David found this necessary in his life. He said that the Lord held him by his right hand. He did not go only as the Lord led him. Even so the children of God, all of them are dependant on Him for every blessing. Nothing that I can do will ever turn Him for He has no variableness nor a shadow of turning. Oh the immutability of our God! Should not men praise Him all the days of their lives?

I well remember the very pleasant visit I made to Brother Jones' home with all the other brethren and sisters, with the friends with whom I was blessed to stop when I was up there, and my visits with the several churches in that section. That visit will ever be a sweet remembrance to me. The brethren all received me with great kindness and manifested much love to me and to the truth which I was blessed to declare to them. I desire to bless the Lord with my whole heart for such unspeakable grace to so bless such an unworthy sinner.

I have not been away much for some time only as my regular appointments call me because my wife has not been well and she has needed my help. I have not felt that it was good to go and leave her with my grand-daughter to do all for her when the child would often not know what to do. For this cause I have hugged close around home all this year and tried to talk to those who came to our meetings.

I feel to say to brother Jones, the Lord bless you and all the dear ones up there and give you grace to love

and serve Him with your whole soul and body and spirit, and may He give you that sure evidence that you are His and that He does keep you in His love and fear to the day of your deliverance.

Your brother in a precious hope in the resurrection of the dead,

L. H. HARDY.

P. S.—I also send a copy of a letter from Miss Elizabeth H. Barbour which is very rich.

H.

APPROBATION.

Elder L. H. Hardy,
Atlantic, N. C.

My Dear Brother in Christ:—I am often thinking of you—and by the way I have just recently read your late communications in the Landmark and I confess to you that you said just what I believe. In a sense it seems strange to me that your sentiments are so identical with my own—that is when you express a principle or thought the witness within responds immediately and an "Amen" wells forth from my heart voluntarily. This so near always the case with your writings, I feel to be sure it would be the same in verbal conversation were we situated so that we came in personal contact often. Nothing you write and have published in the Landmark escapes my attention. Those two last letters are very timely and must be of good service in eradicating tradition and scepticism among the Lord's humble poor, who have not yet become fully established in the true faith. I want you to have at least a couple of pages in every remaining issue of the Landmark for balance of this year. It is wonderful how our dear Bro. Gold is preserved and blessed both naturally and spiritually. He is indeed a wonderful man.

Now dear brother Hardy, I want to say I yet remember and cherish the memory of the pleasure of having you to preach at our church, Lawyer's Spring, and having you in our home one evening and night, and truly hope you yet remember us, and that you will pray for us.

My health has been very poor ever since last October, but for the last three weeks I am much improved and now able to do ordinary work on my farm, but I am not real stout like I was before. Have had complicated liver trouble and appendicitis. For the appendicitis I am using the remedy published in the Landmark some time past. This seems to be benefiting me much and will I think save me an operation. Hope this will find your self and family in good health.

If this is an intrusion I hope you will pardon me, but I wanted to let you know that I endorse what you said, and thought I would say it to you while living. Some people render no thanks or praise to the living, but exalt them much when gone. This is not my plan, but what I feel, I like to express to my friends and brethren while living. I am often doubting myself, but I do not fear that I am mistaken in the faith. My fear is on account of my own sin and leanness, but I hope I love the Lord, his church and people, and desire to be faithful and obedient here in His militant kingdom.

If I am saved it is all of grace, nothing good in my flesh.

Claiming an interest in your prayers and with best personal regards, I am yours in humble hope,

J. W. JONES.

Marshville, N. C., Route 1.

TO REMEMBER HIM.

Elder L. H. Hardy,
Atlantic, N. C.

Dear Mr. Hardy:—I appreciate your

good letter more than I can tell you. The expressions you used, "Anything that brings us to remember Him is of Him," and, "Therefore our afflictions are of Him," and, "Satan will never purposely do anything to cause us to love and praise our Jesus," have been of much comfort to me. It had never occurred to me in that way until then. Also an expression that you used in a letter to me last October, "None reign with Him only as they suffer with Him," has been sweet to me in my afflictions.

If we could only see the beauty in sufferings and be resigned to it all the time as we are at times it would be sweet indeed to us. The Lord knows what we need and what is best for us.

If I could feel His presence continually as you did while you were in the hospital what a blessed thought it would be.

You have been specially blessed with His presence which no doubt you are indeed thankful for.

I hope His blessings will continue with you.

I have been much depressed recently and have felt that everything was against me. Still I realize that I am wonderfully blessed to suffer as I have and yet be spared through it all.

I sometimes feel cast down but not depressed.

I desire to praise the Lord for His goodness and mercy. I know that I am not worthy of the many blessings I receive daily.

In my recent state of depression I did not know where to go for relief. I got my Bible to try to find some comfort and opened at and read the second chapter of Ephesians. It seemed that the first verse was for me. The fountain was opened and tears of joy mingled down. But doubts soon began rolling through my mind and I

thought it was all of the flesh. Yet at times I still find comfort in it. I often fear that I am a hypocrite.

If I could have the assurance that you and many others have, it would be my greatest consolation.

I enjoyed reading your good letters in last Landmark, but was sorry to learn that you were unable to get about. I had an impression to write to you at once, though I feel my inability so much. Hope you are well ere this time.

I am quite feeble, am scarcely able to write this morning and did not think to write much but have made my letter long.

Pray for me, a sinner.

Sincerely,
ELIZABETH H. BARBOUR.

COMMUNICATION

Elder P. D. Gold, My Dear Brother:—Yes, the older I get the more I feel my weakness and the more dependant I am on a Supreme Ruler, an Omniscient and Omnipresent Being, One whose arm is not shortened and whose rule and power has not been given to another, One who is not worshipped at and by man's hands, and that man by searching can't find out, but without Spiritual revelation shall never come to the light of knowledge of God.

Yet I hope God has at divers times visited even me with the kisses and smiles of His love, and in mercy has blotted and wiped out, and forever cancelled my sins and transgressions and has blessed me to sit down in the kingdom with Abraham, Isaac and Jacob, and am one of that faithful few who have come up out of great tribulation, washed my robes and made them white in the Blood of the Lamb, and will at last be crowned an heir of glory and enter into that rest which remaineth to the children of God.

Brother Gold, if not asking too much, please publish this, and also a letter I am enclosing from my dear brother in the flesh and blood, which I believe was written by inspiration. While he has not openly put on Christ before the world, by his letter you will see I think that his footing and foundation is sure. I want others to see and take knowledge that he has been with the Lord, and great is the peace of them that know the Lord.

Please pray for me.

Your sister in hope,

EFFIE HARRIS.

THOUGHTS AND MEDITATIONS.

Dear Brother Gold:—I am sending you some thoughts and meditations I have had for the past few days, which I submit to you to publish part or all, or none, as you think best.

God knows I am not writing in the spirit of controversy, but with the hope that God's people may be comforted, edified and instructed in spiritual things.

My contention is that the Old Baptists ought not to divide and non-fellowship each other simply because they can not understand everything just alike in reference to the New Birth, Predestination and the Resurrection of the Dead.

These are all mysterious things, and I feel sure that no one clearly understands them in all their bearings.

If Old Baptists must denounce as "heretics" those who differ with them on these things, let it be those who deny God's Predestination in toto, and those who deny the necessity of the new birth, and that it is wholly and solely the work of God, and those who say that the resurrection is past already, and that there is no future resurrection of the body at all, as we now "see through a glass darkly." It is a matter of very little consequence

to claim to be a child of God unless what is claimed for a christian experience has wrought a complete change in our daily life, thoughts and conversation, and religious views, and these things are vastly more important to demonstrate the fact that we are the children of God than all our boasted claims to soundness in those things over which Baptists divide and fuss.

Last Friday night after supper, I sang several old songs—songs that I used to hear when I was a boy from 15 to 18 years of age. Among them: "Zion's Ship is on the Ocean," "Is there any mercy here, O pity me dear Lord," and several others.

Those old songs carried me back to my boyhood days and to my early connection with the church, and to my old school mates, old friends and associates, and I felt a craving desire to see them once more upon earth. I never wanted to preach to a people so much in all my life—a craving, burning desire to speak to them of the goodness and mercy of God in the salvation of sinners. But feeling—almost knowing that this was an impossibility, my thoughts were wafted to the general assembly, and the church of the first born whose names are written in heaven," and to the soul absorbing thought of the glorious and final meeting of the blood washed throng around the throne of God. My soul was raised to a rapture of delight, and filled with love to God and to his poor, sinful, erring creatures, and more than ever in life I felt the force of the words, speaking the truth in love, and "The love of Christ constraineth us," and before I knew it I was singing "Won't that be a happy meeting," "By and by we'll go and meet them," &c., and I could scarcely refrain from rising to my feet and praising God aloud.

H. J. REDD.

HOW SAFE TO TRUST IN THE LORD

Dear Sister Effie:—Your highly appreciated letter was received some time ago. It always cheers me up to receive a message of appreciation and love from any of the members or dear inmates of the never-for-gotten happy home of my childhood.

It is a thing of pleasure and a joy forever to be immovably established in the affection and confidence of those who are dear to us and bound to us by the sacred ties of flesh and blood.

The manifestation of love by those who are near and dear to us inspires the weary and despondent heart with new courage and hope to press onward and upward with an invincible determination to do something and be something in the world that will dignify and elevate humanity and honor and glorify the Majesty of the Omnipotence.

Your letter referred to death—especially to the death of Mrs. C. F. Benson. She was a good friend of our, and she desired to treat all human beings with kindness and consideration.

When our loved ones and friends die should we bow our heads in grief? Should we cry out of the inexpressible anguish of our souls? To do so, in some cases, seems to be an irresistible law of our nature.

I know how vain it is to gild a grief with words, and yet I wish to take from every grave its feras. Here in this world, where life and death are equal kings, all should be brave enough to meet what all have met. The future, by hell-fire and brimstone preachers has been filled with fear and stain and polluted by the heartless past. From the wonderful tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth patriachs and babes sleep side

by side. Why should we fear that which will come to all that exist? We can not tell. We do not know which is the greatest blessing, life or death. We can not say that death is not good. We do not, of our own knowledge, know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else a dawn. Neither can we tell which is the most fortunate, the child dying in its mother's arms before its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow step with staff or crutch.

God is the only being who can answer these questions definitely and decisively.

There is a bright and glorious side to death if we have a part in the redeeming and atoning blood of a crucified and risen Saviour.

Death is the golden key that unlocks the palace of eternity and gives us a divine right to a seat in the courts of glory.

"For this end Christ died and rose again that He might be Lord of both the dead and the living."

O thought, beautiful and comforting! Death is not destruction, but harvest-ging—the gathering from fields of mortal tillage ripe fruits in their season.

Surely, God does the whole thing wisely, gathering each spiritual growth just as it comes into condition for its immortal uses, and for His honor and glory.

And as angel-reapers gather them—"The faithful ones"—and bear them upward in flaming chariots along yon highway of sapphires unto the heart and throne of the Eternal Father, heaven will open wide its joyful gates, and all the shining creatures that stand before God will strike their harps to the anthem of the great harvest-

home, because perfected man cometh to his end "as a shock of corn cometh in his season."

May God give us all the "Divine Light" to understand and see our duty clearly and faithfully, and conscientiously perform the same, thanking and praising the Lord for all things.

Your devoted brother,

W. C. HARRIS.

Belhaven, N. C.

REQUEST.

I am in need of money with which to pay expenses of the Landmark.

This is a time of need to many people. Let us bear the burden together.

Please send me some, if not all, of what is due to the Landmark, and help me to carry on the business, and aid me in its publication.

P. D. GOLD.

Wilson, N. C.

Dear Brother Gold:—Please publish in the Landmark that the Lower Country Line Association will convene with the church at Mt. Lebanon, Durham County, Saturday before the first Sunday in August, continuing three days. We invite all lovers of truth to be with us.

Brethren and sisters coming by rail over the Southern will be met at Durham on Friday evening at 6 o'clock, and Saturday morning at 9:30 o'clock. Those coming over Norfolk & Western will be met at Bahama, Friday at 8 P. M. and cared for.

J. W. GARRARD,

Clerk.

Durham, N. C., June 12.

The next session of the Silver Creek Association will be held with Globe church, Caldwell County, N. C., commencing on Friday before the 3rd Sunday in September, 1915. We invite all true and orderly Baptists to visit us.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., JULY 15, 1915.

EDITORIAL

THE RESURRECTION.

"Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Ex. 3:6.

"God is not the God of the dead, but of the living." Matt. 22:32.

Moses had a very varied experience. Worn under the decree of Pharaoh that every male Hebrew should be thrown in the river Nile, in order that the male Hebrews should all be killed. Instead of being destroyed, his people saw that he was a proper child, favored of God, purposed as one that should be a great blessing to the Hebrews. He was hid for three months, then cast on the Nile as an object of God's care, floating on an arc of bullrushes. Seemingly how frail the case of this child, yet there is no place so secure as that which God purposes. He was adopted as the son of Pharaoh's daughter, and entered into the secrets and power of that great kingdom, and was a mighty

man in Egyptian learning and statecraft. When full forty years old he came into his heart to visit his own down-trodden, oppressed, despised and enslaved people. He chose to suffer affliction with the people of God rather than dwell in the tents of sin for a people, esteeming the reproaches of Christ greater riches than the treasures of Egypt. By faith he did this. It was not a natural choice. Faith is the substance of things hoped for, the evidence of things not seen. Why did he hope thus. How could he look at things invisible to mortal sight? Faith is the gift of God. This is the work of God that ye believe on Him whom he hath sent. Surely it was a glorious power that wrought in Moses. This power never fails because it is the work of God. Moses chose to suffer affliction with the people of God. The faith that works by love, that purifies the heart, that overcomes the world, emblazons him as a wonderful leader and commander.

He beheld a scene that imprinted in him a vision of Israel's estate. A bush, all in the fire and the fire in every part of it, yet the smell of fire was not on it. Fire had no power to consume it. He said I will turn aside and see this great sight, why the bush is not burnt. Then God called him out of the bush. God said to him, draw not near, this is holy ground. Put thy shoes from off thy feet: for the ground whereon thou standest is holy.

This bush in the fire represents Israel in the furnace of affliction, yet in no sense consumed. The more Pharaoh afflicted and oppressed the children of Israel the more they multiplied, and the land was full of them.

The time was ripe for God to deliver that wonderful people out of the power of the oppressor, and to show the difference between the idols of

Egypt, and the Lord God of Israel. One of the most marvelous displays of God's power in humbling proud Pharaoh, and making Israel willing to leave that richest of all natural kingdoms, and sojourn in the great and dreadful wilderness where there was no food, nor drink, fields, nor fruits, no dwelling places; and Moses is willing to surrender and leave forever all the bright prospects of Egyptian glory, and suffer faithfully all his life as their enduring friend.

God commanded him to go before Pharaoh for the deliverance of Israel from bondage. To Moses it seemed an impossibility that he, a stranger, in a strange land, who fled from Pharaoh 40 years before on account of slaying an Egyptian, should make a demand of Pharaoh for the liberation of enslaved Israel, whose labors had been so profitable to the Egyptians. He was not eloquent, he was slow of speech. Who am I, said Moses, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt? Hardly could a more impossible thing appear to Moses than this of bringing a helpless, enslaved people out of the power of the greatest conquerors of that time. Moses had slain an Egyptian, and fled out of Egypt. He was unknown, had no power. God told him he would be with him, that those who sought his life were all dead, and that he should bring Israel out of Egypt. Moses raises this other objection that Israel would say who sent you to bring us out of Egypt. To this God said, I am the God of thy father, and the God of Abraham, and of Isaac, and of Jacob. God is not the God of the dead but of the living. What could more have touched him than this assurance. I the eternal God am sending thee. I am thy father's God, I am the God of Abraham, and of Isaac, and of Jacob—not the god of the dead, but of the liv-

ing. All my people live unto me. Thy father—all thy people, such as Abraham, Isaac and Jacob, whom thou lovest are living to me. What could be dearer to Moses than this assurance, that the people he most loved, such as Abraham, Isaac and Jacob, and his own father Amram were all living unto God.

When the Sadducees, who say there is no resurrection of the dead, came to Jesus presenting the case of a woman having seven husbands, and asking whose wife shall she be in the resurrection of the dead, his reply to them is, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Matt 22:29-30. What sad blunders. What fatal errors, not to know the scriptures nor the power of God.

How blessed to know Jesus who is the resurrection of the dead, or is the God of the living. How sweet it must have been to Moses to know that he should sit down with his fathers, Abraham, Isaac and Jacob in the kingdom of God, and eat bread with them in the kingdom of heaven, free from all pain, sorrow, sin, death and corruption.

The resurrection is not a thing that is past. Jesus is the resurrection. He that has Jesus has the resurrection. In the resurrection it is not the past, nor the future, now is the resurrection. "It doth not yet appear what we shall be: but we know that when he shall appear we shall be like him: for we shall see him as he is."

The believer in Jesus knows that he is the resurrection and the life, because Jesus has raised him from the dead. Blessed and holy is he that hath part in the first resurrection (in the resurrection of Jesus,) for over such the second death hath no power, "You

bath he quickened who were dead in trespasses and sins, wherein in times past ye walked according to the course of this world, etc."

But God who quickens the dead hath quickened us together with Christ. Those who have felt the guilt of sin and God's wrath against sin, and to whom Jesus crucified for them and risen for them appears as their Saviour, know there is a resurrection of the dead.

Moses appeared in glory with Elijah in the transfiguration of Jesus. The apostles, Peter, James and John knew Moses and Elias. It is in the light and glory of Jesus we know these things. All things are possible to him that believeth.

Love is the golden chain that binds the redeemed unto the Lord God.

Moses was faithful as a servant in the house of God, for a pattern of things afterward to be fulfilled; but Christ as a Son over his own house, whose house are ye. With the heart man believes unto righteousness, and with the mouth confession is made unto salvation.

P. D. G.

PARABLES.

(See Matt. 13th Chapter.)

Attention is called to this because of the doctrine taught.

1st. A question—"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath to him it shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he hath." Matt. 13:11-13.

"Behold, a sower went forth to

sow." There are four kinds of hearers, the wayside hearers, the stony ground hearers, those among thorns, the good ground hearers. The seed is the word of the kingdom. The first class of hearers understand not the word, and the wicked one catches away that which was sown in his heart; the 2nd class of hearers received the word with joy; yet he has no root in himself, but endureth not. For when persecution comes, or tribulation comes because of the word by and by he is offended. He that received seed among thorns is one that is full of the cares of this world, the deceitfulness of riches, and the word is choked and becomes unfruitful. The only true hearer is the one that hears and understands it, and brings fruit to perfection.

What is necessary to good fruitage is a good and honest heart, land well prepared, the stones, thorns and worldly cares taken out—ground well broke. Such hear the word with understanding and receive it in truth and love it, and become fruitful.

We know that the good farmer prepares his ground before he sows his seed. He has deep plowing. There is much distress and trouble in the heart of the true hearer of the word. He is deeply concerned to know the meaning of the word. He desires to hear the joyful sound. Such as hunger and thirst after righteousness do gladly hear the word of truth. Also this field is not the wayside or road side. It is separate from the worldly thoroughfare, where so many passers by go, and all sorts of worldly business is done. The true hearer is withdrawn from the world. He does not want to be seen or heard, or to become notorious. He does not pray to be seen of men. He feels vile, the ground is plowed up, torn to pieces, the stones or hard places removed, and the

thorns dug up, and burned so that the cares of the world do not choke the word, for this one has seen and felt the vanities of earth, as corrupting and are snares. The great desire of this honest hearer is to know and love the truth, so that he forsakes the world. He finds the pearl of great price, and leaves all else for this one thing needful, which shall never be taken from him. For blessed are they that hunger and thirst after righteousness, for they shall be filled.

To those quickened from the dead, and that have tasted that the Lord is gracious, nothing is so important as salvation. They become fruitful and the fruit is unto holiness, and the end is everlasting life.

Some bring forth one hundred fold, some sixty fold, some thirty fold: but all is good fruit. They do not fall away, they do not turn back to the world. They endure unto the end and they shall be saved. The hour is coming said Jesus when the dead shall hear the voice of the Son of God and they that hear shall live.

To him that hath shall be given, but from him that hath not shall be taken even that which he hath. Grace is given to the heirs of promise before the world began, they shall receive of his fulness and grace for grace. It shall be given to them for whom it is prepared. It is not for their works, yet they show that they love this salvation by what they do, bear, suffer and endure, and by how they hear: for thy people shall be willing in the day of thy power in the beauties of holiness.

P. D. G.

VIEW REQUESTED.

My view is requested of Gen. 6-5-7.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thought

of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls: for it repenteth me that I have made them."

Things hard to be understood are named in the bible unless it is allowed for one part of the bible to explain another part. If it is considered in the light that the Lord God repents as men repent, when they see that they have done wrong, been mistaken or if they had foreseen what would have been the result of what they had done, then they would not have done it, or if the Lord God repents as men repent when they have sinned, then we say the Lord is not a man to repent in that sense. "And also the strength of Israel will not lie, nor repent: for He is not a man, that he should repent." 1st Sam. 15:29.

"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?" Num. 23:19.

The Lord is merciful—far more so than man. He does not take pleasure in inflicting pain or distress. He cannot do wrong. When he destroyed man whom he had made it was such a judgment as showed his indignation against sin. It is typical of what the Lord Jesus himself should be for the unjust. It pleased the Lord to bruise him for the transgression of his people. Repentance should be granted to the people of God through the grief that came on the Lord Jesus when the billows of wrath rolled over him for the sins of his creatures, so that through the sufferings he felt repent-

ance and remission of sins should be granted unto them.

When the flood came over the earth because of the exceeding wickedness of the people, the old world was destroyed. Noah found grace in the eyes of the Lord, and God accepted his offering unto the Lord, for he smelled the savor of his offering and made a covenant with all flesh that he would not again destroy mankind with a flood of water. The water washed away the guilt of man in the type. When Jesus was put to grief for the sin of his creatures whom he had made, it caused repentance and the forgiveness of sin to flow to man. The resurrection of the dead also was set forth, for as the ark rose above the waters that drowned the world, answering to the like figure whereunto baptism doth also now save us. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached to the Spirits: which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few were saved by water. Jesus must suffer and be put to grief so that repentance through his suffering for the unjust opens the door of repentance to them. Hence the sufferings of Jesus washes away the curse and there appears a new world wherein mercy prevails toward the sinner. What a scene of the mercy of God that for the guilt of man Jesus must suffer so that repentance and the remission of sins should flow unto man.

By the resurrection of Jesus who ever lives to make intercession for us we have the answer of a good conscience toward God.

In all the afflictions of the people

Jesus was afflicted. He bore and carried them all the days of old. Hence he was afflicted and a man of sorrows. Deep called unto deep as the waterspouts of the wrath of the justice of God against sin rolled over the suffering Son of man who was put to grief for their guilt. While the ark was a preparing, and the impending flood was gathering to pour forth its destructive power on the guilty, Jesus by the Spirit of God went in the days of Noah, and preached unto the spirits in prison shut up to the coming flood. He stood as a Lamb slain from the foundation of the world, (Rev. 13:8.) hence as the bearer of the guilt of his people from the foundation of the world, and He must be put to grief for them. Therefore repentance and forgiveness are granted unto them through him. Therefore ought not Christ to suffer and to enter into his glory? Therefore grace is poured into his lips, and hence grace comes to them through him. As Noah found grace in the eyes of the Lord, so that every thing in the ark was saved from the flood, a marvelous display of merciful power and grace.

The Lord's way is in the depths and the heights incomprehensibly above the understanding or expectation of guilty man. That God should make him (his beloved Son) the bearer of all their sin, and by and through him grant unto them the quickening that raises them from death in sin unto holiness of desire, and bless them in turning them away from their iniquities, creating them righteous in the holy life of Christ Jesus with pardoning mercy, and so fill them with the fulness of Jesus Christ in the resurrection of the dead that behold all things are made new in Christ Jesus, and as they have borne the image of the earthy even so shall they in the resurrection bear the image of the heavenly,

and be presented before the Father's throne with eternal glory to the praise of the glory of the grace of God in Christ Jesus, so that as sin had reigned unto death even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord, that we should be to the praise of the glory of his grace, is the marvel of wonders.

Behold, He makes all things new. These shall all be to the praise of the glory of his grace. His love is shed abroad in our hearts by the Holy Ghost, and we love him because He first loved us. "This is eternal life to know thee the only true God and Jesus Christ whom thou hast sent."

Blessed are all that hunger and thirst after righteousness. "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

P. D. G.

Obituaries.

RESOLUTION OF RESPECT.

The subject of this sketch was a dearly beloved brother of Hickory Grove church, of Johnston County, N. C.

Whereas, it has pleased God to remove from us by death our highly esteemed and greatly beloved brother, Felix H. Thornton,

Be it resolved, therefore, That in his death the church lost a true and faithful member, who was ever present to fill his seat and perform his full duty in the church, and that our heartfelt sympathy goes out to the bereaved family of our dear brother whom it has pleased God to take his spirit to Himself in glory and whose body is

now sleeping in the tomb to awaken on the resurrection morn.

Be it resolved further, That a copy of these resolutions be sent to Zion's Landmark, The Primitive Baptist, The bereft family, and one recorded on the church book.

ELDER L. A. JOHNSON,
W. J. MORGAN,
E. McLAMB,

Committee on Resolutions.

ROBERT ANDREW WOOTEN.

Robert Andrew Wooten, little son of Mr. and Mrs. Drew Wooten was born Sept. 17, 1913, and died Sept. 18, 1914. He had been sick nearly all the summer, getting better, then worse, until about a week before he died he was taken with pneumonia from which he never recovered.

It was hard to part from the little darling, but we all feel he is at rest. The Lord knew best and called him home.

He leaves a mother, father, a little sister and a host of friends and relatives. We hope to meet him in heaven where there is no more pain to bear.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Written by one of his cousins who loved him. S. R. W.

MARY FOUNTAIN.

The subject of this sketch was born April 4, 1817 and died May 12, 1915. She had been greatly blessed both naturally and spiritually and I believe she is sleeping that blessed sleep from which none ever wakes to weep.

She was the daughter of Hosea and Mary Shepherd and was married to

Hozeh C. Fountain at an early age. She had many trials and crosses, but seemed to bear all of them with patience. She was the mother of four sons and one daughter, one of the sons and the daughter surviving her.

She was a widow for thirty-two years living with and keeping house for her son until about five years ago when she gave up housekeeping on account of her health and went to live with her daughter Mrs. J. E. Floyd, where she was well cared for.

I hope the Lord will bless and preserve them to meet her on that golden shore where those who meet will part no more.

It is with a feeling of joy and sorrow when I think of the many times she visited me when my family was so afflicted that I had to stay home most of the time. I read the Landmark to her, we would express our feelings to each other and she would shed tears. Seeing her joy made me enjoy reading to her.

She united with the Primitive Baptist church at Muddy Creek and was in still sweet fellowship at the time of her death.

The funeral services were held at her old home by Elder Eli Bryan after which her body was laid to rest in the family burying ground by her husband's side, there to await the resurrection when these vile bodies will be raised and fashioned like unto His glorious body.

Written by a poor sinner saved by grace if saved at all.

DAMP HASKINS.

This is my first attempt to try to write anything of this kind, and it is the saddest duty of my life, but for the sake of my dear little children having it to read, and with the help of the Lord, I will write the obituary of my loving husband.

It seemed his greatest pleasure was being at home with me and the children, where he spent most of his time. He was a man of christian virtues, of good character, and tried to keep in good company; was sober and honest, never believed in cheating or defrauding any one. If he had an enemy it was not known. He always met every one with a smile.

He was blessed with health and strength and was a busy, hard worker, and earned his living by the sweat of his face. But God saw cause to take him home that he might rest from his labors.

I try to be cheerful, but sometimes that is so hard to do. We often see a sorrowful heart wearing a cheerful face.

All that I can see in this world for me is sorrow and trouble that no tears can wash away, and I have many things to comfort me.

But the world is full of sin, and the path of life is exceedingly straight and narrow, with thorns and thistles on each side reaching after us to drag us out of that true path, and crush our souls with their wiles.

There are many temptations which I may meet,
 And sad, mournful scenes every day,
 And one sweet face in this world I can never greet.
 His dear form, is so far, far away,
 But with help from the Lord I will try to do right
 As I often drop a tear from my eye,
 And I hope he will keep my dear children from sin
 Till we can say to this world good bye.

His wife,

H. HASKINS.

Wilson, N. C.

LUCRETIA BURCH DAMERON.

The subject of this sketch was born to Ephriam and Frankie Burch, of Caswell County, near Prospect Hill, N. C., on the 16th day of Dec. 1830, and departed this life on the 9th day of March, 1915.

She was married to Azariah Dameron April 6th, 1848. To this union two daughters and one son were born, the son dying in infancy. The daughters are still living. In the year 1860, on Saturday before the second Sunday in May, she was received into the fellowship of the Primitive Baptist church at Wheelers in Person Co., was baptized the next day. (This being the same day that the late Elder James S. Dameron was baptized at the Primitive Baptist church at Bush Arbor.) She lived a consistent member of this church till death.

Not many of us are blest to enjoy the fellowship of God's children for more than half a century. Her home was a home for the Baptists, and she delighted in conversing with them about how sinners were saved, always declaring that all the glory belonged to God.

For several years before her death her health was such as to deprive her of attending services at her church, and she would have preaching in her home, and would enjoy it greatly.

For nearly two years before she was called home she was helpless from a fall. She often said she longed to go home and be at rest, said she did not want to be a burden on her children, but notwithstanding she wanted to be submissive to God's will, and often when I would tell her good bye and kiss her dear wrinkled face, she would ask me to pray that God would give her grace to endure her sufferings with patience till his appointed time to take her home. I feel that He did, and a

few hours before she fell asleep to wake no more until the resurrection morn she raised her hands and opened her eyes, looking upward, and used similar language of Stephen, when he was being stoned saying, "Lord take me, take me." I feel that she was permitted to see her Saviour and to desire him more than this life. She then fell asleep and her heart-beats grew weaker and weaker until like a candle when burned out, it flickered out, and we only beheld the temple in which she had dwelt for more than 84 years. Elder C. F. Denny, of Durham, conducted the funeral services in the presence of a large gathering of relatives and friends, after which all that was mortal was placed beside that of her late husband in the cemetery at Cedar Grove, Orange County, N. C., where we believe it will come forth on the resurrection morn, and meet her Lord and all the redeemed family of God and will ever be with God and the Lamb there to sing perfect praise throughout the ceaseless ages of eternity to Him who died that she might live. Her life was such that her friends were her acquaintances.

Now may the God of all grace so strengthen those of us who are left on the shores of time that we may live as she lived, and die as she died, trusting alone in the merits of Jesus.

Written by one who loved her, her only grand-child.

C. B. HALL.

Goldsboro, N. C.

W. T. WILLIFORD.

W. T. Williford was born March 31, 1862, and died April 6, 1915, leaving an aged father and mother, and one brother and sister to mourn their loss, but to rejoice in the hope that their loss is his eternal gain.

At about 12 years of age he was

stricken with rheumatism which drew him in a snape unit for farm labor, and he went to Rocky Mount, N. C., and engaged in an honorable business, and as no one seldom rises above his ambition, he rose to the full height of his, for it was his ambition to make an honest living without any short cuts or crooked deals. His genial disposition brought him friends, and a reasonable profit brought him customers, until he rose to be one of the largest and most successful retail merchants in Rocky Mount.

He was a true friend to the poor, seldom took a mortgage, never sold people out, but by a kind pleasant way his collections were unusually close for the large amount of business he did. He never united with any church, but lived a life honorable to himself, and a model that any young man would do well to follow.

"An honest man is the noblest work of God."

JESSE BRAKE.

Union Notices

The Contentnea Union is appointed to be held with the church in Farmville on 5th Saturday and Sunday in Aug. 1915, Elder A. M. Crisp was chosen to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Messengers and visitors will be met Friday evening at the East Carolina depot and Saturday morning at the Norfolk Southern depot.

A cordial invitation is extended to brethren and friends.

Hope you will be with us.

E. A. STANFIELD,
Clerk.

The Lord willing the next Staunton River Union meeting will be held with Cane Creek church, five miles East of

Danville, Va., commencing Friday, before 5th Sunday in August, 1915, and continuing three days.

An invitation to all lovers of truth is extended.

The church is only one quarter of a mile from Ringgold depot on Richmond and Danville division of Southern R. R.

T. W. WALKER, Mod.
R. L. DODSON, Clerk.
Request of the church.

Associations.

The Abbotts Creek Association will convene, the Lord willing, with the church at Brush Creek, Randolph Co., N. C., on Saturday before the 4th Sunday in Aug. 1915.

Those coming by rail will be met on Friday evening's train from Greensboro that is due at 2:17 P. M. and train from Sanford due about 3 P. M.

A general invitation is extended.
H. W. JOHNSON,
Clerk.

The next session of the Staunton River Association will be held with the church at Whitethorn, Pittsylv. County, Va., near Whittles Station, and not far from the town of Chatham, on the Southern Railway, commencing on Friday before the 2nd Sunday in August.

A general invitation is extended.

Appointments

ELDER J. A. SHAW.

Norfolk—3rd Sunday.
Flatty Creek—4th Friday, Saturday, and Sunday.

Mt. Lebanon (Lower Country Line Asso.)
 Flat River—Tuesday.
 Surl—Wednesday.
 Cane Creek—Thursday.
 Thence to Staunton River Asso.
 Weatherford—Monday.
 Gallilee—Tuesday.
 Strawberry—Wednesday.
 Mountain—Thursday.
 Danville—Friday.
 Thence to Upper Country Line Association.
 High Point—Tuesday.
 Bunker Hill—Wednesday.
 Saints Delight—Thursday.
 Mt. Vernon—Friday.
 Winston—Sat. and 4th Sunday.
 Brethren arrange appointments to Linville Union.

ELDER ISAAC JONES.

Elder Isaac Jones will preach at the following times and places, many of which are in Alleghany County, N. C.:

Crooked Creek—16.
 Chestnut Grove—17.
 Stewart's Creek—18.
 Tom's Creek—19.
 State Line—20.
 Snow Creek—21.
 Pilot Mt.—21, at 8 p. m.

Sent by

C. J. TAYLOR.

ELDER J. W. WYATT.

Bentley—Sat. and 3rd Sunday in July.

Creeches—Monday.
 Healthy Plains—Tuesday.
 Contentnea—Wednesday.
 Scotts—Thursday.
 Upper Black Creek—Friday.
 Oak Forest—Sat. and 4th Sunday in July.
 Four Oaks—Sunday evening at 5 o'clock.

Hannahs Creek—Monday.
 Benson—at night.
 Bethsaida—Tuesday.
 Coats—Wednesday.
 Angier—at night.
 Willow Spring—Thursday.
 Raleigh—at night.
 Durham—Friday and at night.
 Thence to Lower Country Line Association.
 Cane Creek—Tuesday after.
 Malmaison—Wednesday.
 Mountain Spring—Thursday.
 Thence to Staunton River Association.
 Gallilee—Monday after.
 Strawberry—Tuesday.
 Cannon—at night.
 Mountain—Wednesday.
 Danville—at night.
 Wolf Island—Thursday.
 Reidsville—at night.
 Monticello—Friday.
 Thence to Upper Country Line Association.
 Conveyance needed.

ELDER J. A. T. JONES.

Coats—Sat. and 3rd Sunday in July.
 Duni—Tuesday.
 Benson—Wednesday.
 Hannahs Creek—Thursday.
 Four Oaks—Friday.
 Pine Level—Sat. and 4th Sunday.
 He will be dependant for conveyance when off the railroad.

ELDER J. E. ADAMS.

Durham—at night, July 30.
 Lower Country Line Association.
 Dutchville—Aug. 3.
 Camp Creek—Aug. 4.
 Timberlake—Aug. 5.
 Flat River—Aug. 6.
 Wheelers—Sat. and 2nd Sunday.
 Prospect Hill—Monday.

Lynchs Creek—Tuesday.
 Arbor—Wednesday.
 Gilliams—Thursday.
 Thence to Upper Country Line Association at Greensboro, N. C., Sat. 3rd Sunday and Monday of Aug.

ELDERS ISAAC JONES, T. J. ROWE
 AND P. D. GOLD.

Surl—Tuesday after 1st Sunday in August.
 Roxboro—at night.
 Cane Creek—Wednesday.
 Malmaison—Thursday.
 Thence to Staunton River Association.
 Strawberry—Monday.
 Mountain—Tuesday.
 Danville—Wednesday and at night.
 Thursday—Reidsville.
 Thence to Upper Country Line Association.

ELDER J. E. WILLIAMS.

Freedom—Aug. 19.
 Harwards Chapel—20.
 Deatons Stand—21 and 22.
 White Oak Springs—23.
 Suggs Creek—24.
 Calieutt—25.
 Toms Creek—26.
 Flat Creek—27.
 Albermarle—28 and 29.
 (Conveyance needed.)

WANT PREACHER.

Crawford, Col., June, 1915.

Dear Brother Gold:—There is only one Primitive Baptist preacher in the country.

We have a meeting house nearly finished, and a little church organized, and only one preacher, and he lives about 35 miles from us. I hope the Lord will send us a preacher. So pray

for us that the Lord will send us one.

L. S. GALYEN,
 Crawford, Colorado.
 Brethren, consider this case.
 P. D. G.

"Blessed Relief"
 RHEUMATISM

Cured to Stay Cured

My Dear Reader:—

I am an old lady nearly 90 years old. My life's work among the sick is nearing its end. At the age of 50 I was terribly afflicted with rheumatism; I suffered untold agony for nearly five years. I have been an herbist, nurse and student of roots and herbs for nearly 70 years. I diagnosed and formulated a cure that cured me, and it never returned. I have treated nearly 7,500 rheumatic sufferers, some of the most pitiful cases imaginable; I effected cures in practically every case. I want you to read my Booklet on the "cause and cure" of rheumatism. It is FREE.

Sincerely,

LYDIA E. SMALL,

LL Fenway Station, Boston, Mass.

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 Asheville, N. C.—421 S. Main St. G. H. Ligon
 Philadelphia—1421 Arch St. A. O'Daniel
 Richmond, Va.—Murphy Hotel. J. W. Ligon

The next session of the Silver Creek Association will be held with Globe church, Caldwell County, N. C., commencing on Friday before the 3rd Sunday in September, 1915. We invite all true and orderly Baptists to visit us.

SIGN YOUR NAME HERE

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefitted nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Springs,

Box 55A, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point.....

Note:—The Advertising Manager of the

Zion's Landmark is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

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Greensboro, N. C.

July 1 Aug. 15.

We print your Minutes, Book and Job Work at short notice and with neatness and despatch.

Dr. W. A. Shands, Former Mayor of
Clinton, S. C., writes how sur-
prised he was to find Pa-
tients Afflicted With Can-
cer, So happy at the
Kellam Hospital.

Richmond, Va., June 3, 1916.

To Dr. W. A. Shands and Staff of the Kel-
lam Hospital, Richmond, Va.:

Gentlemen—Upon my arrival at the
Kellam Hospital, on 1st of May, I
wrote a letter to my city paper in Clin-
ton, S. C., to let my friends know
where I was and why I was in Rich-
mond.

In that letter I told them of the Kel-
lam Hospital, of its large brick build-
ing with every convenience for com-
fort, with the best furniture, and clean-
liness their main feature, meals bounti-
ful and the kind the patients need. The
nurses always ready to serve, porters
at their post night and day. Since that
time I have been confined most of the
time in the hospital, not being able to
ask but very little.

When I came to Richmond over a
month ago, I expected to see but little
of the Reunion. We receive the daily
papers at the hospital and being an
old Confederate soldier, having spent
four years in dear Old Virginia, my
feelings every morning was to read
something about the Reunion, the great
preparations being made to care for
the Old Soldier. I was made to feel
proud of the welcome being extended
by the city of Richmond.

On last Monday, the day before Re-
union day, I noticed new faces in the
hospital and they were being received
with so much joy (I might say love,) and
they continued to come and re-
ceive such attention and courtesy that
I was led to ask what all this meant,
had the Kellams opened a hotel or was
there a reunion at the hospital. I had

become somewhat jealous that strang-
ers were being given more attention
than the patients, so I went out on in-
spection to learn something. Well,
what did I find but they were his old
patients that had been cured of can-
cer and had come to see all the Kel-
lams at the hospital. I must say that
no reunion of the Old Soldiers could
be more joyous or could be received
with more kind feelings and gladness
than that shown their old patients by
the Kellams—and where did they come
from—I might say the four corners of
the earth. I see them from Virginia
and nearly all the Southern States.
There is one feature at the Kellams
that is so noticeable to me that if I
would fail to mention, would do the
patients great injustice, and that is the
social feature among the patients. It
would seem that there was a common
sympathy for each other that have can-
cer. All try to be cheerful and try to
help others to be the same. It is inter-
esting to see sometimes the grouping
of the states of the patients, and hear
the jolly laugh from some, that to look
at them you would not expect to hear
the jolly laugh. Cheerfulness seems to
prevail at all times after the patient
arrives here and have time to see the
many happy patients on the road to re-
covery.

Sincerely,
W. A. SHANDS, M. D.,
Clinton, S. C."

The above voluntary expression
from a physician of prominence in
South Carolina tells its own story.
There could be no happy reunions of
cured cancer patients if the disease
could not be permanently cured.
Neither would patients under treatment
be jolly or happy unless the rapid re-
covery of other patients with whom
they come in contact gave them as-
surance of their own bright prospect
of restored health.

The Human Hot Box.

Wherever there is motion there is friction; whether there is friction there is heat. Excessive heat destroys the machine, whether human or mechanical.

The hot box of the railway train has its counterpart in the muscle and brain of man. Mental and physical fatigue are merely terms that we use to describe human hot boxes. Scientists tell us that work is good for us, that it exercises and develops our muscles and nerves, but that when work is carried beyond the point of fatigue it becomes injurious and results in the rapid destruction of our tissues.

As the car inspector examines the rolling stock of railway trains and re-packs the boxes with fresh lubricant when he discovers excessive heat, so is it necessary that we look carefully to the protection of our human machinery against the ravages of physical fatigue and mental worry. When our minds and bodies become fatigued by excessive work we must either give them rest and sleep, which are often impracticable, or we must supply them with a natural lubricant to relieve the friction and refresh the nerves and muscles. Such lubricants have been provided by Nature in the form of xanthin and caffeine. Xanthin (pronounced zan-thin) is an animal product derived from fresh meats and may be taken in the form of beef tea or meat extracts, which are almost instantly refreshing. Caffein is a vegetable product found in coffee, tea and Coca-Cola. When caffeine is digested it becomes a xanthin and possesses the same refreshing quality. As xanthin is a constant ingredient of the flesh of all animals and man, and as caffeine is a form of xanthin, we may regard the xanthin and caffeine beverages as natural lubricants for tired

nerves and muscles, and, next to rest and sleep, the most efficient and wholesome means of preventing the injury of fatigue.

According to Dr. Hollingsworth, of Columbia University, who has made exhaustive experiments with the caffeine beverages, their fatigue relieving quality is due to the fact that the caffeine acts in the nature of a lubricant in relation to the tired nerves and muscles, enabling them to respond more easily to the impulses of the will. This view is also expressed in different language by Dr. Schmiedeberg, the greatest living authority on such subjects. Discussing the action of coffee, tea and Coca-Cola, Dr. Schmiedeberg says: "Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffeine beverages Dr. Schmiedeberg says, "This character of caffeine action makes plain that these food materials do not injure the organism by their caffeine content, and especially do not by continued use cause any chronic form of illness." The Coca-Cola Company has accumulated a valuable and most interesting collection of scientific information furnished by the world's leading authorities and explaining the fatigue relieving qualities of Coca-Cola, tea and coffee. Desiring that the public shall know all that is to be known about their product they have published this information in a booklet for free distribution. A copy may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

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ZION'S LANDMARK

W. M. J. M.
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THE PURPOSE OF ZION'S LANDMARK.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

WHERE IS MOTHER?

Written by W. J. Stephenson for his sister, Mrs. Ella Johnson, in memory of their mother, who died at the ripe old age of 83 April 4th, 1914.

Sister Ella where is mother,
Tell me is she living now?
If so tell me how she's faring—
Where she is and all you know.

Brother Bill I know she's living,
And best of all she's young again,
Love has smoothed out all her wrinkles,
And all her aches and pains are gone.

But your answer does not tell me
Where she's living—why she's young,
Nor what love has smoothed her wrinkles,
Nor what has taken away her pains.

Oh, dear brother, death has claimed
her,
But for her to die was gain,
For she always loved her Saviour,
You know she trusted in His name.

When last I saw her in that casket
On that sacred plot of land,
Waiting to be laid by papa
In the family burying ground.

With all her children and her neighbors,

And her friends for miles around,
Gathered there in sadness with us
On that lonesome spot of ground.

The words that seemed to speak with
in me,
Asking over and over again
Shall I see and know my mother,
In a better, fairer land?

Months and weeks have now passed
over,
Yet this anxious heart of mine
Is still asking that same question,
Tell me, sister, if you can.

Yes, dear brother, we shall know her,
But not as we knew her here,
There she will be crowned with glory,
Here to sin she was an heir.

All her righteousness and glory
Here was as but filthy rags,
But she has beauty now for ages
The oil of joy upon her head.

But, dear Ella, how do you know
Where she is and how she fares?
Do you send a wireless message,
And an answer get from there?

Yes, by faith I often see her,
And in prayer ascend up there.
The sweetest of communications
I do often get from her.

Or talk to her as I do you;
For between us is a valley
That I can not quite see through.

Soon the valley we'll cross over,
Then there'll be no mist between
Us and dear father and mother,
And together we will sing.

Yes, dear mother sleeps with papa
In that sacred plot of land,
But their spirits are now blending,
With that holy, Heavenly Band.

Dear Ella, I now understand you,
We, too, must die to live again,
Then we, too, will join the angels
And sing that everlasting song.

DIVINE REVELATION.

The spiritual meaning of the scriptures is known only by divine revelation.

They are given by inspiration of God, and are profitable, for doctrine and instruction in righteousness. In them we have an all sufficient code of laws, for natural and spiritual government, therein we learn that the whole human family are and have been in a state of total depravity, since their shameful fall by the disobedience of the first man.

The description of mankind by revelation is fearful, that his heart is deceitful above all things and none can know it. That his mouth is full of cursing and bitterness, his throat an open sepulchre, his tongue full of deceit, his feet swift to shed blood, notwithstanding D. Ds. of this enlightened age tell us that there is a spark of life in every one's heart and only needs fanning to cause it to ignite. That the only thing necessary for eternal salvation is to accept Christ as their Saviour and that is optionary with the creature. But the Saviour

tells us that no man can come unless the Father draw him. Again, no man speaking by the spirit can say that Jesus is accursed. Neither can any say that Christ is the Lord save by the Holy Ghost.

Man has no more to do with his eternal salvation than he has to do with his natural existence. He has been and is and will be to the end passive in the hands of his Creator. One great trouble with men who have not been divinely taught is, they take morality for religion. Morality is praiseworthy in all, but it never can produce religion, but true religion always produces morality.

Holy men of old spake as they were moved by the Holy Ghost, and holy men understood by the same process.

A large majority of those who profess to be holy in this age, speak as they are moved by money, they preach the power that sends them.

God's servants preach the power that sends them, which is the power of God.

Paul told Timothy to be a partaker of the afflictions of the gospel according to the power of God who hath saved us and called us according to His purpose and grace which was given us in Christ before the world began. Affliction is an unknown quantity in the majority of preaching of the present day. Paul said it was revealed to him, that he was not taught how and what to preach by man, but by the revelation of Jesus Christ, and though we or an angel from heaven preach any other gospel than that which we have preached and you have received, let him be accursed. No one ever has or ever will realize that they are sinners only by revelation.

He that commanded the light to shine out of darkness, must shine in the heart to give a knowledge of the glory of God in the face of Jesus Christ;

then it is he is killed to the love of sin and made alive to the love of righteousness.

What God has done is forever, there is no adding to or taking from. He works and none can hinder, He opens and none can shut, He shuts and none can open.

Just why God suffered sin and death to enter this world no one knows.

Hidden things are of God, revealed things to us and our children forever. Eye hath not seen, nor ear heard the things that God hath prepared for them that love Him, but he hath revealed them to us by His spirit, for the spirit searcheth all things, yea the deep things of God.

I love to meditate upon the subject of love. God's people love Him because He first loved them and made that love known to them by revealing His spirit in them.

May God's blessings be with His dear people.

JAMES M. SIMMONS.

Boyle, Miss.

NOT LIVED IN VAIN.

Dear Brother in a precious hope:—I often think of you and the good work our good Master gave you to do, and as I have been a faithful reader of your wise comments on scripture, I can say dear brother, you have not lived in vain, and we can say with great tribulation, we can enter into the kingdom. And our experience is our richest proof of our inheritance, and yet when we can say, by our experience we have had a foretaste of our great inheritance we are with only a hope to cling to while here in the flesh and feel to be unprofitable servants if servants at all.

I have never written my full experience of grace as it seemed too big a job for my weak mind to carry out in

perfect order. It commenced when I was quite young, ten or eleven years of age. I saw myself without hope. I would meditate and say, lost! lost! Yes, dear brethren, I was dead, dead. But a voice spoke to me at the right time which said "blessed is he that has part in the first resurrection as the second death will have no power over them." See Rev. 20:6.

Yes I have dreamed of walking with you. Seven years ago in my dream you were going home with me walking on my right side. I found you after a great congregation of people had scattered and asked you to go home with me. We started off going through the field but we never reached my cabin. Since then I have believed in spiritual dreams.

I was led by a dream some twenty years ago to find a priceless treasure in the field. I by experience know there are two kinds of dreams.

I enjoy reading the Landmark and after reading them I give them to my church brethren to read.

Your brother in faith I hope,

ALLEN T. BALLARD.

Of the Old Primitive faith, dear salvation by faith, all of grace.

FIGURES OF THE TRUE.

Beloved of our Lord and Saviour Jesus Christ.—It is with a heavy heart this morning, but cemented together with love to you all, as I trust, would it be God's blessed will to unload my poor heavy heart to you, that you might through the plenitude of God's rich mercies remember a poor worm of the dust like me, and pray for me when it goes well with you.

I have rolled a restless bed now for twenty long months, and it seems there is no rest for me night or day, short of my duty. But I can't yet say

that I understand what my duty is. I often feel like I must stand still and see the salvation of God. And the time seems to be so long with me. Oh that I could hasten the time, or that I could flee away to some desert that I might rest. I want to be hid from my brethren, but alas I am too weak to hide or get out of the way, and not strong enough to keep out of their presence.

There is a scripture on my mind and though I don't know that I can give any light upon it, nevertheless I will give such as I have: "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. As Moses was a representation of the law, but not the law, so Joshua was a representation of Jesus Christ, but not Jesus Christ. Now Moses, as God commanded him, could deliver the children of Israel out of Egypt, but Moses could not deliver the children of Israel into the Promise Land. It was ordained of God for Joshua to do this as a figure of One to come, which was the meek and lowly Lamb of God.

Now I want to give a few thoughts concerning how Moses in delivering the children of Israel is a figure of the deliverance of the children of God today. The Lord God spoke to Moses by an Angel in the burning bush, and told him to go to Pharaoh and to tell Pharaoh to deliver up the children of Israel. Pharaoh would not deliver them up to Moses. Now Pharaoh represents, to my mind, our old nature. The law is a school-master to bring us to Christ. Moses is a figure of the written word of God to execute the law. The subject of God having now received the message of the law in our hearts, we feel condemned before God, and as did Pharaoh we promise the Lord and we tell Moses if the Lord will take these plagues from us we will do better, or deliver up the children of

Israel to Moses. We will submit all to Thee, oh Lord, but when we are delivered from the plagues of the great trouble or distress we forget who delivered us and forget our promises. So we go on and on in our sins, being chastened by the righteous law of God, and we see the law of God is just and holy, and we apply to the law or to the written Word of God for our justification, and it condemns us every time until finally when we have fully exhausted all of our strength, and come as it were to the end of the earth, then Christ Jesus is made manifest unto us as the Chiefest among ten thousand and the One altogether lovely.

Christ Jesus is become the end of the law for righteousness to every one that believes. Oh what a glorious thought to have such a dear friend, One that loves us to the end, and has declared in His blessed word to never leave nor forsake us; but has said in His word, of all the Father hath given me I will lose nothing, but will raise it up at the last day. And He has promised to present us to the Father without spot or wrinkle, or any such thing.

Now we have been delivered from under the fear and bondage of death, and our poor, hungry souls and longing hearts are on their long and wearisome journey from Egypt to Canaan, and we have to travel through the wilderness on toward the Red Sea, and old Pharaoh, our old nature or flesh, follows in pursuit after us, but the angel of God which went before the camp of Israel removed and went behind them, and the pillar of the cloud went from before their faces and stood behind them, and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud of darkness to them, but it ~~was~~ light by night to these, so that they came not near the other all the night,

Now to my mind this cloud was a

manifestation of His blessed Spirit that was placed between the Egyptians and the children of Israel that Jehovah and his host could not approach them in that dark hour of trouble. And they had the Red Sea ahead of them which sets forth clearly the entering in of the solemn duty of baptism to the poor child of God.

We recognize Moses' command to the children of Israel, to go forward, dear child of God, when we feel its death to go forward, and death to turn back." But the command is to go forward, do our duty, offer our sinful bodies to our brethren and go home to our friends and tell what great things the Lord has done for us. When we have followed the command of the All-Wise God the waters are divided and our poor sinful bodies have been buried in the liquid grave we have been carried through the Red Sea as it were, and we are made to look back and our enemy is gone, "for the Egyptians whom ye have seen today ye shall see them again no more forever."

The fear of eternal death is gone. It never shall be seen nor felt nor feared any more in time, but we will often meet the sentence of death in ourselves, and we should place all our trust in our Saviour.

Now we become soldiers of the cross of Christ, but we find that the law hath dominion over us so long as we live. We can't live as we would live. I find then a law that when I would do good evil is present with me, or I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me unto captivity to the law of sin which is in my members. Now the law points us to Christ Jesus our Lord; Moses, Aaron and Hur are upon the top of the hill above us, we are down in the valley with the impression of

our duty upon us. We are helpless creatures, and have to look to Joshua or Jesus to fight for us.

God's people have a land flowing with milk and honey in view—a land very much desired by God's people—but they feel too unworthy to enter such blissful peace. Now Paul seems to realize the great conflict here. He experienced the two laws, for he says, "I delight in the law of God after the inward man that was the spiritual man after Christ Jesus our Lord." Then he speaks of the other "law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." The law Paul saw in his members was the law of sin and death. Paul delighted in the law of God after the inward man, that was the inward teaching of the Lord Jesus by His Holy Spirit.

We that desire to follow Jesus must follow Him through evil as well as good report. Now we do not object to following Jesus through good report, but when evil report comes if we don't mind we are likely to fall behind the curtain. But this is the time to show our faith by our good works, sacrifices and offerings.

Now God's people have various notions concerning good works, and some of them don't believe in good work at all on the creature's part, and neither do I. But I believe God has just as much power to work in His children the will and to do of His good pleasure as He did in speaking a world like this into existence. If this be true let us agree then that God has prepared a body for us, every one of us, that He died on the tree of the cross for us, and it is our indispensable duty to offer our body a living sacrifice, holy, acceptable unto God in every dispensation of His or our duty that is impressed upon us.

I have heard some Baptists talk like good works, living in duty, is the same as building a great city or a tower to heaven, but the greatest thing I have ever found in duty is denying ourselves, to take up the cross and follow Jesus through evil as well as good report, confess our sins to each other, forgiving one another their faults, forgive in love, forbear in love, and willing to submit to the teachings of the Holy Scriptures.

I hear some say a certain scripture is not right, and I don't see any cause for their saying so other than it condemns them and they don't want to submit to it.

My dear brethren and sisters in the Lord, let us lay aside every weight, and the sin that doth so easily beset us, examine ourselves, and each of us abase ourselves, and esteem others better than we do ourselves, and look at our brother for good and not for evil. Are we not ready to find fault with our brother and justify ourselves? Do we not look after the things of ourselves, and rather study to get the best end of a bargain with our brother? Is that looking after the things of our brother? Do we oppress the poor? Do we feed the hungry, and clothe the naked? Are our hearts opened to the poor and afflicted people, or do we shut the bowels of our compassion against them? Let us examine ourselves, and see if we are not guilty of some of these things.

Submitted with much love. Yours in sweet bonds of afflictions. Pray for me dear brethren and sisters wherever you may be.

T. D. RHUE.

Kuhns, N. C.

TOUR.

To the many brethren, sisters and friends who requested me to write a short sketch of my late tour among

the churches in the eastern part of N. C.—I left Angier, my home, Friday before the 4th Sunday in April, filled first appointment at Bethany church Saturday and Sunday with good and pleasant meeting and in peace and love. From here to Goldsboro where I preached Monday night to a small crowd, but enjoyed it and think others did. Stopped here with dear Bro. Dr. Hall, his good wife and others. His dear father, Bro. Cannon Hall, and mother were there. He is much afflicted with rheumatism, but seems to bear his affliction with patience. I could not sympathize with him and pray the Lord might restore him to health if it was His good will.

I next visited the LaGrange church, then to Kinston. Had good pleasant meetings with all in peace, love and sweet fellowship. "How good and pleasant for brethren to dwell together in peace," endeavoring to keep the unity of the spirit in the bonds of peace. Let me exhort, admonish and beseech in love brethren and sisters everywhere, of like precious faith, to seek after things which make for peace and things which edify and comfort each other. This is letting brotherly love continue.

I next went to Newport where I met that lovely band of brethren, sisters and friends. We had a lovely and enjoyable meeting there Saturday and 1st Sunday in May. I enjoyed my stay among them as I always do and had good liberty in preaching to them the unsearchable riches of Christ Jesus our Lord.

I next visited the church at Morehead City. Had small attendance but felt the Lord was with us and blessed us as He did at other places. As I cannot mention many things or brethren and sisters by name, I will have to omit some things which would be of interest.

I journeyed on to Marshallburg, North River, Davis Shore and to Hunting Quarter on the 2nd Saturday and Sunday where I met many dear people and had good and pleasant meetings. I spent Saturday night with our dear brother, Elder L. H. Hardy, and enjoyed his wife's kindness much. Sunday, Elder Hardy preached as able a sermon to me as I ever heard. It was especially interesting to me. This was a lovely meeting, all in peace and love.

Then on to Cedar and Hog Islands, where I spent a week, visiting and preaching among the brethren and enjoying myself well. I greatly miss those dear ones who have passed away with whom I often met years ago. Bro. John L. and Jackson Goodwin are among the dear ones who have passed away. Others are left to fill their places and all have been good and kind to me everywhere on the coast and I hope I rightly appreciate it.

From Cedar Island I went to Goose Creek where I enjoyed meeting the dear ones there and in preaching Jesus, the Way, the Truth and the Life to them, as also among others, determined to know nothing in preaching but Christ and Him crucified, though in weakness, fear and much trembling.

From here I crossed over into Hyde county, first to Beulah, where we had as lovely a meeting and as much good feeling manifested as I have seldom seen. In the close while singing the parting hymn, many tears were shed. May the Lord bless them there and elsewhere for their love and kindness to this poor worm of the dust who feels unworthy of such favor. The grace of our Lord Jesus Christ be with you all ever more.

Next I went to Rose Bay, met a few, yet I felt the Lord was with and blessed us.

Then to Tiney Oak, the 4th Saturday and Sunday where we had a good and lovely meeting. This is a lovely band of brethren, sisters and friends. Capt. Ed. Bridgman and sons are Baptists in principle. Mr. Ellis Bridgman I am satisfied has a good hope. He is a good man and friend as are many others there. I shall not forget their kind words and deeds to me. The Lord bless them all.

From here I went around to North Lake to the Old church where but few remain although we had a good little meeting Monday.

On Tuesday morning I boarded the steamer Alma for East Lake and preached that night at Brother M. D. Twiford's. As most of them had gone to court at Mahteo, and as Brother Twiford had to go, we left Wednesday morning in his son's, Brother John Twiford's boat, arriving at Manteo at 8:30 o'clock A. M. At 1 o'clock P. M. I left on the mail boat for Kitty Hawk, reaching there Wednesday evening and spent the week with those good people, preaching Saturday and 5th Sunday, having a most pleasant and good meeting.

A lovely band of brethren and sisters live here and I will never forget their kindness to me.

Next I went to Elizabeth City arriving there Monday night and stopping with Brother W. H. and Sister Keaton. It rained all the week, day and night, so did not get to Flatty Creek. In Elizabeth City I preached at the church the 1st Sunday. Elder C. Meads came up Sunday evening and all preached that night.

Monday I took the steamer John Small for Columbia spending the week among the brethren and preaching Saturday and 2nd Sunday. We had good meetings.

Monday I was at Concord and Tuesday I took the train at Creswell for

Maskeys Ferry to main line of Norfolk Southern Railroad for Raleigh arriving there at 9:10 o'clock P. M. and reaching home at 10:30 A. M. Tuesday, having been away about a month and a half.

I will say in conclusion I never enjoyed any tour more. The Lord greatly blessed me with health, in fact I feel better than when I left home. The Lord be praised, I am now in my 82d year.

I wish now to say to the many brethren, sisters and friends who so kindly cared for and helped me on after a Godly sort, I will not soon forget you. I never expect to see you all again, as I am aware my time is short here and feel the time of my departure is near. I hope I have fought a good fight and kept the faith. I trust and pray the Lord to bless you all to live in love and peace, and may the God of all comfort and peace be with you all.

Pray for me for I do feel the need of prayer.

Dear Brother Gold, if you think this will not crowd out better matter please publish and oblige. Have just read the Landmark of the 15th and was very much interested in it.

Farewell to all the dear saints everywhere.

Your brother in hope,
J. E. ADAMS.

Angier, N. C.

MY PHYSICAL CONDITION.

Dear Brother Gold:—Several of the readers of the Landmark have written to us asking about me and my physical condition, and as I cannot give a full account to all I will write a little sketch to you for the Landmark and all who wish may read.

I have not been able to fill any appointments since the 2nd Sunday in June until on last Friday night and on

yesterday and then I was very weak.

On June 19th I was preparing to go to Kinston to fill two appointments on the 20th. About 8 o'clock a very poisonous spider bit me two or three times. The poison went immediately to my head and I know but very little of what occurred the remainder of the day or at night. Our physician was away but two of the brethren went 20 miles to Marshallburg, and brought a doctor from there. He was here in two hours and twenty-five minutes from the time they left our landing. I can remember seeing him and speaking to him. I dictated telegrams to my son and daughter and a letter to the Kinston brethren and also wrote a short article. Of these things I have no recollection.

On Sunday morning my head and face were badly swollen and I could see my face around my eyes.

My sufferings were too great for me to try to describe. The misery turned down my back in my spine, sciatic nerves and all the muscles adjoining them and then all over my body. My wife and others told me that on Saturday there were five hours that it appeared that there was not one inch in my whole being that was still for one second.

All this time I was turning over and back from side to side until the skin was rubbed from my elbows.

I remember one thought which I expressed to wife: "That was the Lord's spider and He had the perfect right to send it to bite His servant." I knew nothing more.

On Monday my children came. My joy was full but my suffering was the worst I ever felt.

On Tuesday morning I was given to feel that the poison of one sin was greater than that of all the spiders in the world and that the blood of Jesus did immediately take away all the

poison of all sin. My son was helping me on the bed and I so expressed my mind to him. I was made to rejoice in the virtues of the blood of Jesus.

My little sleep was badly interrupted with horrible dreams. Every pulsation sounded in my right ear like a sledge hammer hitting a bar of steel.

Twice I awoke out of the sweetest sermons I had ever spoken or heard and I couldn't help exclaiming, "Bless the Lord for His glorious gospel!" and I wept for joy that the Lord had not forsaken me.

One time I saw a very peculiar vision which I will here copy from my diary as I recorded it the first day I could write and when it was fresh in my mind.

In my vision I saw a great monster in the shape of a great eagle with three great wings. His wings were mingled with old gold and burnished brass. He had a head for each wing which was above his wings. They were decked with old gold. His beaks were of brass, and appeared to be strong enough to cut bars of iron into. His heads were pointing in different directions just as his wings did.

His body was covered with dark or smutty looking feathers, but it had the appearance of much strength. His tail was of the same as his wings and was spread out to a large fan. All appeared to be in great earnestness and very intent on some great purpose.

His legs and feet were of brass and very strong. In his great claws he held the cross of two ropes which had the appearance of much strength. The ends of these ropes were tied firmly to a hoop made of Birch-wood. The hoop was about thirty inches in diameter, and after its first round it wound around and around, each circle being about one inch from the one above it until I could not see the bot-

tom end of the hoop. This hoop was tied together about four times in each round with a sewing thread of drab color, and it was wrapped all the way with thin paper of drab color. All along on this hoop there were pieces of the same kind of sewing thread, not tied on so as to hold firmly of themselves, but just wrapped around and the end tucked under, and then the other ends hanging loose and down. If you took hold of the hanging ends and pulled it jammed on the tuck at the other end and caused the string to hold firmly. There were a great many of those little pieces of threads thus hanging to the hoop.

I could not see the place to which the eagle was going, nor the place from which the hoop was coming. It was all there before me all the time and yet was in perpetual motion upwards, but appeared to get no higher nor any where but there.

This great monster had a name and I knew it, but as he cried loudly his word seemed to be what his name signified and his name vanished from me and I remembered it no more. His voice was very great and he appeared to be trying to make himself heard to the ends of the world. His words were many but all appeared to be summed up in this:

"I offer to you salvation, only accept it, lay hold on it, hold fast to the end and you shall be saved."

The condition appeared to be that all who would take hold of one of those little threads and hold on he would be saved.

When I came to myself I was rejoicing that the Lord had not left me to be saved in that way, but had washed away my sins with all their poisonous death in the blood of Jesus.

Thus in the midst of much suffering and pain I had seasons in which I will rejoice all the days of my life. I

do know by experience that the grace of God can and does sweeten all our trials and crosses.

My health is improving and my strength slowly coming, so I hope now to take up my regular appointments again.

The Lord bless us all and give us grace to love and trust Him.

In hope and love,

L. H. HARDY.

Atlantic, N. C.

UNION NOTICE.

The Black River Union is appointed to be held with the church at Hickory Grove Meeting House in Johnston County, N. C., on Saturday and 5th Sunday in August, 1915. Eld. James H. Johnson was chosen to preach the introductory sermon, and Elder W. G. Turner, his alternate. Messengers and visitors will be met at Benson, N. C., on Friday P. M. and Saturday A. M. Hickory Grove is about 7 miles from Benson. All lovers of the truth are invited, especially ministers.

ELDER W. G. TURNER,

Moderator.

CORNELIUS HODGES, Union Clerk.

UNION.

The next session of the Linville Union is appointed to be held with the church at Toms Creek on Saturday and 5th Sunday in August 1915.

A general invitation is given to all who have a mind to come.

Visitors will be met at Snider or Denton on Friday evening or Saturday morning.

Those coming will leave High Point at 8 o'clock in the morning on the new railroad leading from High Point to High Roek.

P. W. WILLIARD.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., AUGUST 1, 1915.

EDITORIAL

THE COVENANTS.

"Therefore the Lord left those nations, without driving them out hastily; neither delivered he them in to the hand of Joshua," Judges 2:23.

Under the law dispensation which was employed by the Lord God to teach Israel, and through that nation exhibit to the nations of earth his way of showing to mankind the result of disobeying God, as well as the benefits accruing to those that keep his commandments and hearken to his words.

The Lord chose Israel out of the nations of earth. He said to them, you only have I known of all the nations of earth to put my name there. But he did not choose them because they were more in number, nor better than any other nation. It is a matter of wonder why he chose them.

He gave them commands in the keeping of which there was great reward. Yet they would transgress

every command at some time or other, for they were a rebenous people, hard-hearted and stiff-necked. In their disobedience the wrath of heaven was called down upon them. In their obedience blessings crowned their lives.

They were commanded, after He brought them out of Egypt, to slay certain nations of idolators, and possess their land, nor copy, nor follow them in any of their idolatrous ways. Because their ways were evil, and it is certain that those following them would be corrupted.

It is in the nature of men inexperienced to think they are perhaps immune against certain sins. There is nothing scarcely that man miscalculates more erroneously than about his own behaviour under temptations. How often he thinks surely I will not do as others have done.

But the Lord knows what is in man, and his manner of dealing with man shows and proves to man what is in him. The Lord does not tempt man with evil, but opportunities occur which bring out evil that is in man which he does not consider or think is in him. However it is necessary for his people to know their weakness and vileness, and to feel the bitterness of sin and rebellion, and having known by what they have suffered and felt of the plague of their own evil hearts and natures, that they may know what they are delivered from, as well as to know what they are delivered or saved unto. Such must be their experience that they shall know that they could not save themselves, but that no man could save them, nor that all men combined could save them, but that none but the Lord God could save them, and that therefore salvation is of the Lord, and it is not for, nor through any works or efforts of any man that it is done.

It is not possible that any one could

be saved from sin who is not a sinner. Man therefore must be taught the evil of his own nature. But man does not by nature know this.

But the Lord does leave some of these Canaanish nations among or near the Israelites, not in order that the Lord may find out or learn what Israel will do. There is nothing hid from the Lord, but it is done that Israel himself may know the evil of his own case, and that he must be saved from his own sins.

By the law is the knowledge of sin—not the cause of it.

When sin is finished it brings forth death, and he that is dead is freed from sin. But this is accomplished by and through the obedience of Jesus who shall save his people from their sins. For he is made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

Christ is become the end of the law for righteousness to every one that believeth, so that there are no conditions in the gospel.

In the last days God makes a new covenant with the house of Israel and the house of Judah, not according to the covenant he made with their fathers (the law covenant.) But in the new covenant their sins and their iniquities he will remember no more. Their standing is in the perfect obedience of Jesus. But these Canaanish nations, answering to the flesh, something we cannot cast out, are to let us know that without Christ we can do nothing. But that salvation is by grace.

P. D. G.

RAM'S HORNS.

The events chronicled in the bible are new in the sense that no power but that of God could cause them, and

furthermore that not one of them ever fails to accomplish what was purposed.

There is no such thing as expedients with the Lord, such as trying this to see if it will do, or trying that as a last resort. The Lord's ways are not as man's ways. They are not borrowed from man.

The city of Jericho was straitly shut up, because of the children of Israel; none went out and none came in. The Lord had given that city into the hand of Israel. All the cities of the earth belong to the Lord.

He gives them to whom He will. But it requires true knowledge to cause man to be satisfied with this. If he is shown that the Lord hath made all things for himself, yea even the wicked for the day of evil, then such feel that the Lord does his pleasure and is blessed forevermore.

The Lord's way of delivering Jericho into the hand of Israel shows that it is not by might, nor power, that is such might and power as men use that that the Lord's will is done.

There were to be no weapons of war employed—such as men use. Once each day for six days all the men of war shall compass Jericho, and seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass when they make a long blast with the rams' horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

All this came to pass as stated in the 6th chapter of the book of Joshua, and the city of Jericho was destroyed.

The blowing of rams' horns has a fulfillment in the preaching of the

gospel of Jesus Christ, the spiritual Joshua who, after the Lord removed Moses, slew the Canaanish nations and divided to the tribes of Israel their possessions according to the word of the Lord.

The Lord's way is not man's way. It pleased God by the foolishness of preaching to save them that believe. When the Lord commanded the priests to compass Jericho once each day for six days, and give a blast of rams' horn, the obedience of Israel was proved—that the priests obeyed the command, and that all that the Lord wills and purposes is according to the pattern shown in the mount, and that all these things are embraced in the purpose of God. The Lord gives the command. Great is the number of them that publish it.

It is not FOOLISH preaching that is commanded; but the foolishness of preaching. It is the preaching of Christ crucified and glorified, or a finished salvation that in no sense is the work of the creature, and the belief of this with the heart unto righteousness, and its confession unto salvation, in which the power and wisdom of God is manifested, showing the failure of man, and the grace of God reigning through righteousness unto eternal life through Jesus Christ, who is made of God unto us wisdom, and righteousness, and sanctification, and redemption. This shows that it is by grace altogether without works of man that the law is fulfilled. It also establishes the law. The sinner who is saved ever after this knows that it is not for, nor by, nor through, nor of the works of man that the creature is saved. Nor is there any display of wisdom of man in his belief in the righteousness of God.

Nor was it because of the faith or obedience of Israel in the wilderness that the walls of Jericho fell down. It

had been said by the Lord God before that the wickedness of the Amorite or the Canaanites is not yet full.

Rahab the harlot did a wonderful, unheard of thing by faith. She lived in Jericho, and dwelt on the wall. She hid the spies Joshua sent over there, and put her own life in peril to save the spies. They gave her warning and instruction how to save herself and her house.

The spies gave her a line of scarlet thread in the window that she let them down by. She bound the scarlet line in the window. Notice when the Lord is in a matter how careful the people concerned are to give good heed to what the Lord commands. Nor is this to be learned as we learn natural things in the earth.

No doubt Rahab was careful to do all that the spies told her to do. She watched to see that the scarlet thread hung out of the window, and that all her people were gathered in that house because by faith she did all this, and faith works by love, and does not view it a hardship to obey the Lord. She loved Israel and dwelt among the Israelites from that time, and became incorporated with them, thus showing that the hand of faith reaches out to the Gentiles, and brings them to dwell with Israel in the land of promise.

If we love truly he is preferred above all earthly things, and we forsake all for him. Rahab did this.

Joshua sends out spies to search the city of Ai. They return and say it is not necessary for all Israel to go to capture this city for it is a small one. They had become over confident. Evil was at work among them, but they knew it not. But nothing is hid from the Lord. Achan a Hebrew had transgressed the command of God. It seems when sin has been committed Israel ceases to watch and pray. It causes stupor. They go against Ai, and they

are defeated. Great trouble is felt. They fall down before the Lord and deplore their calamity. The Lord tells them there is a trespass in the camp—a plague, an offense defiling the body. Israel is so joined together that each is interested in the body, and if one sins it must be put away, or the body will be corrupt.

When search is made the guilty one is located. He must die and all that belongs to him. Then the sin is put away.

What a wonderful people Israel is, and how fitly framed together. How good and pleasant it is for them to dwell together in unity. One then can chase a thousand, and two put ten thousand to flight.

P. D. G.

“THESE THINGS I WRITE UNTO THEE.” PAUL TO TIMOTHY.
1st Tim. 3:14.

The advantage of good writing is that it may be preserved, held in memory for instruction and reference; for while the minds of men are leaky and treacherous, often losing the most important things, and retaining dismembered or improperly connected what has been written, so that the force of what is written is shattered; but when it is written and remains in enduring and permanent form the matter written is preserved as record.

These things: The things written hold their value and importance amid all changes, and they relate to principles and facts that hold their value regardless of the defective memories of men. Because the Holy Ghost that has moved holy men to write what they have written to guide and instruct men in what manner they should behave themselves in the house of God, which is the pillar and ground

of the truth. In all ages therefore the scriptures, these things written, hold their importance in the minds and hearts of lovers of truth. Nor are they ever of any private interpretation. They change not, for they are the doings of the leaders, judges, servants of him in whose hand is our breath, and before whom all conduct must be reviewed, and approved or rejected.

Timothy was a gospel preacher—not an apostle though, but one that occupied the position by gospel preachers since his day, who was charged to preach the word, give himself to reading, to study, that he might show himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth, not changing any of it, not lessening the importance of a single word, not substituting any thing else for any part of it.

He was not to neglect the gift that went before on him by prophecy. No part of it was to be kept back. All the talents committed unto him were to be put to active service.

There is much emphasis placed upon the importance of his behavior. Take heed to thyself and to the doctrine. First he must take heed to himself. How he should behave himself in the house of God. He should never consider himself outside of the house of God, which is the church of God. He is to be an example to the flock of God. All things are naked and open before him with whom we have to do. It is God's church. We are God's building, his husbandry. The preacher is to be an example to the flock of God, which he has purchased with his own blood. His conduct is to be an illustration, a showing forth, an exemplification of the truth. More is taught, set forth, enforced by the conduct of the preacher than in any other way. By their fruits ye

shall know them. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Let no man despise thy youth. Timothy was a young man. Soberness, seriousness of behaviour should so temper and control his conduct that the frivolity of youth should not be in him. Wisdom and wise conduct should so control him that no man should despise his youth.

The Lord said to those he sent out to preach, "Behold, I send you out as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

Remember you are as sheep among wolves. You are in the midst of enemies. Wolves devour sheep. You must be wise as serpents. So act that they cannot take hold of you. Your wisdom is shown in being harmless as doves. You should not act as a monkey jesting, trifling. Be sober-minded. Let not your conduct ever be such that your enemy shall have cause to speak evil of you. Nor should you, because you are sent as sheep among wolves, ever by your misconduct allow them to accuse you of being their enemy. You should have good will toward men. When you are reviled revile not again.

What manner of persons ought we to be in all manner of holy conversation.

A good conscience is of great value. Faith must precede the good conscience. The man that walks by faith holds a good conscience. Whatsoever is not of faith is sin. Such as do have a good conscience have not made shipwreck.

"But foolish and unlearned questions avoid, knowing that they do gender strifes." 2nd Tim: 23.

Any question that is unlearned we should avoid. Unlearned means that

the scriptures have not instructed us concerning such a question. The scriptures teach us what is profitable for us to know. Any matter upon which the scriptures are silent is unlearned in that sense—that is, the scriptures are silent concerning that. Therefore we should avoid that. What we are to hold is thoroughly furnished unto us. Beyond this let us take heed that we wait until the Lord gives us understanding.

Men show about as much wisdom in knowing what to let alone as they do in what they should consider.

P. D. G.

Associations.

The Abbotts Creek Association will convene, the Lord willing, with the church at Brush Creek, Randolph Co., N. C., on Saturday before the 4th Sunday in Aug. 1915.

Those coming by rail will be met on Friday evening's train from Greensboro that is due at 2:17 P. M. and train from Sanford due about 3 P. M.

A general invitation is extended.

H. W. JOHNSON,

Clerk.

The next session of the Staunton River Association will be held with the church at Whitethorn, Pittsylv. County, Va., near Whittles Station, and not far from the town of Chat-ham, on the Southern Railway, commencing on Friday before the 2nd Sunday in August.

A general invitation is extended.

The next session of the Seven Mile Primitive Baptist Association, the Lord willing, will be held with the church at Corinth M. H., Johnston

County, N. C., commencing on Friday before the 3rd Sunday in September 1915, which is the 17, 18 and 19.

Those coming by rail will be met at Four Oaks on Thursday P. M. and Friday A. M.

Corinth is about 9 miles from Four Oaks.

A general invitation is extended, especially to ministers.

ELD. W. G. TURNER,

Moderator.

CORNELIUS HODGES, Clerk.

The next session of the Upper Country Line Association is appointed to be held with the church at Greensboro, N. C., commencing on Saturday before the 3rd Sunday in August, 14, 15 and 16, continuing three days.

A cordial invitation is extended to ministers and all lovers of truth.

L. I. HARRIS,

Church Clerk.

Visitors to the Abbotts Creek Association will get off train at Siler City, N. C.

Train from Greensboro due at 2:17 P. M., and train from Sanford is due about 3 P. M.

H. W. JOHNSON.

Appointments

ELDER J. A. SHAW.

Mr Lebanon (Lower Country Line Asso)

Flat River—Tuesday.

Surl—Wednesday.

Cane Creek—Thursday.

Thence to Staunton River Asso.

Weatherford—Monday.

Gallilee—Tuesday.

Strawberry—Wednesday.

Mountain—Thursday.

Danville—Friday.
 Thence to Upper Country Line Association.
 High Point—Tuesday.
 Bunker Hill—Wednesday.
 Saints Delight—Thursday.
 Mt. Vernon—Friday.
 Winston—Sat. and 4th Sunday.
 Brethren arrange appointments to Linville Union.

ELDER J. W. WYATT.

Thence to Lower Country Line Association.
 Cane Creek—Tuesday after.
 Malmaison—Wednesday.
 Mountain Spring—Thursday.
 Thence to Staunton River Association.
 Gallilee—Monday after.
 Strawberry—Tuesday.
 Cannon—at night.
 Mountain—Wednesday.
 Danville—at night.
 Wolf Island—Thursday.
 Reidsville—at night.
 Monticello—Friday.
 Thence to Upper Country Line Association.
 Conveyance needed.

W. T. BROADWAY.

Clarks Grove—August 6.
 Meadow Creek—7.
 Running Creek—8.
 Bear Creek—9.
 Albermarle—10.
 Mountain Creek—11.
 Flat Creek—12.
 Toms Creek—13.
 Pierce Chapel—14.
 Rock Hill—15.
 Calcutts—16.
 Suggs Creek—17.
 White Oak Springs—18.
 Gains Grove—19.
 Lexington—24 and at night.

Salisbury—Aug. 29.
 Concord—at night of 30.
 New Zion—31.
 He will need conveyance.

ELDER J. F. FARMER.

Farmville, Thursday, Aug. 12.
 Washington, Friday, Aug. 13.
 Norfolk, Va., Saturday Aug. 15.

ELDER J. E. ADAMS.

Lower Country Line Association.
 Dutchville—Aug. 3.
 Camp Creek—Aug. 4.
 Timberlake—Aug. 5.
 Flat River—Aug. 6.
 Wheelers—Sat. and 2nd Sunday.
 Prospect Hill—Monday.
 Lynchs Creek—Tuesday.
 Arbor—Wednesday.
 Gilliams—Thursday.
 Thence to Upper Country Line Association at Greensboro, N. C., Sat. 3rd Sunday and Monday of Aug.

ELDERS ISAAC JONES, T. J. ROWE
 AND P. D. GOLD.

Surl—Tuesday after 1st Sunday in August.
 Roxboro—at night.
 Cane Creek—Wednesday.
 Malmaison—Thursday.
 Thence to Staunton River Association.
 Strawberry—Monday.
 Mountain—Tuesday.
 Danville—Wednesday and at night.
 Thursday—Reidsville.
 Thence to Upper Country Line Association.

ELDER J. E. WILLIAMS.

Freedom—Aug. 19.
 Harwards Chapel—20.
 Deatons Stand—21 and 22.

White Oak Springs—23.
 Suggs Creek—24.
 Calcutt—25.
 Toms Creek—26.
 Flat Creek—27.
 Albermarle—28 and 29.
 Conveyance needed.

T. R. SAWYER.

Tyson—Saturday and 1st Sunday
 in September.
 Damascus—Monday.
 Autrys Creek—Tuesday.
 Lower Town Creek—Wednesday.
 Upper Town Creek—Thursday.
 Moores—Friday.
 Elm City—Saturday and 2nd Sun-
 day.
 Mill Branch—Monday.
 Falls—Tuesday.
 Pleasant Hill—Wednesday.
 Tarboro—Thursday.
 Cross Roads—Friday.
 Conoho—Saturday and 3rd Sunday.
 Spring Green—Monday.
 Robersonville—Tuesday.
 Flat Swamp—Wednesday.
 Briery Swamp—Thursday.
 He will need conveyance.

ELDER M. B. MARTIN.

Malmaison—Aug. 18.
 Mountain Spring—19.
 Whitethorn—20.
 Springfield—21.
 Weatherford—22.

Obituaries

A. P. LEACH

Dear Brother Gold:—Please publish the death of my dear father, A. P. Leach, who was born May 1st, 1830, and died March 14, 1915.

He was 85 years, 10 months and 13 days old.

There were just 8 years and 1 day between his and my dear mother's death.

Father was confined to his room only three days. He had a chill Friday and the doctor was called.

He seemed to grow worse and told his youngest son that his time had come to die. He said, "Oh, death where is thy sting? Oh grave, where is thy victory?" and expressed his willingness to go.

I stayed with him Friday night. He seemed to suffer much at times, and would start to complain, and then he would say, "I must be submissive." He lay and slept Sunday all day, and just as the sun went down, he quietly passed away, so peaceful and without a frown or struggle.

I have heard him say that he desired to see his children all grown. He lived to see them all grown and married.

He leaves eleven children. One little boy died at the age of 11 years.

He leaves one brother, A. Leach, of Starr, N. C. He is such a dear uncle to me. Father was Justice of the Peace, and County Commissioner for quite a while, and served as Clerk of the Association for over 50 years.

He was also Clerk and Deacon of the church at Suggs' Creek for more than 50 years.

We miss him so much, though we ought not to grieve for he has stayed here so long and as a shock of wheat ripe for the harvest. We feel assured that he is at rest.

His daughter,

MRS. W. E. BOROUGHS.

REMARKS:—It was a favor to me to know brother Leach for many years. He was a Primitive Baptist of the old order, tried and faithful, in

seemed to me.

He loved the truth and contended earnestly for the faith once delivered to the saints. Never was it delivered but once. It continues without change the same. What God does is forever.

He raised a family of lovely children, in whom he took much pleasure. His children are blest.

P. D. G.

MRS. ALICE JENKINS.

On Tuesday morning May 18th, 1915, the death angel visited the home of Mr. and Mrs. W. S. Land and took their eldest daughter Mrs. Alice Jenkins, aged thirty-four years.

She was married to J. K. Jenkins in 1898 and to them were born 8 children, four boys and four girls, three of which preceded her to the grave.

She had been in feeble health for two years but had only been confined to her bed for four months.

They were living in Wilson, N. C., when her health began to fail and as she grew worse she asked to be carried back home. Every thing was done that loving parents, sisters and friends could do, for her, but God in His wise purpose saw fit to call her home.

We hope that their loss is her gain.

She did not belong to any church, but was a strong believer in the Primitive faith and always loved to have the brethren and sisters visit her.

"Yet again we hope to meet thee,
When the days of life have fled,
And in Heaven with joy to greet thee,
Where no farewell tears are shed.

WRITTEN BY A FRIEND.

Walstonburg, N. C.

REBECCA BATTS.

Dear Bro. Gold:—I am sending you

these few lines in memory of a dear mother, Rebecca Batts. She was born and raised in Edgecombe County, (born Jan. 15, 1846.)

Her parents were Amos and Nancy Watson.

In 1881 she was united in marriage to D. L. Batts, of Wilson County, to which union were born two children, a son and daughter, both living and married. She and her husband being feeble, not able to labor for a living, made their home with her son, who was so devoted to her. She died Sept. 3, 1914, leaving a feeble and aged husband, her son and daughter and four step-children, and several grandchildren, two brothers and one sister, and a host of relatives and friends to mourn her departure. But they mourn not as though they had no hope, for they have the sweet assurance that she is at rest, for she had a good hope through grace. She went before the church at Upper Town Creek and was received in full fellowship with said church and was baptized the Sunday following by the pastor Elder Cooper Pitt, where she remained a true member until death, always filling her seat unless providentially hindered.

Her funeral was preached by her pastor, Elder Amos Crisp, and her remains laid to rest in the cemetery at Upper Town Creek to await the resurrection morn, when the dead in Christ shall rise first. Truly a good woman has gone to her reward. She was a true and faithful wife, an industrious mother, a loyal friend, and good neighbor, loved by all who knew her.

May the Lord bless and preserve the bereaved family, and enable them to look to the hill from whence cometh all their help.

Why should our eyes with sorrow flow,
Our bosom heave the painful sigh?
When Jesus calls the saint must go,

'Tis his eternal gain to die.

Written by one who loved her.

F. L. W.

Union Notices

The Contentnea Union is appointed to be held with the church in Farmville on Saturday and 5th Sunday in Aug. 1915, Elder A. M. Crisp was chosen to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Messengers and visitors will be met Friday evening at the East Carolina depot and Saturday morning at the Norfolk Southern depot.

A cordial invitation is extended to brethren and friends.

Hope you will be with us.

E. A. STANFIELD,
Clerk.

The Lord willing the next Staunton River Union meeting will be held with Cane Creek church, five miles East of Danville, Va., commencing Friday, before 5th Sunday in August, 1915, and continuing three days.

An invitation to all lovers of truth is extended.

The church is only one quarter of a mile from Ringgold depot on Richmond and Danville division of Southern R. R.

T. W. WALKER, Mod.
R. L. DODSON, Clerk.

Request of the church.

The Black River Union is appointed to be held with the church at Hickory Grove Meeting House in Johnston County, N. C., on Saturday and 5th Sunday in August, 1915. Eld. James H. Johnson was chosen to preach the introductory sermon, and Elder W. G. Turner, his alternate. Messengers and visitors will be met at Benson, N. C.,

on Friday P. M. and Saturday A. M. Hickory Grove is about 7 miles from Benson. All lovers of the truth are invited, especially ministers.

ELDER W. G. TURNER,
Moderator.
CORNELIUS HODGES, Union Clerk.

The next session of the Smithfield Union will be held with the church at Mt. Gillead, Clayton, N. C., on Saturday and 5th Sunday in August, 1915.

Brethren, sisters and ministers especially are cordially invited.

It is convenient to railroad station at Clayton.

Yours in hope,
J. A. BATTEN,
Union Clerk.

The Eastern Union is appointed to be held with the church at Concord, and to commence on on Friday before the 5th Sunday in August.

We will be glad to have our brethren with us. They can be met at Creswell by writing to me.

A. W. AMBROSE,
Creswell, N. C.

The next session of the Black Creek Union is appointed to be held with the church at Beulah, Saturday and 5th Sunday in August.

Elder J. C. Hooks is appointed to preach the first sermon, and Elder R. H. Boswell his alternate.

Visitors by rail will be met at Micro on Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

The next session of the Skewarkey Union is appointed to be held with the church at Lawrence, Friday, Saturday and 5th Sunday in August.

Elder A. J. Moore is appointed to preach the introductory sermon, and

Elder S. Hassell the alternate.

The nearest depots are Speed, Hobbins, and Scotland Neck.

The next session of the White Oak Union is appointed to be held with the church at Bay, Onslow County, N. C., Saturday and 9th Sunday in August.

All lovers of truth are cordially invited to be with us.

Bay is about 2 miles south of Verona station.

R. W. GURGANUS,
Union Clerk.

REQUEST.

I am requested to say through the Landmark that all who wish to come to the Silver Creek Association, to be held with the Globe church, Caldwell County, N. C., on Friday, Saturday and 3rd Sunday in September, can write to my husband, Mr. J. P. Coffey, or brother J. B. Moore, both of Rufus, N. C., or Mr. D. P. Moore, Globe, N. C., and they will be met and cared for.

We would be especially glad for ministers to come.

MRS. J. P. COFFEY,
Rufus, N. C.

"FIFTY YEARS AMONG THE BAPTISTS.

Dear Brother Gold:—

Please allow me to say in the Landmark that I have a few copies of Benedicts "Fifty Years Among the Baptists," that I will mail (postage paid) to any point in the U. S. for only \$1. per copy. Every one knows what this book is worth to every student of Baptist history.

Mail all orders to,

A. H. RODEN,
Glen Rose, Texas.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,

Savannah, Ga., Dec. 28, 1909.

Mr. N. F. Shivar, Shelton, S. C.
Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrofyng phenomena for several months. I had lived on milk, soft eggs, shrodded wheat, a very insufficient diet for an active working man, and, of course from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted alce-

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C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

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I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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(Please write distinctly.)

Note:—The advertising manager of Zion's Landmark is personally ac-

quainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.



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The next session of the Silver Creek Association will be held with Globe church, Caldwell County, N. C., commencing on Friday before the 3rd Sunday in September, 1915. We invite all true and orderly Baptists to visit us.

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We Want Your Business.

Why Men Drink

Scientists who have studied the problem of drink tell us that there are two underlying and unavoidable causes that are responsible for a large proportion of the causes of habitual intemperance. These are, 1. Mental fatigue, or worry; 2. Physical fatigue, or muscular exhaustion. When either the mind or the body becomes fatigued the system calls for help in the form of refreshment or stimulation. The scientists also tell us that the higher the degree of intellectual development we attain the greater is our demand for either refreshment or stimulation.

In his search for relief from fatigue man has sought out and pressed into service almost every vegetable and animal product that nature has endowed with refreshing or with stimulating qualities. As fatigue is universal and inevitable the problem of its relief is one that should engage our most careful and intelligent study. To ignore it is to court disaster for physiologists tell us that worry kills; that physical and mental fatigue lower our vital resistance and predispose to disease.

Nature has provided two essentially different groups of substances to overcome the injurious effects of toil. They are the alcoholic beverages, including wines, beers and liquors, and the non-alcoholic beverages, including coffee, tea, cocoa and Coca-Cola, and the animal products—beef tea and meat extracts. Almost every mature person, especially those who are forced to perform arduous labor of mind or body, finds in one or the other of these beverages the relief his system requires.

Which is the most wholesome and efficient?

Scientists tell us that the alcoholic beverages relieve fatigue by stimulation and are to be classed as artificial stimulants; whereas, the non-alcoholic beverages refresh the nerves and muscles by a process analogous to lubrication. In the case of beef tea and meat extracts the refreshing principle is xanthin (pronounced zan-thin)

a substance found in flesh and blood of all animals, including man, but especially abundant in the tissues of the young. Many scientists regard xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes and we become less alert and active.

In the case of coffee, tea, cocoa and Coca-Cola the refreshing principle is a substance called caffeine, which is a vegetable xanthin. As xanthin is a normal ingredient of the human body, and as caffeine when digested becomes a xanthin, some scientists class coffee, tea, cocoa, Coca-Cola and the meat extracts as natural stimulants, as opposed to the alcoholic or artificial stimulants. Others maintain that caffeine and xanthin have no true stimulating qualities and should therefore not be classed as stimulants for they relieve fatigue by refreshment, a process analogous to lubrication. Among the latter scientists are Dr. Schmeideberg, the world's leading authority on such matters, and Dr. Hollingsworth of Columbia University, a leading American scientist. In describing the effect of coffee, tea and Coca-Cola Dr. Schmeideberg says, "Caffeine is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

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duct. The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities explaining the composition and refreshing qualities of the drink. Write for a copy. Read it carefully and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's greatest problem of fatigue. A copy of this booklet may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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P. G. LESTER, Asso. Editor, Floyd, Va.

\$1.50 PER YEAR.

THE PURPOSE OF ZION'S LANDMARK.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE !

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittance of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A REQUEST.

Elder P. D. Gold, Dear Sir:—My father, L. T. Armstrong, requests me to write you a few lines for him to publish same in the Landmark, that his brethren may hear from him and how he is.

I went to see him about three weeks ago.

Father is now living with his son near Wiggins' Cross Road, not far from Lower Town Creek church. A the time I went to see him his condition was very bad. He could sit up most of the time, but his cancer was growing fast, and bled much every day. He could not eat well, as it troubled him to swallow his food. He looks pale and weak. He talked bright and well.

He says he would be glad to see his brethren, that he seldom sees or hears any thing from any of them. He says he will never be able to go to see any of them again, and he would be glad if any of them would visit him.

Also he desires their prayers.

I have never seen any one bear his suffering more patiently than he does. He does not murmur or complain at anything, but seems humble and thankful for any kindness shown him.

I a few days ago received a card that he is much worse. I would like to be with him, but I have been sick 17

months, and cannot bear to be in his room long at a time.

Father asked his children not to grieve after him when it is the Lord's will to take him out of this world of trial and tribulation, for he felt he would be better off.

His afflicted and grief-stricken daughter.

MRS. C. D. WILLIAMS.

Wilson, N. C.

IMPRESSED TO WRITE.

Dear Brother Gold, and the brethren generally:—I have had two minds for sometime—I will and I wont. Sometimes I would think I will write and again I would think I will not. After feeling impressed to write to the many brethren and friends, I feel my writing is not worthy, but if the Lord is in it, it is right. But I want to write to the people I love. I have heard people say they hated the hardside Baptists, as they called them in my childhood days, but I have never seen the time I hated them, for from my earliest youth, when I went with my mother to preaching, and these people would come in and gather around the stand, looking so humble and seeming so easy, to me they were the loveliest people I had ever seen. And when the preacher would get up and open his bible, (and sometimes it looked as

though he didn't know whether to open it or not,) it made me feel like there was something peculiar about it, for they didn't look like other people. And I have never forgotten the expression on their faces, for I felt as if there was something more about those people than nature. Although I was a child I believed that nature was not so humble as those people seemed to me.

The most of my mother's people were Baptists and I thought they were the prettiest people I had ever seen. I remember that they and my mother would sit down to talk and I liked to hear them. They would speak of a mark, and one would say he has the mark in his eye. But it is true. I can mention several preachers who have the mark in their eyes. Brother Andrew N. Hall, David R. Moore, deceased, and brother Isaac Jones are among some of those I can mention who are thusly marked. I am sure all that knew Bro. Sam Moore knew his mark. Yes, they bare the mark, for if no other mark is seen it is plainly manifested in their humble spirit. And that is enough, for the love of God humbleth instead of puffing up. And when we see that spirit what takes place; love surely, for God is love; and if we have the love of God in our hearts we love each other.

Then we read, "We know that we have passed from death unto life because we love the brethren." And I feel there is no truer sign than that, for we are drawn by love and not pulled there. Then if we love the Lord who has all power in heaven and earth we love Him because He first loved us and gave His only begotten Son that we might live. So if God be for us who can be against us.

Still it is through great tribulation we enter the kingdom, and if it were not for the promises to the poor and

afflicted, I feel as though I should sink in despair, because if any are poor and afflicted I am surely one of that number. But I try and console myself with the thought, if I am saved it is through and by His mercy, for His mercy endureth forever. And I feel the time will soon come when I shall hear Him say as the poet says:

"Soon shall we hear Him say
Ye blessed children come;
Soon He will call us away,
And take His wanderers home."

Oh what a blessed thought, and can there be a better hope?

Brother Gold, I was blessed with the privilege to go to our quarterly meeting at Briary Swamp in June, and how much I enjoyed it is beyond expression. I feel we are so much blessed at our church for I believe we have a true gospel pastor whose goings in and out is prepared of the Lord, having on the breast-plate of faith, and being shod with the preparation of the gospel and a close discriminator between truth and error. How thankful we should be for such a gift. While Brother Cowen was preaching Saturday I could not help but say, thank God there are some hardside Baptists yet. And I enjoyed meeting with many of the brethren, among them being my own dear sister in the flesh—my oldest sister—and since we parted I have missed her presence much.

While in meditation this morning, my mother being in mind, as she is much of the time, although she has been gone from us for many years. I thought of the poet's "the sins that nature binds us to &c," and I saw my mother surmount the sins of this world and take her flight to glory where our Redeemer is. I then thought, how blessed are they that die in the Lord and then how willing we should

be to swap an earthly inheritance for one that is not made with hands eternal and on high.

May the Lord bless the sick and afflicted, the oppressed and distressed in body and mind and soothe them to the good of their precious and immortal souls, is the desire of poor unworthy me, and if we never meet on this side of eternity may we meet where pleasure never ends and parting pain is no more felt.

Remember me in your prayers.

RUTHA TRIPP.

Greenville, N. C.

EXTRACTS FROM LUTHER ON
THE EPISTLE TO THE
GALATIANS

"I am crucified with Christ, nevertheless I live." Chap. ii. 20.

Not only, saith he, I am dead to the law through the law, that I may live to God, but also I am crucified with Christ. But Christ is Lord over the law, because He is crucified and dead unto the law; therefore am I also lord over the law; for I likewise am crucified and dead unto the law, forasmuch as I am crucified and dead with Christ. By what means? By grace and faith. Through this faith because I am now crucified and dead unto the law, therefore the law loseth all his power which it had over me, even as it hath lost all his power which it had over Christ. Wherefore, even as Christ Himself was crucified to the law, sin, death, and the devil, so that they have no further power over Him, even so I through faith, being now crucified with Christ in spirit, am crucified and dead to the law, sin, death and the devil, so that they have no further power over me, but are now crucified and dead unto me.

Paul speaketh not here of crucifying by imitation or example (for to fol-

low the example of Christ is also to be crucified with Him) when crucifying belongeth to the flesh. Whereof Peter speaketh in his first Epistle, and in the second chapter: "Christ suffered for us," saith he, "leaving unto us an example that we should follow His steps." But he speaketh here of the high crucifying, whereby sin, the devil and death are crucified in Christ, and not in me. Here Jesus Christ doth all Himself alone. But I, believing in Christ, am by faith crucified also with Christ, so that all these things are crucified and dead unto me.

Nevertheless I live. I speak not so, saith he, of my death and crucifying, as though I now lived not; yea, I live, for I am quickened by this death and crucifying through the which I die; that is, forasmuch as I am delivered from the law, sin and death, I now live indeed. Wherefore that crucifying and that death whereby I am crucified to the law, sin, death and the devil, is to me resurrection and life. For Christ crucifieth the devil, He killeth death, condemneth sin, and bindeth the law; and I believing this am delivered from the law, sin, death and the devil. The law therefore is bound, dead and crucified in me, and I again, am bound, dead, and crucified unto it. Wherefore even by this death and crucifying, that is to say, by this grace or liberty, I now live. Here (as before I have said) we must observe Paul's manner of speaking. He saith we are dead and crucified to the law, whereas in very deed the law itself is dead and crucified unto us. But this manner of speech he useth here of purpose, that it may be the more sweet and comfortable unto us. For the law (which notwithstanding continueth, liveth and reigneth in the whole world, which also accuseth and condemneth all men) is crucified and dead unto those only which believe in Christ;

therefore to them alone belongeth this glory, that they are dead to sin, death, and the devil.

Yet not I, but Christ liveth in me.

That is to say, not in mine own person, nor in mine own substance; here he plainly sheweth by what means he liveth; and he teacheth what true Christian righteousness is, namely, that righteousness whereby Christ liveth in us, and not that which is in our person. Therefore, when we speak of Christian righteousness, we must utterly reject the person. And here Christ and my conscience must become one body, so that nothing remain in my sight but Christ crucified and raised from the dead. But if I behold myself only, and set Christ aside, I am gone. For by-and-by I fall into this cogitation—Christ is in heaven, and thou art on the earth; how shalt thou now come unto Him? Forsooth, I will live holly; and do that which the law requireth; so shall I enter into life. Here returning to myself, and considering what I am, what I ought to be, and what I am bound to do, I lose the sight of Christ, who is my righteousness and life. Who being lost, there is no counsel or succour now remaining, but certain desperation and destruction must needs follow.

And this is a common evil among men. For such is our misery when temptation or death cometh, by-and-by setting Christ aside, we consider our own life past, and what we have done. Here, except we be raised up again by faith, we must needs perish. Wherefore we must learn in such conflicts and terrors of conscience (forgetting ourselves, and setting the law, our life past, and all our works apart, which drive us to the consideration of ourselves only) to turn our eyes wholly to the brazen serpent, Christ Jesus crucified, and assuredly believe that He is our righteousness and life, not fearing

the brazen serpent, Christ Jesus crucified, and assuredly believe that He is our righteousness and life, not fearing the threatenings and the terrors of the law, sin, death, and the judgment of God. For Christ, on whom our eyes are fixed, in whom we live, who also liveth in us, is Lord and Conqueror of the law, sin, death and all evils; in whom most certain and sure consolation is set forth unto us, and victory given.

But Christ liveth in me. Where he saith, "Nevertheless I live," he speaketh as t were in his own person; therefore he by-and-by correcteth himself, saying, "nevertheless not I." That is to say, I live not now in my own person, but Christ liveth in me. Indeed the person liveth, but not in himself, nor for anything that is in him. But who is that "I" of whom he saith, "yet not I"? Is he which hath the law, and is bound to do the works thereof; who also is a certain person apart from Christ. This person Paul rejecteth. For as he is separate from Christ, he belongeth to death and hell. Therefore, he saith, "Not I, but Christ liveth in me." He is my form, my furniture, and perfection, adorning and beautifying my faith, as the colour, the clear light, or the whiteness do garnish and beautify the wall. Thus are we constrained grossly to set forth this matter. For we cannot spiritually conceive, that Christ is so nearly joined and united unto us, as the colour or the whiteness are unto the wall. Christ therefore, saith he, thus joined and united unto me and abiding in me, liveth this life in me which I now live; yea, Christ Himself is this life which I now live. Wherefore Christ and I in this behalf are both one.

Now Christ living in me abolisheth the law, condemneth sin, and destroyeth death; for it cannot be, but at His presence all these must needs vanish

away. For Christ is everlasting peace, consolation, righteousness and life; and to these the terror of the law, heaviness of mind, sin, death and hell, must needs give place. So Christ living and abiding in me, taketh away and swalloweth up all evils which vex and afflict me. This union or conjunction then, is the cause that I am delivered from the terror of the law and sin, am separate from myself, and translated unto Christ and His kingdom, which is a kingdom of grace, righteousness, peace, joy, salvation and eternal glory. Whilst I thus abide and dwell in Him, what evil is there can hurt me?

In the mean season the old man abideth without and is subject to the law; but as concerning justification, Christ and I must be entirely conjoined and united together, so that He may live in me and I in Him. And this is a wonderful manner of speech, Now because Christ liveth in me, therefore look what grace, righteousness, life, peace and salvation is in me, it is His, and yet notwithstanding the same is mine also, by that inseparable union and conjunction which is through faith; by the which Christ and I are made as it were one body in spirit. For as much then as Christ liveth in me, it followeth, that as I must needs be with Him partaker of grace, righteousness, life, and eternal salvation; so the law, sin, and death can have no place in me, yea, the law is crucified and swallowed up of the law, sin of sin, and death of death. Thus Paul goeth about to draw us from the beholding of ourselves, the law and works, and to plant in us true faith in Christ; so that in the matter of justification we should think upon nothing else but grace, separating the same far from the law and works, which in this matter ought to have no place.

If Paul had not first used this phrase

and set forth the same unto us in plain words, the very saints themselves durst not have used it. For it seemeth a very strange and monstrous manner of speaking thus to say,—I live, I live not; I am dead, I am not dead; I am a sinner, I am not a sinner; I have the law, I have not the law. Which phrase is sweet and comfortable to all those that believe in Christ. For in that they behold themselves, they have both the law and sin; but in that they look unto Christ, they are dead to the law and have no sin. If, therefore, in the matter of justification thou separate the Person of Christ from thy person, thou art thou in the law, thou abidest in the law, thou livest in the law and not in Christ, and so thou art condemned of the law, and dead before God.

Faith, therefore, must be purely taught; namely, that thou art so entirely and nearly joined unto Christ, that He and thou art made as it were one person, so that thou mayest boldly say, I am now one with Christ, that is to say, Christ's righteousness, victory and life are mine. And again, Christ may say, I am that sinner, that is, his sins and death are Mine, because he is united and joined unto Me, and I unto him. For by faith we are so joined together that we are become one flesh and one bone (Eph. v.) we are the members of the body of Christ, flesh of His flesh and bone of His bone. . . . These things I would gladly set forth more fully, if, by any means, I could

There is then a double life. The first is mine, which is natural; the second is the life of another, that is to say, the life of Christ in me. As touching my natural life I am dead, and now I live another life, I live not now as Paul, but Paul is dead. Who is he then that liveth? The Christian. Paul therefore as he liveth in himself is dead through the law; but as he liveth in

Christ, or rather as Christ liveth in him, he liveth by another life; for Christ speaketh in him, liveth in him, and exerciseth all the operations of life in him . . . And thou that art weak in faith, be not offended, but distinguish and divide this matter rightly. For, as I said, there are two lives; to wit, my natural life, and the life of another. By mine own life I live not; for if I did the law would have dominion over me, and hold me in captivity. To the end, therefore, that it should not hold me in captivity and bondage, I am dead to it by another law; and this death purchaseth unto me the life of another, even the life of Christ; which life is not mine by nature, but is given unto me by Christ through faith.

O Love, beyond conception great,
That formed the vast stupendous plan,
Where all Divine perfections meet
To reconcile rebellious man.

There wisdom shines in fullest blaze,
And justice all her rights maintains;
Astonished angels stoop to gaze
While mercy o'er the guilty reigns.

Yes, mercy reigns, and justice too;
In Christ they both harmonious meet;
He paid to justice all its due,
And now He fills the mercy-seat.

Such are the wonders of our God,
And the amazing depths of grace.
To save from wrath's vindictive rod
The chosen sons of Adam's race."

SUCH A FEAST.

Elder P. D. Gold, Dear Brother:—
As I spoke to you about writing a piece for the Landmark, I will now try. I felt then like I could write as I had such a feast Saturday and Sunday but now I feel that I cannot say anything worth your attention. Yet I

realize I have much to be thankful for and also that I know I am poor and dependent upon the Lord at all times.

I have loved the Primitive Baptists since I was fifteen years old or believe I have, but after I felt their Saviour was my Saviour too, then I loved them better still.

While we were taking the bread and wine Sunday my mind was carried back to a dream I had in 1876 in which I ate one mouthful of the Lamb's brains. Oh I can't tell you all about the dream now, but it was so much to me. I saw the Lamb rise up and stand after I had eaten the brains and after that I believe I saw Jesus' hands, by faith with my eyes shut, but not asleep, and the prints of the nails in them. When I take the wine I think of that.

Oh what He bore for me if I am His. I want to love and praise Him and it is a consolation to me that I have two daughters in the fold and they love to talk of His goodness to them. My other children seem to love the Baptists to.

Oh that I could praise His blessed name as I want to and be content with my lot. Sometimes I am, when the thought will come "woe to them that are at ease in Zion," and then I am cast down again.

There are many ways in which we are tried, but I hope it is because the Lord has given me faith. I want faith and grace. I don't feel worthy but nothing else will satisfy me but a whole Saviour.

I must now stop. I am grieving to night because I cannot go to Cross Roads tomorrow. I know the Lord knows my heart's desire to be faithful. I hope you and your family are well.

Love to you and Sister Gold.

Your sister,

M. M. CURRY.

Tarboro, N. C.

A GOOD SERMON.

Dear Brother Gold:—Brother Shaw preached a sweet and comforting sermon for us yesterday. After a long spiritual fast, or hunger, weary with our journey, how strengthening is that food from above, the manna from heaven, the precious gospel truth, which so strengthens the soul and refreshes and buoys us up for many long days. O the blessedness of that food, of which, if a man eat he shall never perish, but shall have everlasting life, and the efficacy of that water of which, if we drink, we shall thirst no more. O that I could be fed more freely with that wondrous bread, that I could drink more freely from that glorious fountain, whose pure crystal waters alone can satisfy one's spiritual thirst. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Matthew 24:14.

Our blessed Lord, while he was here on earth, preached to the poor, opened the eyes of the blind, healed the sick, raised the dead. "And unto them that look for Him shall he appear the second time without sin unto salvation." "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. "For as lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of man be." "For the Son of man shall come in the glory of His father, with his angels and then He shall reward every man according to his works." Matthew 16:27.

O glorious thought it is to have a hope of the New Jerusalem.

"And the city had no need of the Sun neither of the Moon to shine in it for the glory of God did lighten it and

the Lamb is the light thereof." "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Revelation 21:4.

Your sister in hope,

BESSIE BROOKS.

Greenville, N. C.

HIS PARDONING POWER.

Dear Brother Gold:—I feel too unworthy to address you in that way, but if I am worthy it is all through Christ Jesus the Lord. I feel so blank, poor and unworthy, and yet when I go back to the time when I felt His pardoning love administered to my soul I have nothing to complain of but my own faults, and failure, which are many, but His mercy endureth forever, and I am only hanging on to the mercies of the good Lord. I know without Him I can do nothing, not even think a good thought. I feel like all my time is in His hands and I want to live to Him and when death comes I hope to die to Him.

My husband is in such poor health I can't get to go to preaching but seldom. I hope you will pray for me and my family.

May the good Lord spare you to comfort the lost sheep of the house of Israel for many years to come.

I hope you will accept my love and esteem for Christ's sake.

I only intended writing to renew the subscription to the dear old Landmark.

I hope you will come to Memorial and preach for us again. I would be so glad for you to come to our home sometime. It seems so good to have company of God's little ones.

I hope to be remembered in your prayers.

Love to your dear wife.
Fondly,
MRS. BEN. CRAWFORD,
Pikeville, N. C.

LETTER FROM FLORIDA.

Dear Brother Gold:—Below you will find two letters which were written to our church to be read at our Yearly Meeting. As you will see one is from our senior Deacon and the other is from a dear sister in Florida.

I feel that the example of these faithful ones is well worthy of emulation. If a member cannot be present at their church meetings they can at least let the church hear from them and know of their love to them.

I could speak many things concerning these two faithful ones but will let their letters tell their own story.

The church requests that you give these letters a place in the Landmark. I feel it to be a great privilege and an honor to serve a church composed of such members.

Your brother, I hope, and their pastor,

L. H. HARDY.

Atlantic, N. C.

TO THE CHURCH AT HUNTING
QUARTERS, GREETING:

Dear Brethren and Sisters:—As I am confined to the bed of affliction and cannot be with you in person, I feel that I desire you should know that I have you in mind, and that I highly approve of your course in taking hold of and attending to the business of the church, the Lord's house I believe, as you did yesterday, and that I desire that you should continue this course and do not neglect the business of the Lord's house. I want you to remember that this is my feeling and desire even when I can be with you no more.

I am better this morning, and hope

to be so I can be with you again, but of this the Lord knows, and I believe that I have a desire to be submissive to His will.

Dear brethren, while I feel that my life has not been altogether what I could desire, and has been possessed of many weaknesses and short comings, yet I have desired to lead a life worthy of emulation—worthy for my brethren to follow. How far I have succeeded the Lord knows. And, now brethren, let me repeat to you the language of the great apostle, "Little children keep yourselves from idols." "Little children, love one another." Let your love for each other so far outstrip carnal love, the ordinary worldly love, that you may indeed be men wondered at. But, dear brethren, your love is not of this world. It is a heavenly love, a love inspired by the Holy Spirit, the Holy Comforter, which our blessed Jesus promised to send us; and brethren, you know that His promises are faithful as you have learned by experience.

Brethren, we are often doubtful but He is faithful and will surely do all His promises.

Now, brethren, remember me in your meetings today. Pray for me that the Lord may keep me in His love and in His strength; and may His best blessings abide with you.

Brethren, remember your pastor in his afflictions and in your prayers.

Your loving brother,

ALLEN HAMILTON.

Dear Brothers and Sisters:—It has been several months now since I wrote to you, but I have not forgotten you, and words fail to express how much I want to see you, and how much I would enjoy being there with you at this Yearly Meeting. It would afford me more joy than a whole year in Florida, for I have had much sickness,

sore trials, and disappointments in the three years that I have been here, more so than all the balance of my past life.

My health has been very bad all the spring, therefore I have failed to write you, but am very thankful to the Lord that I'm feeling much better and hope to be able to write oftener.

I hope that you are all enjoying the best of health, and that you are blessed with the Holy Spirit to enjoy all your meetings.

I love to think of you and those by-gone days when I was there with you, and how we all enjoyed meeting together, and I know it is so with you now, and I hope it will ever be so; and that nothing may come in to mar your happiness.

You have many new members since I was there, and several of the older ones have passed away. But I think brother Hardy told me there was now 112 members. Quite a large church, and I am glad to know that peace and love abide with you. I miss you all very much and would love to be with you for it seems almost an age since I saw you last, and since I heard any preaching. I fully believed that I would get to see you this summer and be with you a month or more, but my plans have failed and I am sadly disappointed.

Dear brothers and sisters, pray for me that I may be given grace sufficient to hold out faithful to the end.

I hope that I may be given to meet you all again, and that we may be able to sing praises to God and to rejoice together.

May God's blessing be with you. I am closing with much love and best wishes to all.

Your sister,

CHARLOTTE HILL.

Punta Gorda, Fla.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

BOASTING IS EXCLUDED BY
FAITH.

"Therefore we conclude that a man is justified by faith without the deeds of the law," Rom. 3:28.

That which saves the sinner is not the work or performance of the sinner—not the work of man, a single man, or any number of men. Salvation is of the Lord. Therefore boasting is excluded.

By the deeds of the law shall no flesh be justified. By the law is the knowledge of sin, and that which shows our crookedness cannot make us straight. That which condemns us cannot make us righteous.

Sin by the commandment becomes exceeding sinful. Therefore the commandment or law cannot forgive, much less justify the offender. That which convicts one of sin cannot blot out sin.

The law is the perfect standard of sight which allows of no failure in any point of obedience. He that offends in

one point is guilty of the whole law. Therefore the power or system that justifies the ungodly cannot be of man. Now to him that worketh is the reward not reckoned of grace but of debt. Not to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness. What a wonderful power is the faith of the Son of God which excludes boasting, because it is in no sense the work of the sinner, but is by the grace of God. This is the marvel of ages, the glory of the gospel, the work of God. Grace reigns through righteousness unto eternal life through Jesus Christ our Lord. This precious faith puts the righteousness of God upon the sinner which absolves him from all guilt, frees him from all sin, and justifies him by placing him in a new relationship, so that he is a new creature, old things are passed away, and behold all things are become new, and all things are of God, and now he glories in the Lord. The love of God is shed abroad in his heart (a new heart of flesh, the stony heart having been taken away) so that he delights in the law of God after the inner man.

This redemption comes to him through the atonement of the Lord Jesus who put away sin by the sacrifice of himself. In the resurrection of Jesus he lives by the faith of the Son of God. Therefore there is now no condemnation to them which are in Christ Jesus. Because ye are complete in him. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. The law and the prophets bear witness to the righteousness of God received by faith. For believers receive the witness of the Spirit, the answer of a good conscience towards God through faith; for he that believeth hath the witness in himself. The witness of God is greater than the

witness of men.

Do we then make void the law through faith? No! we establish the law by faith. I through the law am dead to the law, that I might live unto God. Faith establishes all things. It sets in order what was disjointed.

It approves of all God's works, and gives glory to Him. For it brings heaven to earth, or renders praise to God in all things. It is God's work giving praise and glory to him.

P. D. G.

SURETYSHIP.

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old." Isai. 63:9.

Among the wondrous records written on high, but published in earth, concerning the testimony relating to Israel is the record found in the 63rd chapter of Isaiah.

Who is the one afflicted in all their affliction? The answer is in part in the first verse of this chapter. "Who is this that cometh from Edom, with dyed garments from Bozrah?" Edom means earth. Bozrah means sheep-fold. He is glorious in his apparel traveling in the greatness of his strength. The answer is, "I that speak in righteousness, mighty to save." The answer cuts off all occasion for questioning his ability or faithfulness to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat.

The enemies of the Lord God are to be destroyed. There is none to do this strange and avenging work but one. He alone must tread this winepress. All his spotless raiment must be stained. Of the people there was none to help. Hence the arm of the Lord alone brought salvation.

It is the day of the Lord's vengeance in his own heart. What sorrow must this Lamb of God feel and bear, as he is made sin for his people, and the sword of justice which had slumbered so long must now awake to the judgment appointed, and the year of the redeemed is come. A ransom is found. The Judgment of the heavens is proclaimed. The heavens and the earth meet. One alone is found worthy to meet the just demands of law. In all the days of old this holy one stood as one bound for the transgression of his people that had gone astray from the womb. Amid all the intricacies of law, and all the quibbles of justice outraged by transgressors, there is one alone of all in heaven or on earth that is able to unloose these seals and open this book. Here am I, send me.

In his love and in his pity he redeemed them; and he bare them and carried them all the days of old. Hence he stood as a Lamb slain from the formation of the world. He upheld the pillars of heaven. If the foundations be removed what can the righteous do?

For he said, surely they are my people, children that will not lie; so he was their Saviour. Surely in the Lord shall one say have I righteousness and strength. God counts those things that be not as though they were. With men they are not, but with God they are. As children that will not lie he stands as their Saviour. Yet as they see themselves they are the chief of sinners. Blessed is the man to whom the Lord will not impute sin: for Jesus hath borne their sins, and hath carried all their griefs all the days of old. When this glorious truth is manifested to them it is the voice of the beloved leaping and skipping over the mountains of their sins, and their iniquities. The wonder of the gospel is

the love of God in Christ Jesus. Without his sweet mercy I could not live here. We love him because he first loved us. He hath not requited us according to our sins and our iniquities. This love is a new thing in the earth. When this love is shed abroad in our hearts by the Holy Ghost then we love him because he first loved us.

In their nature and their life they rebel against God, and vexed his holy spirit; therefore he was turned to be their enemy. In a little moment I hid his face, and fought against them. Then he remembered the days of old, Moses and his people saying, where is he that brought them up out of the sea with the Shepherd of his flock, where is He that put his Holy Spirit within him?

The greatest of all mysteries of the loving kindness of the Lord toward his people, a sinful nation. The strangest wonder is the way. Israel forgets his maker, and is contrary and is backsliding.

The redeeming mercies of the Lord Jesus are a new thing in the earth when believed and felt by this backsliding people. That they should be without sin before the throne of God, yet the chief of sinners when they see themselves is a mystery, 'tis a wonder, 'tis a wonder that I should saved be.

P. D. G.

THE FAITH ONCE DELIVERED TO THE SAINTS.

Jude exhorts the brethren to contend earnestly for the Faith ONCE delivered to the Saints. This is concerning the COMMON SALVATION, the salvation for all the people of God.

It is delivered for all time. The reason it should be earnestly contended for is that there are certain men crept in unawares, who were before of old

ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Some one may say, that if these ungodly men were of old ordained to this condemnation, then there is no use for us to be on the watch-tower, and to earnestly contend for the faith once delivered to the saints. But because wicked men will do wickedly is no reason why the people of God should not earnestly contend for the faith once delivered to the saints. That faith remains incorruptible. It is precious. It should be earnestly contended for. No new doctrine will ever be delivered to the saints. This salvation is common to the saints. No other can ever take its place. It cannot be improved. It is common in the sense it is true now, and shall be true forever. It is perfect. There never can be any improvement in this faith. It is the same in all ages, times and seasons. However changeable men may seem to be, however unpopular this doctrine may be, however much error, delusion and falsehood may flood the world, and new and seemingly plausible things, customs, practices and new institutions of a worldly sort may spring up, this common salvation which belongs equally in all times to the saints, and therefore is common as belonging to each and all of them in all conditions, should never be denied, nor departed from, nor the least part of it be surrendered, nor any thing else be allowed to be received in its place.

Because God is perfect and unchangeable, and because nothing can be added to, nor anything taken from this blessed doctrine which is a finished and perfect salvation, we should earnestly contend for this blessed salvation.

How solemn is the warning that appears in the last chapter of the last book of the New Testament. See 18th and 19th verses of the 22nd chapter of Rev.

P. D. G.

BEWARE OF FLATTERY.

The devil's heavy artillery is Flattery. He makes great promises. He is a deceiver. When he aims to get an advantage he compliments, praises, holds out big offers of advantages, gain. This flatters, puffs up, his hearer, throws him off his guard. He sought this to accomplish when he said to the Lord Jesus, "If thou be the Son of God command these stones to be made bread." What a pain that would be, and how easily it would enable Jesus to prove that he is the Son of God. The devil would say "Take all nigh cuts."

P. D. G.

COVETING.

"Thou shalt not covet." Rom. 7:7.

This language can not be narrowed to a less compass than "thou." it limits it to one, and that one is thee—not some third person off yonder, but it is to thee, to you—not the speaker, but the one spoken to. Do you hear?

If I love my neighbor then I will not covet his property, nor any thing which is his: for love works no ill to his neighbor, nor to any one.

But suppose I am a violator of the law, then I will covet or lust after and desire any thing that belongs to my neighbor.

In the 20th chap. of Ex. is the law given. It singles out and personal to each one saying, "Thou art the man." Paul wrote, I had not known sin but by the law: "for I had not known lust except the law had said thou shalt not covet."

If I covet any thing that belongs to another I sin. But does not the scripture say, "covet earnestly the best gifts?" Yes, but gifts do not belong to men as property.

The trouble with us is that we love property, money, the things that others possess. That is so different. Love worketh no ill to your neighbor.

Why do men steal, rob, plunder, murder, wrong another? Because they covet their possessions—their property.

You find or come across something another lost. You pick it up, claim it, saying it is mine. If you were honest you would say, I wonder whose this is. It is not mine. I KNOW IT IS NOT MINE. Let me see what name is on it, or by what mark may I know whose it is. You seek to find some mark by which you may know whose it is. You find a name on it. You know from this who the owner is. You are glad you have found the owner. You love him more than you love his property.

But another one finds a piece of property. He knows it is not his. He does not care for that. His covetous nature at once plans to keep it as his own. He picks it up, seeks to keep it, to hide it, does not try to find the owner. The principle controlling him is sin. The thief, the liar, and every other sinful principle is wrapped up together in that wicked nature.

How pleasant it would be to live in this world, if there were no thieves, no liars, no robbers, no murderers in this world? One of the sweets of heaven is that nothing unclean, no thief, no liar, no drunkard, no murderer, no fornicator can even spiritually desire to enter heaven, much less be found there.

"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.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. 22:14-15.

P. D. G.

"PREACH THE WORD."

2nd Tim. 4:2.

1. There is nothing that can be preached as good as the word. That is the word that was made flesh and dwelt among us. The scriptures testify of this word. Jesus said, Search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me. If we preach Jesus Christ we preach the word that was made flesh. Every thing that the scriptures require or testify is found in Jesus. He is full of grace and truth, for in him are hid all the treasures of wisdom and knowledge. Jesus said, he that hath the Son of God hath life, and he that hath not the Son of God hath not life. He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?

2nd. Men want new things. "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears: And shall turn away their ears from the truth, and shall be turned unto fables." 2nd Tim. 4:3-4. Because the time will come when they will not endure sound doctrine. There is no truth that is not in and of Jesus Christ, Jesus came from heaven with that doctrine which is the fulness of the godhead dwelling bodily in him. He is the same yesterday, today and forever. He is the bread of heaven that the Father sent that we should have life, and should have it more abundantly. When men have itching ears they wish to hear something else beside Jesus

preached. Diseased ears are attended with deafness to the truth, and a depraved desire to feed on something else. Men show what manner of spirit they are of by what they want to hear. Fables are fictitious things, tales, reports of something new that have been invented to help the Lord on with his work they say. Instead of being exercised by the faith of the Son of God, these people having itching ears want help from man. They say what the Lord has done is good enough, as far as it goes, but more is needed. Money is needed to pay expenses. Preachers must be educated and supported. How can they preach that which suits the nature of man unless he is educated to know man's tastes and desires.

But how can any thing be omitted or left off in the preaching of Christ if he is the fulness of the godhead? If he is the same yesterday, today and forever, and if the believer is complete in him wanting nothing.

Jesus Christ only has immortality, dwelling in light unapproachable, having all power in heaven and earth. But see the legion of doctrines preached now. Many shall come in his name saying I am Christ, and shall deceive many. The number of false Christs is the number of a man, that is there is nothing divine in it, for it is only the teaching and the works of man, therefore men will hear and follow it. From the beginning it requires divine power to cause men to believe and love the doctrine of Christ. For the time will come when they will not endure sound doctrine, but will heap, pile up, gather up great numbers of teachers that are acceptable to man's nature. By little and little they depart from the truth, getting their hearers accustomed to these new things, and soured against the true doctrine of the word, so that the way of truth shall be evil spoken of, and shall become the most unpop-

ular doctrine, and those that preach shall lie as dead men in the streets of Sodom and Egypt.

God gives power unto his two witnesses who shall prophesy 1260 days, clothed in sackcloth—draped in mourning, despised and rejected of men, yet they testify of the truth of God. That is, what they preach is rejected and treated as of no value. They are dead in the streets of Sodom and Egypt, where Christ was crucified.

But Christ shall appear in the glory of his Father and the Holy angels, and the spirit of life from God shall enter into them, and they shall stand on their feet, and strength shall be given unto them, and it shall be shown that God owns them as his true servants. These witnesses are the scriptures—one witness, and the gospel ministry, the other witness, making the two witnesses. How important it is to preach the word, whether men hear or forbear, to be instant in season, out of season.

P. D. G.

LOOK UP.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus," Rev. 22:20.

Jesus warned his followers of the necessity of forsaking all else for Jesus Christ, of digging deep and laying a good foundation, of sitting down and counting the cost, or the importance of laying such a foundation as cannot be destroyed, of so building as not with uncertainty.

Now would Jesus himself fail to do that which he taught his followers the importance of doing?

The Son of man is come to seek and to save that which was lost. He gave his life a ransom for many. Think not said he that I am come to destroy

men's lives. I am not come to destroy, but to save. He said all that the Father giveth unto me shall come to me, and him that cometh to me I will in no wise cast out.

He said to his disciples, I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also.

He said that all power in heaven and earth was given unto him that he should give eternal life to as many as God had given him. He also prayed that they whom the Father had given him be with him to behold his glory.

His teaching declared a finished redemption. He demonstrated that he possessed all power to perfect that which concerned his people unto their salvation unto eternal glory. His doctrine proved the unity of himself and his church which is his body that he should present perfect before his Father's throne with exceeding joy.

Faithfulness is the girdle of his loins, of his strength is made perfect in our weakness. Will he not do all his pleasure? Did he not sit down and count the cost before he began to build?

He declared he would come to his people again. This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven, Acts. 1:10-11. The epistles were written after the day of Pentecost and after the church was manifested. Reference is made in the writings of the apostles of the second coming of Jesus which could not have been on the day of Pentecost, because that was already past when these apostles wrote their epistles.

Now let us consider some of this evidence. "For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body" &c. Phil. 3:4-21.

"When Christ who is our life shall appear then shall ye also appear with him in glory," Col. 3:4. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, 1st Thess. 4:14-18.

See last verses of 15th chap. of first Cor. We all know that Paul persecuted the church of God after the resurrection of Jesus, and after the day of Pentecost. Years after this the Lord called Saul and gave him a new name and sent him to preach Jesus and the resurrection.

All the above references I have made relate to Paul's writings showing that the coming of Jesus did not relate to the day of Pentecost.

Peter taught that Jesus the Chief Shepherd should appear, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 1st Peter 5:4. "But the day of the Lord will come as a thief in the night," 2nd Peter 3:10-18. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Heb. 9:28.

Do you love his appearing? See 2nd Tim. 4:7-8.

John the beloved disciple gives his testimony also in the last of the New Testament scriptures where Jesus the true and faithful witness, the first born from the dead, the prince of the kings of the earth, the Lord of life and glory, says, "He which testifieth these things saith, Surely I come quickly." The response, the Amen of the beloved John saith even so, come Lord Jesus.

Those that love his appearing are looking for him to come again. When he came first it was appearing in the likeness of sinful flesh to put away sin

by the sacrifice of himself. But the heavens must receive Jesus until the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began, Acts 3:21.

How glorious will be the coming of Jesus to receive his ready bride, and present her perfect in his own blessed righteousness.

It is the sinner saved by grace that shall awake from the dead in the likeness of Jesus, and shine forth in his kingdom above the brightness of the sun. For as we have borne the image of the earthy even we also shall be as the image of the heavenly, 1st Cor. 15:49.

P. D. G.

BEHOLD MANKIND NOW.

It is commanded that we pray for our rulers, and all in authority, that we may lead a peaceable and a quiet life—not that we may go to war—not that we may tell our rulers what to do, but stay at home, mind our own business, behave ourselves.

How many quack doctors now are rising up telling what ought to be done.

Many of them talk as if wisdom will die when they are gone. Many are anxious for war—not that they may bear the burden, go to the battlefield, but get some one else there.

We hope our President will not be lifted off of his feet by this wild clamor and flattery of men, but will be guided by the wisdom and prudence of setting an example higher than that of the folly of war.

Our nation has been famous for peace—not having great war preparations, large standing armies, or great navies. See what condition now these nations that have been leaders in the outfits for war are in.

The best way to keep the peace is to rule your own spirit. Be peaceable yourself. "For all they that take the sword shall perish with the sword." This is the language of him that spake as never man spake, and whose words are final. These excitable quack doctors become nervous and frightened, and show they are not fit for counselors. They are frightened at the Germans. Who are they but men? Do you remember that the King of kings and Lord of lords rules, doing his pleasures in the army of heaven and among the inhabitants of earth! Fear God and keep his commandments. For this is the whole duty of man.

Why put your trust in swords and spears, cannon and naval armaments, in men and worldly wealth?

P. D. G.

HOW IS IT?

Last year it was said by some of the men high up in the scale of intelligence, in their own view, and in the estimation of others like them, "That they thought there could be no more wars. Why? Because mankind are becoming so intelligent, and benevolent, and religious, or so charitable, so good, and holy, making so much progress, converting the world. This was just before that fiercest of wars began by a nation ranking as leading in intelligence, progress, refinement. Soon it was found they were leading in devilism, thanking God that they were set apart to become the head and shoulders above all others in thought, in science, in economics, in culture in purity.

Surely the Lord takes the wise in their craftiness, and, turning their counsel into foolishness, rebukes their madness. Pride goes before a fall, and a haughty spirit before destruction.

P. D. G.

AN ORDINATION.

Elder W. T. Broadway, the pastor, Elder J. F. Mills, Pleasant Grove church, and deacon E. C. Jones, of Lawyers Spring church, formed a Presbytery at Lawyers' Springs church July 3rd inst., ordained brother J. W. Jones a deacon of that church.

Elder J. F. Mills offered prayer and delivered the charge in a very impressive and touching manner.

We hope the brother will fill the office with credit to himself and honor to the cause, always zealous of good-works as was Stephen of old.

Done by order of the church at Lawyers Springs, July 3, 1915.

H. M. BANCOR.

(Primitive Baptist please copy.)

REQUEST.

Visitors to the Abbotts Creek Association will get off train at Siler City, N. C.

Train from Greensboro due at 2:17 P. M., and train from Sanford is due about 3 P. M.

H. W. JOHNSON.

Appointments

ELDER ISAAC JONES

Farmville—Friday night before 5th Sunday in August.

Union Meeting—Saturday and 5th Sunday.

Autrys Creek—Monday.

Upper Town Creek—Tuesday.

Wilson—Tuesday night.

W. T. BROADWAY.

Rock Hill—15.

Calicutts—16.

Suggs Creek—17.

White Oak Springs—18.

Gains Grove—19.

Lexington—24 and at night.

Salisbury—Aug. 29.

Concord—at night of 30.

New Zion—31.

He will need conveyance.

ELDER J. E. WILLIAMS.

Freedom—Aug. 19.

Harwards Chapel—20.

Deatons Stand—21 and 22.

White Oak Springs—23.

Suggs Creek—24.

Calieutt—25.

Toms Creek—26.

Flat Creek—27.

Albermarle—28 and 29.

Conveyance needed.

ELDER M. B. MARTIN.

Malmaison—Aug. 18.

Mountain Spring—19.

Whitethorn—20.

Springfield—21.

Weatherford—22.

T. R. SAWYER.

Tyson—Saturday and 1st Sunday in September.

Damascus—Monday.

Autrys Creek—Tuesday.

Lower Town Creek—Wednesday.

Upper Town Creek—Thursday.

Moore—Friday.

Elm City—Saturday and 2nd Sunday.

Mill Branch—Monday.

Falls—Tuesday.

Pleasant Hill—Wednesday.

Tarboro—Thursday.

Cross Roads—Friday.

Conoho—Saturday and 3rd Sunday.

Spring Green—Monday.

Robersonville—Tuesday.

Flat Swamp—Wednesday.

Briery Swamp—Thursday.
He will need conveyance.

A general invitation is extended.
H. W. JOHNSON,
Clerk.

Associations.

I am requested to say through the Landmark that all who wish to come to the Silver Creek Association, to be held with the Globe church, Caldwell County, N. C., on Friday, Saturday and 3rd Sunday in September, can write to my husband, Mr. J. P. Coffey, or brother J. B. Moore, both of Rufus, N. C., or Mr. D. P. Moore, Globe, C., and they will be met and cared for.

We would be especially glad for ministers to come.

MRS. J. P. COFFEY,
Rufus, N. C.

The next session of the Seven Mile Primitive Baptist Association, the Lord willing, will be held with the church at Corinth M. H., Johnston County, N. C., commencing on Friday before the 3rd Sunday in September 1915, which is the 17, 18 and 19.

Those coming by rail will be met at Four Oaks on Thursday P. M. and Friday A. M.

Corinth is about 9 miles from Four Oaks.

A general invitation is extended, especially to ministers.

ELD. W. G. TURNER,
Moderator.

CORNELIUS HODGES, Clerk.

The Abbotts Creek Association will convene, the Lord willing, with the church at Brush Creek, Randolph Co., N. C., on Saturday before the 4th Sunday in Aug. 1915.

Those coming by rail will be met on Friday evening's train from Greensboro that is due at 2:17 P. M. and train from Sanford due about 3 P. M.

Union Notices

The next session of the Dutchville Union is appointed to be held with Tar River church on Saturday and 5th Sunday in August, 1915.

All lovers of truth are cordially invited.

Visitors will be met at Stem on Friday evening and at Rougemont on Saturday morning.

G. C. FARTHING,
Clerk.

The Mill Branch Union is to convene with the church at Pleasant Hill Saturday and 5th Sunday in August.

UNION.

The next session of the Linville Union is appointed to be held with the church at Toms Creek on Saturday and 5th Sunday in August 1915.

A general invitation is given to all who have a mind to come.

Visitors will be met at Snider or Denton on Friday evening or Saturday morning.

Those coming will leave High Point at 8 o'clock in the morning on the new railroad leading from High Point to High Rock.

P. W. WILLIARD.

The Black River Union is appointed to be held with the church at Hickory Grove Meeting House in Johnston County, N. C., on Saturday and 5th Sunday in August, 1915. Eld. James H. Johnson was chosen to preach the introductory sermon, and Elder W. G. Turner, his alternate. Messengers and visitors will be met at Benson, N. C.,

on Friday P. M. and Saturday A. M. Hickory Grove is about 7 miles from Benson. All lovers of the truth are invited, especially ministers.

ELDER W. G. TURNER,

Moderator.

CORNELIUS HODGES, Union Clerk.

The next session of the Smithfield Union will be held with the church at Mt. Gilead, Clayton, N. C., on Saturday and 5th Sunday in August, 1915.

Brethren, sisters and ministers especially are cordially invited.

It is convenient to railroad station at Clayton.

Yours in hope,

J. A. BATTEN,

Union Clerk.

The Eastern Union is appointed to be held with the church at Concord, and to commence on Friday before the 5th Sunday in August.

We will be glad to have our brethren with us. They can be met at Creswell by writing to me.

A. W. AMBROSE,

Creswell, N. C.

The next session of the Black Creek Union is appointed to be held with the church at Beulah, Saturday and 5th Sunday in August.

Elder J. C. Hooks is appointed to preach the first sermon, and Elder R. H. Boswell his alternate.

Vistors by rail will be met at Micro on Friday evening and Saturday morning.

R. H. BOSWELL,

Union Clerk.

The Contentnea Union is appointed to be held with the church in Farmville on Saturday and 5th Sunday in Aug. 1915, Elder A. M. Crisp was chosen to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Messengers and visitors will be met Friday evening at the East Carolina depot and Saturday morning at the Norfolk Southern depot.

A cordial invitation is extended to brethren and friends.

Hope you will be with us.

E. A. STANFIELD,

Clerk.

The Lord willing the next Staunton River Union meeting will be held with Cane Creek church, five miles East of Danville, Va., commencing Friday, before 5th Sunday in August, 1915 and continuing three day:

An invitation to all lovers of truth is extended.

The church is only one quarter of a mile from Ringgold depot on Richmond and Danville division of Southern R. R.

T. W. WALKER, Mod.

R. L. DODSON, Clerk.

Request of the church

The next session of the White Oak Union is appointed to be held with the church at Bay, Onslow County, N. C., Saturday and 5th Sunday in August.

All lovers of truth are cordially invited to be with us.

Bay is about 2 miles south of Verona station.

R. W. GURGANUS,

Union Clerk.

The next session of the Skewarkey Union is appointed to be held with the church at Lawrencees, Friday, Saturday and 5th Sunday in August.

Elder A. J. Moore is appointed to preach the introductory sermon, and Elder S. Hassell the alternate.

The nearest depots are Speed, Hobgood, and Scotland Neck.

We Want Your Business.

A. P. LEACH.

Elder P. D. Gold, Dear Brother:— It is with much weakness and inability I attempt to write an obituary of our dear father.

He was born May 1, 1834 and died March 14, 1915, making his stay on earth eighty-four years, ten months and 13 days.

He was taken sick with something like colic Friday morning. Our brother called the doctor, who said he was seriously ill and would not live long. We all reached his bed side except two of his daughters, who were sick, and not able to get there. He suffered Friday and part of Friday night and was restless, but patient and submissive to the will of God. He expressed his willingness to go if it was the will of the Lord.

He seemed to rest the latter part of Friday night and Saturday morning, revived, took a light breakfast and sat up in bed for a while talking pleasantly. His mind was clear until the last day of his sickness.

In the evening he went to sleep and slept until Sunday morning when he awoke, took a little nourishment, whispered a few words and slept again until late in the evening when he passed away peacefully without a struggle.

It is sad to know that we can never see his pleasant smiles nor hear his kind words any more on earth, but we feel sure that he is resting the rest that remaineth for the people of God. We must not grieve for our dear father, but try to follow the example taught us by word and deed.

March 15 we laid him to rest in the family burying ground to await the resurrection morn.

His funeral was preached by his pastor, Elder C. A. Davis, to a large crowd of relatives and friends. He leaves behind him eleven children, 85 grand

children and 52 great grand children.

He joined the church at Suggs Creek on April 18, 1859, was chosen deacon of that church July 13, 1860. He was elected clerk of the church July 2, 1872 and of the Abbotts Creek Association August 24, 1872. He held and filled these church offices with credit from the time of his election until his death.

His seat was seldom vacant at his church. He never failed to attend his Association until two years ago.

Surely he was a good father and was blessed with health to a ripe old age.

Oh how we all miss him, but our brother and family with whom he lived since the death of our dear mother March 15, 1907, miss him most. The two bright children were so fond of "grand pa," and he of them, but he is gone never to return. Still his memory lives on and on.

May we all be kept by the God our father trusted through the rough journey of life. May he lead us in the straight and narrow way that when the end comes it may be peaceful as was our dear father.

NANNIE L. MANESS.

Biscoe, N. C., R. No. 1.

PARAGRAPH.

Wherefore is there the price of wisdom in the hand of a fool, seeing he hath no heart to it? What are opportunities worth to one who has no true desire to grasp and use them? The necessity of rising up to the demand is urged wherever success is to follow.

Blessed are they that hunger and thirst after righteousness.

P. D. G.

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Greensboro, N. C.

July 1 Aug. 15.

A Foe to Tuberculosis

The Journal of the American Medical Association (August 9, 1914), reviewing an article on "The Influence of Calcium Salts on Constitution and Health," said: "They (the authors) report numbers of concrete instances in which patients gained in vitality and energy after taking calcium."

Doctors agree that in tuberculosis lowered vitality and lost energy must be overcome.

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of Coca-Cola

44-11

There are several different kinds of headaches classified according to their causes.

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That Kills**

Work is the natural, or as physicians say, the physiological means for the development of our nerves and muscles. It is absolutely essential to their health and growth, but when work is carried to an extreme and the nerves and muscles becomes exhausted, then worry sets in, and it is the worry that kills.

Physicians tell us that the human body is like a delicate machine. If the oil on the bearings is exhausted, friction develops, which if not promptly relieved, will soon wear out the working parts and wreck the machine. So when you find that your physical or mental work is becoming burdensome; when you are worrying more than you are working, it is a good sign that your nerves and muscles need a little more lubricant.

According to Dr. Hollingsworth of Columbia University, the caffeine contained in coffee, tea and Coca-Cola acts in the nature of a lubricant in relation to the nerves and muscles, enabling them to respond more easily to the will. A similar view is expressed by Dr. Schmiedberg, who is generally regarded as the world's leading authority on such matters. Speaking with special reference to the refreshing qualities of Coca-Cola Dr. Schmiedberg says, "Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffeine beverages, coffee, tea and Coca-Cola, Dr. Schmiedberg says, "This character of caffeine action makes plain that these food materials do not injure the organism by their caffeine content and especially do not, by continued use, cause any form of illness."

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ed in tea and coffee. It differs from these beverages in that it is carbonated, is flavored by a combination of ripe fruit extracts and is free from tannic acid. In the latter particular it is distinctly superior to the other caffeine beverages, especially when they are improperly prepared, for the acrid taste and objectionable effects that are sometimes noted by those who use tea and coffee are due to tannic acid.

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ZION'S LANDMARK

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P. G. LESTER, Asso. Editor, Floyd, Va.

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THE PURPOSE OF ZION'S LANDMARK.

“Ask for the old paths where is the good way.”

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE FURNACE OF DIVINE WRATH

A Posthumous Sermon by John Owen

"And the word of the Lord came unto me, saying, Son of man, the house of Israel is to Me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof; and ye shall know that I the Lord have poured out My fury upon you."—Ezek. xxii. 17-22.

I shall not insist upon the particular opening of these words, but only take some observations from them:

First. This is a very instructive similitude, this of silver and dross; therefore it is often made use of by the Holy Ghost: Isa. i. 21, 22, "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross." "Thy silver

is become dross;"—this is God's expression of the condition of an apostate people. "Thy silver is become dross." He uses it again, Jer. vi. 29, 30, "The bellows are burned, the lead is consumed of the fire; the founder melteth in vain; for the wicked are not plucked away. Reprobate silver," refuse silver, drossy silver, "shall men call them." And so here, in this place of the prophet, "Thy silver is become dross."

Secondly. There are two sorts of things that are called the dross of silver. The first is the scoria, that which remains after the furnace, and which manifests, the whole not being departed, the whole to be dross; that is, to be refuse and reprobate silver,—that is, the dross after a trial. There is, secondly, a dross that is called so, which is nothing but the ore the silver is mixed withal before a trial. That is the dross here mentioned,—brass, tin, iron, lead; such things as are mixed with the silver before the trial. When God promises a purification, "I will take away thy tin," saith He. Now, whenever a nation is thus dross, there is yet some good silver in it. When there is nothing but refuse silver after a trial, then is all thrown away; but when there is a multitude of dross before a trial, there is always some good silver, or else no trial would be made. God is not an unskilled founder, to

make a trial when there is no silver in the material. So here, in the text, "As silver is melted in the furnace;"—"as silver."

Thirdly. When the dross is greatly increased, and the silver will not be otherwise separated from it, both dross and silver must into the same furnace. That is the case here; an dyou will excuse me if I judge it to be the case with ourselves. Both dross and silver must go into the same furnace; for we must observe,—1. That the furnace belongs to God's covenant. There is nothing in the furnace but that the best silver may be brought into it; and it needs to be brought into it, if it be but a furnace. In the day that God made a covenant with Abraham, Gen. xv. 17, "it came to pass that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between the pieces of his sacrifice." There the furnace is dedicated, God's furnace, in those words, for the use of the church. If it be but a furnace, it is in the covenant for the use of the church; for,—2. God hath an oven as well as a furnace; but the oven belongs not to the church at all: Mal. iv. 1, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." When was this? Why, first, Christ came as "a Refiner and Purifier of silver," chap. iii. 3; and they are not purified by Christ. And "the day cometh that shall burn as an oven;" that was the day when Jerusalem was burned, and all that wicked, apostate church was consumed. God left them neither root nor branch, when eleven hundred thousand of them were destroyed in that city. That was God's oven, which burned up that wicked, apostate

church.

Why then, observe, that when God brings both silver and dross, both good and bad, into the same furnace, it is the highest token of God's displeasure. So it is here in the text, "Ye shall know that I do it in My fury, and in Mine anger, and in My displeasure." There is nothing more to be trembled at than when all must go into the same furnace. "I will gather the silver, and the brass, and the iron, and the lead, and the tin together, and they shall go into the same furnace." God sometimes makes a distinction; as Isa. xxxi. 9, "Saith the Lord, whose fire is in Zion, and His furnace in Jerusalem." The "fire" there is the fire of a fining-pot; the "furnace" is a burning furnace. There is such a time, there may be, there hath been such a time, when God will bring His own Zion only to the fining-pot, and they shall not be in the furnace with wicked ones. I am afraid the cleansing of the churches is beyond the fining-pot; however, here in my text they are put into the same furnace.

When is a people so overgrown with dross as that it is necessary the good and the bad should go into the same furnace? I shall name but two plain things:—

1. When the generality of a people are openly wicked and profane. You will see in the following verses of this chapter the reason given why God will put them all into the furnace. And why is it? Because the prophets were wicked, and the priests were wicked, and the princes were wicked, and the people were wicked. He distributes them all into several parts,—prophets, priests, princes, people; and they are all wicked, and therefore they must into the furnace, saith He. Isaiah also speaks of setting up a furnace, chap. i. Why will God set up such a dreadful furnace? Why, saith he, verses 5, 6, it

is because "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." When there is an universal corruption of the ways and walkings of all sorts of men, and of the whole body of the people, then God sets up His furnace.

2. You may add hereunto, that the dross doth so cleave unto the silver that there is no other way of separating them, but they must all into the same furnace. When all endeavours fail, warnings fail, chastisements fail, preaching of the Word fails, and the silver is not separated from the dross; when men can scarce, professors can scarce, bear to be warned; when they can think of others' sins, but will not think of their own; when they will do nothing towards reformation, but say they shall have peace,—let what will come, one way or other they shall have peace;—there is no way but we must all into the same furnace; nothing else will do.

This is all that I shall observe from the words; only I would make a little use of them in one or two words. And I will say concerning them, as the apostle Paul doth in another case, "This speak I, not the Lord;" that is, not that he spake anything against the mind of the Lord, but it was that which he had not an immediate revelation about. "Though," saith he, "I judge I have the Spirit of God to guide me according to rule in this matter, yet I have not an especial revelation about it; 'This speak I, not the Lord.'" But when he comes in with that for which he hath a special revelation, then, "This the Lord commandeth, not I." So, truly, I will say two things, whereof one is, "I say, and not the Lord;" and it is only this, that it is my

judgment we are all going into the same furnace. Let men please and flatter themselves as they will, crying, "The church, the church: the temple of the Lord; Peace, peace;" my judgment is, we are all going into the same furnace with all the brass, and tin, and lead, and iron in the nation,—going into the same furnace. And do I say so now? do I think so now? Nay, I have been speaking of it to this congregation for some years, that we are all going into the same furnace. But this I can say I speak from the Lord, "the Lord speaketh, and not I,"—that things are so stated in the rule, so stated in providence, that it is your duty and mine to prepare for the furnace, a fiery furnace, a smoking furnace, that I am afraid God will cast this whole nation into; for,—

First. Neither you nor I can tell what to say as to the sins of the nation, of all sorts of persons,—our priests, prophets, princes, people. Nor you nor I can tell what to say unto the deadness and slowness of all sorts of professors—of me, and you, and of all sorts of professors,—to come to such a reformation as may be preventive of a furnace; nay, to come to such a reformation as may give us faith to plead for an interest in the firing pot, and not in the furnace. I know what the general hopes of men plead and speak. Well, bring forth your reasons, plead them before God this day, if you can, if you have anything to plead but sovereign grace and mercy.

And (as for) the utter impossibility that appears by any other way to separate the silver from the dross, to separate us from the world,—the plague, the fire, have not done it; signs in the heavens above and in the earth beneath have not done it; the sincere preaching of the gospel, though in weakness, hath not done it; entreaties, beggings, exhortations, have not done

it; our prayers have not done it; we cleave unto the world still.

I will not insist upon particulars now; I have showed you enough formerly. So that I know nothing that can be a plea why we should not all into the same furnace. And,—

Secondly. God hath called out His workmen to set up a furnace. The workmen that God calls out in the world are not to make the firing-pot, but men that work in mortar and brick, fit to build a great furnace. And there are all sorts of them;—the Lord help us! God employs His workmen to build the furnace;—some by violence, some by treachery, some by folly; but all prepare a furnace. We may see them at work and hear them working every day, to prepare for this nation a furnace of God's wrath and displeasure.

Now, brethren, this I say, this saith the Lord; when God's workmen are setting up a furnace, it is certainly our duty to be building an ark. The persons that were employed about Noah's ark (it is but another kind of allusion) were God's workmen to bring on a destruction that destroyed the old world, the world that repented not at the preaching of Noah. God called out His workmen; but Noah, moved with fear, built an ark. I have observed that the spirits of men do work towards and hearken after every thing that may keep them from fear: generally they do so; and oftentimes most weak and trivial things will put off our fear. But, saith He, "Noah, moved with fear," upon the warning of God that there would come a deluge that would destroy like this furnace, "built an ark." He was moved with fear, and he built an ark. I have often wondered at that word, Ezek. xxi. 9-13. God threatens "a sword, a sword sharpened, and also furbished: it is sharpened to make a sore slaughter; it

is furbished that it may glitter; should we then make mirth? He hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer. Smite therefore upon thy thigh." Why? "Because it is a trial," saith He, "and what if the sword condemn even the rod!"—all other meaner afflictions? After having spoken such a great and dreadful word of the sword being furbished and given into the hand of the slayer, "It is a trial," saith He. The meaning is this: Here the people themselves had thoughts of a thousand ways of escaping the sword; and that it should not be a trouble, a trial, unto them they would bear it this way and that way. Truly, I am ashamed of myself and most of the people of God with whom I converse, to see that we have such thoughts—that when God's sword is furbished, there is not a trial in it,—that we shall be dealt well enough withal. But prepare yourselves; a trial it will be, a trial that will try all your carnal confidences, and consume them. It will try your profession of what sort it is; and if it be found false, will consume it also. It is to try all your graces to the utmost,—all your faith, all your trust, all your self-resignation, all your readiness to leave the things of the world and to part with them. It will be a trial, friends. Think what you will, it will be a trial. "Because it is a trial," saith He. It is strange there should be such stupidity upon us, that when the sword is furbished and made bright for the slaughter, and given into the hands of the slayer, we should not so much as think that it will be a trial, but make mirth. The reason is this, plainly: because we have escaped former trials in the plague, and fire, and in the wrath of man. But saith the prophet, "This shall condemn every rod,"—go beyond all those rods we

have undergone, and despise them. You think it is a rod; but do not mistake; it shall condemn every rod, despise them, and will be a trial. You have had no trial; neither your confidence nor your grace has been tried: but this will be a trial. I do not believe these things are a vain divination.

Then what is our duty, if this be the posture of things with us? Why, that which we are come together for this day; which is to cry to God for mercy, in this day of darkness, of gloominess, this day of anguish.—

1. For the whole nation. Let us pray to God that, if it be His holy will however He shall deal with the nation, He would call in the workmen that seem to be employed about building the furnace; for their faces are filled with dread and terror, and it argues dreadful work when God employs such workmen: beg of God to divert them, otherwise to employ them; beg of God to take them off—that fierce, cruel men may not have the executions of God's judgments upon this poor land,—that God would take us yet into His own hands,—that men whose hearts are like the nethermost millstone, that grind with blood and revenge, may not have the trial of the land.

2. We may hope yet that the decree is not gone forth, and we may beg that God would not use these workmen. Now, if we should beg of God that He would yet cause the furnace to pass away, if we find it coming, and if we find our hearts enlarged to pray, and God bowing down His ear to hear, let us continue to ask further, not only that such and such may not be employed to fire the poor nation, but that God would even cause the furnace to pass away. Abraham began to pray to God: "O Lord," saith he, "if there be fifty righteous in Sodom, wilt Thou spare?" "I will," saith God, "if there be

fifty." "Lord," saith he, "if there be forty-five, wilt Thou spare?" "I will for forty-five," saith God. "Yet let me add, suppose there be forty?" "I will spare for forty's sake." Abraham found the infinite condescension of God to his prayer, and he asks no more by fives, but by tens: "Wilt Thou if there be thirty, twenty, ten, there?" Faith grew upon the Lord. If we find God answers our supplications for the removal of the workmen that are employed, that God would employ them elsewhere, and we have asked salvation in that, and a disappointment of others in their counsels, and find the Lord coming down, let faith come to ask by tens and tens, to bring it to the lowest degree. The utmost condescension of grace and mercy that will bear a consistency with the essential holiness and righteousness of God may be drawn out by faith and prayer. Then cry mightily unto the Lord, that, if it be His will, the furnace may depart from the nation.

3. If it be so determined that the furnace must be set up, and that we must all into the furnace, beg of God that we may have the lamp that belongs unto the covenant as well as the furnace. The furnace was all horror and smoke; but the lamp had a light in it. I take it from that of Abraham. When the furnace was a dark and smoking furnace, yet there was a lamp, a burning, shining, light, that passed between the pieces of the sacrifice. That the dark, smoking furnace may not deprive us of the light of God's countenance in Christ, to support us in it and under it, beg of God that though we go into the furnace, yet we may have the lamp to direct us, to give us light in that horror of darkness, and in the smoking furnace.

Lastly. Who knows but that God may yet, by prayer, by the preaching of the Word, by continual warnings,

before the day comes, before the decree brings forth, before it be too late, make such a separation (for this is as far as ever I can go) that His people shall be put into the refining-pot, and not into the same furnace? Cry for that. It is your mercy to be in Zion's refining-pot rather than in the consuming furnace.

And, then, tremble to think that there seems to me no dispensation remaining but the oven, but that which shall consume, and leave neither root nor branch.

The substance of all is, brethren, that there is a woful and a wicked corruption and profaneness of life grown upon the generality of the nation,—that there is such an adherence to the world and the ways of th world among professors, that former means have not separated them from the world (for this separation from the world in outward worship, if it be at all, signifies nothing,)—that we seem all to be ready, unless God relieve in infinite mercy, to be brought into the same furnace; which is under a testimony of God's displeasure: "Ye shall know that I have done it in anger, when I have brought you into the same furnace." It is a great pledge of God's displeasure with us. Yet there is left room for faith and prayer to plead with God in all the particulars mentioned;—to deliver us from the hands of blood-thirsty men; to divert the judgment ("I repented Me of the evil," saith God); yea, to remove the furnace; yea, to make us meet for the refining-pot, or, however, to enjoy the lamp when we are in the furnace,—to enjoy light, direction, guidance, when we are in all confusion of darkness and in the smoking of the furnace.

THE MAN OF SIN.

"Let no man deceive you by any

means: for (that day shall not come,) except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," 2nd Thess. 2:3, 4.

Dear Brother Gold:—For some time my mind has been more or less exercised about the above scripture. I do not know that I have a proper thought about it and yet there is a laboring for the truth that is contained in it. I hope that some one who has a clear understanding of these things will feel to write on this same subject.

The admonition at the first tells us that there is danger. Danger of being deceived. When one is deceived he can be easily led away from that which is right. The work of a deceiver is to teach and lead wrong. He has no mind to go right nor to lead others right. John said that, "Many false prophets are gone out into the world." 1st John 4:1. Paul said, "But evil men and seducers shall wax worse, deceiving and being deceived." 2nd Tim. 3:13.

It is the work of a false prophet to prophesy falsehood or tell lies in the name of the Lord. There are many of them and they had gone out into the world before the apostle wrote in A. D. 90. This proves that Paul was right when he wrote to Timothy in A. D. 66. He called them evil men and seducers, and said they should wax worse and worse. He gives no limit to the time. He wrote the epistle to the Thessalonians twelve years before then, or A. D. 54. Neither of these apostles said any thing about men ever getting better nor of their having any mind to help the Lord to convert or evangelize the world, but to the contrary. They are false prophets, and deceivers, and evil seducers: and they

shall wax worse and worse. Therefore the exhortation, "Let no man deceive you."

Those against whom he cautions the churches are not men of ignorance for in Col. 2:8 he says, "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ." This proves that it is the great and learned who deceive, for the poor and the ignorant do not know philosophy, nor do they know much how to practice deceit. Therefore the admonition, "Let no man deceive you," relates to that class who are highly esteemed among men. Also their manner of address, and the institutions advocated by them are highly esteemed among men. This comes under the words of our Lord, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15. The doctrine of God is not, "if you will I will," but, "Yea and amen to the glory of God the Father."

On last Sunday I heard a preacher say that salvation is altogether by grace, that there were no kind of works we can do that can be of any service to us in salvation. He then said, "But, all this comes through faith. We must believe or this grace will not come to us. That we must make that leap of faith and then the grace of God will save us. **Can't you make that leap to-day.**"

Such as he are those to whom the apostle refers when he says, "Let no man deceive you."

Instead of grace coming to us by our belief John the Baptist said "For the law was given by Moses. But grace and truth came by Jesus Christ." John 1:17. Surely we must believe the testimony of this blessed servant of God. If

we believe him we will believe that the grace by which we are saved came by Jesus Christ and not by our belief. **"Let no man deceive you."**

Then He speaks of a certain day and says that it shall not come, &c. Of what day does he speak? In the 2nd verse of this same chapter he tells us of the day of Christ. Surely that is the day referred to in the text. The disciples at Thessalonica were not to be troubled as if that day was then so near at hand for there were other things which must be fulfilled before that day could come. There must come a falling away first. A falling away from the faith and practice taught by the apostles, and by the Lord Himself. To fall away from these things was a return to the world and the ways of men, to the abominable things which were and are highly esteemed among men.

Are not some of those things on us now? Do our people put themselves to the trouble to meet together for the worship of God that our forefathers did? Can they sit and hear preaching as long now and with as much attention as our forefathers did? Do they take their children with them to preaching now as our forefathers did? Are there not many other things which our fathers did in the service of God that we neglect now? What does this mean if it is not a falling away?

Then do not our people indulge themselves in things of the world for amusement that our fathers would have frowned down as being ungodly? These things we see in Zion. Is there not a falling away? Some of Zion's sons and daughters play cards, draft and other games, attend evening society parties and other such amusements to indulge the flesh in its lusts. Is that Christian? Would the Lord have done so? There is a falling away.

In many places our children make

up the bulk of the Arminian denominations. Have we used the proper corrections and admonitions among our children? Is there not a falling away in our family government? Have we taught our children that the great mother of harlots is the Roman Catholics? That the man of sin is the Pope? Have we shown to them that no virtuous woman (or church) ever sprang from that source? That those who sprang from there are her harlot daughters and grand daughters? Oh! one says, that would be too rough! Even so is the truth at all times to those of carnal mind. When our Lord preached to them that there was no way of salvation but to eat His flesh and drink His blood it was to them a hard saying and caused such an enmity in their hearts towards Him that they departed from Him and walked no more with him. Is there not a disposition now among our people to say to our ministers, "Prophecy unto us smooth things?" (See margin Jer. 23:31.) "We see no use to make expressions which will wound feelings and cause people to stop coming to our meetings." Ah! such tenderfootedness! Is there not a falling away?

We see the Protestant denominations catering to Catholicism for popular purposes. Men in high offices afraid to speak out against her, who has caused the blood of millions of the humble and faithful of the Lord's poor children to flow, for fear of losing their political heads. Rather cater to and court the Catholics than to speak the truth if the truth would lose them a few votes. We see them recognize the priests as "fathers" and hold up to forms and institutions, doctrines and practices which are directly traceable to the bulls of the popes of Rome. Do they in these things follow Christ? If their predecessors followed Christ is there not a falling away? Did Christ

seek to be popular among men? Then it cannot be Christian to seek to thus follow the world. Who would follow the world, the ways of the world, the doctrines popular with the world? The things highly esteemed by the world are enemies of Christ. His way and His truth.

Are not the Baptist denominations of today who seek to be popular among men, and who, in word and doctrine are so nearly like the daughters of Rome that they all join in their meetings, prayers, sermons, alliances, &c., about as far off as those daughters are? Who can see any difference in them, their aim and intentions? They are "All striving to get to the same place" that is what they say, and it is all good for there "will be no questions asked as to which way you come." Have they not fallen away? One cannot be with Christ, His people and His truth and also with Babylon. One or the other must be left behind.

Now, brethren, if it seem evil to you to serve the Lord in this humble way which He set up and which is so hateful to the religious world, then choose you THIS DAY whom you will serve, for all of the gods (the ways and doctrines of the religious denominations among you are the same as that of the pharisees of old,) you now see there is no difference. Oh let Israel say, "As for us we will serve the Lord!" and practice it too.

All these others will and do join with one accord against the divine truth of God's eternal purpose and those who preach it. They say, "Such doctrine ought to be crushed to the earth," and some of them say, "If I had it in my power I would do it." Is not that that which Rome tried to do when she was persecuting and destroying the saints in the dark days of persecution? How much better are they today who would do the same things?

Are they better than was Rome? Will they not join with Rome against the truth and those who preach the truth? And they have fallen away. Why follow after them?

That man of sin is now being revealed. He sits in the (professed) temple of God, exalting himself above all that is called God, and declares that he is God, or in God's stead. As such he expects to rule the world, and he will have a big sway over it until the day of the Lord comes to cast him into the lake that burns with fire and brimstone. Then what a revelation there will be to see that man of sin by whom the world is deceived into self-exaltation, and to reproach the very name and power of the eternal God, and by whom they set so much store and whose doctrines they so much love, cast into the lake of fire; while the Lord's humble poor, who have been ground down under foot, are raised up into His glorious kingdom forever to reign with Him who saved them by His grace, and redeemed them by His blood. They will forever sing His praises; and when His time shall come He shall take them with himself in His glory.

Brethren, can we not endure the hard things of this world for a season? Are not the glories to come so far above the toys of this world that when you see the light and joy of the one the other fades into insignificance?

Let us follow after Christ who loved us and gave himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works, and present them to the Father without spot or wrinkle or any such thing. Amen and amen.

Your brother in this blessed hope,

L. H. HARDY.

Atlantic, N. C.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

SOWING AND REAPING.

I have read with considerable comfort the article of Brother Blanton on the subject of "Sowing and Reaping" in the Jan. 1st Landmark, and I want to make a few remarks in that connection. I like the spirit in which brother Blanton seems to write. While one might not feel to be in full accord with him in every detail, yet he might not so readily find sufficient grounds to occupy to maintain a consistent contention. There have always been, and I dare say always will be, certain phases of the doctrine as is generally held, by Primitive Baptists, upon which one here and there, now and then will and have inclined toward an extreme view, one way or the other. And the history of the church will show that its discords and troubles have most generally originated in these extremes. I feel that I can assure my brethren, with a great degree of confidence in the truth of the asser-

tion, that so long as I am enabled to preach and write in a spirit which assures me that the greater part of that which we may know in this life is that part which I do not know, I shall give the church no trouble. I would like to maintain such decorum that of the best of me the brethren would not demand better, and of the worst of me they would suspect nothing worse. We may agree that a certain principle is true, and yet differ somewhat as to how that principle is demonstrated. Where our differences do not involve the fundamental principles of the doctrine of truth and salvation there should be and there is a reasonable disposition among our people to bear with one another. But where one is disposed to make his view a standard for others to measure by, he at once puts himself beyond the bounds of reasonable forbearance, and becomes to be a cause of controversy, confusion, distress and division contrary to the doctrine which the children of God have learned, and which is most surely believed among them. The standard of the truth as it is revealed in and unto the children of God is found in their experience. And according to that whatsoever their hands find to do they are disposed to readily and fully do as with their might. If we are what our profession claims for us, we ought, in all good reason, to be disposed to conform our lives in all outward respects to the consistency of our profession. If I want to serve God and worship before him, why should I not do it? There are no lions in the way. If I desire to follow the Lord, he says to me, deny yourself, take up your cross and follow me. In the very desire, I have all necessary furnishing. If my desire should not be strong to attend my meetings and meet with the favored of the Lord, I should feel that in as

much as I had made a profession before them and covenanted with them, I ought to meet with them and do what I could of the things to be done. There are instances when we may desire to do thus and so in the service and worship of God and circumstances over which we have no control, may prevent, but it could not surely be said that the opportunity was ample, but there was no desire to go, nor feeling that I ought to do it. When we consider the fact that we as a church and people have no rules and regulations for the conduct and government of our members, we at once show forth as the most remarkable people in all the world. We have no book of common prayer, nor of any other embodiment of rules as to how we should deport ourselves, and what peculiar characteristics we should maintain, and yet we as drawing from the scriptures the rules of our faith and practice maintain a higher per cent of agreement than all the six hundred, three score and six denominations put together who claim the same scripture for their principles of faith and practice. And why is this? Because we have the witness within ourselves. We have an unction from the Holy One and we know all things. Then why should we differ? Is it because we do not know? No. Because we do know. Then how can we differ if we know all things? We do not differ in the all things that we know. It is in the all things that we do not know that we differ. The things in which we have salvation and strength and much assurance are the all things that we know, and the things in which these are not are the things that we do not know. If we would keep in mind that the scriptures do not say I know all things, nor that you know all things, but that they do say we know all things, and that the WE means th

taught of God, and that perhaps we are not they, yet that we should live in accord.

Last week I had visions of the Lord and his great goodness to me, and I was filled with gladness, and I feared to speak of these things, but this week—today—I do not see these things, and what shall I do? I talk about the things I saw last week.

P. G. L.

EXALTING!

"For in him we live, and move, and have our being." Acts 17:28.

This language was used by Paul at Athens, the chief city of Greece, and the most famous city in the world in its time. It was not only famous for its architectural beauty, but for its learning, refinement and elegance as well as its oratory. The spirit of research and inquiry was exercised among these Greeks. They spent their time in learning what new thing was occurring.

When Paul came into Athens they said to him, "May we know what this new doctrine whereof thou speakest is? He found these Greeks spending their time in hunting new things. Truly he brought something new—Jesus and the resurrection of the dead.

Strange men had been brought in contact with each other. The Jew seeks signs—the Greek seeks wisdom: But the resurrection of the dead was to the Jew a stumbling block, and to the Greek foolishness.

The men of Athens had their form of religion. They claimed that they were the offspring of God, yet they represented their godhead by gold, silver and stone graven by art and man's device. God is not worshipped by man's works. It is idolatry. Paul told these men counted the wisest men in the world they were too supersti-

tious worshipping idols.

If we are the offspring of God shall we represent our Creator by such temples made with hands of men. If we live, move and have our being in him do we not degrade our God and debase ourselves by such notions. Men dishonor themselves by professing to worship a God like unto themselves that is pleased or placated by their works. If the God we worship is like unto ourselves we do not honor him by ascribing to him doctrines, sentiments and notions of our own creation. We imagine our God is like unto ourselves. We attempt to declare him to be such as we are. We tell what he ought to be and to do. What will please him. We limit him. He cannot do any thing unless we help him. He is striving to do things but fails because we do not perform our part. He does not know what will come to pass before hand. He must wait until he finds out what man will do first. He is such as we are. How can we worship a god of our imagination when our imaginations are only evil and that continually? God's thoughts are not as our thoughts, nor his ways as our ways, but his thoughts are as high above ours as the heavens are above the earth. "This is eternal life to know thee the only true God, and Jesus Christ whom he hath sent."

If we live, and move, and have our being in him then we are dependent on him for the true spirit with which to worship him. God seeketh such to worship him as worship him in spirit and in truth. He searches the heart and tries the reins of the children of men. How then can that be pleasing to God which is full of falsehood? God declares the end from the beginning. Any notion or teaching that denies foreknowledge to God, or that limits his wisdom or power, any teaching of man that does not as-

cribe greatness, and glory to God, that does not show forth his holiness, or that limits the holy one of Israel as a mockery to God, and it also degrades the creature.

We cannot worship God acceptably unless we have his spirit.

There is liberty in the true worship of God. It brings to the heart, to all that love and adore him—all that ascribe righteousness to him, and take shame and confusion of face to themselves, that peace and quietness of conscience the world knows not of.

Has not God foreknowledge? Is there any thing hid from him? Will he not bring every thing into judgment? Can he not bring out the hidden things of darkness? Is any thing hid from him? Can not, and does not the Lord do all his pleasure? Does he not give strength to him that has not power, and abase him that thinks he has power. Does he not confound all the devices of man? How good therefore if one has the faith to glory in the Lord, and to trust in him, having the promise of the life that now is, and of that which is to come?

Has not God power to raise the dead? "Son of man, can these dry bones live?" God speaks and it is done. He never tries to do any thing. Nor does his word ever fail. How good it is to feel that our God does all his pleasure, and that he cannot do wrong. How good to trust in him at all times. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength," *Isai. 26:3-4.*

Character is shown in the spirit of worship. The one that considers his god like unto himself, not knowing the future, nor the present, nor the past, ignorant, nothing fixed, nothing abiding, that must wait until circum-

stances decide what shall be, has no foundation on which to rest. The one that feels and considers that it is with the creature to determine what shall be is at sea, having no dwelling place, no permanence, no resting, no feeling that God rules. To him there is no god outside of himself. What pride and conceit there is in his worship. He flatters himself that to-morrow shall be as today: yet he knows nothing as he ought to know.

But if one has been taught the vanity of all creature help, that vain is the help of man, and that therefore he has ceased to trust in man: but he has also been taught by the Spirit of God who has searched him out that God knows that man at his best estate is altogether vanity, and that no thought of man can be withheld from God who declares the end from the beginning, and who also knows that God cannot do wrong, but that all his works shall praise him, and his saints shall bless him, that he is God blessed forever more, then there is in the mind and heart of such an one a spirit to love and worship the true God, and give him glory. Such then can see the blessedness of serving and trusting this God who is from everlasting to everlasting, and is blest forevermore.

The doctrine, the food, such a soul eats is nourishing, and feeding on this he grows up into Jesus Christ in all things. For in him we live, and move, and have our being. The life one thus lives by the faith of the Son of God is a life that shines to the glory of the Lord. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Such a life shines more and more unto the perfect day, because greater is He that is in you than he that is in the world. To grow up into Jesus

Christ in all things is the manifestation of that life that shows forth the power of the glory of God.

Why should not this life be a blessed life? To mortify our members which are on earth, to lay aside all anger, wrath and malice, to put on the old man with his deeds, which are corrupt, and to put on the new man which is renewed in knowledge after the image of him that created him in righteousness and true holiness, according to the predestination of God whose purpose comprehends the conformity of those whom he foreknew to the likeness of his blessed Son, in order that they should be holy and without blame before God in love, is to the glory of God.

P. D. G.

SECOND COMING.

"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:27-28.

We do well to take heed to every word of God, looking diligently lest any man beguile you. For we have received the knowledge of salvation in the revelation of Jesus Christ who died for our sins and rose again, and hath ascended into heaven where he ever liveth, at the right hand of God, to make intercession for transgressors; and unto them that look for him shall he appear the second time without sin unto salvation. To those that look for him the second time has he appeared once. This was when he appeared as our Redeemer, for blessed and holy is he that hath part in the first resurrection, for over such the second death hath no power.

The first coming of Jesus was when

a child is born unto us, and a son is given, Isa. 9:6-7. When he had finished the work his Father sent him to do he was crucified, which men with wicked hands did, meaning it for evil; but no man took his life from him, for he gave—offered—himself for our sins. But God raised him from the dead who was delivered for our offences and was raised for our justification.

Is there a type of this? Yes Joseph's brethren—sold their brother into Egypt, meaning it for evil, but God meant it for good. Also another figure setting forth his priesthood. Into the holy of holies went the high priest alone once a year, not without blood, which he offered for himself, and for the errors of the people. This is a figure signifying that the way into the holiest of all was not made manifest while the first tabernacle or testament was standing.

But when Christ came who offered himself without spot to God, went by his own blood into the holiest of all, having obtained eternal redemption for us. For a testament is of force after men are dead; otherwise it is of no force while the testator liveth. As it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many, &c. Where is he now? "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:21.

Who is he that the heaven must receive, &c?

"And he shall send Jesus Christ which before was preached unto you," Acts 3:20. When the Holy Ghost brings the things of Jesus to the understanding of believers that is his first appearing to them. As in the figure when the High Priest entered

into the holy of holies for his people, those that knew he was entered into the holy of holies by the ringing of the golden bells, and odor of the pomegrates, and therefore knew that he lived, and because he lived they also lived in him, hence they looked for him to appear to them again, so those that have believed in Jesus look for him (the same Jesus) that they believe is entered into heaven shall appear the second time without sin unto salvation, having put away their sins when he appeared first.

Some preach that Jesus has already thus come, and that this was on the day of Pentecost. But Paul wrote this scripture after the day of Pentecost, saying he shall come the second time. Beside it was after the day of Pentecost when the Lord appeared to Saul of Tarsus.

It is said that the Lord himself shall descend from heaven &c. Look at 1st Thess. 4:13-18. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, For if we believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with him. For this we say by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Is it any comfort to you to believe that Jesus shall change this vile body, and fashion it like unto his glorious

body?

Is it any comfort to you to feel that this mortal shall put on immortality—that death shall be swallowed up in victory?

"As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Those that believe in Jesus believe according to the power whereby God raised Christ from the dead.

If the dead rise not then is not Christ risen. If Christ be not risen then is our preaching vain? Salvation is not, if there is no resurrection of the dead. We are glad that flesh and blood cannot enter or inherit heaven. This vile body of mine has given me so much trouble here I am glad it is to go back to dust whence it came. But the glorious power of Jesus shall give me a body as it pleaseth him, and He shall be ever pleased with that glorious body. Surely it doth not yet appear what we shall be, but we know the believer in Jesus knows,) that when Jesus shall appear we shall be like him, for we shall see him as he is. When we awake with his likeness we shall be satisfied.

But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the Lord so cometh as a thief in the night, 1st Thess. 5:1-2. In the 2nd Epistle to the Thess. 2nd chap. he beseeches the brethren not to be troubled or shaken in mind, as that the day of Christ (this second coming is nigh at hand,) For that day shall not come until there come a falling away first, and that man of sin the son of perdition be revealed first, called also the mystery of iniquity, who would have it thought that he should be manifested as sitting in the temple of God? There shall be a falling away from the true church. Many shall be corrupted. Perverse men shall arise

preaching damnable doctrines. Many shall believe them and by reason of such corruption the way of truth shall be evil spoken of.

They shall have a form of godliness, but shall deny the power thereof. They say shall God raise the dead—this corrupt mortal body? No he will not raise that, but he shall change this vile body, and fashion it like unto his own glorious body. To take a lump of clay, and change it into a diamond would be a wonderful display of power. The clay is in the hand of the potter. God is the potter; we are the clay. (See Jeremiah 18th chapter.)

Because we cannot see how God can change a vile body, and fashion it glorious we say it cannot be. Where is your faith? Hath not God power over the clay, of the same lump to make one vessel to honor, and another unto dishonor? Shall we attempt to limit the holy one of Israel? How much to be blest with faith that assures us it shall be even as God said, though we cannot understand. Wait for his salvation.

There is scripture that teaches that no man, no not the angels in heaven, nor the Son, but the Father only, knows when this coming shall be. Take heed, watch and pray, for ye know not when the time is. "For the Son of man is as a man taking a far journey, who left his house (church) and gave authority to his servants, and to every man his works, and commanded the porter to watch," &c. See Mark 13th chapter to 37th verse.

How good if we are honest in spirit desiring to know the truth but waiting until the things shall come. It is in God's light that we see like as Paul said, "I believe it shall even as God shewed me—"

P. D. G.

"For without me ye can do nothing." John 15:5. "I can do all things through Christ which strengtheneth me," Phil 4:13.

Searching scripture is as seeking pearls. These pearls are not all heaped in piles away from all other things, but as precious metal are often hid, scattered, imbedded, so that they must be sought after diligently.

The texts quoted above as all other scriptures are true in the sense that is meant. For it is true that without Jesus his people can do nothing. He is the vine, they are the branches. The branch must abide in the vine to bear fruit. If the branch is severed from the vine it not only cannot bear any fruit, but cannot live, or have any life. If it is cast forth, cut off, or separated from the vine it is withered. Its life is in the vine, and the vine is older than any of its branches. However the branches are in the vine before they are manifested or appear. Also the branches are of the same nature as the vine, and the fruit of the vine is borne by the branches. Then it necessarily follows that with Jesus the branches, the followers of Jesus can do nothing. Their strength is all in the vine, or of Jesus. Therefore to abide in Jesus they bring forth fruit, good fruit. Their fruit is found in him. For without him they can do nothing.

But Paul writes, "I can do all things through Christ which strengtheneth me." Paul writes, "I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." I through the law am dead to the law, that I might live unto God. To live unto God is that new life, or

life of faith. We are become dead to the law by the body of Christ, that we should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. So that the fruit is unto holiness, and the end is everlasting life. Then it is Christ living in you who are dead to the law by the body of Christ, (by his death for us, and his resurrection for our justification.) It is not, ye that live or speak, but Christ living in you. For me to live is Christ, that is it is Christ living in me, and to die is gain. In the 11th chapter of Hebrews FAITH is the subject matter set forth. In the 10th chapter of Hebrews it is stated, "Now the just shall by faith." Heb. 10:38. In the opening of the 11th chapter there is the definition of Faith, "Now faith is the substance of things hoped for, the evidence of things not seen," Heb. 11:1. Faith is SUBSTANCE: it is not shadow. "For the law having a shadow of good things to come, not the very image of the things, can never with those sacrifices they offered year by year continually make the comers thereunto perfect," Heb. 10:1. Then faith can not miscarry, cannot fail, cannot disappoint. Where is there recorded in scripture a single instance of the faith of Jesus who is the author and finisher of our faith ever failing? "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith," 1st John 5:4. By faith, through faith these wonderful things are wrought. There is no limit in this faith and the display of its perfect work. It is faith that works by love, that purifies the heart, that overcomes the world. This faith is the substance of things hoped for. The people of God are kept by the power of God through faith. [These all died in faith, not having received

the promises." And these all, having obtained a good report through faith received not the promise," Heb. 11:39. They died before Jesus appeared or came in the flesh. But they having seen these promises afar off, and being persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth, God having provided some better things for us, that they without us should not be made perfect. Always some better thing God provides for his people, so they must tarry one for another. Those going before have hope toward God. Those coming after must tarry. They are so joined, that Jesus will not dwell in glory and leave them behind.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, a cloud so bright with the rain of grace, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience (endurance) the race that is set before us, looking unto Jesus the author and finisher of our faith. By the faith of Jesus we overcome. "I can do all things through Christ which strengtheneth me" said Paul. It was Christ in him doing the work. Could Paul do any thing that is not right in this blessed faith? Whatsoever is not of faith is sin. Faith can not do wrong. What a wonderful life is the life of faith? How blessed are they that walk by faith or in this most holy faith, enduring as seeing him that is invisible. They seek the better resurrection. They look for the appearing of Jesus, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. 3:21.

There is an energy working in those born of God, who works in them

both to will and to do, according to his good pleasure. Hence this one possessed of this faith overcomes the world.

P. D. G.

CHURCH CONSTITUTED

A predestinarian Old Primitive Baptist church of Jesus Christ met and was organized on Saturday before the 2nd Sunday in June, 1915 to be known as Mt. Tabor church, meeting days to be 2nd Sunday in each month and Saturday before at 2 o'clock P. M.

This meeting was held at Deacon Wilburn Hall's residence two miles north of Sublett P. O. in Cassie county, State of Ohio. Elder S. B. Moffitt, of Newhope church, Oregon, was present and was chosen Moderator of the meeting and Deacon Wilburn Hall was chosen Clerk.

Dear brethren and sisters in the Lord who read the dear old Landmark, we ask you to remember this little church in your prayers. She is all alone, no Old Baptist church being near her.

Your brother in Christ I hope,
WILBUR HALL.

Sublett, Idaho.

SPIDER ANTIDOTE.

Elder P. D. Gold,

Dear Brother:—I have heard of several persons who have been bitten by poisonous spiders recently, and each of them suffered severely. I will send you a recipe for an antidote for snake and spider bites. It has been proved to be very efficacious.

It was sent to the Atlanta Constitution by an Indian and was published in that paper several years ago and was called,

THE INDIAN REMEDY FOR SNAKE BITES.

Take equal parts of Plug Tobacco,

Onion and Fine Table Salt, cut up the tobacco and onion fine, enclose the three ingredients in a cloth and beat with a hammer or something of the kind until they are thoroughly incorporated. There will be moisture enough in the tobacco and onion when thoroughly beaten with the salt to make a good soft poultice. Bind this poultice to the bitten place and renew the poultice as often as necessary.

I think while waiting for the poultice to be prepared the part bitten should be held in water so as to wash off all the poison possible.

Yours in love,

D. A. MEWBORN.

Farmville, N. C.

Associations.

The Little River Primitive Baptist Association is appointed to be held with the church at Middle Creek, Wake County, N. C., to commence on Friday before the last Sunday in September, 1915, which will be the 4th Sunday) and continue three days. A general invitation is extended, especially to ministers. Visitors coming from the north and west will be met at McCullers Station on the Norfolk Southern Railroad on Thursday evening before, about 3 o'clock p. m. Those coming from the south and east will be met at Garner on the Southern R. R. Thursday evening before about 3:47 p. m. or Friday morning 8:27 a. m. All trains as advertised will be met and visitors conveyed to the Association.

J. A. T. JONES,

Associational Clerk.

The White Oak Association is appointed to hold its next session with the church in Wilmington, N. C., Sat,

3rd Sunday and Monday in October, 1915.

A general invitation is extended to brethren and friends to come and worship with us.

Those coming from the south over the A. C. L. R. R. will arrive at 12:30 p. m. Friday; from the west, over the S. A. L. near the same time; from A. C. L. from Greensboro and Fayetteville 8:05 Friday evening; from the north over A. C. L. 6:05 Friday evening; from Newbern 12:50 p. m. All these trains will be met; but if there are any others expecting to come at any other time they will notify brother J. D. Brown, 718 Queen St., or myself at 708 South 2nd St., Wilmington, N. C.

E. E. LUNDY.

The next session of the Kehukee Association is appointed to be held with the church at Bear Grass, Martin County, N. C., commencing on Saturday before the 1st Sunday in October, 1915, and holding three days.

We invite all lovers of truth to attend.

Those coming by rail from the west will be met at Everetts on Friday about 6 p. m. Oct. 1st, when they will be met and cared for.

Those coming from the east by rail will be met at Williamston on Saturday the 2nd day of the month about 8 a. m. and conveyed out to the Association and taken care of.

J. D. D. PEELE.

For the church at Bear Grass.

The Bear Creek Association will convene in annual or fall session with the church at Howards Chapel, St.aley County, N. C., Saturday, Sunday and Monday, October 2, 3 and 4, 1915.

A cordial invitation extended.

Those going by Charlotte on Norfolk Southern Railroad will get off at

Aquadale at noon Friday or Saturday. Write to Bro. Henry Carpenter, Norwood, N. C., R. 1. Those going toward Winston on Southbound, get off at Porters about 3:30 Friday. Write to Mr. J. B. Carpenter, Norwood, N. C., R. 1, and those going by Salisbury on Southern Railroad also get off at Porters about 6:10 p. m. Friday. (Write Mr. Carpenter as above.)

Those going by Hamlet or Wadesboro must take a Southbound train at Wadesboro, Saturday morning about 7 o'clock and get off at Norwood about 8 a. m.

Write to Bro. P. A. Howard, Norwood, N. C., R. 1.

Done by order of the Association.

J. W. JONES.

Clerk.

The next Contentnea Association will be held at Pleasant Hill meeting house, Edgecombe County, N. C., on Saturday, Sunday and Monday, Oct. 9, 10 and 11th, 1915.

Visitors to the Association coming by railroad will be met at Rocky Mount, N. C., on Friday p. m. (all trains) before the Association.

The Norfolk shoo-fly will be met at Lucas Friday night at 8 o'clock.

All lovers of truth are invited to attend.

By order of the church at Pleasant Hill.

H. L. BRAKE.

Clerk.

Appointments

ELDERS J. W. WILLIAMS AND J. W. WYATT.

School House near Roland Hills—Sept. 2nd Sunday.

Elder W. N. Wyatt—

Helena—Monday after 2nd Sunday in Sept.

Flat River—Tuesday.
 Surl—Wednesday.
 Camp Creek—Thursday.
 Dutchville—Friday.
 Durham—Sat. and 3rd Sunday.
 Oak Grove—Monday.
 Salem—Tuesday.
 Clayton—Wednesday.
 Thence to Little River Asso.

ELDER J. A. SHAW.

Pierces Chapel—Monday after 5th Sunday in Aug.
 Suggs Creek—Tuesday.
 White Oak Springs—Wednesday.
 Gains Grove—Thursday.
 Angiers—Saturday and 1st Sunday in September.
 Sandy Grove—Monday.
 Bethel—Tuesday.
 Coats—Wednesday.
 Black River—Thursday.
 Mingo—Friday.
 Hickory Grove—Saturday and 2nd Sunday.
 Benson—Monday.
 Hannahs Creek—Tuesday.
 Four Oaks—Wednesday.
 Oak Forest—Thursday.
 Thence to Seven Mile Asso. at Corinth.

Clement—Monday.
 Fishboth—Tuesday.
 Fellowship—Wednesday.
 Thence to Little River Asso.

Elders J. A. Shaw and J. E. Adams.
 Salem—Monday after 4th Sunday in September.
 Healthy Plains—Tuesday.
 Contentnea—Wednesday.
 Wilson—at night.
 Falls—Thursday.
 Tarboro—Friday.
 Thence to Kehukee Association.

ELDER JNO. P. TINGLE.

Seven Mile Association—Friday, Saturday and third Sunday in Sept.

Dunn—Sunday night.
 Bethesda—Monday.
 Benson—Monday night.
 Hannah's Creek—Tuesday.
 Four Oaks—Tuesday night.
 Clement—Wednesday.
 Renoboth—Thursday.
 Little River Association—Friday, Saturday and fourth Sunday.
 Raleigh—Sunday night

RILEY SHEPHERD.

Beaverdam—Saturday and 4th Sunday in September.
 White Oak—Tuesday.
 Newport—Thursday.
 Hadnot Creek—Friday.
 North East—Saturday.

ELDER W. M. MONSEES.

Upper Black Creek—Sept. 15.
 Beaulah—16.
 Seven Mile Association.
 Hickory Grove—20.
 Reedy Prong—21.
 Harnett—22.
 Dunn—23.
 Little River Association.



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P. D. GOLD.

Wilson, N. C.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.** Write for literature.

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Highly recommended by physicians. Don't hesitate. A few Packages will bring quick relief. We guarantee it. For sale by your druggist, or by The YUM DRUG CO., Durham, N. C.	

Great New Health Discovery.

That dyspepsia, indigestion, biliousness and so-called kidney trouble are not real diseases of the stomach, liver or kidneys, as supposed, but are merely symptoms which vanish like magic under the influence of Pontiac, the new health discovery, is now thoroughly proven and overwhelmingly demonstrated by scientists of the medical world. The scientists have discovered that the stomach, liver and kidney are the Tripod of Health; that they are not independent organs, as supposed, but are so intimately related in their work that they all immediately suffer when one is in distress. It is like a row of blocks standing on ends, when one falls it knocks another and that another until they are all down. Indigestion, gas, palpitation, dizziness, coated tongue, bad taste, sallow skin, headache, faintness, nervousness, the blues,

stiff back, rheumatic and neuralgic pains, disturbed sleep, lack of energy and loss of flesh—all these are merely symptoms of an unbalanced tripod rather than diseases; for they all disappear under the influence of this new discovery which acts by restoring the balance to the tripod of health. This clears up a mystery which had baffled the medical profession.

The ingredients of the Pontiac Prescription, which has been heralded as the greatest prescription ever written for the stomach, liver and kidneys, are all of vegetable origin and have all been thoroughly attested and approved in the great hospitals of the world. The combination is new, delightful, pleasant and wonderfully effective in restoring the equilibrium of these organs.

Reader of this magazine who suffer with any of these symptoms are cordially invited to try the new discovery with the understanding that if they are pleasant with the results in their own case they are to remit the price, which is 50c. for 100 tablets, otherwise there will be no charge. This plan has been adopted to inspire the confidence of the public everywhere and to assure them of its genuineness, thus getting the discovery into general public use immediately. Send no money. Simply say: "Send me 100 Pontiac Tablets with directions and if I am pleased with the results I will remit the amount, 50c., otherwise you are to make no charge." Address The Pontiac R. & H. Co., 28 North Broad St., Dept. 4A, Atlanta, Ga., authorized distributors for the Southern States.

Note:—Readers are requested to call the attention of suffering friends to this announcement. The effects are wonderful and most delightful and will merit lasting gratitude.

THE FIRE OF YOUTH.

What is it that gives to young people and to all young animals their characteristic vivacity, energy and enthusiasm? Is there some chemical substance—an elixir of life, so to speak, which our bodies gradually lose as we grow older, and the absence of which leaves us sedate, conservative and even morose? These questions seem to be nearing solution for the scientists have already discovered an essential and significant difference in the chemical make up of the human body in youth and in old age. They find a much larger percentage of xanthin (pronounced zan-thin) in the bodies of the young, and the quantity diminishes steadily with the advancement of age.

In this connection it is interesting to note that xanthin belongs to the same family or chemical group as caffeine. Both are known to chemists as dioxypyrins. Xanthin is found in the bodies of animals, including man, while caffeine is found only in plants such as coffee, tea, cocoa, mate and in Coca-Cola. To make this family relationship closer and more interesting, the scientists now tell us that caffeine, after being digested, is converted into a substance called paraxanthin, which is a twin brother of xanthin. But more interesting still is the similarity between the twins, xanthin and caffeine in their effects upon the human body. If xanthin is in reality the substance which gives to youth its vivacity and alertness, then caffeine, its twin brother, may be regarded as a vegetable substitute for xanthin and we thus have a logical explanation of why the caffeine-containing beverages refresh and invigorate the body. In old age when the fire of youth is burning low and the supply of xanthin is diminished, the caffeine beverages such as coffee,

tea and Coca-Cola find their greatest usefulness as a means of refreshing nerves and muscles and renewing the vitality as well as the sensation of youth. Coca-Cola, therefore, belongs to the same class of food products as tea and coffee. Though they differ in flavor, they are identical in effect for caffeine is their common and only active principle. It is the caffeine that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that of xanthin, the natural physiological stimulant. When caffeine enters the body it becomes a xanthin and caffeine beverages therefore have their counterpart in the normal human body.

Desiring that the general public shall thoroughly understand the composition and character of their product. The Coca-Cola Company has published a booklet containing the scientific opinions of the world's leading authorities bearing on Coca-Cola, tea and coffee. If you would like to understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue write for a copy of this booklet. Address the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

MENTHOLATUM—

Cooling, Soothing, Antiseptic, Healing

Effective for external application in cases of inflammation of various kinds, such as insect stings, sunburn, burns, chapped skin, poison oak, sores, sprains. Mentholatum is cleanly and safe—an indispensable home remedy.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free.

DR. THOMAS E. GREEN, Successor to
DR. H. H. GREENS SONS, Box H, Chatsworth, Ga.

Renew Your Health

At Nature's Fountain

Without the Expense and
Loss of Time Necessary
For a Visit to the Spring



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spend the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my restoration to health and probably my life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the

letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AXANT, M.D.
La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking, for four weeks I gained fifteen pounds, feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the

hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.
DYSPEPSIA

Baltimore, Md., April 20, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommended the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Seldon Co., Bank Stationers.

Duena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.
RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous break-down, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night I took a laxative; the second

night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirit is greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.

My doctor said I would have to be operated on for gallstones, but since I have been drinking your Water I haven't had to have a doctor.

W. H. EDWARDS.

Fill Out This Coupon and Mail it Today

Shivar Spring.

Box 55T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

Express Office

Please write distinctly

Lime-Loss in Tuberculosis

In the Journal of the American Medical Association (January 17, 1913), was the following: "It has been many times stated that in tuberculosis or in the pre-tuberculosis stage an increased amount of calcium (lime) is lost both in the urine and feces, in fact, a demineralization has been thought to be a forerunner of the development of tuberculosis."

If tuberculosis is due to lime loss, the success of Eckman's Alleviate in its treatment may be due, in part, to its content of a lime salt so combined with other valuable ingredients as to be easily assimilated.

Always we have urged consumptives to attend strictly to matters of food, but often some effective remedial agent is needed. In many cases of apparent recovery Eckman's Alleviate seems to have supplied this need. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and reference.

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23 N. Seventh St. Philadelphia.

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THE DENNY MANTEL & PAPER CO., has rented a storage room and will use their place at 113 Goldsboro St., as a sample room, where you will find on display the latest designs in MANTELS, TILES and CRATES. They now have on hand over a car load of MANTELS to select from.

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I have made an arrangement for a very nice Oxford Bible for \$1.25.

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P. D. GOLD.



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PUBLISHED SEMI-MONTHLY

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P. G. LESTER, Asso. Editor, Floyd, Va.

\$1.50 PER YEAR.

THE PURPOSE OF ZION'S LANDMARK.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All lovers of gospel truth are invited to write for it—if so impressed.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

TO WHOM ARE THE SCRIPTURES
ADDRESSED?

"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 sup with him and he with me." Rev. 3:20.

There are three things to the proper understanding of a speaker or writer, viz: who is speaking or writing, whom is he speaking or writing to, what is he speaking or writing about?

Many of the most learned D.D.'s of the present age use the scripture at the head of this article to prove that all that is necessary to eternal salvation of the sinner dead in sin is to open the door of the heart and invite the Holy Spirit in. The book of Revelation, as all other scripture, is addressed to the people of God. The scriptures of the Old Testament were written by the prophets to national Israel who were a type of the church or Spiritual Israel. The hearts of men in a natural state are described by inspiration as being deceitful above all things and desperately wicked.

Remember preachers exhort sinners who are unregenerated to give their hearts to God. Who can bring a clean thing out of an unclean thing save God only? This stony heart must be taken away and a heart of flesh be given, and this requires power Divine.

The Father hath given the Son power over all flesh that He might give eternal life to as many as the Father hath given Him, that is to know God. The Son said, no man knows who the Son is but the Father, neither knoweth any man the Father but he to whom the Son will reveal Him.

We take it from the foregoing that no religion except a revealed religion will ever affect the eternal destiny of mankind. When we are enabled by Divine favor to realize that God has made Christ to be unto us wisdom, righteousness, sanctification and redemption then we are born of the incorruptible seed by the living Word of God. Like Nicodemus of old we by nature cannot understand how these things can be. The natural man understandeth not the things of the spirit of God, they are foolishness to him, neither can he know them because they are spiritually discerned. And again the carnal or natural mind is enmity against God, not subject to the laws of God neither indeed can be.

By this new or spiritual birth the laws of God are wrote in the heart and put in the mind and they all, from the least of them to the greatest of them, shall know the Lord. The Holy Spirit is their teacher.

The promise of the Saviour was that the Comforter would come and take the things of his and give them to

His disciples. The wisdom of this world is a great blessing when kept in the proper bounds, yet no man has ever known God thereby. Paul says, however we preach a hidden wisdom which none of the princes of this world knew, for had they have known it they would not have crucified the Lord of glory.

When that heart of stone is taken away and a heart of flesh given, then and not until then are they fit meet for the Master's use—suitable or fit subjects for the visible kingdom or church, and also the temple of the Holy Ghost.

The Saviour said to His disciples, on one occasion, the kingdom of God is within you, and Paul said to one of the churches, ye are the temple of the living God. The Old Testament scriptures were written by the prophets to or for national Israel. Paul directed the most of his letters to the church at different places. He also wrote two epistles to Timothy, who was one of the first preachers after the resurrection of Christ, and one to Titus who was a minister. Did those letters belong to the ones addressed or to the world at large? Peter addressed his first epistle to the strangers scattered through five provinces and addressed them as the elect according to the foreknowledge of God, and told them to see that they loved each other fervently, being born again, not of corruptible seed, but by the Word of God that liveth and abideth forever. (This is the same word that John spake of when he said, "In the beginning was the Word and the Word was with God and the Word was God.") Did Peter's epistles belong to those five or the strangers of those provinces mentioned in the first chapter or did they have a universal application as some preach?

John says, I write not unto you be-

cause you know not the truth but because you know it. It is necessary to be reminded of things we already know sometimes. With the heart man believeth unto righteousness, with the mouth confession unto salvation. When God puts His laws in the mind, then and thereafter the person has two minds, a spiritual mind, also a carnal mind. Paul calls it the new man and the old man, the mind and the flesh. He says, with my mind I serve the law of Christ, with the flesh the law of sin. He also says the flesh lusteth against the Spirit and the Spirit against the flesh so that we cannot do the things we would.

Let it be remembered that the Book of Revelation was made known to John by Him who said, "I am He that liveth and was dead and behold I am alive forevermore, and have the keys of hell and of death."

May the Lord enable all of His dear people to walk worthy of the vocation wherewith they have been called, and to His good and great name be the praise through all the ages and climes.

JAMES M. SIMMONS.

Boyle, Miss.

CHARITY.

1st Cor. 13-13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Brethren, while the apostle expressly declares that of the three living and abiding principles of the gospel named in the above text, that the greatest of these is charity, and implies that the next greatest is faith, my mind seems to be more impressed with hope.

Brethren! Want of space forbids that I quote all that I want to concerning "Hope," even if my strength and your patience would admit of it. But, I will ask you to go back into the

old scriptures with me and see for yourselves some things said about it. Read the tenth chapter of Ezra and see the dilemma and how, in making their legal corrections, they made matters many-fold more deplorable. Then read for instruction Job 4-6, 5-16, 7-6, 8-13, 11-18 and 20, 14-7 and 19 and 27-8. Notice all these expressions and their applications and consider the fact that he was never blessed (manifestly) with a good hope through grace and was rooted and grounded in the faith, 'till the God of heaven spoke to his soul. Then notice Ps. 78-7 and 146-5, and see what he says of hope and also what Solomon says. Prov. 10-28 and 14-32 and Ec. 9-4 and many other old testament scriptures might be cited, but these prominent old testament characters are enough to show that God has in all ages been the hope and salvation of His people.

Brethren, how well we remember the time when we were without hope and without God in the world, when God, our Saviour, who shineth in darkness shined in our hearts giving us the knowledge of His glory in His own face, let our walk, Godly conversation and Christian characters demonstrate. Oh, the joy and sweet consolation and pure comfort in the Christian hope in our earliest love. And, what is the admonition? Ans. As you received Christ, "so walk ye in Him."

Now brethren, when we come all the way down the line to the sweet hope as we have it in the New Testament, is it not worth living? Who can live without it, God being our hope, our light, our life, our all, by Jesus Christ His Son. We now stand and are judged for the hope of the promise made of God unto the fathers: Unto which promise, Paul says, Acts 26-7, our twelve tribes instantly serving God day and night, hope to come.

Right here, I want to notice briefly

other Christian graces which shows, as I have said, that faith is greater than hope. Read the first five verses of Rom. 5, and see how we are justified by faith and by it have access into this grace wherein we stand and how endurance is implied in "Tribulation worketh patience," which we could not have without faith; neither could we have Christian experience without enduring tribulation, for we find that this is the way that patience is worked, which works experience. Hope maketh not ashamed. Why, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, which is the crowning glory of the wonderful plan or redemption, the Cap-stone and completion of the mystical building. Surely charity is the greatest of the three, being that which edifieth and that without which all things that is possible for us to do or think would be of no profit. Read again this entire 13th chapter of 1st Cor. and especially the three first verses. But, I being the least in my father's house, if I have a place in that house, feel to dwell more particularly on the least of these important, abiding truths, I am glad when I can sympathize with the weaker in any contest.

Some sneer at the idea of a hope religion, but it is precious to the poor, humble child of God saved by grace. What could you claim for yourself in the resurrection but for that sweet hope which anchors you into that within the vail? What would any of us have now in the promises of God to the fathers, but for this precious hope that we would not give up for all the world, when in our right mind? It may be taken from us that we may not be able to see it for our disobedience, as in Acts 27-20 and then be restored as in verse 22. Another thing that makes this hope precious to His saints,

is that we are all called in one Hope of our coming, Eph. 4-1. These and many other scriptures we find recorded in the dear old book has a tendency to endear this precious hope to God's poor, humble children. Christ is our hope and this gives us a hope in God and causes us to rest in the hope of the glory of God; rejoicing ever more in hope of eternal life, which life, together with our hope is in the Son of God, our Saviour Who will save to the uttermost them who come to God by Him.

It may be true that men reach the zenith of their glory here in this world as natural, unregenerate human beings and I believe they do. When the eyes of the wicked stand out with fatness and they prosper as a green bay tree, they have attained to the height of their glory, for they are to be cut off. The Jewish Nation reached their zenith naturally and as the type of the church, in Solomon's day. But it cannot be true that this earth is the only, or higher abiding life of the child of God; for we read: "If in this life only we have hope in Christ, we are of all men most miserable." It cannot be true that our life, stimulated by the Spirit of the eternal God, or transformed into His Divine Life (He that believeth on me hath everlasting &c.,) which life is in His Son, is a mere bubble cast up by nature to float a moment on the waves of this ocean of time and then sink into nothingness, or perish forever. Else why is it that the glorious gospel of Jesus Christ being poured into our hearts by the Holy Spirit, giving us the light of the knowledge of the glory of God in the face of Jesus Christ causes us to sit together in heavenly places with him and make us to rejoice with joy unspeakable and FULL of glory?

Even our natural aspirations which leap forward from the temples of our

hearts, are inclined to grapple with things that are higher than we are. We gaze with admiration and wonder at the stars as they hold their nightly festivals around and even above the mid-night moon, so high above the grasp of our limited faculties that they seem forever mocking us with their unapproachable glory and leaving us forever unsatisfied.

Can it be that our Christian hope which is built upon the good gifts and perfect gifts of God to us which is the anchor of the soul both sure and steadfast, entering into that within the veil whither the forerunner is for us entered, even Jesus, which hope doth now save us, will ever be blighted with things of time and we, His children by faith in His Son, have to go down into everlasting night.

It cannot be that He, who hath revealed Himself to His faithful few, though it be through a glass darkly, will suffer these things taken from us that He has revealed, which has caused us to love His church and His afflicted people surpassing the love of women. Neither will He, to crush the glorious fruition of this hope which has been built upon the Divine revelation of His Spirit, take them from us, leaving the endless streams of our love that is dearer to us than all things else beside, to flow back in alpine torrents upon our hearts making us of all men most miserable.

Yes, there is a time and a place, known of God, where and when the wicked will have ceased to trouble and the weary will be forever at rest; and the star of our hope that is so dim to us now, at times, will be gloriously illuminated and the heavenly visions graciously given us by the Divine revelations of His Spirit to strengthen our hope and sustain us through this veil of sorrow and tears will appear

many fold more glorious and will stay in our presence forever. Amen.

Humbly submitted in this precious hope.

J. DALE.

Kinston, N. C.

BETTER THAN THINGS OF EARTH

Fayetteville, W. Va., July 30, 1915.
Elder P. D. Gold:

You will also find enclosed a copy of a letter that I wrote to my brother and his wife about a month after the death of my precious Mother, and which for some reason unknown to me, it seems impressed upon my mind that I should send you for publication. Brother Gold, if you find it worthless, and feel that it will be of no comfort to any of God's little ones, I beg of you not to take up space in your valuable paper for it, but cast it aside and all will be well. I am so sinful and wicked, and feel that I do so many things that a professed follower of the blessed Lord should not even think of doing, that I often fear I have no right to a place with those dear ones; but I do feel at times that I love them better than all the wealth, honor, praise, pleasure, and every thing that this world affords, combined and to be counted among their number is more to me than all the popularity of this world. I realize that one cannot be popular with the people and affairs of this world and cling to the faith as I feel and realize it is taught in the scriptures of divine truth, but if I know anything of the desires of my spiritual heart and mind, if I have ever been blessed with the precious gift of such, I would far rather be kept in the way of truth and holiness than to enjoy the pleasures of this world for a season, knowing and realizing as I feel that I do that the things of this world will pass away as the grass,

but feeling to believe that the things of God and his blessed spirit are eternal. It was so hard to give up my dear Mother, for I felt that she was all I had in the world; but the Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

I have a collection of Landmarks for several years about 1901-2-3 that were Mama's, and they have been a source of great comfort to me. I read them at the time they were received, and child though I was, I loved to read them, and many times since I have read them with tears and rejoicing, my heart going out in love and tender affection to the dear brothers and sisters. Particularly have I enjoyed the writings of Brother L. H. Hardy and Brother J. T. Rowe, and the letters of Sisters Eugenia A. Hinton, E. A. Burton, Louisa Edwards and Annie Crisp. If any of these dear brothers and sisters have a mind to write to me, I would appreciate it, but do not feel worthy to receive letters from them or any of the dear children of God.

Just one year ago last Sunday I was buried in the liquid grave in accordance with what I felt to be the command of my blessed Lord and Master, and I have been thinking for some time of the many changes, the joys and sorrows that have been mine during this last year, and comparing it with the year previous. What heavenly peace and joy have been my portion during part the past year, if I am not claiming more than is my due. I think sometimes I have not been called upon to pass through the deepest of sorrows, but have been blessed with the greatest comfort and peace as well. O, how graciously he does bless and care for his little children. He never places upon us a heavier burden than we can bear, for when it becomes too irksome he takes the load upon his own shoulders, then we can feel to cast our bur-

den upon him and feel that he cares for us. Then it is that we feel to realize that he is the eternal God of our refuge, and underneath are the everlasting arms. Bless his holy name! Great and merciful is our God. Who is like unto him? Sometimes it seems that I am so low down in spirit and so far from God that I wonder if I have ever known anything of his blessed way, but in his own good time he sends his holy spirit, the Comforter and brings to our remembrance all things whatsoever. There is but one source of comfort for the poor troubled soul, and that the glorious Fountain of Love, even God the Father; and the stream from that fountain flowed upon Calvary in the sufferings and death of our blessed Redeemer, and it is only through him that we can have access to that fountain, and only when we are humble and lowly and of a contrite spirit can we come to this blessed retreat. And, O, how sweet it is when we can bring our alabaster box and break it at his feet, anointing his feet with our tears and wiping them with the hair of our head, our pride, our crowning glory. And it is only when we are brought down in the valley that we can come to this blessed place, for we must be made to know that to be carnally minded is death, but to be spiritually minded is life and peace. How sweet and comforting it is to remember that Jesus so often spoke of his faithful followers as little children, for do not all his little ones feel to be children, helpless to do anything unless strengthened by his power, unable to learn anything of his wisdom and ways unless taught by the holy spirit, fed only as they are nourished by the food from heaven, clothed only as they are clothed upon, desiring at all times to be kept by his might and guided by his unerring hand. I am many miles from a Baptist church, and so

far as I know there is not a single person near me who has like feelings and belief, and I often feel lost and forsaken; but I do feel that I am most wonderfully blessed, and I feel that I have been so graciously blessed and comforted in my recent bereavement with that comfort that can only come from the giver of every good and perfect gift. Bless the Lord, O my soul, and forget not all his benefits. I was blessed to attend the June meeting at Mt. Zion, and O, what a feast that was to me my poor starved soul, and what comfort to my poor broken heart! Aye, surely, "My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the tender herb, and as the showers upon the grass." In bonds of love,

Your little sister,
LOLA HOLLAND.

MEDITATIONS.

My dear Brother and Sister:—

I have thought of writing you a great many times, but I have so much to do that I get very little time for personal letters; besides, I have nothing to write about but my sorrow and grief, and it is no pleasure to anyone to be burdened with somebody's troubles. But I know that I should not grieve, for I have every assurance that my sorrow is but her joy, and it was the purpose of an all-wise God to call her from time to eternity, and there she is basking in the smile of his blessed countenance and shouting praises to his great and holy name, forever free from the troubles and the trials of this world and the sins of the flesh. It is not possible for the flesh or anything of this world to see his holy face, or enter into that glorious paradise; and it is needful that death should come to release the soul from the bonds of sin and the flesh; and,

while we must suffer the sting of death, which is sin, the blessed Lord can give the departing one such sweet comfort by his glorious presence in that trying hour, that, as it is written, death is swallowed up in victory. O, death, where is thy sting! O, grave, where is thy victory! I feel that it was so with her, and that her passing was only the putting off of the sin of the flesh and being carried in the bosom of her Lord from the trials and sufferings of this world to spend eternity with Him in Glory, and in the morn of the resurrection when the trump of the Lord shall sound the grave shall give up its dead, mortality shall put on immortality, and all the redeemed shall be caught up together in the clouds to meet the Lord in the air, and thus be forever with the Lord to sing the song of the Great Jehovah of Salvation by Grace through the blood of the Lamb for sinners slain. Then, O, what a glorious exchange! No more sorrow, no more pain or trouble, but joy and peace forever in the presence of the angels of God, the Father and his beloved Son in the New Jerusalem, there to bow before his glorious throne and sing, "Holy, Holy, Holy, Lord God Almighty," forever and forever, world without end.

It is hard to part with those we love, for the flesh will cling to its own; but we know that all things work together for good to them that love God, to the called according to his purpose; then why should we grieve when he calls his little ones home? Some day our time, too, will come, and if it be in accordance with his holy will and purpose, we too shall join that glorious throng of the redeemed around his blessed throne to sing his immortal praises in a world that shall never end. O, Glorious Lord! O, Blessed Lamb! O, Grace Divine, that calls

the sinner from the cumbersome clay to the climes of never-fading glory! And O, how sweet when we can feel to hope that some day by his grace divine, if it be his will, we may meet our loved ones around the feet of our Heavenly Master, and there to know as we are known and be as the angels of heaven. For, if I know anything of spiritual things, I know that the love of God is so far above the affections and ties of the flesh that in that glorious day it will matter not to us that we know not our mothers and fathers, brothers and sisters, children and friends by name, but it will be enough to be with Jesus and be like him, and nothing of this world will enter that heavenly place to mar our joy, for the things of this world will all pass away, but the Kingdom of the Lord will never pass away. While we live in this world and hold the ties of the flesh, it is comforting to know that our precious ones are at rest in the Lord, and it is for our comfort and consolation that he gives us this blessed hope; but when the day of the resurrection comes, and this world and all earthly things are dissolved, we will have no need of this comfort, for Paul says that the joys of this world are not to be compared with the glories that shall be revealed in us, or that await the redeemed in that day. Then, O, how sweet to wait in this blessed hope! Sleep on, precious ones, in the bosom of the Lord until the trump of the Lord shall wake you from your slumbers, then rise with a shout to meet the Lord in the air and sing his praises forever. And O, that he would keep us by his grace divine while we sojourn here in this world of sorrow, and comfort us with such blessings as seemeth good in his sight, and when we have served out our time here, raise, own and crown us, and we will

give him all the glory, and all the honor, and all the praise throughout eternity.

It is not given us to know all things in this world, but when we meet him face to face we shall know all things, and best of all, we shall be like Jesus and know him as he is. While here in this world we have all things that are needful, and know all things that it is good for use to know. The flesh cannot know God, but when it pleases him in his wisdom and mercy, he reveals unto the spiritual mind such things as are needful for the comfort and the welfare of his children, and it is only these things are revealed by the holy spirit that we know anything of his ways and works, for he works and none can hinder, and he hinders and none can work; for all things are in his hands, and he has all power both in heaven and in earth; then how can we work unless the Lord work in us in and through his spirit? God is a spirit, and he seeks such to worship him as do worship him in spirit and in truth, and unless aided by his holy spirit, it is impossible for us to serve God or worship him in truth and holiness; but we do have work to perform while in this world, and if it is shown unto us that he have duties to perform, we find blessings and joy when we comply with his holy and righteous will; but we can only work as he works in us, for even our blessed Lord said when here upon earth that "It is not I that doeth the works, but my Father that is in me, he doeth the works"; so, if Christ could only work as the Father worked in him, it is certainly true that vile, sinful, ignorant man cannot work except his spirit dwelleth within him. We can only work out the works that he works within, and we do this in complying with his holy will as much so as within us lies, and in performing the duties

imposed upon us, for he says, "If ye know these things, happy are ye if ye do them"; then, when we feel impressed with a duty to perform, we find blessing and an acquitted conscience in the performance of that duty, and thereby God is glorified.

Pardon me for writing so much; when I get to writing it seems I never know when to stop, and I fear I will worry you with my chatter; but it is these things that occupy most of my thoughts.

I would like to see all of you and be with you, for I am so lonely; but I try to be contented, and I know that I am blessed with far greater blessings than I deserve. Write to me; I would appreciate a letter from both of you very much. I hope all are well.

With love,

Your bereaved sister,

LOLA.

Fayetteville, W. Va., May 25, 1915.

Atlantic, N. C., July 14th, 1915.

Dear Brother Gold:

This morning I read your remarks on Washington's Farwell Address, and seeing your ideas of our position in the present European war troubles, and the duties our citizenship owe to their country, I have a desire that you read a letter which I wrote to our President on May 30th, that you may see how near together we are on that question.

After the resignation of Hon. J. W. Bryan I copied this letter and sent the copy to him.

The letter follows:

Atlantic, N. C., May 30, 1915.

Hon. Woodrow Wilson,
President, United States,
Washington, D. C.

Dear Mr. President:

You will not know me, but what does that matter. I was at the depot in Raleigh when you made your visit there when you were Governor of New

Jersey. Mr. J. Daniels is a friend of mine. I am an Old School Baptist Minister, a supporter, from the first, of yours for the Presidency of our government, and an admirer of the course you have pursued in your administrations of Government, especially with respect to your policy towards the European war.

The way I see things now, we stand at the head of the neutral powers. Not that you have sought such a position, but it appears to be an arrangement of Divine Providence that it should be so. One step to throw us out of the path of neutrality and we would lose our position. That Germany appears to know. That Government does not appear to want us to occupy that important and honorable position. If the war closes with our Government at the head of neutrality it naturally puts us in the place of Dictator. That that Government does not want. They rather the Pope should be Dictator than this Government. The Pope appears to be taking in this situation, and he is remaining silent, and perfectly neutral.

If you and our leaders in government can be driven to take sides in this conflict we lose our head and it falls on his shoulders.

Dear Mr. President, I have no favorites in this struggle, but am in heart a neutral. I hope you will be able to continue to maintain strict neutrality to the final end of this struggle.

We had better lose a few lives of our citizens, maintain the manhood of our nation and keep the peace than to lose our position, go to war and lose thousands of lives, and show ourselves to be equal in barbarity to nations that love war and bloodshed better than they do the sisterhood of nations.

Would it not be best to tell our citizens that they well know that there is a state of war and death now all over

Europe, that we have a sufficient amount of territory at home on which they can exercise, plenty of sights to see and work to do, with food to eat and clothes to wear; that we can and must remain and live at home until peace is proclaimed, and war and danger is past? Or if they will go in the war zone they must do so at their own risk without involving the Government?

I have thought this way about it. Why cannot our people find enough here to do and amuse themselves and stay where they will take no risk at involving our Government in trouble?

I do not like the idea of playing the coward, but it appears to me to be cowardly to run into trouble when we see it. "The righteous seeth the evil coming and hideth himself."

I hope God will bless you with wisdom to steer the ship of Government clear of the troubled waters, the rocks and quick-sands of the wars of others that we may have peace among ourselves and with our sister nations.

L. H. HARDY.

HOW GOOD IS THE LORD'S BLESSING

Elder P. D. Gold—Dear Brother:

While enclosing remittance for the Landmark, I wish to write a few thoughts. If I could express my thoughts like my brethren and sisters, I would not mind writing. We had a real good meeting at the Falls today. In spite of the hot weather that big old house was filled with attentive hearers. Elders Williford, Farmer, Geo. Boswell and Williams were all with us, besides several younger speakers. Possibly two hundred members partook of communion service. Brother Gold, we sometimes sum up our assets and liabilities and now since my family and I are enjoying good health, all my ailments are gone too. I feel

that this is one of the greatest of my assets, but there is one other I feel is greater than health, but it is so seldom that I can pull the chain of it. It is when God leadeth me beside still waters, or mocketh me to lie down in green pastures, and whispers in my soul, "Peace, be still," that I feel that this alone will over-balance all my liabilities, for what else do I need but a Savior?

We talk about hard times or wars, but do we get one drop of real pleasure from it, or from anything else we strive most to gain? No, all this is vanity and vexation of spirit, and the more of it we practice the further we get from God and the more we seek to know the truth as it is in Christ the nearer He seems to us.

I did not think to write a long letter, so I must close with these sweet words:

"We shall sleep, but not forever.

There will be a glorious dawn;

We shall meet to part, no never,

On the resurrection morn."

Brotherly submitted,

H. L. BRAKE,

To the Readers of Zion's Landmark:

Dear Brothers, Sisters and Friends: I feel like I want to tell you of a very pleasant trip that I was recently blessed to take in company with our well known and much beloved brethren, Elders P. D. Gold and Isaac Jones. We met at the Lower County Line association, in North Carolina which proved to be a good meeting indeed. Many of the Lord's dear children gathered here, and I feel that the blessed presence of the Lord was felt by many present. There was a goodly number of ministering brethren present and the preaching was sound and comforting. When this meeting was over I went to Greensboro to visit my son and his wife and met the brethren at Cane Creek,

Va., on Wednesday after. Here the friends had come out with their lunch. So we had one sermon, ate lunch and had two more sermons in the afternoon. Next day we were met at Malmaison by hundreds of people, and had our dear Brother J. A. Shaw, to join us. They had taken the seats out of the house, and put them under the trees and made us a pulpit by putting a table into a farm wagon. From which we had two sermons before and two after lunch. The next day, Friday, we met with the Staunton River association, also Saturday and Sunday. This also was a good meeting where many good and comforting things were uttered. On Monday we were at Strawberry church, where Brethren Gold, Jones and myself were met by a large congregation, who had their stand and seats in the grove. Tuesday we were at Old Mountain, where we again had a good congregation, who seemed to enjoy the services. Wednesday we were in the city of Danville, where notwithstanding the hot weather the people filled the house and listened very attentively to the word preached. Thursday we were in Reidsville, N. C., where a large crowd listened to all three of us, although it was very warm. I returned to Greensboro in the evening where on Saturday all of us met a large congregation in attendance upon the Upper Country Line association. This meeting was held in the tobacco warehouse of one Mr. Graham, who at the beginning of the meeting made a short address tendering free of charge the use of his warehouse for the three days. This proved to be a very pleasant and comforting meeting, despite the heat. The association over I attended alone by special invitation an appointment in Durham on Tuesday night, Stem on Wednesday night, and in the Court House in Oxford on Thursday night.

All of these were good meetings. My daughter and I left Oxford at noon on Friday the 20th and reached Washington, D. C. that night, and came home Saturday. It was indeed a very pleasant and profitable visit among the Lord's dear people in Virginia and North Carolina. Dear ones, I want to say now that I would love to lame you all and tell of our joy in meeting and mingling with you in the worship of our dear Lord, also of our pleasure in associating with you in your homes, but suffice it to say that we appreciate your hearty welcome and many words and acts of kindness more than we could tell were we to try. We are reminded of the saying of the Psalmist, when he said, "Behold how good and how pleasant it is for brethren to dwell together in unity." I am glad he did not say tell how good and how pleasant it is for tongue and pen fail to describe the wonderful appearing of the Lord. When he seeketh such to worship him as do worship him in spirit and in truth. We can see it and taste its sweetness, but cannot tell it so as to make those who did not see it understand its beauty and glory. We feel dear ones that the Lord did wonderfully bless you in your meetings and that we were greatly favored to be with you in them, and to share some of the blessedness of them, and we were encouraged by the large audiences that met us and the interest they showed in the blessed things we were given to say. I wish to say for myself that it was a great pleasure to me to be thus associated again with such true and faithful servants of my God, as Elders Gold and Jones, who do not wish to speculate, but are satisfied to preach the plain, simple truth of the scriptures. Sister Gold traveled with us and added much to the enjoyment of the journey and social interviews. May God in mercy bless and comfort

you all is the desire of your humble servant, and will you remember me?

JOSHUA T. ROWE,
704 Linwood Avenue,
Roland Park, Md.

August 30, 1915.

Rufus, N. C., July 1, 1915.

Dear Brother Gold:—If indeed one so back-slidden as I can venture to call you Brother.

Many changes have taken place since we saw or heard from each other last. Some blessing, perhaps, while others are sad. Last Saturday we received a telegram that Mr. Coffey's brother-in-law, David Vaught, who married his only sister, died Friday in San Louis, Cal., where he had gone about two weeks previous for his health. Mr. Coffey started Monday to attend the funeral at Butler, Tenn., and has not yet returned. At the same time we received a letter stating that my sister, Mrs. McDaniel was seriously ill, but have since learned that she is improving.

My own health has not been very good this spring and summer; better though than before I was operated on for appendicitis. But, though most of the time very weak and faint, still survive; and while I have many things to try me, yet sometimes I trust I am enabled to look beyond this vale of tears where sorrow, sighing, toil and strife are done away; and then it is I am made to exclaim, "how foolish we mortals are for running and grasping so eagerly after the things of this poor world, which are but poverty at best." Why can we, or why can I not cease this earthly clinging and follow more closely and more readily in the footsteps of Him who came to these low grounds of sorrow, took upon Himself a world of iniquity that I (if indeed I be His) might live?

Brother Gold, I dreamed a few nights

that you and I were married long ago, and in spirit I trust this is so, for, are not all the saints of God bound together in one bundle of life and love together? And are they not all one in Christ, their glorious Head? Then again, how strange that I should lose sight of spiritual things, and the tie that binds us so closely together, and dwell for so long a time in the city of the dead.

But the dead know not anything, then how can they do anything? The spirit must intercede for them.

Brother Gold, Mr. Coffee and I want you to come to our association, the 3rd Sunday, Friday and Saturday, before, in September. You would come to Lenoir, change cars and come to Olivette where we would meet or have you met and bring you to our home. We feel that this will perhaps be the best opportunity we will have to have you with us. You will remember it is the Silver Creek association, and is to be held with Globe church. Please write us that you hope to come and bring Sister Gold with you.

Pray for me that the power of God may keep me through life and sustain me in death, and may the same blessed favor be granted you, is the desire of your unworthy little sister in a faint, yet precious hope of that life which is to come.

LOUISA A. EDWARDS COFFEY.

Ferrum, Va., Aug. 31, 1915.

Elder P. D. Gold:

Very Dear Brother—I write you to let you hear from me once more. I am in quite a feeble condition, barely able to get around. My wife also is failing fast. We have both been spared to live to an old age. Should we be permitted to live to the 15th of December it will have been 56 years we have lived together. I hope you and yours are enjoying health. You seem to retain

your mental faculties beyond what is usual at your age. Your editorials are yet very interesting. I have been reading the Landmark with a very little exception since the date 1875. I ever considered it one of the most conservative and peace-maintaining periodicals of any that I have ever read.

I resigned as moderator at our last session having served in that capacity 31 years. Brother Randolph Perdue was chosen as moderator. I think he is a very suitable man. I hope that we will now have peace and prosperity in the district. There were two added to the church at Canton Creek last meeting coming from the Missionaries, old Brother John McGhee's son and wife. On the 4th Sunday in August by the request of colored brethren, Brethren Perdue, Blankenship, Dyer and myself met with them at their church, not far from Brother Dyer's. They had made neat arrangements of stand and seats. A good congregation of both colored and white, as good order as ever I have seen at any place. I thought we had a good meeting. The Brethren all seemed to be favored, in setting forth Christ and Him crucified. That evening at James W. Helms (my son-in-law) we had a little meeting and his son, John Peter, joined by giving as satisfactory experience as I ever heard. Myself, Perdue and Dyer, if the Lord wills it so, will meet at a school house near James W. Helms next Friday, for the purpose of baptizing his son, and I have hopes of perhaps others. Myself and Brother Dyer purposes going from there to Little Creek. It is their communion season. This is Brother Blankenship's home church. Should it be the will of the Lord to permit us to live, and bless us with health and strength till our spring association, which will meet with the church at River View, commencing Friday before the 1st Sunday

in May. I hope to meet you and Sister Gold, and many of the brethren at that place. I should have written you to attend our two last sessions had everything been satisfactory among us. I hope we are at peace and will remain so now. Give my love to Sister Gold and your family, retaining a goodly portion to your self. I remain as ever,

Yours in hope,
PETER CORN.

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By Frederick W. Keene.

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Bro. W. R. Dodd, Whitmell, Va., has kindly offered to send in subscriptions for The Landmark, and those desiring to subscribe or renew their subscription can give him the money. A receipt card will be mailed to each direct for amount paid.

P. D. G.

FOR INFORMATION.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G.

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EDITORIAL.

DANIEL—THE PROPHET

The Lord does great things for His people. In times of greatest calamity He does greater things, because as their day is so shall their strength be.

Just after the naked, guilty state of the creature Adam was brought to view, the Lord God made coats of skins and put them on the naked pair, and said in the presence of man's greatest enemy the seed of the woman shall bruise thy head.

In the oppressive reign of King Pharaoh, Moses was born, and sheltered in the royal palace as the son of Pharaoh's daughter, though he was born under the curse of that King; so that King Pharaoh raised up the person that should break down the oppressive power of that dominion, and should lead Israel out of Egypt, and to the border of the goodly land of promise. This Moses holds a place in the galaxy of worthies in Israel allowed to no other man.

In the degenerate days of Israel judgment from heaven assigned that

raze for 70 years of captivity in Babylon. But with that sad sojourn there was sent to accompany them and to use counsel that was delivering to them by the prophet. Daniel, whose life service of so much purity, wisdom and love was bestowed on them.

His prophecy so clearly points to the coming of the just one whose going forth is from everlasting, and whose dominion shall be without end.

How distinctly Daniel foretells the coming of the stone cut out of the mountain of God's glorious treasure of holiness without human agency, whose kingdom is an everlasting kingdom, and to whose wisdom and power every other kingdom shall surrender every vestige of its power, and all enemies shall be consumed before this ever increasing power of glory.

But the last of all God sent his son saying, surely they will reverence my son. But when his servants saw him coming they said this is the heir, let us kill him that the inheritance may be ours. So the greatest of all God's gifts to men in the most lightly esteemed. Thus proving the utter depravity of the Israelites from God's high and holy way, and that Israel shall give place to a high and holy seed in Christ Jesus that shall be to the praise and glory of his grace, and that shall flourish in the courts of our God as trees of the Lord's planting that he might be glorified in them.

All the humiliation of perfect servitude shall be performed by him, and the crowning glory of everlasting perfection shall be to him who loved us and gave himself for us, that he might present us unto his Father without spot or wrinkle, or any such thing with exceeding joy before the throne of God. The glory attaching to this service of the Son of God exceeds in wisdom, glory and power of service and of suffering all other suffering and perfec-

tion of obedience, and surpasses all other love and devotion, all other workmanship and skill, so that Jesus who is the appointed heir of all things shows and proves his entire worthiness to receive honor, glory, dominion and power forever and ever.

It impresses me while reading the book of Daniel that the excellent spirit of his service and behavior, the tone of feeling in his worship of God, the zeal attending upon his devotion, and the joy and love unfeigned of his services shine with great brightness. Each one of God's servants has his proper gift. To one is given two talents, to another five, as it pleases the giver, and each is fitted for his peculiar service, and each shines in the kingdom of heaven as he reflects the honor and glory of the Son of God. Among these Daniel shines as greatly beloved.

P. D. G.

THOSE THINGS MOST SURELY BELIEVED

Luke, the beloved physician accompanied Paul much of the time in his teachings and doings of Jesus, and therefore a witness of the most wonderful things most surely believed among us.

There are four writers of these notable events, Matthew, Mark, Luke and John, four faces, a square, for the city lieth four square. These four writers answer to the four living creatures seen by Ezekiel, also by John; the first beast as seen by John was like a lion, the second beast like a calf, the third had the face of a man, and the fourth beast was like a flying eagle.

The things most surely believed among, by the church of the living God, are recorded by Luke as well as by Matthew, Mark and John. Most surely believed, not merely as true, but as the wondrous going forth of Him who is the ancient of days, the first born

of God, the only wise God and our Saviour, the Lord of lords, the King of kings, and blessed are all they that believe in him.

The Holy Ghost moved these holy men of old to write these things, every word of which is most surely believed among us. Every word of this writing is truth and shall be fulfilled.

Do we consider the importance of giving good heed to these things most surely believed among us? It was declared by Moses that every one that would not hear that prophet should be cut off from among the people. Beware therefore. Take heed how ye hear.

He that does not believe this record, these things most surely believed as being certain of fulfillment, and therefore cannot fail of doing what is declared by them, will most surely be destroy from among the people, while he that believeth hath the witness in himself. As the angel said to Mary, Blessed is she that believeth, for there shall be a performance of all that is spoken. To him that believeth there shall be a fulfillment, an assurance of all that is declared, a confirmation, a building up, a strengthening of these things most surely believed among us. For this thing was not done in a corner. It was proclaimed on the housetop, in the broad day light of publicity, confirmed by many witnesses. The heavens and the earth are witnesses. The heavens declare the glory of God and the firmament showeth his handy-work. We are without excuse.

But what are the things most surely believed among us? They are the things testified to by these eye witnesses of the glory and the majesty of Jesus. The prophets of old wrote as they were moved by the Holy Ghost. When Jesus appeared in the flesh, or when the child is born unto us, and the Son is given upon the government

as these were witnesses of these wonders who heard Jesus, and saw his works, and confirmed them unto us, to those that have the witness in themselves, to them that believe and love the things witnessed.

For Peter says, we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, that were eye witnesses of his majesty. For he received from God the Father honor 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." We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn and day star arises in your hearts.

Now everything recorded in scripture concerning Jesus Christ belongs to the things most surely believed by us. Man should live by every word that proceedeth out of the mouth of God. No scripture is of any private interpretation. Therefore all these things are most surely (not doubtfully believed by the people of God, those born of God, those to whom the arm of the Lord is revealed.

When Jesus arose from the dead he upbraided those that believed not, when they had seen Jesus, and bore witness to his resurrection.

Unbelief is the sin that so easily begets, blinds, entangles, weakens, throws out of the true way so many of us. When the son of man cometh shall he find faith on the earth? The infant is choked with the trumpery of a great bundle of rags, the shackles of pride and fashion, the vain show of a form of religion, but denying the power thereof. How false weights elog, burden fetter, hinder the church of God, choke, strangle her. When will Zion arise from her sleep and put on the beauti-

ful garments of praise, show her faith by her works, seek first the kingdom of God and his righteousness, put on the whole armor of God! Awake, thou that sleepest and arise from the dead, and Christ shall give thee light. Let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. We have not resisted unto blood striving against sin. Jesus hath once suffered the just one for the unjust. "Forasmuch then as Christ hath suffered for us in the flesh arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin: That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God," 1st Pet. 4:1-2.

We greatly need a heart-felt return to the simplicity of the truth, a return to the observance of the true meaning of scripture. The scriptures are not changed. They mean what they did when uttered by holy men of old. They have no new meaning now that they did not have in former times. Men have not changed. They are sinners now as they were of old. It requires the same Jesus, all he said and did, when he was on earth to save now as it did then. Nothing he said or did is lost or left behind. We need the whole Jesus as Paul did, or Peter, or the lame man, or Mary Magdalene, or the woman with an issue of blood who had spent all her living on physicians, and grew no better, but rather worse, or Lazarus who had been dead four days. We need the whole Jesus, all he said and did, and was crucified, risen, glorified, ascended to heaven who shall come again as he ascended into heaven, whose second coming shall be in the glory and power of the Father with all the holy angels and with the trump of

God, whose coming shall consume the wicked, but shall raise the dead, change our vile body, and fashion it like unto his glorious body: for this corruptible must put on incorruption, this mortal shall put on immortality, and death shall be swallowed up of life. We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. Whereupon beloved, seeing that ye look for such things be diligent that ye may be found of him in peace, without spot and blameless.

We see from scripture that errors shall creep in, many deceivers shall rise, and deceive many, and there shall be many departures, a grievous falling away from the steadfastness of the truth. How important that we should earnestly contend for the faith once delivered to the saints. That faith cannot be changed, nor improved. It may be perverted, denied, departed from, but it remains in its integrity the eternal truth of God. He that abides in the truth shall be found unto praise and honor at the appearing of Jesus Christ at his second coming. He that endureth unto the end the same shall be saved.

P. D. G.

GOD OVER ALL

"For of him, and through him, and to him, are all things; to whom be glory forever. Amen. Rom. 11:36.

The literal meaning of this expression declares that God is the origin, the first cause, the source of all things; for that without him was not any thing made that was made. He is the fountain from which all things spring. Is there not a cause for all things? The creature cannot produce itself—cannot spring from itself, but must come by an agency or cause outside of and higher than itself.

There is one God and Father of whom are all things, and we of him.

There is not a creature that can truthfully say that I am my creator, or my upholder of myself, or that I am independent of all outside agencies, and therefore a god to myself.

God created and made all things that are made, nor did He create or make them out of things pre-existing, but He made them out of things that had no existence or appearance before hand.

There is, it seems to me, a difference between creative and formative power. Creation consists in the production of that which had no sort of existence outside of that which caused its beginning, or incipient existence; while formation collects and puts together in a new shape or form that which previously had no existence except in the matter existing, but not hitherto shaped as it exists in the shape thus appearing.

God has set the world in man's heart so that man cannot see beyond or outside of that which encloses him and envelops him, so that he cannot see only in a very limited view, and that so imperfectly that he cannot see only in part. There is one Lord Jesus Christ, by whom are all things, and we by him. Then the origin is of God, nor can we ascend higher, nor descend deeper, than in the limited creature existence assigned us by Him who hath made all things for himself, yea, even the wicked for the day of evil.

By Jesus Christ were all things made that are made. Then we are limited, and when we are reconciled to this order we possess a reconciliation that allows of no disturbance, nor murmurings, but gathers an increase of contentment which grants and yields the peaceful fruit of righteousness to them who are exercised therein and thereby.

Of Him (of God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctifi-

cation and redemption, so that if any man glory let him glory in the Lord. We are not made the wisdom of God in Christ, but Christ is made the wisdom of God unto us. Is not this just as we should and do desire in Christ Jesus. For so great is the goodness and wisdom of God in Christ that we ascribe all unto him, for whom were all made. For of him, and through him, and to him are all things. Then what is ascribed to the creature? Nothing. He is the receiver of the fullness of God, for of his fulness have all we received and grace for grace. It is of faith that it might be by grace, in order that the promise might be sure to all the seed. In order that there can be and shall be no failure, no part of the work is dependent on the creature, but it is all of the Creator, in order that the promise might be sure to all the seed. God who cannot lie promised it before the world began, when as yet there were none of the promised seed. Then none can have any preeminence, none can have whereof to glory before God. As little, helpless children they all receive it before God in covenant head of Jesus, their Head, and they all are kept by the power of God through faith unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them, and ready to be revealed in the last time.

The expressions of him, and through him, and to him are all things, allows of no part of this creative, controlling, directing and perfecting the work of salvation to be ascribed in part, nor in the smallest part, to the creature. Not even any part however inferior or small as secondary or subordinate in the matter of salvation, can be performed by the creatures. This fixes the entire purpose, performance, fulfillment, completion of salvation to be of the Lord, without any condition, so that it

is all of God in and through and by Jesus Christ, to the glory of God the Father to whom be glory forever. Amen.

P. D. G.

WHAT IS THE CONDITION OF THE WORLD?

When an old man compares the state of morals in his old age with that of his youth he is influenced by his condition at that time. If he has been prosperous in business, and his health is good he looks at the bright side and considers that the world has made good progress. If he has not been successful, and his surroundings are not desirable, his criticism will be against the world's progress. He will consider his days evil. His judgment will be affected by his own surroundings. We could hardly expect man's judgment to be otherwise than as his days have been. Jacob said, few and evil have been the days of the years of the life of his pilgrimage. They had not been equal in length nor prosperous in joy as had been the days and years of his fathers. In the evils of the famine, the burden of the bondage of Israel in Egypt had not been as the freedom and joy of the pastoral life of Abraham and Isaac. The youth with its promise, not soured by disappointments, is not festered and bitten by sorrow, as is the withering cramp of wasting old age. Well, is it thus with the march of time? Take a nation whose youthful days are clear and bright with vigor of success. Can it be compared with the history of another nation whose last days are blasted with rotten government and disappointed prospects, and whose end is a downfall.

But have not the nations of modern times been favored with the experience of the nations that have preceded us, and left on record their blunders to warn, as well as their successes to profit us?

The coming of Jesus Christ in the flesh to make an end of sin, to abolish death, to bring in everlasting righteousness, and perfect the glorious work of the Son of man in the presentation of the redeemed family of God without fault before the throne of God with exceeding joy is being enacted.

But the opposition to that triumph must be encountered. The hindrances that Satan should make against this glorious work must be expected. For to overthrow his kingdom and foil all his expectations, and to drag him down to hell, the fit place and end of such malice as he possesses, and to manifest the difference between him that serveth God and him that serveth him not, with the fruit of the Spirit of God, and its pure triumph over wickedness shall manifest the glory of righteousness, and the reign of grace over sin and death, as it displays the riches of grace over sin and death so that as sin hath reigned unto death, the glorious work of the Lord Jesus Christ, is to be fully displayed in the final and complete triumph of the gracious power of Almighty God over the working of sin and death so that the downfall of the power of darkness shall be complete, and no place be found for it evermore.

This triumph shall manifest to the everlasting praise of God, shall be so written in the heart and life of every vessel of mercy, this wonderful work of God that eternity will be the suitable state to declare and make known the riches of the grace in the vessels of mercy afore prepared unto glory.

So that as sin has reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

But on earth, the arena of the apparent triumph, and the real havoc of sin and death, until the shocking effects of sin are manifested to be outwitted and gloriously overcome by the triumphant

and complete display of grace in the resurrection life when God shall make all things new, it shall require the unfolding of glory in eternity to demonstrate the wonders of the mystery of this conflict. Times cannot exhibit the completeness of the triumph of grace the utter downfall of wickedness, nor the inexpressible glory of eternal life as it shall bloom and fruit in eternity.

P. D. G.

Associations.

Peters Creek, Va., Aug. 25, 1915.

Elder. P. D. Gold:

The next session of the Mayo Primitive Baptist Association will be held with the newly organized church at Barnard, Patrick county, Virginia, October 16, 17, 18, 1915, near Dan river, about 15 miles southwest from Stuart, Virginia and 15 miles northeast from Mt. Airy, N. C., and 16 miles north from Pilot Mountain, N. C., and is in sight of the Red Cabin Mountain, near by it was the Red Cabin church organized, and at this place was this association organized April, 1809.

The nearest railroad station is at the Meadow Field on the Mt. Airy and Eastern Narrow Gauge Railroad, about two miles northwest from this church. J. W. Sehen is the clerk of this church. All parties and visiting brethren wanting further information can write him at Claudville, Va.

E. M. BARNARD.

BLACK CREEK ASSOCIATION

The 40th Annual Session of The Black Creek Primitive Baptist Association will be held (D. V.) with the church at Healthy Plains, Friday, Saturday and 4th Sunday in October, 1915. (22nd, 23rd and 24th.)

A general invitation extended and visitors by mail will be met at Bailey

about 4:30 p. m. Thursday and about 10 a. m. Friday.

Bailey is on the Norfolk Southern railroad, about three miles from the church. J. F. FARMER, Clerk.

The 170th Session of the Centenea Union is appointed to meet with the church at Hancock, Pitt county, N. C., Saturday before the 5th Sunday in October, 1915. Elder T. B. Lancaster was chosen to preach the introductory. Elder J. W. Gardner his alternate.

E. A. STANFIELD, Clerk.

L. J. H. MEWBORN, Asst. Clerk.

The Bear Creek Association will convene in annual or fall session with the church at Howards Chapel, Ivey County, N. C., Saturday, 2nd and Monday, October 2, 3 and 4, 1915.

A cordial invitation extended.

Those going by Charlotte on Norfolk Southern Railroad will get off at Aquadale at noon Friday or Saturday. Write to Bro. Henry Carpenter, Norwood, N. C., R. 1. Those going toward Winston on Southbound, get off at Porters about 3:30 Friday. Write to Mr. J. B. Carpenter, Norwood, N. C., R. 1, and those going by Salisbury on Southern Railroad also get off at Porters about 6:10 p. m. Friday. (Write Mr. Carpenter as above.)

Those going by Hamlet or Wadesboro must take a Southbound train at Wadesboro, Saturday morning about 7 o'clock and get off at Norwood about 8 a. m.

Write to Bro. P. A. Howard, Norwood, N. C., R. 1.

Done by order of the Association.

J. W. JONES, Clerk.

Appointments

ELDERS J. T. ROWE AND F. W. KEENE, OF MAINE
Skewarkey—October 1st.

Thence to Kehukee Association.

It is hoped that they will visit the Contentnea, White Oak and Black Creek Associations, and have appointments between them.

T. R. SAWYER

New Bern—2nd Sunday in October at night.

White Oak—Monday.

North East—Tuesday.

Wardswill—Wednesday.

Yopps—Thursday.

Bay—Friday.

Association at Wilmington.

South West—Tuesday.

Maple Hill—Wednesday.

Cypress Creek—Thursday.

Muddy Creek—Friday.

Sand Hill—Saturday and second Sunday.

He will need conveyance.

ELDER JOSEPH E. ADAMS

Robersonville—Monday night after 1st Sunday in October.

Conetoe—Tuesday.

Sparta—Wednesday.

Lower Town Creek—Thursday.

Thence to Contentnea Association.

ELDER M. L. GILBERT OF
FLORIDA

Kehukee Association

Tarboro—Tuesday.

Wilson—Wednesday.

Durham—Thursday.

Burlington—At night.

Thence to Salem Association.

ELDER L. H. HARDY

Mewborns—Tuesday after the third Sunday in October.

Nahunta—Wednesday.

Wilson—On Thursday night.

Thence to Black Creek Association.

Black Creek, S. C.—Thursday and Friday after the fourth Sunday in October.

Mt. Tabor—Friday night.

Mill Branch—Saturday and 5th Sunday.

Fireway—Monday.

Bethel—Tuesday.

Thence to Mill Branch Association.

Pleasant Hill—Monday and Tuesday after. Wednesday and Thursday at Bell's Chapel. Saturday and 2nd Sunday in November at Simpsons Creek.

ELDER T. C. HART

Little Creek—Saturday and third Sunday in September.

Tarboro—Monday.

Lower Town Creek—Tuesday.

Old Sparta—Wednesday.

Autrys Creek—Thursday.

Damascus—Friday.

Meadow—Saturday and fourth Sunday.

Conveyance needed.

ELDER J. W. WYAT

Kehukee Association

Robersonville—Tuesday, October 5, 1915.

Cross Roads—Wednesday, October 6, 1915.

Tarboro—Thursday, October 7, 1915.

Lower Town Creek—Friday, October 8, 1915.

Contentnea Association

Mill Branch—Tuesday, October 12, 1915.

Nashville—Wednesday, October 13, 1915.

Peach Tree—Thursday, October 14, 1915.

Sandy Grove—Friday, October 15, 1915.

Sappony—Saturday, October 16, 1915.

Sappony—Sunday, October 17, 1915.

Falls—Monday, October 18, 1915.

Upper Town Creek—Tuesday, October 19, 1915.

Wilson—Wednesday, October 20, 1915.

Contentnea—Thursday, October 21,
1915.

Obituaries

LULA BELL MURPHY

On the afternoon of June the 15th a dark shadow was cast over the entire community when the news went out that the death angel had visited the home of Mr. Jessie Murphy's and claimed as his little angel, Lula Bell, the youngest daughter of Mr. and Mrs. Murphy. It had been in bad health for a long time, all being done that could be done by the hands of loved ones and friends, but the Lord said, "come up higher where there is no pain and sorrow."

Little Lula Bell was one year and 10 days old.

The home has been blessed with nine children, three of whom have been called to their Eternal home. We know it is hard to give them up but the Lord knows best. He gives and taketh, blessed be the name of the Lord. Oh dearest Lula Bell, thou has left us, the loss we deeply feel, it is God that has bereaved us. He can all our sorrows heal.

The entire community extends to Mr. and Mrs. Murphey their heartfelt sympathy and points to them the One who knows all things best.

Written by a relative and friend.
Farmville, N. C. T. E. SKINNER.

Why Meat Keeps Children Awake

Almost everyone is familiar with the fact that infants and very young children should not be allowed fresh meat for supper. We have all noted that it disturbs their sleep, but few of us, probably, have stopped to inquire the physiological reason.

According to scientific authorities, the explanation lies in the fact that fresh meats

contain a stimulating or refreshing substance known as xanthin (pronounced zanthin), which is the refreshing principle of tea and the meat extracts that we sometimes use to relieve fatigue. The bodies of young children and of all young animals also contain a large proportion of this xanthin and when more is added in the form of meat for supper the rest of the child is disturbed and dreams comes to break the restfulness of sleep. The bodies of older children and of adults also contain more or less xanthin, but as age advances the quantity grows smaller and in old age there is little xanthin left. This interesting information in regard to xanthin also explains the characteristic vivacity, alertness and energy of childhood and the soberness of moroseness of old age. Metaphorically speaking, xanthin is the fire of youth and as we grow older we gradually lose our vivacity with our xanthin.

This leads to another explanation, viz: why infants and very young children should not be allowed coffee, tea and Coca-Cola, for these beverages contain a form of xanthin known as caffeine, which refreshes the tired nerves and muscles and, therefore keeps the child awake. Like meat, they are good for adults and are the most efficient and wholesome means of refreshing mind and body, but like meat they disturb the rest of children, for the body of the child already possesses a sufficient supply of xanthin.

This, in turn, leads to still another explanation for we can now understand why beef tea, coffee, tea and Coca-Cola have the same effect in the relief of fatigue, though they differ so widely in flavor and appearance. We can understand why the human race has come to depend upon these refreshing beverages as the most wholesome and efficient means of combating the injurious effects of physical and mental fatigue.

Desiring that the public shall fully understand the composition and character of their product, The Coca-Cola Company has issued a booklet containing the expert opinions of the world's leading scientists, explaining the wholesomeness and refreshing qualities of this popular temperance drink.

IF YOU VALUE YOUR HEALTH

READ EVERY WORD OF THIS REMARKABLE STORY

It is told by one who has himself experienced the regeneration in which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

* Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me.

I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen, how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Zion's Landmark to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

Will You Believe?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee

that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to guarantee my guarantee to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

Every Mail Bring Letters Like These

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir, As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen— I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and

numerous other springs. I consider it the very best water extant.

AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you. Very respectfully, MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers. J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Fill Out This Coupon and Mail it Today

Shivar Spring,

Box 55T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

Express Office

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Some broadminded Physicians use and recommend Murine while others perhaps jealous of its Success, talk and rush into print in opposition; those whose Eyes need care can guess why, as there is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Eye Book—Murine—Dropper—and Cork Screw—ready for use. Try it in your Eyes and in Baby's Eyes for Eye Troubles—No Smarting—Just Eye Comfort. Write for Book of the Eye Free. **Murine Eye Remedy Company, Chicago**



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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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J. McBrown

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P. D. GOLD, Editor, Wilson, N. C.

P. G. LESTER, Asso. Editor, Floyd, Va.

\$1.50 PER YEAR.

THE PURPOSE OF ZION'S LANDMARK.

“Ask for the old paths where is the good way.”

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittance of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE REFORMATION NO. 3.

"He who says a theologian, unacquainted with logic, is an heretic and empiric, makes an empirical assertion."—Luther.

This is according to the manner of our Lord in choosing His apostles. He selected poor men and men who were not learned in the philosophy and logic of men. Paul in his letter to the Corinthian brethren declares that not many wise men, not many noble are called. That God has chosen the ignorant to confound the wise, &c.

While the Primitive Baptists are friends to education and love for our ministers to be logical yet they know that that is not a ministerial qualification. Many who could not read have preached the truth of God with power and simplicity that the learned of the world didn't know. To have one go through a course of school theology does not in any sense qualify him to preach God's word. He must see it with his eyes, hear it with his ears and handle it with his hands to be able to preach it. One called and taught of God in the school of true experience will preach God's word. That is absolutely the only way it can be done.

"There is no form of reasoning or syllogism suited to the things of God."—Luther.

Paul had to encounter the philosophers at Athens who accused him of setting forth strange gods and he

preached Jesus and the resurrection. This set aside their carnal reasoning as the gospel always does. After this he warned the brethren against that kind of reasoning, saying, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8.

Thus the Reformer agreed with Paul and so do all true Primitive Baptists. The world looks after its own wisdom and are guided by their own reasoning. To follow the teaching of the word of God is and has always been foolishness with men. To them it is a hidden gospel. To those who are saved it is Christ the power of God and the wisdom of God. The reasoning of men is not suited to the things of God. The Lord destroys the wisdom of the wise and brings to nothing the understanding of the prudent. God will not give His glory to another and thus divide His honor with another. The child of God can see and feel only the living God. Him he worships and looks to Him from the ends of the earth.

If the reasoning of men was true, God would not be God. Omnipotence would not be a farce and immutability would not be known in the God-head.

Like Aristotle, the reasoning of the world is to true theology, as darkness to light. Light, life and truth are of God and the world does not know them.

"Man is more opposed to the grace of God than to the law itself." Luther.

Man thinks he can be justified by doing the things of the law, but the apostle declares that the law made nothing perfect; that by the deeds of the law shall no flesh be justified; that not by works of righteousness which we have done but by His mercy He hath saved us. Yet man will trust in the law. To the children of God the law is a school master unto Christ. There He finds grace. This the world hates because it shows man debased and God honored and the salvation of the poor sinner sure and altogether of God. Because grace gives no credit to man but shows him up in his own true character as a helpless and condemned sinner. By the law is the knowledge of sin but the true character of sin is not seen only as the light of grace shines in the law. It takes this for one to know the true teachings of the law. Therefore when one feels his condemnation sealed by the law there is evidence of the work of grace in the heart. The law is to him as a mirror which is ever before him. Grace is a light which so shines in him that he sees his true condition as the law is applied to him. These things the world knows not nor do they want to know them. No one can want to feel condemned, no one can want to mourn but the true mourner. No one can want to repent but the repenting sinner. Grace shows to the repenting sinner his inability to keep the law, and grace shows him that the law was kept in the most perfect way by Jesus Christ so that not one jot nor little remains to be fulfilled. Therefore while the world or man clings to the law, the child of God rejoices in the fact that he is delivered from the condemnation of the law against sin.

"He who is destitute of the grace of God sins incessantly, though he should

neither kill, nor steal, nor commit adultery."—Luther.

Why does he sin?

"Because he does not fulfill the law Spiritually."—Luther.

Thus he teaches that man is a sinner whether he sins or not.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me." David. (Ps. 51:5.)

See how the Psalmist and the Reformer ran together in their teaching.

This is the doctrine of the Primitive Baptists. Man in nature is born of a corruptable and a corrupted seed. Therefore he is a sinner before he is capable of practicing his principles. As soon as he begins to practice he begins to prove the kind of seed he is of for he sins in all his practices. This he would not do if he was not a sinner. He has not grace about him, no, not even "a little spark." Being destitute of that grace he cannot and will not fulfill the law of God spiritually. Hence the curse is upon him for, "Cursed is he who continueth not in the things of the law to do them." No one knows so well as the christian that they cannot do any good thing nor fulfill the law in its most minute requirement. Therefore his sins are continual. So are the sins of all men. But men in a state of nature are destitute of this knowledge. It takes grace to reveal it to him.

Then he learns to hate sin more and more every day and sees so much iniquity in sin that he has a true mind to turn away from every sin and all the consequences thereof. This is repentance in the true spirit, and wherever this repentance is there is also the forgiveness of sins.

"It is the righteousness of hypocrits not to kill, and not to commit adultery in outward acts."—Luther.

As it was then so it was when our Lord was here in the flesh for he said

to them, "Wo unto you, scribes and Pharisees, hypocrits! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Mat. 23:25.

Read several of the following verses:

The idea of men is to take an outward reformation for religion and that is their righteousness. The true religion of the Lord Jesus is wrought in the heart of each individual member of the body. Therefore true religion is alone by the grace of God. All the works of men fall before it. This each child of God knows for before the righteousness of faith was and is revealed to one he must be entirely cut off from self works in that special line. The flesh will rise again but it always produces confusion and darkness from which nothing short of divine grace can deliver one. Therefore the children never get beyond the necessity of being led and kept by the mighty hand of God, and He is forever near.

More in the next.

Affectionately,

L. H. HARDY.

CONSISTENCY IS A JEWEL.

Dear Brother Gold:—My mind seems to be so stirred and burdened and anxious about a few things, and I feel that I must write. God alone knows how my flesh shrinks from writing, while my spirit I think, is willing to obey God. "Consistency is a jewel." The apostle Paul charged Timothy, whom he called his son in the faith, to "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee." 2nd Tim. 4:15. "If the trumpet give an uncertain sound, how shall we prepare to battle." In this day of darkness and rebellion, do as you please, I

might say. Would Priscilla, and Aquila hardly dare to take Apollos aside and expound to him the way of truth more perfectly, for fear he would say, I listen to no man. Mothers, fathers, no one. Was that Paul's admonition to Timothy? No! He told him to take heed. What for Paul. Lest thou make ship-wreck of thyself and them that hear thee. Now be consistent Timothy, stay in the ring of truth, whole truth, and nothing but truth, justice, love and mercy. "Till I come, give attendance to reading, to exhortation, to doctrine. What is the doctrine of the church of God. Foreknowledge, predestination, election, effectual calling, and final preservative of the saints. These five words spell Jesus, the rock on which the church is built. When God in His mercy brought me to know that I was a helpless sinner, to feel and agree to the same, and then through Jesus' suffering, and death my pardon was bought in this I saw and to some extent understood with thanksgiving His foreknowledge, then when I went knowingly, willfully, away from my first love, suffering all the while, the spirit often telling me to go and talk to some of the old saints. But the devil had me and I didn't do as the spirit dictated. So I fell into the hands of the living God, and the hands of the living God means justice without mercy, and is a fearful place to be, but now I think it must have been that I should warn others. Predestination means to be conformed to the lovely image of Jesus through suffering and none are conformed to this image, but the elect family, and they are made to see and to understand only through suffering, and then are made to rejoice and sing, "Why was I made to hear His voice, and enter while there is room, while thousands make a wretched choice, and rather starve than come," &c.

Effectual calling is to be turned from every false way, by the spirit of Jesus, and to be always fearing and trembling, lest we get into error. One thus taught will not be apt to stay long in a wrong road or way, and such an one will watch and pray, and persevere and by the grace of God reach heaven at last.

No true child of God wants to lead or be led wrong, and will take heed to themselves and to the doctrine.

None of us are infallible, and surely are liable to err, but the sweetest feeling I have ever had in my own bosom was to forgive the truly penitent, erring one.

Submitted in love.

BETTIE Z. WHITLEY.

Washington, N. C.

COMMUNICATION.

Dear Brother Trent:—I will try to write a part of what I hope has been the dealings of the Lord with me. I was just a school girl when I had serious thoughts about dying, and would go off to myself and kneel down and try to pray. As time passed on, I began to see and feel myself to be an awful sinner in the sight of God, I kept on trying to pray and it seemed I got worse. I was led this way a good many years. When I went to preaching I could not help shedding tears and the preacher would come to me and ask me if I did not have a hope. Brother Denny came to me one Sunday and asked me if I did not have a hope. I told him if I did I did not know it. It made me feel miserable for him to ask me that question, when I felt myself to be such a sinner. I got so I could not sleep when I lay down at night. I remember one night I had got in so much trouble that I crossed my hands on my breast and closed my eyes and begged the Lord if it could be his

will that I might never open them any more in this world.

My husband was kind to me, but I just felt that I was a burden to my self and every body else. After awhile this burden was removed from me and I was made to rejoice and it seemed I wanted to join the church. I first told my husband, and then I went to my mother and told her that I felt like the Lord had forgiven my sins and made me willing to join the church and that I wanted to join the Missionary Baptists. She was not willing for me to join that church, so I went home and thought to myself that perhaps I was mistaken and that I never would join if I could help it. Then my mother asked me to forgive her for what she said and go on if I wanted to, but it seemed I could not go. I had always tried to obey my mother as best I could and it seemed I could not go against her will. So I got in trouble again. I was lying on my bed one night begging the Lord for some little sign in some way that I might know that I was not mistaken in having a little hope, when the most beautiful light that I had ever seen appeared before me, and the Heavens were opened and I saw my Saviour sitting on his throne. He was the same brightness as the light. All seemed to be clear and bright.

Bro, Trent, I feel mighty low down some times, but when I can think back of that night when I saw my Saviour so plain I get comfort. I had often in life said that I did not think it differed about what church you joined if you were worthy of joining any. So it was about eleven months before I felt like I wanted to join the church again. We were at church one Sunday and the pastor came to me and asked me if I was not coming in to the church that day. I told him no I would wait longer. He never said any more about

it and when the door was opened it seemed I could not help going. So I was received and baptized five weeks later.

Time passed on and I kept thinking I would be better satisfied though I got more dissatisfied it seemed. I could get along very well to go to both churches, but the first Sunday in May preaching was at both places and I went to Trinity and my whole heart and mind was at New Hope.

Now, brother Trent, this was trouble for me again. So the preacher said the next meeting, which would be the first Sunday in June, would be our communion day. I felt miserable. I never had communed there and did not feel like I ever could. So the time came on and I made excuses, I just did not feel like I could go, and my husband stayed at home and did not go either. So the next Saturday and Sunday were your days to preach and it seemed that I must go. And on Sunday evening you all told my feelings. I just thought if I had been out of the church I would have stayed out, because I did not want any one to know my trouble if I could help it, and went home with that preaching ringing in my head.

One day I took up the minutes of the Missionary Association and thought I would read some in it. Just where it opened it read that they had sent seventy-five preachers off to be educated for the ministry and right here my thoughts of that was taken from me I was just as shut up as putting a lid on a box. I had never had such feelings before, and from that on it seemed that New Hope was ever before me. I was at work by my self and I got in such a flood of tears I could not see my work. At times I was made to beg the Lord why was it thus with me. If I was wrong why was it not shown to me. It seemed that those words were repeated over to me to show you

that the church differed.

O brother Trent, I can never tell my feelings and the church would appear before me and I would find myself talking to them and telling them my trouble, and then the minutes came on my mind again, and I begged the Lord to know why it was that my thoughts were all changed about them. I had read it before and had not been in such a condition as I had been that time and these words were repeated over to me: "They all shall be taught of the Lord."

Brother Trent, I had always thought I believed that but if never before I did now. I feel like I was made to promise the Lord I would offer to New Hope and whether received or not I felt like my mind would be relieved, but I kept putting it off.

One morning I was sweeping the floor and was stricken with a pain that drew me down to the floor, and it seemed that it just came before me that I had not done what I had promised to do and did not feel worthy to call on the name of the Lord, and it seemed I could not get any relief. Then I promised I would go. So I went before the church and was received and then I thought my trouble was ended. I felt so light, I had thought if I could only tell them I wanted a home with them I would be satisfied. And I thought I was for four days. Then, brother Trent, you came to our home. I thought you looked so different. There seemed to me a beauty I had never seen before. It seemed to me that I did not feel worthy of a home with you all, and the remainder of the day it seemed it was repeated in my mind that you were as near the image of Jesus as could live in this sinful world. It seemed my trouble was greater than ever and I begged the Lord if I was wrong to take me from time. It was

the last thing on my mind at night and the first thing at morning. I went on this way until ten days before I was baptized. I lay down that night with my same trouble. I went to sleep and dreamed that I went to my mother's old spring and I thought it the largest spring I had ever seen. The water was clear and seemed to be spreading back on the farther side from me. It seemed to be going up grade, and while standing there looking at the water I thought I had better get back, and it seemed I turned back in fear and trembling. It seemed that the water was just held back and could come over me at a thought. When I had gone a few steps something spoke to me and said, peace like a river, and then every thing was quiet and my fear was gone. I woke up and was thinking over my dream, and your voice appeared over me just at my right side and I thought you preached the most beautiful sermon I ever heard for a short while and it seemed that you went on out of my hearing preaching.

Brother, I don't think I can ever have a doubt that you are one that the Lord has sent to comfort his people.

Brother Trent, I fear you will tire of reading my trashy feelings.

Remember me in your prayers.

IDA R. ROBERTSON.

COMMUNICATION.

Dear Bro. Hall.—At last I have the time to write you, but at the moment I feel utterly devoid of saying anything of spiritual interest to you. Perhaps had I attended the Associations down there and heard the different excellent gifts proclaim the wonders of God's love, tell of the depth, the height, the length and the breadth of it, and after all conclude by saying not

even the half could be told, that only the surface can be explored by man, for only things that are revealed belong unto us, and that God is secret and of one mind, and in his infinite wisdom has seen fit to hide these things from the wise and prudent of this vain world, and reveal them unto babes in Christ, I might be full of the good news from a far country, and say something to your comfort; but I have to confess my emptiness, to the fact that of myself I can do nothing. Jesus said "The Father doeth the work." Let us examine ourselves and see then if this testimony of Jesus which is being wrought in us is not evidence that we have been called out of darkness into his marvelous light? If in reviewing our own case there appears some of the Ebenezers, ensigns or milestones set up by the Patriarchs, the Prophets, the Apostles, and Jesus Christ himself, let us take courage that we are in the right way, and press forward toward the mark for the prize of the high calling of God in Christ Jesus, ever looking unto him as the author and finisher of our faith, as the Alpha and Omega, the beginning and the end. By whom all things were made, and for whom all things were made, that he might shew forth his power, and that his name might be declared throughout all the earth as being wonderful, counsellor the mighty God, the Prince of Peace, the everlasting Father. This is the object of it all, my brother, and whatever will not do this will not come to pass, notwithstanding what we may feel, think or do. We may complain bitterly of that wicked one and his power to rule and reign in us to the extent that he does, and feel to repent in dust and ashes on account of the sins we have wilfully committed, which we must acknowledge as being the fruit of our evil natures, and the desire to gratify

our own fleshly lusts; yet when we can realize that while we are unable to change our natures and to keep ourselves free from sin, there is a God, the Supreme Ruler of the universe, who works all things after the counsel of his own will, and that the powers that be are ordained of him, that this wonderful God is able to keep us, and that he has prepared a way for those whom he loved in eternity to be cleansed from all unrighteousness, and presented before him without spot, wrinkle or any such thing. The way, there can be no mistaking it, for there is but one way, which is Jesus, for it is declared in holy writ that he is the way, the truth and the life. It is a living way, and this is realized by the child of God in making this wilderness journey as he is made to eat of the things of Jesus, in partaking of his joys, mingled with the cup of bitterness, of trials, afflictions and sorrows. His people must drink of the cup of which he drank that they might be one with him. It is not always sweet to the taste, and Jonah like our flesh may shrink and run away from it, but sooner or later we must confess that the sea is God's, as well as the dry land, and that the fish to carry us and conform us to where and what his pleasure hath designed are all his, that we may acknowledge salvation to be of him.

In reading Bro. L. H. Hardy's letter in the last Landmark I was struck with a remark he made that the spider which bit him and poisoned his entire system, laying him up for weeks and causing him to suffer excruciating pain, was the Lord's spider. Surely, Surely such a thought must have proven to him a twig from that tree of life which when cast into the waters of bitterness sweetens all, and for a short while at least he must have been lifted above, away from self, and lost

in the wonder of that joy which is unspeakable and full of glory. If we could always feel that the things which perplex and try us were in mercy sent of the Lord, we would be more easily reconciled to the mind of Christ, when he said, "Not my will, but thine be done." But it is seldom that we can feel as we would like about God being in the matter. There is nothing in view to indicate that He is at the helm, no sign such as our natural minds are looking for, but by and by a small cloud, the size of a man's hand begins to rise and behold it is not long before our hearts are opened to receive of its fulness, our cup of joy runs over, and we are made to voice the sentiment of the poet and say, God moves in a mysterious way, his wonders to perform. He plants his footsteps in the sea, and rides upon the storm. Yes, his ways are in the deep, he leads captivity captive in riding upon the storm, brings peace and comfort out of chaos, and causes the very things we regard as being our destruction, at the time, to become a mercy seat, a place where we can look back to as time rolls by and say, "surely the Lord was in that place and I knew it not."

Brother Hall, my desire and prayer to God is, if it is his will, that all the trials and sorrowings through which you have been made to pass during the past year and which caused you to feel "all these things are against me," may be turned into monuments of mercy, and in the realization that God's will has been done fit or prepare you to say "It is enough, God reigns."

Write me when you can.

Yours in love,

R. LESTER DODSON.

P. S.—Sister Webster returned much elated over her trip and carried away

with the good people she met. She made especial reference to yourself and Sistr Hall. She also loved the doctrine she heard and was particularly taken, I think with Bro. Isaac Jones' sermon.

To me these people, the old Baptists, are the salt of the earth, and as there seems to be so many more of them down there than up here, I long to return and see them face to face that my joy may be full.

Remember me to any inquiring friends and assure them of my continued love and fellowship.

R. L. D.

MISSED MUCH.

Dear Dr. Hall:—

Some how since returning from the Association I have felt like I missed much in not being able to be with your self and your father and mother more, but there were so many little things to take my time, and attention that I missed much of the comfort I had expected to have in the meeting, but after all, Mrs. Denny and myself were much comforted in the meeting of so many of our friends we had longed to see again, as well as encouraged by the good preaching we were blessed to hear. I also had a good meeting last Sunday in Reidsville. Elder Lester and I both spoke in all about an hour and fifteen minutes, and to me his sermon was much more comforting than either of his efforts at the Association.

I have had some mind to write a few short articles on Light, Life, Truth and etc. Don't know that I will do so, but with a day at home I have penned a few remarks on "Light," and will mail it to you for criticism, for I feel you are a good judge, and also hope that a mere sketch at its meaning may cause you to write on the sub-

ject with more fullness, yet I know its height, depth, length and breadth can not be reached, except by the guidance of a divine hand.

Love to all.

I am yours in hope,

O. J. DENNY.

LIGHT.

"God is light, and in him is no darkness at all."

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. I John 1:5, 6-7.

Light represents truth. Darkness error. As all light emanates from the sun naturally, so all truth comes from God. God is truth. He is the way, the truth and the life.

The sun in its relation to the natural world is an analogous to God in his relation to the spiritual world. God is a sun and shield. "Our God is a consuming fire." The natural sun shines only upon the exterior part of the universe. The light that shines forth from the Mediatorial throne of God shines within the inmost recesses of his loved ones heart, and by the light of his law, conviction comes, because the exceeding sinfulness, and once convinced of sin no rest is found until Christ is revealed as having paid the penalty for sin, and hence he is manifested as having become the end of the law for righteousness to every one that believeth.

God is the source of all light. Christ said he could do nothing of himself, and yet under divine appointments He said "I am the Light of the World." John in Rev. tells us that in the eternity of God, there will be no need

of the light of the sun, therefore Christ himself shall be the light and there will be no light more. No wonder Christ said "No man knoweth the father save the Son, and he to whom the Son revealeth him."

Christ came from God as the light of the world,

Came for a specific purpose,

Came to do His Father's will,

Came in due time and shed his own sinless blood and by the one offering satisfied the broken law and cleansed his people from their sin. Light comes from God, through Christ, and by the operation of the Holy Ghost reveals to the darkened, sin burdened soul of man the glorious fulness and righteousness of God, and under the rays of that divine light they are made to sit together in heavenly places in Christ Jesus.

What of walking in darkness? Jesus said, "If any man walk in the day he stumbleth not because he seeth the light of the world, but if a man walk in the night he stumbleth because there is no light in him."

We know his saying is true in a literal sense. Is it not true in a spiritual sense?

"When Christ who is **our life (light)** shall appear we shall also appear with Him in glory." True in an eternal sense and as true in our experience here. He is our light, our life and our all.

With His presence withheld from our view or feelings do we not walk in darkness, and do we not stumble because there is no light in us?

When the presence of the Lord is again manifest, some times in sermon, some times in song, some times our meditations by day and sometimes in the darkest hours of temptation and distress, the clouds are banished, and our hope renewed, and we find a de-

sire to press onward and upward to the prize of the mark of the high calling in Christ. If we walk in darkness we have no fellowship with God nor his people, for God has no fellowship with unholiness.

Is it possible that God's people some times walk in darkness? See 1st John 1:8. If we say we have no sin, we deceive ourselves, and the truth is not in us. "If the law had not come we would not have known sin." We would not know our degradation. We could not struggle or wish to rise, if we had not been made to know of a higher and better order of things. Let all with one accord acclaim the fact, "God is light and in him is no darkness at all." And at the same time remember in dealing with our brethren the admonition of Christ, "Let him that is without sin cast the first stone." Also remember 1st John 1:9-10. "If we confess our sin He is faithful and just to forgive our sin, and to cleanse us from all unrighteousness."

The cleansing power is His and not our own.

"If we say we have not sinned we make him a liar, and his word is not in us."

His word is truth, and if the truth make you free you shall be free indeed.

Submitted in the love and fear of God.

I am yours in hope,

O. J. DENNY.

Charlotte, N. C.

PARAGRAPHS.

The rule of the wicked disjoins things. Then one cannot see the good of the Lord in the land of the living. Confusion stares one in the face, and blackness settles as a pall over him. How heavy is the hand of oppression that falls on the earth then. P. D. G.

ZION'S LANDMARK

“Remove not the ancient landmark
which thy fathers have set.”

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

“DO AS OCCASION SERVES THREE”

1 Sam. 10:7.

Jesus said to the disciples it is expedient for you that I go away, John 16:7. His spirit of truth will guide you into all truth. The fact that his disciples could not see Jesus any more is proof that his work on earth was done. Therefore he goes to his Father because his work on earth is done.

Now what is the proof to his people that his work on earth is done? It is that he that believes in Jesus has the witness in himself. If any man have not the spirit of Christ he does not belong to Christ. Christ does not own him. If any man have not the Spirit of Christ he is none of Christ's. The Holy Ghost guides him not into all truth.

Now if Jesus has finished the work he came to do, and the proof is that he is at the right hand of God a prince and a Saviour, why should not the faith of Jesus make the believer free

—free in walking by faith, in doing whatsoever he does in the name of the Lord Jesus, and by the Spirit of God? If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness, for God has exalted Jesus a Prince and Saviour, whom the heavens must receive until every promise God hath made since the world began, by the mouth of all his holy prophets, is fulfilled, Acts 3:21. Then he will send Jesus Christ the second time to receive his ready bride unto himself in glory.

What freedom there is then to and in the believer in Jesus? Whatsoever is not of faith is sin. He that is dead to sin cannot live in sin. Reckon ye yourselves to be dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God, Rom. 7:4.

There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. Because the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Then if we have the mind of Christ the life that we now live in the flesh we live by the faith of the Son of God. If the Son make us free we are free indeed. Love works no ill to our neighbor. He that loveth is born of God, for God is love. All things work together for good to them that love God; for we love Him because he first loved us. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Then we should not use partiality. We are accepted in Jesus. Our standing is in him. As we are reconciled to God in Christ we overcome the world, and reign with Christ.

We should rejoice always, and in every thing give thanks, for this is the will of God in Christ Jesus concerning us.

While we know not what a day, nor an hour will bring forth, yet faith is the substance of things hoped for, the evidence of things not seen. Whatsoever is born of God overcomes the world, and faith is the victory that overcometh the world. When whatsoever we do is done in the name of the Lord Jesus, and by the Spirit of our God, it overcomes the world. It matters not WHEN we live, but HOW WE LIVE. If God be for us who can be against us?

Act as occasion serves. Do not be puffed up by one against another. The time and the seasons are all in God's hand. The longer one lives by faith the more he sees that all is vanity. He should not fret because of evil doers, nor be envious of the wicked. He should not expect great things for himself. He should not set his affections on things of earth.

When he walks by the faith of Jesus he desires the will of God to be done, and knows that it will be done. He then will not consider himself any better than the least of his brethren, no—not so good. Then he will rejoice when his brethren prosper, and sorrow when they sorrow. It is a body compact, fitly framed together. What is good for one is also good for others. He that is always seeking gain for himself, and is expecting good for himself, cannot be happy. Self-denial is good proof of love to others.

If our vision is so narrow that we see not the things that are invisible, then we cannot endure hardship, but if we are not concerned about the success or failure of our plans, then we have no plans of ourselves, but we live above the world, and 'belong to God, and act not to ourselves, but live

unto God, and feel that all is of God, and we are of God, and in God's time and way there shall be a triumph of his will. We then do not live for the present, nor for ourselves. We are not our own master. Time does not belong to us. Freedom has translated our citizenship beyond this world, above this world. We are not careful to answer whether we shall bow down to images and false gods, for we cannot bow down to them, nor serve them. If God delight in us he will deliver us: but whether he does deliver us or not we cannot bow down to falsehood.

If we have a conscience void of offence toward God and man who shall condemn us? If faith causes us to sow in the morning, and withhold not our hand in the evening, then whether this or that prospers is not for us to say or know, but say ye to the righteous it shall go well with him. None of the things of the world move him, that loves and serves the Lord, for faith makes no blunder, nor ever miscarries. There is no condemnation now or at any time to them that walk in the faith of Jesus. Whatsoever they do shall prosper for such are trees of the Lord's planting by the river of water, whose leaf shall not wither, and whose faith shall not fail.

The law is not of faith. Nor does faith come by the law. Faith works by love. The man led by faith deals with that which is not seen by the natural powers of the mind, nor by natural reason. It deals with that which is not of earth. It deals with things beyond time. The man that has faith in God is controlled by what the natural man does not see.

It brings distant things near. It knows that God's word is true, and is as certain to be fulfilled a thousand years in the future as though it were today. Time, nor distance does not

affect it.

It believes that it shall be as God says. What his word declares moves one that believe to do what God commands.

Moses endured as seeing that which is invisible. Noah moved with fear, the fear that is of wisdom, to prepare an ark. He was not controlled by tradition nor did he learn it of books. Faith as a grain or mustard seed would remove mountains.

P. D. G.

DO WE UNDERSTAND A PROPHECY BEFORE IT IS FULFILLMENT?

Prophecy does not relate to natural, literal matters or events. The power to foretell events is not natural. Nor is it in the range or scope of human thought or knowledge.

Holy men of old spake as they were moved, "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," 2nd Pet. 1:21.

There were false prophets then, deceivers, even as in the last days there shall be false teachers among the people, who shall deceive and mislead. Man's nature is to try to do what he cannot do, and to neglect doing the things commanded him. His pride is such that he desires to thrust himself into places he is not competent to fill. His ambition is to attain to high seats. Whereas the place of real happiness and usefulness is the humble and obscure place.

Jesus said there shall be wars and rumors of wars, but the end is not yet. There are wars now, but that is no sign that the world is near its end. It is near the end with many that fall in battle.

We do not know before it is fulfill-

ed what a prophecy does mean. Then how can we foretell when or how an event yet, unknown to us can be fulfilled. It was said in Wilson in August, 1914, by men considered wise and learned, that they did not think that there would be any more wars, because men had become so christianized, so brotherly, so benevolent, and so intelligent, and social, and so religious, that they would learn war no more. But near the end of August, 1914, the fiercest war known in our day broke over all the tow bands, all the rotten ropes of culture, and threw off all the restraints of law, human treaties, and fiercely armed mankind with the most deadly weapons of destruction, and showed the barbarism of their love of war. Men may put on the apparent armour of self-restraint. But how cruel and vindictive man is when his passions are aroused. Untamed is he while he professes to be a follower of the meek and lowly Jesus, who when he was reviled reviled not again.

How can I foretell what will be out of the common course of events to-morrow, when I know not what a day will bring forth? God hath not put the things which are exclusively in his own power within the knowledge of man who knows not what he will do himself to-morrow, if he is living. He that rules his own spirit is greater than he that takes a city. Yet we think that the man who takes a city is a wonderful man. If I can not control myself even at the present moment, how can I tell what I will do to-morrow, if I am living; and if I cannot tell what one man will do to-morrow, how can I tell what a thousand men will do to-morrow?

God hath not lifted the veil from the future so that man may tell what shall be. We cannot tell the meaning of a single scripture yet unfulfilled.

When any scripture is opened unto us it is a new thing in the earth.

When we walk by the faith of Jesus we do not blunder, because this faith is the substance of things hoped for, the evidence of things not seen. That faith works by love, and reconciles us to the will of God, so that those that love God, and are the called according to his purpose, know that what God wills is right and for good. Hence we care not so much about what shall be, as we care about how and what we shall be. We wait on God for the accomplishment of his will.

We know that this world shall have an end, and that it shall be when and as He purposes.

P. D. G.

NONE GREAT BEFORE GOD.

Nor is any less than his character measures him or her to be. With God there is no such thing as men count greatness. God sees creatures as they are, nor can any conceit of man cause him to be weighed for more than his worth. For God sees men and things as they are. Hence his judgments are always just and need no revising. All God's ways are just and true, and final. God cannot do wrong, nor be misled, nor deceived.

Men that are highly esteemed by man may move in a false glare, and deceive mankind, or they may be deceived themselves concerning their real character; but the thoughts of God are always correct concerning all things. As holding office or positions of trust and honor before men they may be rated high by others, yet that makes not in their favor before God, if they are considered by themselves or others as deserving more than their character warrants.

Nor are men despised or overlooked by the Lord who consider themselves

undeserving of notice or of receiving mercy. What others think of one has nothing to do with the judgment of the Lord God concerning him.

The things highly esteemed by men are counted as less than nothing and vanity by the Lord. While men who count themselves as less than nothing and vanity are such as God dwells with. For the high and holy One who inhabiteth eternity dwelleth with him that is humble and of a contrite heart, and that trembleth at God's word.

Then we need not be so concerned about what men think of us, nor what we think of ourselves, as we should be to know and rightly consider the Lord and that we truly seek his face.

There is no need of raw material, or wealth, or means to serve the Lord with. If we serve him with what is in our hand, if we feel that we belong to him and love and fear him truly that gives us access to him in the name of his blessed Son, and being accepted in him we have peace with God.

Nothing is so great as to cause a false judgment of its standing by the Lord God, nor is anything so little in its place as not to be noticed by the Lord God; but every thing is treated in its proper light and standing before whom there can be no false judgment by the Lord.

P. D. G.

Obituaries.

MALINDA A. RAGSDALE.

She was born Jan. 4, 1826 and died March 4, 1908, making her stay on earth 82 years and 2 months.

She was a daughter of John and Lucinda M. Hodnett, born and raised in Pitts. County, Va.

She was married to James W. Ragsdale, March 15, 1855, unto which union were born three children, one dying in infancy and Martha and J. P. are still living.

Her husband died in the war in 1863, leaving her with these two small children. She worked hard to raise them, going through many hardships in those trying times.

She was a dutiful mother, a good neighbor and kind friend.

She was in bad health for several years but continued to keep up until six months before she died.

She never united with any church, but was a firm believer in the Old Primitive Baptist doctrine and loved to read the Landmark. She told me she was going to die and the Lord would carry her through.

In addition to her two children she leaves behind one brother and four sisters and a host of friends and relatives to mourn their loss.

Weep not children for your mother,
For your loss will be her gain;
But seek to meet her on that shore,
Where peace and pleasure forever
reign.

Oh think ye of the golden streets,
Paved in righteousness and love;
That are trodden by your mothers's
feet,
In her Father's home above.

Where she will drink of crystal
streams,
Fresh flowing from her Father's
throne;
And play on harps of purest strains,
And wear a golden crown.

How sad it is from earth to part,
None can tell but children dear;
still we say "God knows best,"

Whose hand shall wipe away every
tear.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

Written by her daughter,

MAKIDA A. RAGSDALE.

SISTER SARAH SMITH.

This beloved sister was the daughter of Mr. George Rose and Mary, his wife. I do not know the date of her birth.

She was first married to Mr. Joseph W. Mason and bore him two sons. Mr. Mason died in November, 1899. In April after this she married Mr. William Smith with whom she lived until her death which occurred on March 7, 1915.

Sister Smith was reared a Methodist and adhered to them until God by His grace wrought a change in her heart and gave her to love the church for which before she had not any esteem.

The news soon got noised abroad, the Lord giving evidence thereto, first, by a revelation to one of the sisters, second, by her having a strong desire to attend our meetings and listen to the solemn word of the gospel of salvation by grace alone for which doctrine she manifested such love that she forsook every member of her family and on Saturday before the 2nd Sunday in December, 1911, she came before the church at Hunting Quarters and was received and baptized by this writer on Sunday morning. She was faithful to the church and to the faith of our Lord Jesus and was not absent from our meetings unless providentially hindered.

She became severely afflicted with enerege and ovarian cancer and had to endure an operation. This did not prove a success but soon the fatal maldy developed again. She went again to the hospital but there was nothing to be done only to endure the trouble and wait the day of deliverance. This she did perhaps with as much patience as any one could have done with such great afflictions. In all these sore trials she never lost sight of the fact that the Lord Jesus was her only strength and salvation. She desired preaching and it was my pleasure to go and talk of Jesus and His power to save. She appeared to be much comforted in our meetings at her home.

In all her afflictions she was attended to as well as one could be by her husband, her sisters, and her brethren and sisters, some of whom were in constant attendance.

She died in that faith which alone triumphs over the power of death.

She now waits in peace for the raising up of her body like unto the glorious body of her Lord in whom was all her trust.

May His rich blessings attend the bereaved husband and two sons with all the bereaved.

Written by her pastor,

L. H. HARDY.

MARIE BRINSON.

The subject of this notice was born April 27, 1855 and departed this life December 25, 1914.

She was united in marriage to Everette Brinson, Nov. 25, 1871, to which union twelve children were born, five preceding her to the grave, the husband and the remainder surviving her.

She was a very faithful wife and a kind and loving mother.

She united with the Disciple church at Kinston, the time of which is unknown to the writer, and remained with them until death.

She was a very humble member, and a strong believer in salvation by grace and always quietly, but very firmly denouncing all evil.

As age and affliction grew on her, she also grew stronger in faith.

She was beloved by all who knew her and while they all regret to part with her, they know their loss is her eternal gain.

She said a short time before Christmas, my petition has gone up and I have received an answer. She bore her afflictions well and held out strong in faith to the end.

She has left a christian record,

Written on the wall of time,

Worthy of imitating,

By those she left behind.

Written by her son-in-law,

L. E. BRYAN.

Richlands, N. C., R. 1.

MARTHA BAKER.

The subject of this notice, Mrs. Martha Baker, was born near Chapel Hill, N. C., in the year 1841.

She was the daughter of Sidney and Sarah Whitted, and the third child of a family of nine.

She united with the Missionary Baptists in Chapel Hill when young and remained a member until about the year 1880. She then joined the Primitive Baptist church at Bear Creek and remained a member there until the year 1885. She then with her husband obtained letters and joined the church at Mewborn's, and was a faithful member, ever filling her seat.

Mr. Baker sold his farm in Greene

county and moved to Johnston county. They then took letters and moved their names to Little Creek church near their home where she remained a faithful member until her spirit took its flight from its tenement of clay to the mansion above.

She was united in marriage to Ivey K. Baker on the 3rd day of February, 1876.

She suffered much for years, but her death sickness was brights disease.

She made Brother Baker a good and faithful wife, and his children a good mother.

She left no children of her own.

She leaves two brothers, one sister, three step-children, and the church to mourn her loss.

She died on the 18th day of May, 1915.

L. J. H. MEWBORN,
Writer.

J. K. P. LESTER.

It is with a sad heart I make the attempt to write the obituary of my dear father, J. K. P. Lester.

He was born November 22, 1844 and died July 19, 1915, making his stay here on earth 70 years, 7 months and 27 days. He was a dear husband and father, and was loved by all who knew him.

He was a member of the Primitive Baptist church, being baptized at Haynes Creek church the third Sunday in May in 1874, by Elder W. D. Almond.

He always loved his church and always attended his meetings when he was able. He was in bad health for several years, not able to do any thing scarcely, but kept up just as long as he could. He was taken very bad off on Tuesday night about mid-

night and was low for 19 days. He went to sleep on Saturday afternoon and lay asleep until Monday morning, when he passed away. He threw up his hands and opened his eyes when the last breath left him at 5 o'clock.

He leaves a wife and 10 children to mourn their loss.

Written by his daughter,
MRS. F. W. PATTON.
Hopeville, Ga.

JUDITH FRANKLIN KNIGHT.

I will in weakness and sorrow, attempt to write a few lines in memory of our dear mother.

Judith Franklin Knight was born December 17, 1831, and departed this life February 21, 1915, making her stay on earth 83 years, two months and three days.

She was married to D. B. Walker about 1867, the fruits of this union being one daughter and two sons, all living.

Father preceded her to the grave about 35 years.

She united with the Primitive Baptist church at Sardis, Rockingham County, N. C., in early life, and lived a contented and devoted member up until her death, often walking to the church several miles to be at her church meetings. And it always seemed to afford her much pleasure to go, regardless of the distance.

She often said that the pleasantest sight she ever beheld was seeing one baptized in the right way, and she has said that if it was necessary for her to be baptized again that it would be a pleasure to her.

In speaking of her walk through life, she was a consistent and loving mother, a good neighbor and highly respected by all who knew her. She was never known to speak evil of any one,

but always had a word of encouragement for everybody. She never grieved at her surroundings, though very humble. She could always say that the Lord knew best and that we always got more than we deserved. She taught in her family the purest code of morals the world has ever known—the reading of the Holy Bible. She also taught truth, honesty, sobriety and brotherly kindness, and the Golden Rule. One of her favorite songs was, "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

CHURCH CONSTITUTION.

A predestinarian Baptist church of Jesus Christ was organized at Deacon Wilburn Hall's residence, two and one-half miles north of Sublett postoffice, in Cassia county, Idaho, on Saturday before the second Sunday in June, 1915, to be known as the Mt. Tabor church. Her regular meeting days to be the second Sunday in each month, and Saturday before.

Elder S. B. Moffit of Newberg and member of New Hope church in the State of Oregon was chosen Moderator in the constituting of this church above mentioned.

WILBURN HALL.

Sublett, Idaho.

Appointments

T. R. SAWYER

New Bern—2nd Sunday in October at night.

White Oak—Monday.

North East—Tuesday.

Wardswill—Wednesday.

Yopps—Thursday.

Bay—Friday.

Association at Wilmington.

South West—Tuesday.

Maple Hill—Wednesday.

Cypress Creek—Thursday.

Muddy Creek—Friday.

Sand Hill—Saturday and second Sunday.

He will need conveyance.

ELDER L. M. HARDY

Mewborns—Tuesday after the third Sunday in October.

Nahanta—Wednesday.

Wilson—On Thursday night.

Thence to Black Creek Association.

Black Creek, S. C.—Thursday and Friday after the fourth Sunday in October.

Mt. Tabor—Friday night.

Mill Branch—Saturday and 5th Sunday.

Fireway—Monday.

Bethel—Tuesday

Thence to Mill Branch Association.

Pleasant Hill—Monday and Tuesday after Wednesday and Thursday at Bell's Chapel. Saturday and 2nd Sunday in November at Simpsons Creek.

ELDER J. W. WYAT

Kehukee Association

Robersonville—Tuesday, October 5, 1915.

Cross Roads—Wednesday, October 6, 1915.

Tarboro—Thursday, October 7, 1915.

Lower Town Creek—Friday, October 8, 1915.

Contentnea Association

Mill Branch—Tuesday, October 12, 1915.

Nashville—Wednesday, October 13, 1915.

Peach Tree—Thursday, October 14, 1915.

Sandy Grove—Friday, October 15, 1915.

Sappony—Saturday, October 16, 1915.

Sappony—Sunday, October 17, 1915.

Faus—Monday, October 18, 1915.

Upper Town Creek—Tuesday, October 19, 1915.

Wilson—Wednesday, October 20, 1915.

Contentnea—Thursday, October 21, 1915.

ELDERS F. W. KEENE AND J. T. ROWE.

Flat Swamp—Tuesday after 1st Sunday in Oct.

Great Swamp—Wednesday.

Greenville—at night.

Farmville—Thursday and at night.

Tarboro—Friday.

Thence to Contentnea Asso.

Wilson—Tuesday after 2nd Sunday.

Wilmington—at White Oak Association.

Memorial—Wednesday after.

Upper Black Creek—Thursday.

Thence to Black Creek Asso.

J. E. ADAMS.

White Oak Association—Wilmington, N. C.

Mt. Pleasant Church, S. C.—4th Sat. and Sun. in Oct.

Black Creek Church (Horry Co., S. C.)—Wed. after 4th Sun.

Mill Branch Union (with Mill Branch Church)—5th Sat. and Sun.

Simpson Creek—Wednesday after 5th Sunday.

Thence to Mill Branch Association at Pee Dee.

ELDER E. E. OLIVER.

Kehukee Association.

Briery Swamp—Tuesday.

Cross Roads—Wednesday.

Tarboro—Thursday.

Lower Black Creek—Friday.

Thence to White Oak Asso.

Union Notices

The next session of the Skewarkey Union will be held, if the Lord will at Williams, N. C., Friday, Saturday and 5th Sunday in October.

Those coming from the North and East will be met at Tarboro, Thursday P. M. Those getting off at Tarboro will write to C. H. Spivey, Tarboro, N. C., or J. J. Pittman, Whitakers, N. C.

Those coming from the South will be met at Battleboro, Thursday at 4 o'clock P. M. or Friday at 9:30 A. M. and will write to W. W. Vick, at Battleboro, N. C.

W. W. VICK,
Church Clerk.

The next Black River Union is appointed to be held with the church at Mingo Meeting House in Sampson County, N. C., on Saturday and 5th Sunday in October, 1915, and Elder A. D. Johnson is appointed to preach the introductory sermon and Elder J. W. Strickland his alternate.

Visitors will be met at Dunn, N. C. on Friday P. M. All that love the truth are invited, especially ministers.

ELDER W. G. TURNER,
Moderator.

CORNELIUS HODGES, Union Clerk.

The next session of the Linville Union is appointed to be held with the church at Pine, Davidson County, N. C. on Saturday and fifth Sunday in October, 1915.

All parties interested are invited to attend, especially ministers.

Those coming via Southern R. R., will be met at Spencer. Those coming from the south via South Bound R. R. will be met at Cotton Grove; and those coming north via South Bound

will be met at Lexington, N. C.

All parties desiring to be met will please write W. P. Williams, Jubilee, N. C., No. 1, at least ten days before hand.

W. L. TEAGUE,
Union Clerk.

The next session of the Staunton River Union is appointed to be held with the church in Danville, Va., Friday, Saturday and 5th Sunday in Oct.

A. H. HINES,
Church Clerk.

The next session of the Smithfield Union will be held with the Bethany church, at Pine Level, N. C., on Saturday and 5th Sunday in Oct. 1915.

Elder W. A. Simpkins is appointed to preach the introductory sermon, and Elder R. T. Pierce his alternate.

Brethren, sisters and friends are cordially invited to attend.

The place is convenient to the railroad.

J. A. BATTEN,
Union Clerk.

The next session of the Contentnea Union will be held with the church at Hancock's, 3 miles of Winterville, two and a half miles from Ayden.

Those coming from North will be met on Friday at 1.30 P. M. Those coming from the South will be met at Ayden on Saturday at 8 A. M.

JOSEPH COX,
Church Clerk.

The next session of the Dutchville Union will be held with the church in Durham, N. C., Sat. and 5th Sunday in Oct.

A general invitation is extended.

G. C. FARTHING, Clerk.

Associations.

The Mill Branch Association is appointed to be held with the church at Tee Dee, Horry County, S. C., Friday, Saturday and 1st Sunday in November.

Visitors by rail will be met at Conway, S. C., on Thursday and conveyed to place of meeting.

Peters Creek, Va., Aug. 29, 1915.
Elder. P. D. Gold:

The next session of the Mayo Primitive Baptist Association will be held with the newly organized church at Barnard, Patrick county, Virginia, October 16, 17, 18, 1915, near Dan river, about 15 miles southwest from Stuart, Virginia and 15 miles northeast from Mt. Airy, N. C., and 16 miles north from Pilot Mountain, N. C., and is in sight of the Red Cabin Mountain, near by it was the Red Cabin church organized, and at this place was this association organized April, 1809.

The nearest railroad station is at the Meadow Field on the Mt. Airy and Eastern Narrow Gauge Railroad, about two miles northwest from this church. J. W. Sehon is the clerk of this church. All parties and visiting brethren wanting further information can write him at Cladville, Va.

E. M. BARNARD.

The next Contentnea Association will be held at Pleasant Hill meeting house, Edgecombe County, N. C., on Saturday, Sunday and Monday, Oct. 9, 10 and 11th, 1915.

Visitors to the Association coming by railroad will be met at Rocky Mount, N. C., on Friday p. m. (all trains) before the Association.

The Norfolk shoo-fly will be met at Lucas Friday night at 8 o'clock.

H. L. BRAKE

Richmond, Va., Sept. 6th, 1915.

Elder I. D. Gold:

Dear Brother in Christ:—Please publish in the Landmark that the Church of Richmond will be glad for any of the ministers passing through Richmond on their way to or from the association to stop and worship with us.

Yours in hope,

LAURA E. GAY.

2720 E. Broad St.

Recipe for Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

REQUEST.

I am in need of money with which to pay expenses of the Landmark.

This is a time of need to many people. Let us bear the burden together.

Please send me some, if not all, of what is due to the Landmark, and help me to carry on the business, and aid in its publication.

P. D. GOLD.

Stops Tobacco Habit

Elders' Sanatorium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free anyone wanting a copy should send their name and address at once.

For Emergency Use

Every well regulated family should keep on hand a jar of Mentholatum.

Its uses are various, because it is an excellent anesthetic and germicide and also a delicate counter irritant—just the thing needed for scalds, burns, bruises, sprains, chapped skin, insect bites and stings.

Mentholatum is a combination of volatile aromatic oils with a heavier base.

In case of scalds and burns the heavy base keeps out the air, a very necessary condition.

The lighter aromatic oils disinfect the surface and protect it from infection from without.

The lighter oils also set up a delicate counter irritation which seems to draw the soreness out of the injured part reducing the inflammation and encouraging rapid recovery.

For this reason it is very much used for colds, sore throat, catarrh, and croup.

The 170th Session of the Continental Union is appointed to meet with our church at Hancock, Pitt county, N. C., Saturday before the 5th Sunday in October, 1915. Elder T. B. Lancaster was chosen to preach the introductory. Elder J. W. Gardner his alternate.

E. A. STANFIELD, Clerk

L. J. H. MEWBORN, Ass't. Clerk

How to Fight Tuberculosis

Dr. J. W. Carhart, of San Antonio, Texas, says: "Since lime salts constitute three per cent of all the mineral substances of the human body, they must be supplied in the foods or supplemented in mineral preparations, or natural starvation ensues, with tuberculosis unchecked. The spread of tuberculosis and other preventable diseases is due largely to decalcified (lime lacking) conditions of multitudes throughout the civilized world."

Since lime is one of the ingredients of Eckman's Alternative, much of its success doubtless is due to its combination in such a way as to render it easily assimilable.

Eckman's Alternative has effected remarkable results in tuberculosis, which in many instances, apparently has yielded to it, and since it contains no opiates, narcotics or habit-forming drugs, it is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,

23 N. Seventh St., Philadelphia.

Judge a Nation By its Drinks

Some one has said that you can judge a nation by the character of the books it reads. As literature influences the intellectual development of the nation so food and drink influence its physical development and thereby promote or retard its civilization.

Every nation, civilized or uncivilized, has its popular beverage which leaves an unmistakable impress upon the character of its people. In this connection the following statistics for the year 1909 have a most interesting and significant bearing. In that year the total population of the world was approximately sixteen hundred millions. The combined population of Great Britain, Germany, and the United States, the three nations that lead the world in literature, theology, science, invention, commerce and industry, in fact, in almost every phase of mental, moral and physical development, was approximately one hundred and ninety-five millions or slightly less than one-eighth of the total population of the world. In the same year the world's consumption of caffeine in the form of coffee, tea, cocoa and Coca-Cola was approximately sixty million pounds. Of this Great Britain, Germany and the United States consumed thirty-one million pounds, or a little more than one-half of the total. Less than one-eighth of the world's population therefore consumed more than one-half of the caffeine beverages. Figure it out for yourself and you will find that these three nations, the leaders in the march of civilization, use approximately seven times as much caffeine per unit of population as the other nations of the world.

These statistics clearly indicate the wholesomeness of the caffeine beverages upon which temperate people have relied for centuries for refreshment of mind and body. As compared with other beverages, they possess the special advantage of refreshing the tired nerves and muscles without stimulation and without intoxication.

Coffee, tea and Coca-Cola are

effect, though different in flavor. By virtue of their caffeine they relieve fatigue, refreshing both mind and body. Coca-Cola differs from the other two in that it contains less caffeine, is carbonated, its flavor with a combination of fruit extracts and is free from tannic acid. In the latter respect it is superior to tea and coffee, especially when they are overboiled, for the tannic acid which is thus dissolved is apt to disturb the process of digestion.

Desiring that the public shall fully understand the composition and character of its product. The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the wholesomeness and refreshing qualities of this popular temperance drink. A copy may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

The 40th Annual Session of The Black Creek Primitive Baptist Association will be held (D. V.) with the church at Healthy Plains, Friday, Saturday and 4th Sunday in October, 1915. (22nd, 23rd and 24th.)

A general invitation extended and visitors by rail will be met at Bailey about 4:30 p. m. Thursday and about 10 a. m. Friday.

Bailey is on the Norfolk Southern railroad, about three miles from the

J. F. FARMER, Clerk.



Prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain.

Some broadminded Physicians use and recommend Murine while others perhaps jealous of its Success, talk and rush into print in opposition; those whose Eyes need care can guess why, as there is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Fixg. Eye Book—Murine—Dropper—and Cork Screw—ready for use. Try it in your Eyes and in Baby's Eyes for Eye Troubles—No Smarting—Just Eye Comfort. Write for Book of the Eye Free. **Murine Eye Remedy Company, Chicago**

Renew Your Health

At Nature's Fountain

Without the Expense and
Loss of Time Necessary
For a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spend the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends, for the Shivar Spring water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the



letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AXANT, M.D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the

hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.
DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommended the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Seldon Co., Bank Stationers.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER

BILIOUSNESS

Greenville, S. C. Feb. 26, 1914.

For over two years, following a nervous break-down, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night I took a laxative; the second

night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirit is greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columba, S. C.

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J. P. D.

High Point, N. C., Oct. 6, 1914.

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T. G. S.

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Greenville, S. C.

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W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.

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W. H. EDWARDS.

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ZION'S LANDMARK

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By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Dear Bro. Gold:—I am sending you herewith an article for publication in your paper. I have been taking the Landmark for thirty-five years, and enjoy it so much.

I remember with great pleasure your trip among us and visit to my home.

May God continue to supply you with His rich and reigning grace, and enable you to continue many years yet in the great work you are doing.

Your unworthy brother,

J. B. UPSHAW.

SOME OF MY TRAVELS.

It has been on my mind for some time to write some of the dealings of the Lord with me. Up until I was 17 years of age I thought I was a good boy. Then I had a spell of pneumonia and fever and was very sick. My parents thought I would die, but I told the doctor that I would live four years. When I was well again, I tried to be a good boy. In about four years I was married to Nancy Emma Arnold. In about two years my wife joined the Missionary Baptists. I had been in trouble about my soul's salvation for several years and now my troubles increased, but I didn't know what was the matter with me. All of my wife's people being Missionaries and she having joined, I thought that

if ever I united with any church I would join the Missionaries, though my parents were Primitive Baptists. In the fall of 1878 there was an Association at the church, (Sardis) of my parents. I attended and heard a lot of able preaching. On Sunday evening the Moderator said, "There is an old colored brother here, and we want to hear him talk—those who desire may go home however." We stayed to hear the old darkey who was named Berry Fish. He tottered into the stand and began looking for his text; failing to find it readily a minister behind him found it for him, Gen. 7:16. "And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in." When he was through preaching there were no dry eyes present. But I felt miserable, for I felt to be shut out. As I came on home it seemed to me that I did not have a friend on earth, nor in heaven. When I got home, I picked up the Bible, hoping to find some word of comfort; but my eyes fell on this scripture, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." I felt my doom was sealed. I laid the book in my wife's lap, left the house to go off and try to pray. I quit the road to prevent meeting an old darkey whom I saw coming as I did not want to see any one. I felt to be such a sinner, the greatest sinner

in the world. I was afraid to kneel down, but my prayer was, "Oh, for a heart to entreat thee, O God!"

I didn't know what was causing me to be in this lost condition, but it seemed there was no chance for me to be saved and I wished I had died when I was a child. Time passed on and I was in sorrow and trouble most all the time, until the next spring. Then one day I was in the greatest trouble I had yet known. I thought that if I die in this condition I will be banished from the presence of the Lord forever. Everything seemed to be darkness to me, and I thought I was forever lost. But in an instant everything seemed to be praising God, even the leaves on the trees. The sun shone so bright it seemed that I was in a new world; I was so happy. I started to the house to tell my wife, but something seemed to say, "you had better not. I went back to my work and was happy all day. Now I wanted to join the church, and tried to be a Missionary as my wife was one. One day when I was in the field and the subject was on my mind, and the church was shown to me. I never saw any more trouble about where the church is. I was satisfied as to that and had a desire to go there, but felt that I had nothing to go with. Now in 1880 on the first Sunday in June, my brother and I went to Beulah to hear Elder N. M. Almand preach. When we got there the crowd was singing and as we walked in Mr. Almand went to prayer; in his prayer he mentioned the two young men who had just come in. In his sermon he quoted this scripture, "We know that we have passed from death unto life because we love the brethren." That filled my soul with joy. On the next Saturday I went to the church at Sardis and told part of what I have here

written and to my surprise was received. My brother, his wife and two others joined the same day. This day was the happiest day I had ever seen. I was all right the next morning until we were at the water. When I saw the minister carrying the candidates in two at the time, the thought came to me, "I have no one to go with me," and everything was darkness to me. My wife, seeing that I had made no preparations for going into the water, came and told me to get ready; all at once it seemed that the Saviour came and said, "I will go with you." I went down into the water feeling as light as a feather, and came out praising God, and it seemed that everything was praising Him. We were all baptized by Elder N. M. Almand who was the pastor of Sardis church at that time. The next day while at my work in the field I saw (in a vision, I suppose) my wife baptized at the same place that I was baptized, and saw Sister Dickinson (a member of Sardis church) go to her at the water's edge and say, "Come on, Emma, let's go to the house." This was about eleven o'clock in the day. I came to the house and told my wife what I had seen and she said, "Surely, you are losing your mind." But this didn't worry me. I went on rejoicing and reading the Bible for about 6 months. But then about this time I became troubled; felt that I ought to have prayer in my family. This seemed more than I could do, for I didn't think my wife would have any confidence in me. Time rolled on. I was some times in the dark and some times in the light—truly it was "Mixture of joy and sorrow." In about 6 years my wife went to the church and the same Sister Dickinson met her at the water, and I said, "Yonder she goes just like I saw it six years ago."

know that the sister referred to did not know anything about what I had seen in the field. In the year 1882 I was ordained deacon. My way seemed bright at times, then again I felt that I was nothing, yea less than nothing. But my thoughts were continually on the scriptures. Some time along here Elder M. F. Hurst preached at a neighbor's house (I was in trouble,) and he took for his text, "As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up." When he had finished I rose to my feet and said a few words. It seemed to me that the whole house-top went off. I was so happy, and continued so happy that I did not sleep much that night. But I saw (in a vision or dream) a watermelon cut into slices; one slice which was very thin was held up to me and something seemed to say, "This is your part."

Now, I would always go to meetings and take traveling preachers about and I thought that was my part.

About seven years ago my oldest daughter joined the church. I was made to rejoice for I realized that the Lord had been so good to me. In a month my second son joined the church; on Thursday night before he went to the church on Saturday, I dreamed that he told me his experience. I awoke and told my wife that Claude was going to unite with the church, and told her my dream. The next day I asked him about his experience; he told me and said that he wanted to go to the church Saturday, which he did. Then my cup seemed to overflow with joy, for I felt that God had been too good to me. I had only trampled his goodness under my feet all the days of my life, yet God was blessing me with such precious manifestations of His love. Thanks to His matchless name. Some of the

church said that Claude would make a preacher, then I was satisfied for a while. In November, 1902 my next two daughters, Ora and Mae, joined our little band at Sardis. I just felt that God was so good to me I could never praise Him enough. My health began to fail in this year however, and in 1903 my afflictions grew worse. I went off to Indian Springs hoping to get relief, but did not improve much. I was sick in mind and in body, eat less and not able to work. I remember well one afternoon feeling this way. I got up from my couch, went and hitched up a horse and began to plough. Then it seemed that the Lord came to me and said, "Now I have afflicted you and you have not much longer to live, you have something to do, and you must do it quickly." Then what feelings I had no one knows, but me and the All-wise God. I replied that I could not even read well, had no education; the same voice said, "You have as much as old Berry Fish, (the same colored preacher I mentioned before in this article.) I did not know what to do or say, but I said, "I will try." My burden was gone and the same sweet voice spoke again saying, "You are not going to die now; you will live to tell of the goodness of God to poor sinners." My next thought was that I would send for my son and his wife, who lived near by, and have prayer that night, but my courage failed and I said I could not. Then I became miserable. Sometime after this I went to Gum Creek church. The preacher failed to come, and the brethren asked me to read, offer prayer and talk. I did not attempt any of it only to try to talk some. As I came on home that day I felt so wretched—none but those who have traveled my road can know—my every breath was in trying to pray. I said that I could

not offer prayer, yet something had to be done for I could not live this way. That night I read some in my Bible, and tried to offer prayer in my family for the first time. I felt better. I dreamed that night that I saw a platform and something seemed to say, "Go on the scaffold doubting nothing." The next day I was happy. I went to see Brother Tom Whitley (a good Baptist indeed—he has now gone to his eternal home) and talked with him. I felt all right now. In the spring of 1914 I went down to Forsyth to see my daughter who was in school at Bessie Tift College. It was in the week, but there was an appointment for Elder Stubbs at the Primitive Baptist church in Forsyth. While I was there, I learned that morning that he could not be there, but the meeting was not called in. My daughter got excused from her work, and so we went on over to the church. I tried to talk some, and offer prayer for the first time at a meeting in my life. I was over a hundred miles from home. The brethren were so good and kind to me, especially Brother Charles Zellner, who carried me on to his home and talked so encouragingly to me. I felt relief from a great burden then, but the burden did not stay off. Some times my efforts at prayer and in talking too would be so poor that afterwards I would declare that I never would make another attempt, then trouble would seem to overwhelm me. Most every time I tried I would feel better. Christ says, "In my Father's house are many mansions," and I feel that these are some of the mansions. Sometimes in talking I would say that the Lord did not want to do anything, but spoke and it was done.

My wife told me one day that I ought not to say the Lord did not

want to do anything. This bothered me. I dreamed that same night that I saw a place walled in and heard animals in there. Wife and I went to the door of this wall, and opened it and I went in stepping into muddy water. But just as I stepped in, all the water was dried up and the ground was dry and cracked, and I remarked to my wife, "No, the Lord did not want to do anything, but He speaks and it is done." When I awoke I was easy about that matter.

Eleven Years Later.

I will now try to finish this piece. I want to relate a few things. A good many years ago I dreamed that I was sent to the chain-gang for three years, and the stripes were put on me, and a pick given me. I did not know why I had been sent to the gang, just knew I was there; but I thought that I would be good to the boss and maybe I would live my time out. This dream troubled me, but I could not understand it. I talked with an old brother Elder L. H. Hardy, who was very kind and tender hearted with me. He said "Bro. Berrien, you just be good to the boss." I was in great trouble, would ask all preachers I could about their feelings, and how it was with them. Some gave me comfort. I remember well Elder D. H. Anthony who was so good to me. Right here I want to say that preachers and deacons have something to do and they ought to be good nurses to God's little children who are in trouble. I don't see how I could have borne my trials if it had not been for Elder R. L. Cook, an able minister, who nursed me so gently and lovingly. I think I served my term of three years out, but not in the natural chain-gang. There were three years in which time I was in so much trouble that I was no company for my family or any one else; I was tossed to and

fro, afflicted in body and in mind. I will relate two dreams that I had. The first was that I was taken prisoner and the officer was carrying me to jail; I knew he was honest, but I ventured to offer him a check of a thousand dollars if he would let me go, but he only looked at me and smiled. The next day I went to meeting and from there to Bro. John Cowns where there was to be preaching by Elders Cook and Gower. I went there on purpose to talk with Bro. Cook about my troubles, but in the afternoon I opened the Bible to the 3rd chapter of Ephesians, "For this cause, I, Paul, the prisoner of Jesus Christ, etc." I turned to the next chapter. "I therefore, the prisoner of the Lord, etc." I closed the Bible, and did not mention my troubles to Bro. Cook. I felt scared. I didn't seem to realize before that the word prisoner was in the Bible. I knew now what my dream meant. I did not sleep any that night. All during these troubles I would get up and talk a little most every opportunity, but would often say that I never would talk any more. Then I had the other dream which was that I had been running all night hiding out under rocks and brush, and when I came home next morning my wife told me that there had been two officers after me to go to war. I said, "I know it." Then she replied, "You had just as well quit hiding out, and go on and discharge your duty." I have seen so many visions and dreams—I can't tell all.

In the year 1905 I was licensed. In 1911 I was called to the service of Rutledge church, and was ordained. My home church called me the same year, and I am still serving my home church; have baptized 13, five of this number being baptized in August and one this month. I have had many

trials, but the Lord has surely blessed me with many sweet seasons, and some precious revelations, one I wish to tell. One of my daughters who was to undergo a serious operation asked me when I left her to pray for her, saying, "I know you will pray for me, papa." The evening before the operation I was walking the porch, and the Lord said to me, "You can't pray for Ora to live." The next thought was that I could ask Him to spare her for my sake, but not for her sake. I came in and fell across my bed. The next thing I knew I was saying aloud, "Oh, how rich I am, I have never tasted of riches before. Why I have on golden slippers." Just as far as I could see there were children of God robed in white all of the same size, and oh, how happy they were! "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." How could I pray for my child to live here in this troublesome world, after viewing this glorious above of perfect peace and rest! The next morning I went on to Atlanta to be with my daughter, feeling perfectly free and easy. The work was done and she recovered as nicely as could be expected. Oh, how good the Lord has been to me! I do not try to hide now as I used to do, but have been made perfectly willing to do His bidding. I want to serve Him as best I can the remainder of my days. His service is my meat and my drink, and in His service pain is pleasure, and with His favor loss is gain.

I thank God that I am counted worthy to suffer for His name's sake.

Your in hope,

J. B. UPSHAW.

Monroe, Georgia, Sept. 14, 1915.

Primitive Baptist please copy.

COMMUNICATION.

Elder P. D. Gold,

Dear Brother:—I have wanted to tell you ever since I got home how much I enjoyed your preaching at White Thorn Association, also on Monday at Strawberry I thought the preaching good from start to finish. I felt like I would have been glad to have followed you all through the trip.

Elder Isaac Jones is such a precious gift. I enjoy his preaching so much and wish that I could hear him often. We are blessed at Roanoke for we have such a good pastor and often good preaching by other gifts.

Elder Moore was with us last Sunday and I never heard a better sermon preached. He was followed by Elder Hurst who is gifted to feed the hungry and thirsting of the sincere milk which builds us up when we get so deep in the mire and all is dark, and then we are made glad that we can come together and sit in heavenly places for Jesus sake.

Brother Gold, this year has brought some of the darkest hours of my life. I am left alone to fight the battle of life with no one to share the joys and sorrows that we meet each day. While alone I have not been forsaken, for when all nature was hushed and the darkness of the night surrounded us I have been made to rejoice in His love and protecting care and felt that I had protection that the world could not see nor feel while I was shut in my room alone. I am often asked by my friends if I am not afraid to live alone. I can cheerfully say in a measure I have not been alone, for a loving Saviour's protecting hand has been more fully revealed to me than at almost any other period of my life.

When I look around the vacancy is there that none but a loving compan-

ion can fill, but God's promises in our lonely hours are a prop and comfort to all that can rest on them. For it is truly said that He never sends more upon us than He enables us to bear. But when our hearts are so fully wrong it's hard to say they will be done, though we fully realize that His work is perfect and none can stay the hand thereof, that all things were made by Him and without Him there was nothing made that was made. I am so glad that all is His to do and will at His own good pleasure without poor weak man's help that knows nothing but failures. I want to tell you of an incident that occurred in our humble home one day in 1914, that assured me that there was a dark hour awaiting my near future. As usual I was busying around about the things of the world that perish until a late hour in the forenoon when I entered the sitting room where my good companion was reading and humming occasionally some good old tune. I remember on entering saying, I am coming to enjoy Xmas with you awhile. He threw his head back on the chair and commenced singing, "O where shall I see Jesus &c." The brightness of his eyes fully revealed to me the feeling that was within, that all was peace and joy for the present and that the future was no cross to his full spirit of love and that he was enjoying unspeakable joy that words can not express, that all was well and Jesus was love.

A short while after he passed away I was reading the Primitive Baptist and there in the good old song department I read who the author of that hymn was, ("O where shall I see Jesus) John Leeland. So many times I have been comforted by the good writers when least expecting the sweet morsel. God is so merciful and

good to me and is ever showering his rich blessing upon me.

Brother Gold, please pardon me for taking your precious time to read such a scribble as this and pray for me that I may live nearer my blessed Saviour and never be a stumbling block to those outside the church as well as in.

If in accordance with his holy will may you yet be spared a long time to proclaim His rich and supporting grace that saves poor sinners, is my prayer for Christ sake.

MRS. D. W. BASHAM.

Vinton, Va.

AN EXPERIENCE.

I am sending you the experience of my mother-in-law which was once published before my husband was born, and we desire that you republish it. My husband never knew that his mother had it published, till he met one of Elder Burk's daughters who told him she had it in an old Landmark and kindly sent it to him. He wants it published that her children and grand-children who are scattered abroad may see it. We desire that you send the old one back to us and thus oblige us.

As ever your sister, I hope in the Lord,

AGATHA HICKS.

Prospect Hill, N. C.

Person County, N. C., February 1, 1868.

Dear Brother Bodenhamer:—By the permission and help of God, I will try, in my weak and feeble manner, to write what I hope the Lord has done for my poor soul. I never thought anything about dying until I was about thirteen years old. Then I was very sick, and my dear mother came

to my bedside and asked if I thought anything about death. She told me I ought to study about it; that if I died in my sins I would be miserable. She told me if I did not know what to say, to ask the Lord to be merciful to me a sinner; it was as good a thing as I could do, if I could ask him in earnest. I still did not think that I was going to die. But those words always lay heavy on my mind after I got well. I often thought that I would try to do better and quit sinning. I went on so until I married at about nineteen years of age. I then said to my husband, we had nothing else to think about, and now let us try to do better. He said I could do as I pleased, but he could not. I went on so for near twenty years. Sometimes I was very much concerned about my situation in this life, and at other times I could not study so much about it, for when I did I was of but little use to my family. About four years ago, when my oldest son started to the army, I thought he was gone from me forever, for we were a poor wicked family, not worthy to ask the Lord to send him home to us again. I verily thought that if I was a christian to pray to the Lord, that he would suffer him to return home to me. I thought the morning he left that I would volunteer to find the Lord, if he was to be found by such a poor creature as I was. I thought if I died, I intended to die pleading for mercy. That I never intended to turn back to the world any more. I went so for near three years, and never forgot the promise I had made to the Lord, not a day at a time; and if I missed in the day, I would lay and beg for mercy at night, when my family was asleep. All my craving was for conviction. I could not believe that I was convicted. There was a meeting appointed at Mr. Jas. Scog-

gins'. I felt desirous to go and hear Bro. McNealy preach. He was one of my old friends, and I thought that something he might say would give me some relief. But my heart was so hardened that day, that I could not understand a word that he said to give me any ease of mind. I went that night to hear Brother Oakley. But still there was nothing for me. Brother McNealy preached at Wheeler's the next day. I felt bound to go, and sit where I could see him, and to understand something that he would say that day. But yet there was nothing for me, for I felt unworthy to look at him as he stood in the pulpit. I thought that God's people ought to view, but I ought not. After he was done, Brother Tuggle arose. He spoke from the Revelations, about the end of time and the book of life; and while he was talking, I thought that my name was not sealed in the book of life; that I was one of the lost race; that God had surely viewed me a sinner from the foundation of the world; and this was the cause why I could not understand preaching. I thought I had surely received the mark of the beast. These were the sort of folks, I thought, that never need to pray. I thought sometimes that I had as well quit, and never try any more, for the day of grace had passed with me. From that time my heart was continually in prayer to God: "Lord be merciful to me a sinner;" "Lord save or I perish." I could not feel like the Lord would even hear such a wretched sinner as I was. It bore on my mind for about two months to go to Mr. Richard Hargis's family. I thought that they were God's people, and I would ask them to pray for me. So I went one day, but did not tell my business. It was the first and last time I ever was in their house. But

though all their talk was about religion, I felt proud while I was there, that they did not name it to me. But after I left and went home, I felt condemned, because I did not do what I went to do. I still felt poor and distressed in soul, and thought no one on earth cared anything for me. I could hear of the good meetings going on at Brother Blalock's, and thought if I could go, there would be something done for my poor soul, for I felt like the love of God had rested on his house. I went to a meeting there I believe on the first Sunday in last May. Brother Oakley preached. He surely told me my feelings; just the way I was feeling at the time. His text was: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight—these things will I do unto them, and not forsake them." This text followed me constantly until I was delivered, if I ever was. After the meeting was over, one of my neighbors came to me and said she believed that the Lord was at work with me. I told her I feared that he had turned his back on me. I would stop in my tracks sometimes, and study whether I ever did a righteous thing in my life, but could see nothing good; all was sin, shame and guilt in the sight of the Lord. I took my Bible one Sabbath morning, and sat down to read, feeling like I had not a friend on earth. I read in Paul's writings, and I felt surely I was like he was when he was persecuting the church of Christ. I felt like I had persecuted God's people, and feared he never would deal with me as he did with Paul, for he made him a fit servant, but he never would such a wretch as I was. I promised the Lord if he would

forgive me, I never would sin in his sight again, if I could help it. I felt willing to serve him the remainder of my days in this world. I went on that way until the next Tuesday week. I felt that I did not want to spend one moment of my time in any other way, only in begging the Lord for help; and my thoughts were these: If I did not feel willing to forsake husband and children, and all things on earth, to and the Lord precious to my soul, I did not know my own heart, and these words passed through my mind: the Lord can work on a sinner's heart and none can hinder. Then I felt like I loved everybody on earth. I felt like I loved them that I once hated. Then my wicked thoughts were these: That I would confess before God; but thought that as he had made me love them thus, no human ever should know it. Then these words passed through my mind again: Never be ashamed of what the Lord has done, for he can work on a sinner, and none can hinder. I sat pondering and wondering, and hardly knew how I felt. I believed that the Lord had visited me to show me his power; but I did not take it for religion. But when I came to pray for my sins again, my burden was all gone. I prayed the Lord if I was deceived to undeceive me, and show me the right way to go. I went on so until Monday morning. I thought that I would go off to the old stable, and get on my knees once more before the Lord. I got about half way when the thought passed through my mind to go back, my poor child that was subject to fits would get burned up. As soon as I turned to go back, a thought occurred to me again: The Lord would watch over her, go to Jesus. I went on, willing to trust her in his care. I fell in the stable, and begged the Lord to show me the way,

for I was a poor distressed soul the way I was. These words rolled through my mind while I was down there: That the Lamb of God was in heaven, making intercession for my soul. I believed it was so for a moment. I arose to return to the house, and rejoiced in heart. I had gone but a few steps, before I was begging the Lord to forgive me for having such wicked thoughts as to think he had overheard such an unworthy wretch as I was. I could not think that I had ever suffered enough for the sin that I had committed. I felt like the blood ought to be drawn from my heart that was shed for my sins, then I could feel like I had suffered as I ought. I went on to the next evening, when I was alone, the way I wished to be. I took my Bible and read, hoping I might read something that would satisfy my poor troubled mind. I received no comfort, and I thought that I would go up stairs once more to the Lord, for help in prayer. My thoughts were, as I went, that I had no heart to pray for my sins; no, I had no heart to pray. But I believed that the Lord was able to give me a heart to pray in whatsoever way he would. I begged the Lord to teach me the way to go to him right. I felt fully dependent on him for help. These words passed through my mind: Believe on the Lord Jesus Christ. Then I thought I did believe on him, and would believe for he had done wonderful works for my poor soul. I felt to rejoice for several days, and wanted to see some christian person and hear them talk; but did not see any one until Thursday, when a Baptist lady called and stayed all day with me. I told her my exercise, when she replied she thought I was a changed person, and that I ought to try to take hold of the words that had been given me. But I could

not feel worthy, and she proceeded to tell me her experience. After this I was more distressed, if possible, for I was fearful that I was trying to take hold of that that was not for me. I read that night a chapter where the Lord delivered the five, two and one talents. It appeared that it bore on my mind that night and until next day, when it came to me that the Lord had granted me what I had begged him for, one crumb of his merey. I believed that that would wash my sins away, and that he would remember them no more, and that God had viewed that I was not worthy of but one talent, and he had granted me that, and I was as the wicked servant, trying to bury the Lord's money in the earth. I felt like when he come, that he would take from me and give to them that had more, and feared that I should still be cut off with the wicked. I then felt willing to try to take hold on that he had granted to me. Then I felt like my troubles were all gone, and thought I should not be distressed again as before, for everything looked pleasant that I looked on. As I walked the yard, it looked like every bough of the trees and blade of grass were bowing in praise to their maker. I remained in that situation about three days, when I began to doubt and fear that I was deceived. I then thought that if I could hear the gospel preached again, if I was a christian I would know it, and that I would not feel like I had done. I went to meeting the next day, and Brother Moore told my feelings. Yet I could not feel under his sermon like I thought I should, nor like others I saw. I returned home, fearing and doubting that I was no christian. I continued to feel worse all next day, and it seemed that my strength was leaving me and that my joints were

weakened. This frame lasted two days, and the thought passed through my mind, that I surely knew my heart well enough to know that I did believe God in all his works and ways, and that there was no human to compare with Christ, and he was tempted forty days. I then felt willing to trust God with my soul, believing that he would do right. I was then three weeks in joy and praise to God, and the meek and lowly Lamb. One day at home, nearly by myself, I was so filled with joy that I could not conceal it. I sent my children from the house and told them not to return until I called them. I felt like I wanted to go to my lonesome place once more before night. While I was down, trying to pray the best I knew, it seemed like, by the eye of faith, I could view the meek and lowly Lamb on the river side, to subdue the beast that arose to deceive the nation. It appeared like my faith flew above immediately, to see the power that God gave him to open the seventh seal of the book of life. Then I felt and believed that my name was sealed in that book, and I never felt before as I did that evening. I thought surely it was the love of God in my soul, for I never had felt so much confirmed as I did at that time. Then my mind was impressed to join the persecuted Baptists. I felt like I wanted to live and die with them. I offered myself to the church and was received, and was baptized by brother F. L. Oakley, at Upper South Hyeo, in Person County, N. C., in September last. I desire the prayers of all God's people, for if I am one, I am the least.

MARY A. HICKS.

The next session of the Dutchville Union will be held with the church in Durham, N. C., Sat. and 5th Sunday in Oct.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

WHOSE WAYS ARE UNEQUAL?

A friend requests my view of Eze. 18:23 and 27. "Have I any pleasure at all that the wicked should die? saith the Lord-God; and not that he should return from his ways and live." Ezekiel was one of the Lord's prophets. He lived in a dark and cloudy day. Israel was in a state of great disobedience, and was full of complaints against the Lord's way. When we rebel against the Lord, and eat the fruit of our own doing we judge the Lord according to the wicked spirit that is in us, and endeavor to judge the Lord as though He had caused all our wicked doings. We say the fathers have eaten sour grapes and the children's teeth are set on edge: if our fathers had behaved as they ought we had not been in this condition.

Now what is the Lord's way? Has it not from the beginning been true that God's word condemns sin? Does his word any where give any license to man to sin? Shall we commit sin

that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Those that have an honest conscience know that we procure the evils that befall us by our own doings. False theology, false interpretations of scripture cause much distress. A sound interpretation of scripture, and taking heed to one's behavior are so needful. "Take heed to thyself, and the doctrine." "Whatsoever a man sows that shall he also reap."

Has the Lord God any pleasure in the death of the sinner? No. If the Lord has pleasure in the death of the transgressor that would contradict the scripture. Because the wages of sin is death. There cannot therefore be any pleasure in the death of the sinner. Turn ye, turn ye, for while ye die, O house of Israel.

There were many false conclusions against the Lord by Israel in those days. "Yet ye say, the way of the Lord is not equal. Hear now, O house of Israel, is not my way equal? Are not your ways unequal. Eze. 18:25, "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespasses that he hath trespassed, and in his sin that he hath sinned, in them shall he die," Eze. 18:24.

Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon," Isa. 55:7.

Let it be observed here and remembered that all these scriptures are addressed to Israel—not to Babylon, or to Egypt, or to those dead in trespasses

and sins. How important it is to rightly divide the word of truth. The law is not made for a righteous man. The law is good if a man use it lawfully. It is made for the lawless, and the disobedient, for the ungodly, and for sinners, &c. 1st Tim. 1:8-10.

By the law is the knowledge of sin, and by sin comes death, therefore death hath passed upon all, for that all have sinned.

The first Testament is the covenant of works. By it is the knowledge of sin. When the commandment comes sin revives and I die. The gospel was preached before the law was given by Moses. Grace was given us in Christ Jesus before the world began, 2nd Tim. 1:9-11. "And this I say that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the inheritance be of the law it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3:17-20.

The law is not against the promises of God. God forbid. The effect of the law is to show that salvation is alone by grace, and not at all by creature works. Inasmuch as it is all of grace it is so much more glorious, for it is all the Lord's work, and it is marvelous in our eyes.

Now let us return to the case of Ezekiel. Israel was then literally under the covenant of works. There was not any thing as Israelite did to make him an Israelite. He was born an Israelite, and was under the law to Moses, the covenant of works. If he

turned away from the precepts of the law in that day, he received the reward of his evil doings. He suffered, but he was still an Israelite. His former righteousness was not remembered. There was to be no partiality. The soul that sinned should die. Die to what? Die to the standing and benefit of good deeds. In the day that a transgressor repented of his sin truly his former sin should no more be remembered. The Lord would restore unto him the joy of his salvation. Now is not that equal? Was not is not the Lord's way equal?

The difficulty is in the sinner. What the law could not do, in that it was weak through the flesh.

Israel waxed worse and worse, showing that by the deeds of the law should no flesh living be justified, for by the law is the knowledge of sin. The fault is not in the law, but in the sinner. By the law is the knowledge of sin. When it is applied to the sinner it shows the guilt, the crookedness of the sinner, and the law has no power to pardon that sin, nor to grant repentance to the sinner.

There are people blinded by the god of this world, the prince of the power of the air that justify themselves. These crucified Christ with wicked hands. But in due time he was made of a woman, made under the law to redeem them that were under that we might receive the adoption of sons. For in due time Christ died for the ungodly. The Son of man is come to seek and to save that which was lost. By him all that believe are justified from all things from which they could not be justified by the law of Moses.

All those that feel the burden of sin, the poor, the halt, the lame, the blind, those that could not keep the law which they felt was spiritual,

while they felt and saw that they could not keep that holy law, all that labored and were heavy laden, had no rest, no shelter, no covering, were naked, they were those that were the poor that had the gospel preached to them. It was the year of jubilee to all that were in that bondage. Christ is made unto us wisdom, righteousness, sanctification and redemption, that our glorying might be in the Lord. If any man be in Christ Jesus he is a new creature. He is not under the covenant of works, but under the covenant of grace. By grace are ye saved through faith, and that not of yourselves. It is the gift of God. In the new covenant God puts his laws in our minds and writes them in our hearts. He is merciful to our unrighteousness, and our sins and iniquities he remembers no more.

We are under the law to Christ. If we sin wilfully after that we have received the knowledge of salvation there remaineth no more sacrifice for sin. Christ dieth no more. But a certain fearful looking for judgment and fiery indignation which shall devour the adversaries.

What a blessed thing to love and fear the Lord and to serve him. What a wonderful thing that repentance is granted to us—that we are under the law to Christ who is our lawgiver, our judge, our priest, our king who will save us. His sheep hear his voice and follow him.

If one after an impenitent hardened heart shows that he does not love the law of Zion, nor walk by the faith of Jesus, nor love the brethren, the church should withdraw from him. If God grants him repentance to the acknowledging of the truth he should be restored in the spirit of meekness. If it is a sin unto death, so that the brethren have no heart to pray for

such, they could not restore him.

The way of the Lord is just and equal. The law of truth and love, and of a sound mind, which the Lord Jesus gives unto the Israel of God causes it to be both good and pleasant to dwell together in unity. Jesus the good shepherd hath laid down his life for the sheep, and so all Israel shall be saved with an everlasting salvation.

Israel under the first testament is a figure of Israel in the gospel. Israel is under the law to Christ. How good it is to obey the truth, to live in the obedience of faith to dwell in Mount Zion and feed in the pastures of truth.

But they were not all Israel that were of Israel under the former dispensation: but in Isaac shall their seed be called. So we as Isaac was are children of promise. By the faith of Jesus shall the just live. Looking unto Jesus the author and finisher of our faith. This faith works by love, purifies the heart, and overcomes the world. They that are of faith love the law of Jesus.

P. D. G.

A GREAT WONDER IN HEAVEN.

A friend signing his name R. H. B. requests my view of Rev. 13th chapter.

The 12th chapter of Rev. sets forth a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. This symbolizes the church of the living God, the bride, the Lamb's wife, clothed with the righteousness of God. For Christ is made of God unto us wisdom, and righteousness, and sanctification, and redemption, that our glorying should be in him. The woman is the weaker vessel, therefore the glory, beauty and

strength of her Lord is given unto her. She appears far above all enemies and all power of the enemy. She is clothed with the sun, in such brightness without spot, or wrinkle or any such thing, does she appear fair as the moon, clear as the sun, and terrible as an army with banners.

In the amazing and wonderful equality of being enrobed in glory and beauty does she appear, so that she bears the name and standing of her husband, who is called the Lord our righteousness, and she is also called the Lord our righteousness.

The sun of righteousness in the brightness of light incalculable and glory, incorruptible appears. Her clothing is of wrought gold. The sun rules the day. There is no object so bright, useful, glorious in all the visible objects of nature that equals the sun going forth as a bridegroom rejoicing to run a race. There is no place hid from the heat and light of the sun.

The moon was under feet. This shows that the law answering to the moon put under her feet, instead of being the ministration of death is placed as a support to her. For she is justified from all things that she could not be justified from by the law of Moses. Being dead to the law by the body of Christ, and living unto God through Jesus Christ, having become married unto him who is risen from the dead, that her fruit might be unto God and the end everlasting life, she is not only free from all condemnation, but defended, saved, honored by her beloved husband. Upon her head is a crown of twelve stars, denoting the ministry of apostleship, the right and power to proclaim the law of Zion, so that through this apostolic service the man of God is thoroughly furnished unto all good works. This is the church of Jesus Christ who is the first

born of God, the prince of the kings of the earth, in whom the church of Jesus Christ is complete.

This woman being with child cried travailing in pain to be delivered.

There also appeared another wonder in heaven. Behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. All this appeared in the legal heavens, or the Jewish heavens. For Satan stood up against the commands of God, and drew off and corrupted some of the stars or rulers and teachers among the Jews. Many of the kings of Israel and Judah were shown to be under the power of this persecuting dragon. He persecuted prophets, and when Jesus appeared under the law in the flesh he had possession of the chief priests and rulers, attacking the Lord Jesus, and entering into one of the twelve, Judas, who betrayed the Son of Man. The Great Red Dragon showed the destructive power and malice of the accuser of the brethren, and went about as a roaring lion seeking whom he might devour.

He sought to destroy Jesus the young child as he operated in Herod, and persecuted him until his crucifixion.

Jesus is related to his people. He is bone of their bone, and flesh of their flesh. The Jerusalem that is free is mother of us all. He that does the will of God is brother, sister and mother of Jesus. In his travail he was afflicted in all the affliction of his brethren. He was the child born unto us, the Son given unto us. He is the brother born for this adversity, and sticketh closer than a brother. He does the part of brother, sister, father, mother, a blessed Saviour, a friend in need and in deed, fulfilling fully the part of husband, brother, prophet,

priest, and king.

When he had suffered and fulfilled all that was written concerning him, and gave himself for our sins, having loved his brethren unto death, he laid down his life, a ransom for all; and God caught him up to his throne, thus manifesting that he is the Son of God, the clouds and fogs, the shadows and types, the conditions of the covenant of works, and arose and put on her beautiful garments of praise and entered unto the rest and liberty of the gospel of freedom and her faithful ministers, the apostles and teachers exhort her to stand fast in the liberty wherewith Christ hath made her free, so that she should not again be entangled with the yoke of bondage, glorying alone in Christ crucified, and earnestly contending for the faith once delivered unto the saints. As we know Jesus who is become the end of the law for righteousness to every one that believeth we trust alone in him as the Lord the brightness of his glory, and the express image of his person. Then this dragon sought to persecute the woman. A place was prepared for her in the wilderness, where she was nourished and fed.

There was war in heaven, this legal heaven, and the dragon prevailed not, but was cast out into the earth, and his angels were cast out with him. Thus the church was freed from the entanglements, instructions, shadows and figures of the true; also raised above the ordinances of men and devils, yet the great red dragon continued his persecutions toward the woman who fled into the wilderness, where she was fed by him who is our lawgiver, our judge, our prophet, our priest, our king, who will save us, so that if any man glory let him glory in the Lord.

But when the dragon saw he was

cast out into the earth he persecuted the woman and her seed, and the serpent cast out a flood of water out of his mouth to destroy the church: but the earth helped the woman, and swallowed up the flood of water (lies.) The earth is the friends of the church who are not identified with those that are the angels of the dragon. This dragon controls the power of the Roman government under the dominion of the persecuting blood-thirsty spirit that imprisoned and put to death so many of the saints.

John stood upon the sand of the sea and saw a beast rise up out of the sea having seven heads and ten horns, and ten crowns, and upon his heads the name of blasphemy. Satan gives this persecuting power unto this beast spotted as a leopard, his feet like the feet of a bear, and his mouth like that of a lion, and the dragon gave him his power, and his seat, and great authority. John saw one of his heads wounded to death, and his deadly wound was healed. All the world wondered after the beast. This appearance or semblance of religion in the Roman kingdom was controlled by the dragon who gave his great power unto the beast, whose wound was healed. There was given to him a mouth speaking great things and blasphemies; and power was given unto this monster of oppressing power to continue a definite time. It was given unto him to make war with the saints. Great and dreadful persecutions followed these things, and power was given unto him over all kingdoms and nations and languages and tongues, and all shall worship him whose names were not written in the book of the Lamb slain from the foundation of the world.

Thus the dragon appears as arraying his power of hatred to the truth

to involve and bring into his worship the entire world.

"and I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast whose deadly wound was healed." Rev. 13:11-12.

Here is the monster of Rome in her persecution of the saints of God characterized in her profession of religion, called Roman Catholicism. The first beast the great red dragon appearing in the Roman government, secondly the beast rising up out of the earth, having all the power of the first beast to blaspheme and with subtlety and cunning in the disguise of great sanctity assuming wonderful humility, with the spirit and power of all holiness, but claiming to sit in the seat of God, and change times and seasons. It is the master piece of satan's cunning craftiness and imposition deceiving the whole world. But it is the number of a man. It is not God's doctrine, nor his work. All the world, save those whose names are written in the Lamb's book of life from the foundation of the world, shall be corrupted and controlled by this artful, deceitful power of religion. But it is not God's work. His doctrine came from heaven, and Jesus Christ the only begotten Son of God came from heaven to do the will of God in earth. Led by the faith of God's elect, and worshipping Him who made heaven and the earth, and who redeemed his people from among men. They follow him wherever he goes, not counting their lives dear unto death that they may be found unto praise and honor and glory at his appearing.

His doctrine was perfect in his deliverance to them and it allows nor admits of no change for it is perfect,

and blessed are all that worship him.
P. D. G.

VISIT TO THE SILVER CREEK ASSOCIATION.

This Association met at the Globe church, in Caldwell County, N. C. It is many years since I had visited that Association.

But few of the brethren are now living that were there then. Brother David Moore and brother Coffee were then living. Elder A. J. Taylor was a visiting preacher. These and most of the former membership are called home.

Brother Moore has a son, a worthy member with whom we spent a night. We spent some days at the former home of brother Coffee. His widow is still lingering on the stormy coast of time. His son who married sister Louisa Edwards, owns and lives at brother Coffee's home. Friend Coffee is an untiring, devoted friend of the Baptists.

We found good, kind friends helping us on our journey.

It occurred to me that there are yet friends of the doctrine of God our Saviour lingering there. While the cause of Jesus is dear to those that love it, how few worship God in Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

We found our dear sister Louisa Edwards Coffee as loving and devoted, as untiring and self-denying as ever to the cause of Jesus.

On Sunday evening brother Walters carried us up to Blowing Rock on the Blue Ridge, where we spent Sunday night. On Monday he conveyed us about 25 miles on that magnificent mountain showing us the wonders of the mountain and enjoying the excellent roads and natural and artificial

beauties of the Moses Cone estate.

P. D. G.

The sweet memory of these days
lingers with me yet.

P. D. G.

BROTHER UPSHAW'S COMMUNIC- ATION.

I remember the time I was at brother Upshaw's pleasant home. It was perhaps more than 30 years ago. It seems to me it was about that time I spent a short time with brother Wm. S. Montgomery, a dear man. I also was at the Ocmulgee Association about that time with Elder J. R. Respass, and at the close of the meeting on Sunday the old colored brother Berry Fish was asked, after the Association adjourned to go in the stand and preach. He was a very humble old man. His preaching was with great power. I remember what dear brother Respass said to me after he closed, "He can beat me."

How precious those days are to my memory. These dear people are dismissed from time, and rest in peace, and their works do follow them.

Once after this I was at the Yellow River Association at Gum Spring, it seems to me. One night I had an appointment. After speaking from Isai. 65:8-10 a brother rose up out of the assemblage and said, I have come 55 miles to hear this sermon. I heard you preach that word for word last Wednesday night. The very first word you uttered tonight I heard you state that night."

On Sunday morning at that Association Elder Almond said to me, you are a visitor. We want you to begin preaching at 10 o'clock, and occupy as long as you feel like speaking."

The scripture the Lord gave me was, "who is the figure of him that was to come," Rom. 5:14. It seemed to me I saw the Lord from heaven handing me that message.

Obituaries.

ANNIE REAVES BRADNER.

By request I will try to give a brief notice of the death of Annie Bradner, eldest daughter of Mr. and Mrs. Frank Bradner, who died August 3, 1900, aged five years, nine months and nine days.

Her disease was complicated liver and stomach trouble. Her health had been declining for four years. She was a great sufferer for four weeks prior to her death, but she bore her sickness with the greatest patience I ever knew. She had the attention of three doctors, mother, father, relatives and kind friends but all could not stay the hand of death. She never murmured or refused to take her medicine, or any kind of treatment that was necessary. It was my privilege to be with her right much during her sickness. I never saw a more Christ like form so gentle and pure. She told her mamma in her last dying hours that she was better and for her to go with her and not leave her, which was sweet to be remembered.

Our sympathy goes out to the dear family in their sad bereavement.

May the good Lord comfort you and help you to bear your burden.

While her seat is vacant in your home, one more is filled in heaven where all is joy and peace.

Dear loved ones, it is a great consolation and comfort to know when death comes to us in youth it gives us the most years in heaven. I know it is hard, oh! so hard, to give up her bright life, but I believe your heart is

too consecrated to God, to feel that Annie is not better off in her heaven of rest than on earth where only trials and bitter temptations are ours. We know she is through with troubles and has simply paid the debt we are to pay. The Lord needed her to complete his "group of angels," and she is now wearing the beautiful golden wings, viewing heaven in all its glory. We have to bow in humble submission to the all-wise God in our affection and say "thy will O Lord be done."

She leaves behind mother, father, one dear little sister which will miss her gentle voice and foot steps, and a host of near relatives to mourn her demise.

May the Lord bless and preserve the bereaved family, enable them to lay up to themselves treasure in heaven where neither moth nor rust doth corrupt.

Her funeral was preached by Brethren W. R. Dodd and Wyatt to a large congregation, and her body laid to rest in the family burying ground near Pinesville.

We loved Annie, yes we loved her,
But angels loved her more,
And they have gently called her
To yonder shining shore.

Annie came awhile on earth to smile
Then sweetly passed away,
Like early flowers in sunny bowers
Just blooming in May.

Dearest Annie, thou hast left us,
And thy loss we deeply feel,
But tis God who has bereft us
We can all our sorrows heal.

So weep not for the departed one
Whom God saw fit to call,
For ere we learn to value time

we thus is one and all.

written by one who loved her.

MRS. J. H. FOSTER, Ed.
Whitmill, Va.

FOSTER LEACH FREEMAN.

Little Foster was the oldest son of Mr. and Mrs. Ernest Freeman.

He was born May 12, 1913, and died June 18, 1915, making his stay on earth 2 years and 20 days. He was sick 14 days and the long weary days and nights his dear little body was not clear of fever, but his mind kept clear and his eyes bright. He, like his great-grand-father, seemed so calm and resigned to his afflictions, always willing to take his medicine without a murmur and never fretting. He was unusually bright for one so young.

His parents loved him fondly, but not suly. His mother wished him to be obedient and that was one of the duties of his young life. He would run and do what they told him to and look so pleased.

They did all they could for the dear little fellow. Had a good physician to come to see him every day, but he grew worse and calmly passed away seemingly without pain.

His dear mother is a Primitive Baptist and like her grand-father, is so resigned to what cannot be helped, though I know the grief is hard to bear.

His father is not a member of the church though he looked like he obtained help of the Lord, so like David of old, after he had done all that was in his power to keep little Foster and saw he was gone. He watched to see that he was neatly laid away.

The little darling was as a ray of sunshine in the home and he loved his father and mother dearly. He leaves

many loved ones, father, mother and
an infant brother.

Happy ever more.

Rest in child of ours;

With the church throng,

Charm the Eden bowers with thy
sweetest song.

Written by his grandma and aunt.

DECKER J. W. WYATT.

Lane Ridge—Wednesday, Dec. 1.

Kansan—at night.

Grantsboro—Thursday, Dec. 2.

Goose Creek Island—Sat. and 1st
Sunday.

Jones Bay—at night.

Cedar Island—Tuesday, Dec. 3.

Running Quarter—Wednesday 6.

Davis—Dec. 9.

Straits—Friday, Dec. 10.

North River—Sat. and 2nd Sunday.

Kalamah—Monday, Dec. 13.

Newport, Dec. 14.

Madnotts Creek—Dec. 15.

North East—Dec. 16.

White Oak—Dec. 17.

Bay—Dec. 18.

South West—Dec. 19.

Maple Hill—Dec. 20.

Muddy Creek—Dec. 21.

Sand Hill—Dec. 22.

ELDER L. H. HARDY

Mewborns—Tuesday after the third
Sunday in October.

Nahunta—Wednesday.

Wilson—On Thursday night.

Thence to Black Creek Association.

Black Creek, S. C.—Thursday and
Friday after the fourth Sunday in Oc-
tober.

Mt. Tabor—Friday night.

Mill Branch—Saturday and 5th Sun-
day.

Pireway—Monday.

Bethel—Tuesday

The next session of the Smithfield
Union will be held with the Bethany
Church, at Pine Level, N. C., on Satur-
day and 5th Sunday in Oct. 1915.

The next session of the Skewarkey
Union will be held, if the Lord will, at
Williams, N. C., Friday, Saturday and
5th Sunday in October.

The next Black River Union is ap-
pointed to be held with the church at
Lingo Meeting House in Sampson
County, N. C., on Saturday and 5th
Sunday in October, 1915

The 170th Session of the Contentnea
Union is appointed to meet with the
church at Hancock, Pitt county, N. C.,
Saturday before the 5th Sunday in Oc-
tober, 1915.

The next session of the Linville Un-
ion is appointed to be held with the
church at Pine, Davidson County, N.
C. on Saturday and fifth Sunday in
October, 1915.

The Mill Branch Association is ap-
pointed to be held with the church at
Fee Dec, Horry County, S. C., Friday,
Saturday and 1st Sunday in Novem-
ber.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital
is without parallel in history, having
cured without the use of the Knife,
Acids, X-Ray or Radium, over ninety
per cent of the many hundreds of
sufferers from Cancer which it has
treated during the past eighteen
years. We want every man and woman
in the United States to know what
we are doing. KELLAM HOSPITAL,
1617 W. Main St., Richmond, Va
Write for literature.

Great New Health Discovery.

That dyspepsia, indigestion, biliousness and so called kidney trouble are not real diseases of the stomach, liver or kidneys, as supposed, but are merely symptoms which vanish like magic under the influence of Pontiac, the new health discovery, is now thoroughly proven and overwhelmingly demonstrated by scientists of the medical world. The scientists have discovered that the stomach liver and kidney are the Tripod of Health; that they are not independent organs, as supposed, but are so intimately related in their work that they all immediately suffer when one is in distress. It is like a row of blocks standing on ends, when one falls it knocks another and that another until they are all down. Indigestion, gas, palpitation, dizziness, coated tongue, bad taste, sallow skin, headache, faintness, nervousness, the blues, stiff back, rheumatic and neuralgic pains, disturbed sleep, lack of energy and loss of flesh,—all these are merely symptoms of an unbalanced tripod rather than diseases, for they all disappear under the influence of this new discovery which acts by restoring the balance to the tripod of health. This clears up a mystery which had baffled the medical profession.

The ingredients of the Pontiac Prescription, which has been heralded as the greatest prescription ever written for the stomach, liver and kidneys, are all of vegetable origin and have all been thoroughly tested and approved in the great hospitals of the world. The combination is new, delightful, pleasant and wonderfully effective in restoring the equilibrium of these organs.

Readers of this magazine who suffer with any derangement of these organs are cordially invited to try

the new discovery under a positive and binding guarantee that the price will be promptly and cheerfully refunded, on request, if the results are not entirely satisfactory. This plan has been adopted to inspire the confidence of the public everywhere and to assure them of its genuineness, thus getting the discovery into general public use immediately. Simply enclose a one dollar bill or your check or money order and say,—“Send me one hundred Pontiac Tablets (enough for one month's treatment) with directions, subject to your published guarantee of perfect satisfaction or price in full to be refunded on request.” Address the Pontiac Company, 28 North Broad street, Dept. 4-B, Atlanta, Ga., Authorized Distributors for the Southern States.

Note: It may be several months before this Preparation will reach your local pharmacy; in the meantime order by mail from the Distributors. Readers are requested to call the attention of their suffering friends to this announcement. As the effects are simply wonderful and most delightful your kindness will merit their lasting gratitude.



Send us your printing.

IF YOU VALUE YOUR HEALTH

READ EVERY WORD OF THIS
REMARKABLE STORY

It is told by one who has himself experienced the regeneration in which he encourages you to believe by the self-same means.



THE STORY OF A GREAT DISCOVERY

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me.

I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen, how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic disease.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Zion's Landmark to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

Will You Believe?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee

that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohn. I make you the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper, I have gladly consented to guarantee my guarantee to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

Every Mail Bring Letters Like These

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir. As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system, I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and

numerous other springs. I consider it the very best water extant.

AUGUSTUS DUPONT.

Lexington, Va., Nov. 21, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,
MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Fill Out This Coupon and Mail It Today

Shivar Spring,

Box 55T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

Express Office

Please write distinctly.

Science Explains Popularity of Coca-Cola.

What is it that gives to Coca-Cola its remarkable popularity and success? Is it the delicious refreshing flavor, imparted by a rare combination of choice fruits, or is there something else that at least contributes to the wonderful success of this most remarkable beverage.

Some have suggested Advertising, but even the most efficient publicity can do no more than induce the public to try an article once and if it proves disappointing they will never buy it again.

According to our leading scientists the most important factor in the popularity of Coca-Cola is its wholesome effect in quenching the thirst and in relieving fatigue of mind and body. They tell us that fatigue is universal and inevitable and that our modern civilization has put a premium upon the value of those articles of food and drink which nature has endowed with refreshing qualities. They point to the world-wide consumption of the caffein beverages and tell us that Coca-Cola is merely an improved coffee or tea, more delicious in flavor, more wholesome in effect, but otherwise the same; for all these beverages owe their refreshing quality to a vegetable substance called caffein, which is the active principle of coffee, tea, cocoa, mate and Coca-Cola.

Coca-Cola differs from tea and coffee in that it is carbonated, is flavored with the extracts of choice fruits, contains about one-half as much caffein and is free from tannic acid. In the last named particular, the scientists tell us, it is distinctly superior to coffee and tea, especially when these are carelessly prepared, for overboiling dissolves the tannic acid from tea leaves and coffee

grounds, thus giving these beverages an acrid taste and an unwholesome effect upon the digestion. If you have experienced any difficulty with the use of tea and coffee try the drip process and you will find them vastly more agreeable and wholesome.

The scientists also explain that the caffein beverages—coffee, tea and Coca-Cola—have the same physiological effect as the xanthin beverages—beef tea and meat extracts; for when caffein is digested it is converted into a xanthin. As xanthin (pronounced zan-thin) is one of the natural constituents of the human body and as caffein, on entering the body, is converted into a xanthin, scientists regard the caffein and xanthin beverages as the natural and physiological stimulants for tired nerves and muscles.

Desiring that the public shall know and understand the composition and quality of their product. The Coca-Cola Company has published a booklet containing the expert opinions of the world's leading authorities. Write for a copy. Read it carefully and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's greatest problem of fatigue. A copy may be had free by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

Let thy thoughts all be for good.

Stop Tobacco Habit

Elders' Sanatorium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

8+13
(Missing)

13

ZION'S LANDMARK

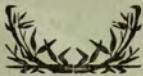
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P. G. LESTER, Asso. Editor, Floyd, Va.

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THE PURPOSE OF ZION'S LANDMARK.

“Ask for the old paths where is the good way.”

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE !

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been received, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittance of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SERMON ON BAPTISM.

Dear Brother Gold:—Last week I wrote my brother giving him the substance of a sermon I heard on baptism by a Methodist preacher on the 2nd Sunday night in this month.

I enclose his reply which I hope you will give place in the Landmark.

As ever your brother,

GEO. M. HARDY.

Aurora, N. C.

Dear Brother George:—Your letter came on yesterday and I read it with interest. I had been anxious to know what that preacher would say about baptism. Now, I say that he is dishonest, not in advocating sprinkling and pouring, as he considers all in the law, but in immersing any one in the name of the Lord when he does not believe that the Lord was immersed and did not so command. He is dishonest and he cannot deny it.

If he truly believes what he preaches why does he not confine himself to what he believes the Bible to teach?

The day before your letter came I felt impressed to look over the Bible for a few words as they stand in their originals and meanings and places in the gospel and in the law.

1st Dip. Hebrew, *taw-bal*. Ex. 12:22. Lev. 4:6-17, 14:6, 16, 51. Num. 19:18. Deut. 33:24. Ruth 2:14. Greek, *Dip. hap-to*. Both the Hebrew and Greek

words mean to *whelm*: i. e. cover wholly with a fluid. Luke 16:24. 2nd (same words, same meaning.) Gen. 37:31. Lev. 9:9. Josh. 3:15. 1st Sam. 14:27. 2nd Kings, 5:14. 8:15. Ps. 68:23. Greek, *Jno.* 13:26. Rev. 19:13. The above are the only times that that word is found in the Bible and not one time is it used in connection with or does it in any way refer to the ordinance of Baptism because it does sometimes mean to moisten or to stain. The Lord and the apostles appear to guard the ordinance in such a close manner that there could not be any necessity to misunderstand it.

3rd. To wash in part, as the feet, hands, face, &c. Hebrew, *rawkhats*. Gen. 18:4. 19:2. 24:32. Ex. 29:4, 17. 30:18. 19, 20, 21, 40:12, 30. Lev. 1:9. 13. 9:14. Deut. 21:6. Ruth 3:3. 1st Sam. 25:41. 2nd Sam. 11:8. (and the whole body. 2nd Kings 5:10, 12, 13.) 2nd Chron., 4:6 (twice). Job. 9:30. Ps. 26:6. 58:10. Isa. 1:16. Ezk. 23:40. Greek, *nip-to*. Mat. 6:17. 15:2. Mrk. 7:3. *Jno.* 9:7, 11. 13:5, 6, 8, 10, 14.

To trample; hence to wash by stamping with the feet, including the fulling process. Hebrew, *kaw-bas*. Ex. 19:10. Lev. 6:27. 11:25, 28, 40 (twice) 13:6, 34, 54, 58. 14:8 (once) 9, 47 (twice) 15:5, 6, 7, 8, 10, 11, 13, 21, 22. 27. 16:26, 28. 17:15, 16. Num. 8:7. 19:7, 8, 10, 19, 21. 31:24. Ps. 51:2, 7. Jer. 2:22. 4:14. No Greek word.

4th. To moisten by a shower.

Greek. Brekh-o. Luke 7:38.

6th. To wash as cups, &c. Greek. *hap-tid-zo*. Mark 7:4. (When they came from their markets they washed all over clothes and all. That word is used in connection with that washing.)

6th. Pour. Hebrew, *shaw-fak*, to spill fourth, pour, shed, &c. Ex. 4:9, 29:12 (twice) Lev. 4:7, 18, 20, 30, 34, 14:41, 17:13. Deut. 12:16, 24, 15:23. Judg. 6:20. Ps. 42:4. 62:8. 68:24. 79:6. Jer. 6:11, 10:25. 14:16. Lam. 2:19. Ezk. 7:8. 14:19. 20:8. 13:21. 21:31. 30:15. Hos. 5:10. Joel 2:28, 29. Zeph. 3:8. Zach. 12:10. Greek *ek-sheo*, (to pour) to pour forth, to bestow, shed, &c. Acts 2:17, 18. Rev. 16:1.

7th. Sprinkle. Hebrew, *zaw-rak*, to sprinkle (fluid or solid particles) here and there, scatter, sprinkle, strew. Ex. 9:8. 29:16, 20. Lev. 1:5, 11, 3:2, 8, 13, 7:2, 17-6. Num. 18:17. 2nd Kings 16:15. Ezk. 36:25. 43:18. (Sprinkled, same meaning) Ex. 9:10, 25:6, 8. Lev. 8:19, 24. 9:12, 18. Num. 19:13, 20. 2nd Kings 16:13. 2nd Chron. 29:22. (three times.) 30:16. 35:11. Job 2:12. Greek, *hran-id-zo*. (To be rendered, sprinkled, i. e. aspersed from rhaino (to sprinkle.) Heb. 9:19, 21, 10:22. Sprinkling, (same word) and sprinkling in Lev. 1:14 is from the same Hebrew word. Another Hebrew word is *naw-zaw*, and means to spirt, be-sprinkled (inexpiation) sprinkle. Ex. 29:21. Lev. 4:6, 17, 5:9, 14:7, 16, 51, 19. Num. 8:7, 19:4, 18, 19. Is. 52:15. Sprinkled, (same meaning.) Lev. 6:27, 8:11, 30. 2nd Kings 9:33. Is. 63:3. Sprinkling, (same meaning.) Num. 10:21.

9th. Baptism. Greek. *hap-tis-mos*. Ablution. Heb. 6:2.

10th. Baptist. Greek. *hap-tis-tace*. A baptize, as the forerunner of Christ Mat. 3:1, 11, 11, 12, 14, 2, 16:14, 17, 18. Mark 6:14, 24, 25. 8:28. Luke 7:20,

28, 33, 9:19.

11th. Baptize. Greek, *hap-tid-zo*. (See the meaning under baptism.) Mat. 3:11. Mark 1:4, 8. Luke 1:10. John 1:26, 33. 1st Cor. 1:17.

12th. Baptized. *hap-tid-zo*. (same meaning.) Mat. 3:6, 13, 14, 16, 20, 22, 23. (twice each.) Mark 1:5, 8, 9, 10, 38, 39. (twice each.) 16:16. Luke 3:7, 12, 21. (twice.) 7:29, 30. 12:50. John 3:22, 4:1, 2, 10:40. Acts 1:5. (twice.) 2:28, 41, 9:12, (twice) 16, 30, 38, 9:18, 10:47, 48, 11:16. (twice.) 16:15, 35, 18:8, 19:3, 4, 5, 22:16. Rom. 6:3. (twice.) 1st Cor. 1:13, 14, 15, 16. (twice) 10:2, 12:13, 15:29. (twice.) Gal. 3:27.

13. Baptizest. (same word) Jno. 1:25.

14th. Baptizeth. (same word) Jno. 1:33, 3:26.

15th. Baptizing. (same word) Mat. 28:19. Jno. 1:28, 31, 3:23.

Now, my dear brother, these Methodist preachers are every one of them acquainted with these Greek words and they do know that there is no other word used to designate Baptism but the one word which means "To dip". They know that that word has never been translated. That it is only Englishized. They know that it is *hap-tid-zo* and nothing else, and that in connection with the ordinance it always and in every place means to dip. It is true that immersion is not in the Bible and that immersion alone is not baptism. To immerse is to bury. To bury one alone would mean to kill him. To emerge is to bring one out of that under which he has been immersed. Therefore baptism is an immersion and an emersion, or a dipping.

The Hebrew word, *taw-bal*, of the Old Testament which is to dip in English was translated by the 72 Jewish Elders who translated the Old Testa-

ment from the Hebrew to the Greek, with the word, "Bap-tid-zo." The same word which is used in every place to tell us about baptism, and which our translators put "Bap-tism." This is too plain to make a mistake on.

There is not one word the primary meaning of which is wash, pour or sprinkle, used in any way in connection with the ordinance of Baptism.

I have taken Strong's Exhaustive Concordance and very carefully gone over all these words, and I have given them to you just as he has them in that book with the meaning in both Hebrew and Greek and also in English. They all have the same meaning in all these languages.

They are there and you can take your Bible and this letter and refer to every place where these words are used, and you will see that no one who has any common judgment can be mistaken about this matter.

There is an evil spirit gone out in the world and it is his business to deceive. He knows that the people do not know and he takes advantage of their ignorance of the facts and palms off on them the doctrines and ordinances of Rome.

It is a noted fact that every denomination that practises sprinkling and pouring for Baptism came, either directly or indirectly, from Rome.

Rome is the mother of harlots. Not one word is said about her having even one virtuous daughter all the way down the line. They are all harlots. The church of God is a virgin. She is content with the doctrine and ordinances of the Lord just as He gave them to her. She does not want any change and she will not accept of any thing which looks like departing from the old landmarks. She stands at all times ready to say,

"Cursed is he that removeth the ancient landmarks."

I know, my dear brother, that we have a great many tender footed members who say, "Preach our doctrine and let those people alone, don't bother with them nor their doctrine, if they are wrong let them right themselves," of this I am satisfied.

Now, all that might do if none of the little ones ever went astray. But we are commanded to shoot at Babylon in the following words: Jer. 50:14. Put yourselves in array against Babylon round about, all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned * * against the Lord."

Now, my dear brother, I have faithfully written to you, not that there is the least danger that you will be led astray from the right way of the Lord for I believe that He has established you in His truth, but there are others who are little lambs and not established in this sacred truth. They are the objects of the under shepherd's care as well as the stronger sheep who are in the fold.

You have not forgot that some of those who were in the fold have gone off after this very delusion. Were they of us? Then they are gone astray. Have we spoken plain enough on these things? If not then the blood of these children is required at my hands. I often mourn for fear that I have been too tender. I know that some have blamed me much for being so plain but the trouble with me is on the other side. I would be as plain as was the Lord and His servant Paul. But you see that I am cowardly and I am ashamed of it. If the membership find fault with me because of my plainness, I had rather suffer from their faultfinding than from a chastening of the Lord because

I have not declared the whole council of the Lord.

Now, brother, you are at liberty to do with this letter as you may wish. You can send it for publication or you can keep it all to yourself. I know that it is faithful and true.

The Lord abundantly bless you and all His little children that they may be led from this awful world to the way of life and peace.

Your devoted brother,

L. H. Hardy.

SOME WORDS ABOUT A BISHOP OR ELDER

"This is a true saying. If a man desire the office of a bishop, he desireth a good work." A bishop then, must be blameless, the husband of one wife, vigilant, sober, of good behavior (or modest, see margin), given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1st Tim. 3:1-7.

I do not know why my mind keeps on the above subject, but it has been in my mind for more than a year. Today I feel very incompetent to write about it.

The apostle does not say that if one desires the office of a bishop it is evidence he is called to such office, but it is a good work. Then he tells what one must be to officiate in that office; or he gives the true rule by which a bishop, elder, or pastor must be tried.

The church is not to put him in the ministry to see if he has the requirements, but she should be satisfied that he has those gifts before she sets him apart to so good a work. Then after she has set him apart if he so far forgets himself as to not observe the rules of life here laid down he really sacrifices his rights to the high office and the church should reprove him; if he fails to repent and do that which is right according to the apostolic standard she should at once disrobe him of his office. I have heard some say, "He cannot preach to me but I am willing that he should go and preach to others." It would appear that something is wrong. It may be in that one who cannot eat for it would appear that that which is food for the head, the hands, the feet is also food for the other members of the body.

None are worthy judges of the qualifications of their pastor but those members who attend the services of the church and give a hearing to the word preached. Those who lag behind have their minds more on their own business and the things of the world than they do the order of the gospel are incompetent judges. They are sickly, have poor appetites and the church cannot properly judge by them whether their pastor is a true pastor. Members of that description are incapable of being taught and therefore to them a minister cannot be apt to teach.

For this cause the church should judge both the complainant and the teacher.

Again, some members know a great deal, so much so that it is next to impossible to get a pastor who can give satisfaction. I once knew a church that could not keep a pastor because of one brother who had his member-

ship there. Several ministers who lived conveniently and who were acceptable to all the other members were proposed but this one brother would object and say, "I want a pastor who can teach me." Such a brother was incompetent to judge the qualifications of God's humble servants. In his estimation exceedingly few would possess the qualifications required by the word of God.

To say that one must be blameless does not say that a preacher can live so as not to have any blame from any one for Paul was blamed by many, and by some he was stoned and left as dead. By others he was cast into prison, beaten, his feet made fast in the stocks. One of the churches blamed him because he told them the truth. They once would have pulled out their eyes for him but turned out to be his enemy. All this was because of Paul's firmness in the faith and doctrine of the gospel. He would not dissemble with unbelievers nor with the law—righteousness for which cause he declares that Peter was to be blamed.

If a brother is guilty of any of the things which follow in the text he cannot be blameless. When he says, "A bishop then must be blameless," he tells some of the things which are required in that great qualification. He must be the husband of one wife. That is he must not have but one wife. (I also understand that he must not have any concubine.) One wife at a time. A brother who is guilty in this should never be set apart in the ministry, and if he has been set apart and then becomes guilty, all his liberties should be taken from him and not restored again, for how can a church confide in one who has been so careless with his gift?

If a minister has no wife and has kept himself free from fornication, he

is blameless in that particular. If he has a wife and has kept himself free from adultery and paid proper respect to his wife he is blameless in that respect.

Vigilant. One who is not asleep to his obligations to the church and her membership but who is watchful for her welfare at all times, preaching the pure word of God, exhorting, administering, reproving and rebuking, all in love of the truth. First taking heed to himself and then to the flock over which the Holy Ghost has made him an overseer. If he does this he is blameless in this gift.

Sober. Not only he must not be guilty of drunkenness, but he must have this control of himself, and also he must not be a glutton, eating excessively, doing all the talking as if he knew more than others. (I do not think our brethren who spend their time in speaking of Jesus and His love can be classed with those who talk over-much) For one to have so much of self about him as to force his advice and opinions in every thing is a violation of sobriety in conversation. But for one called a minister to be guilty of the shameful conduct of drunkenness, and thus dishonoring his calling, and disgracing all decency and morality, and making himself to stink in the esteem of sober people is an inexcusable sin, and I do not see how the church can so far overlook such conduct as to ever entrust to such an one the care of the house of God.

Of Good Behavior. Modest, in his every day deportment, chaste, virtuous and reserved. Not pushing ourselves in. Such is not good behavior and is unbecoming in any one, especially a minister.

Given to Hospitality. Ready to entertain others, especially strangers,

and divide our substance, whether it be little or much, with others when they come among us. Making them welcome at our homes, our tables and all we have that is according to consistency. In this as well as the others the minister should be an example to his flock.

Apt to Teach. This is not simply for one to know but to be able to impart to others the things which the Lord has taught him. To take the word of God and show the little ones their experiences in that word. The apostle John said, "What we have seen, what we have heard, and what our hearts have handled of the word of life declare we unto you, that you may have fellowship with us and truly our fellowship is with the Father and with His Son, Jesus Christ." He does not mean that the pastor should be all the time relating just his own gospel experience and call to the ministry; that might indeed give fellowship with the preacher but how would the church know that he had fellowship with the Father and with His Son? Then to preach the gospel means much more than to relation of one's experience and call to the ministry. It means an expounding of the scriptures in such clear way that the little ones will see their experiences in that word of God and be able to rejoice in His Salvation. Paul said, "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power—1st Cor. 2:3, 4. That is being "apt to teach." Preaching in demonstration of the spirit and of power. To demonstrate is to make a thing plain and clear so it is easily understood. Then one is taught in that word. A pastor must be apt to

do this:

I have heard brethren say of some preaching, "That was too deep for me, I could not understand it." There is a mistake about that. No part of the gospel which God gives to His people is too deep for them. The thing was not clear to that one and, so far as he was concerned, the preaching was a failure. That one was not taught. A bishop (pastor) must be apt to teach.

Not Given to Wine, That is, Sober. (As I have already noticed this point I will pass.)

No Striker. One who is not easily insulted and excited to anger so as to lose himself and get into a war of words and blows or either one. Here is tribulation, and that works patience and in patience ye possess your souls. Luke 21:19.

A pastor who will just boil over and show anger sets a poor example to his flock. He is no moderator who does not moderate himself. He is a striker and unworthy of the ministry of the church of God. They should be examples to the flock in both word and conduct.

Not Guilty of Filthy Lucre.—(Money). When one goes out preaching with money as a motive, he is not fit for the ministry of the church of God. The Lord and his apostles did not go out that way. They knew that bonds and afflictions awaited them; but that did not move them to turn back. They were ready to be offered up for the word of God. To suffer in poverty, nakedness, hungering, perils by land and by sea and among false brethren and yet the word of God was more precious than their lives. The want of money could not stop them and the promise of it could not have moved them. They were not greedy of filthy lucre. Hay

ing food and raiment they were there-with content, and one said, "Godliness with contentment is great gain."

A person, preacher or not, who is greedy of filthy lucre, cannot be honest. He will strive to be rich, and he that seeketh haste to be rich shall not be innocent, but they pierce themselves through with many sorrows.

He must be patient. This is seen only in tribulation and this is sure to come to every true minister of the Lord Jesus. He must not let provocations excite him to brawling, to quarreling, to fighting but must be patient. He will meet with opposition in the service of the churches and if he is not patient he will bring about division or be a helper to them. When Paul administered loving rebukes to them but he did not throw them away, did not growl at them but endured with patience.

He said he was not after theirs (meaning their wealth) but them. He was not covetous for gain. Therefore, he said, "Not covetous."

One that ruleth well his own house having his children under subjection with all gravity.

In this, like the other points, there is a "must be." He does not say this ought to be. It is absolute and one who has not this qualification should not be ordained to the ministry of the word. The old saying of a minister's children were always the worst in the neighborhood should never apply to the Primitive Baptists. If the church looks at the matter with the same eyes that the apostle did it wouldn't be so for men who cannot control their children have no knowledge of how to take care of the church of God and should never be ordained to the ministry. The word is, "Must Rule Well," and we have no right to modify the scriptures.

Not a novice or one who is young in the faith and inexperienced in the word of God. Because one is a good talker and can relate a good experience is no reason that he is worthy of ordination. Prove him first. See that he is sound in the faith given to the saints and the doctrine taught in the word of God. If he is deficient in these the churches will be injured when he is turned loose to go among them.

I have dealt with the latter part of this text in treating on the word "blameless" as fully as I could do here.

I hope the Lord will give me relief and comfort His people.

L. H. HARDY,
Atlantie, N. C.

Walnut Cove, N. C., Sept. 27, 1915.
Editor P. D. Gold,

Wilson, N. C.
Dear Brother in a precious hope of Eternal life:

Wishing to renew my subscription to Landmark, and also to express my appreciation of the able manner in which you have conducted the same editorially, and to thank you and the many comforting communications from the precious brethren and sisters which have been as manna from heaven to my poor famishing soul during the last two years of my sojourn in the wilderness of sin.

My health is so poor and run down or I would write for publication. If the good Lord will bless me I may do so in future.

We, the Primitive Baptists of Walnut Cove, desire to build a house of worship under our own vine and fig tree where none dare to molest or make us afraid, and we want you to call attention to our wishes in the Landmark and ask the Brethren and

friends from a distance who feel willing to contribute to send it right along to myself or Elder J. A. Fagg at once—receipt for same will be sent by us and properly applied. May the good Lord bless all contributors to this worthy cause.

The good people of this town and of Winston-Salem have contributed liberally for which we are truly thankful. There are a dozen or more faithful brethren and sisters who desire to organize a church here as soon as we can build. This is in Mayo Association one amongst the oldest Associations in the State.

Bro. Gold, the brethren here have requested me to write and request you to make this appeal known through the Landmark, which I have done.

yours in love,

J. G. H. MITCHELL.

Brother Gold, I own a splendid house and lot in Callahan, Fla., 20 or 30 miles from Jacksonville. It is an 8-room house, city and artesian water in house, a fine garden, all sorts of fruit and flowers, 1 1-4 acres of land with servant house and other out buildings; a perfect bower of roses in yard. Bargain to the right person. Callahan is at junction of A. C. L. and S. A. L. railroads. A few old Baptist believers and a church at Dyal, 5 miles off.

Any one wishing to purchase will correspond with brother J. G. H. Mitchell, Walnut Cove, N. C., or myself.

P. D. Gold.

Dear Bro. Gold:

Please find postoffice order for \$1.50 subscription to the Landmark.

God, in his mercy, has spared me to see the time and I have the means to renew my subscription, which I hope I am thankful for. The Landmark is a comfort and I hope I may not ever

be deprived of it. The Editorials grow to me more precious as age creeps on, and you never felt nearer or dearer than when I last met you at Farmville. You looked even more Christlike and so full of the riches of the truths as it is in Jesus—the name of Jesus—sweetest of names to me. May the supplying grace of the God you delight to serve be your support until you hear the summons "Child, Come Home. I hope you and yours are well.

Affectionate yours,
AUGUST FAUCETT,
Washington, N. C.

Life and Death; Light and Darkness Contrasted

There are two lives, natural life and spiritual life. The natural life is first and is very sweet if the health is good and environments pleasant. Natural life has an end. Spiritual life has a beginning but no ending.

Spiritual life began with Abel, whose natural birth was the second on earth. He and his brother Cain are representative characters, as were also Jacob and Esau. Cain and Esau represent the flesh, sin and false righteousness and Abel and Jacob true religion.

The first pertains to this life only. The second, to this life, and also to eternal life. Blessed and holy are they who have part in the first resurrection, for on such the second death hath no power, so there is a second or eternal death. The first resurrection is the resurrection of Christ. The second death is eternal banishment from the presence of God and all that is good. Eternal life is spiritual life and is the gift of God. "No man can come to me, except the Father which hath sent me draw him." There are two kingdoms referred to in the scrip

tures. A kingdom of light, and a kingdom of darkness.

To be translated from a kingdom of darkness into a kingdom of light is a supernatural translation, although it takes place in time, as was witnessed by the apostle Peter and his associates at the house of Cornelius when the Holy Spirit descended on the Gentile—as it did at first on the Jews. John said, "Brethren, now are we the sons of God, and why?" because they were predestinated to be conformed to the image of His Son.

God hath sent forth the spirit into their hearts that enables them to cry Abba Father. You have not received the spirit of bondage again to fear, but the spirit of adoption, whereby you cry as above stated. We receive the spirit of adoption in this life. In the resurrection, when this mortal shall have put on immortality, we will receive adoption in its fullest reality.

The church of Christ, is said by the Saviour, to be the light of the world. A city that is set on a hill cannot be hid.

All men are conceived in sin and brought forth in iniquity, (all mankind) therefore, they are born naturally into a kingdom of darkness. All kingdoms have kings as their rulers. Satan, or the Devil is the king of darkness. He had followers, or angels, and they sometimes transform themselves, but their end shall be according to their works.

They are also called false apostles, angels that keep not their first estate being reserved in everlasting chains under darkness unto the judgment of the great day. They never were perfect or they would not have fallen. What God does is forever. There is no taking from it nor adding to it. It is reasonable to suppose these angels were hypocrites at first. The four-

tain was defiled. He knew his from the ancients of eternity, when as there was none of them.

The Saviour often comforted his disciples, while with them, with such words as these: "Because I live ye shall live also." While the head lives the body lives likewise.

The record of conversation between Abraham and the rich man in Luke 16th Chap. depicts some of the horrors of eternal death. The whole world is comprehended in Jew and Gentile. Paul says, "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh."

But he is a Jew which is one inwardly, and circumcision is that in the heart and not in the letter, whose praise is not of men but of God.

Much of the preaching and praying done in this age, is to be heard of men. Parents teach their children to say prayers before retiring, but to say a prayer and pray a prayer are entirely different. The first is a well-arranged form of world unit. The latter is an expression of the sincere desire of the heart.

We understand Paul's definition of the Jew inwardly, to be those of all nations who have been taught of the Lord, and to them he preached Christ the power and wisdom of God. "Behold, I lay in Zion a stumbling stone and rock of offense. He that believeth in him shall not be ashamed.

The cross of Christ is now, has been and always will be a stumbling block to the unbeliever, but to the believer it is good news and glad tidings of good thing. They that are known of God, and have been made to know God, whom to know is life eternal, walk as children of light. Those who know not God are darkness itself.

O for a spirit to exclaim, "Not my

will but thine be done, Oh, God." Then to the invisible God would be all the praise.

JAMES M. SIMMONS.

Boyle, Miss Sept. 26, 1915.

Very Dear Sister:

To show you that I enjoyed and appreciated your letter, I'll try to acknowledge it now, on the same day it was received.

The subject you treated is a wonderful subject and were the ablest ministers that we have to preach from it a lifetime, it would not be exhausted. Now this is putting it rather strong, isn't it? But you will agree with me I'm sure, when you begin to study the points embraced in the declarations of that poor thief. In the first place, he declares that there is a God, a supreme ruler, one vested with power, wisdom and might. "Dost thou not fear God," seeing we are in the same condemnation. In other words, do you not realize that you must die, and that God for there is a God, rules and controls, and is able to save or destroy? Seems that this thief wishes to impress upon the others mind the above facts. "The fear of the Lord is the beginning of wisdom," and do we not know that we, as the thief once railed on the idea of a Saviour. For Matthew tells us that they both railed on him. So by this we see that the doctrine of election is also taught here. So in the next utterance, "And we indeed justly". He sets forth the justice of God's law. "But this man hath done nothing amiss." Here the thief is preaching the righteousness of Jesus, saying in these few words that Jesus has kept the law in its entirety, every jot and tittle fulfilled. How did he know this? Alone by the revelation of God. What conclusive evidence to us that God needs not the help of man

to teach men of Jesus. And what a short time it took the Lord to prepare this thief for heaven and eternal bliss! For Jesus tells him, "today shalt thou be with me in Paradise."

Lord, remember me when thou comest into thy kingdom." Oh! what a prayer! How full it is! "Lord!" This is to say, that I feel that power is vested in you. That you are a ruler, governor, that you are a king, and where a king is, there must be power and a kingdom. So we find the word "Lord" to be full of meaning. When thou comest into thy kingdom. Yes, the thief is taught that there is a kingdom beyond death, and that it is a better place than this, and while he realizes his unfitness to be blessed with eternal companionship with a good man, one who never did anything amiss, yet he desires to be remembered and says: "remember me." Yes, only think of me, and I'll be brought up in the resurrection, and will be satisfied. Because you have a kingdom that is not of this world, and I am sure you are going to reign there. While I realize you are dying now, yet by faith I see you rising above all the wickedness of mankind and bursting through the gloomy shades of death, you will shine above the skies, says the poet. "I know," seems to be what the thief says, that you are only just coming into your kingdom. So we see that he had to die that he might have subjects in that kingdom. For we could never attain unto the state of perfection necessary to gain entrance there. Our offerings were imperfect but this offering was the spotless lamb of God.

Do you not feel that this poor thief was so happy in that trying hour that death had no terror for him. With the assurance of his Lord that, today he should be with him in Paradise, was sufficient to chase all pain and dread

of death away. And after having preached the power, wisdom, justice and mercy of Jesus to us, I feel that he fell sweetly asleep in the arms of his Saviour realizing that the presence of Jesus makes a dying bed feel soft as downy pillows are.

Now, each and every child of God has and does declare in substance the same blessed truth of the thief. And so sure as one ever sees himself justly condemned, and fears God, and begs the Lord to have mercy, to remember them, just so sure, just so truly will they be with Jesus, and not only them but they will be made a subject of that kingdom which is not of this world. I hope I've not written anything contrary to truth contained in your letter.

With love to you and companion, I am, I hope, your little Bro.

C. B. HALL,

Goldsboro, N. C.

ELDER J. W. WYATT,

LaGrange—Wednesday, Dec. 1.
 Kinston—at night.
 Grantsboro—Thursday, Dec. 2.
 Goose Creek Island—Sat. and 1st Sunday.
 Jones Bay—at night.
 Cedar Island—Tuesday, Dec. 7.
 Hunting Quarter—Wednesday 8.
 Davis—Dec. 9.
 Straits—Friday, Dec. 10.
 North River—Sat. and 2nd Sunday.
 Ruhamah—Monday, Dec. 13.
 Newport, Dec. 14.
 Hadnotts Creek—Dec. 15.
 North East—Dec. 16.
 White Oak—Dec. 17.
 Bay—Dec. 18.
 South West—Dec. 19.
 Maple Hill—Dec. 20.
 Muddy Creek—Dec. 21.
 Sand Hill—Dec. 22.

ZION'S LANDMARK

“Remove not the ancient landmark
 which thy fathers have set.”

P. D. GOLD,.....Wilson, N. C.
 P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

SCRIPTURE CHARACTERS JACOB, No. 5

The scriptures do not say in so many words that there is a spiritual man, but speaking to men Paul said: “Ye are not carnal but spiritual,” therefore they were spiritual men. There are two Adams, one is of the earth and therefore natural, and the other is from heaven and therefore spiritual. One is earth, the other is Spirit. The multiplication of one produces that which is natural and the multiplication of the other that which is spiritual. These two merged, as it were, unto one, constitutes what is commonly termed, by faith, the child of God, and hence the man of God. This man is composed therefore of two natures each emanating from its respective head, the one of this life and the other of that which is to come. And these are the two with their respective line of descent and inherent characteristics that make up the Jacob who is also called Israel.

While Jacob is now entering upon a long service of warfare, a service to end only with his natural life time, his heart seems to be full of peace and good will toward even his enemies, and therefore he sent and hastened upon his brother Esau gifts, in order that he might be at peace with him. So it is with every child of grace, who feels his sins forgiven. On earth, peace and good will to men is his purpose of heart. Sometimes I hear one say: "I loved every body," but I don't think that is correct in the sense that we love the brethren. We love God and his people and thus feel to owe no man anything but to love one another and wish others well. The children of God would appear to a great disadvantage if they did not love and hold, as men, the confidence and esteem of the better elements of the world. So Jacob must be at peace with his brother. But there was one thing Jacob did not desire of his brother or could Esau by any means do, and that was to aid Jacob on his way in some material sense. Jacob increased as he went and he well knew his flocks and herds and his wives and little ones could not hold out to travel according to the scientific, mechanical and methodical schemes of men, therefore he only desired the favor to be let alone, that he might lead on softly according to the strength of his tender following, the young of the flocks, and his little ones. Let the church show herself friendly to the institutions of the world and she will very soon have to refuse proffered help. The religiously inclined portion of the world greatly desires to aid the church in some substantial way, but Jacob declined everything but good will, and so does the church. "He that believeth shall not make haste." There is a growth in

grace and in the knowledge of our Lord Jesus Christ but this is after the old fashioned manner. Modern text books and divine's helps add nothing to the progress of the church, neither is there any device of satan which can for a moment retard her onward march.

After a time God appeared unto Jacob again as he came out of Padan Aram and blessed him, and said unto him: "Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name, and he called his name Israel." This seems to be in confirmation of what occurred at the wrestling with the angel, and God said unto him: "I am God Almighty; be fruitful and multiply, a nation and a company of nations shall be of thee." God also here confirmed to Jacob the covenant he made with his fathers. And Jacob was again at Bethel and set up a pillar as he had done there years before, and poured oil upon it. The place where the Lord spake to his children and establishes and confirms them in his blessed covenant of electing, sanctifying and saving grace is Bethel. Jacob here became a nation and a company of nations, as "what will ye see in the Shulamite, as it were the company of two armies." The Lord said by the Prophet that he would sprinkle many nations, and I daresay these nations which were to be of Jacob are those thus sprinkled.

Having gone a little way from Bethel, Jacob comes to Ephrath where in the birth of Benjamin his beloved Rachel departs this life. How soon are our joys succeeded by sorrows, and in the midst of life we find the sentence of death within us, and in the place called fruitful how barren we feel. This is the place of bread and yet how lean Jacob's soul must have become

with Rachel taken therefrom. This is Bethlehem, the birth place of David, and of our Lord. Here Jacob buried Rachel, and of which it was said: "In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted because they were not." Bethlehem is said to be the house of war and of bread. The meat and drink of Jesus was to do the will of his Father, and that was a constant warfare from the manger to the grave. In this great conflict Jesus became manifestly to his people the bread of life, and it is in this warfare that they partake of that bread which came down from heaven of which if a man eat he shall never die. At first it is to one the bread of affliction but afterward yields the peaceable fruits of righteousness.

Jacob finally pitched his tent in the land and rusted the scenes of his youth. In his absence his mother, whose nourishment, care and solicitude for him had never failed in his youth, had departed this life and consequently this avenue of supply had failed forever. Though the children of God are sinners even after having been born again, yet there is a state or condition from which they have been translated into which they never again come, and from which they obtain no sustenance, aid or comfort.

Jacob began to multiply and spread abroad, and so did his troubles. Envy and jealousy sprang up in his household, and his favorite and beloved son was sold by his brethren and sent into Egypt. These wicked sons it seemed knew how to deal with their father and for the time being hid their crime, so they dipped Joseph's coat of many colors in the blood of a kid and brought it to their father Jacob, not

to Israel, and said: "This we found, know now whether it be thy son's coat, and Jacob said: "An evil beast hath devoured him, Joseph is without doubt rent in pieces." How ready Jacob was to jump as it were, at a conclusion. Are we not that way? How often do we pass judgment without knowledge, and for a season mourn over our supposed loss when in point of fact we have lost nothing except for the time being in a sense, and are not permanently really and truly bereaved. The effect however, for the time is the same as if the ground of our sorrow was truly lounded. For many years, Jacob mourned the death of Joseph, who though dead to him for the time, was alive, and yet he suffered to all intents and purposes all that was necessary at the hands of his brethren to constitute them his persecutors and murderers, and to make him according to the predestination of God the merciful Saviour of much people alive, including his father and his brethren. With wicked hands Christ was slain, and yet he laid down his life, and took it again.

In process of time there came a sore famine upon the land, and Jacob became sorely pinched with hunger, until finally bread failed in the land, and Jacob having learned there was corn in Egypt, sent his sons thither to buy. But the governor of the land of Egypt accused them of being spies, and held one of them bound, until the others might prove they were true men and brethren, by bringing their younger brother down. They promised to bring him, but Jacob refused to let him go, lest evil befall him as did his brother Joseph, and his gray hairs be brought to the grave in sorrow. Israel chided them for telling they had a brother. But they were in

a strait, they had to tell more than was pleasant to them. The conduct of the governor was such as to painfully remind them of Joseph, and they felt assured that they could not again see his face nor get any more corn unless Benjamin should go, and thus they assured their father. And Israel said: "If it must be so now, take a present in your hand, and take the lad, and God Almighty give you mercy before the man." How sound, consistent, reasonable and prevailing are the arguments and suggestions of Israel. He always shows soundness of judgment, is true to his faith and belief at all times and under all circumstances, he looked at both sides of the question or matter before him and exhibited the character of the golden rule. His decisions were the result, we might say, of calm, deliberate and thorough investigation which afforded him a true and perfect insight to the subject under consideration. He did only such things as were indispensably necessary, and at the proper time. What he did was willingly done and the doing of it was the conclusion of the matter. He did nothing hastily, and repented of nothing that he ever did, whereas Jacob was to the contrary of all this.

The sons went down to the man and took Benjamin with them, and the man made himself known to them as their brother whom they had evilly treated, and sent wagons to bring their father into Egypt where they told Jacob that Joseph was alive. His heart fainted, for he believed them not, but when he saw the wagons his spirit revived, and Israel said: "It is enough, Joseph my son is yet alive. I will go and see him before I die." It seems that Jacob was ever ready to believe something that was against him, and to enlarge upon it, and to

draw conclusive judgments from it and set them against himself, and when these things which were good for him were presented they were too good, too much and unreasonable. Whether the Primitive Baptists are the people of God or not, how much they are like Jacob who also is called Israel. There seems to be more trials, commits, temptations and afflictions, wars without and fear within — than any other nation or people, in fact they are the only people under the sun, as a denomination, who seem to have and to endure the afflictions of the gospel of Christ according to the power of God by whom they are saved. And yet there is not another people in all the world that is so thorough in the knowledge of the truth of the doctrine of God, and more firmly rooted and grounded in the faith, and more fully established in the true principles of the doctrine, ordinances and discipline of the gospel than they are, and yet they do not claim to know anything as they ought to know it, and are fearful they are not themselves what they ought to be. They will gather together and pray and sing and preach that they are fearful they are not what they profess to be, that they have the shadow and not the substance, that their hope is not genuine, that their love is not such as comes from God, that their faith is not that of God's elect, that their conviction was not sufficiently pungent commensurate with their sins that they do not know they are christians; and yet there are not brains enough in the world to devise nor oratory to so portray to the least of these little ones the grounds of his fears as to confirm him in the thought that they are true, and that therefore his doctrine is false, his faith is vain, his hope is a delusion and his religion

a trap and a snare, and that there is not a better estate for him beyond this life. To the world they are a contradiction to themselves, proving that their profession is a delusion, whereas to the church they are a vindication of themselves, proving that their hope is in God, and their confession is unto salvation which is in Christ Jesus the Lord.

P. G. L.

"The Wicked shall be Turned into Hell, and all the nations that forget God. See what witness God hath set up on high, and in all places that proclaim His power and godhead. The heavens declare His glory, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. So that God hath not left himself without a witness.

The works of creation and the preserving power that keeps the world of creation in their order, plainly declares there is an all-wise, all-powerful creating power that shows the folly and sin of man in not fearing and serving the Lord God. The wicked forget God. His fear is not before their eyes. But the humble tremble at his word, and trust in his power to deliver, and call on him in the day of trouble. Who but the Lord God can deliver us out of trouble? There is but one true and living God whose name is everlasting. There is none can deliver out of his hand and power, and blessed are all they that trust in Him.

The wicked have no hands in their death. Therefore, they fear not God. Death is the wages of sin. When one has no hands or conviction of guilt and sorrow in his death, does not feel any remorse of sin, and therefore knows not God, he has no fear of God,

and shall be turned into hell with all the nations that forget God.

Those that feel the guilt of sin know that there is a just God who brings everything into judgment, whether it be good or evil. God delivers these from the lowest hell, and they have the fear of God in them that causes them to depart from evil. They also taste the sweetness of forgiveness through the blood of Jesus, and give unto the Lord glory that is due his name.

P. D. G.

IN WHAT DOES

YOUR FAITH STAND?

There are some wonderful things wrought by true faith that are indispensable to salvation. It is said that without faith it is impossible to please God. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. This victory that overcometh the world is born of God, and this victory is faith. By Jesus all that believe are justified from all things from which they could not be justified by the law. Still he that believes does not frustrate the law, but establishes the law. There is no deed of man that can satisfy or fulfil the law. Jesus said, except ye believe that I am he ye shall die in your sins. But there is nothing so acceptable to God as the obedience of Jesus. When we have the witness that we are accepted in the obedience of Jesus, we stand complete in Jesus, and are justified from all things from which we could not be justified by the law of Moses.

There is no instance of failure of the faith of the Son of God. He that is strong in the faith gives glory to God.

Then what is the faith that is so precious? The Bible definition is:

Faith is the substance of things hoped for, the evidence of things not seen. It is greater than the law, for the law is shadow of good things to come, but faith is the substance of good things to come, and it is the evidence of things not seen. The proof of things invisible to natural man is faith.

How do I know that I have faith toward God, in the Lord? To you that believe he is precious. If Jesus is precious to me I am a believer in Him. Faith works by love. All that is connected with faith is wonderful. The one possessed of the most of it most deeply feels his unworthiness. All its dependence is the Lord. Those who have it feel that the Lord does all his pleasure. The centurion did not feel worthy to go to Jesus, nor that it was necessary for Jesus to come to him, in order to have his servants healed; but just speak the word and my servant shall be healed. Jesus said he had not seen so great faith; not in Israel.

This is the distinguishing power or peculiarity of faith. Jesus said to some, "Believe ye that I am able to do this?" The leper said Lord, if thou wilt, thou canst make me clean."

The God whom we serve, said the three Hebrews, is able to save us, and if he delight in us he will deliver us. This faith works by love, purifies the heart and overcomes the world. Therefore it is greater, stronger than any thing of this world.

P. D. G.

WHAT A WORLD OF CONFUSION.

Do you consider that the world is growing better? Let us consider this question. In my youthful days a man that did not consider himself bound by his word was held in disrepute by the masses of people. For

then there was in the minds of men a conviction that a man should speak the truth. Men were disposed to keep their word. There was much more industry in the land. The husbandmen took care of the fruit of his labor. They saved what was produced. They thus had something on hand with which to pay for what was purchased. Then when men spent most of their time in labor there were fewer public gatherings, less waste of time. When men are laboring and striving to earn an honest living by labor they are not so much disposed to study up schemes of mischief, or devising things that cause mischief and work confusion.

Think of the number of holidays, the spending of time in extravagance, the discontent in the country, the many ways of killing time, instead of being wise redeeming the time. We ought to value time for God gives us this. We do not belong to ourselves. If the devil owns us, and we serve him, no wonder our days are evil, and the times are out of joint. It shall come to pass in the last days perilous times shall come. Read 2nd Timothy 3rd chapter, commencing at the 3rd verse. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy without natural affection, traitors, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: From such turn away."

How miserable are people that do not fear God nor love each other!

The departure from the principle

of truth, a failure to depend on the Lord and to serve him increases distress and trouble.

Habits of intemperance cause an increase of confusion. We notice the use of opiates, cigarettes, dopes, cool drinks, as they are called, and much taking of patent medicines tends to increase diseases and suffering. Behold, consider the wars that are now raging in Europe, the number of killed, the judgments befalling men. What do all those things mean? Do you consider that mankind are growing better? It does not so seem to me. Jacob said in his old age, few and evil have been the days of the years of the life of my pilgrimage. Solomon in his old age said, all is vanity and vexation of spirit. Unless we trust in the Lord and abide in him we will find that our sin will find us out.

P. D. G.

CRUMBS.

Brother J. T. Brown desires my views of Mark, 3:28-29.

Is it God's people that commit the unpardonable sin? I think not. Perhaps they often fear they have done so, and no one else fears it; yet how could one ever be saved whose sin is never forgiven? The blessed man is the one whose sins are forgiven. The good, comfortable words to Jerusalem is, her iniquity is pardoned. He shall bless every one of you in turning you away from your iniquities. Jesus is exalted to give repentance and the forgiveness of sins to Israel.

Besides, the people of God have not the desire to do that which the characters guilty of this unpardonable sin commit, namely, to accuse Christ of being in league with Beelzebub, the prince of devils. Jesus came to destroy the works of the de-

vil. There is no concord between Christ and Satan, and the Lord's people do not believe there is any fellowship between light and darkness, sin and holiness, God and the devil.

A friend requests my views of the Transfiguration, as recorded in Matt 17:1-9, and Mark, 9:2-7.

The design of that is to glorify Jesus. The disciples had not understood Jesus to be the one set forth as the only one able to fulfill the law and the prophets, and be crowned Lord of lords and King of kings. The disciples considered Moses or the law and the prophets as equal with Jesus. Hence Peter, when he saw Moses and Elias in glory, said: "It is good for us to be here. Let us make three tabernacles, one for Moses, and one for Elias and one for thee," not knowing what he said. His thought was to worship Moses and Elias as well as Jesus.

The appearance of Moses and Elias talking with Jesus in glory about the manner of the death of Jesus, showed the transcendent importance of that death—that he is the Prophet, Priest and King—the Lord, the Law-giver and Judge—and he will save us. His glorified appearance revealed to them his divine character as the brightness of God's glory and the Son of God, and only begotten of the Father, full of grace and truth. The voice of God on the excellent mount confirmed all this, as he said unto them, "This is my well beloved Son. Hear ye him. Worship him."

In the revelation of Jesus, all things are put in their proper heavenly order. Moses and the law and Elias and the prophets are all placed where they belong and all glorify God.

Brother Cary A. Cox requests my view of Matt., 15:26 and 27.

This is the case of the Gentile woman entreating Jesus to heal her daughter who was grievously vexed with a devil.

How did this Gentile heathen woman know that Jesus would consider her case? Her daughter was grievously vexed with a devil. Would Jesus deliver such a one as that? Jesus was a Jew. The Jews considered the Gentiles as dogs. Was not all this in this woman's way? Is it meet to take the children's bread and cast it to dogs? Surely these obstacles were thrust in her way. But faith was in her, and faith of God's elect. What will not that overcome? Every difficulty that carnal reason, unbelief and the devil can thrust in the way will meet the soul that seeks mercy of Jesus.

To the first answer of Christ, "I am not sent but to the lost sheep of the house of Israel," which seems to shut her out, her conduct is wonderful. "Then came she and worshipped him saying, Lord help me." Christ's answer to this is, "It is not meet to take the children's bread and cast it to dogs." Her answer to this is, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Then follows the answer of Jesus, "O woman, great is thy faith. Be it unto thee even as thou wilt." With such faith this woman could not desire what was wrong. Her faith was thirsting for just what Jesus had in store for her. Therefore she obtained all that she desired.

Brother A. L. Owen requests my view of Matt., 22:2.

This is the case of the kingdom of heaven being compared to a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the

wedding, and they would not come. Again he sent other servants saying, "Behold, I have prepared my dinner, my oxen and my fatings are killed, and all things are ready: come unto the marriage." But they made light of it, and went their way. The servant took and slew his servants. He took and slew those people. Then he sent his servants into the highways and gathered together as many as they found. But one was taken out wedding garments, and he was cast out.

The first ones called were the Jews. They were destroyed as a nation. Then he sends his servants to the Gentiles—the gospel is preached to the heathen. But one is found there without the robe the king furnished. He is cast out into outer darkness.

The gospel is free. All things are ready, but naturally man has no heart to come. Men love the world, and if left to their own natural feelings they will not come to Jesus. Each one that comes must come in the name of the Lord, and be clothed with the robe of divine righteousness.

The gospel is free in the sense that each one brings nothing in his hand on which he can claim salvation, nor can any one render any reward. It is not according to our works; but each one that comes to God must come by faith, for without faith it is impossible to please God. It is of faith that it might be by grace; to the end the promise might be sure to all the seed.

Brother R. Yeats requests my view of Luke, 6:26: "Woe unto you when all men speak well of you; for so did their fathers to the false prophets."

False prophets are very popular, for they flatter men, and preach that which is pleasing unto them; there-

fore all men speak well of them.

When you hear a man preach and his preaching condemns you, and yet you know he is telling the truth, and you love that truth, and hate yourself, as a sinner, and loathe yourself, then that preaching profits you; but if you hate that preacher because he never says any good thing of you, then you are shown to be against the truth.

The gospel never suits a carnal man. Therefore, if carnal men are pleased with what is preached, it is proof that the preacher is a false teacher.

Brother Yeats also desires to know this: If brother A owns a 300 acre farm, and employs brother B to oversee said farm, to what source shall brother B look for his wages? Shall he look to brother A or to the hands?

Remark: If men hire a preacher, that preacher will look to the men who hire him to pay his salary. If the Lord Jesus sends his laborers into his field or vineyard to labor, these overseers will receive of the Lord according to their labors. The pay is partly in afflictions, greatly in strength to endure hardships, and often in secret joy of heart. The Lord will put it in the hearts of the flock to give as they are prospered, and the overseers shall not lack.

The overseer whom the Holy Ghost has set over the flock takes the oversight therefore, not for filthy lucre, but of a willing, ready mind, a mind, the Lord hath prepared, to feed the flock of God—not to lord it over the flock, but to be an example. He feeds cheerfully. He gives that which the Lord hath given him, and the flock owe him, and they desire also of their carnal things to minister unto him.

Brother N. E. Paul requests my

view of James 1:27.

James writes much concerning the manner of behaviour of the children of God. He teaches that they should show their faith by their works, and that by works faith is made or proven to be perfect.

Love is the golden law in God's kingdom. Pure religion and undefil-

(Continued Until Nov. 15.)

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Nobody can Tell when you Darken
Gray, Faded Hair with Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

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Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.



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THE WORLD - KNOWN REMEDY

But the time, tide and the man meet together. Each seems for the other, and the simultaneousness of the meeting, and the action conspire to the accomplishment of the motion of the wind, which blows where it lists, the surging of water which is moved by the wind, and the mounting up of the man,

ELDER H. M. WILLIAMS.

Jones Hill—Nov. 20 and 21.
Howards Chapel—22.
Datous—23.
White Oak Springs—24.
Suggs Creek—25.
Calicut—26.
Rock Hill—27.
Pierces Chapel—28.
Tom's Creek—29.
Flat Creek—30.
Mountain Creek—Dec. 1.
Albermarle at night.
Salisbury—Dec. 2 at night.
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You have partial strangulation.

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Renew Your Health

At Nature's Fountain

Without the Expense and
Loss of Time Necessary
For a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and coxsumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spend the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for in it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends, for the Shivar Spring water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the



letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horri-fying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AXANT, M.D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the

hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills,
DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommended the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Seldon Co., Bank Stationers.

Bue Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary,
RHEUMATISM

Leds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous break-down, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night took a laxative; the second

night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirit is greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.

My doctor said I would have to be operated on for gallstones, but since I have been drinking your Water I haven't had to have a doctor.

W. H. EDWARDS.

Fill Out This Coupon and Mail It Today

Shivar Spring,

Box 557, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

Express Office

Please write distinctly

Brother P. D. Gold:

As I had to leave Black Creek Association so soon after my arrival there, I'll write a few lines in compliance to request of several brothers that I would let them hear from my baby boy. When I received the telegram, I was not much surprised, because I left the little one sick, but he grew worse after I left home.

I arrived at Wilson all right and waited till 9:38 when I left for home, arriving at home at 4:30 a. m. When I opened the door and walked in I found my good wife bending over my precious boy, doing all a kind mother could do. I hope I felt thankful to find him alive, tho in the very jaws of death, seemingly. I was made to rejoice in that he was living. I told my wife, that, without a change he could not long be with us. I felt on my way home to see him, I wanted to be resigned to God's will, but I could not, only as He resigned me, and, then only for a moment at the time. I would imagine him dead, and me from home, as I was when his mother died. But, when I found him still alive, I could then feel and how merciful God was to me, a poor vile sinner. On Monday morning I noticed a change for the better, and he has been slowly improving ever since, and I trust may soon be well again.

I have passed through many hard trials the last 45 years of my life, but the dear Lord has enabled me to press on thus far.

When I first received a hope in Christ, I felt that my troubles were all over, and the remainder of my days would be smooth, and even, but oh, how sadly mistaken I was. I can now look back and see that I had just enlisted in this great warfare, and I have no hope of a discharge till death, then I hope to have an honorable dis-

charge, feeling that my Captain has gone before, and conquered the last enemy, death. And, if I am a servant of God, it is because He made me one, and we are told that His servants must forsake home, and land, wife and children, father and mother, brother and sister, if we would be His disciples. I know it does not mean to throw them away, but we do have to leave them and be deprived of their comfort and joy. Dear brother, I would love to express to you my bitter anguish of soul, as I traveled home that memorable night, to meet my family in trouble, and perhaps my boy cold in death.

Sometime I was mourning, and some times praying. I wanted to be resigned to God's will, and be able to say and feel, Thy kingdom come, thy will be done on earth as in Heaven. I felt to have the prayer of God's dear children in behalf of my child. May God's blessings rest on His dear children everywhere. Brother Gold, do with this as you think best. Wife joins me in love to you,

ISAAC JONES

Maple Hill, N. C.

Dr. Esler on Tuberculosis

Sir William Osler, Regius Professor of Medicine at Oxford, says in his "Practice of Medicine" (1892), on page 249: "The healing of pulmonary tuberculosis is shown clinically by the recovery of patients in whose sputa elastic tissue and bacilli have been found. * In the granulation products and associated pneumonia a scar tissue is formed, while the smaller caseous areas become impregnated with lime salts. To such conditions alone should the term healing be applied."

The success of Eckman's Alternative in tuberculosis may be due partly to its content of a lime salt in such combination with other valuable ingredients as to be easily assimilated.

It is worth a trial, unless other treatment already is succeeding. We make no promises concerning it any more than do reputable physicians with their prescriptions, but since it contains no opiates, narcotics or habit-forming drugs, it is safe. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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