

Zion's landmark

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ZION'S LANDMARK

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WILSON, NORTH CAROLINA

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

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

\$1.50 PER YEAR.

Bodi-Tone

To Young And Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is send us your name and address and it will be sent to you, without a penny from you. Age is no barrier to health, and this offer is open to all *Old People*, as well as middle-aged and young men and women. We want to send every elderly person a full-sized one-dollar box of Bodi-Tone on twenty-five days' trial, the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, from any or other cause. Thousands of persons, old and young, have sent for Bodi-Tone on trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want you to try it, to see if it will not do as much for you. We are glad to send Bodi-Tone to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has thousands, pay a dollar for it. If not, for I pay a cent.

Bodi-Tone

Bodi-Tone is a small, round, compressed tablet that is taken three times every day. Each box contains twenty-five tablets, enough for two or three days' use, and we send you the full box without a penny in advance, so you can try (and learn what it is, so you can learn how it cures stubborn diseases) by helping to tone every part of the body. Bodi-Tone contains no opium or habit-forming drugs, nothing your family doctor would say is good thing. It does not excite the body with alcohol, but it tones the body and cures it directly with the remedial nature intended to tone and cure the body. Thus, Iron gives life and energy to the Blood, Sassaaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidney's function does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Casarea gives the Bowels new life in a natural way, and Capsicum makes all more valuable by hastening their quick absorption into the blood. All of these ingredients are combined in Bodi-Tone to make it cure.

You Need It

If you are tired of continual doctoring without results, you need Bodi-Tone right now. If your local doctor has done you to good, if the ordinary medicinal combinations he used have failed, give this modern scientific combination of special remedies a chance to show and prove what it can do for you. Its great triumphs have been among men and women with chronic ailments who had tried good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try it at our risk. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to drive the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby stopping Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from Female Ailments, for its toning properties have been found especially valuable in such ailments. Read the reports, then send for a box and try it at our risk.

Read How It Cures

CACTERS, GA.—I had been diagnosed for fifteen years with what the doctors called Systemic Catarrh. I had pains all through my body, in my Bowels, Stomach and Back, and my Heart would flutter and flutter so it appeared I could not live. I had Indigestion and Constipation, with Blind spots. Everything I ate soured on my Stomach. It seemed I could not stand it much longer. I tried all the doctors in my settlement and three specialists at Atlanta, Ga., without any relief until I got Bodi-Tone. Soon I could eat anything I wanted, and there is not a pain left in my body. Bodi-Tone did more for me than all the doctors. I am 70 years old. J. F. FETTER.



LANSKANA, TEXAS.—(Speaking of Bodi-Tone) I see this is a different girl entirely. So many people say, "What has your health done for yourself, you look so much better!" I couldn't do anything before I began to take it. Life was a worry and a dread, now it is worth living. I was so nervous I could hardly sleep at night. My head and back would jerk so I feared I had St. Vitus Dance. I had my family doctor and I took a lot of medicine. The Bodi-Tone offer was so fair that we sent for a box. Bodi-Tone did the work for me, as all here know. EULA ALLEN.

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DANA, IND.—I doctored for four years for Bowel, Stomach Trouble and Rheumatism and gradually grew worse. One doctor told me at last that I had Bright's Disease and could not be cured; then I went to a specialist at Indianapolis. He doctored me for a long time and finally told me to go to the springs at Martinsburg, Ind. I did so and stayed there for some time, but no cure. I commenced taking Bodi-Tone ten months ago and went to work four days after I commenced its use. I am well now and weigh 210 pounds. I know I would have been under the ground if I had not taken it. G. M. HILL.



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Bodi-Tone Company, L. M. Dept. Chicago

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

POETRY.

1.

In the dark night, when Egypt lay
asleep,
Forth went the angel, God's com-
mand to keep.
Slay all the first born, even from the
throne
Down through the realms to the hum-
blest home.

2

Swift was his work, and on the mid-
night air,
O! What a cry of anguish and despair
Rose from the hearts of those in
every home.
God's word was sure; the last great
plague had come.

3.

But in the homes of Israel, what a
sight!
Darkness without, in every dwelling
light.
Clad for a journey: Shoes upon their
feet,
With Staff in hand, a solemn feast
they eat.

4.

Their Father, God, had heard their
cries at last.
His time had come; their bondage
now was past.
So in that night while Egypt mourned
her dead
They ate the Lamb, with bitter herbs
and bread.

5.

But why this blood we see on every
door?
Why does the Angel, seeing pass us
o'er?
Israel's first born in Egypt's danger
shared;
And only through that blood could
they be spared.

6

Centuries passed; and still by God's
command,
Each year they slew and ate the
Paschal Lamb
Not that it's blood could for their
sins atone
But as a type of one that yet should
come.

7.

Our Blessed Lord with those whom
He loved best
On that last night, sat down to keep
the feast
With great desire, He told his chosen
few,
Have I desired to eat this feast with
you.

8

My heart is grieved; I betrayed shall
be
By one of you, my chosen company.
"Lord, is it I?" each asked in trembl-
ing tone
"Nay, Lord, we'll die with thee,"
cried every one.

9

But in great sorrow still our Lord did

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say

"One shall deny; another shall betray."

All be offended and flee unto his own
But for my Father, I should be alone.

10.

After the feast He took the cup and
said:

"Drink ye of it, for you my blood was
shed."

"I drink no more, until I drink with
you,

In that glad day when we shall drink
it new."

11.

Some glorious morn the angelic host
shall sing,

Some glorious morn the bells of Hea-
ven ring

The church of Christ has passed her
trial stage,

Eternal Bliss is here from age to age.

12.

Before His Father's throne with love
and pride

Christ shall present His perfect, spot-
less Bride,

The feast begins; the marriage hour
has come,

Christ and His faithful are forever
one.

(Selected)

S. M. SAULS,

Eureka, N. C.

ORIGINAL SIN

Did our first parents sin? If so, how? I will venture the assertion, that a large percent of the people will say that it was in eating the unforbidden fruit, which is not true. They sinned in eating the forbidden fruit. Gen. 1:29, we find that God gave man every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: these were all freely given of God to man for meat

and, therefore, it can not be said that he sinned in partaking thereof. And, Gen. 2:16, we find that the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: and the 17, verse He says: but of the tree of knowledge of good and evil, thou shalt not eat of it, with this injunction: "For in the day that thou eatest thereof thou shalt surely die." Does this look like the Lord God permitted this thing? Surely not. For, if He had permitted him to partake of this tree, as He did the other trees of the garden, there could not have been any more sin in partaking of the other trees of the garden.

I have heard men trying to set up, as truth, that God did permit the man to sin, which is an inconsistent proposition, and try to justify their claim by saying: "God is a Sovereign and could have prevented it." God is a Sovereign and can do all things and does all His pleasure in heaven and in the earth. Is that any argument? Was He not a Sovereign and could have prayed to His Father for more than twelve legions of angels? He did not cast Himself down at the bidding of satan. Neither did He fly away from His sufferings, but chose to suffer the righteous indignation of the Father's Holy law, paying the debt in full, thus making the people free, as the prophet Isaiah declared He would. Did Moses choose rather to suffer the afflictions of the children, than to enjoy the pleasure of sin for a season? We find it written. Do we believe what holy men of old wrote when moved by the holy Ghost? Or do we rely on our own opinions, as we have them in nature? Our natural minds pre-emptively against God and, therefore, we follow the bent of our own natural minds until we have tasted

that God is good, then we desire the truth. This is my experience, at least.

Now, brethren, let us get down to the truth, as we have it in the book and, also, in our experience and reason together. God is not the author of confusion and His kingdom is not divided, as the above mentioned theory would indicate.

Did Christ suffer and die for the sins of His people, as it is recorded in the Bible and as it has been preached by His apostles and their followers for more than nineteen hundred years? Then why should it be thought a thing incredible that Jesus should have chosen to suffer for His people and with them? Did He not say, in the heart of His servant, "Here am I, send me?" So we find that He not only suffered man to sin but chose to suffer with His people for their sins, thus saving them from their sins, redeeming them from under the curse of the law and conforming them to Himself a peculiar people zealous of good works.

Now, my beloved brethren: what the actual offence of the one man Adam, so beautifully written of to the church at Rome by the apostle Paul, consisted in, or what the eating of the fruit by Adam meant, does not so much concern us, as it does that it was in direct disobedience to the commandment of God, and that it was completely fulfilled in Christ for us, His people. How any man who has read the book and has been blessed with an experience of grace, can say that God permitted this, is beyond any conception that I can have, either Spiritual, or natural.

If we take the trouble to read, we find that in the beginning God created the heaven and the earth, and the earth was without form and void; and darkness was upon the face of the

deep. and, so far as we are able to dive into the deep mysteries of Godliness, we find that darkness impetrable yet by the finite mind. But, when the Spirit of God moves upon the face of the waters and says let there be light, there is light. For, He speaks and it is done, commands and it stands fast. Is not the light divided from the darkness? And are we not in the darkness, except when He shines in our hearts, giving us the light of the knowledge of the glory of God in the face of Jesus Christ? And, is there not a cause for the darkness and blindness, sorrow and sighing, on our part, when we consider the exceeding sinfulness of our sins, that are sins of ours, committed by, not alone our federal head, but ourselves, also, for all have sinned.

I am, perhaps, as well aware as any of you that Isa. 45:7, says: "I form the light, and create darkness: I make peace and create evil" and etc. Surely He created every possibility. He created the possibility for man to sin or he never could have done it. Man can not create anything. God creating a possibility for man to sin does not imply that He made sin; for, as the created earth was without form and void, so was the created possibility for man to sin without form and void being of the earth, until sin had actually been committed. Sin is the voluntary act of the creature and our mother Eve had no permission but by the serpent, who lied to her and thus deceived her. Read Gen. 3:1-7. Second Sam'l 16:10-11. David, in his great humiliation said: "The Lord hath said unto him curse David." Read this entire chapter and see how Shimei cursed David and draw your own conclusion as to whether it was the bidding of the Lord, or the wickedness of Shimei's own heart that

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prompted him. David, as any of us would be, was ready to say and do say, in substance, if my own son seek to crush me, whom I have reared and loved as my-son, what more may I expect of this Benjamin, or our professed enemies. David was greatly humiliated and was ready, as at other times and as Job was in his great affliction and as any of us are under like circumstances, to speak unadvisedly with his lips and we should always be ready, as they were, to confess our faults one to another, praying one for another.

O Lord, if I am strong, it is in thy strength and I beseech Thee to help me to bear with the weaker. If I am weaker than others, it is in my unfaithfulness and I pray Thee to enable them to bear with me; and, forbid that I should charge my failings and shortcomings to Thee in any sense, saying that Thou didst direct my hand in wickedness, but help me to be more faithful. I am glad the book tells us that it was according to the determinate council and foreknowledge of God that our Saviour suffered, and remember it further says, you by wicked hands have crucified and slain. And remember that it is since man sinned that God cursed the ground for man's sake, and later still, it was said, the heart is deceitful above all things and desperately wicked. And, this being true, where the need that God should lead us into wickedness, seeing we are already in it and have been from the time we sold ourselves under sin in obeying the serpent rather than God. We do nothing but sin and wickedness, only as we are restrained or constrained by the love of Christ. God says: The wrath of man should praise Him, and the remainder of wrath He will restrain. So, it seems to me that in the restraining grace is explained

to some extent, how Jesus saves His people from their sins, redeeming to Himself a peculiar people zealous of good works.

We are, in nature, vile, polluted, dead in trespasses and sin and are not capable of doing anything that is good only by the gracious love of God. I have never found yet where National Israel ever produced the bill of her mother's divorcement, and I do not think that any of you have, or can until that document is produced, we will never be able to justify our false ways and wickedness before God.

God does restrain the wrath of men in their wickedness. Was there ever a day spent by our Saviour on earth that wicked men would not have slain Him? They were not only ready and willing, but were anxious to kill Him. The restraining grace of God kept Him. Why has not Europe, and all the world been in war all the time, if those Nations are now? Wicked men will slay each other when not restrained, thus fulfilling God's eternal purpose ignorantly thinking that they are doing something mighty. The love of Christ constrains His people to want to serve Him. As men, we are in no wise better than others.

Why do the heathen rage, and the people imagine a vain thing? Ps. 2:1. And, He maketh His sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust. Matt. 5:45. All men see natural things about alike and all enjoy the rain and sun-shine in their seasons. But, none but Spiritual minded people know anything of God's divine revelations to His people and, therefore, the unbelieving world says there is no divine revelations to His people, and that the days of revelations and miracles are passed. But, we who have had the fact revealed to us, per-

sonally, know better and we talk differently. Did not our Saviour tell His followers that the Comforter would come, and that He would take the things of Himself and show unto them? Is that not a revelation and a miracle? Who can do these things but God? Those who journeyed with Paul knew that something happened to him, but they heard not the voice of Him that spake to Paul. The heat that softens the wax, hardens the clay, hence the star that caused the shepherds to rejoice and the song to be sung—peace and good will to man—caused Herod to have the children slain. The Lord seeing proper to give Abel, in a shadowy form, the earnestness of the good things had in store for His people, was not just provocation for Cain to kill his brother. But, the heathen will rage when God shows His special favors to His special people. Was it just provocation to Jacob's other sons to vent their wicked spleen on their younger brother because God, in His wisdom saw fit to burden him with good things for the entire family? In our wild nature, filled with wicked lusts, as is always the case, we get mad and want to kill everything in sight because the special favors are not bestowed on us, when not restrained. I am glad that man can not have his way and that God can make the wrath of man to praise Him, in bringing good out of evil. Did not the flood that drowned the wicked world, bear up the ark and its specially favored few within and land them safely on the mountain of delightful deliverance? "The like figure whereunto even baptism doth also now save us," Peter says. And Ps. 4:3, "But know that the Lord hath set apart him that is Godly for Himself." And, Ps. 5:4, "For Thou are not God that hath pleasure in wicked-

ness: neither shall evil dwell with Thee.

Does the fact that "The heart is deceitful above all things and desperately wicked," express, or imply that God made him thus in the beginning? He says, all He made was good and that man fell by transgression; and that sin is the transgression of the law and that sin, when finished bringeth death. Now, where there is no law there is no transgression, hence, was a law against eating the certain fruit, and that it was not done by God's permission, neither by His predestination, for it is not reasonable that He would have given man a forbidding him doing His predestined will.

Brethren, is it possible for us, Christians, to say, or as reasonable men to think, that the God of heaven, with all wisdom, power and might, predestined that Adam should do, or permitted him to do a thing that would crush the human family into sin, death and hell, knowing, as He did, that the deed would send the Son of heaven down into the lowest hell, with the weeds wrapped about His head and the waves and billows of His righteous wrath rolling over Him and He helpless, at the bottom of the mountain? He suffered these things, but, Adam had no permission of God to do this thing, but God did send His Son to come down and pay the penalty and set the lawful captive free.

Brethren, I am writing, not for controversy, but with the purest love that I can command, hoping that we may all think soberly and righteously of these things. I have no control over any man's faith, neither do I desire to have; but, I want to believe the truth myself, if I do not.

I thought to stop here, but I can't,

There are things that we can do and there are things that we can not do. "Can the Ethiopian change his skin, or the leopard his spots?" The apostle says substantially, that if the plaster is to be effective, the wound must certainly be inflicted. Or, in other words, it had to be made sure that man would sin, or there would be left a possibility of failure on the part of the Saviour, hence, God must, in some of His decrees, force man to sin, in leading him into it, or putting it in his mind, or in some other way, any of which ways would make Him the author of confusion. As I have said above, He made it possible for man to sin and that was enough to make it sure, and it has been abundantly demonstrated; not in the garden only, but in my experience and yours.

Is there anything more sure than that man will sin? God knew before He made man that he would sin, and we know in our experience that he did, does and will sin. Is there any thing more certain, than that man will sin if suffered? With God's permission to act, there can be no sin in acting. I am glad that man's opinion does not change God's everlasting decrees. They are all righteous and ever to be praised and adored by His people. What I have said here or elsewhere, may not be true and, I know that it is not true simply because I believe it, which I do, and I desire the truth, if this is not true.

Now, my brethren, what I have written above, I hope and believe, (belief is a requisite of hope, for none could have a well-grounded hope without faith to believe in that we hope for) is to the praise and glory of the eternal God, for His gracious gift to us. His people, in bringing up from that awful pit of darkness, sin and death, in which we have plung-

ed ourselves, and set our feet on the rock and put a new song in our mouths, even praises to the glory of His grace. For man I feel to say, to our shame and confusion, that he is as sure to sin, living in this world, as smoke is to ascend upward, or, as an apple, severed from its mother tree, is to drop to the earth.

I have not yet explained this mystery, neither can I and neither can you. My energy is exhausted and need to submit it all to the Lord. "Which doeth great things unsearchable;" Job 5:9, and David declares His greatness unsearchable. And, Paul declares "His judgments unsearchable and that the riches of Christ are unsearchable. Is it not enough? Why are we not content when He saith to His people, "Thy God reigneth."

Submitted in love and much fear and trembling.

Kinston, N. C.

J. DALE.

Editor P. D. Gold,

Dear Brother:

I feel like I want to tell you and the readers of the Landmark of a good meeting we had. The Staunton River union meeting met in Danville, Friday before the Fifth Sunday in October and continued three days and at night we had a union indeed it was largely attended and had good order. I think there were sixteen preachers present, it would take too much space to mention names but I hope they will all visit us again in the near future. I never heard better preaching and never enjoyed a meeting any better. I think I can speak for all and say they enjoyed it. At the close of the meeting the doors were opened for members and five came forward and told a part of their experience and were received and one restored. Bro-

thee Gold I feel like my prayers were answered. I was asking the Lord for several days before the meeting if it could be his will to give us pretty weather and a good meeting so we had both. The most of my life I am down in the valley but I was on the mountain top during the meeting. I felt like I was having a shower of blessings. For fear I worry you I will stop, hope you and all who read this will pray for me. Pray that I may live nearer my God. I feel today that he is my God, tomorrow I may feel like he never knew me.

Hope you and sister Gold are well.

Mrs. Rhoda Shields,

Danville, Va., R. F. D. No 2.

Places of Amusement

Dear Brethren:

I have thought it strange that followers of the humble meek and lowly Lamb of God think it right or prudent to visit places of amusement, as the world have for their pleasure, such as: theatre, play houses, ball games or attempt to justify others in such a course, and for a church to allow or even wink at such a thing in any of her members is next thing to the destruction of the church of Christ. Can attending plays and other like places of the world be profitable to our souls? There is so much that tends to eradicate all serious impressions to corrupt the mind and promote dissolute manners, and there is so little if anything at all, that tends to usefulness that there is not the least probability that we will be real gamers by attending such places. Would one attend such a place to learn to hate or get rid of sin, to love holiness, to be the child of God or seek the kingdom of God and His righteousness. I appeal to all those who have attended such places what

led you to do so? My dear brother or sister, was it a desire to be benefited religiously? I know it was not. But it was the lust of the things of the world that led you there. Have we a right to spend time, precious time in attending such places of frivolity? As David said my time is in thy hands, and if we are at such places do we expect to find Jesus there? I believe not. The apostle had such a view of it when he wrote, Work while it is day, for behold the night cometh when no man can work. You may sport with time now in bloom of health, but the awful hour is swiftly coming when you will see and feel the value of it. Will it be any pleasure or comfort when death approaches to look back and see how many important duties have been neglected while you have been gratifying a low disposition among vain and irreligious persons at a party, dance or ball game? Will such reflections soften dying pillows, smooth an aching conscience or help you to say with the apostle, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day."

Such places of amusements unfit us for religious duties, and lead us to the neglect of them. If they only tend to relax the mind and unbend the thoughts for the present that we might be the more fit for religious duties, and go to them with greater relish and eagerness, as some argue, there would be some show of reason for the pursuit of them, but do they answer this purpose? I leave this to those who may have tried them to answer. Is it an easy journey from hell to the house of worship? Can you with so much composure of mind read the word of God, or enter your

closet for prayer, or attend divine services? Can you expect the presence of the Holy Spirit with you in your religious devotions after you have been wasting so much time in these empty pleasures? Are not your minds filled with what you saw and heard at the game? Do not pleasure scenes which strike your fancy follow you to church and haunt you while on your knees in prayer and spoil all your religious enjoyments? We are commanded to shun not only evil itself, but the very appearance of it.

How often we hear of fighting, quarreling, etc., at such places. The very worst characters often attend such places and when they do bad results are certain to follow. If we would honor the church and the cause of Christ, we should avoid all such places of amusements for the wicked who love and delight in such things will make sport and belittle our profession and our church, and grow hardened in their hearts against religion and the blessed truths we so much love. For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lust, excess of wine, reveling, banquetings and abominable idolatries wherein they think it strange that you run not with them to the same excess of riot speaking evil of you. How much better for the cause of Christ that the wicked speak evil of us for well doing and opposing such things than to have them censure and praise us for following their pernicious ways.

May God help us to walk humbly in the footsteps of the meek and lowly Saviour for he is meek and lowly in heart and we must be so too, if we enjoy his smiles.

May the God of all heaven bless all his people.

H. S. Watson.

COMMUNICATION.

"The Lord hath appeared to me of old, saying: 'I have loved thee, with an everlasting love; therefore, with loving kindness have I drawn thee.'" Jer. 31:3.

With the same love that God loved Jeremiah, He has loved all of His chosen people, from Abel to the present, and will to the end. "Having loved his own he loved them to the end." It was not when they became righteous that He loved them, but He loved them when as yet there were none of them. Later on when dead in sin he still loved them. God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together, or made us alive in Christ—Eph. 2:4. The love of Christ constraineth His people to good works, that is the live ones. Let it be remembered that life breeds action, in spiritual as well as natural things. The Saviour compared the life of a child of God to a fruit tree. He said first make the tree good, and then it will bear good fruit; that a corrupt tree could not bring or bear good fruit. The love of God also restrains His people from doing evil. Let love be without dissimulation, abhor that which is evil, cleave to that which is good—Rom. 12: 9. The Lord is long-suffering with His children. Witness or evidence of which we find recorded in the case of the seven churches in Asia—Rev.—. We are witnessing something of the same nature at the present time, in removing the landmarks of the fathers in Israel. Israel shall be saved in the Lord with an everlasting salvation world without end. Some of them doubtless with fire, as our God is said in holy writ to be a consuming fire. He will con-

sume the chaff, but the wheat will be gathered and housed in the garner.

"It is a fearful thing to fall into the hands of the living God." John says God is love, and that He so loved the world that He gave His only begotten Son that the world through Him might be saved." Evidently He meant the world of the righteous. That there is more than one world spoken of in the Scriptures there is not the shadow of a doubt. In the Book of Revelation we find it on record that the world followed the dragon, meaning the wicked world. Sin has its bounds. Witness the case of Job. John the beloved disciple of Christ dwelt at length on the subject of love. He says love God because He first loved us, that is the only reason why any one ever loved God, and his love must first be made known to them, and the first step toward making it known is for divine light to shine in their hearts. "Ye were sometime darkness, but now are you light in the Lord." Again, "He that commanded the light to shine out of darkness hath shined in your hearts, giving a knowledge of the glory of God in the face of Jesus Christ—2nd Cor. 4-6. By reason of the shining of this light, in the sinner's heart he sees the condition he is in, and has been in to-wit: dead in trespasses and sin. This is the process of making alive to Christ. Prior to this they were dead in sin, afterward made dead to sin. The question is asked by the apostle, how can they that are dead to sin live any longer therein, that is in the love and practice thereof. Solomon says there is no man that liveth and sinneth not. John says if we say we have no sin we are liars, and the truth is not in us. The same writer says he that is born of God sinneth not, because his seed remaineth in him and he cannot sin be-

cause he is born of God, the seed here spoken of is the Holy Spirit, that reigns in the heart of the heaven born soul and is as pure as God Himself, but we have not the power over the Spirit to retain the Spirit so says the good book. By the shining of divine light in the mind (which is the soul) the sinner is enabled to serve God with reverence and godly fear, that fear of faith that works by love and purifies the heart. Paul says with my mind I serve the law of God, with my flesh the law of sin. Paul says as many of us as were baptised into Jesus Christ, were baptised into His 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, Rom. 6: 3:4. As many as the Lord loves he rebukes, Rev. 19. In Paul's letter to the Heb. he says whom the Lord loveth he chasteneth and scourgeth every Son whom he receiveth and if you be without chastisement whereof all, that is all of his people, are partakers then are you bastards and not sons. All scripture is given by inspiration of God and is profitable, and one of the things it is profitable for is instruction in righteousness. One thing that is very important to notice is that the Scriptures are addressed to the chosen of God. The apostle Peter tell his brethren they are a chosen generation a royal priesthood, a peculiar people, and that they are kept by the power of God unto salvation ready to be revealed at the last time. He also tells them to see that they love each other with an unfeigned love, being born again not by corruptible seed but by the word of God that liveth and abideth forever. The same writer says all flesh is as grass, the grass withereth and the flower thereof fadeth away, but the word of the Lord abideth forever, and

this is the word which by the gospel is preached unto you. John in the first chapter of his gospel speaks of the same word, in the beginning was the word and the word was with God and the word was God. He came unto his own and His own (at large) received Him not, but as many as received Him gave He the power to become the sons of God, who were not born of the will of the flesh or the will of man but of God. The same writer says he that believeth that Jesus Christ is the Son of God is born of God. Philip told the Ethiopian eunuch that if he believed he might be baptised. He said, "I believe that Jesus Christ is the Son of God." Philip on that evidence baptised him. They both went down into the water and they both came up out of the water. There are three things necessary to constitute a gospel baptism. First, a proper subject (one who has been born of the Spirit). Second, the proper or correct mode. Third, a proper administrator. In the absence of either of the three it would be a complete miss. The Saviour said to His disciples if you love me you will keep my commandments (and they are not grievous). He said let the dead bury their dead; come and follow me. When the Saviour demanded baptism at the hands of John he forbade Him at first, saying "I have need to be baptised of thee, and comest thou to me." Jesus said "suffer it to be so now for thus it becometh us to fulfill all righteousness." Then he suffered him. The sanction from heaven of the act was there and then realized in that the Spirit of God descending in the form of a dove, with a voice attending it saying, "this is my beloved son, hear Him." One of His commandments is "come unto me ye weary and heavily laden, and I will give you rest, my yoke is easy, my

burden is light, take it on you and thereby find rest to your souls." For a child of God to be baptised is an act of righteousness, for the Saviour said so in His own case and told them to follow. The Saviour likens the kingdom of heaven to treasure hid in a field, the man that bought it and had previously found it sold all he had for that purpose, the field is the world, the treasure is the church; Christ is the man. Paul says "you are not your own, you are bought with a price, therefore glorify God with your body and your spirit which are God's. Love is the foundation stone on which the Christian's hope is based. It has its beginning with the new or spiritual birth, has no end, but reaches its final consummation in the haven of eternal rest. John in the XII chapter of his gospel says "to know God is eternal life." Those who know God are in the Kingdom of light. Christ is their king. Those who have not known God in the pardon of their sins are in the kingdom of darkness. Satan or the devil is their king. They serve him. No one can serve two masters at the same time. Those in the love and practice of sin are the servants of sin. Those who know God are the servants of God. The poet felt something of the sweetness of God's love when he penned the following lines:
Love divine how sett the sound, let the theme on earth abound.

Respectfully submitted to the lovers of the truth,

James M. Simmons.

Boyle, Miss.

"Be not carried about with divers and strange doctrine, for it is a good thing that the heart be established with grace, not with meats which have not profited them that have been occupied therein."—Heb 13-9.

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. XLIX.

NUMBER 1.

Entered at the postoffice at Wilson as
second class matter.

WILSON, N. C., NOV. 15, 1915.

VOLUME 49.

This issue opens another volume of
Zion's Landmark.

Many things have been in the way.
Under much hindrance the volume
now closing has been published.

If the Lord gives an open door we
shall continue the Landmark, asking
our readers to favor us as well as
they can in all ways open unto them.
I am dependent on the Lord for its
continuance, and to make it a blessing
to us in the advocacy of truth.

P. D. G.

(Continued from Last Issue)
ed before God and the Father is this,
To visit the fatherless and widows
in their affliction, and to keep him-
self unspotted from the world.

The fatherless and widows are
needy and desolate. Visit them in
their affliction. Do not go and say,
If you had lived right you would not
be so destitute as you are, or so trou-
bled. Do not tell them to do as you,
work and take care, and then you will
not be needy. Do not give them a

lecture on prayer, or what they should
do, and then they will have some-
thing. But give ye to them what
they need, if you can.

Visit them in their affliction. You
must come down where they are. Be
in affliction yourself.

Also keep yourself unspotted from
the world. Keep thyself pure. Let
your conduct be upright. This is
pure religion and undefiled before
God and the Father. For the prin-
ciple causing you to live this way is
heavenly, and causes all those posses-
sing it to serve God in truth. Love
is the life of true religion. He that
loveth is born of God, for God is love.
His people are an afflicted and a poor
people. God hath chosen the poor of
this world, rich in faith, heirs of the
kingdom which he hath prepared for
them that love him. Now, if we do
not love our brother whom we have
seen, how can we love God whom we
have not seen?

P. D. G.

Dear Brother Gold—Will you
please give your view of the passage
of scripture which reads, "And ex-
cept those days should be shortened,
there should no flesh be saved: but
for the elect's sake those days shall
be shortened." Matt., 24:22.

I would be glad, if you can see the
way clear, for you to come to Benson
and preach. I have not heard a ser-
mon in three years July next. I am
in my 88th year of age, was 87 the
25th day of last January. Am very
feeble—not able to get about much,
and can't go to preaching. I live a
very desolate life here. There are
but few Primitive Baptists here, and
I do not meet them often. I am fil-
led with doubts at times, so much so
that I have no hope, yet would not
exchange it for the world. Then at

other times I feel to have a brighter hope. I often think of the hours I enjoyed at Dunn with you and other brethren who came there to see me. You or brother Woodard or brother Lester can give me your views on the above passage. I named the other two, but I want your view too.

Yours as ever,

Cynthia Stewart.

Benson, N. C., March 26, 1901.

Our dear aged sister Stewart has been blind naturally for a good many years, yet her eye of faith is clear and that inward vision is excellent. She is one of the solid, old-fashioned Baptists, a mother in Israel. How ought such to be prized!

I publish this among other reasons that our brethren near Benson may know where she is, and visit her. Much regard should be shown to the aged members. Old people naturally feel feeble, and suffer much from decay, and no doubt imagine they are a burden and in the way, and that people are tired of them. If the younger, abler ones will show them special kindness, it will cheer their lonely, sad hours.

When one first receives a hope in the Lord, he perhaps thinks, "as I grow older I will learn more of the workings of grace, and the way of providence, and have a clearer knowledge of the Bible, and learn how to resist the devil, and my last days will be my best days; for the path of the just shineth more and more unto the perfect day." Perhaps he has in his mind some Baptist that has not acted discreetly, has not kept his body under, and has brought upon himself dreadful trouble, and thinks now I hope to be more prudent and watchful, that I may escape these fearful things.

But this one after years grows old,

and if such an one has not acted lawfully, and wrought folly, yet sorrow has come into his soul. He feels like a withered branch—dried up—the famine is in his land. He remembers so many of his follies, sees that he has not lived at all as he should, so that his life appears to him as a failure, and wearisome months or years are appointed unto him. But those days will have an end. Weeping may endure for a night, but joy cometh in the morning. The Lord loves his elect people, and for their sake he will shorten these days of evil.

In the literal case that sister Stewart refers to, the destruction of Jerusalem was foretold by the Saviour. This occurred soon after his crucifixion. Jerusalem had stoned the prophets, and killed those sent by the Lord God unto them, and last of all they crucified Jesus the Son and heir, in order that they should have the inheritance themselves; and God would destroy that city, and scatter that nation. God sent a Roman army here soon after, which besieged Jerusalem. The Jews were blinded, and crowded into that city thinking it could not be destroyed. They miserably perished. Such suffering has never been known on earth, either before or since that time, as came upon the wicked Jews who said, "Let his blood be on us and on our children." Such was the severity of that suffering that none would have escaped destruction among the Jews, or no flesh would have escaped destruction, if those days of suffering had not been shortened; but for the elect's sake those days of suffering were shortened. God loved his elect people, and for their sake he would lessen or shorten the days of suffering in this city, in order that some might live and not all be destroyed. It does not have ref-

erence to the salvation from eternal death, but present deliverance from the doom that then hung over the Jewish people. No doubt many blessings of a temporal sort come on mankind on account of God's elect, who are the salt of the earth.

The Lord added 15 years to Hezekiah's life—that is, he lived 15 years longer than according to the course of nature he would have lived. So here, according to the operation of the laws of God 'n nature, the rage of the Roman army, when it broke upon the infatuated Jews, would have consumed them, but for the restraining, merciful power of God, who shortened those days of wrath, that some of the Jews might escape that awful destruction.

God does his pleasure. Sister Stewart's husband, named Jacob Stewart, was killed by a man a good many years ago. Sister Stewart asked Elder James Wilson if Jacob Stewart's time to die had come. He replied no; Jacob Stewart's time to die had not come. But, he said, the time for Jacob Stewart to die had come. If left to him he would not have appointed that as his time to die. But it was the time appointed for him to die.

We often feel that so great are our trials that we cannot endure them, but God shortens the days of suffering. He stays his rough wind in the day of the east wind. He restrains the remainder of wrath that his elect may find deliverance. He will not suffer us to be tempted above that we are able, but will with the temptation make a way of escape. In the midst of wrath he remembers mercy.

How often has he shortened our days of suffering, and in countless ways, too.

There is one thing God's people do not question. They do not question

but that he has an elect people. Laban learned that God blessed him on account of Jacob, for Jacob was the Lord's elect. God would not suffer Laban to harm Jacob, and also blessed Laban for Jacob's sake.

Christ is the head of the elect, but there is an elect body as well as an elect head, and God loves that elect body with an everlasting love. That elect was always elect. There is no time when it was not elect, for it is according to God's foreknowledge.

Sister Stewart, you love this doctrine, and I feel that you are embraced in it, and are safe in it. But you have trouble. All God's people have their troubles in this world, but God will so shorten these days of trouble that all Israel shall be saved, now and forever, or at present and with an everlasting salvation, or there is a present deliverance, or a merciful providence keeps and delivers us here in time, for God redeems our life from destruction now.

P. D. G.

(Republished)

Brother T. K. Murray requests my view of 2nd Thess., 2:11, "And for this cause God shall send them strong delusion that they should believe a lie."

Paul here in few words foretells the coming of the Man of Sin. John enlarges on this character as he records what was shown him, or what he was moved to write as found in Rev. This is the same that John saw.

The epistles often refer to errors then existing, or misunderstandings then prevalent among the brethren, and, correcting them, stand as warning and instruction in all time to come.

It is evident from this 2nd chapter, that the brethren had misunderstood

the time of the coming of Jesus the second time. This second coming stands in contrast with his first coming, as that when he came first he bore the sins of his people, but in the second coming it will be without sin, he having put away their sins in his first coming, and in the second coming it will be to take them to himself in glory.

Now Paul says (v. 3) 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. What a character! That man of sin, the son of perdition. He is not a literal, natural man, but he is to be revealed. Paul describes his character. There was a hindrance then that prevented his coming, but that should be taken out of the way. What is it that then hindered? That man of sin. What is his character? He 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.

Now is there a child of God that for a moment feels to arrogate to himself any such power or sanctity? Is there any mere natural man in the world, with an ordinarily sound mind, that would dare to claim this holiness? No. It is one specially possessed by the devil that would thus exalt himself in the place of God, and claim to be God's vicegerent on earth, assuring the power or right to forgive sins, to receive the confessions of men, to limit forgiveness to those only that confess their sins to him or his allies; that claims the right to change times, seasons, laws or ordinances. No child of God in his proper mind dare to thrust himself into such a position. Each feels unwor-

thy to take the lowest seat while in his sound mind. All feel that Jesus alone is the High Priest of our profession, and that the Holy Ghost takes the things of Jesus and shows them to us. None feel worthy to be called Rabbi, or master, or father: but all are brethren in the household of faith.

There was a hindrance to the revelation of that wicked one, that man of sin. He appeared claiming temporal power. But there was a Romish political power then hindering. But the heaven had begun to work in Paul's day. He calls it the mystery of iniquity. What a dark, bloody, destructive cunning invention of Satan in his subtle wisdom! Pride is at the bottom of it. Lust of power rules in the heart of man, and satan is the king of all the children of pride. This corrupt, devilish lust disguises itself under the cloak of religion, and thus finds greater opportunities to exert itself, and a larger field for its operations.

Soon the pastors of such churches as those at Rome, Antioch, Jerusalem, etc., where the membership was wealthy and numerous, began to feel their power, and to claim superiority. Why should not the pastor at Rome be the papa, father or pope, as Rome is the mistress of the world, the eternal city? By decree of the Emperor, Constantine, who himself professed Christianity, no one could hold an office unless he became a church member. You can easily understand how popular religion would become then. In a short while the pastor at Rome is clothed with great power, and exalted himself, has the keys of Peter, binds or looses whom he pleases, is God's vicegerent on earth, exalts himself above all that is called God, poisons the fountains or takes control of the minds of men, manufactures sen-

timent, controls the world. The devil gives him his seat and great authority. For he comes after the working of Satan with all power and signs, and lying wonders, and has power to work miracles in the sight of men, and men worship this Beast with all de-ceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved.

And for this cause, or because they do not receive the love of the truth, God shall send them strong delusion that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in un-righteousness.

These lies of satan have taken possession of the nations of earth, and all the world wonders after this mother of harlots, that has made the nations of the earth drunk with the wine of her fornication. For she sits upon many waters, or rules many nations. All the world wonders after this beast, and cries out great is Diana of the Ephesians. If you expose these delusions you are called uncharitable by these worshipers of falsehood, and are hated by them, and your names are cast out as evil. But rejoice that your names are written in heaven, and God has kept you from the mark and worship of this Wicked One.

What strong delusion possesses these worshipers of this whore? What power this wicked one has over the nations of earth! God has sent them strong delusion. They are drunk with this delusion.

But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and relief of the truth: where-

unto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.

This is eternal life to know thee, the only true God, and Jesus Christ whom he sent. False religion is trusting in anything else but this.

But the masterpiece of the devil's inventions is described in what I have here been writing about, and what John more fully depicts in the Book of Revelation. Whoso readeth let him understand. How important to read and understand the scriptures, to trust in God for wisdom, and keep yourselves from idols.

P. D. G.

MRS. MATILDA JOYNER

Sister Temple Joyner requests me to write an obituary notice of her mother, Mrs. Matilda Joyner, who passed from earth to Heaven (we believe) April 9, 1915. She was 75 years and 28 days old. She was married while young to Wiley Joyner and unto them were born 4 children, 2 of them survive their mother. Mrs. Joyner never united with any church but was a strong believer in the Primitive Baptist doctrine and loved them, but felt her unworthiness so much that she never united with them. I have known her for several years and she was a very quiet, meek and humble woman.

I was not with her any in her sickness but her daughter says that she was a great sufferer for 12 months, being confined in the house and bed most all the time, but bore her sufferings with great patience. She loved to hear preaching, but was deprived of hearing any in her latter days. She would ask her grandchildren to read for her and that was a great comfort. I have never heard anything against her good name, and Oh what a great

thing that is. A good name is rather to be chosen than great riches. She lived we believe a Christian life and died a Christian death and is now happy around the throne of God, and free from all her toils and trials, which were many, here. She lived a poor widow for nearly 50 years and raised her children alone, and I know by experience some of her trials here.

May the Lord be with her daughters and comfort them, and may they feel that it is far better for Mother to depart and be with the Lord. May He be with us all and protect and bless us is my desire.

Mattie Luper Jarrell.

WILLIE SHELTON

It is with much sadness that I attempt to write of the death of my dear sister—Willie Shelton. She was the daughter of Mr. and Mrs. George W. Shelton, of Keeling, Va. She was born May 31, 1881, died February 14, 1915. She was the oldest child of a family of ten children. Her death was most unexpected to us, as she had been sick only but a few days. We did not think her condition in any way serious until a few hours before she died. She had never openly made any profession of religion, but we feel to hope we have seen the walk of a Christian in her life. She always manifested an interest in the well doing of every one, and especially did she hate all things that were evil. She will be remembered by her ever readiness to lend her aid when she could. Her dear sisters and her brothers will not soon forget that she was their well-wisher and helper in time when her assistance was needed. Especially in sickness would she stand by us day and night, never seeming to weary in doing what she could. Father

and Mother will miss her so much. She was their oldest child, and had never left them to make her home else where. She was always with them when others were away. There is a vacancy in their home that on one else can fill. Dear Lord comfort dear Father and Mother, and make us all to more plainly see and feel the the Lord's way is the best way. Dear Willie away from us is gone. We miss her everywhere. We hope dear Jesus has taken her for his own, and we can meet her there.

Written by a sister who loved her dearly.

Mrs. Daisy Shelton Terry,
1238 E. Main St., Danville, Va.

APPOINTMENTS FOR ELDER A. G. MORTON.

- Durham, N. C., Dec. 1st, at Night.
Mt. Lebanon, Thursday, Dec. 2nd,
11 o'clock.
Rougemont, Friday December 3, at
11 o'clock.
Helena, Saturday and Sunday 4-5,
11 o'clock.
Camp Creek, Monday December 6,
11 o'clock.
Tar River, Tuesday, December 7,
11 o'clock.
Surls, Wednesday, December 8th,
Flat River, Thursday, December 9,
Roxboro, Friday December 10,
11 o'clock.
Stories Creek, Saturday and Sunday,
December 11-12, 11 o'clock.
Ebenezer, Monday, December 13,
11 o'clock.
Prospect Hill, Tuesday, December 14
Wheelers, Wednesday, December 15
Harmony, Thursday, December 16
Burlington, Friday December 17 at
night.

J. J. HALL,
by G. C. F.

SARAH T. DUNBAR

Sarah T. Dunbar was born near Roanoke River, Martin Co., N. C., on December 5, 1843, and departed this life February 6, 1915.

She was the daughter of Joseph and Mary Burnette. She was married to J. A. Dunbar in the year 1868. To this union were born six children, four of whom died in infancy. She united with the Primitive Baptist church in 1881 or 1882. She was a devoted mother. She leaves her husband and one son to mourn their loss.

J. A. Dunbar.

High Point, N. C.

Elder L. H. Hardy.

Elder L. H. Hardy will preach as follows:

Tuesday and at night after the first Sunday in December at Tarboro; Wednesday Coneto; Thursday, Crossroads; Friday, Conoho; Friday night, Robersonville; Saturday and second Sunday in December, Williamston; Sunday night, Robersonville; Monday, Flat Swamp; Tuesday, Brery Swamp; Wednesday, Great Swamp; Wednesday night, Greenville; Thursday, Red Bank; Friday, Hancocks; Friday night as brother J. A. Wigg's may arrange, Saturday and third Sunday Kinston.

ROY ELTON POPE

Little Roy Elton, son of Mr. and Mrs. W. H. Pope was born August 22 1913, and departed this life January 18, 1914.

It was so sad to see the little one suffer, when he would look into our faces for help and we could do nothing for him.

Help us dear Lord to say "Thy Will be done."

VERNA POPE.

Stops Tobacco Habit

Elders' Sanatarium, located at 515 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.

ONE MILLION BOXES FREE

To prove the curative value of our Iron and Alum Mass, we will, during the next thirty days, mail to ONE MILLION persons each, one full 50-cent box of IRON and ALUM MASS free. It has had the approval of the Medical profession and the public for over fifty years in the treatment of Indigestion, Diseases of the Kidneys and Bladder, Rheumatism and Gout, Catarrh of the Stomach and Intestines, Skin Diseases, Nervous and General Debility. Send ten cents to pay for packing and postage. Address: **REDMONT-EDFORD SPRINGS CO., BOX 231, LYNCHBURG, VA.**

I held My Peace from Good.

There is a time to be silent. Does it ever come but to him who thinks twice before he speaks once? When the fire burned I mused. I was dumb, because thou didst it. When I see the solemn hand of the Lord let me be silent. Let me lay my hand upon my mouth, and my mouth in dust.

P. D. G.

**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 system.

Known and endorsed by physicians for over 30 years. Soles and cures in Sour Stomach, Gas, Sick Headache, Palpitation of the Heart, Nausea, Heaviness in Stomach, etc.

Sole and U. S. Agents for Dr. Hall, Manufactured and Bottled by **RANT TEXAS & MEDICINE CO., Johnson City, Texas.**

THE WORLD - KNOWN REMEDY

EAT LESS MEAT IF BACK HURTS

Take a glass of Salts to flush kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney diseases.

It is not cast down by my choice. Gladly would I soar above such despondency. But sorrow comes not as we wish. It is a gloomy master when it approaches. But hope with bright

smile comes as a nurse to soothe that which is cast down, and whisper relief to the despondent.

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 permanently relieved. This herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Price \$1.50 and \$2.50 per bottle. If not on sale by your druggist, we will send direct. Write for a free booklet of testimonials and information.

GRADDOCK & CO., Philadelphia, Pa.

ELDER H. M. WILLIAMS.

Mountain Creek—Dec. 1.

Albermarle at night.

Salisbury—Dec. 2 at night.

Concord—at night.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour,
Gassy Stomachs surely feel fine
in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

"Oh if I Had Only Known."

By the Advertising Manager of
Kellam's Hospital

These sad words came from the lips of a North Carolina lady, a patient of the Kellam Hospital, Richmond, Va.

The writer had been inspecting the hospital, interviewing patients, among them this North Carolina lady. Her remark, "Oh, if only I had known of Kellam Hospital years ago," elicited the inquiry as to why she regretted not learning of the institution at an earlier date. Her reply was that she had suffered untold agony in three operations for cancer, in each instance the cancer returning. Finally she had learned of Kellam Hospital and had come there for treatment. Her case had been a severe one and required much time. She longingly remarked that seventy-five patients had been dismissed fully cured since she came to the hospital.

The writer asked her how long it would be before she would go home cured. She replied that she was almost well and hoped the doctor would soon let her go home, but that they wouldn't tell her just when she might go.

She was very enthusiastic over the methods of the hospital and felt confident that at last she was going to be rid of the curse of cancer. For some years she had suffered terribly from that disease, and the disease itself combined with three separate operations by surgeons had made her almost despair of life until she heard that Kellam Hospital could cure her without the use of the knife or the loss of blood.

I talked with a very handsome woman from Richmond, Va., from whom two cancers had just been removed. I was shown the cancers. She was very

cheerful and regarded it as only a matter of days when she would be well and home again.

I talked with a Mr. Jackson from Hanover county who had been sent to the hospital by Dr. Anderson, the health officer of the county. Mr. Jackson was seventy-one years old, the cancer which had been removed had covered a large part of his neck, jaw and all of his ear. Indeed, a part of the jawbone had been removed, also a part of the ear, but the flesh had been grown back in, covered with new skin grown over the wound without the necessity of transplanting skin to the location of the cancer. Mr. Jackson was almost well and expected to leave the hospital in a short time.

I talked also with a Mrs. Bell and a Mrs. Stevenson, both of North Carolina, also several other patients. I saw their wounds being treated, most of them being nearly well.

All of the patients were very cheerful. All of them regarded their lives as perfectly safe and felt sure that their cancers would not return.

To me this place is a wonderful place, for it is generally thought by the public that cancer is incurable. This grave mistake is being corrected by the wonderful cures being made here.

I asked the physicians in charge whether they were able to cure internal cancer. The reply was that it was impossible to directly medicate internal cancers and for that reason Kellam Hospital did not attempt the treatment of internal cancers, though they did treat cancers of the mouth and of the jaw and tongue. The reason for rejecting internal cases was that it would require the keeping open of a wound for so long a time that it would

be dangerous to the life of the patient.

I asked as to the percentage of cases which are cured. The reply was that over 90 per cent of the cases admitted to the Kellam Hospital were cured of cancer. I asked then as to how large a percentage had their cancers return, and the reply was less than 1 per cent.

If the wonderful work done in this hospital were known generally throughout the United States a large percentage of the 80,000 deaths from cancer would be eliminated, and the whole western section of Richmond, Va., would be full of cancer patients applying for treatment.

It is truly a wonderful place of hope and good cheer; for those who go there expecting only to die unless cured are at once brought in contact with scores of patients who are rapidly recovering and at once get new hope, a new lease on life. The Kellam Hospital is not a place of sorrow or fear but the patients are full of hope, are happy, cheerful, and look upon the cancer as anything but a hopeless disease.

I asked the physicians what their point of view was as regards cancer being contagious or infectious. The reply was that it was neither, also that it was not a blood disease, and could not be communicated in any ordinary way. The Doctors Kellam gave the writer evidence of the correctness of this point of view.

Some medical practitioners are opposed to the Kellam Hospital on the ground that the Kellams do not make known their method of treatment. A prominent Richmond manufacturer came in to play a game of checkers with the elder Dr. Kellam while the writer was standing with him. On being introduced this gentleman showed me three scars on his face where the Kellam Hospital had removed three cancers. He stated that he first

came to the Kellam Hospital for examination, having at that time only one cancer on his face. He was assured by them that he could be cured, but did not remain for treatment. He was then examined by four physicians who advised X-ray treatment. He went to another hospital in Richmond, Va., and was told by the physician in charge that he could cure him. Was under X-ray treatment sixteen months, at the end of which time he was told by the physician that he could not cure him and was advised by him to go to John Hopkins Hospital. He then had four cancers on his face instead of one, three being caused by the X-ray treatment. Instead of going to the John Hopkins Hospital he decided to go to the Kellam Hospital where he was cured.

The Richmond physician then remarked that if the patient had determined to go to Kellam he was glad of it, although he could not ethically recommend him to go there.

The manufacturer remarked to the writer that if he had had good sense he would have stayed with Kellam at the beginning and would have avoided the pain of the operation and the return of the cancer. The scars were very slight, and this gentleman seemed to have the largest possible confidence that the cancers would not return.

While investigating the methods of the hospital the writer learned that the treatment given there for cancers, tumors, ulcers and all skin diseases, is also efficient in restoring flesh and new skin over scalds and burns which appear to be otherwise incurable. There is no transplanting of skin, but the flesh is grown back by the Kellam method and skin is grown over the new flesh, so that even if a large portion of the flesh has been removed the cavity is filled out full, or almost full, and when the work is finished there

is practically no scar.

In one case where the patient had a cancer of very large area on the body a large section of flesh together with three ribs which were cancerous were removed. The entire opening was filled in with wholesome flesh and skin grown over it.

Such remarkable results are indeed astounding. It would be hard to believe them if the writer had not seen these things with his own eyes, and talked with the patients being cured.

This article is written for the reason that so much muck-raking has been done by writers desirous of securing publicity for themselves, and such writings have been published in so many muck-raking magazines which wish to secure, through sensational methods, extensive circulation, that a large portion of the American public is in ignorance of the fact that they can be cured of cancer.

As to the issue of whether the Kellam Hospital should keep this method secret, the writer has nothing to say. It may be that the Kellams are deserving of condemnation by those physicians and surgeons who disapprove of them because of this secrecy. It may be, on the other side, that such physicians and surgeons as refuse to send their patients to the institution where they can be cured because of the secrecy of its methods, and regardless of the efficiency of its methods, are also to be condemned because human life is worth more than any so-called professional ethical system. However, the writer does not decide, either for or against, either party to the controversy.

The Kellams take the point of view that as they have originated an efficient method of treatment, they have a right to its exclusive use. Cancer cases can secure the benefit of the treatment by coming to the hospital. Many physicians who are aware of the

value of this treatment have themselves been cured in the Kellam Hospital, and they and other physicians send many patients to the hospital, while other physicians, holding that the Kellams should make public their method of treatment, refuse to send any patients to the institution.

We are not concerned, however, as to the ethics involved, but merely to give to the public the facts of the case, and these facts are sufficient to bring a glorious hope into the heart of every despairing cancer patient in the land. A visit to the Kellam Hospital is sufficient to make any one interested in the good of humanity thoroughly enthusiastic over the results obtained.

The institution is an attractive brick building, equipped in an up-to-date manner for comfort of the patients, and for sanitary treatment of cancers, tumors, old sores, and bad scalds and burns.

The address is Kellam Hospital, 1644 West Main Street, Richmond, Va.

"Jesus Christ the same yesterday, today and forever."—Heb. 13:8



Send for
This Beauty
She's on the
Coca-Cola
1916 Calendar

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*.

THE COCA-COLA CO. ATLANTA, GA.

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

Sayannah, 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 25 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

Please write distinctly

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 scurf.

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!

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.

The Value of Fresh Air.

The oxygen of the air is the world's greatest scavenger.

Drawing 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 can not penetrate the phlegm 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 hardened 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.

SEND IT IN.

Send us your printing. We do any and all kinds.

P. D. GOLD.

"NEVER KNOWN
TO FAIL"



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.

A 10c trial package is our best argument. You will not only be convinced of the merits of YUM, but you will also recommend it to suffering friends. Thousands of testimonials to prove our claims. For sale by your druggist, or sent on the receipt of 10c.

THE YUM DRUG COMPANY, - - Durham, N. C.

ZION'S LANDMARK

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

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

\$1.50 PER YEAR.

To Young And Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is send us your name and address and it will be sent to you, without a penny from you. Age is no barrier to health, and this offer is open to all Old People, as well as middle-aged and young men and women. We want to send every elderly person a full-sized one dollar box of Bodi-Tone in twenty-five days' trial, the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weakness and ailments, from age or otherwise. Thousands of persons, old and young, have sent for Bodi-Tone in trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want you to try it, to see if it will not do as much for you. We are glad to send Bodi-Tone to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has thousands, pay a dollar for it. Does not pay a cent.

Bodi-Tone does just what its name means—cures disease by toning all the body. Bodi-Tone is a small, round, compressed tablet that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so you can try it and learn what it is, so you can learn how it cures stubborn diseases by helping to tone every part of the body. Bodi-Tone contains no narcotic or habit-forming drugs. Nothing your family doctor won't say is a good thing. It does not excite the body with alcohol, but it tones the body and cures it disorders with the remedies nature intended to tone and cure the body. Tuna, iron gives life and energy to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lathia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. All of those ingredients are combined in Bodi-Tone to make it cure.

You Need It If you are tired of continual dosing without results, you need Bodi-Tone right now. If your local doctor has done you no good, if the ordinary medicinal combinations he used have failed, give this modern scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had tried good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try it of our risk. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your general system, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to drive the Uric Acid from the system, while it restores tone to the Kidneys, Stomach and Blood, thereby stopping Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from Female Ailments, for its toning properties have been found especially valuable in such ailments. Read the reports, then send for a box and try it at our risk.

Bodi-Tone Company, L. M. Dept. Chicago

Read How It Cures

CARROLL, I.A.—I had been diseased for fifteen years with what the doctors called Systemic Catarrh. I had pains all through my body, in my Bowels, Stomach and Back, and my



Heart would flutter and another so it appeared I could not live. I had Indigestion and Constipation, with blind spells. Everything I did seemed on my Stomach. It seemed I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., without any relief until I got Bodi-Tone, soon I could eat anything I wanted, and there is not a pain left in my back. Bodi-Tone did more for me than all the doctors. I am 70 years old. J. E. PETTY.

LASCANAR, TENN.—Since using Bodi-Tone I seem like a different girl entirely. So many people say "What have you been doing for yourself, you look so much better!" I couldn't do hardly anything before I began to take it. Life was a worry and a dread, now it is worth living. I was so nervous I could hardly sleep at night. My head and back would jerk so we feared I had St. Vitus Dance. I had our family doctor and I took a lot of medicine. The Bodi-Tone offer was so fair that we sent for a box. Bodi-Tone did the work for me, as all here know.



EULA, ILLION. I doctored for four years for Bowel, Stomach Trouble and Rheumatism and gradually grew worse. One doctor told me at last that I had Bright's Disease and could not be cured; then I went to a specialist at Indianapolis, who said he doctored me for a long time and finally told me to go to the springs at Hartsville, but I did so and stayed there for some time, but no cure. I commenced taking Bodi-Tone ten months ago and was doctored four days after I commenced its use. I am well now and weigh 210 pounds. I know I would have been under the ground if I had not taken it. G. M. HILL.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Mr. L. H. Hardy,
Atlantic, N. C.

Dear Brother in Christ:

Unworthy though I feel to thus address one of the favored children of the Most High God. But I feel to know that, so far as the flesh is concerned, we are always unworthy; but I humbly trust that through the precious blood of our blessed Redeemer I am made worthy to embrace all his dear family in the bonds of His holy love. We are told that God is love, and that he that loveth is begotten of the Father, and none can know the Father but he unto whom God is revealed through the Son; for we can only know the Father through his love as revealed in His Son. Oh, what wondrous love, that God so loved his chosen people that He gave His only begotten Son, the darling of His bosom, that He should come into this sinful wretched, wicked world to suffer sin and reproach, reviling and persecution, and even death, that he might redeem them from sin and corruption; and what perfect obedience is that exhibited in the Son, who, 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. But for this act of obedience, he has been highly exalted of the Father and given a name that is above every name, that at the feet of Jesus every knee should bow and every tongue confess that Jesus is Lord, and all this to the glory of the Father, who is worthy of all honor and all glory, for of him, and through him, and to him are all things; to whom be glory forever. This blessed Savior left the courts of the Heavenly King and the glories of that blessed abode to come into this low-ground of sin and of sorrow; took upon himself the sins of a stiff-necked and rebellious people, and suffered such things as cannot be conceived of in the human mind, that he might do the will of the Father; for he says, "I came not to do mine own will, but the will of Him that sent Me." Thus, by one perfect act of obedience he redeemed His bride from sin, clothed her in the robe of righteousness, and keeps her by his grace, ready to be revealed in the last time. If any of his people are lost, then hath Christ died in vain; but he said with his last expiring breath on the cross, "It is finished." for all that was required for the salvation of his people was the perfect obedience of the Son; and He was obedient unto death, even the death of the Cross. Nothing was left for us to do whereby we might bring about our salvation, else Jesus would not have said, "It is finished"; and

so, we can only work out our own salvation with fear and trembling as He works within us. Christ does the whole, and is revealed in the sinner the hope of glory, and all that is left for the sinner to do is to work out that salvation that is worked within His heart by grace divine, "For it is God which worketh in you, both to will and to do of his own good pleasure."

Your precious letter is rich of His gracious truths, and came when I felt to be just the bare desert you so plainly set forth. Aye, surely, on one side is the wilderness of sin, on the other the desert parched and dry; no spiritual life, no food or drink; nothing but a vast desert land where no plant life can thrive. But, bless the Lord for His goodness and mercy. He said when talking with the woman at the well, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And what is everlasting life? Life from the time the sinner first feels to drink of this living water? No. Everlasting means without beginning and without end; then, if one has everlasting life, he has always lived, even before this world was brought into existence, and these things are only now being made manifest.

The human mind cannot conceive of anything that has no beginning, or of anything that was formed without there being something from which to form it. It is only as the spirit reveals to the spiritual mind such mysteries as this that anything can be understood of such deep and wonderful things. He says that none can come unto Him except the Father draw him. Again He says, "All that the Father giveth Me shall come unto Me." And, not only that, but says also, "He that cometh unto Me I will in no wise cast

out." So, where is there any room for escape? If God be for us, who can be against us? Paul says that he is persuaded that nothing can separate us from the love of God which is in Christ Jesus the Lord.

This blessed doctrine of salvation by grace is so dear to me, and at times it does seem to me that I can see in it by the eye of faith such glorious things. That I can see and know that all his word is in perfect harmony from beginning to end; that he has all power, both in heaven and in earth; that Jesus is the fairest among ten thousand, the one altogether lovely, and that he is worthy of all praise and honor in time and in eternity, and that all his works do praise him.

I began this letter about a week ago, but it seems so imperfect and worthless, I hesitate to send it in reply to the deep and precious things contained in your letter to me. But we read that the poor window, who had little, cast in her mite, which was all she had; and, O, blessed Lord that He was! He commended her, saying that she cast in more than they all. We find that it is said of our dear Savior that His strength lay in His weakness; and so it is with His little children. Though He was with God from the beginning, and was as God, yet he took upon Him the likeness of man and became equal with man; though he was rich, yet he became poor; and though he was poor, yet He possessed all things. And so we find that we must become poor that we may be rich; we must become as fools that we may be wise; and we must become weak that we may be strong. Then, if I, in my weakness, drop only one little word of comfort into the heart of one of God's little children, it is enough, and to Him be the glory, for of Him, and through Him, and to Him are all things, God blessed forever.

I humbly trust that I have said nothing that may cause you distress of mind. I desire above all things to be at all times led by the Spirit of Truth and kept in the way of truth and righteousness.

A letter such as you were blessed to write to me is meat and drink to a poor, lonely outcast such as I, far away from those who see and believe as I do. All about me is zealous, and, no doubt, earnest worship; but to me it is as nothing. We find in the scriptures of divine truth that worship, no matter how earnest and profuse, was not always acceptable unto God. He says He is a jealous God; and He demands that His people worship Him in spirit and in truth. Worship of golden idols or of fleshly lusts is not acceptable unto the true and living God; and, though we may erect handsome churches and pay great sums of money to the "support of the Gospel," as it is termed, it seems to me that we fail in acceptable worship of the true and living God. He says unto His people, "Come out from among them, and be ye separate." And again, "If ye know these things, happy are ye if ye do them." Ruth was commanded to garner in no field other than that owned by Boaz; and in that field the workmen were directed to drop handfuls on purpose for her; and, praise be to God, I sometimes have felt, if not claiming more than is my due, that whole sheaves have been dropped on purpose for this poor, unworthy wretch that I am. Why should He be so gracious unto me, who am a stranger, and unlike his handmaidens? Aye, surely, he does not mete out His blessings according to merit; but according to the measure of grace; and where sin doth dwell the more, there doth grace the more abound. But, should we continue in sin that grace should the more abound? **God forbid!** But he that is cleansed,

strives to make himself pure, even as also he is pure. The favor and mercies of God are not purchased with such perishable and corruptible things as silver and gold; neither by the works of the hands but by the precious blood of Jesus, shed upon Calvary. We are dependent upon God, not alone for life, but for food and sustenance while we remain here upon the earth; and it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus said unto the people, "I have bread to eat that ye know not of." And, as the children of Israel were fed while they were in the wilderness upon manna from heaven, so are the children of God in this, the Gospel day, fed upon the word of God, the Gospel, which is the power of God unto salvation to every one that believeth. To the unbeliever it is foolishness, but unto Him whose ears are opened that he may hear the word of God, whose eyes are opened that he may see the truth as it is in Jesus, and who is given a hunger for heavenly food, this blessed Gospel is meat and drink, and nothing else can satisfy that appetite.

Our Lord knoweth what we have need of even before we ask it, and has promised to supply every need; and he has promised nothing that he is not able to perform, neither is he slack concerning his promises as some men count slackness. Yet he says, "Ask, and ye shall receive. Knock, and it shall be opened unto you." But he first places within the heart a desire for these things, else we would not care to ask; for the flesh desires not the things of the spirit, but the things of the flesh. Then, if we have a desire to seek after spiritual things, it is evidence that the spirit of God dwelleth within.

I did not mean to write all of this,

and trust I have not worn out your patience. I cannot hear preaching often, and find much comfort in the letters of God's little children. If I have said anything amiss, I trust you will consider my weakness and cast the mantle of charity over my errors.

In bonds of Christian love,

Your little sister in hope of eternal life,

LOLA HOLLAND.

Fayetteville, W. Va., Oct. 4, 1915.

COMMUNICATION.

Dear Brother Gold:

For the past few days I have been roaring upon a storm-tossed sea, unable to see any light upon the shore, feeling that I was forsaken: "blowed down in spirit with a bitter anguish, and fearful even to cry out in prayer." How hard it is to bear the cruel thrusts of Satan when darkness envelopes us on every side! Jesus says we shall in in the world have tribulations, and He further says, that His word shall all be fulfilled. Then trouble must come to the child of God in some form or other. And does He not say, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee, and when thou walkest through the fire thou shalt not be burned." Isaiah XLIII, 2. "Pilgrims of earth, fresh courage take, The Lord of all, who reigns above, Has promised never to forsake, Or leave the children of His love. The mighty God, He fainteth not, Neither is weary, but will keep His chosen in their earthly lot, As the good shepherd keeps his sheep."

I am your unworthy sister, in hope of a blessed immortality beyond the grave

BESSIE BROOKS.

Greenville, N. C.

COMMUNICATION.

Very Dear Brother Gold:

I had no thought that it would have been thus long since receiving your pleasant and very welcome letter, until I would have acknowledged same. But a mind destitute of spiritual things, of which to write, together with other things that have occupied my mind and taken my time, have prevented thus far.

While we felt our unworthiness, yet it was very pleasant and consoling to be thus remembered by you.

We are not, in the least, worthy of the good things you said of us; however we appreciate same, and would be so glad if it could be the will of the dear Lord, that you could visit us again. We shall ever feel that we were highly favored by Him in having you with us; together with every one who stopped with us during our association.

We enjoyed all we did, and only wish we could have done more. It will be pleasant to us for days to come to think of the association and the able preaching we were blessed to hear.

Truly, none but the Lord can deliver after such a manner.

I desired that the dear Lord would send us able ministers to preach the Gospel unto us, and unto His name I desire to give glory.

We have not heard any preaching since the association. Elder Stanley has moved away, and Elder S. C. Rober's was sick at last meeting.

Brother Gold, you know how I have been favored in days past to visit and attend meetings and associations and hear the blessed Gospel proclaimed by the watchmen upon Zion's wall; and how I have feasted upon the same; and what a pleasure it was to me to meet and mix and mingle with the

dear children of God in different parts—all feasting as one family at the same mountain.

Neither time nor place can erase those sacred pleasures from my memory. And yet, how strangely reconciled, in that sense, I am to my present lot. I do not hear much preaching. I am not so situated that I can attend many meetings; and yet I do not feel that aching of heart I was once heir to. Have I blackslidden, or has the dear Lord prepared me for the situation?

I used to write many letters, and enjoyed some very sweet moments while writing; and in return have had some seasons of sweet rejoicing while reading the messages of love from the saints scattered abroad.

These also I have not forgotten. I do not now write many letters; so, as a result, I do not receive many.

I presume it is, as you say of us, that we "toil and labor and are troubled about the cares of this life."

How sweet, when we are blessed, if only for a few moments, to forget time and timely things, and have our minds centered upon heavenly and divine things. This we cannot do ourselves.

Pray for me that I may be kept by the power of God, who cannot err.

May this same God preserve and keep you unto the day of His coming.

Mr. Coffey sends kindest regards to you and sister Gold. Accept same with love from myself, and while this scribble is not worthy of space, I desire to be remembered in love to the household of faith.

Please write us again. We will be glad to hear from you.

Your unworthy little sister in hope of eternal life.

LOUISA EDWARDS COFFEY.

Rufus, N. C.

COMMUNICATION.

Dear Brother Gold:

I am sending you Sister Thigpen's letter to me concerning the thieves. Do hope you can give it space in same issue that my reply appears. Think it would be better understood.

Hope you and family are well.

Wine joins me in love to you and yours.

Your little brother, I trust,

C. B. HALL.

Goldsboro, N. C.

My Dear Brother Hall:

For several days the Scripture concerning the two thieves has been on my mind: "And one of the malefactors which were hanged, railed on him, saying, 'If Thou be Christ, save Thyself and us.' But the other, answering, rebuked him, saying, 'Dost not thou fear God, seeing thou art in the same condemnation?' And we indeed, justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, 'Lord remember me when Thou comest into Thy kingdom.'" And Jesus said unto him, "Verily I say unto thee, today shalt thou be with me in paradise."

The two thieves were receiving the due reward of their deeds; getting just what they deserved; they had transgressed the law and were receiving the penalty, having committed a crime they must now suffer for it. But it was their own wrong doing and not another's they must suffer for they were the guilty ones, the sinners, reprobrates, the ones that deserved punishment, even death under the law. While this other One that was crucified in their midst, had "done nothing amiss," and not only so but was "holy, harmless, undefiled and separate from sinners."

Oh! what a difference, the two of them receiving the due reward of their

deeds, and the Other, that spotless Lamb who died that shameful, ignominious death for poor, vile wretches who sought him not.

What a difference do we see in each of these three—one thief railing upon the dying Saviour, jeering, scoffing at Him, saying, "If Thou be the Christ, save Thyself and us," as much as to say, "I don't believe You are—but if You are, prove it now by saving Thyself and us; how full of unbelief and derision his language was; how bitter and scornful.

But the other thief—poor, wretched mortal, like every poor sinner to whom Christ has been revealed—felt his condemnation was just, he knew he deserved this death, he was only coming into his own, was reaping what he had sown. What does he say? Does he say if Thou be the Christ? No. But, "Lord remember me when Thou comest into Thy kingdom." Poor, miserable sinner, how did he know that this very One that was being crucified by his side was Lord of lords and King of kings, except by revelation, by Christ having been made known unto him.

While he felt his condemnation just, he desired mercy—and is it not so with every poor, trembling sinner who knows and feels they are guilty before God; how often does my own heavy heart cry out, "Oh! Lord remember me." I feel to be as this poor thief, deserving of nothing but death and destruction, that this alone would be the due reward of my deeds.

But O! the greatest difference of all is in Him who was crucified in the midst of the thieves, this was "He, who knew no sin, but was made sin for us that we might be made the righteousness of God in Him."

For we read that He bare our sins in His own body. Now the sins of this poor thief, just one man, was enough to bring death and did do it

not only in this thief but we know that death passed upon all men for that all have sinned: If then the sins of one man were enough to bring death—what must have been the weight of the sins of all the elect family of God, that was laid upon that holy One, the only begotten of His Father, who stood as if were a Lamb slain from the foundation of the world. And for the sins of His people how awful was that anguish he bore when He cried out, "My God, My God, why hast Thou forsaken me?"

Our natural minds cannot conceive of the wonderful love of God for his people causing Him to spare not His Own Son, but to send Him down into this sinful world, make Him a "Man of sorrows and acquainted with grief" to be afflicted in all our afflictions and tempted in all points like as we, yet without sin.

My brother, I cannot write you along this line one one-hundredth part of what I feel—when I think of this precious hope I have, that this Jesus, in Whom there was neither form nor comeliness to the natural eyes, has lived for me, has borne my sins in His own body, died for me, but is now risen and ever liveth to make intercession for me; this seems too great a hope for me, and yet somehow I have it and must live by it.

You told me to write you and I have done what I could, but find it such a failure I would not send it were it not for the fact I believe you to be charitable.

With love to all I remain,

Most humbly,

MARY JOHNSON THIGPEN.

Wilson, N. C.

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—Hebrews 13-1."

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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EDITORIAL.

TO THE STRANGERS SCATTERED ABROAD.

(First Peter 1:1-10.)

This epistle is addressed to the strangers scattered abroad. It is a scattered flock—the flock of God which he hath purchased with His own blood. Then does he not love it, and does it not belong to him? The Lord Jesus laid down his life for them.

They are scattered abroad, strangers. They do not know their own standing. Pilgrims and strangers they are. Yet the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. A true mark of his sheep is a desire in each one of them to depart from iniquity.

Elect according to the foreknowledge of God, the Father. Then it is according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ. This means salvation by grace. The selection of the true church is of God, and not by or through creature works.

The obedience of Jesus Christ is the glorious display of God's love. The obedience of Jesus is perfect, and all his obedience unto death fulfills the law. The shedding or sprinkling of his blood cleanses from all sin. So that when the Father elects his son unto the obedience and shedding of his blood, or the giving of this precious life, it justifies the believer from all things from which he could not be justified by the law of Moses.

To all these thus addressed grace and peace be multiplied. Who shall lay anything to the charge of God's elect?

How blessed is God, the Father of our Lord Jesus Christ, which, according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Surely this is a lively hope unto which we are begotten again to an inheritance that is incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

What is there in this salvation that is not of the power of God? Can it fail? What is there of the merit or work of the creature that enters into it? or in anyway, causes it? This is the Lord's work, and it is marvelous in our eyes.

Do you love this doctrine of God our Saviour? Would you have it otherwise if you could? Do you wish to have it changed, or added to, or taken from? How can people who desire a different doctrine from this, show that they are God's elect?

Jesus preached this doctrine. The Holy Ghost reveals this doctrine and no other.

The estate to which these heirs of promise are begotten is pure, perfect. The inheritance cannot be corrupted,

nor defiled, nor does it ever fade away. These blessed heirs are preserved, kept unto this estate by the power of God through faith. This faith is precious because it is obtained through the righteousness of God and our Saviour.

This glory is reserved in heaven for the saints, and is ready to be revealed in the last time.

Wherein you greatly rejoice, though now for a season if need be ye are in heavings through manifold temptations, that the trial of your faith which is much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

Jesus shall come again, or appear again, and to all them that love his appearing it will be unto salvation.

Whom having not seen ye love. Jesus has not made that second appearing in which he shall come at the end of the world. "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.

He that believes in Jesus hath the witness in himself, and to all such Jesus is precious. They receive the end of their faith, which is the salvation of their souls.

These are the ones that look unto Jesus, and are lightened, and they shall welcome him when he appears again, and they shall be caught up to heaven to be ever with the Lord.

"For this corruptible must put on incorruption, and this mortal must put on immortality," 1st Cor. 15:53.

When all this is fulfilled there shall be brought to pass the saying that is written, "Death is swallowed up in victory."

P. D. G.

"Whither shall I go from thy spirit, or whither shall I flee from thy presence?" Psa. 139:7.

There is no place from which the presence or spirit of God can be excluded, nor is there any place or condition in which any shelter can be found to hide anyone from the presence of God. But when one is humbled and taught of God to know his own nothingness and vanity, there is no place so good, restful, peaceful, holy and good as the presence of God. When one is brought to know his own nothingness and worship God in spirit, and rejoice in Christ Jesus, and has no confidence in the flesh, there is rest and liberty in the fulness of God, and in the salvation of the Lord Jesus with eternal glory. Eye hath not seen, nor ear heard, neither have the things that God has prepared for them that love him entered into those that know him not; but they are revealed unto us by his spirit.

P. D. G.

LAW AND PROPHETS.

For the law and the prophets were until John the Baptist; since then the Gospel is preached.

The law was given, or added after the Gospel was preached to Abraham, that the offense might abound. For by the law is the knowledge of sin. This is a divine declaration of what man should be and do. It is just, holy and good. In so far as man fails to be and do what it commands in that far is man wrong. Since by the law is the knowledge of sin. Inasmuch as the law is a straight-line with no crooks or departure in it, when it is applied to man it shows his crookedness. I had not known sin but by the law. The commandment came, and sin revived, and I died, for I had not known lust except the law had said, Thou shalt not covet. Then the strength of sin is the law; for

where no law is, there is no condemnation.

The sinner does not apply nor enforce the law. The commandment comes. The axe is laid at the root of the tree, and every tree that bringeth not forth good fruit is hewn down and cast into the fire.

It is said in Scripture, that by the deeds of the law shall no flesh living be justified. The law has no power to forgive sin, nor to grant repentance. But by the law is the knowledge of sin.

What is one use of the prophets? It is to foretell the coming of the just one who foretells of mercy for the lost justification for the ungodly, sanctification for all that hear the great prophet: for Moses by whom came the law said, "A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear," Acts 7:37. Prophecy is foretelling salvation. There are many wonderful prophecies of the Old Testament Scriptures foretelling the coming of the Just One who is from everlasting, who shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the Lord come and smite the earth with a curse. In such wonderful language is this, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this," Isai. 9:6-7.

Here is one of the most wonderful

and clear prophecies of the coming of the just God and Savior manifest in the flesh to take away sin, and bring in everlasting righteousness in and through the reign of him who is made of the seed of David according to the flesh, but declared to be Son of God with power by the resurrection from the dead, and that there can be no failure of this, for the zeal of the Lord of hosts will perform this.

Jesus came in the flesh to establish the law, and fulfill all prophecy: "The law and the prophets were until John, since then the kingdom of heaven is at hand. The preaching of John was the introduction of the kingdom of Jesus Christ of the kingdom of heaven. The preaching of John was repent ye, for the kingdom of heaven is at hand. It is no long, far off dominion as only of prophecy, but now it is of fulfillment, or nigh unto you. Of those born of woman one was as great as John the Baptist, yet he that is least in the kingdom of heaven is greater than John or than the greatest one born of woman.

Does everyone born of woman receive the preaching of John the Baptist? No the self-righteous rejected the kingdom of God against themselves, not being baptized with the baptism of John which came from heaven. Men and women confessing their sins were baptized of John in Jordan or in Enon near to Salem where there was much water. John 3:28.

This is the coming in of the Gospel dispensation. In the order is first the law by which is the knowledge of sin, then the promise of the coming of the Just One in prophecy, then the coming in of the Gospel in the preaching of John the Baptist who pointed out the Lamb of God that should take away the sin of the world. Then followed the manifestation of the Redeemer

who laid down his life for the sheep and whom God raised from the dead and exalted a Prince and a Saviour that repentance and the forgiveness of sin should be preached in his name among all nations beginning at Jerusalem, and by him all that believe should be justified from all things from which they could not be justified by the law of Moses.

In the kingdom of heaven which is among men the marks and fruits manifested are turning away from sin or repentance toward God and faith in the Lord Jesus Christ. John said to the multitudes that came to him for baptism, "Bring forth fruits worthy of repentance, and think not to say within yourselves we have Abraham to our father: for I say unto you that God is able to these stones to raise up children unto Abraham, Luke 3:7-8.

John was an exceedingly humble man. For he said, no man can receive anything except it be given him from heaven, John 3:27.

John preached the power of Jesus—that God is able of these stones to raise up seed unto Abraham, and that a man can receive nothing except it be given unto him from heaven.

The kingdom of Jesus is spiritual, and therefore it is not by might nor by power, but by my spirit, saith the Lord. God's people receive the kingdom of heaven as a little child.

Less than the least is the character of the Lord's humble poor. But worthy is the Lamb of God who was slain.

The kingdom of God suffereth violence, and the violent take it by force. They took John the Baptist by violence and condemned and beheaded him for the righteous act of his rebuking Herod who took his brother's wife. With wicked hands they crucified Jesus because He told the truth in confessing He was the Son of God.

How just and lowly was John, and what a scene was there witnessed in the crucifixion of the Son of God.

The Gospel is preached which is the wisdom and power of God unto salvation to everyone that believeth. Grace and truth are multiplied in the salvation of the redeemed family of God, not according to man's works, but according to God's purpose, and grace given us in Christ Jesus before the world began and through the washing of regeneration, and renewing of the Holy Ghost, which is preached unto us in the name and by the power of the Lord Jesus, and by the Holy Ghost sent down from heaven. P. D. G.

WATCHMAN, WHAT OF THE NIGHT.

The answer is the morning cometh and also the night Isa. 21:12.

There is difference between the morning and the night. The morning is bright in light and opens with joy. The night drapes in sorrow the end of blackness.

The watchman sitting whole nights may be weary with the dull labor, though day may come with gladness to some, but to others it may be a night of much gloom and darkness.

What is the prospect now as it is marked on the dial of time: for time has its course to run. We cannot point out its schedule, nor anticipate its unfoldings; but as the wheel of time rolls we may note the evolutions and answer what of the hour. How far has time disclosed the events fast unfolding?

We read that there shall be wars and rumors of wars, but the end is not yet. We see now an unusual shock of these warring forces maddened with fierce anger, and bereft of their senses. We are surprised at this display of fierce passions. Men had begun to say peace had made such

progress that there will be no more wars. There is such an abounding of benevolence and good will produced by Him who makes wars to cease to the ends of the earth, that nations shall learn war no more, and peace shall reign. For men shall beat their swords into plow shares, and their spears into pruning hooks. But why standing armies, weapons of warfare, forts, barracks, cannon, heavy taxes so burdensome to the home? Why the study of war as a science and a bloody art?

The genius of men is busy in whetting and sharpening tools to slay with. Cruelty with its cunning and hate devoirs, and men forget the rights of others, and in their fury drive on to the grave.

Their morals are formed on a standard that is hypocritical. Men professing to love each other study to deceive, get the advantage of others, and thus make might their standard of right.

The man of God is thoroughly furnished unto all good work. The Bible does not fail to point out the way of righteousness which is plain to him that loves righteousness and warns of the bloody end of those that do not watch as well as pray.

The general history of mankind is waxing worse and worse. How long did Adam abide in honor after his creation? All flesh corrupts his way. Soon Adam is driven out of Eden, and the earth is cursed for man's sake.

The flood in a few hundred years comes from above and beneath and drowns all but eight souls.

A new world rises up with the gain of the prevalence of God's faithfulness more clearly witnessed.

A peculiar race with Abraham as its father appears on the stage. God talks to him face to face, the children of Abraham sojourn four hundred and thirty years in the rich country of

Egypt a country abounding in wealth and invention, yet full of false gods. Soon false gods fall before the wonderful righteous power of God, and they came out of Egypt enriched with the gifts of Egypt. They walked dry shod through the Red Sea, and the Egyptians attempting to do this are drowned.

There Israel sings a song of triumph to the Lord. But how soon they forget their Deliverer and worship idols.

During their dwelling in the promise land so many years they practice in the haunts of hypocrisy, and show that neither judgment nor mercies purge them of their secret practices of witchcraft and idolatry. This departure from the Lord increases until the whole head is sick, and the whole heart is faint, and God sends Judah and Benjamin into idolatrous Babylon for 70 years to learn in the bitter bondage of cruel oppression the heavy hand of false religion.

The long promised day arrives when good news and glad tidings of great joy unto all people arrives, "For unto us a child is born, unto us a son is given: and the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," Isai. 9:6.

It looked like as his name was heralded that wars should cease, and sorrows should soon flee away, and sin end, and death be swallowed up in victory. But it does not come as man thinks it will.

Will not all men hail Jesus who shall save his people from their sins? No, the chief priest and the rulers among the Jews shall conspire against him, and deliver him into the hands of the Gentiles, and he shall be crucified, the most shamefully treated one, yet holy, and without sin.

Was not this foreshadowed by prophecy and by example? Joseph, a

type of Jesus, was sold into bondage; they rejected Moses; they stoned the prophets; they said we will not have this man (Jesus) to reign over us. Still when he was revealed the chief-est among ten thousand, and the One altogether lovely to his chosen people they loved, worshipped and served him gladly.

Many preach him as they think, and have their schools, societies, organizations, their doctrines and their churches with their thousands of followers and fair show in the flesh, and hastening on the millennium as they suppose, when wars shall cease and there shall be universal peace, a show of love, brotherly kindness, charity among men, having a form of godliness, but denying the power thereof.

There are many lo heres and lo theres, each one preaching that it is left with man to decide this matter, and any profession will do so you give your heart to God.

The night cometh and also the morning. What a night of darkness it is. The number of false denominations is the number of a man. It is man's works. The deceiver of the whole world leads captive in the form of a religion which wonders after the beast and false prophet, and the man of sin.

Paul tells us 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 2nd Tim. 3:2 etc; also: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap of themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," 2nd Tim. 4:3-4.

Where have most of the persecutions come from that oppress the

lowly followers of Jesus? They have come from the bloody persecuting power of false religion.

Consider the last Book of the New Testament which shows the difference between the true church of the Lord Jesus; and Mystery Babylon with her daughters, false religion. The Lamb who stood as slain from the foundation of the world, and his followers enduring and worshipping him, and the mother of harlots and abomination of the earth, led by the old serpent that deceives the whole world. These powers are now in the conflict. The Lamb of God, the leader of His suffering and humble followers, showing forth the glory of the Gospel, and the persecuting powers of opposition. Now the war is raging Gog and Magog are in the conflict. They that take the sword shall perish with the sword. God's people, the followers of Jesus, are not those that take the sword. They endure persecution for the truth's sake.

The night cometh. Darkness is upon the earth. But the morning deliverance also comes to all that follow Jesus.

Jesus, Lord of lords and King of kings shall be revealed from heaven, taking vengeance on them that know not God, but shall come with glorious power of redemption to all them that love his appearing and the dead in Christ shall rise first, and they, living that look for his appearing shall be changed in a moment, and together shall they be caught up to meet the Lord in the air, and so shall they ever be with the Lord.

P. D. G.

"Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the

Commandment of God by your tradition?" Matt. 15:2-3.

Who authorized the traditions of men as of any authority in comparison with the commandment of God? Jesus said, in vain do they worship Me teaching for doctrines the commandments of men. That is drawing nigh with the mouth, when the heart is far off.

The commandment of God is "Honor thy father and thy mother and he that curseth father or mother let him die the death. But ye say, if a man shall say to his father or mother it is cosban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free, making the word of God of none effect by their tradition. For instance, if a man should say to his father or his mother, I have vowed my time or my service to God, therefore I am free or released from serving you. Now this one puts what he substitutes in the place of God's commandment the tradition of men. Can the elders, the scribes, or the pharisees, the preachers, or teachers, or any set or class of men, set up any of their teachings, or orders, or resolutions in the place of God's Commandments, and thus teach for doctrines the commandments of men?

They teach that children should do as they say, instead of obeying their father and mother. They say that these children belong to the Sunday school, or something else that men have originated and devised, and hence they are free from any obligation to serve their father and mother.

Can anything that men can devise or teach take the place of the word or commandment of the Lord? No, never. The word of the Lord is as binding today as it was at the first. Why do men make void the word of the Lord, or transgress the word of the Lord by their traditions? If men

had the fear of God in them they never would dare to put the feeble word or will of man in place of the command of God.

The teaching of God is suited or adapted to the condition of his people. By the law is the knowledge of sin. As men are taught of God they are able to eat strong meat. That does not dispense with the need of milk in its place. He qualifies His servants to teach, but it is to teach the word, doctrine or commandments of the Lord God always. God is of one mind, unchangeable, perfect. Let God be true but every man a liar.

Do we pray to change the mind of the Lord about anything? No: we are the ones in need of help. Do we pray to instruct the Lord? No: we desire to know what his will is, or that he would work in us to do his will. When we are in trouble we pray that God would undertake for us, change us, reconcile us to his will, or change our condition. We do not think to help or instruct or direct the Lord.

It is said to me if we do not think our prayers change the Lord, or instruct or influence him, then why do we pray or preach? We pray, preach and teach that the Lord is perfect, and is unchangeable, and of one mind, and nothing can change him. Some people do not seem to know this. The creature is what needs the change, and the Lord is able to change him, for the Lord has all power both in heaven and on earth. "Men ought always to pray, and not to faint." If any is afflicted let him pray.

If we have the love and fear of God in us we do not desire for the Lord to change, but there we need Lord to change, but there are things in us and of us we desire changed. We need mercy, and we believe the Lord is able to save us if he is willing. We

know that salvation is by grace, and we know that man's works are what have brought him into his wretched state. Wickedness does not proceed from God who cannot do wrong, but it is by men it came, and by sin came death." "O Israel thou hast destroyed thyself, but in me is thine help," is the blessed teaching of the Lord God.

P. D. G.

WONDERFUL COMPANIONSHIP

"I wisdom dwell with prudence, and find out knowledge of witty inventions." Prov. 8:12.

My father, when I was a lad often remarked, a man is known by the company he keeps. One shows his character by his companionship, or by the nature and character of his company. To enjoy the company of the wise and prudent shows that the person thus choosing loves that kind of company. A wise man does not love the company or conversation of the fool, nor does the fool love the companionship of the wise. We do not often see the drunkard enjoying the company of the sober-minded, nor the obscene the chaste conversation of such as love purity of speech. Out of the same fountain does not come both sweet and bitter water, nor do men gather good fruit of an evil tree. Everything in the order of creation has its association of like nature. Birds of like feather flock together.

In the character of Jesus Christ there is no exception, for he has the power and rejoices in the pleasure of raising the fallen, cheering the faint, of putting his own wisdom and purity in those who feel they are not worthy of the least of his favors. He puts his love and his truth in the inward parts of all that abhor themselves as vile. He also quickens the dead, and implants within them the spirit and love of eternal life, turning

them from the love of sin and dead works unto and into the service of the living and true God, conforming them unto and into the image of likeness of his own holiness: for he puts upon and within them his exceeding beauty and comeliness saying unto His Father, unto whom He presents them with exceeding joy and without spot. Those he has given unto the Son, such as by nature were children of wrath, but shining in the obedience of Jesus Christ he presents to His Father with exceeding joy, those whom the Father hath given him saying, "Here am I, and the children whom Thou hast given me."

Wisdom is personified in the Lord Jesus as dwelling with prudence, finding out knowledge of witty inventions. Surely this is wonderful companionship, without an equal. Jesus is wonderful in counsel, and excellent in performing. Nothing is too hard for the Lord to do. He does the will of his Father, and the pleasure of the Lord prospers in his hand. He not only destroys the works of the devil, but puts upon these vessels of mercy aforeprepared unto glory the exceeding comeliness of his righteousness, for he is made of God unto us wisdom, and righteousness, and sanctification, and redemption, that our glorying might be in the Lord. So great and marvelous are the things that Jesus does for and in his people that they are enabled to believe these wonderful things by the same power whereby God raised up Christ from the dead, and gave him grace and glory, that our faith and hope might be in God, so that he that believeth hath the witness in himself, and is kept by the power of God through faith unto salvation, ready to be revealed in the last times.

Wisdom dwells with prudence; hence all the doings of wisdom are

safe and pure. For prudence is so careful and holy, safe and sure, that there can be no failure either in the counsel or performance of this wonderful counsel, for the counsel of peace is between them both.

When Adam sinned and felt he was naked and ashamed, he and Eve sought to cover their nakedness with fig-leaf aprons. This is Adam's first invention so far as we have read, but it altogether failed to do what they purposed, but when the wisdom which is from heaven that is first of all pure and dwelling and taking counsel with prudence, and laying out this knowledge of witty inventions, altogether outwitting the serpent, and making the wrath of man to praise him, its wonderful execution is to destroy the works of the devil, and to make the wrath of man to praise God. How pure this wisdom is and how perfect.

The Lord possessed this true wisdom in the beginning of his way, before his works of old. It was set up from everlasting, from the beginning, or even the earth was. When there were no depths, nor heights, before the mountains were brought forth, wisdom was there. Before the earth was, or the small dust of the balance, or the highest part of the earth was laid, wisdom was there. Then wisdom was with God as one rejoicing daily in his delight, rejoicing in the habitable part of his earth, and wisdom's delights were with the sons of men. Jesus from the beginning took pleasure in and among the sons of men.

What a gift is wisdom. How blessed to watch at wisdom's gates, and hear her counsel, and give good heed to her ways.

P. D. G.

CHARGES CLEARED.

To Whom It May Concern:

Whereas it is reported that certain Brethren have recently been circulat-

ing matters of a detrimental nature against Elder J. W. Wyatt and,

whereas I am cognizant of all the facts relating to all the reports which have been circulated against him for the last six years or more, having heard them all vented in a trial at which I acted as moderator, where the accusers and the accused were face to face;

Therefore this is to certify that Eld. J. W. Wyatt, about fourteen months ago, had a hearing at Roanoke City Primitive Baptist Church, of which church he was a member, with his accusers, as witnesses, present, and all matters were gone into, and thoroughly sifted as to all charges prior to the date of hearing, and adequate penalty inflicted for all guilt, which penalty has been fully paid, and Eld. J. W. Wyatt stands free and clear of all charges or accusations against him prior to the date of his trial. At the trial his accusers agreed to abide the decision of the church and therefore if they or anyone entertain, mention or circulate any matter against Eld. J. W. Wyatt which he has paid for according to the ruling of the church which tried him, that party becomes a gross transgressor and persecutor and should be dealt with by his home church.

This done in behalf of Gospel order.

J. C. HURST, Mod.

Roanoke, Va.

Elder Jonah Williams was born in Wayne county, North Carolina, on October 25th, 1844, and lived on his farm until a few years ago when he moved to Wilson, in Wilson county, where he died April 20, 1915, in the seventy-first year of his life.

He was married January 4th, 1867 to Mrs. Pleasant Battle of Edgecombe county, N. C. and to this union three children were born, one son and two

daughters. An only daughter survives him, and she, like both her father and mother, is an intelligent and industrious woman.

Brother Williams was a successful farmer and enjoyed the respect and esteem of his neighbors, being faithful in every relation of life.

He joined the primitive Baptist church at Aycock, (near his home) about forty years ago and was baptized by Elder Wm. Woodard, remaining a faithful and devoted member there (and being by that church inducted to exercise in public his gifts which the church saw that he manifested), and until about twenty years ago, he and others obtained letters of admission from Aycocks and other churches nearby in Black Creek Association and were by the white brethren of that Association organized into a church known as Turner's Swamp church. Upon the organization of this church, (the first organized colored Baptist church) in this section of the country, immediately he was called by them as their pastor, whereupon, those same white brethren duly organized him to the full work of the Gospel ministry.

Elder Williams was an active and very useful minister, and like Moses he "was faithful in all his houses," faithfully declaring the "Doctrine of God our Savior," not shunning "to declare all the Counsel of God," faithful to "reprove, rebuke and exhort," incessantly laboring for the peace and welfare of the church, and in these things he was abundantly successful, so that we believe he could truly say with the Apostle, when the time of his departure came, "I have fought a good fight; I have finished my course, henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me at that day," and we believe that he was fully

prepared by the Spirit of God, when the final summons came, to "depart and be with Christ" and that he is now "Asleep in Jesus," and realizing the blessedness of those "which die in the Lord" that he is "resting from his labors and his works do follow him, and that his "waking in the resurrection will be "supremely blest."

The funeral was conducted by Elder P. D. Gold who preached an able and very comforting discourse.

Written at the request of the church at Turner's Swamp.

HENRY S. REID, Clerk.

The foregoing obituary of our beloved pastor, Elder Jonah Williams, written at our request by our Clerk, Brother H. S. Reid, read in conference today, received and ordered to be recorded by our clerk in our church book, and that a copy of same be sent to Elder Jonah William's daughter, and also a copy of same be sent to "Zion's Landmark" for publication.

FRANK HENRY BOLING.

On May the 29th, 1915, the death angel visited the home of Mr. and Mrs. W. E. Boling and took from them their infant son, aged 3 months and six days.

Little Frank was a large and beautiful child to look upon. But he was only budded on earth to bloom in heaven. He leaves a father, mother, 4 brothers and three sisters.

Little Frank has gone to rest

To reign with God forever blest.
His little tongue will always praise,
A Saviour's love and redeeming grace.

Sorrow not that your darling has fallen asleep. Wake him not if you could for his rest is sweeter and purer than mortal can know, away in the home of the blest. GRANDMA.

OBITUARY.

Departed this life September 26, 1915, Mrs. Martha Monk, widow of the late Charles Monk, and sister of Elder T. Y. Monks. A lovely sister has gone to her reward, which must be joy unspeakable and eternal bliss. She was entering her four score years, and had been a consistent member of Mt. Lebanon Church, Durham County, for forty-eight years. To know her was to love her; and the attributes of pure womanhood were hers; the radiance of which cast sunshine into the lives of all with whom she came in contact. If it is possible for one to live so long a life, and always keep in the "straight and narrow way," it seems, that it can be said of her. A sweet smile of angelic loveliness, always greeted the brethren and sisters when she was blessed to fill her seat at meeting. She could tell you of the glorious days of old when peace reigned supreme, and the church was a **Unit indeed and in truth.** She could tell of the time before the "love of money was waxing cold," and of the time when the world, and all the lust thereof, were thrown aside for the "assembling of ourselves together." With these bright lights behind, and with the darkness that now confronts us, this dear sister met it all with fortitude, knowing that the One at the helm was steering the ship" according to His own purpose and grace," and will likewise carry it into the harbor, with all on board; not a hoof of redeemed family to be left behind; this she steadfastly believed and had the words ever present to express. We are told in the Scriptures; that "It is not in man that walketh to direct his steps." This being correct, how beautifully were her steps directed; her words too, were always fitly spoken or as nearly so as possible in this

life. Our dear sister has gone to her long home, her dust shall return to the earth as it was, and the spirit shall return unto God who gave it." This world is all a fleeting shore

For man's delusions given
Deceitful shine; deceitful show,
There's nothing true but heaven."
Lizzie Holden Garrard.

Warfare in the Blood.

In the constant struggle of the army of phagocytes in the blood against an opposing army of bacteria and other noxious matter, the element most necessary in the battle for health is fresh air.

The air supply is received through the lungs and respiratory tract.

When lungs, throat and nostrils are engorged by colds, sore throat, croup, etc., the air cannot reach the membranes and through them the blood, because of this barrier of engorgement.

Hence the phlegm should be loosened and thrown off, that the air supply to the blood may be ample.

This object is attained by the liberal use of Mentholatum on chest and throat and in the nostrils.

The volatile aromatics of the Mentholatum encourage the loosening and expectoration of the phlegm.

For this reason Mentholatum is almost indispensable in cases of sore throat, colds, catarrh and croup, also effective for chapped hands and lips.

Try Murine Eye Remedy

If you have Red, Weak, Watery Eyes or Granulated Eyelids. Doesn't Smart—Soothes Eye Pain, Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c. Murine Eye Salve in Aseptic Tubes, 25c, 50c. Eye Books Free by Mail. An Eye Tonic Good for All Eyes that Need Care. Murine Eye Remedy Co., Chicago

Let thy thoughts all be for good.

P. D. G.

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, foul breath, sallow skin, headache, faintness, nervousness, the blues, stiffback, rheumatic and neuralgic pains, getting up at night, 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 Pontiac Tablets, which have been heralded as the greatest corrective yet devised 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 are annoyed with any of the symptoms mentioned above are cordially invited

to try the new health discovery. Send no money, simply say, "Send me one hundred Pontiac tablets on trial, with directions, and if I am pleased with the results I agree to remit the price, fifty cents, within one month. If I am not pleased I promise to report same to you within a month and you agree to make no charge." This plan has been adopted to inspire the confidence of the public everywhere and to assure you of its genuineness, thus getting the discovery into general public use immediately. Address the Pontiac Company, 28 North Broad St., Dept. (4-C), 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 Job Work.

DAINTY COOK BOOK FREE.

We will send you FREE a copy of our new 1916 recipe book "Dainty Desserts for Dainty People," for the name of your grocer. This book is illustrated in colors and will show you how to make your CHRISTMAS CANDIES at home. It also contains recipes for the daintest Desserts, Jellies, Puddings, Salads, Ice Creams, etc. If you send a 2c stamp we will send you a full pint sample of KNOX SPARKLING GRANULATED GELATINE, or for 15c a two quart package, if your grocer does not sell it.

KNOX GELATINE, 201 Knox Ave., JOHNSTOWN, N. Y.

Send us your Job Printing.

SAGE TEA DANDY TO DARKEN HAIR

**It's Grandmother's Recipe to Bring
Back Color and Lustre to Hair.**

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itch and heals permanently.

**Dr. Cannaday, 1226 Park Square,
Sedalia, Missouri.**

Easy Breathing a Luxury.

To persons afflicted with catarrh or severe head colds the difficulty of breathing is a great burden.

The defective aeration of the blood, through lack of contact between the air inhaled and the mucous membrane of the lungs, produces headaches, depression and lower health conditions, because the blood is not properly purified.

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.

Elder J. A. Ashburn.

Ashboro—Dec. 27 at night, Old Mt Tabor—28; funeral of Wm. F. and Massah Trogdon.



Purely Vegetable—Not Narcotic

Has been used for over seventy years by millions of mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure to ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.

IF KIDNEYS ACT BAD TAKE SALTS.

Says Backache is Sign You Have Been Eating Too Much Meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and elog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive,

cannot injure and makes a delightful, effervescent lithia-water drink.

MARGARET A. MYERS

Died December 26, 1911, aged 70 years. She was a member of New Zion Primitive Baptist Church. Elder Marshal Williams, pastor of New Zion church, whom she loved very much, preached for her about two weeks before she died. She enjoyed hearing him so much. The last Hymn she tried to sing was "How Lost Was My Condition, etc." When she was dying she raised her hands and said: "There they are, oh, how beautiful." We asked whom do you see?" She said: "The angels."

Mrs. Myers leaves six children to mourn their loss. Mesdames D. M. McDonald, D. B. Parish, D. G. Bost, P. M. Dry, and Messrs Charles and Willie Myers; twenty-four grand children and nine great grand-children; also one brother, W. H. Lee.

Her body was laid to rest in Cold Water Grave Yard, by the side of her dear husband, who preceded her many years before.

Sophie Parish.

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.

It is high time that we were receiving more job work; send it along.

**THICK, GLOSSY HAIR
FREE FROM DANDRUFF**

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

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 fatten, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store.



Send for
This Beauty
She's on the

Coca-Cola

1916 Calendar

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors.


If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*. THE COCA-COLA CO. ATLANTA, GA.



Latest Book "Profitable Poultry" Book provides 24 pages, 215 illustrations and complete information in easy and simple form to breed, raise, and by improved methods, increase the size Poultry Farm with 75 extensive black quality pictures, including Broom Shanks. Gives lowest prices on chickens, turkeys, geese, ducks, etc. This little book mailed by free. **Berry's Poultry Farm, Box 92, Clarinda, Iowa**

Paragraph.

The smile of the Lord is the feast of the soul. If God be for me who can be against me? Because he is above all, blessed forevermore. Blessed are all they that put their trust in Him. His purpose never miscarries. No failure is to them who hope in the Lord, who does his pleasure in heaven and in earth.



**DR. PANHORST'S
INDIGESTION POWDER**

A prescription relied upon to remove the cause of indigestion and dyspepsia. A **FAST TRAVELER** BURE for the stomach and digestive organs.

Always used and endorsed by physicians for over 50 years. **Relief and effects in Sour Stomach, Dizziness, Sick Headache, Flatulence of the Heart, Nausea, Heartburn in Stomach, etc.**

See and get it at Druggists or By Mail. Manufactured and Guaranteed by **EAST TENNESSEE MEDICINE CO., Johnson City, Tenn.**

**THE WORLD'S
KNOWN REMEDY**

"Let your conversation be without covetousness, and be content with such things as ye have; for He hath said I will never leave thee nor forsake thee, so that we may boldly say the Lord is my helper and I will not fear what man shall do unto me."—Heb. 13-6.

Stops Tobacco Habit

Elders' Sanatarium, 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.

JUST OFF THE PRESS!

"The King of Song Books"

"MAKE CHRIST KING, COMBINED"

Combines "Make Christ King" and the "New Make Christ King" with many new songs. (Underwood) Edited by Prof. E. O. EXCELL, DR. W. L. BIEDERWOLF and over 70 leading Evangelists. The "Make Christ King" Song Books have been the best sellers in the United States, having exceeded all sales of any other book by a wide margin. Regardless of expense the editors tried to make this the greatest song book ever published.



BIEDERWOLF
Send 10c for Sample Copy.



EXCELL

THE GLAD TIDINGS PUBLISHING CO., LAKESIDE BUILDING, CHICAGO, ILL.

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 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 piper 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., Hank Slatoners.

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. 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

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

"For as the man is, so is his strength."

Man is used in this quotation as one strengthened in the experience of deliverance he has received of the Lord, so that memory, knowledge, skill that comes of the use of the girded sword, faith in His overcoming power, hope in its fruition, and charity whose vision sees only the good, has clothed the man as a great warrior.

An Only Daughter

Relieved of Consumption

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CRADDOCK & CO., Philadelphia, Pa.

Whereas: Since our last meeting the death angel has visited our church and taken one of our beloved members and deacons, Bro. Thos. W. Hopkins;

Therefore be it Resolved by the Primitive Baptist Church of Reidsville that while we deeply feel and sadly realize our own great loss to the church to his family, and to the community in which he, we bow in humble submission to the will of Him who worketh all things after the counsel of His own will, and mourn not as those having no hope, feeling that our temporal loss is his eternal gain;

Be it further Resolved, That copy of these resolutions be sent by our clerk, to the bereaved family and a copy be recorded in the minute book of our church.

Done by order of the church in Conference Oct meeting 1915.

E. R. HARRIS, Clerk.

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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.

\$1.50 PER YEAR.

W. J. Allyn
R2 1 Oct 16

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

VISITS ASSOCIATIONS.

Dear Brother Gold:—It is in my mind to give a sketch of my recent tour to the Associations and churches that I recently visited. Some of the brethren requested me to do so.

It is my usual custom to visit the Kehukee and Contentnea Associations, but this time I felt a special impression to visit the Black Creek and Mill Branch associations. I cannot leave the churches I try to serve so long and therefore had to limit myself to only two associations. I feel that when a minister promises to serve churches and those churches look out for his family affairs enough to see that he and his family are cared for in the things of the world that he is under obligations to them to be with them in their meetings, and undoubtedly any true preacher will feel the same. This is a duty which goes from the one to the other: he promises to serve them and when they call him to their service they promise to attend to his temporal support. Both should be faithful and do the things of the Bible. I am glad to say that I do not have to exhort my brethren along this line for they show that they know their duty to their pastor. For this cause and because I am made to believe that the Lord peculiarly called me to the service of these churches I try to cleave to them and

give them the best service I can.

For my trip I left home on October 16th and went up to Kinston to my regular appointments on the third Sunday and at night. From there I visited the churches at Mewborns and Nabanta, then to Wilson and the Black Creek Association. In the last visit 5 of the brethren and sisters and one true friend from home went with me. Those appointments were especially enjoyed by me. I want to especially mention the preaching of our dear brother Jordan Johnston at the Black Creek Association on Friday afternoon. It was my first time to hear him and it was as bold and as interesting a sermon as it has been my privilege to listen to. I felt that it was worth the trip to hear that old brother and to know how firmly he contends for the faith once delivered to the saints. This shows that the Lord will keep His servants down to old age, and that the new ideas which men have conjured up to lead away the little and unsuspecting ones have no place with these tried servants of the living God. To see one who is so near the end contend so faithfully for the truth as it is taught in the Bible shows that he has been so led by the spirit of God that he sees that there is nothing else to believe and teach but this truth. I felt strengthened and encouraged to go on the way, believing that this same God

will keep me to the end and enable me to declare his word to the comfort of his little children.

I heard one Elder say that he was glad that sin was in the world. I thought "is there anything there to repent for?" Can I repent of that of which I am glad? I thought that that Elder had spoken that word without thinking of how far reaching it is and hope the Lord will give him to search more carefully that he may not try to give to the children things which will surely lead to the destruction of the peace of churches.

I thought that this Association was exceptionally good with good behavior in the congregation.

From there I went to Wilmington where I had not been for just twenty years. It did feel good to meet those brethren again and to declare to them the word of the Lord. They all appeared to be ready for that word and to rejoice with me in it.

From there I went to Nichols, S. C., and stopped with an old friend until conveyance came to take me to Black Creek church to my first appointment in that State. Friend Frazier Harrelson had provided this conveyance. At his home I found dear brother J. E. Adams who had an appointment there one day ahead of me. We both took dinner with a brother Stephens and then went to brother Hezekiah Hinson's where an appointment had been made for me at night because of the condition of sister Hinson who could not go to the meeting house. I spoke there two nights and the last day appointment. At that appointment there was right much interest manifested and at the request of brother Hinson we opened the door of the church when one sister came and was received for baptism. At her request her baptism was deferred to the 2nd Sunday in No-

vember at Simpson's Creek, that being the church near her home.

From this point brother Stephens took me to Tabor, where I spoke at night in the auditorium of the graded school. This was a pleasant meeting. I stopped for the night in company with brother Frank Norris with a Mr. Fridgin, who, one week later, fell dead on his bed. I felt glad that we spent some time with him and heard him talk of his faith in our dear God. It makes me believe that notwithstanding he was not identified with the church nor any other religious body he was taken to rest with God. The next morning brother Stephens took brother Norris and myself to the church at Mill Branch, where the Mill Branch Union met. We had a good meeting and there appeared to be a refreshing from the Lord. From there brethren Minos Mears and Pink Cox took me to Pireway where I enjoyed good liberty in speaking. Brother Robert Gore's son took me to Bethel, which is the church at which Elder Thomas Bell holds his membership. There I met that aged father to that country. I enjoyed sweet liberty. At the close brother Bell extended the invitation for members and one sister came and was received. One had been received before. At brother Bell's request I baptized those two sisters that afternoon in the water of the Wakamaw River in Horry County, S. C. It was a pleasant duty and privilege and I felt strengthened to believe that the Lord had been in my desire to visit with the brethren in that section. I spoke again the next day at Bethel. Then brother Forney G. Hardee took me up to Elder Bell's.

I want to say that at Bethel a dear brother Benton lives. He was born on the 29th day of March, 1833, and his wife was born seven months later. They are both members of the church

there. They were married at about twenty years old. They have nine children, all living and all members of the Primitive Baptist church. They have 64 grand-children and quite a number of them are members of the Primitive Baptist church. They have 61 great-grand-children living. Therefore there are 136 of that family living. I thought this to be worthy of mention. Then I did not hear of any of their descendants who had gone after Babylon nor her allies. That is the sweetest of all to me.

On Thursday, Nov. 4th, Elder Bell took me and we went up in the neighborhood of the Mill Branch Association which met the next day with the church at PecDee. This was a good meeting. It was one of the best Associations that it has been my privilege to attend. There was not a jar in the preaching that I was able to detect, the order was excellent and all were well provided for. From here brother R. M. Brown took me down to Pleasant Hill meeting house about three miles from Myrtle Beach. The first day I spoke in an old house in brother Brown's neighborhood and the second day at the meeting house. At this church I saw much manifestation of the work of the Lord and believe that there is some fruit there about ready to be gathered in. It was a good meeting. A brother Stalvey took me back to Elder Bell's on Tuesday evening where I spent three days in resting up and speaking at Bell's Chapel. There another sister was received into the fellowship of the church, but her baptism was deferred until the first Sunday in December.

On Saturday morning brother Bell took me to Simpson's Creek meeting house where we had an excellent meeting. On the Monday before Elder Samuel McMillian had preached there

and four had been received in the church, with the sister who was received at Black Creek. These were waiting for this meeting to be baptized. On that Saturday when the invitation was given six came forward and all were received. It was a good day. The church seemed to have been in a dull state for some years and the harvest had broken in all at once. Doubtless the servants of the Lord had been laboring in heaviness and in prayer. Often discouraged for fear that their labours were in vain. There must of necessity be a sowing of seed a time of severe coldness, the blowing of the north wind, the falling of the snow, the rain, the ice; all on the tender plant before there can be a harvest. These times of coldness are trying to men's souls. They try the faith of the servants of the Lord, some of whom shrink at the calamity that appears to face them. However the faithful know that the God of the spring time is the God of the winter as well. He who abides in the stormy clouds and whose are the billows will not leave His little ones to perish nor withdraw from them in times of distress. The waves and the billows are His as well as the times of calmness.

On Sunday morning, at the request of Elder Bell, their pastor, and the two brethren who are members of that church, I baptized the eleven, two brethren and nine sisters. It was one more than I had ever baptized before at one meeting. It was good to be there and in the service of God whom I hope I love better than all the things of the world.

I will state that it was in May, 1884, that I first visited that section and that church. At that time three came to the church and it was my privilege to baptize them. One of them is Elder B. H. Harrelson. The next time that I went there was in May,

1886. At that meeting there were six received for baptism and one restored to fellowship. Elder Bell baptized those six at their next meeting and one other who came at that time. This will show you that there is a close feeling of love between myself and that church and the whole body of Baptists down there. That was my last meeting down there.

Elder George Gore took me out to Allsbrook where I spent the night with friend J. R. Allsbrook and the next day I came to Selma and stopped with my brother-in-law and sister, brother R. E. Adams. I filled in the week at Selma, Bethany, Cross Roads, New Chapel and Goldsboro, reaching LaGrange on Friday night and stopping with my brother-in-law and sister Mrs. B. F. Atdredge until on Sunday morning when I came to Kinston to my regular appointments.

I reached my home on Tuesday morning, the 23rd as I had planned, feeling that the Lord had been my guide in all the way for which I desire to thank and praise His holy name forever. I found my family in as good health and in other ways as well as when I left them.

Bless the Lord.

Your brother I hope in the Lord.

L. H. HARDY.

Atlantic, N. C.

REQUESTS VIEW.

Dear Brother D. A. Mewborn, please give me your views on Proverbs, 1st chapter and 21st verse down to the 29th verse, through the Landmark.

Your little sister if one at all,

FANNIE JOYNER.

Greenville, N. C.

Dear Sister Joyner:—I will try to comply with your request with such

ability as I have. The Lord said to Rebekah "Two nations are in thy womb and two manner of people shall be separated from thy bowels." So it is in this world. There are two manner of people in the world. One is the Lord's people or children and the other is not, and I very much prefer to talk or write about the Lord's people than the others. And these verses do not describe the Lord's people.

I will commence with the 20th verse as that is the beginning of the paragraph, "Wisdom crieth without; she uttereth her voice in the streets." Compare this with what the apostle wrote to the Lord's children among the Hebrews, (Heb. 8-10,) saying, "I will put my laws in their minds, and write them in their hearts." A warning to the world but to His children a message of life, peace and love.

21st, "She crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words," saying, 22nd, "How long ye simple (foolish) ones, will ye love simplicity (foolishness)? and scorners delight in their scorn, and fools hate knowledge?" 23rd, "Turn you at my reproof; behold I will pour out my spirit unto you, I will make known my words unto you."

These are words of warning to the wicked and simple or foolish ones. He pours out His spirit of warning unto them and bestows many blessings in nature and many moral blessings on those who according to His reproof turn from their wicked and foolish ways and walk uprightly according to the laws of nature and morality as He did to the Ninevites who repented at the preaching of Jonah. But obeying the laws, whether it be the laws of man or of God does not entitle one to receive the spiritual blessings which God so freely gives His chil-

dren, and the spirit of warning spoken of above He pours out unto them does not mean His Spirit of Eternal Life, of which His children receive, John 3:15-10:28-17:2. Romans 2:7-6:23. For His spirit abides in His children and is their eternal life and is not merely sent unto them as a warner of impending danger or judgment as is sometimes the case with the wicked. See how he warns Balaam who loved the wages of righteousness and who desired to prophesy against Israel for hire. But God warned him before He allowed him to go and on the way He rebuked him by the words of his ass which God caused to speak with a man's voice, and this not yet being sufficient, He showed him the angel of the Lord who still further rebuked and warned him against prophesying against Israel. The Lord made him prophesy good concerning Israel, notwithstanding his love of the wages of unrighteousness. His enchantments and divinations and his twenty-one bullocks and twenty-one rams offered on his twenty-one altars brought him no curse against Israel. The Lord made him prophesy concerning the Lord Jesus Christ with himself afar off, saying, "I shall see Him but not now. I shall behold Him but not night: there shall come a star out of Jacob, and a sceptre shall rise out of Israel." Num. 24:17. How sad to think that one shall see the Lord Jesus Christ, the Star of Israel and not be one of Israel, but an enemy afar off.

God's Holy Spirit dwells in the hearts of His people and He writes His law there and He is their God and they are His people, and they do not teach every one his neighbor to know the Lord, for they all know Him from the least of them to the greatest.

The Lord sends His servants and warns the wicked of impending judg-

ments and rebukes them for their wickedness and if they repent not, though He may patiently bear with them long and give space or time to repent, He will visit them with judgments according to their wickedness as He did to Sodom and Gomorrah, see Genesis 19th chap., and as He did to Babylou, see Isaiah 13th chap., and 47th chap., and Jeremiah 25:12 and 50th and 57th chapters. These cities once so populous were completely destroyed so that no man dwells there now. And not only those cities, but many nations have been utterly overthrown because of the wickedness of the people, but the Lord always cares for and saves His people in their obedience to His holy word, as He did when Jerusalem was destroyed. Not one of His disciples, it is said, perished in that destruction for they had gone to the mountains as He had instructed them to do. See Math. 24:16.

24th. "Because I have called, and ye refused: I have stretched out my hand, and no man regarded." 26th. "I also will laugh at your calamity; I will mock when your fear cometh." 28th. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. Why will He not answer and be found by them? They seek in wickedness and through fear, and He does not receive such petitions.

It is only those who call on Him in Spirit and in the name of Jesus that are heard and received.

29th. "For that they hated knowledge, and did not choose the fear of the Lord."

30th. "They would none of my counsel; they despised my reproof."

31st. "Therefore shall they eat of the fruit of their own way, and be filled with their own desire."

How sad for one to have to eat the fruit of his own way, and be filled

with his own desire. God's children desire to feed on the word of God, and to be satisfied with it.

All these verses speak of the Lord's dealings with the children of this world and not of the children of God.

The children of this world claim to want a chance and they have their chance all their lives and all the while live in sin and when God warns them of judgments to come and gives them space to repent, they still have a chance, but the Lord's children do not want a chance, but they hunger for the sure mercies of David, our Spiritual David who is head over all things to His church, which is His body, the fullness of Him that filleth all in all.

May the Lord bless what I have written to your comfort, if according to His will.

Brother Gold:—I submit the above scattering remarks to your judgment. If my views as written above are wrong according to your judgment do not publish them.

In brotherly love,

D. A. MEWBORN.

Farmville, N. C.

REASON OF HOPE.

Elder P. D. Gold, Dear Brother:—Ever since I received a hope in Christ and joined the church, it has been in my mind at times to write a few lines to the Landmark of what I have seen and felt, that caused me to hope that I have been born again, not with corruptible seed, but by the Spirit and power of God, shed abroad in my heart and as I hope, opened my blind eyes to see, and gave me a heart to understand that I was a condemned sinner, and without a change I would be forever lost.

In my young days I was like the

most of young people, I loved the pleasures of the world. When the war began between the States I was in my twentieth year. I enlisted in the Confederate service in May, 1861, and the God of all power kept me all through the war, and spared me to get home again. Nothing but His power could have kept me. I got home the 12th day of July, 1865.

I knew nothing of God in the pardon of my sins. I was as ignorant as I ever was although I heard lots of preaching (such as it was) during the war. They would tell the people to come and give their hearts to God, and he will save you; but I never could give my heart to him, but I was like all other unregenerated people. I felt like anyone could keep the law, and that was all that was required; and when I got old I would keep the law, and God would be under obligations to save me; if he did not he would be unjust.

In 1868 I married one of Elder Samuel Holt's daughters. Soon after we were married my wife joined the Primitive Baptist church. I did not know anything about a church of that name, although I have been told my mother was a member of it. She died when I was young. The Methodists were all I knew anything about, but I never could join that order.

After my wife joined the church I would go with her some times and hear them preach, but I did not understand what they were preaching and I did not care to know, but the Primitive Baptists held their quarterly meeting in Wilmington on Saturday before the third Sunday in May. My wife said to me that morning, "Come, and go to church with me." I went with her because she asked me to go. I felt no more interested than I ever had. I cared no more for the members than I always

had; I did not think any more of them than I did any one else.

Elder Aaron Davis began to preach. I was hearing him, and that was all; but before he got through preaching, from some cause, and all of a sudden and unexpected to me, there came a strange feeling on me that put me to thinking different from what I had ever felt. I sat there and looked at those old brothers and sisters, and I thought they were the prettiest and the happiest people that I had ever seen in all my life, and oh, how I did love them, and how anxious I felt to shake hands with them, and call them brothers and sisters; but I knew I had no right to call them brother as I was no member. Then it came in my mind that I would join the church and I could call them brothers and sisters, but when the door was opened for the reception of members I could not go or did not. I have always been glad that I did not, for I feel that I did not have anything to tell them.

I had never felt that I was a lost sinner. I had never been burdened on account of my sins; and going home I said to my wife, that I had a mind to join the church today; she said, "Pshaw, what would you have said." I told her I didn't know, and she said to me that shows you are not fit to join the church, or you would know what to say. Her answer stammered me and I made up my mind that I would never say any more about it; but I could not get rid of these strange feelings that I had for the brethren. I did not understand the preaching any more than I ever had. I went on in this way from the third Saturday in May to the first Sunday in August. Some times I would feel that I was a lost sinner, and if I were to die in my sins I would be forever lost, and I would have to call on God to have

mercy on me a miserable, lost sinner. Such feelings as these were with me at times until the first Sunday in August. At that time I was Sunday watchman at a rosin yard. I got up that morning to go to the yard, feeling myself to be forever lost. I felt like I would never live to see the sun go down that evening, and eternal punishment would be my portion forever, world without end. I would go from place to place on the yard begging for mercy, but could find none. Finally I selected a place, and I believed that would be the last move that I would ever make alive.

They had just completed a new rosin binn to run rosin in. I went and sat down on it, with my feet on the outside, and I know I lost sight of every thing of this world in some way. I saw myself lying prostrated on my back right over a pit, a place where the wicked were punished forever, world without end, and I could look down to my left hand, and it appeared to me I could see legions of tormented human beings in there tormented, and wanting and trying to get out, but could not. I was lying there on my back, my head toward the east, and my feet toward the west, and I felt to be as helpless as a new born babe to deliver myself. I felt that if I moved the least bit to my left hand the way I was lying, I would tumble down in that horrible pit, and there have to remain forever. I could not go back and I felt to be perfectly helpless, and tongue cannot express the agony I was suffering with fear of being hurled in there.

While I was lying there looking down into that place from some cause it came into my mind to look up toward the west, and when I did I saw God and Christ the Son of God. They both were looking down at me, and the moment I saw them I knew it was

God and His Son, and as soon as I saw them I was constrained to call on God to have mercy on me; or I was lost, and lost forever, world without end. "God, do have mercy." I do not know how often those words were repeated, but all of a sudden and as quick as thought it seemed to me, there came a streak of God's power as quick as a flash of lightning from God right down to me, and the signal of torment, and the fear of being hurled in the place of torment was all banished as quick as a flash, and when I came to know what I was doing, I was sitting in the same position that I was when I sat down there, and I was slapping my hands and praising God with all the power of my tongue, and kicking my feet against the bin, and I have never seen that place of torment since, neither have I had the fear of torment since that time. I feel to love God but I fear his wrath against me. I feel to love the brothers and sisters, but I often feel like if they knew just what a sinner I am, they could not fellowship me. I am so vile, have so many evil thoughts and speak so many sinful words, and have to suffer for my evil conduct. If the brethren only knew me as I know myself, they would exclude me from the church.

As soon as I was delivered from the fear of torment I wanted to be baptized by immersion. I felt I would go crazy if I didn't be baptized. That precious, sweet hymn, Amazing grace, how sweet the sound, came to my mind, and it has ever been sweet to me. Grace, how sweet it was to me; it was the grace of God that taught my heart to fear, and it was that same grace that relieved my fears.

I went before the church Saturday before the third Sunday in August, 1880 told a few words of what I had seen and felt, and was received with-

out a question, and was baptized next day by Elder Aaron Davis, pastor of the church,

I had never been to the stream of water where I was baptized, but the night after I was received in the church I saw it in a dream. I saw all the crooks and turns of the stream. The water was clear, the white sand on the bottom, just as I had seen it in my dream the night before.

Brother Gold, I have written a few of the many things that I have seen and felt for myself, that caused me to have a hope that I have been borne into the heavenly kingdom by the power of Almighty God, that abideth forever.

I cannot say I know I am a christian, but I do know there has been a change in my feelings, for the things I once loved, I have no pleasure in now.

I entered my seventy-fifth year the twenty-fifth of last November, and I feel like I can say with Jacob of old, few and evil have been the days of my pilgrimage, and I know that my time here is short.

Brother Gold, I have wrote these few lines to relieve my mind, if you think they are worthy of a place in the Landmark, you can publish them, if not it will be all right with me.

Your brother in hope of eternal life,
J. B. CASTEEN.
Wilmington, 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.

P. D. G.
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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WILSON, N. C., DEC. 15, 1915.

EDITORIAL.

RISEN—FIRST FRUITS.

"But now is Christ risen from the dead, and become the first fruits of them that slept," 1st Cor. 15:20.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead," Isa. 26:19.

There is nothing more fully and directly affirmed in scripture than the resurrection of the dead, yet there is no declaration of scripture more attacked, or in some way questioned, or hampered with difficulties, or beset with objections, that if true would constitute a barrier to its accomplishment. In the form of a question the doctrine is assailed. What, says one, Do you believe that this very same man that dies and returns to dust as it was shall live again? As much as to say that cannot be.

But if the one that dies does not

live again, or rise from the dead, then there is no resurrection. It must be that the one that dies shall rise from the dead, or the word RESURRECTION is the wrong word.

It is not contended that flesh and blood shall inherit the kingdom of God, or that corruption shall inherit incorruption. It is contended that Jesus who is the resurrection and the life, had power to lay down his life and had power to take it again. It is also contended that his body saw no corruption, though he was put to death in the flesh, was killed and lay in the grave, and that the very same body that was crucified was raised from the dead the third day, and that it saw no corruption. He was delivered for our offences, and was raised from the dead for our justification. There is no clearer proof of our salvation, nor greater joy given unto us than that which is felt as we believe that Jesus died the just one for the unjust, and that because he lives we shall also live. He was delivered for our offences. Christ died the just one for the unjust. It is not a substitution, for he that knew no sin was made sin for us, that we might be made the righteousness of God in him. In a substitution there is a contract or an agreement that one agrees to take the place of the other, each party agreeing thereto. But in the covenant of Redemption which is between the Father and the Son the Father gives a portion to the Son, and the Son comes in the flesh, delighting to do his Father's will. The Father laid on the Son the iniquity of us all. Yet this was done before we knew any thing about it, not according to our choice, nor with our consent. When we were enemies we were reconciled to God by the death of his Son.

Thy dead men shall live: together with my dead body shall they arise. As the one dies for the many, so shall the many live by the one. As the guilt of the many is imputed to and borne by the one, and made an end of, so the righteousness of the one shall be made unto the many so that in him they shall be justified and shall glory. "And Jesus answered them, saying, the hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit," John 12:23-24.

Jesus here uses a figure familiar to farmers. A grain of corn or wheat falls into the ground and dies, and there sprouts from that grain a crop of wheat. Unless it dies it abides alone, but through its death the increase comes. It must die to bring forth its increase. Jesus refers to himself. He taught in and through himself. He himself the path of sorrow trod. He himself is the way, the truth and the life. The increase all comes through him. No more perfect figure can be used. He must die. Ought not Christ to die and enter into his glory. Jesus said the hour is come that the Son of man should be glorified. This should be through and by his death and resurrection. Thy dead men shall live, together with my dead body shall they rise. All that the Father giveth to Jesus shall come to him. He that believes in Jesus though he were dead yet shall he live again. As the Father quickeneth the dead, even so the Son quickeneth whom he will.

Every seed brings forth its own kind. But in the resurrection of the dead it is the Lord's planting, and it is marvelous in our eyes. It doth not yet appear what we shall be, but we

know that when we see him we shall be like him, for we shall see him as he is. As we have borne the image of the earthy, so shall we also bear the image of the heavenly. This corruptible shall put on incorruption, this mortal shall put on immortality. Then shall be brought to pass the saying, death is swallowed up in victory.

The glory all is of Jesus the second man, the Lord from heaven. Now is Christ become the first fruits of them that slept. He must have the pre-eminence in all things. He is the first fruits of them that slept under the law. If Jesus the first fruits is holy even so them that slept in Jesus under the law or first testament are holy. He gives glory to the entire body. Some better thing is reserved for us that they without us should not be perfect. But Jesus is received in heaven, and must reign until every enemy is put under his feet, and the last enemy is death.

When every promise that God hath made from the foundation of the world is accomplished "And he shall send Jesus Christ, which before was preached unto you: 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 3:20-21.

Then shall the end come when the Son shall have surrendered the kingdom of God even the Father, that God may be all in all.

"Behold I show you a mystery: We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible shall put on incorruption, and this mortal must put on

immortality. 1st Cor. 15:51-53.

P. D. G.

"Moreover the law entered that the offence might abound. But where sin abounded grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," Rom. 5:20-21.

We know that death reigns. Last October I visited my native country in Western N. C. It has been more than 60 years since I have visited there often. While a lad I was familiar with that section, and knew many of its population. The boys and girls I knew, and the old people I knew somewhat. But all the grown people living there then are gone—dead. All the people of that country of my age when I was a boy that I knew are dead. I am the oldest one in my knowledge in that country that is now living.

Then I know from my own observation that death reigns, has passed upon all. As in Adam all die. All mankind have descended from Adam. By his one offence death reigns on all his offspring.

The entrance of the law by which is the knowledge of sin caused sin to abound. It has a dominion that all nature owns and bows to. But where sin abounds and reigns even unto death much more doth grace reign through righteousness unto eternal life by Jesus Christ our Lord.

We do not know by natural observation that grace reigns through righteousness unto eternal life by Jesus Christ, as we know that death reigns over all mankind. For the theatre in which grace reigns is so much higher and more incomprehensible, and so much above our comprehension that we have not the knowl-

edge by which to judge of this matter; yet to those taught in this higher and wider sphere the evidence and reasons are so undoubted and conclusive that it is not questioned in the minds and hearts of those taught of God. For so glorious is the character of Jesus Christ, and so great is his power and wisdom that the case is incontrovertably established in the higher court of justice and glory. The appeals made to those quickened from the dead, and who have risen into the higher, purer regions and elimes above mortality, who have gone beyond these lower regions of the domain of death into the spiritual abodes of life and peace, where the fruit of the Spirit is love, joy, peace, rest and purity, that all doubt of the certainty of these things is removed, because in the resurrection life the former things of sin and doubt, vexation and death are all dene away. There is no darkness in the resurrection life.

In the wilderness where enemies lurk, and cannot be expelled, so that the Canaanites dwell in that land, there is no true rest, but conflict, fear and anxiety; but in the promised land of plenty and joy in the Holy Ghost we know as we are known, and no veil or doubt comes between, and we shall be like Jesus, for we shall see him as he is.

When dreadful guilt is done away, and sin is atoned for, and death is swallowed up in victory, there is eternal life, joy and peace; and we shall know as we are known.

P. D. G.

SEND US YOUR WORK.

We print your Minutes, Book and Job Work at short notice and with neatness and despatch.

P. D. GOLD PUB. CO.,

Obituaries.

FREDDIE HOWARD.

Was the son of William and Nannie Howard. He died on Nov. 18, 1915, and was in his 16th year.

He was accidentally shot by another boy while out hunting and died in a few minutes.

Therefore it is so hard for his loving parents and loved ones to bear this great sorrow. He was taken away so suddenly in the best of health and bloom of youth.

The parents and all who were closely attached to him feel their bereavement and mourn his departure.

We also mourn with them, but may we not hope that Freddie has only gone from his earthly relations to join the family of Glory and peace and to dwell forever in the presence of his heavenly Father and Saviour Jesus Christ.

Oh! the blessedness of hope! Were it not for hope what would become of the poor and afflicted of the Lord. Christ Jesus came into the world to save sinners. If our little ones are not sinners there could be no salvation for them, but we know they are sinners, for they die, and where there is no sin, there is no death.

Here is our hope, Jesus died to save sinners and such are our children.

May God comfort, guide and direct the bereaved to look to Him in whom alone comfort is found is the prayer of their friend.

A. J. M.

Farewell dear Freddie, thou art gone.
Yes gone to thy heavenly home,
There we hope to meet thee
Where we will all be as one.

Gone from a world of trouble;
Reached a fairer shore,
Dear one we miss thee,
But we should weep no more.

Thou art gone from us, dear Freddie,
To reign with angels above;
To rest forever with Jesus,
And sign redeeming love.

A. J. M.

SYDNOR M. PRICE.

He was born July 9, 1846 and died June 23, 1915, making his stay on earth seventy-one years. He married Miss Venetee Stone to which union were born six children, five girls and one son, which he left, together with many friends to mourn his death.

But how could we wish him back again. We feel he has exchanged a world's trouble and pain for one of everlasting joy.

I do not think we could esteem him more than to say that he fought the battle of life through in the precious faith of the Son of God.

It is sad to part with such a one
And see him on earth no more,
But may we be blessed by grace above
To meet him on the happy shore.

Written by one who loved him.
C. T. EVANS.

S. J. HESTER.

S. J. Hester died Nov. 17, 1915, at his home near Durham, N. C., aged 78 years and four months. He was born near Red Mountain, N. C., July 17, 1837. January 5, 1860, he was married to Miss Kathrine Lunsford. Of this union there were eleven children. His aged companion of 55 years and eight children are left to mourn him.

He served through the Civil War—

coming home after the surrender of Lee. He belonged to company K., 2nd Cavalry.

He was never united with any church, but was a strong believer in the doctrine of the Primitive Baptists.

His health had been failing for several years, and he had been confined to his bed for about three months.

During his last illness he was so humble and patient, we feel that he must have had the presence of Jesus as he walked through the "Valley of the shadow of death."

He often expressed himself as being ready and willing to go—just waiting for the Lord to take him.

On Nov. 19, Elder P. D. Gold, assisted by Elder C. F. Denny, conducted the funeral services, which was attended by a large gathering of sorrowing relatives and friends.

His "Comrades in Arms"—the dear old Veterans of Durham—who acted as pall and floral bearers, took charge of the remains and concluded the services at Maplewood cemetery, where he was laid to rest.

"He shall sleep, but not forever.
There will be a glorious resurrection."

His devoted daughter,
MRS. W. T. CARRINGTON.
Durham, N. C., Nov. 20, 1915.

THOMAS W. HOPKINS.

With a sad heart I write the obituary of my dear husband Thomas W. Hopkins. He was born April 30th, 1840 and died Oct. 13th, 1915. He died of heart failure.

He wished his doctor success in life and died in his arms.

He was born in Rockingham Co., N. C., and was married to Miss Amanda L. Doggett, Feb. 17th, 1880. His wife and three children mourn their

loss.

He was a devoted husband, kind father, good neighbor and a lover of the brethren.

He was a member and deacon of the Reidsville Primitive Baptist church.

I appreciate so very much the sympathy shown me by the church.

He was a soldier in the civil war and served in the Legislature twice, and was honored by his countrymen.

He often spoke of death and said he did not dread it, except for his wife and daughter.

He often asked the Lord to bless us, and I feel that the Lord will be the husband of the widow and the father of the fatherless.

Through the mercy of our Lord we hope to meet him and all the redeemed host and sing redeeming love throughout eternity.

MRS. T. W. HOPKINS.
Reidsville, N. C.

L. H. WILLIAMS.

I am impressed. I hope as a duty I owe in behalf of the church at Angier, N. C., and also the family of our deceased and much loved brother, to write this imperfect notice in memory of our deceased brother. He was born July 10th, 1866; died July 4th, 1915; married to L. D. Collins, December 15th, 1886. To this marriage were born ten children, 2 sons and 8 daughters, 4 dead and 6 living. Bro. Williams united with the church at Sandy Grove, Johnston County, N. C., August 14th, 1897—was baptized by Elder J. T. Coats—was chosen Clerk of the church August 15th, 1903—was chosen Deacon, March 14th, 1908. These offices he filled with credit to himself and satisfaction to the church. He was dismissed by letter October 19th, 1912—was one in the Constitu-

tion of the church at Angier, N. C.

Brother Williams was a son of our beloved and highly esteemed Bro. Jacob C. Williams who was well known among our people as a noted, worthy and highly esteemed brother and citizen of the county in which he lived. I had been intimately and personally acquainted with our deceased brother L. H. Williams from his youth and feel that I am not sufficient to do justice to the memory of the good Christian character of our dear brother and to the good traits of his moral character and right living.

He was strictly honest in all the relations of life. As a church member he was faithful in bearing his and more than his share of the burden of the church. He was industrious, a hard worker and provided well for his family—was kind hearted and given to hospitality—was loved and respected—not only by the church but by all who knew him. As a husband and father to his dear children, his equal would be hard to find. He was most tenderly nursed and cared for by his wife and dear children—especially his daughter Mamie who stayed by his bedside most of the time during his sickness of about six weeks; he was patient and submissive, did not murmur or complain much. I certainly say a good man has been removed from our midst, but feel that our loss is his eternal gain. While we mourn his departure it is not without hope. The Lord giveth and He has taken our dear brother to Himself and blessed be His name.

"Blessed are the dead that die in the Lord." Our brother has ceased from his toils and labors here and we believe is enjoying that sweet and glorious rest which all the faithful in Christ Jesus are heirs to. May the good Lord bless his dear wife and children; be a husband to the widow

and a Father to the children. I would say to the dear children, try to follow the good life and example of your dear father and if the Lord wills may you all be blessed with the same good and precious faith of your dear father and that you all and we all may remember that this poor sinful world is not our home, that we may be weaned more and more from its perishing vanities and allurements and be fitted and prepared for that Heavenly Home, where sickness, sorrow, pain and death will be felt and feared no more. O! may this, through the rich grace and mercy of our God, be our happy lot.

The grace of God be with you all.
AMEN.

J. E. ADAMS.

In connection with the above obituary of Bro. Williams I wish to say that I heartily endorse every statement Elder Adams has made regarding him. Being the pastor of his church for the past few years and he being the only deacon has given me the opportunity to learn a great deal of him and I feel that too much cannot be said in his behalf. He was a very kind and indulgent husband and father, a good neighbor and a most excellent citizen. He was considerate of the interest of others.

As a member of the church he was faithful to attend the meetings and for some time being the only male member all the burden of correspondence fell upon him, but he voluntarily and cheerfully assumed this burden—not a burden in the ordinary sense but rather a pleasant and agreeable duty which he delighted to perform and in every possible way he manifested great interest in the welfare of the church. As deacon I think he came as near to the scriptural qualifications as any man I ever

knew. It has been a great pleasure to me to visit at his home. He and Sister Williams were both unusually spiritually minded and delighted in talking and hearing of the precious things of the Kingdom. I am sure that I felt as much at home with them as any people I have ever visited. In the death of Bro. Williams I feel very keenly the loss of a true and faithful friend as well as brother.

Funeral services were conducted at the grave at Angier, N. C., by Elder Adams and myself Monday evening, July 5, 1915.

A good, noble and useful man and a faithful member and deacon of the church has been taken from us and while we all mourn our loss we are assured that it is his eternal gain and may we all bow in humble submission to Him "who doeth all things well."

May the Lord in His rich mercy be with our dear Sister in this sore bereavement and sustain her by His grace and cause her to lean upon His everlasting arms and bless her and her children and the family all according to His gracious will and purpose.

J. F. FARMER.

ELDER T. N. WALTON.

Elder P. D. Gold,

Dear Brother in Christ:—Enclosed find an obituary of Elder T. N. Walton, of Danville, Va. I have been requested to write and send to you for publication in the Landmark, if it meets with your approval.

Elder T. N. Walton, of Danville, Va., was born in Pitts. Co., Va., May the 6th, 1853 and died Oct. 15, 1915, making his stay on earth 62 years.

Elder T. N. Walton was raised by Primitive Baptist parents and joined the Primitive Baptists in 1874, beginning to preach the gospel in 1876,

servng his brethren faithfully over 40 years and earnestly contended for the faith once delivered to the saints.

He endured many hardships during his life on earth. He was married three times. His first wife was Wilmoth Walton to which union was born one daughter, she dying. The second wife was Julia Fulton, to which union was born one son Samuel Walton, now of Danville, Va. The third wife was Miram Aldridge, of Danville, Va., who followed him to his quiet resting place to mourn her loss.

He was buried at Old Mt. Ararat church in Pitts. Co., Va., close to Danville, Va., where he served his brethren faithfully, and by the grace of God kept the flock together for 40 years. His request was to be buried with his brethren.

In his last days a cancer of the face and neck took his natural enjoyment from him, and finally his life, but not his spiritual love and heavenly life.

His funeral was preached by the unworthy writer on the 17th day of Oct. 1915, to a large concourse of people, friends and relatives and then laid away quietly to rest until Jesus comes the second time, and raises his vile body and fashions it like unto His glorious body and then go home where changes never come, to live in peace forever.

Written by

J. R. WILSON.

Martinsville, Va.

ELDER S. P. TERRY.

Death entered our midst on the morning of Dec. 21, 1915, and the spirit of Elder S. P. Terry, the much beloved pastor of Mt. Lebanon church—as we believe, was borne to the realms of eternal bliss.

His trouble was a growth, of some

character, in the stomach and bowels, and for at least a year he had realized that his end was near. He was not strictly confined to his bed but about three weeks, during which time his sufferings were intense, yet he bore it all with christian patience and perfect reconciliation.

Brother Terry had reached a few years over his three score and ten. No man could have followed the path of rectitude more accurately than he; sure were his steps ordered by God, as the scriptures truthfully declare: "It is not in man that waketh to direct his steps." He has left upon the annals of 'Time' a record of honesty and integrity, and was stable in all his ways. No pastor was ever nearer and dearer to his flock; which he left in a bundle of love. How can we ever forget his hearty hand-shakes and affectionate smile of brotherly recognition? He failed to be with us but two meetings before his death; several times did he attend when he was really too feeble; but his sincere desire to perform his duty to his flock, strengthened him to go."

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

Truly did he preach peace. He gloried in the theme of the resurrection, nor did he often preach without dwelling upon it in his closing remarks. Brother Terry was a faithful and devoted husband and father, also a good neighbor; words are inadequate to express how much he will be missed. He "labored with his own hands," like Paul, that he might not be a burden to his brethren, and left a bountiful supply of worldly earnings for his loved ones.

He leaves a devoted widow, two daughters and three sons.

Brother Terry had been a constant visitor in our home for many years,

and each one of us was always glad to have him come. We can but review the past with pleasure in our associations with him; his was an orderly walk and a Godly conversation. We feel that his place can never be filled, nor will we ever find a pastor more faithful in the performance of his duties. All who knew him will be glad to read the last hymn that he sang with us at Mt. Lebanon, No. 637, in Lloyd's selections.

May the God of all grace bless his widow and much beloved children, and lead them in the way of all truth, is the sincere desire of one who has known and honored him through all her life.

LIZZIE HOLDEN GARRARD.

ROY ALBERT MOORE.

Was a son of Mary Elizabeth and John Duncan Moore and was born on Oct. 2nd, 1900. He was an invalid all his days. His mother and father died when he was a little boy and he went to live with his uncle R. B. Wiggins.

Roy was bright, though his health was bad even when he was a baby. We think he had consumption before he was five years old. He never murmured or complained though he suffered a great deal.

I feel that he was made to resign to the will of the Lord. Several days before he died he told his sister he could see pretty things with wings every time he closed his eyes. He said he thought they were angels. He said the Lord told him he could not get well and on Saturday night before he died he had me to send for elder F. H. B. Pridgen, to preach to him. He said the Lord had made him feel that he was a sinner, and tell Elder Pridgen that he wanted to join the church.

He was received at Upper Town Creek church, but was not baptized.

He died Oct. 6th, 1915. Just before he died the family was called to his bedside and they heard the sweetest music they ever heard in their lives. They say words can not explain how sweet it was.

His funeral was preached by Elder Pridgen and he was buried in the family burying ground.

J. J. THORNE.

Elm City, N. C.

DANIEL W. BASHAM.

Death the never failing destroyer, thrust his keen sickle into the home of Mrs. Marie Basham on March 23, 1915, claiming as his own her devoted husband Daniel W. Basham. He was born August 23rd, 1834, in Franklin County, Va., where he lived until 1906, when owing to physical infirmities, he retired from his vocation in life and moved to Vinton, Va., where he resided until his demise. He was the son of Elijah and Nancy Turner Basham. He was married April 26, 1859 to Miss Nancy McGeorge, with whom he lived until death called her hence November 15, 1880. His second wife who was Miss Marie F. Wright, and to whom he was married September 15, 1881, survives him and in his death she sustains an irreparable loss.

He answered the call to arms in 1861, enlisting with Company D. Second Virginia Cavalry, and served his country valiantly for nearly 4 years, receiving only two slight wounds during the entire service.

Brother Basham was stricken with pneumonia some ten days prior to his departure, which became complicated with other troubles, and it was apparent almost from the beginning that he could not recover.

A kind and most affectionate wife, a most efficient physician and many friends administered most tenderly

unto his sufferings, but they could not stay the hand of death, for the time had come for the silver cord to be loosed, the golden bowl broken, and for his dust to return to the earth as it was. For forty years he was an unassuming and devoted member of the Primitive Baptist church, having been baptized by Elder P. M. Wright, and served as an efficient deacon. Brother Basham was a prompt, regular attendant at church meetings until the infirmities of age made it impossible for him to attend as often as he wished. While a man of few words he was immovable in the doctrine of salvation by grace, and in his abiding trust in the goodness and power of an incomprehensible God. Never a jar of discord, or wound that needed healing came to the brethren through a word spoken, or a deed done by this brother. A lover of peace and harmony, his long life of christian walk and conversation attested the truth. "How good and how pleasant for brethren to dwell together in unity." As a sheaf of corn fully ripe, our brother has been gathered by the great Reaper of all that is mortal, but we believe confidently that the spirit that raised Christ from the dead had long dwelt in him, and in the great day when "all that are in their graves shall come forth," he will be raised incorruptible and will dwell evermore in the home of the redeemed where there is no sorrow, no sickness and no death.

His remains were carried to Basham church, where Elder S. O. Plybon officiated at the funeral, the interment taking place in the family burying ground there.

ANNIE GRAVES TOMPKINS.

DEACON W. P. REYNOLDS.

By request of his widow and for the comfort of his family, we will try

in our weakness to write an obituary notice of our deceased brother Deacon W. P. Reynolds, the son of Elder Wm. Reynolds and wife who were so well and favorably known in the Eastern part of North Carolina.

Bro. Reynolds was born of English parentage (his father having immigrated to America when a boy) June 15th, 1847. He grew to manhood and married Miss Sarah E. Twidy, November 9th, 1871. To this union there were born nine children.

His wife died June 1st, 1892. He remained a widower nearly two years, then married Miss Minnie Alexander, January 24th, 1894. Two sons were the fruit of this union.

Bro. Reynolds joined the church at Bethlehem, Tyrell County, N. C., June 1892. Shortly afterwards the church feeling he possessed the qualifications had him ordained to the office of deacon, which office he filled to the entire satisfaction of the church and the glory of God. He was quiet, unassuming, a lover of peace and good men, an affectionate husband, an indulgent father and a good neighbor, truthful and honorable in all his dealings with his fellowmen. He has left behind him the savor of a good name. He peacefully fell asleep May 1st, 1914, and it can be said of a truth, a good man has gone to his reward and that he is resting from his labors and that in the resurrection his body will be fashioned and made like the glorious body of Jesus.

We extend our sympathy to Sister Reynolds who in her affliction feels her loss most keenly. May the dear Lord by his grace sustain her and make her to realize He is too wise to err and too good to be unkind and reconcile her together with the family and church to His holy will.

Affectionately his pastor,

E. E. LUNDY.

Lime Against Tuberculosis

In the May 25, 1912, issue of the Journal of the American Medical Association appeared this statement concerning calcium (lime) medication in the treatment of tuberculosis:

"Under the systematic, continued and persistent regime of calcium assimilation, Van Geison has seen a number of his patients improve. * The sputum clears up of tubercle bacilli, which finally disappear, and the patients are discharged with healed pulmonary tuberculosis."

Ethical journals seldom speak so positively about a remedial agent, yet this testimony coincides with that from many consumptives who have secured like results through the use of Eckman's Alternative.

Since calcium is a constituent of this remedy, its healing power may be due to the way this element is so combined with other valuable ingredients as to be easily assimilated.

Eckman's Alternative contains no opiates, narcotics or habit-forming drugs, so 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.

Dear Brother Gold:—Please say in the Landmark that the 171st session of the Centennial 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.

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.

Subscribe to The Landmark.

Recipe for Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Harbe 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 Harbe 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.

Skewarkey Union.

Friday, Saturday and 5th Sunday in January at Falls of Tar River.



Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*. THE COCA-COLA CO. ATLANTA, GA.

The next session of the White Oak Union is appointed to be held with the church at Newport, Carteret Co., N. C., on Saturday and 5th Sunday in Jan.

All lovers of truth invited to attend.

ELDER I. JONES,

Moderator.

R. W. GURGANUS, Clerk.

The next session of the Smithfield Union will be held with the church at Raleigh, Wake County, N. C., on Saturday and fifth Sunday in January, 1916.

Bro. G. T. Powell is appointed to preach the introductory sermon, followed by Elder L. H. Stephenson, his alternate.

Brethren, sisters, friends, and especially ministers are cordially invited to attend.

Yours in hope,

J. A. BATTEN,

Union Clerk.

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

The Eastern Union will meet with the church at Tiney Oak, Hyde Co., commencing on Friday before the 5th Sunday in January, 1916, and continuing three days. All lovers of the truth are invited to attend, especially ministers.

A. W. AMBROSE.

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 mis-

take 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 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 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

Cabbage Plants:—We have 53 acres of fine frost-proof cabbage plants, and before placing your order, write for our illustrated catalogue, which gives a full description of all our plants, and tells how to grow them. **Piedmont Plant Co., Albany, Ga., and Greenville, S. C.**

Let thy thoughts all be for good.

P. D. G.

The Black Creek Union will meet with the caucra at Cross Roads, Johnston County, N. C., Saturday and Sun Sunday in January, 1916.

Elder J. C. Hooks was chosen to preach the introductory sermon.

Visitors will be met at Princeton, N. C., Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

Easy Breathing a Luxury.

To persons afflicted with catarrh or severe head colds the difficulty of breathing is a great burden.

The defective aeration of the blood, through lack of contact between the air inhaled and the mucous membrane of the lungs, produces headaches, depression and lower health conditions, because the blood is not properly purified.

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.



Latest Book "Profitable Poultry" Read this interesting 128 page, 250 illustrations book, containing information on the various breeds, how to breed, hatch, feed by improved methods, describe the best Poultry Farm with its various birds, quality pure-bred stock, including *Exceller* ducks. Gives lowest prices on *Four-legged Chickens*, *Crack* chickens, *Crack* chickens, etc. This 25c book mailed for 5c. **Berry's Poultry Farm, Box 99, Clarinda, Iowa**

A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

The next session of the Mill Branch Union is to be held with the church at Simpson Creek.



Purely Vegetable—Not Narcotic

Successfully used for over seventy years, for teething children. Soothes the child, softens the gums, allays all pain, dispels wind colic and is the best known remedy for infantile diarrhoea. Makes baby's teething safe. Insist on "Mrs. Winslow's Soothing Syrup" and accept no substitute. Twenty-five cents at good druggists.

ELDERS W & CRAFT

AND R. E. ADAMS

Four Oaks—Saturday and first Sunday in January.

Oak Grove—Monday.

Bethsida—Tuesday.

Benson—Wednesday.

Clement—Thursday.

Fellowship—Friday.

Middle Creek—Saturday and second Sunday.

Willow Spring—Monday.

Raleigh Tuesday.

Angier—Wednesday.

Coats—Thursday.

Dunn—Friday.

Bentley—Saturday and third Sunday.

41d and 21w dec. 37

WHEN YOUR EYES NEED CARE

MURINE EYE REMEDY
 No Smarting—Fits Fine—Acts Quickly.
 Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—and a "rarest Medicine"—has been used in successful Physicians' Practices for many years. Now dedicated to the public and sold by Druggists at 50c and 10c per Bottle. Murine Eye Salve in Aseptic Tubes, 50c and 10c.
MURINE EYE REMEDY CO., CHICAGO

If you have not paid your subscription send it in now.

ELDER A. D. JOHNSON

Clement—Sat. and 2nd Sunday in Jan.

Four Oaks—Sunday evening at 4 o'clock.

Corinth—Monday.

Oak Forest—Tuesday.

Hickory Grove—Wednesday.

Reedy Prong—Thursday.

Seven Mile—Friday.

Harnett—Saturday.

Mingo—3rd Sunday.



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.

Wilson, N. C.



MOORE'S MINERAL SPRINGS.

Last summer my health became very poor. I went to Moore's Miner-

al 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 WORK.

We print your Minutes, Book and Job Work at short notice and with neatness and despatch.

P. D. GOLD PUB. CO.,

Elders A. L. Moore and J. P. Via.

Buffalo—Jan. 1 and 2, 1916.

Spray—3rd at night.

Macedonia—4th.

Reidsville 4th at night.

Wolf Island—5th.

New Hope—6th.

Pleasant Grove—7th.

Arbor—8th and 9th.

Gilliams—10.

Burlington—10 at night.

Harmony—11th.

Wheelers—12th.

Flat River—13th.

Helena—14th.

Camp Creek—15th.

Tar River—16th.

Surl—17th.

Roxboro—18th.

Stories Creek—19th.

Ebenezer—20th.

Oak Grove—21st.

Pleasant Grove—22nd.

Linden Fork—23rd.

Dan River—24th.

Conveyance needed.

75 Copies Left.

If you want a History of The Bap-

tist Ministers, order soon. Nearly sold out. Price \$2.00.

As long as they last we will send this history together with Teodosia Ernest, and Ten Days In Search Of The Church, at the special price of \$2.75.

Books highly endorsed by Primitive Baptists every where. Order now from editor of this paper, or from

R. H. PITTMAN,

Luray, Va.

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.

"Now the God of peace that brought our Lord Jesus that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

"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.

Subscribe to The Landmark.

ELDERS W. R. CRAFT AND J. W. WYATT.

FLISHA M. AND SARA A. HERN-DON.

Beulah—Sat. and 3rd Sunday in Jan.

Scotts—Monday.

Wilson—Tuesday.

Elm City—Wednesday.

Upper Town Creek—Thursday.

Mill Branch—Friday.

Nashvill—Sat. and 4th Sunday.

Peach Tree—Monday.

Sandy Grove—Tuesday.

Sappony—Wednesday and Thursday.

Thence to Falls of Tar River (Union Meeting.)

Tarboro—Monday.

Conetoe—Tuesday.

Cross Roads—Wednesday.

Briery Swamp—Thursday.

Flat Swamp—Friday.

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.

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 Philadelphia—1421 Arch St.,...A. O'Daniel
 Richmond, Va.—Murphy Hotel,....J. W. Ligon

It is with a sad and burdened heart that I attempt to chronicle the death and a portion of the lives of my dear father and mother, who both died last year, their deaths being only seven months apart.

Mother died March 19, 1914, and father Oct. 19, following.

Precious to her marriage mother was Sara A. Ivey, daughter of the late W. S. Ivey, deceased, of this county. She was born Nov. 20, 1843, married Jan. 28, 1868, and united with the church at Mt. Paron the first Saturday in June, 1887, and was baptized on Sunday by Elder M. F. Hurst, her dearly beloved pastor, one of the ablest ministers I have ever known.

She remained a consistent member, every ready to attend her meetings and entertain her pastor.

She was firm in the "faith once delivered to the saints," and ever ready to give a reason for her hope.

Although afflicted for the last fourteen years of her life with the dreadful disease Diabetes, at times confined to her bed for awhile, unable to go to church, she was ever faithful and went when it was possible for her to go. Many times she went when she was some better though not really able.

The last six months she was confined to her home and bed. She realized that her strength was failing fast, yet she bore her afflictions with fortitude and patience, often saying that God's purpose would be done, that she was in his hands.

She loved her children and grandchildren, and her good husband, more than words could express, and yet she did express a willingness to go as not only a relief from bodily sufferings, but as a fruition of her hope eternal.

In her last days on earth she remarked to me, "If I am saved it is by the grace of God, for nothing good I have done, for my arms are too short, and my strength too weak."

She lived and died an Old Baptist, and by her fruits here she was known and much beloved.

She blessed us and thanked us so many times for our service to her, yet I told her I was doing no more than my duty, and was perfectly willing, and would have done more for her if I could. She was so grateful to all of us who attended her bedside. Her life has been a benediction and her death one of triumphant faith in the Lord who giveth and taketh away.

Father Herndon was born Aug. 11, 1874, and reared in this county, being a son of F. M. Herndon. He never united with the church, but he manifested by an orderly walk and bodily conversation that he was a partaker of the faith by which the Lord's people are saved.

He loved the Primitive Baptists. He attended their meetings, carrying his wife whenever she could go, and failed not in doing a great part toward the upkeep of the church, and support of the ministers and brethren.

His doors were always open to the brethren, and many feasted of heavenly things while there with him and his good wife and family.

After losing his dear companion he was heart-broken, but tried to be submissive as much as he could to the Lord's will. He asked me and my family to remain with him for awhile, at least the remainder of the year, which we did, and the latter part of September he was seized with a fatal illness, his heart being much involved. He suffered greatly at times, but when we thought him much better he passed away so quickly that his death was a great shock to us.

During his sickness he was humble and submissive, often saying, "The Lord's will be done."

He expressed his desire to get well, yet he said, "I feel it will be all right with me if I do not. I just want to be submissive."

A precious soul he was and how closely we feel to hope that our loss is their eternal gain.

Appropriate funeral services were conducted by Elders R. L. Cook and J. F. Almond, for both our dear father and mother at the Baptist church on the days of interment in the city cemetery beside their two children who died in infancy.

Two sons H. H. and E. S. Herndon, with their wives and seven grandchildren are left to mourn the loss of these precious ones.

May we all ever remember their lovely examples, revere their sacred memories.

May the Lord bless and help us to so live that when we are old we can say as Paul that we have fought a good fight, and have kept the faith.

A daughter-in-law,
MRS. E. S. HERNDON.

Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

He that walketh in his uprightness fearcth the Lord: but he that is perverse in his ways despiseth him.

In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

A faithful witness will not lie: but a false witness will utter lies.

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R2 1 Oct '16



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

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Take Salts at First Sign of Bladder
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The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of

irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

UNION NOTICE.

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Yours in hope,
J. A. BATTEN,
Union-Clerk.

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.

Subscribe to The Landmark.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

EXPERIENCE

Dear Cousin Ella:

As you asked me to write my experience for publication I will now attempt to write what I believe to be the dealings of the Lord with me.

As far back as I can remember I have had serious thoughts of death and often wondered what would become of me if I should die. It seemed that I realized then that I must surely die sometime, and that those who were saved were predestinated unto eternal life from the foundation of the world. I suffered much trouble and anxiety, wondering if I was one of that number.

I was about ten years old when my first trouble began. I dreamed that I was in torment. When I awoke these words were on my mind, "I know I'm guilty, know I'm vile, and shall forever be."

It was then I realized my true condition in the sight of God. I could see and feel what a miserable sinner I was. But being young I soon began to go out in gay company. The condemnation of my conduct would wear off, but would return. I would go to parties and try to have as good a time as the others seemed to have. I was in this trouble for about five years and it seemed it got worse instead of better. Sometimes I would resolve to do better but satan would overcome me.

When I was about fifteen years old I had a wonderful dream. I dreamed that I was awakened by the sounding of a trumpet, which made the whole earth tremble. When I first awoke all was in darkness and I was sore afraid. But just then a very bright light flashed up in the east, like the sun only many times brighter. I looked to see what the light could be and behold! it was Jesus. He had on a purple robe and a crown like unto the sun. It seemed that I could feel and say "Jesus is the light of the world." As I beheld him I began rising in the air, which was filled with this song, "When the Trumpet of the Lord shall sound, and time shall be no more, And the morning breaks eternal light and fair

And the saved of earth shall gather over on the other shore,
When the roll is called up yonder I'll be there."

It seemed that it was being sung and played, but I could not see where it came from. It was the sweetest music I ever heard. I was so happy. I felt like I was being carried to heaven on flowery beds of ease. If I could feel as confident and have the blessed sweet assurance all the time, as I had then, I would not doubt as I do. I continued in this state of rejoicing for some time but soon satan came tempting me, saying: "It's only a dream." So I continued to seek after the things of this world for

about three years. On Tuesday night before the first Sunday in June, 1914, it seemed I was cast down into the very depths of hell. It was the most miserable night I ever spent. The great burden of sin came upon me so forcibly that I was cast down to the uttermost part of torment. I felt that my time had come to die.

I did not feel fit to live and surely not fit to die. I could not sleep so I got up and walked the floor and tried to beg God for mercy. The very breathing of my soul was "Lord have mercy on me a sinner." It seemed that Pharaoh and all his hosts were following me and I had gotten down to the Red Sea of death and there was no hope for me. I felt that I would surely die, for I could not turn back on account of the army and the great mountain of sin was before me. Then I remembered my sweet dreams and that comforted me some.

A strong impression arose in my heart to take up my cross and follow Him, who died that we might have eternal life. I wanted to go and tell the dear brethren and sisters what I felt and had experienced and ask for a home with them. I felt that the church of God was the only home a child of God has on earth.

I did not feel worthy of being with the church, yet it was my whole desire, and I felt it to be very humble sacred duty. I promised the Lord if he would spare me until Saturday I would go and tell the brethren all about it. I fell across the bed and went to sleep. When I awoke my troubles were all gone. Pharaoh and his army were swallowed up in the sea and I was led safely over.

I felt like a new creature and if I had had ten thousand tongues I could have praised the Lord with them all.

On Saturday I went before the old Primitive Baptists at Roxboro, N. C.,

telling a part of what I have written and was received. To my delight I was followed by my dear mother and we were baptized on the following day by our dear pastor, Elder J. A. Herndon. That was the happiest day I ever spent. Everything was joy, love and peace. I could say truly, "Peace on earth and good will toward men." But this state of rejoicing did not stay with me. I soon began to have doubts and fears. My pathway ever since has been up and down, and most of the time in the valley with a bright spot now and then to cheer me. I hope the Lord is leading me in the paths of righteousness, that I know not, only as I am taught by the holy spirit.

I feel sometimes that I am a miserable hypocrite, justly condemned in the sight of God. If I am deceived I pray God to undeceive me that I may not deceive others. I am trusting that He will guide and direct me in all things that I may walk uprightly before Him, honoring the cause which I profess, and looking unto Jesus the author and finisher of our faith, in whom we have righteousness, sanctification and redemption through His precious blood, which cleanseth from all our sins, and ever give all the praise to God to whom it belongs.

Your unworthy brother in Christ,

THEO. W. WHITEFIELD.

Roxboro, N. C.

EXPERIENCE.

Dear Brother Gold:

For some time I have felt impressed to write you a short sketch of what I hope was the dealings of the Lord with me.

When I was about sixteen I went to bed one night and I don't think

I was asleep. I saw a big fire coming to me. My brother was standing near and the fire took him and left me. I thought it was hell after me, and could not get it off my mind. I could not sleep any more that night and could not be satisfied anywhere.

After that night I would go to church but it didn't seem like it was the place for me. I felt like I wanted to go somewhere else but when I got there I was not satisfied. Then it seemed like my own people didn't want me at home. I felt like I would die and that hell would be my doom. All I could say was: "Lord be merciful to me, a sinner." My condition gave me a lot of trouble and it continued until 1909. It was so bad I could not keep it from my wife. She would say to me: "Willie what is the matter with you? Are you sick?" I tried to hide my feelings from her. I wanted to go off by myself. One day I was in my tobacco field and these words came to me: "A few more days on earth to spend." How would I spend them? I wanted to go to church and tell the brethren, but I didn't feel fit to be with them, though I loved them. I thought I would go before the church on the first Saturday and my trouble got a little lighter, but in a few days I didn't know which church to go to. Pleasant Hill was near and I loved them, but my mind was to go to Tarboro. I asked the Lord to make it known to me which church to go to, and that night I dreamed I was in a dark pit and could not get out but I could see a light place and in the light I could see one of the members of the Tarboro church. I tried to get to them but could not. Then they began singing a song and the way was opened for me. I went to church on Saturday but did not go before the church until Sunday. I was received

and baptized that day. I was so happy that day as I came out of the water I felt like I would never have any more troubles, but I find I was wrong. I can't live as I want to.

Brother Gold, if I could feel as good as you look to me, I would be happy. When I look at myself I can see nothing good in me. It makes me grieve and get low down, but I know John says in his writing: "We know we have passed from death unto life because we love the brethren." I hope I am not deceived.

I am a poor writer and can't tell my experience as I would like to.

Pray for me, an unworthy brother.

W. A. ARMSTRONG.

Rocky Mount, N. C.

SEARCH THE SCRIPTURES.

Christ said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me."

The trouble and dispute is about the living child. No one who has the living child wants the dead one. We are told in the Scriptures that the one to whom the living child belongs was the one that loved it. Everyone that heareth my word, and believeth on Him that sent, hath the living child, and shall not come into condemnation, but is passed from death unto life. The witness is in them, and this witness is love for the child. He that loveth is born of God, not will be born for loving, but is already born. There is nothing the creature does to obtain eternal life, for this is the gift of God, and it precedes works.

The creature was conceived in sin, born under the law, made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, which hope is an anchor to the soul both sure and steadfast, and

will enter into that within the veil, but the creature could not fulfill the law, neither could the law disannul the promise made to Abraham before the law was given.

There are people who believe and teach that the sinner can open the door of his heart and let Christ, the living child in, or shut in, thus keeping him out, and be forever lost. From the Scriptures we learn that everyone of Adam's race is born in sin, and before faith is given, they are kept under the law, shut up.

The law is our school-master to bring us unto Christ, that we might be justified by faith.

People who are lovers of this world cannot please God, for they have not faith, and are not subject to the law of God, neither indeed can be, because God hath not put his word, or law in their inward parts. It is the spirit that quickeneth; the flesh profiteth nothing:

"You hath he quickened who were dead in trespasses and sins."

Thus we are made to realize our vile and depraved condition, and to call on him who is merciful. We have not a high priest which cannot be touched with the feeling our infirmities.

For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. Reference is made here to the children of God who are already born of the spirit, and are therefore enabled to walk after the Spirit.

Christ is the Good Shepherd that laid down His life for the sheep.

He said he prayed not for the world but for them which the Father had

given Him. For they are Thine, and all Mine are Thine, and Thine are Mine. And I am glorified in them.

They are His sheep, and know His voice, and follow Him, and to Him the porter openeth, and they go in and out and find pasture. He said, I give unto them eternal life, and they shall never perish.

The Lord's people are subjected in hope and made accepted in the Beloved. The Lord foreknew His people, and predestinated them unto good works. He hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus before the world began.

By searching the Scriptures we find there is the old man, and the new man, the natural man, and the spiritual man, and one is not a part of the other. The old, has no healing properties. The new is health itself. The new man has the spirit of Christ. He is the vine and the new man is the branch.

He is the good Shepherd, the new man the sheep. He is the Husband, the new man, the bride. He leads them out of the world, and the porter openeth unto him and they go into the sheep-fold or kingdom. Not as some teach, that he is knocking and wanting to come in and they will not let him in. He never tries to do a thing and fails. He speaks and it is done. He commands and it stands fast.

He doeth according to His will in the army of heaven and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? His word returns not unto Him void, for as the rain cometh down, and the snow from heaven, and returneth not thither, but bringeth forth and budeth that it may

give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth.

I will conclude by giving my feelings in the words of the man of God. The sorrows of death compassed me and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the siffares of death prevented me. In my distress I called upon the Lord, and cried unto my God.

I felt that I had sinned against God and he was angry with me. It made this old earth fear and tremble to think I was cut off, to be lost, without hope and without the God of mercy to plead my cause to the Father. I could only say, Save or I perish. When I felt that all hope was gone, the blessed sun of righteousness arose with healing in his wings. That was joy unspeakable and full of glory.

We should search the Scriptures for they testify of our high priest who can be touched with a feeling of our infirmities. Fear not little flock, it is your Father's good pleasure to give you the kingdom.

Submitted in love,

I. H. HARRIS.

COMMUNICATION.

Dear Brother Gold, and to My Dear Kindred in Zion:

I feel that I want to write part of my experience which is according to Job's, if the Lord will be my helper, hoping that it is not of the flesh, but of the spirit. Job was a man that feared God and eschewed evil. I am a wanderer here below, and what I am it is hard to know, I am so vile, so prone to sin. Job was made to despise the day that he was born, so was I. I felt that it was so sinful. Dear kindred, I feel that I have been delivered over in Satan's hands as

Job was. The Lord to'd satan he was in his hands, but not to take his life. O the anguish of soul that I was in. What I did suffer for two long weeks no tongue can tell, not a wink did I sleep. I was being purged from dead works I hope unto the living God. This Scripture came, Purge me with hyssop to make you whiter than snow. Cleans you to bring you forth as gold, and these words, that I was doing my suffering here. Dear kindred, if we can only do our suffering here all will be well in the end. When I was cast in the fiery furnace as the three Hebrew children were, I felt the very flames piercing my soul. I cried in agony to God, "O Lord remember me." Surely I felt that he had forsaken me. This Scripture came, "Killed a'll the day long, as sheep for the slaughter. How can we that are dead to sin live any longer therein. We are more than conquerors through him that loved us. Death swallowed up in victory. I was made to realize this Scripture. It came with force. Now you can imagine how I felt when one of Job's miserable comforters stepped in to comfort me, who was a missionary. She to'd me I was troubled over worldly things, and ought not to let them trouble me so. O I was right where I could see she was blind. I told her she was blind. She could not see, she dropped her head and blushed and did not say any more. Everything that Job had was taken from him, but his last days were his best. All that I had was taken from me.

I was made to drink the cup of the wormwood and the gall down to the very dregs, and O how bitter. These words came that I had been turned loose to see how far I would stray from the Lord. Thanks be to Him, His unseen hand was guiding me. He did not let me stray so far but what he turned my wandering feet. We

cannot help practicing common sins, but it seems to one we can help practicing omission sins. I was tempted to curse. I kept my teeth clenched together, felt that my mouth would fly open, but I did not. I have felt the hand of the Lord upon me. I was cast so low I knew he was able to raise me, but was he willing. This Scripture came with force, "O wretched one that I am, who shall deliver me from the body of this death?" He showed me what is in my heart. It is desperately wicked, and all hearts are fashioned alike.

Everything to practice, but grace forbids. Just before this I was impressed to pray around the fireside: O what a cross. I have tried to ask the Lord to take this off of me, feeling that I was not the proper one for this. One night I asked for the Bible, my eyes fell on the fortieth chapter of Job. Job humbled himself before God. I viewed myself standing before our Savior. There he showed me it is good for me to be afflicted. I was made to rejoice and glory in them. I have been afflicted ever since I was five years of age, and feel that I can witness with David, It is good to be afflicted. I felt a flow of words from heaven come down in my soul, while standing there. I felt that I could almost touch the hem of our Savior's garment. My head was bowed down, on raising it I viewed my face as Christ's picture, his long curly hair touched my shoulders. After this the Lord delivered me over in satan's hands for the destruction of the flesh, telling me I need not try to get away; he had me. It is a fearful thing to fall into the hands of the living God. So let us be watching these things, and turn from every appearance of evil as much as lieth within us. Asking the Lord to lead us. O how good the Lord is to me; he is immensely

good in all of his ways.

I can but say bless the Lord O my soul, all that is within me bless his holy name. This is a portion of what I have experienced several years after I united with the church. Of late it has been on my mind to write it, but I have only hinted at it, the half has not been told. A long piece of paper was placed before me the other night. I said this is for one to write to the Landmark. Brother Gold, I will leave it to our better judgment.

From one who loves the truth as it is in Jesus,

MAGGIE A. STATON.

EXPERIENCE.

Dear Brother Gold:

For some time I have felt a desire to write you what I hope has been the dealings of the Lord with me. As far back as I can remember I have had serious thoughts about death, and wondered where my soul would go if I should die.

In 1899 my trouble grew worse. I would look at people and I thought that everybody was better than I was. I asked the Lord to have mercy on poor me, still it seemed my trouble grew worse.

It was made known to me that I could do nothing to save myself. I was so burdened I didn't know what to do, and felt like I was going to die. I went to a friend of mine and told her how I felt, that I knew there was nothing I could do toward saving myself. She said she didn't think people who went to the bad place thought about themselves that way. That comforted me some but the thought kept coming back, that I was going to die. I felt so alone, felt that the Lord did not know me.

In 1900 I got sick with fever and thought my time to die had come. I

of sinners, as the one and only physician who heals all diseases, as the One who came to seek and to save that which was lost, the very creature that the one in question feels himself or herself to be. He makes the vessel again another vessel, by implanting in this same bosom a desire for better things, a longing for holiness and righteousness, to set the affection upon things which are above, which do not perish with the using as did former things.

Such a one loves to think upon Jesus and what he means to them. The old things they sought often now rise up as offensive odors from the poisonous wells of sin and corruption and they long to be rid of them and to live wholly unto God the Savior but, alas, they must fill the place the Lord hath designed they should. This Potter made the vessel as seemed good to him to make it, so we are not our own but are purchased with the price, even the precious blood of Jesus.

What power then hath this vessel except to hold, endure, what the God of love sees fit to put in it? And, again, dear sister, there is no happen so as to what falls in it, but each and every trial and affliction was ordained of God for some good purpose in cleansing purifying and separating the child of heaven from the evil of this sinful world and to prepare such a one to love holiness, forgetting the things which are seen and by faith looking beyond to things not seen, eternally in the heavens, which God hath prepared for them who love his appearing.

Now, Sister Rowe. I have not attempted to answer your good letter as I thought to do when I set out but my mind ran into this channel and I had to write what was given me. If it is the pleasure of the Lord may He cause it to stir up your mind with

comfort and joy which passeth knowledge. And if he does it will be a case of His making again this earthen vessel and filling it with such material as seemed good to Him to put in it.

I am sorry not to have been able to visit the south this August but hope it will be different next time.

From one who feels undeserving of the least of God's mercies, and who would like to be remembered by you when you have a mind to write.

In love,

R. LESTER DODSON.

COMMUNICATION.

Elder P. D. Gold,

Wilson, N. C.,

Dear Sir:

I notice in reading The Landmark that you are kind enough to give your views on certain portions of the Scripture when requested to do so; and I consider them both Scriptural and instructive. I desire to know how you harmonize Luke 20:38 with Romans 14:9.

Please answer through The Landmark, and oblige,

A FRIEND.

"For he is not a God of the dead, but of the living: for all live unto Him," Luke 20:38.

"For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living," Romans 14:9.

The above are the Scriptures "A Friend" requests my view of.

The children of this world marry and are given in marriage. Marriage is ordained of God and is honorable in all, and the bed undefiled. Abraham, Isaac and Jacob were all married while in this world, or children of this world. Keep in mind the distinction between children of this world and those that shall be accounted worthy to obtain that world and

the resurrection from the dead. For those that are accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage, nor can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.

Jesus shows that one must die before he can be raised from the dead, or that none but the dead are raised from the dead, neither can those raised die any more. They are the children of the resurrection and cannot die any more, for God is not the God of the dead but of the living.

The Lord's portion is Jacob whom he found in a desert land. God who is rich in mercy, with the great love wherewith he loved us even when we were dead in sins, as Jacob the supplanter was, but the Lord loved Jacob before Jacob knew the Lord, and he led Jacob about and instructed him, and gave him a new name. He sent a word into Jacob and it lighted upon Israel, against whom there is no enchantment, and in whom the Lord God beholds no iniquity. For blessed is the man unto whom the Lord will not impute sins, blessed is the man whose iniquities are forgiven.

Now Jesus died and rose again and revived that he might be Lord both of the dead and living. For the Son of man is come to seek and to save that which was lost. So that the wisdom of God in harmony with his infinite character provides that his banished be not expelled from him. By the blood of the New Testament God is manifested as just and the justified of the ungodly that believes in Jesus. So that Jesus hath brought to light the mystery hid in ages past, Christ in you the hope of glory, that he might be the Lord both of the dead and the living.

The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live, and they all live unto God.

Besides this Jesus is appointed the judge of the quick and the dead. The unjust shall come forth out of their graves unto the resurrection of damnation. See John 5th chapter. The blessing is upon all that call on the name of the Lord Jesus, for in and through him is reconciliation unto God.

Jesus must reign until all enemies are put under his feet, and the last one is death. Then when all things are subdued unto Jesus shall the Son Himself be subject unto Him that put all things under Him, that God may be all in all. P. D. G.

THE CLOSING YEAR.

The year just closing has been one of much sorrow and confusion to many. In the East wars have raged with unusual severity, and in many countries. In the west there has been much brutal treatment, men killing each other. Where is the proof that men are becoming more humane, generous, forgiving, meek and humble?

The oft expressed idea that mankind are about prepared and ready for universal peace is only a notion.

If we consider the teaching of Scripture, especially in the last book of the New Testament, we must consider that nothing less than shutting up the devil in hell, and casting all murderers, fornicators, idolaters, all lovers of lies, and all haters of God and His Christ, into the lake of fire and brimstone, together with the beast and false prophet into hell, is what will occur first. There must be a new heaven and a new earth, wherein dwelleth righteousness, before there will be the peace of God that passeth knowledge and understanding.

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.

ASSOCIATIONS.

These among our people are assemblies of brethren and friends chiefly for the worship of God. We are not to neglect the assembling of ourselves together, as the manner of some is. Nor is it chiefly by delegation that our gatherings are made. It is the desire of those that love to hear the different gifts in the ministry that are present. We do not send people to preach for us, nor to hear for us, it is a personal and a social matter of joy to meet and see each other face to face, and hear as well as greet each other.

As little of the order of business is maintained as is necessary to preserve the organization of the associations from year to year.

Letters reporting the number of the membership of each church is sent from each church annually, certifying the condition of each church.

Each preacher is expected when he preaches to deliver that which weighs

on his own mind and feelings. Freedom of communication is expected, so that each may hear all the gifts present or may be exercised to speak.

Instead of meeting to manage business and direct others, we are to declare the Lord's way and set in order the things of his worship if they have not been observed.

The first association I met was at Southampton, Penn. The second was held at Warwick, New York. The third was the lower country line. The fourth at Staunton River, Va. The fifth at Upper Country Line. The sixth the Silver Creek. The seventh at Little River. The eighth at Kehukee, the 9th at Contentnea, the 10th at White Oak, the 11th at Black Creek.

At most of these gatherings the assemblies were large, and many discourses were preached. At many of them there were so many preachers that they could not all be heard at any one meeting. It does not appear that there is a decrease in the number of preachers, or in attendance at these meetings.

One minister coming from South, Fla., stated he seldom traveled much except to meet his own appointments, but he was attracted to the Kehukee Association because there was no confusion or discord in the church, nor was there any strife or division among our people in North Carolina.

It is a good and pleasant thing to behold how the love of God joins and binds the Lord's chosen people together. It is a sign whereby you may know these people are born of God when they so love each other.

P. D. G.

ONLY BELIEVE.

In approaching the above subject, by way of consideration, I thought

to see what Webster says in definition of the word believe, and in the strict sense of language and the derivation of words by which it is given true and full expression I am ready to accord him that degree of authority granted in the judgment of public opinion, in matters pertaining to the revelation of divine truth and the consideration of the things which accompany the salvation which is of the truth, I feel that though I be not able to derive words from their original root into my own language, yet I must be allowed to make some deductions which by their peculiar strength of aptness seem to more readily and consistently adapt themselves to the environments which form the frame work, so to speak, of my hope of salvation and to that exercise by which I am made to confide in and rest upon my hope. Literal derivations are made from languages which, to me, are dead, and the one making them must go back into the archives of the dead past, but if I, in considering the subject at hand, should make deductions I must reach out unto those things which are before—unto a living root from which living words are derived which give form and expression to a pure language, which the Lord said he would turn unto the people in that day—which is this day.—Jesus said: The words that I speak unto you, they are spirit, and they are life. These words are neither derived nor defined but the words and their meaning are alike revealed, therefore their derivation and definition came to the auditor as spoken by their living author having in them the life and understanding of the divine speaker. David says: With the heart man believeth unto righteousness; and again, My heart inditeth a good matter; and again: I am the pen of a ready writer. David personates Christ, who

is the pen and his Father is the ready writer, who said: I will put my laws in their hearts and write them in their inward parts, and they shall know me. When the Jews asked Jesus what they should do with the woman, he stopped and wrote in the earth, and it was the writing of the Lord God as in the earth wherein his will is done as it is done in heaven, and those men who were of the earth earthly felt in their hearts the convicting power of that stand before him. The convictors go away convicted and the condemned goes free. We cannot say what Jesus wrote but we have the effect: "By the law is the knowledge of sin." This knowledge seems to have come to these men, therefore he must have written that law as he stooped bowing his back under the mighty hand by which he was used as the pen is used to indicate that which is indited. Jesus being made to be under the law was also under the curse of the law, therefore whatever the law said to him, and whatever its effect upon those who were under it the same was more fully, perfectly and wonderfully effected in him, even before it was in them, and it was for them that they might be saved and that they might believe in him to this salvation. In the clause, "only believe," is salvation—it is of salvation—it is unto salvation.

The one who thus believes has already been saved, is now being saved, and shall be saved, but as he believes to the saving of the soul there cannot be an entering into rest until that which shall be is fully obtained. As one believes according to the working of that mighty power which God wrought in his Son when he raised him from the dead, to believe not only brings him to that resurrection, but his belief is perfected and completed in it, and he fully and perfectly be-

lieves by it, and thus manifested as a child of God, and having received in himself resurrection from under the law he comes forth into the fullness of the blessings of the Gospel of Christ, and is henceforth no longer under the law, but under grace, and is kept by the power of God through faith unto salvation ready to be revealed in the last time. Martha believed that Jesus could keep her brother alive, therefore she said: Lord hadst thou been here, my brother had not died. That is good belief, much better, I dare say, than that of many in this day who claim to believe in Jesus, but it was not sufficient to meet the desire of those distressed sisters and their brother died. She said she believed or rather I know even now whatsoever you shall ask of God, He will do it. That was a good confession of faith in Him but it did not bring about which was intimated and therefore seems to have been insufficient good as it was. Jesus said: Thy brother shall rise again. I know it, said Martha, in the resurrection at the last day. That was good; just what we as a people and all the Christian world believes; but it brings no comfort to those bereaved and afflicted ones. Jesus said unto her: I am the resurrection and the life. He that liveth and believeth in me shall never die, and he that believeth in me though he were dead yet shall he live. Martha believest thou this? I believe that thou art the Christ the Son of the living God that should come into the world. That was indeed a good confession, one in word upon which many base their hope of heaven, and yet it does not bring to these dear sisters the fond hope or desire of their hearts. All these confessions of belief in Jesus are all that could be claimed that men can do, ought to do, and must do in order to be saved, but the

lesson here taught does not so confirm us in belief in Jesus to warrant the claim of salvation thereby, for Martha has not thereby attained unto that which she most earnestly desired. But she is in the way and must come to the end of her faith and must know Jesus and the power of his resurrection and what is the way and salvation of God, however little she may know of that way whether he goeth who has just declared himself to be the way, who so tenderly inquired of her where they had laid him, to which she replied, come and see. Did she really know where he was? Did she know where she herself was? Did she know to what she was coming, and the power and virtue of the Divine presence? No, not to the saving of the soul, but with remarkable persistency she contested every inch of the way, so to speak. If left to herself to work out that which she had professed to believe and know, would she have attained unto or obtained that which she sought for? Never. No never. But thanks be to him who is the way, the truth, the resurrection and the life she was not thus left, but having come to the place where he lay, Jesus commanded that the stone be rolled away, and poor Martha in amazement protested against it being done, because by this time he stinketh, but Jesus replied: Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? Did Martha believe, if so, what? She does not seem to realize what is at hand, nor is it possible that she should. No one would naturally go into such a mysterious, unpromising, revolting midsts as this which now surrounds Martha and Mary to seek that which they so sorely need. But they are here, and the power which brought them here will not let them go. They must see

the glory of God. For this very reason Jesus remained away and was not there when Lazarus sickened and died! Did these troubled ones believe? Yes, according to what do they believe, and what do they believe? Their belief is in him who is the resurrection and it is according to the mighty power whereby the dead are raised up in and by the resurrection, and the result is the dead come forth. This is not an individual personal belief. Martha does not believe for herself, nor is she raised from the dead as Lazarus was. She is not so particularly concerned apparently about herself, but about her brother. Some how her very being, life and happiness are wrapped up in the destiny, so to speak, of her brother. All her efforts have failed, her brother is dead, her hope is perished, and her very soul is filled. Jesus was not there then, now her brother is dead, buried and stinketh. Oh, what a miserable extremity, what an indescribable, mystical, transfixing, expectancy—looking into the sea of death for the revelation by the Spirit of the hope of the Israel of God; the redemption and salvation of sinners—the blessed adoption whereby they cry out unto the living God, coming unto Him who is the end of the law for righteousness to everyone that believeth.

P. G. L.

My view is requested by F. L. Hodnett of Luke 4:1, "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."

1st. Jesus had just been baptized by John in the river of Jordan, and entered in righteousness upon His ministry. For though Jesus was the Son of God, and come from heaven, and knew no sin, and had the Holy Ghost from the first; yet it behooved Him

to do everything which was commanded. Indeed the more one is of God and like Him and draws near to Him, the more careful that one is to obey God in all things.

One says baptism is not important, I can get along without it, or sprinkling or pouring will answer just as well. Look at the example of the Head of the church. Did he omit anything? Follow him. What did he say to John when John felt unworthy to baptize him? It becometh us to fulfill all righteousness. Because John felt unworthy to baptize in his name does that excuse you?

2nd. Nor need you expect that you will have an easy time here in this world after you are baptized. Did Jesus? His greatest labor then began, and his sorest temptations and trials too. Then he put on the armor of God by a voice from heaven, and by the Spirit of God resting upon him. This life is one of labor, sorrow, suffering endurance, and self denial to the end.

Jesus was led by the Spirit into the wilderness to be tempted of the devil. It was the Holy Spirit of God that led him. He was never led by any other spirit. Mark said immediately after his baptism the Spirit drove him into the wilderness, and He was there fasting 40 days, and tempted of the devil. Jesus was always holy. He did not thrust himself in the way of temptation. The three Hebrews did not bind themselves, nor cast themselves into the burning fiery furnace. Their enemies did that. But they were faithful to God and served the Lord, and refused to bow to an idol, knowing what would be the consequence. Daniel was not eager to go into the den of lions. He did not throw himself into the den, but he was faithful to his God, and did not come from his worship though he

knew what was the aim of his enemies.

We are to shun the appearance of evil, not presuming that we can stand there and where we have not thus saith the Lord.

But Jesus came into the world to meet righteously and destroy in the way of complete holiness the works of the devil. For He was manifested to destroy the works of the devil. He was holy in all his purpose and conduct. He meant it all for good. Such examples as Joseph sold into Egypt by his envious brethren for being faithful to the Lord showed his beauty and truth of character more clearly under the trial. Indeed trials and temptations bring out and show what is in a man, and conflicts show what is his strength or his weakness.

3rd. Adam fell under trial and the first temptation he encountered proved that he was of earth, earthy.

But Jesus fasts forty days and was afterwards an hungered, showing he was a man. But the temptation of the devil who used this opportunity so favorable for him to operate on the appetites of man suggested a seeming advantage of Jesus, 'If thou be the Son of God command these stones to be made bread.' Here are two things, one is to prove yourself to be the Son of God. The other is you can satisfy your hunger. But Jesus knew he was the Son of God. Why risk anything on a certainty? Why go out of the way to prove what is true already? Why listen to a temptation of the devil to do what appears to be a right thing? For to do a right thing can never be by hearkening to a suggestion from the evil one. No good thing can come from Satan.

Therefore to hearken to him could never supply us with bread nor satisfy hunger. Man needs more than bread to eat, even if it is righteously obtained. Man shall not live by bread

alone, but by every word that proceeds out of the mouth of God. His bread and drink was to do the will of his Father in heaven. This is the highest and holiest obedience.

4th. Every temptation that ever assails man was used by the devil on Jesus. He met and resisted every one. The devil found nothing in him. He showed his holiness in these temptations, and hence proved that he was holy. He was tempted in all points as we are yet without sin. This is our holiness. The devil found nothing in him and he is proven to be from heaven.

5th. Jesus was led forth by the right way. He is the way. There is no other way of holiness nor of safety and victory. We overcome by the faith of him, by the indwelling in us of the Spirit of Jesus as we put on the whole armour of God we are enabled to withstand all the fiery darts of the evil one. We cannot resist the devil only as we are steadfast in the faith.

P. D. G.

Obituaries.

ELIZABETH F. GAULDIN.

It is with a sad heart that I attempt to write the death of my dear mother, Elizabeth F. Gauldin. She was the daughter of William F. and Nellie Price Woodall, was born August 27, 1840, and died February 26, 1915, making her stay on earth 74 years and six months. She was married to Jas. H. Gauldin, of Whitsett, Va. To this union there were seven children, one boy and six girls. Of which all are dead but three. She joined the Primitive Baptist church at Cascade, Va., on Saturday before the second Sunday in September 1886, and was baptized by Elder A. L. Moore. Father joined

a few years after. Their seats were never empty if it was possible for them to sit them. They would walk ten or fifteen miles to hear preaching. Father died March 2nd, 1904, mother never married any more, and lived by herself part of the time. She had come to live with me at the time of her death. She had suffered with heart trouble for 15 or 20 years. But was able to work most of the time. She was taken down to her bed Friday before the second Sunday in Dec-1914, and was confined to her bed until about the middle of January. She got so she could walk out doors. She said when she was taken sick that she would never get well and she said she believed she would be better off, said that she had a hope of a better place after death. The last attack she had, she was taken suddenly and was almost helpless for three weeks. She suffered awful for about three days before she died. But knew everyone that came to see her, and would talk to them. I was sick and she asked them to bring me to her, said she wanted to put her arms around me for the last time. She told my oldest sister and several of her grandchildren good-bye. She expressed a desire to see Elder John Coleman, he came and she knew him and asked him to preach her funeral. On Friday at half past eleven she breathed her last.

Elder Coleman preached her funeral as was her request to a large crowd of relatives and friends. Then her dear form was laid to its last resting place in the family burying ground near Cascade, Va. Written by one that loved her and misses her most, her daughter,

INDIA DENNY.

MARY WINIFRED HOUSE.

The dear children of our loved and

lamented sister, Mary W. House, have written and requested that I should write an obituary notice of the life and death of their dear mother:

She was the daughter of Brother Samuel R. and Sister Emeline Harrell, of Martin County, N. C., was born Dec. 14, 1845, was married to Mr. Jefferson House, son of Elder David House, Oct. 29, 1874 and died Oct. 7th 1915 at 6:30 a. m. Her husband died Oct. 16th, 1908, leaving her a widow seven years. She united with the church at Conohoe several years ago, and was a consistent member throughout the remainder of her life. I am sure it was the chief pleasure of her life to attend her meetings, and have her kindred in Christ visit her in her home, and it grieved her if they didn't go as often as she felt they ought. She never tired of waiting on them and dividing what she had with them. Her home was as hospitable a home as I was ever in. She leaves behind to mourn her loss five children: three sons and two daughters, Ralph, Wilmer and Roy; Pearl and Jennie, together with many relatives and friends I know the church at Conohoe, the church of her membership, will sadly miss her, for comparatively speaking "She filled a whole bench." Her dear children were devoted to her, and feel that their loss is irreparable, but feeling that she is out of her suffering and with Jesus and the angels they wouldn't have her back, but hope they will go or be carried to her when life is done, and I feel to say, God bless them. It was one among my chief and solemn pleasures to visit our dear, sweet sister, and many have been the hours that we have sat together, and sweetly conversed on the subject of religion, and it was so consoling to me, to hear her talk in her sweet, modest prudent, meek way. My heart feels sad to think I shall see and be

with her no more in time, but dear children let us rejoice in the hope of meeting her with all the holy angels in eternity. My heart's desire and prayer to God is that He will enable you to follow her beautiful example, and may you be brought to love the same glorious truth. She was buried beside her husband in the family burying ground, not far from Oak City where she lived, near Conohoe, the church of her membership. Eld. W. B. Strickland, her pastor, and Eld. Sylvester Hassell officiated on the occasion. I believe

"All is well with her soul,"

BETTIE Z. WHITLEY.

GEORGE GRIMES.

Brother Grimes departed this life September 26, 1915, being seventy-one years old. He was a confederate soldier and was wounded.

He and Mrs. Grimes were married about forty-five years ago. To this union was born twelve children.

I believe Brother Grimes was well established in the faith and he was a faithful old Baptist. I had the pleasure of knowing him and I miss him because he often visited us at Crow Roads. His membership was at Conohoe. He was a member there for a long time. I do not know the exact date.

He often spoke of the blessings he received from the Lord and now we believe his joy is complete in He whom he loved and desired to serve here below.

All of Brother Grimes' children are honored citizens. It was with much pleasure I witness their devotion to their father during his affliction. They and their dear mother did all they could to alleviate his sufferings; but the time had come for him to leave this vale of sin and sorrow.

Mrs. Grimes is not a member with us but I believe she loves the truth, and I pray the Lord to comfort her in her trouble and enable her through precious faith to look forward to the time when death will be no more and all will be made perfect in Christ, who loved us and gave himself, a ransom for many, that we through his poverty might be rich.

E. C. STONE.

Tarboro, N. C.

NANNIE P. SAVAGE.

The subject of this notice was born in the state of Alabama, March 9, 1839, died June 10, 1915 at 11 o'clock p. m. Her mother, Arabella Smith, married Mr. Boaz Kitchen, to this union were born nine children. Sister Nannie was the last of this distinguished family. She was the third wife of our dear old Brother John H. Savage, to this union were born three children, Paul the oldest, died when a small child, Theresa and Job and their dear father together with many relatives and friends are left to mourn, but we mourn not as for one who had no hope for she had a hope in the atoning blood of Jesus, and many times have I seen her shed tears of joy when speaking of it, but she spake with fear and trembling. She united with the Primitive Baptist church at Mt. Zion in Halifax County, N. C., five or six years ago, but for many years had a hope felt too unworthy to be with God's people, but loved and followed them, and entertained many of them in her home.

She suffered much with weakness the last year that she lived, but wasn't confined to the bed. She walked out on the front porch and sat awhile the evening before she died. She expressed a great desire to see me before she died, I reached her daughter's

home at 8 o'clock at night, and she died at eleven the same night. She knew me, and tried to talk to me. She couldn't talk for several days before she died, so they gave her a pencil and paper, and she wrote telling her husband, he had done all he could do for her, but to keep praying. Her daughter, Mrs. Theresa Davenport, was among the most faithful dutiful loving daughters I ever knew, her son Job and his wife, her son-in-law, Mr. Davenport were all dutiful to her. Our dear old brother has been faithful all his life of 82 years. God bless the family, and if consistent with His righteous will when Christ comes to make up His jewels may they be found among them is my prayer.

Written by request of the family, and submitted in love,

BETTIE Z. WHITLEY.

MRS. MAHALA HIGHSMITH.

The telephone wires echoed the mournful news of my mother's death into my ears a few days ago, though, hundreds of miles away, I thank the Lord I had time to reach home at Parmelee, N. C. before she was laid away into the sod, I do not say "last resting place," for that I do not believe, because "Heaven" is her last resting place, where I hope to meet her some day, and rejoice with her forever.

I feel that the world has been made better, and brighter to those who came into personal touch with her, for her having lived in it. Her good influence will live on and on.

I feel that she still lives, even though her body sleepeth in the hill of the family graveyard; she lives in glory with the saints, one day of which is worth more to one than the combined pleasures and happiness of a lifetime here on earth.

She lived out her allotted days: three

score years and ten, and seven months to the day. Was the good mother of ten children, raising most of them to man-hood and womanhood.

Beside being a true wife and mother, she was a true and successful business woman. A woman of unselfish motives and pride.

Her death opens up all her past life history to me as told by her to me from time to time from my children up to the present time. Her pleasures have been mingled with many sorrows, but through it all, she has been true and faithful to the trust with which God endowed her. She stuck to her faith and died by it as bravely as a martyr, notwithstanding that myself and other members of our family turned our backs on her church and religion and joined other denominations. In so doing, we did not turn our backs on our sincere love and high respect we have for her and her church and belief. It truly grieved us to feel it our duty to connect with another church. We love the Primitive Baptist church and all its true members and will ever hold it sacred in our minds and hearts.

It brings tears to my eyes and sorrow to my soul when I think how little I have been permitted to live with her for the past twenty-four years; the best part of her life.

Having visited her on an average of once a year and remaining on an average of five days per visit.

The only thing that consoles me is that I shall soon be permitted to be with her and to dwell in her presence evermore.

My Christian faith and belief is a constant source of happiness and comfort through all my troubles and trials. Including this one, the greatest of all yet.

I do not undertake to enumerate all the good and kind things she has done

for us in the past, but will say; they have been many, for which I could never repay, if I were to live a thousand years.

The best human friend that ever lived has taken her flight to her eternal reward. There was only a thin veil which separated her from God during the past few weeks of her life, and the Lord brushed it back and received her into heaven last Monday night, Oct. 4th. Seemingly without pain or struggle, after having attended all the yearly meetings and associations up to that time, enjoying them with unusual happiness.

We wish to thank Brother Hassell for his kind and comforting remarks and his lovely services at the funeral and all others, our friends who attended the burial and contributed in any way to our comfort. We fully appreciate the large attendance, which showed the high esteem and love that they had for our dear mother and us, and be with us 'til we meet again.

Z. P. HIGSMITH.

Sumpter, S. C.

HOWELL WARREN.

Dear Brother Gold:

It is with a sad heart I attempt to write the death of my dear husband who was born October 27th, 1850 and died January 17th, 1915, making his stay on earth 64 years, two months and 20 days. He was the son of Richard and Rebecca Warren.

We were married January the 9th, 1878, and lived happily together for 37 years and eight days. To us were born two children, one son and one daughter. Our son Charlie died in June, 1908, and left one little girl who is very dear to us.

Our daughter, Caddie, married Lester House and has 5 children. My dear husband leaves a lonely companion, one daughter, six grandchildren, three

brothers, two sisters and a host of relatives and friends to mourn his departure, for he is greatly missed by neighbors and friends as well as his family.

He was a hard worker, attended to his own work and never meddled with others. Was always ready to help or assist others when needed. He was never very strong. His health began to fail about three years ago, but he never gave up his farm work until he was taken down in Oct. 1912. Our doctor did all for him he could but he got no better and he took him to Baltimore to the hospital. He stayed there nine days and came home much improved. The doctors there told him he had cancer of the stomach, but he never thought so although all the doctors who came to see him thought it was bound to be cancer of the stomach. He stayed up until July 1913 when he was paralyzed in the left side. He was helpless for a while, but improved so he could walk about the house a little but gradually grew worse. His side and stomach both pained him so much I think he was the greatest sufferer I ever saw. He was confined to his room five months before he died. He took the first of his sickness with great patience, but towards the last his whole craving was to die and get out of his suffering. He talked lots about dying and his hope of hereafter. He expressed a love for the Missionary Baptists and had their preacher come to see him several times and pray for him and by his request we had that preacher hold his burial services. He never united with the church but we have a hope that he is at rest.

All was done for him that doctors, family and friends could do but none could stay the hand of death. His mind was bright most of the time until the last, though his suffering

was great until a short time before he died when he quieted off and breathed his last without a struggle. He was laid to rest on Monday the 18th in the family burying ground beside our son. He is missed by all who knew him, but none miss him as I do. I am so lonely without him.

My head and stay is taken away,
And I am left alone;
My husband dear who was so near,
Is taken away and gone.

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

Written by his lonely, sorrowing
wife,

FANNIE WARREN.

An Old Well Tried Remedy

(In use over 50 years.)

For Bronchial Asthma, Consumption, and Night Sweats.

Sufferers from Consumption, Bronchial Asthma and Night Sweats will get quick relief from Dr. James' Extract Cannabis Indica. This herb is used in hospitals throughout the country, relieving thousands who suffer from these dreaded diseases. Don't wait until it is too late. Start a treatment now. Dr. James will send his receipt free upon request.

Address **CRADDOCK & CO., Philadelphia, Pa.**
Naming this paper.

34d News

Our 1916 Song Book contains a large number of old church tunes, most of book 1916 music—192 pages in all—muslin binding, 30c per copy, \$3.00 per dozen, postpaid. Send 15c and ten names of Singing Teachers, Choir Leaders, Sunday School Superintendents and Singers, and get one sample copy, postpaid. Address **Teachers' Music Publishing Company, Hudson, N. C.**

Frost Proof CABBAGE PLANTS

By the hundred or by the million. Raised in the Piedmont section of North Carolina. Stout and stalky. Grown in the open field. Twenty years' experience has taught me how to grow good plants. Early Jersey, Charleston Wakefield, Early Flat Dutch and Succession. \$1.00 per 1000. 4000 to 6000 lots at 8c. P. O. B. **High Point, N. C. MOFFITT FARM.** On main line of Southern R. R. Quick delivery.

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.

FROST PROOF CABBAGE PLANTS



Grown from highest grade seed. Prompt and 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 80c. Five to ten thousand 75c. Post paid, 20c per hundred.

W. L. KIVETT,

High Point,

N. C.

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.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.



At \$1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Best, Lettuce and Onion Plants, \$1.50 per 1000. Postpaid, 35c per 100.

ALFRED JOUANNE, Mt. Pleasant, S. C.

Send us your Job Printing.

P. D. GOLD PUB. CO.,

Subscribe to The Landmark.

ELDERS W. R. CRAFT AND J. W. WYATT.

Beaulah—Sat. and 3rd Sunday in Jan.

Scotts—Monday.

Wilson—Tuesday.

Elm City—Wednesday.

Upper Town Creek—Thursday.

Mill Branch—Friday.

Nashvill—Sat. and 4th Sunday.

Peach Tree—Monday.

Sandy Grove—Tuesday.

Sappony—Wednesday and Thursday.

Thence to Falls of Tar River (Union Meeting.)

Tarboro—Monday.

Copetoe—Tuesday.

Cross Roads—Wednesday.

Briery Swamp—Thursday.

Flat Swamp—Friday.

Robersonville—Sat. and 1st Sunday in February.

Bear Grass—Monday.

Great Swamp—Tuesday.

Washington—Wednesday.

Moratook—Thursday.

Jamesville—Friday.

Skewarkey—Sat. and 2nd Sunday.

Spring Green—Monday.

Hamilton—Tuesday.

Conoho—Wednesday.

Hobgood—Thursday.

Deep Creek—Friday.

Kehukoc—Sat. and 3rd Sunday.

Williams—Monday.

Whitakers—Tuesday.

Try Murine Eye Remedy

If you have Red, Weak, Watery Eyes or Granulated Evidids. Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c. Murine Eye Salve in Aseptic Tubes, 25c, 50c. Eye Books Free by Mail.

An Eye Tonic Good for All Eyes that Need Care
Murine Eye Remedy Co., Chicago

Let thy thoughts all be for good.

P. D. G.

E.
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MARK

THICK, GLO.
FREE F.

Girls! Try it! Hair ge
beautiful—Get a 25
of Danderine.

If you care for heavy hat
tens with beauty and is r
life; has an incomparable s
is fluky and lustrous, try

Just one application do
beauty of your hair, besides
dilatly dissolves every pa
dandruff. You can not ha
heavy, healthy hair if you
dandruff. This destructive scun
the hair of its lustre, its strengt
its very life, and if not overcom
produces a feverishness and itching
the scalp; the hair roots famish,
loosen and die; then the hair falls out
fact, surely get a 25-cent bottle of
Knowson's Danderine from any drug
store and just try it.

Cabbage Plants

53 Acres of Genuine FROST PROOF
Cabbage Plants.

Our cabbage plants this season are the finest we have ever grown, and if you want good strong plants that will be sure to make heads, send us your orders. We ship promptly, guarantee full count, and safe delivery. Varieties: Early Jersey Wakefield, Chas. Wakefield Succession, Flat Dutch, Early Drumhead. Price: 500 for \$1.00; 1000 for \$1.50 postpaid and insured. By express \$3.00 for \$1.50, per 1000 in lots of 5000 for \$1.00; 10,000 for \$90; 15,000 for \$60; 20,000 for 50c, per 1000.

Best and onion plants the same price. Sugar Boston lettuce plants \$1.50 per 1000. Nancy Hall and Porto Rico potato plants ready April 1st.

Write for our illustrated catalogue, which gives a full description of all our plants, and tells how to grow them.

**PIDMONT
PLANT CO.**
 ALBANY, GA., 25
 GREENVILLE, S. C.



was great until a short time before he died when he quieted off and breathed his last without a struggle. He was laid to rest on Monday the 18th of the family burying ground beside his son. He is missed by all who knew him, but none miss him as I do. I am so lonely without him.

My head and stay is
And I am left alone:
My husband dear
Is taken away

A precious
A voice we
A place is
Which nev

Written
wife,

An
Fe

The White Oak Union is appointed to be held with the church at Newport, N. C., on Saturday and fifth Sunday in Jan. 1916.

Those coming on A. C. L. from Wilmington and intermediate stations to Newbern will come Friday morning, as there will be no train Saturday morning. The brethren and sisters will be met on Friday morning at Newport. A general invitation is extended to the brethren and sisters. All that have a mind to come would be glad to have them.

D. N. McCAIN.

Newport, N. C.

We print your Minutes, Book and Job Work at short notice and with neatness and despatch.

Our Advertising Department is in Charge of

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This Beauty
She's on the
Coca-Cola
1916 Calendar

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*.

THE COCA-COLA CO. ATLANTA, GA.

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer. The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

ELDER A. D. JOHNSON

Mingo—3rd Sunday.

ELDER J. T. SPENCER.

Oak Forest—Sat. and 4th Sunday
in Jan.

Corinth—Monday.
Reedy Prong—Tuesday.
Hickory Grove—Wednesday.
Mingo—Thursday.
Harnett—Friday.
Seven Mile Union Meeting.
Conveyance needed.

**10 CENT "CASCARETS"
IF BILIOUS OR COSTIVE**

For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—They
work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Elder A. G. Morton failed to fill his appointments, owing to the severe sickness of his daughter at High Point.

**DR. PANHORST'S
INDIGESTION POWDER**

A prescription-acted upon to remove the cause of indigestion and dyspepsia. A restorative tonic for the stomach and digestive organs.

Recommended by physicians for over 40 years. Safe and effective in Colic, Stomach-Gas, Sick Headache, Painfulness of the Heart, Nausea, Heartburn in Stomach, etc.

Prepared and Bottled by Dr. J. T. Panhorst, at Danville, Va. Manufactured and Guaranteed by KAYE TRADING MEDICINE CO., Johnson City, Tenn.

**THE WORLD'S
KNOWN REMEDY**

WINDMARK



Purely Vegetable--No

Millions of mothers have carried their children through the critical teething period by using but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays the wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. P. Soothing Syrup." Accept no other. 25c

The Black Creek Union will meet at the church at Cross Johnston County, N. C., Saturday 5th Sunday in January, 1916.

Elder J. C. Hooks was chosen to preach the introductory sermon.

Visitors will be met at Princeton, N. C. Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

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.

Skewarkey Union.

Friday, Saturday and 5th Sunday in January at Falls of Tar River.

was great until a short time before he died when he quieted off and breathed his last without a struggle. He is laid to rest on Monday the 18th and the family burying ground beside his disson. He is missed by all who loved him, but none miss him as much as I am so lonely without his perfect assimilation.

My head and stay is these irritations of the And I am left alone with the linings of the My husband dear with other organs. To is taken away and is therefore necessary the formation of these

A precious remedy rid of those already A voice we

A place is rated Shivar Mineral Water Which neutralizes the stomach and kidneys.

Writter's the digestion and washes wife, poisons through the kidneys.

the opinion of physicians who e it. If you suffer with rheu-

mal dyspepsia, indigestion, gall stones, diseases of the kidneys, bladder or liver, uric acid poisoning, or

any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only

two out of a hundred, on the average, report no benefit.

report no benefit.

Shivar Springs,

Box 55 M, 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.....

The next session of the White Oak Union is appointed to be held with the church at Newport, Carteret Co., N. C., on Saturday and 5th Sunday in Jan.

All lovers of truth invited to attend.
ELDER I. JONES,

Moderator.

R. W. GURGANUS, Clerk.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

The next session of the Dutchville Union is appointed to be held with the church at Eno, Saturday and 5th Sunday in Jan.

Line Combats Tuberculosis

"It is difficult to escape the conviction that line starvation and line assimilation are the real issues behind the masks of vulnerability and resistance in tuberculosis," writes the late Mrs. Van Gieson, M. D., in the N. Y. Medical Record, May 11, 1912.

Ordinarily, line is not easily assimilated, but Eckman's Alternative contains it in such form and combination as to insure assimilation by the average person. This explains its success in many cases of tuberculosis which apparently have yielded to it.

Containing 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.

Send us your Job Work.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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



John D. Williams
1dec15

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

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

\$1.50 PER YEAR.

TURN HAIR DARK WITH SAGE TEA

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.

ZION'S LANDMARK.

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,
BUTHA TRIPT.

Greenville, N. C.

Your unworthy brother in Christ,
JOHN A. HEWITT.

EXPERIENCE.

SUFFERED LOSS BY FIRE.

Elder P. J. 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 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 Golds:—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 groweth into a 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. God.—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 fulfillment 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 Neckals. 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 of 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 from 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 come 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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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 ruler 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 dishes, 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 ease 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 much 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 long-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 viciousness 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 us; but 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 fullness 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 the people, hence man is in a kingdom of darkness and under the dominion of sañan, 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 hereby, 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 consistent 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 scurf.

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 locks 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 effect 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 Pharmacal 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 finest 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. Eox A, Greensboro, N. C.

**FROST PROOF
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 80c. Five to ten thousand 75c. Post paid, 25c per hundred.

**W. L. KIVETT,
High Point, N. C.**

Subscribe to The Landmark.

ELDERS P. W. WILLIARD AND S. 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.**

"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.

Lime Medication In Tuberculosis

In the New York Medical Record of December 8, 1914, Dr. John North, of Toledo, says: "I have come to the conclusion that one of the most prominent causes (of tuberculosis) is 'limo 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 Limerite 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 \$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.

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
This Beauty
She's on the
Coca-Cola
1916 Calendar

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*.

THE COCA-COLA CO. ATLANTA, GA.

O. C. DANIELS, M. D.

Specialist

Eye, Ear, Nose and Throat.

Borden Building, Goldsboro, N. C.

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.

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.

The next session of the Mill Branch Union is to be held with the church at Simpson Creek.

**CLEANSE THE BLOOD
AND AVOID DISEASE**

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.

Hood's Sarsaparilla has stood the test of forty years. Get it today. It is sure to help you.

SEND IT IN.

Send us your printing. We do any and all kinds.

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 the 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 its such properties that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. H. AXANT, M.D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty in suffering humbly 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 in 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. 25, 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.

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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.

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P. O.

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

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

\$1.50 PER YEAR.

MEAT CAUSE OF KIDNEY TROUBLE

Take Salts to flush Kidneys if Back
Hurts or Bladder Bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sears, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

Commit thy works unto the Lord,
and thy thoughts shall be established.

The Lord hath made all things for
himself: yea, even the wicked for the
day of evil.

Every one that is proud in heart is
an abomination to the Lord: though
hand join in hand, he shall not be un-
punished.

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.**

All the ways of a man are clean in
his own eyes; but the Lord weigheth
the spirits.

Warfare in the Blood.

In the constant struggle of the army of phagocytes in the blood against an opposing army of bacteria and other noxious matter, the element most necessary in the battle for health in fresh air.

The air supply is received through the lungs and respiratory tract.

When lungs, throat and nostrils are engorged by colds, sore throat, croup, etc., the air cannot reach the membranes and through them the blood, because of this barrier of engorgement.

Hence the phlegm should be loosened and thrown off, that the air supply to the blood may be ample.

This object is attained by the liberal use of Mentholatum on chest and throat and in the nostrils.

The volatile aromatics of the Mentholatum encourage the loosening and expectoration of the phlegm.

For this reason Mentholatum is almost indispensable in cases of sore throat, colds, catarrh and croup, also effective for chapped hands and lips.

Send us your Job Work.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

A WAY-FARING STRANGER.

1st.—

I'm a way-faring stranger
Journeying through this world of
woe:

There is no sickness, toil or danger
In that bright world to which I go.

Chorus.

I'm going there to see the Father,
I'm going there no more to roam,
I'm just passing over Jordan—
I'm just going to my home.

2nd.—

Now dark clouds are gathering o'er
me,

I know the way is rough and steep,
But beauteous fields lie just before me
Beyond the Jordan dark and deep.

3rd.—

I hope my sins are all forgiven;
My thoughts are fixed on things
above,

I'm on my way to yonder heaven—
Where all is peace, and joy and
love.

4th.—

I'm going there to meet my loved
ones.

They are gathered 'round the
Father's throne.

I'm just passing over Jordan—
I'm just going to my home.

5th.—

I want to sing salvation's story
In concert with that blood bought
band.

I want to tell that tale of glory
When I reach that better land.

6th.—

I'll soon be free from every trial,
This body sleeping in the dust:
I'll drop the cross of self-denial
And enter in that home of rest.

7th.—

There, I'll meet my precious Saviour.
I'll sing his praise in heaven above,
I'm just passing over Jordan—
To enter that sweet home of love.

Written by

DAVID FUTRAL.

Oct. 25, 1914.

REQUEST TO REPUBLISH.

Elder P. D. Gold, Dear Sir:—You
will please find enclosed a piece of
poetry for reprint. It was printed in
your paper some where near 40 years
ago. My piece is most worn out, but
it is too good to come to naught.

MRS. TROY BROWN.

Selma, N. C.

CHURCH-GOING PEOPLE.

Some people go to church to take a

- walk,
Some go there to laugh and talk,
Some go there to make a display,
Some go there to sing and pray.
- Some go there to aid in the choir,
Some go there with holy desire,
Some go there to stumble and fall,
Some go there expecting a eall.
- Some go there for weal or woe,
Some go there to meet their foe,
Some go there to meet their kin,
Some go there to commit sin.
- Some go there their money to lend,
Some go there their money to spend,
Some go there to give a penny,
Some go there without giving any.
- Some go there to complain and fret,
Some go there to pay a debt,
Some go there their God forgetting,
Some go there money collecting.
- Some go there their God forsaking,
Some go there for money making,
Some go there their time to spend,
Some go there to meet a friend.
- Some go there to make fun,
Some go there to feel undone,
Some go there in search of pleasure,
Some go there for worldly treasure.
- Some go there with land to rent,
Some go there with hearts content,
Some go there to tell the news,
Some go there to show fine shoes.
- Some go there to convey a letter,
Some go there to get some better,
Some go there to halloo and shout,
Some go there to be turned out.
- Some go there and whittle sticks,
Some go there for politics,
Some go there to make a trade,
Some go there for gasconade.
- Some go there for truth and love,
Some go there to help the poor,
Some go there and are led astray,
Some go there both night and day.
- Some go there to get in a muss,
Some go there to settle a fuss,
Some go there to greet sweethearts,
Some go there with aching hearts.
- Some go there to talk of crops,
Some go there for mutton chops,
Some go there to be perplexed,
Some go there with children vexed.
- Some go there to abstain from curs-
ing,
Some go there to obtain a blessing,
Some go there and dip snuff,
Some go there and take puffs.
- Some go there to weep and cry,
Some go there to wed and tie,
Some go there to twist and turn,
Some go there the fashions to learn.
- Some go there with prizes and plates,
Some go there to show fine hats,
Some go there to cause dissensions,
Some go there with good intentions.
- Some go there to compromise,
Some go there to apologize,
Some go there to criticise,
Some go there to apostatize.
- Some go there for speculation,
Some go there for observation,
Some go there for consolation,
Some go there to shun temptation.
- Some go there for their salvation,
Some go there to doze and nod,
Few go there to worship God.

 RESURRECTION.

Dear Brethren:—I will write some
and submit it to your judgment.

I deem it unfair to say that any one who believes in the resurrection of the bodies of the saints believes that the resurrected body is a "Dust body." No one believes such a thing.

When Christ the Lord lived in the flesh His body was without a doubt like the body of other people for those who saw Him took Him to be a man as other men were. He was born of a woman as others are. He lived with and among men as others do. He was crucified as a criminal. He was buried as a man. He arose again the third day. The body that rose was the same body that had been nailed to the cross and that died. He showed the nail-prints in His hands and the hole which was made by the spear in His side. Was not the resurrected body the same that lived naturally and wrought miracles, that preached the gospel, rebuked the Pharisees and Sadducees, and the unbelief of the disciples, &c. All that He did was to demonstrate the great power of God unto His children and to save them from sin, death and the power of the grave. His body did not see corruption. He said by David, "Therefore my heart is glad, and my glory rejoiceth: my flesh shall also rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Ps. 16:8, 10. This language Peter quoted on the day of Pentecost when he was under the full power of the Holy Ghost, (Acts 2:26, 27,) and declared that it was the body of Christ that was raised according to that prophesy. The prophet was doubtless speaking of Israel when he said, "Thy dead men shall live, together with my dead body shall they arise." Isai. 26:19. Here the Lord speaks of himself. "My dead body," in the singular but of the saints, "Thy dead men," in the plural, and declares that they shall arise together

with His dead body. Is not this proof positive that as Jesus arose in the same body in which He had lived? even so the saints shall arise in the same bodies in which they live here in this world? "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." Mat. 27:52, 53. Were these bodies the same bodies of the saints, which arose at that time in which those same saints had lived in the flesh? If not, how did the "many" who saw them know them when they saw them? When the Lord said, "Thy dead men shall live," was He speaking of the spiritual or the natural bodies? Is it not the natural body that dies? If so were not the "dead men" the natural bodies? If so were not the same bodies which should arise with the body of Christ the same natural bodies which were called, "Thy dead men?" Otherwise how are we to understand language? Is not this the same thing that Paul is presenting when he said, "But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you?" Rom. 8:11. This is a declaration by the inspired apostle and there cannot be any mistake in it. Therefore these "dust bodies," mortal bodies, natural bodies, bodies of weakness that die or are sown are the same bodies that shall be quickened and shall arise by the same spirit that raised Jesus from the dead, which is the self same spirit that dwelleth in all the saints and by whom they live and are given grace to believe in the Lord Jesus and to confess Him to the glory of God the Father. If we do not believe this testimony it is because we are wrong.

This teaching is true.

Now, it is fully proven that these dead bodies, mortal bodies; these very bodies in which we now live are the very identical bodies that shall arise and meet and see the Lord Jesus and be with Him. Let us see a little further: By what power shall this resurrection be? To be sure by the spirit of Him who raised up our Lord Jesus from the dead, which spirit He has given to dwell in us for self-same purpose. "Together with my body shall they arise," is the infallible word of God.

The word, "Together," is a dear and blessed word. "He hath quickened us together, raised us up together, and made us sit together in heavenly places in Christ Jesus, ready to be revealed in the last time.

Thus the Lord works with us or in us now. This is the earnest of that which waiteth for us of the inheritance kept by the Father. The interest or earnest must be in the same coin for it comes out by the Holy Spirit, our heavenly Guardian as that by which we live and move and have our being in Christ Jesus.

As He raises us up in spirit from all our sorrows and cares while here, so will He quicken our mortal bodies at His coming. That is WHEN it will be. Until then we wait for "the adoption" to-wit, the redemption of our body." Rom. 8:23. That is not something we have now already received nor are receiving in our experiences as we go, but it is that for which we are waiting in hope. This we shall receive when "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the

air, and so shall we ever be with the Lord." 1st Thess. 4:16, 17. At that time and not until then, and, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, (Is. 25:8,) Death is swallowed up in victory. Oh death where is thy sting? Oh grave where is thy victory?" 1st Cor. 15:52, 53, 54, 55.

What about this "Dust body?"

"This mortal shall have put on immortality." "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. 1st Cor. 15:42, 43, 44.

I will add to this the language of the Lord Jesus, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. This is the plain, simple language that needs not to be misunderstood. Then the disposition that shall be made of both classes is made clear by the Lord Himself. In speaking of the first class He said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," (Mat. 25:34) and to the second class He said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," (verse 41)

Much other testimony might be given but if they believe not this word they will not believe though ONE

has risen from the dead.

Your brother, I hope, in the hope of the resurrection of the dead at the second personal coming of our Lord Jesus Christ.

L. H. HARDY.

REASON OF HOPE.

Dear Brother Gold:—I will try to write some of my experience, if I have any. About two years before my husband joined the church I became very much troubled. It seemed like my husband had left me. If he had, we could not have felt farther apart. I was burdened with a desire to join the church. I hardly knew what was troubling me.

I could not sleep at night, and would walk the floor. I prayed for the Lord to show me what he had for me to do, to give me a new tongue to praise his holy name.

One night I dreamed that my mother and father were being baptized and I wanted to be, but they told me I was not fit. Then the Lord spoke to me and told me to be baptized. I went down into the water and was baptized but when I came up every body was gone and I didn't get any relief. I kept promising the Lord that I would offer my ease to the church. On Oct. 1913, I got sick and was in bed until January. I felt like I was going to die and the doctor thought I would die too. I told the Lord I would join the church if he would only spare my life. One day I was lying on the bed and a voice came to me, it seemed like an inward voice, saying, "Be not afraid, the Comforter will come." I said, "What comforter, the Lord and Saviour Jesus Christ?" But the voice didn't answer me, I fell asleep and there were two bodies before me. They put one in a coffin and one on a bed. I told

my husband I wanted somebody to pray for me. I had asked him to pray for me. He got Brother T. C. Robbins to come, and I was comforted by his prayers. My old uncle Rhod Roebuck, came and stood at the foot of my bed although he had been dead for several years. I have often wished I was as good as I thought he was. He was an old Baptist. After I saw my uncle I thought I must shortly die, still I felt like I couldn't die unless I joined the church. My husband sent for dear Brother Williford. He came and talked to me and I told him I wanted to join the church. I had him to pray for me and while he prayed my trouble left me. I felt like I was floating. But the next day my trouble came back. I awoke one morning singing, "Amazing Grace how sweet it sounds."

As soon as I was well enough they took me to my mother's. I cried nearly all of the time. I would read the Bible and it seemed like every thing I read seemed to condemn me. They told me I'd cry myself to death if I didn't stop reading the Bible. There wasn't anything that looked right to me. The sun looked like it had a veil over it. The trees looked like they were weeping. There was a place in the garden I used to go to and read my Bible and pray. I started to this place one day, but my burden became so heavy I could not move. It seemed that the Lord was right in front of me. I prayed for the earth to open up and swallow me, but I knew I could not hide my sins from the Lord because he is every where. Then my burden began to lighten. I went back to the house and got my Bible. There was an old colored woman who lived on the farm. I went to her. I could talk to her and tell her my trouble because she had been through the same trouble. I had promised the Lord if

he would cure me I would join the church and I hadn't done it I felt like they wouldn't have such a vile sinner as I am. I came back to Rocky Mount and on Wednesday before the second Sunday, Sister Moore passed my house. I hoped she would stop, but she didn't. That evening I sat down on the porch and I hoped she would stop when she passed going back and she did. I told her how bad I wanted to go to church the next Saturday. She said she would take me. Dear Brother Felton preached that day. He told how a convicted sinner suffered and I felt like some body must have told him how I felt. He preached right to me. I wanted to go up right then and join the church, but Sister Moore said the doors of the church had not been opened. I went when they were opened, but I was so full I could not talk much and I don't know what I did tell them. Still everything didn't look right. It looked like everything was morning. I went home though praising the Lord.

My husband came in and asked me if I went to church and who took me. I told him Sister Moore took me. I began crying. I felt so unworthy to say Sister Moore.

I got ready to be baptized on Sunday morning and your face looked bright, Bro. Gold, as we went down to the water. After I was baptized there was preaching, but I was beyond preaching. I felt like the Lord had lifted me up. After I went home I felt better and the sun and the trees looked like they used to.

Your unworthy sister,
MARTHA ANN GRIMES.
 Rocky Mount, N. C.

COULD NOT ATTEND MEETING.

Dear Brother Gold:—I am so sorry I could not attend the meeting. I feel

so lonely to-night thinking of the good meeting, praying, singing and preaching in honor and glory to the God of all grace and understanding. I feel that I have missed so much by not being there, to hear that dear old story:

Salvation is of the Lord. He heals and binds up poor, broken hearts.

Brother Gold, after I was baptized I had such peace. Such a green pasture to graze in, such a sweet resting place.

I remember well the first time I heard you preach. I was about eight years old the first time I went to the Falls. You preached and took your text at the first three verses of the twelfth chapter of Romans. You began by saying, "I beseech you brethren." That was all I heard. It struck me some where because I cried to go home to mama.

I suppose you remember baptizing old Brother Nattie Womble. He was the first person buried at the Falls. You baptized my mother, his youngest child and years later you baptized me.

I often wonder if the Lord has blessed me to see by the eye of faith as he did those of old. I hope he is leading me in the straight and narrow way that leads to life everlasting.

There will be lots of times when I will be unable to be with you at the Falls but my mind will be with you.

I trust the Lord will be with you and bless you.

Your unworthy sister,
MARTHA ROBBINS WOMBLE.
 Nashville, N. C.

EXPERIENCE.

Dear Brother Gold:—How thankful I am that I can now address you as brother though unworthy I am.

I hope the Lord gave me a mind to

offer to the church. On Saturday before the 4th Sunday in Nov. I went before the brethren and sisters at Hopewell and was received. I was baptized on Sunday by our beloved pastor Elder H. B. Jones. If I have ever had a change it came about thirty-five years ago, and came in such a way I didn't know I had passed from death into life, though I was made to love the brethren and the doctrine of the Primitive Baptists. I was satisfied they were the people of God. I never felt any desire nor felt it my duty to join the church until about a year ago. I began having impressions to join and I would think if I lived I would join at the next meeting. I didn't feel like I had anything to tell the church and was afraid I would not be received, but finally I was made willing to go. I felt on Sunday morning like I was a hypocrite, that I had deceived the church and that I was the greatest sinner on earth. I tried to find an excuse to keep from being baptized, but could not. I went and was baptized but all was dark the whole day. On Monday morning every thing was opened up to me, and I could see beauty in all of it. I saw that Moses was not dead and I was in the wilderness and I had to stay until the Lord took Moses away. I saw that it was the Lord's time for me to join the church. Joshua was my leader and the waters of Jordan were made to separate and I crossed over into Canaan. I don't believe I would have been worth anything to the church if I had gone any sooner. I believe there is a time for all things. The Lord's people are made willing in the day of his power. It is when we are drawn by the power of his love and are made to follow where he leads.

As I look back over the past I can see that without the mercies of God

I would have been cut off. I can see nothing good in anything I have done. There are so many things I ought not to have done and many things I left undone.

I have been a reader of the Landmark for many years and have been comforted so often while reading the good letters of the brethren and sisters. The editorials are so plain and so pointed.

I have had a desire to meet you face to face but I have given that up for we are both well on in years and you will not come this far from your home, I fear.

Pray for me, dear brother of the household of faith.

Wife joins me in love to you and yours.

Your humble brother in the hope of eternal life,

J. M. LILES.

A FEW THOUGHTS.

Subject to your approval, I will submit a few thoughts for the columns of the Landmark, in connection with the scripture found in chapter one, verses 45 to 49 inclusive, of St. John's gospel:

"Philip findeth Nathanael and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and said unto him, Rabbi, thou art

the Son of God; thou art the King of Israel."

I would like to show in some measure if I can how this experience conforms to that of the child of God at the present time. Philip was preaching Jesus as the living way to Nathanael and it was necessary that he should take him back to his own experience under the law and lead him step by step out of the land of bondage, through the wilderness, into the land of milk and honey. There was a time when the child of God felt that the Lord required something at his hands, and out of his self-righteous heart he proceeded to bring forth what men consider good fruit, thinking that the Lord would have respect unto his offering and reward him with an heirship in that inheritance which is pure and undefiled, but, like Cain of old—his brother in the flesh (and his flesh is no different from that of Cain)—he is to be taught that man hath no part in the salvation of God's people; that flesh and blood cannot inherit eternal life, and that when man attempts to assist God in his work the only thing he can do is to pollute it. The only offering that is acceptable to God is that which Abel, by faith, offered, a lamb, the firstling of the flock, without blemish.

Man must first be made to realize that he is a sinner, that he is of the earth, earthy, and that his only way of escape is through the fountain for uncleanness, where, though his sins be as scarlet, they shall be made whiter than snow, and though they be red like crimson, they shall be as wool. As long as there is any strength in himself he cannot approach this fountain, but when he becomes unable to cast himself into the pool of healing waters, then it is he concludes that none short of the Great Physician can reach his case, he ceases from his lab-

ors and passes on into the prophetic stage, as it were, of his experience. "Of whom the prophets did write!" What does this mean to us? Prophecy, means telling before hand what shall come to pass, or a heralding of the coming of the King, and this poor and needy one is now looking for the appearing of Jesus. He knows that unless Jesus intercedes for him there is no hope for such a wretch, and he is earnestly desiring some token of evidence that he will appear; he is looking forward to the fulfilment of the scripture which testified, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace." It is only by faith that he can include himself in the little word "us," for to have the righteousness of such an one as this imputed unto him seems more than he can hope for, nevertheless he hopes, realizing as he does that nothing short of this will enable him, who is altogether vile and wholly unclean, to appear before God who is holy and of too purer eyes than to look upon sin, and like the poor Publican he cries out, "God be merciful to me a sinner." He has now come to the place where God reveals His smiling face, and thus he enters the Gospel Age of his experience.

Before, he had been questioning and doubting, "Can there any good thing come out of Nazareth?" We are told that Nazareth was a small town of Palestine, lying in a hilly tract of country, and built partly on the sides of some rocky ridges. The child of God, then, as he examines his life questions the little evidences he has, the ups and downs, and the rough places over which he has been brought as to whether indeed these have been

the work of God. Not every child of God can point to some one particular wonderful deliverance; we are not all Pauls, and so we have to hold fast to that which the Lord has seen fit to give as a jewel of great price, and though our hope may appear small at times, it is nevertheless precious and is an anchor to the soul both sure and steadfast; it keeps the little craft from destruction in the times of storm. Yes, dear child of God, the waves may beat against it and cover its uppermost deck, but you will find the waters of affliction will subside and you will still be afloat, securely housed, in the ark of God's mercy. Trouble cannot deprive you of your hope; the floods cannot drown it, neither can the fire quench it. The purpose of these things is to bring into exercise your hope, to purify you and thus bring you into a closer relationship experimentally to your Lord and Master, and when he appears and makes known unto you that he has been with you from the beginning, that all things were appointed by him and for his glory, and that even when you were under the fig tree, when you felt to hide, if possible, from the face of God and man—you were so vile—and your petitions were made with groanings which could not be uttered, he saw you and was interceding for you, there is no questioning then that "thou art the Son of God; thou art the King of Israel." You are made to acknowledge him as the God of your life, blessed for evermore; the one who has raised you up and delivered you from the bondage of darkness, for had he not spoken "Let there be light," there never would have been any light in your soul, but, thanks be unto God, all power hath been given unto him, and Jesus, our elder brother, holds the keys of death and hell and he alone can unlock the

doors of hell and set the captives free. Therefore, do we rejoice in Christ Jesus our Lord, having no confidence in the flesh.

If I have said anything which the brethren cannot endorse, I hope they will manifest charity towards me, for it is certainly not my desire to wound any of them, and, in conclusion, I would earnestly beseech those who write for publication to weigh well their words, lest they send an arrow piercing through their brother's heart. We must expect hard sayings and persecution from the world, and blessed are we when these come to us for the sake of Christ, but, after all, these are not the things which hurt the most, but when our own kindred in the spirit express themselves as favoring cutting one off because he or she does not understand some point of doctrine as they, or interprets a certain scripture differently from another, these things penetrate to the quick, and we grieve to know that one in whom we have every confidence should be unmindful of the feelings of others to wound them with a word. May we all rest upon the rock, Christ Jesus the Lord, earnestly contending for the faith once delivered unto the saints, setting forth Christ crucified as the way, the truth and the life, declaring salvation to be by grace, through faith, which is the gift of God, and not by works of man, lest he should boast; beholding Zion (the church) a beautiful city, a quiet habitation, free from turmoil and strife, and realizing how good and how pleasant it is for brethren to dwell together in peace and unity of spirit, therewith to be content, not desiring to force our opinions and ideas upon another.

Submitted in the bonds of love,

Yours in hope,

R. LESTER DODSON,

MOTHER'S BIBLE.

"This is Mother's Bible,
Faded, worn as you can see,
There are many turned down pages,
Which I think she meant for me,
And here are names of our ancestors
That have long since passed away,
And I hope that this old guide-post,
Led them in the shining way.

Once while sitting in her chair,
Dreaming of her care-worn face,
All at once, I turned and saw this
In it's old accustomed place;
Then I grasped it, here I opened
At the chapter where it said:
"He will keep in perfect peace
The mind on Him that's stayed."

Of I've watched her boney fingers
Turning leaf by leaf to find,
One sweet passage that would give
her,
Consolation—peace of mind,
And the tears would flow so freely
When, at the verse she loved the best,
"Come to me ye heavy laden,
I will give you peace and rest."

Here's another grand old lesson
In this book's mysterious love:
"Whom he loveth he will chasten."
She would read that o'er and o'er,
'Twas in the eve of life I saw her,
Reading from this book each day;
On her brow were great deep furrows
And her hair was silvery gray.

Time can never fade that picture,
It is stamped upon my brain:
And the truths of her old Bible
Ever with me will remain.
Blessed Bible! What a treasure!
Light to guide us when we stray,
Plain and simple, none need err,
Even a fool may know the way.

How I love it, oft I clasp it

To my aching heart and say:
Lead me, guide me up to heaven,
To Christ, the light, the truth, the
way.

It guided mother to the Jordan,
Ere she crossed, we heard her say:
"Child my Father calls me home,"
Then she raised her hand to heaven,
Smiled serenely—and was gone!"

JESSE B. LUNDY.

Jesse B. Lundy was born in Taye-
well County, Virginia, March 8th,
1885.

He was married to Miss Stella
Crowley, June 6th, 1906. To this union
two children were born, Edna Merle
and William Gilbert Lundy.

Jesse had pneumonia and the end
came with but little warning Dec. 16,
1914. He was taken to New Hampton,
Mo., for burial where his parents live.

The funeral services were held in
the FASTER church by Rev. J. T. Alsop.
Besides his wife and two children he
is survived by his father and mother,
five brothers and two sisters. Elder
E. E. Lundy, L. C. Lundy, E. M. Lun-
dy, W. P. Lundy, R. B. Lundy, Mrs.
J. B. Rurett and Mrs. J. P. Johnson,
all of whom attended the funeral ex-
cept E. E. Lundy, who could not get
there.

It seems strange that one so young
and healthy should be cut off but we
are made to understand the scripture,
"Watch therefore for ye know neither
the day nor the hour wherein the Son
of man cometh."

All of his relatives wish to express
their deepest appreciation to those
who so kindly assisted them in the
trying hours, especially to those who
accompanied them to New Hampton
for the funeral.

E. M. LUNDY.

Otawa, Kansas.

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.

THE CIRCUMCISION.

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," Phil. 3.

There is a religion that is pure and undefiled: there is a precious faith: there is a true spiritual circumcision. There is also the opposite of all these. The people of God are not ignorant of the devices of satan, the deceiver, and the enemy of all righteousness; and those born of God are so beset with the body of death, and are so clogged with the burden of the flesh that they are fearful they are not what they should be, and on this account are all their lifetime subject to bondage through fear of death. They are the ones that work out their own salvation with fear and trembling, for God works in them both to will and to do of his good pleasure.

1st. What is the true circumcision?

2nd. What is it to rejoice in Christ

Jesus?

3rd. What is it to have no confidence in the flesh?

Paul declares that the true circumcision are those that worship God in the Spirit. God is a Spirit, and they that worship him must worship him in Spirit and in truth. This is the highest service that can be rendered to God, and he only is worthy of it. There is one and only one true and living God, and He is the creator and preserver of all, and by him all things are made. Every good gift and every perfect gift comes down from the Father of Lights. He is the source, the cause of all things that are and were made. To us there is one God, of whom are all things, and we of him, and one Lord Jesus Christ, by whom are all things, and we by him.

This circumcision is made without hands, (without human agency,) not of man's work, not in the flesh, nor of the flesh. In this circumcision the body of the flesh with its sins is put off by the circumcision of Christ, buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God who raised Jesus from the dead. If any man be in Christ Jesus he is a new creature. The love of God is shed abroad in his heart by the Holy Ghost. He loves God who first loved him, and he that loveth is born of God, who is love. This is to worship God in spirit and in truth. This character rejoices in Christ Jesus who is made of God unto us wisdom, and righteousness, and sanctification, and redemption. That our glorying and rejoicing should be in Christ Jesus, who is the chiefest among ten thousand, and the one altogether lovely.

We are accepted in the Beloved, who is Jesus Christ. Ye are complete in him wanting nothing. For 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?

If we are cut off from all things fleshly, earthly, and corrupt, and are married, joined unto Jesus who is Lord of all, then we have no confidence in the flesh.

What is meant by the flesh? It is the Adam man, the first man which is of the earth earthy. He has the pride and principles of satan in him. Lust when conceived brings forth sin, and sin when finished brings forth death. By satan came sin, and by sin came death, so death hath passed upon all, for that all have sinned. Jesus said, except a man be born again he cannot see the kingdom of God. That which is born of the flesh is flesh. The natural man receiveth not the things of the spirit, neither can he know them.

Paul said, "Though I might also have confidence in the flesh. If any other man thinks he hath whereof he might trust in the flesh, I more."

Circumcised the eighth day, of the stock of Abraham, of the tribe of Benjamin, an Hebrew of the Hebrews. As touching the law a Pharisee, concerning zeal persecuting the church; touching the righteousness which is in the law blameless. But what things were gain to me I counted loss for Christ." Phil. 3:4-8. He forsook all for Christ. His own righteousness he counted as dung and dross. All the righteousness of the law or creature works was dross. It is the righteousness that is by the faith of Christ which is of God by faith, and not creature works Paul gloried in, and was justified by. **THE ONE THING**, this one thing he did, forgetting those things which were behind, and reaching forth unto those things which are before, he pressed toward the mark

for the prize of the high calling of God in Christ Jesus. If by any means he might attain unto the resurrection of the dead. For our conversation is in heaven; from whence also we look for the Lord Jesus Christ. 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. See the 3rd chap. of Philipians.

It is by the faith of Jesus he overcame. He wrote, The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. 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. The lust of the flesh, the lust of the eyes, and the pride of life these are not of the Father. Paul said, I know that in me, that is in my flesh, there dwells no good thing. Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

Jesus Christ is the second Adam, the quickening spirit, the Lord from heaven. Those born of God are not born of the flesh, nor of blood, nor of the will of the flesh, or man, but born of God. They are begotten again of incorruptible seed by the word of God, or by the resurrection of Jesus Christ from the dead.

This mortal, natural, body is of the earth earthy, and returns to the dust. But there shall be a resurrection of the dead. Behold I show you a mystery. We shall not all sleep. The mystery is, we shall not all sleep, but we shall all be changed. In a mo-

ment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. The Lord Jesus 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.

P. D. G.

THE BOOK OF THE GENERATION OF JESUS CHRIST.

1st. The Old Testament, the law covenant, sets forth the generations of Adam.

2nd. The New Testament is the Book of the Generation of Jesus Christ.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

God said, Let us make man, and let them have dominion &c. Here the Father, Son and Holy Ghost appear in the creation. Man is made in the image and likeness of God, who called their name Adam, Gen. 5:2. Adam is the figure of him that was to come, Rom. 5:14. Now a figure is not substance, but is a type, or shadow, or likeness. The artist may so copy you that beholders may say it is like you, looks like you, is you, still it is only the figure of you. I may owe you \$100, and yet the figures representing one hundred dollars are not the cash, or substance—not the money. When I pay you the money you hand my note I had given you back to me. A

picture of a sheep may be so good that a child would say it is a sheep, yet there is not a lock of wool in it, nor a particle of flesh, nor a breath of life. It is not the substance. So man is made in the image of his maker, but he is formed of the dust of the ground, and returns to the dust, yet God breathed into his nostrils the breath of life, and man became a living soul. When he dies his spirit returns to God who gave it, and his body to the dust from whence it came, Eccl. 12:7.

The generations of Adam are of the earth earthy. They are corrupt, the generations of Adam are all sinners, children of disobedience. Death has passed upon all of them by the disobedience of one man. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all, for that all have sinned," Rom. 5:12. This is shadow, the desert, the back-ground of the atonement, or at-one-ment. By the one offence of the one man Adam: for if by one man's offence death reigned by one: much they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." As in Adam all die—because they are in Adam, even so in Christ—all that are in him shall all be made; but every man in his own order, Christ the first fruits, and afterward they that are his at his coming, then cometh the end.

That which is first is of the earth earthy, a natural man, mortal, dying, corrupt. The generations of Adam are all mortal, corrupt. There are many of these generations that are of different races, colors, languages, tongues, tribes, &c., but all mortal, sinful. None are doers of good, they are evil. They are begotten, in a corrupt state, conceived in sin, brought forth in iniquity, going astray from the womb. "Behold, I was shapen in ini-

quity, and in sin did my mother conceive me," Psalm 51:5. This is the language of one of God's servants. None of us can boast of being any better than he. More is said in favor of David than of most men. He by nature was of Adam's stock.

There is much defilement of the flesh, fornication, adultery, and bestial living among the children of Adam as perhaps any other violation of God's laws by mankind in all of those corrupt descendants or generations of Adam. Now let us consider the book of the generation of Jesus Christ set forth in the New Testament. Notice it is ONE generation. A seed shall be accounted to him for a generation. He shall see of the travail of his soul and shall be satisfied. That seed is a chosen generation, a holy nation, a peculiar people. They are born not of blood, nor of the will of the flesh, nor born of man but born of God. They are born again, born from above, born of God. It is by the washing of regeneration and renewing of the Holy Ghost.

When Adam and Eve were naked without covering or excuse for their transgression, and had no shelter, nor hiding place, the Lord God made coats of skins and put them on the naked, and said in the presence of the serpent, the seed of the woman shall bruise thy head, and thou shalt bruise his heel, not the seed of Adam, but the seed of the woman. A prophecy is recorded in scripture, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel," Isai. 7:14.

In the very first chapter of the first book of the New Testament the manner of the birth of Jesus Christ is declared. Joseph and Mary were of the house and lineage of David. Before they were married or had come to-

gether, Mary being espoused to Joseph, but Joseph was minded to put her away privily as she was with child. He was troubled about this, but did not want to expose her. But the angel of the Lord appeared to him in a dream saying, Joseph thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. The fulfilment of scripture uttered by the prophet, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us," Matt. 1:23. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salvation this should be. And the angel said unto her, fear not, Mary; for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow

thee: therefore that holy thing that shall be born of thee shall be called the Son of God," Luke 1:26-36.

Jesus then is not a natural son of Adam. He is not a son of Adam. He was not defiled by any contact with man. He was in no sense the seed of man. He was the seed of the woman. This identified him with man, and he was found in fashion as a man, and was in the likeness of sinful flesh, yet separate from sinners. He passed beneath, a little lower, than the angels and took upon him the seed of Abraham. He was the Son of man, yet no man's son. He was tempted in all points, yet without sin. He knew no sin. He was holy, harmless, undefiled, separate from sinners, made higher than the heavens. He did not start from low degrees and rise up by good behavior. In the beginning he was God, and was with God, the brightness of God's glory, the express image of his person. He thought it not robbery to be equal with God, but took upon himself the form of a servant, and was made in the likeness of sinful flesh, but was not sinful flesh. God comes to us that we might be brought to him, and in the resurrection his people shall be like him. Those given to him shall be according to and by the predestination of God made like unto Jesus, and shall be satisfied when they awake with his likeness. By nature they are children of wrath, even as others, but by the grace of God they shall bear the image and likeness of the heavenly. Christ is made of God unto us wisdom, and righteousness, and sanctification, and redemption.

Adam is the sinner, but Jesus came to seek and to save that which was lost. Where sin abounded grace did much more abound. According to God's electing love a portion was chosen in Christ Jesus before the world

began, and grace was given to them in him before the world began. So in Jesus, not in Adam, they had a standing before the transgression of Adam. The life they have in Christ is therefore eternal life. Their coming into the world in the ordinary begetting and conception in sin, and being brought forth in iniquity did not in any sense defile that eternal life of Christ who is our life. Hence the sin and pollution and corrupt practices in the flesh do not affect that eternal life. Having loved thee with an everlasting love therefore with loving kindness have I drawn thee. God who is rich in mercy, with the great love wherewith he loved us when we were dead in trespasses and in sins, hath quickened us together with Christ. Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, being born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever.

Now Jesus the child born unto us, the son given whose name is wonderful, counsellor, the Mighty God, the Everlasting Father.

God the Father gave these sheep unto him, and he laid down his life the good shepherd for the sheep, and shall present them perfect before his Father's throne with exceeding joy.

Behold what manner of love the Father hath bestowed on us that we should be called the Sons of God. In nature these vessels of mercy, bear the image of the earthly, but in grace they bear the image of the heavenly. One Lord, one faith, one baptism, even

as they are called in one hope of their calling, they are all one in Christ Jesus. One head, one body, one life they dwell together in love. The children of God shall be all taught of God, and great shall be their peace. They speak the same new tongue of praise to God, a pure speech, a pure doctrine, one way, and Christ is the way. The New Jerusalem coming down from God out of heaven it is all above the world. If ye then be risen with Christ seek those things which are above, where Christ sits on the right hand of God, for ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear then shall we also appear with him in glory.

How can these things be? The power of the Highest shall overshadow this helpless one. The Holy Ghost shall reveal the glorious kingdom of heaven, and show the things of Jesus to every one born of God, and they shall all be taught of God. He that loveth is born of God, for God is love. They shall speak of his kingdom, and talk of his power, and be enabled in spirit to cry Abba, Father, or receive the spirit of adoption. He that loveth is born of God, for God is love, and we know that we have passed from death unto life because we love the brethren.

P. D. G.

Obituaries.

DEACON DAVID R. CLAYTON.

Elder P. D. Gold, Dear Brother:—By request of the family I will try to write an obituary of Deacon David R. Clayton. He was born Dec. 16, 1850, died Nov. 19, 1915, married to Nancy Mooney, Nov. 22, 1872. To this marriage were born nine children, two

dead and seven living.

Bro. Clayton died away from home. He was a veterinary by profession, and had gone to attend a horse, was well as common when he went to bed, and next morning was found dead, just lying as though he was asleep. I felt when I heard of his death that the Lord had taken him, that he saw no death. What a blessing to fall asleep in Jesus from which none ever wake to weep.

Brother Clayton united with the church at Flat River, Person county, N. C., (the date not known) by the writer. He with his wife were dismissed by letters in September, 1888, Brother Clayton was chosen deacon, and served 27 years with credit to himself and satisfaction to the church. I have been intimately and personally acquainted with our deceased brother D. R. Clayton from his youth, and feel that I am not sufficient to do justice to the memory of the good christian character, our dear brother, and to the good traits of his moral character, and right living. He was strictly honest in all the relations of life. As a church member he was faithful in bearing his and more than his share of the church. He was industrious and provided well for his family, was kind hearted and given to hospitality, was loved and respected not only by the church, but by all who knew him. As a husband and father to his dear children and wife, his equal would be hard to find. The sick and poor he visited, and helped them all he could. He went far and near to the Associations and visited the churches. In fact I feel I have lost a friend and mate. I certainly say a good man has been removed from our midst, but feel that our loss is his eternal gain. While we mourn his departure, it is not without hope. The Lord giveth, and He has taken our dear brother to

Himself, and blessed be His name. May the good Lord bless his dear wife and children; be a husband to the widow and a father to the children. I would say to the dear children try to follow the good example of your dear father, and if the Lord wills may you all be blessed with the same good and precious faith of your dear father, and that you all, and we all, may remember that this poor, sinful world is not our home, that we may be weaned more and more from its perishing vanities and allurements, and be fitted and prepared for that Heavenly Home.

J. S. CLAYTON.

Roxboro, N. C., R. 4.

ELDER JOSEPH LAWRENCE, (Col.)

Barnes—Sat. and 3rd Sunday in February.

Wilson—at night.

London's—Monday night.

Little Ormond—Thursday night.

ELDER JOSEPH E. ADAMS.

Fellowship—Sat. and 1st Sunday in March.

Rehoboth—Monday.

Clement—Tuesday.

Four Oaks—Wednesday.

Smithfield—Thursday.

Old Union—Sat. and 2nd Sunday.

Bethany—Monday.

Cross Roads—Tuesday.

Beulah—Wednesday.

School House near brother Charlie Hatchers—Thursday.

Crech's—Friday.

Salem—Sat. and 3rd Sunday.

ELDER L. H. STEPHENSON.

South West—Sat. and 1st Sunday in March.

Maple Hill—Monday.

Cypress Creek—Tuesday.

Muddy Creek—Wednesday.

Wilmington—at night.

Bay—Thursday.

Yopps.—Friday.

Wards Will—Saturday.

North East—2nd Sunday.

Hadnotts Creek—Monday.

Newport—Monday night.

Grantsboro—Tuesday.

Sandy Grove—Wednesday.

Emuel—Thursday.

Galloways—Friday.

Red Banks—Saturday.

Meadow—3rd Sunday.

Wilson—Sunday night.

ELDER A. L. MOORE AND FRANK EGGLESTON.

Danville—Friday night before the 1st Sunday in March.

Malmaison—Sat. and 1st Sunday.

Mountain Springs—Monday.

Strawberry—Tuesday.

Mountain—Wednesday.

Canaan—Thursday.

Sugar Tree—Friday.

Axton—Sat. and 2nd Sunday.

They will need conveyance when off R. R.

J. W. WYATT AND R. E. ADAMS.

Mt. Lebanon—Sat. and 1st Sunday in March.

Camp Creek—Monday.

Surls—Tuesday.

Helena—Wednesday.

Flat River—Thursday.

Roxboro—at night.

Stories Creek—Sat. and 2nd Sunday.

Ebenezer—Monday.

Wheelers—Tuesday.

Prospect Hill—Wednesday.

Arbor—Thursday.

Pleasant Grove—Friday.

New Hope—Sat. and 3rd Sunday.

Wolf Island—Monday.

Reidsville—at night.

Monticello—Tuesday.

Gilliams—Wednesday and at night.

Conveyance needed.

LADIES! DARKEN YOUR GRAY HAIR

**Use Grandma's Sage Tea and Sulphur
Recipe and Nobody will Know.**

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and abundant. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is messy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy," you will get this famous old recipe which can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, feverish, itchy scalp and falling hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark, glossy, soft and abundant.

**Foot Comfort Assured; Brooklyn Man
Solves the Problem.**

It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezewear Shoes are built to give every possible foot comfort. They

are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. B. H. Simon will gladly send a free catalogue of over 450 styles of Ezewear Shoes along with self measuring blank to all who write him. Write for your copy today and make your feet happy. Address B. H. Simon, 1589 Broadway, Brooklyn, N. Y.

**TREMENDOUS VALUE
FOR 15 CENTS.**

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., Jan. 31.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It cost the editor a lot of money to do this, but he says it pays to invest in new friends and that he will keep the offer open until the Pathfinder passes the two hundred thousand circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 105 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.—Adv.

Cabbage Plants That Grow.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. 100 postpaid 25c. By express, charges collect, per 1000 in lots of less than 4,000, \$1; 5,000 to 7,000, 85c; 8,000 to 10,000 75c. Special prices in larger quantities. C. F. Hethington, Meggetts, S. C.

Send us your printing. We do any and all kinds.

**10 CENT "CASCARETS"
IF BILIOUS OR COSTIVE**

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

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, any one wanting a copy should send their name and address at once.

**FROST PROOF
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 \$1.10 per single thousand. Three to five thousand \$60. Five to ten thousand \$90. Post paid, 20c per hundred.

**W. L. KIVETT,
High Point, N. C.**

- ELDER H. M. WILLIAMS.**
 Brother Benjamin Honeycutt's—
 March 17th at night.
 Liberty Hill—18.
 Howards Chapel—19.
 Mr. Deatons—20.
 White Oak Grove—21.
 Suggs Creek—22.
 Calico—23.
 Rock Hill—24.
 Pierces Chapel—25.
 Toms Creek—26.
 High Point—27.
 Lexington—28.
 Salisbury—29.
 Concord at night.
 New Zion—30.
 Conveyance needed.

**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 40 years. Safe and effective in Sour Stomach, Gas, Sick Headache, Painful-ness of the Heart, Nausea, Headaches in Stomach, etc.

Sole and only Dispensaries by Mail, Manufactured and Guaranteed by EAST VERMONT DRUGGIST CO., Johnson City, Tenn.

THE WORLD — KNOWN REMEDY

**The Chinese
Woolflower**

Introduced by us last year has proved a great success everywhere and a most wonderful floral novelty. It is an Oculosa of the most magnificent growth. Plants throw out scores of branches bearing balls of crimson wool nearly a foot thick. Also many lateral with smaller heads, and fresh green foliage. Flowers form in June but none like before frost, continuing to expand and glow with its wonderful crimson-scarlet color, very showy and wonderful anywhere.

Send one pkt. No. 3 for 25c. together with new TRAILING PEUNIA AND ANNUAL SWEET WILLIAM (two novelties) free.

Our Big Catalog of Flower and Veg. Seeds, Bulbs, Plants and rare new Exotic tree, Floral for it.

JOHN LEWIS CHILDS, Inc. White Park, N. Y.

The wrath of a king is as messengers of death: but a wise man will pacify it.

An ungodly man diggeth up evil;
and in his lips there is as a burning
fire.



Purely Vegetable--Not Narcotic

Has been used for over seventy years by millions of mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure you ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.

A violent man enticeth his neighbor,
and leadeth him into the way that is
not good.

**FROST PROOF
CABBAGE PLANTS**

We offer Early Jersey and Charleston Wakefield, Succession and Flat Dutch, grown from the best strains of seeds obtainable, at the following prices f.o.b. here, 500 for..... 75c 1000 for..... \$1.25
2000 to 4000, at \$1.00 per 1000
5000 to 9000, at \$7c " "
10,000 to 24,000, at 7c " "
25,000 and over at 6 1/2c " "

We guarantee prompt delivery in good condition to your express office. We draw 40 lbs. per net gross, express being much cheaper, better and safer. We ship in light corrugated paper boxes, which reduce express charges from 25 to 40 per cent, depending by distance and quantity shipped. Our plants are as good as the best, our price as low as the lowest, our service is unexcelled. Please send money with order.
S. M. GIBSON CO., Box 2, Haggell, S. C.

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 Pharmaceutical Co., Dept. 20, St. Louis, Mo., for Free Booklet, "Tobacco Redeemer" and positive proof.

The preparations of the heart in man, the answer of the tongue, is from the Lord.

**SOUR, ACID STOMACHS,
GASES OR INDIGESTION**

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

A forward man soweth strife; and a whisperer separateth chief friends.

MENDLESON'S Cuts Grease
Removes Dirt
Makes Better Soap
More For Your Money

Best lye made for all household purposes. Ten cent size (20 oz.) will saponify eight pounds of grease. Made in three forms; solid, granulated and ball, in five and ten cent sizes. If you want the largest can of the best lye, insist upon MENDLESON'S. Also sold in bulk for making compost.
A. MENDLESON'S SONS, ALBANY, N. Y.

Free Fruit Trees.

Owing to the curtailing of our export trade and other causes, we have a surplus of about 1,750,000 fruit, shade, ornamental trees, vines and plants, the finest 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.**

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.

One of the constituents of Eckman's Alternative is calcium (lime), in such combination with other valuable ingredients as to be easily assimilated by the average person. To this, in part, is due its success in the treatment of tuberculosis—a service which even some clinical practitioners have acknowledged to their patients. We make no wholesale claims for it but since it contains no opiates, narcotics or habit-forming drugs, a trial 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.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

To Mothers.

Don't fear croup. Keep a jar of Moiner'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.**

O. C. DANIELS, M. D.

Specialist

Eye, Ear, Nose and Throat.

Borden Building, Goldsboro, N. C.

A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.



THE CELEBRATED
Throneburg Nursery

solicits your trade on apple, peach, pear, plum and ornamental trees. Prices reasonable. Agents wanted everywhere. Liberal commissions.

THE THRONEBURG NURSERY, NEWTON 5, I.

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 had 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.

Columbin, 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

The hoary head is a crown of glory, if it be found in the way of righteousness.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Recipe for Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbe 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 Barbe Compound. It will gradually darken streaked, faded gray hair, and remove 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.

Geraty's Frost-Proof FREE CABBAGE PLANTS

We will mail free, postpaid, a package of plants for testing, to anyone who will write for same and report results after plants are matured. They will stand a temperature of 10 degrees above zero without injury, and mature three to six weeks earlier than head-up frame-grown plants if planted in the open field six weeks or a month sooner than home-grown plants. Our prices by parcel post, postage paid, are 50 plants for 20c; 100 for 35c; 500 for \$1.25; 1000 or more at \$1.25 per 1000. By express charges collect, at \$1.50 per 1000. W. C. GERATY CO., Box 9, Yonge Island, S. C.

The refining pot is for silver, and the furnace of gold; but the Lord trieth the hearts.

Try Murine Eye Remedy

If you have Red, Weak, Watery Eyes or Granulated Eyelids. Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c-50c. Murine Eye Salve in Aseptic Tubes, 25c, 50c. Eye Books Free by Mail. An Eye Tonic Good for All Eyes that Need Care. Murine Eye Remedy Co., Chicago

Pride goeth before destruction, and an haughty spirit before a fall.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

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 and you get a 25-cent bottle of Kossuth's Danderine from any drug store and just try it.

Better is a little with righteousness than great revenues without right.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.

At \$1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Best Lettuce and Onion Plants, \$1.50 per 1000. Postpaid, 25c per 100.

ALFRED JOUANNET, Mt. Pleasant, S. C.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLIX. WILSON, N. C., FEB. 15, 1916. NO. 7

W. J. Nizel
Hz 1 Oct 16



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

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

\$1.50 PER YEAR.

He that handleth a matter wisely shall find good: and whose trusteth in the Lord, happy is he.

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 hazel hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.



MENDLESON'S
Lye

**A BIGGER CAN
A BETTER QUALITY**

Has no equal for making soap, and for general household uses. Made in three forms; solid, granulated and ball. Five and ten cent cans. Pound can will make fifteen pounds best quality soap. Insist that your grocer sell you

MENDLESON'S BEST LYE

Sold also in bulk for making compost.

**A. MENDLESON'S
SONS,
ALBANY, N. Y.**

**MENDLESON'S
CONCENTRATED
*Lye***

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

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.

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

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.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain!

OPEN A FARM STORE

WE SEND GOODS AND WE PAY THE FREIGHT

We supply goods and we pay the freight. No house needed at start. Get your own supplies at wholesale and make money selling to others. Our wholesale prices will open your eyes. Handle everything from a box of notions to suit of clothes.

AND CHAIN STORES CO., Box 162 Richmond, Va.

If the foundations be destroyed, what can the righteous do?

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE.

Dear Brother Gold:—I have been thinking for sometime of writing to you. I feel so low down today, I fell like a good letter from you would do me good. I feel like I have more troubles than any one else.

Several years ago I got so troubled I didn't know what to do or what was the matter with me. I would walk around from one place to another and ask the Lord to have mercy on me. Every thing looked dark to me.

I had bad dreams. I dreamed of colored people making faces at me. Dreamed of going to bed with snakes. I prayed to the Lord to let me see things right. I was in so much misery. I dreamed I was in my cook room and there was a large ball of fire came and stood over my head and everything was as bright as day. That helped me some. Then I saw the Lord in a dream and fell at his feet and prayed.

One night I dreamed I was walking through a thick woods with a friend of mine and I looked back and saw a church and Jesus was standing in the door. He beckoned for us to come, but I couldn't get my friend to go and I didn't go. I went on through the woods and they were so thick I could hardly get through. After a while I came out of the woods to a large

house. I went in and Jesus was sitting in one room with three women servants. He told one of them to give me some wine.

I loved the church members and would go to church when I could. I wanted to join the church but didn't feel like they would believe me if I told them what I had been through. Again I dreamed of a storm. The thunder and lightning was awful. Everybody seemed to be frightened except me. I was singing and when I woke up I was singing the prettiest song I ever heard. I have never heard the song though it is still in my mind. Then I felt like my Saviour saved me.

I felt perfectly willing after that to join the church, but I did dread the water. Then I dreamed I was in the water where I was baptized and I no longer dreaded baptism. It was cold and there was snow on the ground, but I did not mind it. Since then I have dreamed several times about being in the woods with no way to get out, but after a while the way would be opened up.

Pray for me dear Brother Gold.

A.

"TREES OF RIGHTEOUSNESS"

The following was sent to brother C. B. Hall, which he has sent us for publication.

Dear Brother Hall:—Your last letter was too much for me to answer, in fact the only answer I could give was "yea and amen" to all you said.

I will try to write you a few of my thoughts and hope they will accord with your views.

Before I got up this morning the following scripture came on my mind and has been with me more or less all day. "They shall be called trees of righteousness, the planting of the Lord." Just that much.

I knew before looking it up, who were called "trees of righteousness." It seems to me each child of God is an individual tree, as there are many kinds of trees naturally, even so spiritually. It seems to me that the spirit of the Lord is the way which permeates every part of the tree. We know that without sap the natural tree will wither and die and it is so with the spiritual one. We will say then that the sap is the life of the tree. In the spring the sap rises and we see the putting forth of buds and in a short time sweet smelling flowers, and on some there are luscious fruits. These things take place in the spring time and summer when the sun shines bright. There is another time when the sap goes down, all of it does not leave the tree, but there are cold north winds and the sun does not give forth as much warmth. The tree looks dead. There is no sign of life and it brings forth no fruit.

It seems to me that this is the way it is with a child of God, if I know anything about their experience.

I have met good brethren when they were warm, their faith was in lively exercise. They spoke of the mercies and goodness of the Lord and were as trees when the sap flows freely. Then again I have met these same brethren and it was with them as the trees of winter time; to be sure the tree is

not dead. The sap has not entirely left it, but it gives forth no evidence.

From time to time we see evidence of the rising of the sap and feel to know indeed that these trees are the "planting of the Lord."

There are trees in which the sap never goes down, these are called "evergreen." We have some brethren just like this to my mind, who seem always filled with the spirit and are putting forth much fruit.

In this we are told our Heavenly Father is glorified.

Brother Gold, to my mind is one of the evergreen kind. He never seems to be lifeless and is always filled with the "good news of glad tidings from a far country."

There is still another kind of tree, whose fruit is no good, and among this kind I feel my own wretched self represented. I do feel sometimes that I produce miserable thorns, not only of no use, but hurtful to all with whom they come in contact.

If indeed we are of the "planting of the Lord" all will come right in the end. We are told that "the trees of the Lord are full of sap." Psalms 104:16.

I was once very much impressed with this scripture: "In this is your Father glorified that ye bear much fruit." When I found out the fruit of the "spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance." Gal. 5:22-23, I felt never to have borne the blossom before the fruit.

Trees are entirely dependant things and my desire is that the Lord may give us day by day renewed evidence that we are the "planting of the Lord."

Bennie joins me in love to you and Sister Hall.

Affectionately,
MARY J. THIGPEN.

STRENGTH.

Some time and some where I have read the question, "What is the strongest thing?" I don't just remember where it was but there may be something like that in the Apocraphy. Three men answered the question. One said, "Women are the strongest." Another said, "Wine is the strongest." The other said, "Truth is the strongest." Those three men debated the question, each on his answer. At the close all gave the decision to him who debated in behalf of truth. That must have been a wise decision for nothing can be strong which is not true.

God hates falsehood. He hates sin. His hatred for sin in His people was so great that He gave His only begotten Son to die to take it away and to save them from it and its evil consequences. God hates that which in itself would have destroyed His people. When our Saviour died He made an end of sin and brought in everlasting righteousness. This He gives us. Therefore our sins became His by imputation. When He died He died for the sins of His people which were His imputed sins. He gave us His righteousness which is our imputed righteousness.

In our sorrow for sin, which is the repentance He gives us, we are hungering for righteousness, which He also gives us. Thus we desire to turn from sin which is all there is in us and to turn to righteousness which is alone in Christ our Lord. Therefore it cannot be true that we have repented of the sin which we are glad of. The more we see of sin the more we hate it and the further we want to get from it. Therefore the charge which was brought against the apostles, "Let us do evil that good may come," is a false charge. It is false when said

of any child of God today. They do not believe such false stuff. As the apostle said, "Their damnation is just."

Godly sorrow leads us to repentance and that repentance needs not to be repented of. Or we never are led from that repentance. It is from God, and what the Lord doeth He doeth forever. It is a repentance unto life and salvation. We can never again be glad of those sins for which the Lord has given us repentance. We will always be in repentance for those sins, for the Lord has done it and it is forever. Then it is weakness in the strictest sense of that word to think that one can be glad of these sins.

Sometimes we hear the saying, "I cannot understand that preacher, he is too deep for me." How do you know that he is deep if you cannot understand him? Depth does not hide mysteries, it rather reveals them. That is deep to you which you can understand and feast upon, you then feel, "How good the word of God is to me. It is a feast of fat things on the lees well refined." That is not in such a state that you cannot receive it and you can see into it and rejoice that the word of God is in you and you in the word of God. You cannot see deep in muddy water and you have to stop to think what to do. If you go in you may not be able to come out for you do not know what is there, you cannot see. It may be that there is no depth there, only one-half inch or not enough to wet your shoe-soles but you cannot see. When the word of God is clearly spoken you may look to a great depth and drink freely of that fountain and rejoice in the Lord. The depth does you good instead of harm. You are strengthened by it for it is truth and is strong in the Lord. It takes that kind of preach-

ing to bear up the poor weak saints of the Lord, it strengthens the weak knees and confirms the feeble hands, and says to him that is of a fearful heart, "Be strong."

The Lord brings evil upon the land to rebuke it for sin.

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Is. 45:7.

Israel was the Lord's people. He called them in Abraham and preserved them. He led them down into Egypt for their development while the iniquity of the Amorite was filling up. He visited them in Egypt as no other people was ever visited. Pharaoh did them evil for the good which they had done to him and his people. Joseph was an Israelite and the Saviour of Egypt but all his goodness to the Egyptians was forgotten and the children of Israel were receiving evil at the hands of the Egyptians for all the good which had been done to them. The Lord brought evil upon Pharaoh and all Egypt. Was it sin in God to thus deal with them? who will say it? Was not God giving them that which they had merited? They had slain His people, even those of them who did not know their right hands from their left. Had they a right to do the people of God this way? The Lord destroyed them in their sins. Therefore the evil He brought on that land was a rebuke to the sin of the land. When He had established them in the land of Canaan and planted them there in peace from all their enemies, and caused them to flourish as he did no other nation they forgot Him. They set up idols in the land and worshiped them saying, "These be thy gods, on Israel, which brought thee up out of the land of Egypt." Hear, Oh ye, heavens and give ear, Oh, earth, the blasphemous

cry of the people of God whom He had so wonderfully and miraculously blessed! Should He not cast them out forever? Should not his mercies turn clean away from them? But hear Him, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. Oh, wonderful God: the sins of His people cannot turn Him from His love to them. But will He justify them in their sins because they are His? Would that be the way of truth and righteousness? No. It was for that very cause that He created darkness upon them and evil against them. For this purpose He anointed Cyrus and made him His servant to punish Israel. Were it sin in God to do this? Surely He did this in punishing sin: the sin of His own people. Had He not this right? Who can say to the contrary? In this the Lord taught Cyrus that He was the God of Israel and the Jacob was His elect, and that He did all this for His elect's sake. Read the 45 chapter of Isaiah and you will see. In all this the Lord showed that, "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:" and "That they (Israel) may know from the rising of the sun, and from the West, that there is none besides me. I am the Lord and there is none else."

Oh the way of the Lord in teaching His people, and yet Israel did not know. Surely it was a stiff necked people. The servants of the Lord stretched forth their hands all the day long to them and they did not hear nor repent. When the Lord came on the earth they were as rebellious as ever and hated the Holy One of Israel and crucified Him of whom the prophets had spoken. Oh wicked, rebellious Israel. Was it not just in the Lord to spew you out of his mouth and purge His land of such a filthy na-

tion? He said to them, "And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathens, and will draw out a sword after you: and your land shall be desolate, and your cities waste." Lev. 26:31, 32, 33. Did He not do this in the days of old, in the days of their transgression? Surely so. Were they pleasing God? Then He would not have laid the rod upon them nor suffered their enemies to prevail against them. These punishments were for their sins. They were God's rebukes. He brought them upon them because they were His people. These punishments were severe but they have not destroyed God's people. His fire is for purifying and not for the destroying of the gold. It refines and purifies the precious, but it consumes the dross. His wind blows away the chaff but it prepares the wheat for use.

Thus did the Lord deal with His chosen people.

Let us look at our own land a little: The Lord took us out of the hands of severe persecutions in the old countries and settled us here in this land. As soon as we were free from the oppressions of our enemies we began to enslave others of the children of men, and the negroes were stolen and brought out of their own land and sold here as merchandise. The State of Virginia seeing the evil of this traffic in human flesh was the first State in the union to pass an act by her legislature against the slave trade. But the eastern States saw the opportunity to enlarge their purses by the continuing of this traffic and they over-ruled the act of the

Virginia Legislature and continued the trade. When they saw that the negro labor could not be made to pay in their business they sold them to the Southern States. The Southern States went to work to make them pay. The negroes were treated as brutes and punished unmercifully for the sake of money. Many came to conclude that they were only a set of brutes and they cared for them as such. But will the Lord hold His anger forever? Will he not hear the cry of the poor and the needy? The civil war came. What was it for? Surely it was a rebuke to the people the Lord had released from the bondage of persecution in the old countries. He created evil against us and rebuked us. Who suffered the worst? The Confederate States had six hundred thousand men in the field and seventy-five thousand men, or nearly one for every man the Confederate States had in the army. Why was this? Is it not enough to tell us that the rebuke of the Lord was upon them for the great sin they had brought on this land? Then our rebuking was great because we willingly partook of and bought their evil. The Lord created evil against this nation and rebuked it heavily for this sin. No political parties as such are to blame for this sin for it was a nation wide sin which was partaken of by all parties.

Is it not true that the present great war in Europe is a rebuking from the Lord on those nations for their self-conceitedness and pride? Are they not living in great splendor at the expense of the poor and the needy among them? Do they pay the poor the wages they earn? Are they not oppressors of the poor? Does not the sweat of the poor cry to the Lord from the ground? Can anything of this

kind go unpunished. The Lord is a just God. He is the King and He will do right. He has so promised. His promises will come in His appointed time. It may seem to tarry but it will come and will not tarry. There is a day appointed for its fulfillment and nothing can stay the mighty hand of God in that day. Are not the people of God, the Jews, among these oppressed? The Lord will avenge His elect. He will avenge them and that right early.

The Lord has promised them that His mercies shall be returned to them. When His wrath has been sufficiently satisfied because of their persecution of the Lord's Christ, and the fulness of the Gentiles has come in that the Gentiles have been grafted in where the Jews have been broken off, so that nothing is lost because of their unbelief then the mercies of God shall go to them and they shall believe in Him and receive Him as the Lord their God. All Israel shall be saved. Are not those who are grafted in and borne by the root Israel? They are Gentiles by nature but being grafted in the old stock they have become Israel through faith in their God, and they stand by faith. The natural branches were broken off by or through unbelief that the Gentiles might be grafted in. Thus is the word of the Lord fulfilled, "I am sought of them that ask not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name." Is. 65:1.

But, when the Lord shall have punished the natural Israel will he not have mercy on them also? Paul thought so.

May not the great war in Europe be a sign of the end of that punishment? If so will not the Lord at this time turn to them with everlasting kind-

ness? It appears to me that the valley of dry bones seen and spoken of by Ezekiel has reference to this.

We see the signs of the end. There is a falling away from the old way of the saints and from the faith once delivered to the saints. Some of the children of the Lord will go and worship with the seed of the beast and many others send their children to be brought up under her training. Talk to them about it is like whistling against the wind. Surely Israel will not hear, it is a stiff-necked people and the Lord will rebuke us. The very people whom we allow to train our children will train them to hate us and the son shall be against the father and the daughter against the mother. We need not say that we knew no better for the word of God is clear on these things, and the faithful ministers of God have declared them.

We are blamed for being faithful as the word of God has commanded us, and that by those we love, but the word of God is truth and we are commanded to be strong in the Lord and in the power of His might. The prophet has said, "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." Jer. 50:14.

Shall we not obey this word? Is it not better for us to obey the Lord than to obey men?

As ever your brother in hope,
L. H. HARDY.

INTERESTING LETTER.

Dear Brother Gold:—I will send to you below a copy of a very interesting letter which I have received from Deacon A. L. Lambeth and hope that you can find room for it in Zion's Landmark.

Your brother in hope,
L. H. HARDY.

Dear Brother Hardy:—I received your kind and much appreciated letter and was glad to hear from you. I have wanted to write to you for a long time. I have been an invalid for twelve months or more, and when I would think of writing to you I saw my weakness both mentally and physically so plainly I have kept putting it off. I now am in a bad condition. My stomach trouble is no better; can eat no strong food, and can barely walk around. I have very little hope for much better health in the future.

Dear brother, I seem to be getting my punishment in this world, and if I knew that at the end of this life my punishment would end I would be satisfied and not complain. I know that I am not being punished wrongfully, for I know that I am a sinner, and I know that the great God who created me, and also all things, does not punish any wrongfully, either in this life nor in the future: for I believe that after we die we shall live again. That we all will be resurrected into an everlasting life, some to everlasting happiness, and some to everlasting punishment: and that every one will, in that life, receive according to the deeds done in the body. While in this world some men's sins are open beforehand and go before to judgment. That is, some men realize while in this life that they are sinners, and that they are in condemnation before a holy and righteous law, and that they stand condemned before an offended God: and they are brought to a realization of their condition, and that they have to give an account of the deeds done in the body, and that God is just in their punishment. Here we are brought to a realization that we cannot atone for a misspent life in our own ease, but that it was transferred or imputed to our **Great Deliverer**. Thus we are enabled

to look to the deeds of another done in His body. That is to Jesus Christ, to the deeds done in His body while He lived in the body naturally as we live. He lived without sin, yet He was our surety, and carried our sins in His own body, and for our sins He was nailed to the cross and died that we might live. When this is revealed to us we are brought to love Him, and we have a desire to be saved from our sins, that after this life we may live with Him in His glory, for we believe that though He was nailed to the cross, that He died and was buried, yet, He was resurrected from the dead, and that now He is alive, has gone back to His Father, and that He is now sitting on His throne, having conquered death He is now interceding for all those who are heirs of His kingdom.

Dear brother, I sometimes hope I have realized that I do believe the above; and I also believe that on account of our sins it is through much tribulation we enter the kingdom.

I often think of the experience you told me you had while in the hospital; how resigned you were and how hopeful you were blessed to be. I also have been there, and while my case was so severe that no one thought I could live, I was perfectly resigned to my fate, for the sweet hope of a better world remained with me and the good Lord would send me His sweet promises, and I was enabled to receive them and apply them to myself, and I was enabled to declare Jesus as my Saviour.

When the doctor and all the nurses agreed that I could not live the Catholics tried to take advantage of my weakness to proselyte me to their way of thinking by telling me that I was a very sick man, and that I ought to let them baptize me before I died: that the baptism which I have was not sufficient. This they confronted me with

twice in about two hours by two of their leaders though they came separately.

Up to that time I was perfectly resigned to die, but after that experience I had a desire to live, and in a few days a prayer came in my heart, and I prayed fervently to the Lord God of Abraham, Isaac and Jacob, the Creator of all things to send me back home alive from that place. As soon as I was through there was a sweet answer in my heart in the same words, saying, 'The God of Abraham, Isaac and Jacob, in whom you believe will restore you home alive.'

Therefore I know that there is a God and Saviour, and that He hears and answers prayer, and that He doeth whatsoever He will in heaven and in earth and none can stay His hand nor say what doest thou?

As I said when I was confronted by the Catholics, although I seemed to be at death's door and was very weak, I was enabled to hold up Jesus and salvation by grace before them, I hope to the honor of His great name inasmuch that I have heard that as he went out of my room he told some of my friends that I could not die then, as I was too good a man. I only say this to show how dagon falls before the truth.

Dear brother, I have not written half. It would take a book and then I could not tell all that has been in my mind.

We would be glad to have a visit from you at any time, not that we feel worthy to have you come under our roof, but it is because we love you. When ever you can come, bring sister Hardy. We will be glad to see her and all the family. Rose desires to be remembered to all of you.

The God of heaven bless you with a long life, and still enable you to preach His true gospel, is my prayer.

Your unworthy brother,

A. J. LAMBETH.

Browns Summit, N. C.

J. W. WYATT AND R. E. ADAMS.

Mt. Lebanon—Sat. and 1st Sunday in March.

Camp Creek—Monday.

Surls—Tuesday.

Helena—Wednesday.

Flat River—Thursday.

Roxboro—at night.

Stories Creek—Sat. and 2nd Sunday.

Ebenezer—Monday.

Wheelers—Tuesday.

Prospect Hill—Wednesday.

Arbor—Thursday.

Pleasant Grove—Friday.

New Hope—Sat. and 3rd Sunday.

Wolf Island—Monday.

Reidsville—at night.

Monticello—Tuesday.

Gilliams—Wednesday and at night.

Conveyance needed.

ELDER L. H. STEPHENSON.

South West—Sat. and 1st Sunday in March.

Maple Hill—Monday.

Cypress Creek—Tuesday.

Muddy Creek—Wednesday.

Wilmington—at night.

Bay—Thursday.

Yopps—Friday.

Wards Will—Saturday.

North East—2nd Sunday.

Hadnotts Creek—Monday.

Newport—Monday night.

Grantsboro—Tuesday.

Sandy Grove—Wednesday.

Emuel—Thursday.

Galloways—Friday.

Red Banks—Saturday.

Meadow—3rd Sunday.

Wilson—Sunday night.

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.

THE CHURCH.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," Eph. 4:16.

The head, the fountain from which this everlasting strength springs is Christ Jesus the Lord, in whom all salvation dwells.

Paul the prisoner of the Lord beseeches the brethren, the church, that they walk worthy of the vocation wherewith they are called; not puffed up one against another, but meek and lowly with long suffering forbearing one another in love.

Endeavoring to keep the unity of the spirit, in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling: One Lord, one faith, and one baptism.

One God and Father of all, who is above all, and through all, and in you all. Then could there be any cause of strife, confusion or contention, any quarrel, and bickering, or any wrath? There is no cause or occasion of strife, or anger, or malice, or evil speaking in Christ Jesus. As long as the brethren abide in Christ and walk in the spirit beholding the glory of God, and the high calling in Christ Jesus, and feeling their own vileness in the flesh, there is no schism in the body, but each one prefers others to himself, and they are at the feet of each other and none is trampling on the rights of any other.

But in the FLESH of this wonderful people called with a holy calling, and not according to their works, there is every manner of uncleanness and opposition to the walk of faith, and labor of love, and patience of hope. In that sense a man's foes are they of his own house. In this sense he must hate his own life, and deny himself, by not walking after the flesh. He that ruleth his own spirit is greater than he that taketh a city. When he is weak then is he strong. When Job abhorred himself all his distress was gone, and his best days were with him. The lame take the prey, and the victory is to him that ceaseth from his own work.

It looks like we would lay aside all anger, wrath and malice, and desire the sincere milk of the word that we might grow thereby. But it requires watching to self-control, keeping his body under, and mortifying instead of gratifying the flesh, in order to keep the peace.

When we walk by faith, and not by sight, beholding the things which are not seen then we seek the things which the world does not love, nor seek, and then we do not wrong any one for this love works no ill to our neighbor.

Seeking those things is not wronging any one, is not seeking any thing that flesh claims or desires.

Unto every-one of us is given grace according to the measure of the gift of Christ, "Wherefore he saith, when he ascendeth upon on high he led captivity captive and gave gifts unto men. But who is he that ascendeth? He is the same that descended first into the lowest part of the earth. Jesus who came from heaven, and was humbled unto the death of the cross, is the same Jesus that ascended on high above all principalities and above every name that is named. Jesus Christ is the same yesterday, and today, and forever.

And he gave some apostles; and some prophets; and some evangelists; &c. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight and cunning craftiness of men, whereby they lie in wait to deceive. But speaking the truth in love may grow up into him in all things which is the head even Christ."

Thee is only one true church of Jesus Christ who is the head, and the church is his body. He built that church, and the gates or powers of hell can never prevail against it. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks: that ye may tell it to the generation following. For this God is our God forever: and ever: he will be our guide even unto death.

The strength of Israel is in his church. Look upon Zion the city of

our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of her stakes shall ever be removed, neither shall any of the cords be broken. This Mount Zion is beautiful for situation, the joy of the whole earth, the city of the great King.

Jesus is the Head, the vine, his people are the body, the branches. All power in heaven and earth is in Jesus. His body then has the strength of the head, the beauty, the glory of the Head.

There is a notable type of the church in the Temple that King Solomon built. This temple was for the most High to dwell in. So the true church is a habitation for God through the Spirit. When Solomon dedicated that temple there was a notable occurrence. In the gift of singing there was prophecy, 1st Chron. 25:1. "Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthan, who should prophesy with harps, with psalteries, and with cymbals." These being arrayed in white linen, having cymbals and psalteries and harps stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets. The trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord. Then the house was filled with a cloud so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God. This was perfect melody, and was a type of heaven. When all praise was to God and the Lamb, and man's service is not there. Let all the earth keep silence for the Lord is in his holy temple. See 2nd Cron. 5:12-14.

This first tabernacle and Solomon's

temple and that service was visible. God took hold of Israel by the hand to lead them out of Egypt, through the Red Sea, and the wilderness into an earthly Canaan. All this temple is perished, not one stone being left upon another. It was a wonderful glory, when the wisdom God gave to Solomon, the peaceable King, built the temple, and the wealth of the land and the sea, and the skill of cunning workmen in precious metals, fine timbers, in stones of the quarry, in mountain and valley, wrought with such wisdom and skill that when these timbers which the earth contributed, were brought together to be fitted in the temple, so perfect and complete was the preparation that no sound of iron tool was heard in placing the parts into one complete building. But a greater than Solomon is here. This is the body of Christ. Every piece has its place, every member is there. No part has any blemish. It is the perfection of beauty. It is the body of Christ. The church of the first born whose names are written in heaven, the bride the Lamb's wife, the New Jerusalem coming down from God out of heaven. The strength of God is in her. "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," Eph. 4:16.

The Lord hath made the church or body strong in every part. It is fitly framed together. It is the habitation of God through the Spirit. Each member has the dew of youth. None of them can ever die, none are ever sick. There is no age or decay in any one of them. They dwell in God who is love, and nothing can separate them from the love of God which is in Christ Jesus our Lord.

The choicest minerals, metals, timbers of earth polished in beauty beyond that of any other building was Solomon's temple. But that, is only a figure of the church of the living God, the church of the first born of God. They are trees of righteousness the planting of the Lord that He might be glorified in them. They shall shine in the kingdom of God above the brightness of the sun.

They do not see themselves in such beauty or strength. But the glory of Solomon's temple had no glory by reason of this glory that so excelleth. These sinners in nature and in wicked works see that they are vile and not worthy of the least of all God's mercies. The body of Jesus, the church of the first born, is of incorruptible seed that lives and abides forever. They shall hear the image of him who is the first born from the dead.

God who is rich in mercy with the great love wherewith he loved us when we were dead in sins hath quickened us together with Christ, and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might show the riches of his grace. The church is the workmanship of God, created in Christ Jesus, unto good works which God hath before ordained that we should walk in them. The strength of God is in his church. There can be no jar, nor discord in this perfect body.

It is by revelation only that it can be seen. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to know or see this glory. The kingdom of God cometh not with observation. It is within you. If Christ be in you the body is dead because of sin, but the spirit is life because those born of God know that flesh and blood cannot perform a single spiritual act. For without Jesus we can do nothing. But the effectual

working in every part of this body in the strength that every joint supplies, and which is so compact being fitly framed together, so that it can never be taken down, nor decay, nor any part therefore be taken away, abides forever, a house not made with hands eternal in the heavens, in which God dwells, and this people hath God formed for himself, and they shall show forth his praise.

In the resurrection they shall see Jesus as he is and shall be like him, and be satisfied. For as we have borne the image of the earthy, even so we also shall bear the image of the heavenly. This shall be accomplished according to the working whereby He is able to subdue all things unto himself.

P. D. G.

BIBLE.

There is so much more of the Bible than the letter which any one may read, that has enough natural knowledge as to be able to read. "Understandest thou what thou readeest? And he said, How can I except some man should guide me?" Acts 8:30-31. This some man must be one sent of the Lord. There is an immeasurable fulness in scripture when it is opened by the Spirit of God. Preach the word. The word was made flesh and dwelt among us. The names of the household of faith are written in the Lamb's Book of Life.

If they preach not according to this word receive them not in your house, nor bid them God speed.

The doctrine must be sustained by the true meaning of the scriptures. The scriptures do not flatter, but speak the utterance of truth. The unfolding of scripture with its true meaning, and the variety of its meaning, so rich, so full, so complete, and always suitable to every case at all times, and

under all circumstances, proving to him that understands that it is God's Book, God's word, giving of its deep and hidden treasures that it becomes the Book of God to him that understands.

P. D. G.

OBITUARIES.

ELDER M. P. SMITH.

By request of his widow and for the comfort of his family we will try in our weakness and inability to write an obituary notice of our deceased and much esteemed brother Elder M. P. Smith. He was the son of Malichi R. and Louisa J. Smith, born and reared on a farm near Robersonville, Martin Count, N. C., his father having died the second year of the Civil war leaving his mother and seven children to fight the battles of life at one of the most critical times of their lives, the remainder of and just after the war between the States.

He was a smart, industrious, hard working man and lived up to the scriptural injunction to eat bread by the sweat of his own brow. His mother was a member of the Primitive Baptist church at Spring Green where her son-in-law Elder G. D. Roberson, was pastor, (his first wife being Elder Smith's oldest sister.) He had only three sisters, all of which joined the church of the same faith as his and their mother.

We don't think we ever knew any one that was more meek and humble and submissive, in fact, he was too good for his own good, yet he was like all the rest of Adam's race, he had his human nature, a sinner, and we believe a Jerusalem sinner saved by grace.

Elder Smith when quite a young man became very seriously concerned about his future welfare, feeling him-

self a sinner, a condemned sinner, a hell deserving sinner, had a very pungent conviction and somewhat a marvelous deliverance. Some few years after uniting with the church he became burdened with the word, and impressed to talk in public, relating his feelings to the church, was liberated the first Saturday in May, 1882, to exercise his gift and later on was ordained a gospel minister the first Sunday in June, 1899, by a presbytery composed of Elders George D. Roberson and Samuel Moore.

Although Elder Smith was not as able an expounder of the word as some, yet he was a good preacher and sound in the faith that was once delivered to the saints.

Elder Smith was born of respectful parents March 11th, 1858, aged 57 years, nine months and 19 days, and joined the Primitive Baptist church at Flat Swamp on Saturday before the first Sunday in September, 1882, and was baptized the next day by Elder G. D. Roberson. He was married to sister Bettie E. Ross, (daughter of James and sister Margaret E. Ross, also niece of Elders W. A., J. L., and S. R. Ross,) the first Sunday in January, 1883, to which union were born three children, all girls, two having died very young, leaving one daughter, her husband and two children, with her mother to mourn their loss, but we feel that their loss is his eternal gain, for he lived in the faith of God's elect, preaching and praying on his death bed.

For several years before his death he was very hard of hearing, and could not enjoy preaching as he wished on that account. For some years before his death his mind became impaired or rather his recollection was so that he could not retain what he knew and for that reason had about stopped preaching.

He departed this life at 2:30 o'clock P. M. December 30th, 1915, and was laid to rest in the family cemetery beside his two small children on the last day of the year, 1915 to await the resurrection of the body when it will be fashioned like the body of his crucified Redeemer.

His funeral was preached by Elder B. S. Cowan, his pastor, assisted by Elder J. N. Rodgerston to a large concourse of people, brethren, sisters and friends in the church of Robersonville to which he belonged (he with the undersigned and others having taken letters of dismission to organize a new church.)

Hoping the Lord will be with his loved ones in their sad bereavement and enable us all to live to the glory of God and in the triumphant faith of His Son Jesus Christ is the desire of the undersigned.

D. F. ROBERSON,
J. L. ROBERTSON

JOHN W. PRIDGEN

He was born January 29th, 1856, and died the 4th night in July, 1915, near 1 o'clock. He was the son of H. H. Pridgen. He had a very severe stroke of paralysis, and only lived three hours after he was taken. His wife said she heard him making a noise, and she knew that something was the matter. She asked him what ailed him and he said good, and never spoke any more. All was done for him that could be done, but with all that and the heartrending cries of his dear companion and four little children could not stay the hand of the Lord. He called him home and he had to go, and leave his family in the hands of him that could do more for them than he ever would have been able to do. Oh how sad it is for our head and stay to be taken from us, and especially one that is left in the

condition our sister was with four little girls, one a little infant in her arms just a few months old, and poor of this world's goods, but the Lord has promised to be a husband to the widow, and a father to the fatherless. And dear readers, I know that he will, for I was left in the same condition that sister Pridgen is with no one to look to but my heavenly Father for everything and he has wonderfully blessed me and my children all along, and I feel that our sister will be able to say the same, for she says she puts her whole trust in him, and if she does he will not cast her aside, but will be the best of companion to her, and father to her children.

Brother Pridgen was a very hard working man all his life, moving from place to place and building them up to leave for some one else. He joined Mill Branch church, Nash county, January, 1906, and got a letter and moved his membership, with his wife, to Nashville church, Nash county, March, 1915. He was very faithful in visiting other churches, and is sadly missed among the brethren.

Brother Pridgen was twice married, first to Susan Smith by whom he left four children living. His last wife was Esther Pittman. He also left four children by her, making eight children, and a bereaved companion left behind to mourn the loss of a kind father and husband. May they all be able to say thy will be done, oh Lord, not mine, for he gives and he takes away, and blessed be his name.

Written by request of his wife,
MATTIE LUPER JARRELL.

JOHN L. PHILLIPS

John L. Phillips was born November 19, 1851. He was the son of Nathan L. and Wineford Phillips. He had three brothers, James F. William P. and Charles Sumpter Phillips and

two sisters, Mrs. Eugenia Taylor of Lucama, N. C. and Mrs. Maggie Capps of Lucama, N. C. Two of his brothers preceded him to the grave.

Mr. Phillips was first married to Miss Nancy E. Mondis, August 22, 1875. To this union was born six children, two boys, Messrs. Malcom and James Thomas Phillips of Dunn, N. C. and four girls, Mrs. R. E. Jernigan, Mrs. Frank Owens, Misses Mary and Maud Phillips, all of Dunn, N. C., and all living. He was married the second time to Mrs. Roena Phillips, December 6, 1892. To this union was born one son, Mr. John C. Phillips of Aberdeen, N. C.

Mr. Phillips lived all of his life in and near Dunn, N. C., his life was well spent, he was loved by all who knew him.

He was not a member of any church but a dear lover of the doctrine of grace, and had a good hope through grace in our adorable Saviour. He delighted in speaking upon the theme salvation.

He quietly passed away at his home in Dunn, N. C., October 21, 1915. The service was held at the home amid a large concourse of sorrowing ones October 22 by W. M. Monsees, after which the remains were taken to the family burying ground near Dunn and placed beneath the ground to wait the resurrection when Jesus will come again the second time to call the sleeping nations from the dead, those who have done good, unto the resurrection of life and those who have done evil unto the resurrection of damnation. May we be prepared by our Lord to come forth in the righteousness of Jesus.

May God abundantly bless our dear Sister Phillips and give her grace in time of sorrow sufficient to bear her up above all her troubles, together with all who are near and dear to her

is my prayer for Jesus sake.

W. M. MONSEES.

VITULA WILKINS

Dear Brother Gold:

I am sending you, at the request of the bereaved family, a sketch of the life and death of Sister Vitula Wilkins.

She was born November 5, 1830, and departed this life January 16, 1915, having made a stay on earth of 84 years, two months and eleven days. The funeral and burial services were held at the family burying ground, by Elder C. C. Brown. Many intimate friends attended.

She was the daughter of Elza and Hannah Reece, and was married in the year 1865 to Edmond Wilkins. To this union was born one daughter, who after the death of her father, was married to C. L. Gregory. She lived with her daughter until a short while before her death.

While visiting at the home of Brother Robinson, whose wife she raised from childhood, she was taken sick and died. All that loving relatives and kind friends could render was done, but to no avail. During her illness she manifested great faith in the hope of her aim for Jesus, her Saviour. When friends would visit her she asked them to sing, and, with a glorious smile upon her face, joined in with them.

Sister Wilkins was one whose life was of much hardship and toil, but she always seemed to bear her burdens with patience, having a kind word and smile for all. She and her husband were united with the Primitive Baptist church at Wardsville about twenty-five years ago. She was a consistent member until afflictions prevented her attendance, and died in full confidence of the church.

Why should we start and fear to die?
What timorous worms we mortals
are!

Death is the gate of endless joy,
And yet we dread to enter there.

How solemn are the words!

And yet to faith how plain,
Which Jesus uttered while on earth,
"Ye must be born again."

Surviving her is one daughter, eight grand children, two great grand children and a host of friends.

B. J. POLLARD.

DEACON W. H. BRADLEY

Dear Brother Gold:

By the request of the family, I will write a few lines in memory of W. H. Bradley. I feel a deep sense of my inability to do the subject justice. At the same time I believe that the Lord will maintain the cause of the afflicted and the right of the poor, and in this confidence of God's help I will try. The subject of this notice was born April 8th, 1845, and peacefully fell asleep in Jesus March 13th, 1915, making his stay on earth 69 years, eleven months and four days. He leaves a widow and two children to mourn his loss, but we believe our loss is his gain.

This brother enlisted in the Civil war between the States and he faithfully served his time out and came home and in September, 1865 he married Miss Bethilda Bradley, and to this union were born unto them four children, one boy and three girls; two survive him, two daughters Mrs. J. S. Overton and Mrs. R. B. Proctor, who were very kind, loving and obedient to their father in waiting on him day and night.

On the third Sunday in August he united with the Primitive Baptist church at Williams, Edgecombe coun-

ty, N. C. and was baptized the same day by Elder J. W. Johnson. In 1890 he took a letter of dismission for convenience and united with the church at Tarboro, and remained there a faithful and consistent member until his death. Saturday before first Sunday in April, 1902, in conference he was chosen by the church and set apart to the office of deacon. First Sunday in May he was regularly ordained by Elders P. D. Gold and William Woodard and this office he filled well, holding the mystery of the faith in a pure conscience, ruling his children and his own house well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. Elder E. C. Stone conducted the funeral services and preached in the church to a large congregation of sorrowing relatives and friends. After his remains were laid in its last resting place in the church cemetery to await the resurrection morn. Brother Bradley had what his physician pronounced Bright's disease and softness of the brain. I visited him daily and he seemed to suffer a great deal with his head and, before the end he was paralyzed and got so that he could not talk. He and I were good friends, zealously affected, always agreeing together, therefore we could and did walk together in brotherly love near forty years. Oh how I do miss him for I loved him. I could see something in him that I could not see in myself, that is life and light, love and obedience. He was a good deacon, and a lovely brother but the Lord loved him best and called him home to enjoy the rest that God promised to his people in Christ Jesus before the foundation of the world. Sleep on dear brother, sweet sleep in Jesus, which none never wake to weep.

May the Lord be with the bereaved family and lead them by the right way

that they may go to the city of habitation.

Respectfully,

D. T. BILLUPS.

Tarboro, N. C.

EMILY JANE POINDEXTER

Emily Jane Poindexter, daughter of John and Elizabeth Starkey of Franklin county, Virginia. Born January 28, 1837, died April 30, 1913.

Married Thos. L. Poindexter, June 13, 1854 by Elder Jno R. Martin.

Of this union eight children were born. Six sons and two daughters. Husband and two sons preceeding her to the better land.

Joined the Primitive Baptist church at the Mountain, and was baptized by Elder Jas. S. D. Dameron. She lived and died in full fellowship of her church and greatly beloved by all who knew her.

She was an industrious woman, ever ready to do with her own hands all that she possibly could to help her family and those in need or distress. Ever mindful to care for the sick and poor. She and father lived together fifty years and celebrated their golden wedding June 13th, 1904, being baptized that day.

She had been in failing health for three years being crippled by a fall after which she never could walk, except with crutches. In June, 1909 she was stricken with that dreaded disease cancer, which ended her life. She was willing to die and spoke comfortingly to her daughters and friends. Making minute preparations for her burial she asked for Eld. Alvis Moore to preach her funeral, which he did very comfortingly, from fourth chap., 6, 7, and 8 verses, Paul's 2nd epistle to Timothy. After which her body was laid to rest beside her husband, in the family burying ground

GAL. THIRTEEN

to await the coming of her Saviour.

JOSIE WOOD.

Danville, Va.

MRS GRAY COREY

Elder P. D. Gold,

Dear Sir:—Please publish in the Landmark the death of our dear mother who departed this life November 4th, 1915. She was born November 19th, 1858, making her stay on earth 56 years, eleven months and seven days. She was Mary Emily Robertson before marriage. She was married to Gray Corey December 22, 1880, unto which union were born six children, three boys and three girls, two boys preceeding her to the grave, one in infancy, the other living to be 27 years old. The rest are all married.

Dear father and mother both united with the Primitive Baptist church at Flat Swamp at the same time, on July 4th, 1914. She lived a true and faithful member of that church until her death, her seat being never vacant unless provisionally hindered. She was a true and faithful wife, and a hard worker doing all of her work after her children left her. She cooked supper the last work she ever did, and after washing her dishes she went out on the porch and in a few minutes she called papa. When he went to her she could not walk and he had to carry her into the house. She never walked another step, though she lived for two weeks. The Dr. Said she had a stroke of paralysis and she seemed to be unconscious though she revived a little on Tuesday after she was taken and tried to talk some, but we could not understand but very little she said. The last week she lived she seemed to be sleeping most of the time. Just before she was taken she asked papa to sing,

"We shall sleep but not forever,

"There will be a glorious dawn;
We shall meet to part no never,
On the resurrection morn."

Oh! Those sad and lonely days will I ever forget, the life this lovely one has been spent on earth; she has paid the debt we all owe and I feel that she is at rest. We hated to give her up but death was the only relief. Oh the sting of death yet it heals all our pains. I feel sure no one ever had a more industrious mother than we. She worked hard to raise her children and was always giving them good advice.

All was done for her that loving hands, kind friends and a good and devoted husband could do but none could stay the cold icy hand of death. She served a useful life here and now we hope she is resting from all her labors, and may the Lord abundantly bless and comfort the bereaved and enable them to be resigned to His holy will. She leaves a kind husband and four children to mourn her loss.

Her funeral was preached by her pastor, Elder John Rodgerson and she was laid to rest Monday afternoon in the family cemetery, there to await the change of these bodies in the morning of the resurrection. Sleep on dear mother, take your rest, we would not call you back for we believe you are at rest. Sleep on, sleep on, until the resurrection morn, we hope to meet you at God's throne. And oh may it be our Heavenly Father's will that your loved ones, may meet you there in that happy land of bliss, that we may rest that same sweet rest.

Written by her daughter,

ELLA TAYLOR.

Parmelee, N. C.

GRACY JANE DUPREE.

I will try to write the obituary of my dear sister, Gracy Jane Dupree, and some of my troubles in this sinful

world. With a very sad heart I undertake this task. My sister and I have lived together all of our lives, and have both been afflicted. She had neuralgia and rheumatism, though she did most of her work up until 12 years before she died, while I have been confined to the house for about 50 years.

My sister suffered more than any body I have ever seen. She suffered so much, at times her mind would give way and she would make great lamentations. She would beg the Lord for mercy. When these attacks would come there were two songs she would always sing: "I am a great complainer," and "How happy are they, who their Saviour obey."

She would pray for us both to die. She said she did not want to die and leave me behind. She would say: "Oh Maggie what a blessing if we could go together." In October just before she died she said she knew she was going and asked me how I would feel when she was gone. "What will you do?" she would say. She told Brother William to take care of me. It was so hard to part with her, she was so good to me, had done so much for me in my affliction. She waited on me for twenty-five years; until she was helpless herself.

We have had a very hard time for the past fourteen years. Our sister who lived with us died and we were left alone. Some times there wasn't any body to give us a drink of water. A year ago she got helpless and neither of us was able to wait on the other or ourselves. She was not in her right mind, but I believe she is resting from all her labors in the land where all tears and sorrows are wiped away. She had the most wonderful dreams I have ever heard. Often in the night she would wake me up and tell me what she had dreamed.

One day I was sitting by her bed and she seemed so restless I asked her what she wanted and she said she wanted dying grace.

She then passed away easy, with not even a struggle. I am left alone to suffer, no father, no mother, nor brothers to call on. I hope the Lord is with me though. I feel like the Lord has blessed me and oh! how thankful I feel. I am left alone for some purpose known to God. I feel sure the end of my journey is not far off.

My sister was fifty-eight years old and I am sixty-seven. She was a member of the Primitive Baptist church for twenty years and I have been a member forty years.

Brethren and sisters if you have a mind, pray for me that the Lord may be with me to the end.

Your unworthy sister,

MAGGIE DUPREE.

Angier, N. C.

MRS. NETTIE WALSTON.

Mrs. Nettie Walston, daughter of Mr. and Mrs. James Luper, wife of Mr. Kinchen Walston, died Oct. 1st, 1915, of heart trouble. She was found dead at 1 o'clock in the morning by her husband.

She was born in the year of 1842, I not knowing the date of the month, making her stay on earth 63 years.

To this union were born nine children, four boys and five girls, two girls preceding her to the grave in infancy.

She united with the Primitive Baptist church at White Oak several years ago and proved to be a faithful member as long as she lived, always filling her seat when she could possibly be there.

"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 mother'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.

She has left a christian record,
Written on the walks of time,
Worthy of imitating
By those left behind.

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

Written by a young friend.

Line-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 protuberant 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 Alternative 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 Alternative 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 references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

ASSOCIATION.

Dear Brother:—Please publish the

following notice:

The spring session of the Mayo Association will be held with the church at Cascade, Va., if it be the Lord's will, on Saturday and third Sunday and Monday in May, 1916. All the brethren and friends are invited to attend. Railroad accommodations are good.

S. DAVIS, Clerk.
Cascade, Va.

ECCLEZIA

is curable. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

ELDER JOSEPH E. ADAMS.
Fellowship—Sat. and 1st Sunday in March.

Rehoboth—Monday.

Clement—Tuesday.

Four Oaks—Wednesday.

Smithfield—Thursday.

Old Union—Sat. and 2nd Sunday.

Bethany—Monday.

Cross Roads—Tuesday.

Beulah—Wednesday.

School House near brother Charlie Hatchers—Thursday.

Creech's—Friday.

Salem—Sat. and 3rd Sunday.

ELDER A. L. MOORE AND FRANK EGGLESTON.

Danville—Friday night before the 1st Sunday in March.

Malmaison—Sat. and 1st Sunday.

Mountain Springs—Monday.

Strawberry—Tuesday.

Mountain—Wednesday.

Canaan—Thursday.

Sugar Tree—Friday.

Axton—Sat. and 2nd Sunday.

They will need conveyance when off R. R.

ELDER H. M. WILLIAMS.

Brother Benjamin Honeycutt's—
 March 17th at night.
 Liberty Hill—18.
 Howards Chapel—19.
 Mr. Deatons—20.
 White Oak Grove—21.
 Suggs Creek—22.
 Calico—23.
 Rock Hill—24.
 Pierces Chapel—25.
 Toms Creek—26.
 High Point—27.
 Lexington—28.
 Salisbury—29.
 Concord at night.
 New Zion—30.
 Conveyance needed.

ELDERS P. W. WILLIARD AND S.
 McMILAN.

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.

"FIFTY YEARS AMONG THE BAP-
 TISTS.

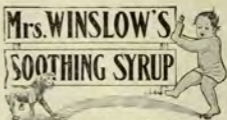
Dear Brother Gold:—

Please allow me to say in the Land-
 mark that I have a few copies of Bene-
 dict's "Fifty Years Among the Bap-
 tists," 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 Bap-
 tist history.

Mail all orders to,

A. H. RODEN,
 Glen Rose, Texas.

Let integrity and uprightness pre-
 serve me; for I wait on thee.



Purely Vegetable—Not Narcotic

For over seventy years has been highly success-
 ful in relieving children during the dangerous
 teething period. It soothes the child, softens the
 gums, allays pain, dispels wind colic and is the
 best remedy for infantile diarrhoea. Demand
 "Mrs. Winslow's Soothing Syrup" and accept no
 other. Twenty-five cents a bottle.

I have not sat with vain persons,
 neither will I go in with dissemblers.

Stops Tobacco Habit.

Elders' Sanatorium, located at 513
 Main St., St. Joseph, Mo., has pub-
 lished a book showing the deadly ef-
 fect 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.

Examine me, O Lord, and prove
 me; try my reins and my heart.

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 re-
 turned 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 sum-
 mer. Water shipped from Rural Hall
 N. C., at \$1.50 per case of 12 half gal-
 lons and cases to be returned in 30
 days.

P. D. G.

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.**

Shew me thy ways, O Lord; teach me thy paths.

**END STOMACH TROUBLE,
GASES OR DYSPEPSIA**

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

Redeem Israel, O God, out of all his troubles.

Try Murine Eye Remedy

If you have Red, Weak, Watery Eyes or Granulated Eyelids. Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c. Murine Eye Salve in Aseptic Tubes, 25c, 50c. Eye Books Free by Mail.

An Eye Tonic Good for All Eyes that Need Care
Murine Eye Remedy Co., Chicago

Free Fruit Trees.

Owing to the curtailing of our export trade and other causes, we have a surplus of about 1,750,000 fruit-shade, ornamental trees, vines and plants, the finest 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.**

The Lord is my shepherd; I shall not want.

Cabbage Plants That Grow.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. 100 postpaid 25c. By express, charges collect, per 1000 in lots of less than 4,000, \$1; 5,000 to 7,000, 85c; 8,000 to 10,000 75c. Special prices in larger quantities. **C. F. Hethington, Meggetts, S. C.**

Unto thee, O Lord, do I lift up my soul.

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 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 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.

SALTS FINE FOR ACHING KIDNEYS

We eat too much Meat which Clogs
Kidney's, then the Back Hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headache, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then get fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Save, Lord: let the king hear us
when we call.

They gaped upon me with their
mouths, as a ravening and a roaring
lion.

HEAT FLASHES, DIZZY, NERVOUS

**Mrs. Wynn Tells How Lydia
E. Pinkham's Vegetable
Compound Helped Her
During Change of Life.**

Richmond, Va. — "After taking
seven bottles of Lydia E. Pinkham's
Vegetable Compound I feel like a
new woman. I al-



ways had a headache during the Change of Life and was also troubled with other bad feelings common at that time—dizzy spells, nervous feelings and heat flashes. Now I am

in better health than I ever was and recommend your remedies to all my friends."—Mrs. LENA WYNN, 2812 E. O Street, Richmond, Va.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Such warning symptoms are a sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and inquietude, and dizziness.

For these abnormal conditions do not fail to take Lydia E. Pinkham's Vegetable Compound.

I may tell all my bones: they look
and stare upon me.

Deliver my soul from the sword; my
darling from the power of the dog.

ZION'S LANDMARK

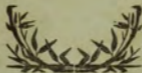
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P. D. GOLD, Editor, Wilson, N. C.

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

\$1.50 PER YEAR.

"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.

He giveth to the beast his food, and to the young ravens which cry.

Praise ye the Lord, O Jerusalem, praise thy God, O Zion.

He giveth snow lie wool: he scat-
He giveth snow like wool: he scat-

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.

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.

Praise ye him, all his angels: praise ye him, all his hosts.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

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 fatten, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knawilton's Danderine from any drug store and just try it.



MENDLESON'S Cuts Grease
Removes Dirt
Lye Makes Better Soap
of and in 10¢ and 25¢ SIZES More For Your Money

Best lye made for all household purposes. Ten cent size (20 oz.) will saponify eight pounds of grease. Made in three forms; solid, granulated and ball, in five and ten cent sizes. If you want the largest can of the best lye, insist upon MENDLESON'S. Also sold in bulk for making compost.

A. MENDLESON'S SONS, ALBANY, N. Y.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST

OUR LIGHT AFFLICTIONS.

2 Cor. 4:17.

Light Afflictions! Does it not appear wonderful that the Apostle should use the expression, "Light Afflictions" in this immediate connection! As we look over the several things which he has evidently referred to and condensed in these two words, cannot but ask where shall we find heavy afflictions? Let us look back to the beginning of this immediate subject, the preparation of the Apostles for their apostolic work, and the affliction necessarily attendant upon that preparation.

In the 6th verse reference is made to the infinite power of God "who commanded the light to shine out of darkness," in order that it may be at once noted that it is the same infinite power of the infinite God by which "the light of the knowledge of the glory of God" comes into the heart of any one, preparing him to preach the gospel, or to do any apostolic work. It is God shining in the heart (not "into", but "in") who gives that light. To shine in a room the light must be in the room. To shine in the heart the Sun must be in the heart. It is "Christ in them the hope of glory."

Now begins the intimation of the source of trouble: "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Here is the conflict

the source and cause of trouble. Two natures, the flesh and the Spirit, the one contrary to the other, so that ye cannot do the things that ye would. The light of the knowledge of the glory of God: that is the treasure. It is not in the flesh; that is, the flesh, the natural, does not understand this knowledge, though it is held in the "Earthen Vessel." "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." 1 Cor. 2:14.

Now, because of this treasure in earthen vessels, and all the glory being to the Lord, comes "trouble on every side," with perplexities and castings down; but there is a limit, and the apostle declares they are not "distressed," nor "in despair," nor "forsaken," nor "destroyed."

Now the apostle says we always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. This sentence, expressing such a fearful affliction, is repeated, with reference to all who live (a spiritual life.) What a fearful thing is this, to feel always the dying of the Lord Jesus; to bear that dying about in our body, as the only way in which the life of Jesus can be experienced, and "made manifest in our mortal flesh." This seems to me something terrible, also, and that death worketh in the

apostles, and in a fearful sense, in all that know the spiritual life, and may work in the saints, to whom pertains the working of life in them.

Can anything be more fearfully painful and afflictive than the feeling of this daily dying of the Lord Jesus? This must be what Paul desired for himself, to know the fellowship of Jesus sufferings, and to be made conformable unto his death, Phil. 3:10.

What untold sufferings those endured who suffered with the dear Lamb of God. And we know that there must be with us a crucifixion with Christ. And I often wonder how I could endure even a little of that suffering. What little I have tasted of his dying has been too much for me. I have to cry to him to "remove the stroke of thy hand." "Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified."

And yet the apostle says of this fearful affliction of himself and the apostles, and of the dying of the Lord Jesus in him and in all his people, "our light affliction," and says, "which is but for a moment." I do not think I can understand this. If you were here, Bro. Gold, or if I were with you, I would ask you some questions.

How is this a light affliction? This affliction spoken of throughout this chapter is because of the death and resurrection of Christ, and of our experience of fellowship with those sufferings. The natural man does not know nor feel those sufferings. But this knowledge and experience of these sufferings, in our measure, are our hope and our salvation while we are in this time state. We are assured that Jesus is now our life and our salvation. And that in all our troubles and castings-down, He who raised up Jesus will also raise up us also by him," and will also present all the people to whom the apostles, and

other gifts, present them together to the Lord with them. The order of the church of Jesus Christ is glorious, and all the glory is unto the name of Jesus, and the consideration of this makes our affliction a light affliction.

By faith our burdens are all cast upon the Lord, as he commands. All the troubles "on every side," all our sorrows and griefs, all our castings down, all our painful dyings with Jesus are cast upon him, and his resurrection is ours. "I am the resurrection and the life." Only Jesus could ever say that. Then, in this sense our affliction is light. Also, it is but for a moment. "With the Lord one day is as a thousand years, and a thousand years as one day." Which simply means that when we are with the Lord time is not estimated. We do not notice time. A thousand years are but as yesterday when it is past. Only a moment.

In the gospel day the work is all done. No more work to do. And even in the midst of all the sorrows and griefs and deep inward trials, and when it seems to us that affliction is about to overwhelm us, all at once the truth of the expression of the apostle will come so sweetly over our souls that we can say with joyful assurance, "Our light affliction."

But now the sweet wonder is increased. "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." This can have no meaning for the natural man. But for the new man, for the child of God, it has a most glorious meaning.

Everything in the Old Testament had its fulfillment in the New Testament. All the teachings of Jesus were to his disciples, to whom he spake in parables. To the faith of his people he explained his parables, which all referred to the things of his Kingdom and glory. It was by their faith that

opened. He said to those he healed, "thy faith hath saved thee," and to the faith of those he taught his teaching was given.

So today it is only by faith that the mysteries of the gospel are understood and felt by his people.

In this sense we are given to understand all gospel teaching by faith.

The afflictions of the gospel, though full of severity and pain, are all doing a great and wonderful work for the Lord's people. "Tribulation worketh patience." Sorrows are to show the deep meaning and sublime value of spiritual things. Trials are to prove the true faith of the saints. "I will try them as gold is tried." All these outward things belonging to the church are of great value, but they can be seen by the natural eye. The true, deeper spiritual value is that which cannot be seen by the eye. In regard to the ordinances and order of the church, their spiritual value is that which cannot be seen by the eye. In order to see the deep spiritual meaning, "the far more exceeding and eternal weight of glory," to which faith points, we must be looking at the things that are not seen, which are eternal.

So baptism, the Lord's supper, with all the things that appeal to the natural sympathies, emotions, passions; all these things of a spiritual kind. We look for the work of faith concerning them; and while we attend to them with great care, we are looking for what faith says concerning them, that we may know the sacred reality that underlies them. These natural things must fade and fail, and also these natural griefs and sorrows. When we look at the spiritual meaning of them we see they are light, and but for a moment from this eternal standpoint of faith we can sometimes see how they "work for us a far more exceeding and eternal weight of glory." At such

a time we cannot complain of the heavy affliction. We love to bear it, and are thankful to have the privilege of following the dear Saviour in sorrow as well as in joy.

"From all our afflictions his glory shall spring;
And the deeper our sorrows the louder we'll sing."

Dear Brother Gold:—If this will suit you for the Landmark you may publish it. I hope to write some more upon the same subject if the Lord will. But I do not know. I find I cannot write as easily as in former years, and I cannot write at all to profit unless the dear Saviour direct me.

My Landmark has not appeared for awhile. We all send you kind regards and love.

Your brother in hope,

SILAS H. DURAND.

Southampton, Pa., Jan. 20, 1916.

CONSOLATION AND STRENGTH.

Elder D. S. and Leuia Webb,

Dear Brother and Sister:—If you knew the comfort, consolation and strength I receive from your good letters you would not be surprised at anything that I have done for you. I have just read it about the fourth or fifth time and received strength and comfort every time, and was made to shed tears of joy and gladness every time. They are to me like some of the first songs I learned to sing, such as Amazing Grace, When I can read my titles clear, Am I a soldier of the cross. They never grow old, neither do I get tired of them, though I can't sing them as well as I used to, still the songs are the same sweet words; and I love to sing them yet—so is your good letters to me. They come richly laden with gospel truths, which feeds

my poor hungry soul, and builds me up in the faith. When I don't get a letter from you in a long time, I fear something has gone wrong, or think that you have concluded that I am not worthy of your attention. I often feel this way about it, and I almost give up in despair. As I took my seat to read your letter these thoughts came in my mind, oh, that I could feel worthy to read this letter. As I read it I was made to shed tears of joy and gladness, to see how kindly you had remembered a poor unworthy worm of the dust, though I felt sorry that Sister Webb was so badly mistaken in me. I don't feel to be so good. I feel very different from that, though I hope I am blessed some times to do some good deeds, all honor is due Him who gives us life, light and liberty to do the things that are well pleasing in his sight. If I could only render to Him all the honor, adoration and praise that is due his great, grand and glorious name for his wonderful goodness and mercy towards me, I would be satisfied.

Thank you for your photos.

Brother Webb I was sorry to see you looking so feeble, and hope you are better now. I haven't been well for a few days, but am better now. When we come to lay this dull mortality down, oh, may we be caught up in a moment, in the twinkling of an eye, with all the blood washed pure, there to sing the song of redeeming grace, on the sunny banks of sweet deliverance forever more, is my prayer for Christ's sake. Amen.

Brother Gold, it has come in my mind to send the above with brother Webb's letter for publication in the *Landmark*.

Yours in love,

J. R. JONES,

Greensboro, N. C., Cf. Revolution
Store Co.

James R. Jones,

Dear Brother in a precious hope:—
We received your good letter of the 15th inst., and we were glad to hear from you, but ashamed that I had not written you before now. I had just returned from the Mountain Association when I received your letter reporting the Association at High Point. I appreciated that letter, and was pleased to hear of the good meeting and preaching, and thought I would write you as soon as I could think of something that would interest you.

I was busy gathering corn and putting in my wheat crop, so I neglected to write to you, but I did not forget you, nor I never will as long as I retain mind to think of any one. Your kindness (Brother Jones) to us, makes me wonder like Ruth in Boaz's field, when he had shown her kindness, she said, "How is this, that I have found grace in thy sight?" Grace is surely the fruit of love. Ruth had done nothing for Boaz but he loved her first, and she loved him because he first loved her, therefore we love Him because he first loved us. How do we love Him without bearing some fruit?

If we do service for any one we receive a reward according to the law, therefore we are laboring for the reward; but we are not under the law, but under grace. We have a large Virginia beauty apple tree in our yard. It was once a wild scion or seedling, the fruit was not good, therefore it was cut off and grafted in, not worsted, but made better, and now that tree bears us an abundance of good fruit, and we admire the tree. It bears fruit according to the nature of the tree, even so we were as the wild olive by nature covetous and selfish, but God having applied the knife (the law) and cut us off and grafted into us by the covenant of grace, Christ the life, giving us motion and movement,

and so our movements come in such a way that our actions and deeds prove that we are of the Lord. We bear the fruit of grace just as free as the apple tree bears apples, and God has made it that way. Some say they believe in salvation by grace, but talk is cheap, and smiles may be deceit. While grace is the fruit of love, our love sometimes seems weak like a fire burned down; but as Bro. P. G. Lester once said, "Fan the ashes away and push up close together the live coals, and they will send forth a wonderful good heat." I am taxed with all I can do some of the time to keep up a living and sometimes I desire to go and meet with the brethren, but something needs doing at home, and I think over how insignificant I am and if I can be a help to my family I had better stay at home. So no one is due me any thing, neither should any one care for me. I went to my mail box and received a letter from a dear brother, telling how the dear Lord had blessed him to feel His peaceful presence, and strength to look beyond Jordan's stormy flood to the home beyond. Yes brother Jones your letter made me think that as a man loves his wife, he does not want to know her faults, but if she has faults he knows it, and he must die to forget them, just like Jesus went down in death and there he put all our sins and iniquities behind, and triumphantly arising from death declared that their sins and their iniquities will I remember no more. So He put away all sin and sorrow by his death, and if we be the followers of Jesus in death all our sorrows will have an end, the world will be blotted out of our memory, and in His remembrance we will be brought home to where Jesus is.

For he said to the Father of all thou gavest me shall I lose nothing, but will raise it up again." We have

been raised up to the fellowship of the Spirit, but as yet we cannot retain the Spirit. So we desire to be clothed in the Spirit, then the earnest expectation is waiting for the redemption of the body from death.

Leula had been after me to write to you for some time, and I did not know how, and when we received your letter she said "What can we do for him? He is an exceptional good brother and we must not neglect to write him oftener." But we cannot find words to express ourselves to you in order to show to you our feelings, for you have completely gone by us by your much and continued kindness to us. We are in common health, and ever wishing you well and may the blessedness of the spirit of love and peace be with you.

D. SMITH & LEULA WEBB.
Hillsville, Va.

EXPERIENCE.

Dear Brother Golds—I have a mind to write you and tell you some of the dealings of the Lord with me, I hope. I have always thought the Old Baptists preached the right doctrine, but could not see my sins then as now do.

Three years ago my wife was sick, and I thought the Lord was going to take her away from me, and I thought it was more than I could stand, and then I began to see my sins and I knew the Lord would do right to take her away from me, but it seemed to me that it was more than I could stand, and I was bound to call on the Lord to have mercy on me, and to let my wife live, for it seemed that life would be a blank without her, and I feel that God answered my prayer for she is still living. I promised God that I would live a better life. I thought I could, but the more I tried

to live right the worse I got. I went on in that way until last spring (1914) when I had got so low down, so vile and full of sin it seemed that there was none unrighteous as I. It seemed to me that everybody hated me. It was no pleasure to me to be with any one. I wanted to get off to myself, and try to pray, but it seemed that I was too sinful to call on God's name, but I was bound to call on the Lord and Saviour Jesus Christ, for I had heard the Old Baptist preachers say that by grace ye are saved, and by grace alone, so I went on trying to pray to God for mercy, and to show me the light that I might see, and to help me to live a better life, for I knew that without help from a higher power than I was I could not do anything. I went to the section meeting the fourth Sunday in May at Flat River. I did not go in the church that morning for the house was full, but I sat down under the window on the outside and heard part of the preaching. That evening I went in and heard, I thought, the best preaching I ever heard. It was so plain to me and I was made to feel that God had forgiven me all my sins, and I loved God's people and wanted to live with them. I felt all right for a little while. I wanted to join the church but I was not satisfied with so little evidence, and I asked the Lord to show me more proof that I was one of the children of Israel, and I had a dream and in the dream it seemed that the whole world was on fire and flames reached from the earth to heaven, and they came so close to me that it seemed like it would take my breath, and I called on the Lord for mercy, and Jesus came, divided the flames and lifted me up in his arms, and the flames left and there was a large crowd of people round about, and I was still in my dear Saviour's arms shouting praises to His glorious

name, and he spoke to me and said, "praise my name in this way and you shall have everlasting life." I awoke with that dream on my mind, and it has been on my mind every day since then. I went on thinking what great things the Lord had done for me. I knew I was saved by the mercy of God through Jesus Christ and Him alone, if saved at all, for I have done no good works to be saved for. It seemed that every thing I did was against God.

I felt like I was bound to tell some one what great things the Lord had done for me. So I went to my brother who was a member of the church and talked with him, and also told my wife I wanted to offer myself to the church, but was afraid they would not have me. So I went on until the Saturday before the second Sunday in Oct. I and wife went to Wheelers and brother Hall told my feelings so that I could not stay away. My wife went and I was bound to go with her, and they received us with seeming joy. We were baptized the next day. I thought my troubles were all gone then, but I find that there are more trials and troubles yet.

I will close hoping you will pray for me, for I feel the need of prayer.

Your brother in hope,

O. C. HAWKINS.

Hurdle Mills, N. C.

A SAD LETTER.

Johnson & Willis Sanatorium,

Richmond, Va., Feb. 24, 1916.

Dear Brethren and Sisters:—With many of you I have met and mingled in the sweet service of God in the past: to you I feel thankful for the kind and loving fellowship extended to me at your hands. To those children of God not known to me in the flesh, my fellowship is extended, and my love for

his was shown, and to their faith the mysteries of his gospel teaching were them, wherever they may be, burneth bright, because we are all members of Christ's body.

I am passing through what is indeed a very sad ordeal, and I feel it my duty to as far as possible let the brethren know what my condition is. I have been here in Richmond, Va., with my dear wife, who is suffering with cancer of the stomach, since Feb. 13. The operation which it was hoped would result in so much relief, cannot be expected to afford as much relief as had been hoped. I trust to be able to take her home within another week however, and it is indeed gratifying to me to realize as I do that her entire trust is in the good Lord, and that she is reconciled to His will, whatever that may be. Her serious afflictions have caused me to shed many tears of bitter sorrow, and oh how my poor heart has been devoted to God in prayer for her recovery and restoration to health.

My dear brethren and friends, I wish to say that the cost in connection with this illness will be very heavy, and all the dear saints who may feel inclined to assist me in defraying my expenses at the hospital, can do so at the address below, and same will certainly be appreciated by me.

I shall be thankful to all for their prayers for me and my dear wife.

Yours in much sorrow,

ELDER J. P. VIA,
Critz, Va.

Elder Via has spent some time with me while in Richmond, and I have learned to look upon him as a man of God. His preaching is sound. He has given to me, and I feel that I should give to him. I shall do what I can for him. It is the duty of every child of God who can, to remember this dear

Brother in a financial way. He does not receive a fixed salary for his ministering unto us, but he goes forth in the service of the Lord regardless of what the brethren may see fit to do for him. If he has ministered unto our spiritual needs, then it now becomes our duty in his time of great trials and sorrows, to minister unto his financial requirements, thus showing forth our appreciation of what God through him has done for us.

I hope I am one who loves him for Christ's sake.

W. R. MOORE.

808 Decatur Street,
South Richmond, Va.

ELDER JOSEPH E. ADAMS.

Fellowship—Sat. and 1st Sunday in March.

Rehoboth—Monday.

Clement—Tuesday.

Four Oaks—Wednesday.

Smithfield—Thursday.

Old Union—Sat. and 2nd Sunday.

Bethany—Monday.

Cross Roads—Tuesday.

Beulah—Wednesday.

School House near brother Charlie Hatchers—Thursday.

Creech's—Friday.

Salem—Sat. and 3rd Sunday.

ELDERS: P. W. WILLIARD AND c
McMILIAN.

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.

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. XLIX.

NO. 8.

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second class matter.

WILSON, N. C., MARCH 1, 1916.

EDITORIAL.

THE BOOK OF ESTHER.

It is the only Book of the Bible in which the name of the Lord does not appear. None of the title names of the Lord God occurs in this book: yet the superscription and the underwriting is based on this sure foundation. It is traced in his people, the Jews. Jesus said to the woman at the well salvation is of the Jews, John 4:22. The prophecy of Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be," Gen.49:10. The word Jews occurs first in 2nd Kings 16:6. It is from the word Judah, the principal one of the twelve tribes of Israel. Christ was made of the seed of David and of the tribe of Judah, according to the flesh, but declared the Son of God with power according to the Spirit of holiness by the resurrection from the dead.

The Lord's portion is his people.

Jacob is the lot of his inheritance. The Lord found Jacob in the desert, in a waste, howling wilderness, and led him about and instructed him, and kept him as the apple of his eye, and no strange God was with him. God was with his people in all their sojourn in time to guide and shield them, to chastize them, to lead and keep them, to feed them, to correct and prove them in their wanderings and their murmurings, to send them into strange lands, yet to keep, correct and purge them when they need it.

At the time these things were enacted that are narrated in the Book of Esther the Israelites were in bondage under the dominion of the Medes and Persians, Ahasuerus being the king. Medo-Persian monarchy had conquered and destroyed the Babylonian power. Cyrus had been commanded by the God of heaven to supply treasure, and authorized the rebuilding of the temple at Jerusalem. Ahasuerus, a great king reigned over 127 provinces from India to Ethiopia. Jews were scattered throughout all his realm. This king made a great feat to his nobles displaying the greatness of his wealth for many days. Its regal splendor they feasted on with great freedom. During the time of this royal display the king commanded Vashti his queen to appear before his nobles, that they might behold her beauty. But the queen refused to obey the king, which wrought disturbance in his realms. In counsel with his nobles it was decreed that Vashti should no more behold the face of the king, inasmuch as her disobedience would cause confusion in every household. It was decreed that every man should bear rule in his own house. Vashti was banished, and her royal estate given to another more worthy.

Under the wonderful working of this matter the fairest virgin of his realms

that should take the place of Vashti who was Jewess. It was not supposed who this should be, or how ascertained. But it shows the love and Providence that the Lord God displays in his working all things together for good to them that love him, and are the called according to his purpose.

A prominent character that displays the traits of this wonderful people, the most wonderful of all the races of mankind, whose father is Abraham, called the friend of God, and the father of the faithful, and in whom all the families of the earth are blest, of whom Christ came according to the flesh, of whom every prophet is descended that is named in the bible, Moses the lawgiver, the leaders of Israel, and every apostle of the Lamb. This famous man is Mordecai, the Jew, who sat at the king's gate refusing to bow the knee to Haman, the Agagite. Haman was of Amalek that race against whom the Lord had war from generation to generation. The first war after they came out of Egypt was with Amalek. There then was no love in a true Israelite toward Amalek. Haman had no love for Israel. Mordecai was a typical Jew holding in faithfulness the traits that separate a true Israelite from false worship, for he contends for the faith of the fathers, the faith once delivered to the saints.

He bows not to Haman though Haman was promoted to great authority in the kingdom. Haman despised Mordecai so bitterly that no honors were prized by him so long as Mordecai sat at the king's gate without honoring him. Mordecai loved them that love the Lord. He was on the Lord's side. He honored them that honor the Lord.

His religion was uncompromising toward error. He had no fellowship with the unfruitful works of darkness.

He loved his people. His niece Esther was fatherless and motherless. He adopted her as his own child. True to the instincts of humanity he loved his kindred.

King Ahasuerus did not know that Mordecai was a Jew, nor did he know that Esther the Jewess was to be the queen.

In her time, and using only the preparation the keepers provided, she comes into the king's presence, and finds favor in his sight as no other damsel does.

Mordecai had shown faithfulness to the king, though he belonged to the enslaved captives. He learned that two of the king's chamberlains, the keepers of the door had sought to kill the king, and he signified it to the proper authorities. They were convicted and put to death.

Suddenly Haman appears with great power. He scorns to punish Mordecai alone. But seeks the destruction of all the Jews in the realm, perhaps never once thinking that queen Esther was of that race. He procures a decree from the king for the destruction of all the Jews. Mordecai knows what this means, and appears on the street in sackcloth. It is told to the queen. She sends him clothing. He refuses it, and informs her what is concocted for the destruction of all the Jews. He tells the queen what to do, and how to approach the king with entreaty for mercy. He tells her not to think that because she is queen she shall escape. He further tells her if deliverance does not come through her it will come from another quarter, and does she know but that she is come to the kingdom at this very time for the very purpose of saving the race.

During the prevalence of the evil counsel of Haman for thirty days the king had not called for the queen, and if unbidden she should approach him,

unless he held forth the golden sceptre in his hand, it would be death to her. She hearkened to all that Mordecai told her to do, and said I will go, and if I perish I will perish. She and her maidens fasted three days, and put on sackcloth, and then she went before the king. At sight of her the king held out the golden sceptre saying, Queen Esther, what wilt thou have? Behold to the half of the kingdom it shall be given you.

She requested that the king and Haman should come to a banquet she had prepared for these two.

Haman was highly flattered, and told of his honors and his glory, and how he alone with the king were to feast with the queen. But said he none of these honors avail me anything so long as I see Mordecai the Jew, sitting at the king's gate. His wife and others tell him to make a gallows 50 cubits high to hang Mordecai on, when he goes to the queen's banquet to-morrow.

That night the king could not sleep. The records were examined. It was found that Mordecai the Jew had saved the king's life. The king said, what has been done for Mordecai? They answered nothing. The king said, who is in the court? It was told him that Haman had come in. He had come just then to ask that Mordecai might be hung on the gallows he had prepared for that purpose.

The king said to Haman, what shall be done for the man whom the king delights to do honor? Now Haman thought whom would the king delight to honor as much as he desires to honor me? So he said that one of the chief princes of the king array the man whom the king delights to honor with the royal apparel, and place him on the king's horse and let this prince run before this man arrayed as the king through the streets of the

palace, and proclaim this is the man whom the king delights to honor. The king said to Haman, see that thou do all this for Mordecai the Jew. Let not a word of it fail. He did all this. But he went home crest fallen, wretched, and told his wife and people of his downfall. They said if Mordecai before whom thou hast begun to fall is a Jew, thou wilt still fall before him.

When he went to the feast prepared for him and the king, the king said Queen Esther, what wilt thou have? It shall be given to thee, to the half of the kingdom. Then answered Queen Esther, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition and my people at my request. For we are sold, I and my people to be destroyed, to be slain, and to perish." Then the king answered to the queen "who is he, and where is he, that durst presume in his heart to do so?" Her answer was, It is this wicked Haman." Haman saw that evil was determined against him by the king. They covered Haman's face. He was hung on the gallows he had made for Mordecai.

Then was the king's wrath pacified.

Then Haman's house was given to Mordecai and the king took off his ring which he had taken from Haman and gave it to Mordecai.

Again the queen makes request that the decree which Haman had obtained for the destruction of all the Jews in the realm be revoked; and strength was given to the Jews to slay their enemies. Haman had represented to the king that the Jews were the king's enemies, and had of old been troublesome and pestiferous.

But it is shown to the king that Mordecai was his true friend, and had saved his life, and the king saw that Haman sought to destroy the king's wife, and that Haman was the real

enemy of the kingdom, which he sought.

This history it seems to me is very suggestive and hints richly of gospel truth.

Vashti forfeits her standing as queen by disobedience. Esther comes in as the true choice of the king. She is of the royal race and a Jew inwardly. The king loves her, and whoever is an enemy of the queen is an enemy of the king.

While Haman counsels, sin seems to have the sway. But it is under the law dispensation that evil is recurrent. But Jesus makes an end of sin. While the ministration of death operates every manner and form of sin rises up. Its nature is to destroy the Lord if possible. They said of Jesus, "This is the heir; let us kill him that the inheritance may be ours." Men would take matters in their own hand in their pride, being under the dominion of Satan, the accuser of the brethren, and the enemy of God. The serpent sought to separate the man and his wife. He is caught in his craftiness, and the seed of the woman (the virgin) bruises the serpent's head. The chaff is burned, the wheat is garnered.

Mordecai occupies the true place in the kingdom, seeking the good of the realm, and speaking peace to all his seed, the type of Jesus who must reign until every enemy is destroyed.

The love of God is an everlasting love. Israel is the apple of his eye. Every true blessing, every thing lovely, pure and heavenly shines in Jesus; nothing shall separate us from the love of God, which is in Christ Jesus our Lord, the church of Christ, the bride, the Lamb's wife, the choice one of her that bare her. She is the apple of the eye. He that loves the church is born of God. To see the church of God in her beauty, looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners

is to call such from the vanities or earth. Surely all those that have seen the king in his glory, and the church in her beauty feel that they are vile.

God manifests his love by putting it in the hearts of men whom he loves to give their time and service to the people of God.

No truer sign that one has found favor with God is shown in that he loves the people of God and would do them good.

P. D. G.

WAR.

When thou goest to war keep thyself far from every sin.

An old adage is that all is fair in war. Its motto is might makes right. When men get mad they lose their judgment. Anger rests in the bosom of fools. That is its home. It sleeps there. A man has his bed or place of rest at his home. One goes to a man's home to find him. So anger abides or rests in the home or bosom of the fool.

When anger, malice, wrath and wicked passions are laid aside, and men love peace, and good will is exercised in righteousness toward each other, then they keep themselves far from every evil thing. They do violence to no man then.

When men or nations are in war they seek to invade the rights of others, thinking because war is declared therefore they can take from others all they are able. War means wrenching from others what is theirs. It is the time when fences are down, when hedges are broken.

There is a strife now between the European nations at war—about ocean travel. The understanding between nations is that oceans and seas do not belong exclusively to any nation to the exclusion of other nations. If Great Britain which has many vessels on the big seas should claim that be-

cause of her great number of vessels therefore she has greater right to the high seas than other nations that would not make that claim right. Should England and Germany in their conflict make it dangerous for other nations not at war with any one to should warn our citizens now not to ing right? Suppose a highway running through a country which entitles every man to travel on this way who behaves himself, but two men get into a fight, so that it is not safe for other people to pass over that highway, does that give these two men, who have no right to fight, to so block this road that it is not safe for any one to travel on that public road, it would be about like these nations at war, a thing they have no right to engage in. The high seas do not belong to any one nation exclusively.

We say North Carolina belongs to North Carolinians, but the high seas do not belong to any nation or people more than to another nation.

There is a treaty entered into between nations that gives to Americans and other nations the right to travel on the high seas. If our government should warn its own citizens now not travel on the high seas, because some nations are fighting on the high seas, the United States would be yielding to a demand which is an invasion of our right to people who are themselves wrong in their demands.

While our people actuated by prudent motives would avoid exposure on the high seas that might make a bad matter worse, yet for the United States to warn them to do this would be such an act as would surrender to these nations now at war a natural right that belongs to all nations.

These nations now at war are demanding more than their rights. Our President is contending that we should seek an enforcement of the rights that

belong to us. This is better for all classes.

War is raging when matters are out of joint. Let each man behave himself wisely when war is raging. I do not see why a man should risk his life or imperil himself by needless exposure in war times. But for our government to take a step which abandons a natural right to travel on the high seas is a different matter.

P. D. G.

LIFE OF FAITH.

"For I through the law am dead to the law that I might love unto God." Gal. 2:19.

Paul when he wrote the above was living in the flesh. He was not absent from the body. He said to depart and be with Christ was far better. But it was the will of God that he should fulfill his ministry hence he was content to remain. While he is yet in the flesh he was not living after the flesh. For he said the life that I now live in the flesh I live by the faith of the Son of God. He said, I know that in me, that is in my flesh dwells no good thing. For I see another law in my members warring against the law of my mind with which I serve the law of God. Such was the warfare and the opposition that he said the good that I would do I do not, and the evil which I would not that I do, and it caused wretchedness. Hence he cries out, O wretched man that I am, who shall deliver me from the body of this death? and said I thank God through Jesus Jesus Christ our Lord.

There are two systems—Law and Grace. By the law is the knowledge of sin. By Grace are ye saved through faith, and that faith is the gift of God—not of works.

It appears to be the experience of the children of God that in nature

each one of them when quickened from the dead goes to the law seeking for relief, thinking he can obey the law. When the commandment comes it discovers to him what sin is. I had not known sin if the law had not said thou shalt not covet. But when the commandment came sin revived, and I died. That which I thought was unto life I found to be unto death. For by the law is the knowledge of sin, which slew me by the law which is good. The law is good, but sin by the commandment becomes exceeding sinful. The strength of sin is the law. When the law forbids coveting sin works death in me by that which is good, for it shows me that I have transgressed the entire law of God. The commandment comes and sin revives, and I die. The justice of God calls for my death, saying the soul that sins shall die. Sin slays me by that which is good, and it thus appears exceeding sinful, that is I am exceeding sinful. Sin reigns unto death. How holy the law appears. How vile I am—not worthy of the least of all God's mercy. Let God be true but every man a liar. But I am the chief of sinners.

How shall man be just with God? There is no question about God's holiness, but how shall man be just with God. How shall I be just with him?

When I am cut off from all hope, and receive the just sentence of God's holy law, then I am cut off from all hope and know not what to do, nor where to go.

The revelation of Jesus Christ crucified, and risen, and glorified, who lived for me, died for me, gave himself for me, rose from the dead for me, and ever lives to make intercession for me, is the most glorious revelation to me I have ever beheld. This is my dear delightful theme that Jesus died for me, and because he lives I shall

live also.

I through the law am dead to the law, that I might live unto God. While I know that in me, that is in my flesh, dwells no good thing, yet I through the law am dead to the law, that I might live unto God.

I do not frustrate the grace of God, I cannot sin that grace may abound, for I am dead to the law by the body of Christ. I am crucified with Christ. As Christ is so am I in Christ Jesus. Sin is not imputed to me, for Jesus died for my sins, and rose from the dead for my justification. For me to live is Christ, that is Christ lives in me. Hence to die is gain, for when I am absent from the body I shall be present with the Lord.

There is therefore no condemnation to them who walk by the faith of the Son of God. The just shall live in that faith, which is holy. Who shall lay any thing to the charge of God's elect? It is Christ that died, yea rather that is risen, who ever lives to make intercession for me.

Reckon ye yourselves to be dead indeed unto sin, but alive unto God by Jesus Christ. He that is dead to sin cannot live longer in sin. Blessed is the man to whom the Lord imputeth righteousness without works.

P. D. G.

Appointments

ELDER J. W. WYATT,

Corinth—Saturday and 1st Sunday in April.

Oak Forest—Monday.

Four Oaks—Tuesday.

Hannahs Creek—Wednesday.

Hickory Grove—Thursday.

Reedy Prong—Friday.

Mongo—Sat. and 2nd Sunday.

Black River—Monday.

Primitive Zion—Tuesday.
Bethsida—Wednesday.
Mt. Zion—Thursday.
Rehoboth—Friday.
Gift—Saturday and 3rd Sunday.

J. W. WYATT AND R. E. ADAMS

Stories Creek—Sat. and 2nd Sunday in March.
Ebenezer—Monday.
Wheelers—Tuesday.
Prospect Hill—Wednesday.
Arbor—Thursday.
Pleasant Grove—Friday.
New Hope—Sat. and 3rd Sunday.
Wolf Island—Monday.
Reidsville—at night.
Monticello—Tuesday.
Gilliams—Wednesday and at night.
Conveyance needed.

ELDER L. H. STEPHENSON.

North East—2nd Sun. in March.
Hadnotts Creek—Monday.
Newport—Monday night.
Grantsboro—Tuesday.
Sandy Grove—Wednesday.
Emanuel—Thursday.
Galloways—Friday.
Red Banks—Saturday.
Meadow—3rd Sunday.
Wilson—Sunday night.

ELDER H. M. WILLIAMS.

Brother Benjamin Honeycutt's—
March 17th at night.
Liberty Hill—18.
Howards Chapel—19.
Mr. Deatons—20.
White Oak Grove—21.
Suggs Creek—22.
Calico—23.
Fellowship—13.
Coats—14.

ASSOCIATION.

Dear Brother:—Please publish the following notice:

The spring session of the Mayo Association will be held with the church at Cascade, Va., if it be the Lord's will, on Saturday and third Sunday and Monday in May, 1916. All the brethren and friends are invited to attend. Railroad accommodations are good.

S. DAVIS, Clerk.

Cascade, Va.

ENQUIRY.

Dear brethren and sister in Christ Jesus the Lord:—I am writing you, not one more than another, to find out if any of the brethren or sisters have got one of Elder B. Greenwood's books on hand, "The History of His Life from Germany to North Carolina. Elder P. D. Gold published the book after he came to Wilson, N. C., and sold them for 50 cents each.

I have tried to get one here in my neighborhood, but can't find one. None of the brethren have them. So if any of the brethren who have one will lend it to me a short while, I will be very thankful and will return the book at my expense, and will send stamps to bring it, or I will buy the book. I would be glad to buy one.

Would be glad to hear from some dear brother soon.

Yours in hope of eternal life,

JOHN W. FINCH

Rosemary, N. C.

The Lord is my shepherd; I shall not want.

Redeem Israel, O God, out of all his troubles.

Shew me thy ways, O Lord, teach me thy paths.

Obituaries.

SAMUEL Y. WALKER.

The subject of this notice, Samuel Y. Walker, was born Sept. 30th, 1830. He died Jan. 21, 1916, in his 86th year.

He was married to Miss Martha Harris in the year 1855, and to that union were born four children. One, the second born, a little girl, died at the age of two years old, the others Mr. J. H. Walker, Mrs. B. L. Hurdle and Mrs. C. T. Terry and the aged companion, for more than 60 years, are left to mourn their loss.

Mr. Walker became a communicant of the Methodist church in early life and remained a faithful member until death.

Mrs. Walker is a member of the Primitive Baptists at old Lick Fork where her father Deacon John Harris (deceased) served for many years and Mr. Walker with his wife were regular attendants as long as their health permitted.

It was my pleasure to form his acquaintance about ten years ago and his deportment and conversation was such that I felt when in his presence that he was a first class Christian gentleman.

Some four years ago in conversation with him he said in all his life he had not "realized his dependence on God so much as during that year. He realized that God alone could bless and comfort His people." Sister Walker is quite feeble but is blessed with a host of loved kindred and friends to administer to her needs and best of all is strong in the faith of her risen Lord.

It can truly be said of Mr. Walker that he was a mild, modest, unassum-

ing and true gentleman.

The funeral services were conducted by the writer and Mr. Lambeth and Mr. Jordan, his pastor, at the residence, a large attendance being present, after which the remains were laid to rest in the family plot in Reidsville cemetery to await the Resurrection call.

May the loving ties so sadly broken, be made forever new in the blessed Home-Land of the Soul.

May the blessings of God rest upon the loved ones left behind, until the end.

Written by request of the bereaved companion.

Lovingly submitted,

O. J. DENNY.

RESOLUTIONS OF RESPECT

The following tributes of respect is submitted for publication to the memory of our dearly beloved brother of Robersonville church, Martin County, N. C., Elder M. P. Smith who departed this life Dec. 30, 1915.

Therefore be it resolved

1st. That in the death of our brother the church has sustained a great loss, he was so faithful, so meek and humble we feel that his place in our church will be hard to fill, while our loss is so great his gain is greater in the happy exchange from the militant to the triumphant heavenly state of eternal bliss.

His devoted wife sustains the loss of a husband and a companion indeed, also his only living daughter who has lost her father we extend our deepest sympathy in their sad bereavement.

2nd. That a copy of these resolutions be placed upon our church record, and a copy be sent to the bereaved family, also a copy be sent to Zion's Landmark and to the Gospel

Messenger for publication

Done by order of the church at our
February meeting, 1916.

R. A. BAILEY,

J. L. ROBERTSON,
Committee.

ALICE JOYNER WHITE.

God in his wisdom has seen fit to remove from our home and family our dearly beloved sister, Alice Joyner Lucas who fell asleep in Jesus, Feb. 10, 1916.

Alice was born Sept. 22, 1875 and was the daughter of the late M. D. Joyner and Hester Joyner, his wife. She was married to M. G. Lucas, Sept. 8, 1909.

She is survived by her husband, two little boys, five sisters and three brothers, and a host of relatives and friends to mourn her loss.

She was a great sufferer for more than a year of that dread disease cancer. Everything that skilled physicians and surgeons could do was done for her, also the tender ministrings of loving hearts, but to no avail. We hoped she would be spared, but her Father in heaven knew best, so He took her to himself. Alice never connected herself with any church, but the Primitive Baptists were always her preference and she always attended their services when she could. She was a devoted wife and mother, a loving sister and a true friend and neighbor, and we feel that our loss is her gain.

Amid a large gathering of friends and relatives we laid her to rest in Kehukee church cemetery, Friday the 11th, there to sleep and rest from her sufferings, and we hope some sweet day when we shall cross the borderland we will be greeted by our dear sister in that glorious land where there

is no sickness or sorrow and God shall wipe all tears away.

Her sister,

LIZZIE JOYNER WHITE.

LOZENA CRAVEN.

Dear brother in Christ:—Enclosed find obituary of our dear sister in Christ, Lozena Craven, who departed this life Nov. 26, 1915, age 84 years, and was married to Arren Craven in 1855 to which union were born ten children.

She united with the Abbott's Creek church in Davidson county in 1872 and for forty three years was a consistent member.

A lovely sister has gone to her reward which must be joy unspeakable and eternal bliss. To know her was to love her and the attributes of pure womanhood were hers, the radiance of which cast sunshine into the lives of all with whom she came in contact. Her sweet smile of angelic loveliness always greeted the brethren and sisters when she was blessed to fill her seat at meetings.

We are told in scriptures that it is not in man that walketh to direct his steps, this being correct, how beautifully were her steps directed. Her words too were always fitly spoken or as nearly so as is possible in this life.

Our dear sister has gone to her large reward, her dust shall return to the earth as it was and the spirit shall return unto God who gave it.

"This world is all a fleeting shore
For man's delusions given;
Deceitful shine, deceitful show,
There's nothing true but heaven."

S. J. FRAZIER,

High Point, N. C.

WEAK AND FEEBLE.

Elder P. D. Gold,

Dear Brother in Christ I hope:—I will once more write you some in my weak and feeble manner. I have been on the bed for three weeks with neuralgia and grippe and kidney trouble, and my heart. I sometimes think every spell will be my last, but God is my helper and strength. I have been traveling it seemed to me every night and couldn't rest but very little. I dreamed of being at an Association, and there was the best preaching I ever heard, and you were there, and your face just shone as bright to me as if the sun was shining in your face; and they all were as happy as could be, and I thought to myself will I ever be as happy as Brother Gold in this world, or in a world to come. Oh it is wonderful to think of. I feel to hope I have had a view of a better world, and hope that I am one that came up out of great tribulation and had their robes washed in the blood of the lamb.

I am called upon to write the obituary of my aunt, her children want me to write it, and I fell so incompetent of the task, but will try if God wills, as best I can.

As ever your sister in Christ,

ROSA A. FOX.

Roxboro, N. C., R. 3, box 58.

LUCY ANN HORTON.

The subject of this notice Lucy Ann Horton, daughter of Samuel and Annie Satterfield, wife of John D. Horton, was born Sept. 16, 1842, and was married Jan. 25, 1869, and died Sept. 12, 1915. She was the mother of six children, two having preceded her to the glory land, and four now living. She professed a good hope through grace and joined the church Saturday

before third Sunday in Oct. 1887, at Stories Creek, and remained there until she moved up in the neighborhood of Wheelers. She got a letter and moved to Wheelers church and remained there until her death, living a consecrated and consistent christian life, a good, kind wife and mother, always cheerful and ready to give a comforting word. I have heard her say that she didn't have any thing to see trouble about, for she had her husband with her, and all her children, but one married and she could see her most any time, and it seemed that she, her husband and two children all went almost together. She had no worldly troubles, but all her troubles were her spiritual troubles. Truly they lived in peace and pleasure here, and I believe they are in peace and happiness in a world of bliss, singing anthems with the redeemed host, for she gave good evidence in her last days: for when one of her sisters went to leave her she said to her, when we meet again we will meet never to part, where there is no suffering, and almost the last thing she said to them was to not shed one tear, for she was suffering so and said to Aunt Brock, I will meet you in a better world. Truly I believe she is with the redeemed host, for she lived a life of a child of God, never missed a meeting if able to go, and enjoyed the preaching and rejoiced in it for so many years, and peacefully died in the Lord in whom she trusted, and was laid to rest at Wheelers meeting house yard, there to await the resurrection morning.

Well, I have poorly written this, do as you think best. I feel incompetent of writing, but her children desire it published as they may have it.

Remember me and children at a throne of grace.

Your sister in hope,

ROSA A. FOX.

SISTER LULA PEELE.

Daughter of Bro. Levi S. and Crescie Jones, was born July 24rd, 1885, and died Nov. 1, 1915. She was married to Bro. W. S. Peele, Nov. 15th, 1905. There were born to them four children, two of whom died in infancy.

She united with the church at Bear Grass, Martin County, N. C., Saturday before the 3rd Sunday in September, 1914, and was baptized next day by the writer.

She lived the life which proved that her faith was centered in the Lamb of God which takes away the sins of the world. Her suffering was great, yet she bore them patiently as one waiting for the summons to come home and be at rest forever.

She was always anxious to fill her seat at church when her health was such as to enable her to do so and to join in singing the praises of Him who had done so much for her as the only had love and praise to give Him in return for all His benefits here.

May God comfort all who mourn her death.

B. S. COWING.

Williamston, N. C.

SISTER ZILPHA ROGERSON.

Daughter of Bro. W. M. and Ada Harrison, was born Dec. 29, 1882 and died April 22, 1914.

She was married to Bro. Jas. S. Rogerson and to this union were born five children, one of which preceded her to the grave.

She united with the church at Bear Grass, Martin County, N. C., Saturday before the 3rd Sunday in March, 1911, and was baptized the next day by Eld. J. N. Rogerson.

She was a loving wife, and one who loved the church devotedly, always kind, gentle and pleasant to those with

whom she associated, living that humble and consecrated life of God's little children.

She was a great sufferer in her last days, but resigned herself into the hands of Him who does all things well and makes no mistakes, and at last as we believe, gently fell asleep in Jesus.

May God in His mercy comfort the bereaved ones with the happy thought that they will meet her again in that home where sorrow will be known no more.

B. S. COWING.

Williamston, N. C.

ELDER L. H. HARDY

Tuesday night, April 18th, Wilson.

Wednesday night, Selma.

Thursday night, Durham.

Saturday and 4th Sunday, Prospect Hill.

Monday, Lynchess Creek.

Tuesday, Arbor.

Wednesday, Gilliams.

Thursday night and Friday, Monticello.

Saturday and 5th Sunday, Reidsville.

Monday night, Danville, Va.

Tuesday, Cane Creek.

Wednesday, Mill.

Thursday, Malmalson.

Friday, Mountain Spring.

Saturday and 1st Sunday, Weatherford.

Monday, Springfield.

Tuesday, Whitethorn.

Tuesday at night, Elder N. T. Oaks.

Cabbage Plants That Grow.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing, 100 postpaid 25c. By express, charges collect, per 1000 in lots of less than 4,000, \$1; 5,000 to 7,000, 85c; 8,000 to 10,000 75c. Special prices in larger quantities. C. F. Hethington, Meggetts, S. C.

ELDER JOSEPH E. ADAMS.

Old Union—Sat. and 2nd Sunday.
Bethany—Monday.
Cross Roads—Tuesday.
Beulah—Wednesday.
School House near brother Charlie
Hatchers—Thursday.
Creech's—Friday.
Salem—Sat. and 3rd Sunday.

ELDERS P. W. WILLIARD AND
McMILLIAN.

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.

UNION NOTICE.

Dear Brother Gold:—Please say in the Landmark that the 172 session of the Contentnea Union is appointed to be held with the church at Mewborn's meeting house in Greene County, N. C., and to commence on Saturday before the 5th Sunday in April, 1916.

Elder John W. Gardner was chosen to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Messengers wishing conveyance will be met at LaGrange, Friday before. They will please write Brother Stephen Kearney at Snow Hill, N. C.

L. J. H. MEWBORN,

Clerk.

Snow Hill, N. C.

Cast thy lot among us, let us all have one purse.

Ye have shamed the counsel of the poor, because the Lord is his refuge.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

ENRICH THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished. Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years,—that makes pure, rich, red blood,—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure. Ask your druggist for it today.

I will sing unto the Lord, because he hath dealt bountifully with me.

75 Copies Left.

If you want a History of The Baptist Ministers, order soon. Nearly sold out. Price \$2.00.

As long as they last we will send this History together with Teodosia Ernest, and Ten Days In Search Of The Church, at the special price of \$2.75.

Books highly endorsed by Primitive Baptists every where. Order now from editor of this paper, or from

R. H. PITTMAN,

Luray, Va.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

Free Fruit Trees.

Owing to the curtailing of our export trade and other causes, we have a surplus of about 1,750,000 fruit shade, ornamental trees, vines and plants, the finest 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.

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, any one wanting a copy should send their name and address at once.

Keep me as the apple of the eye,
hide me under the shadow of thy wings.

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 cold, catarrh or colds the oxygen cannot penetrate the phlegm 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 hardened 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.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—They
work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

SEND US YOUR WORK.

EAT LESS MEAT IF BACK HURTS

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a teaspoonfull in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

The Lord trieth the righteous: but the wicked and him that loved violence his soul hateth.

ASSOCIATION.

Dear Brother:—Please publish the following notice:

The spring session of the Mayo Association will be held with the church at Cascade, Va., if it be the Lord's will, on Saturday and third Sunday and Monday in May, 1916. All the brethren and friends are invited to attend. Railroad accommodations are good.

S. DAVIS, Clerk.

Cascade, Va.

My son, if sinners entice thee, consent thou not.

FROST PROOF CABBAGE PLANTS



Grown from highest grade seed. Prompt, safe delivery GUARANTEED. Cultural directions sent if desired. Ear & Jersey and Charleston Wakefield.

Succession or Dutch. By express \$1.00 per single thousand. Three to five thousand 80c. Five to ten thousand 75c. Post paid, 20c per hundred.

W. L. KIVETT,

High Point,

N. C.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

TUBERCULOSIS and BRONCHIAL ASTHMA.

Dr. H. James while in India with his only daughter, a consumptive, experimented in Calcutta with Indian herbs and accidentally discovered and compounded a preparation—

EXTRACT CANNAGIS INDICA

that his daughter used with success and for the past 20 years used by thousands of others troubled with Tuberculosis, Bronchial Asthma, Night Sweats and Le Grains. Dr. H. James' recipe will be sent FREE on request. Letter write for it today. Address

CRADDOCK & CO., Philadelphia, Pa.

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, shred 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

Please write distinctly

BE PRETTY! TURN GRAY HAIR DARK

Try Grandmother's old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray; also ends dandruff, itching scalp and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, thick and glossy.

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

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.



At \$1 per 1000; 5000 or more, 80c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Best, Lettuce and Onion Plants, \$1.50 per 1000.

Postpaid, \$2 per 1000.
ALFRED JOUANNET, Mt. Pleasant, S. C.

HYMN AND TRUE BOOKS

(Fourteenth Edition)

For use in Old School Baptist churches. Both round and shape note. 70 cents per single copy, \$6.50 a dozen. Transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.25.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.



Purely Vegetable—Not Narcotic

Millions of mothers have carried their children through the critical teething period by using nothing but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, banishes wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. Winslow's Soothing Syrup." Accept no other. 25 cents.

We shall find all precious substance, we shall fill our houses with spoil.

The Chinese Woolflower



introduced by us last year has proved a great success everywhere and a most wonderful floral novelty. It is a Colossus of new form and vigor. Plants throw out scores of branches bearing heads of crimson wool nearly a foot thick. Also many laterals with smaller heads, and fresh green foliage. Flowers form in June but none fade before frost, continuing to expand and glow with its wonderful crimson-scarlet color, very showy and successful anywhere.

Seed per pkt. No. 3 for 25c. together with new TRAILING PETUNIA AND ANNUAL SWEET WILLIAM (fine novelties) free.

Our Big Catalog of Flower and Veg. Seeds, Bulbs, Plants and rare new Fruits free. Write for it.
JOHN LEWIS CHILDS, Inc. Floral Park, N. Y.

How long will thou forget me, O Lord! for ever! how long wilt thou hide thy face from me!

The wicked walk on every side, when the vilest men are exalted.

ZION'S LANDMARK

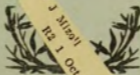
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Primitive or Old School Baptist

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

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

\$1.50 PER YEAR.

Thou art my portion, O Lord: I have said that I would keep thy word.

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.

The earth, O Lord, is full of thy mercy: teach me thy statutes.

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.

O praise the Lord, all ye nations: praise him, all ye people.

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 Pharmacal Co., Dept. 90, St. Louis, Mo., for Free Booklet, "Tobacco Redeemer" and positive proof.

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

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.

Blessed art thou, O Lord: teach me thy statutes.



MENDLESON'S Lye

**A BIGGER CAN
A BETTER QUALITY**

Has no equal for making soap, and for general household uses. Made in three forms; solid, granulated and ball. Five and ten cent cans. Pound can will make fifteen pounds best quality soap. Insist that your grocer sell you

MENDLESON'S BEST LYE

Sold also in bulk for making compost.

**A. MENDLESON'S
SONS,
ALBANY, N. Y.**



**THE CELEBRATED
Throneburg Nursery**

solicits your trade on apple, peach, pear, shade and ornamental trees. Prices reasonable. Agents wanted everywhere. Liberal commissions.

THE THRONEBURG NURSERY, NEWTON, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

GREETINGS.

My Dear Sister in the Lord:—Your letter came to hand in due season, and I perused it with interest. It is written of Zion, "All thy Children shall be taught of the Lord, and great shall be the peace of thy children," Isai., 54:13, John 6:45. It is good, therefore, to meditate upon the things that are taught, and the varied providences of our God in which he instructs his dear children.

The taught of the Lord are a highly favored people; and the heights of the blessedness of that people are infinite; for the ultimate fruit of it all is to bring us into companionship with the Lord Jesus, and with Him to be joint-heirs of eternal glory. "God hath called us unto eternal glory by Christ Jesus." Our dear Saviour saith, "Every man therefore that hath heard and hath learned of the Father cometh unto me." We are brought by all this divine instruction to Jesus, into continued companionship, nearness, appreciation of what He is unto us vile, wretched, helpless sinners. All our pilgrimage the saints of God are found coming unto Jesus. And it is our blessings, our everlasting consolation to prove that "him that cometh unto me (saith Christ) I will in no wise cast out," John 6:37. The carnal professor is satisfied with being in point of doctrine, but he has no experimental intimacy with the

Saviour's smiles. Consequently such religionists are without God and without Christ in the world. But the elect and called of God, though sometimes afar off, are made nigh by the blood of Christ: for this is what they are chosen unto, as the Apostle Peter declares, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," 1st Peter 1:2.

If we look within and see only the corruptions of our flesh, this is an appalling, disheartening view of the child of God. In your letter you use the language, "earthly, sensual, and devilish." Truly no language can fully tell of the enormities, vileness, the depravity of the human heart. Christ's language is dreadfully true. "From within, out of the heart of man proceed evil thoughts, adulteries, fornication, murders, thefts, lasciviousness, an evil eye, blasphemy, pride, foolishness," Mark 7:21-22. O when from time to time we have glimpses of the horribleness how a child of God sighs and mourns. We blush and feel to be covered with confusion of face before our God. We loathe ourselves in our own sight, and mourn unto our God; yes, we flee to the fountain of Emmanuel's precious cleansing blood, and with yearnings and weepings we cry, "Wash me thoroughly from mine iniquity, and cleanse me from my

sin * * * wash me and I shall be whiter than snow, Psalms 51:2-7.

But there are blessed, sacred moments that are ours when, as Toplady writes,

"It is sweet to look and attend
The whispers of His love."

The Holy Spirit, the Comforter, takes of the things of Christ, and shows them unto us. He glorifies, testifies of Christ in our hearts. This is the communion of the Holy Ghost, and we are then occupied in these precious moments attending to love's communications. Even the love of God which is in Christ Jesus our Lord. Our hearts are wrapped up with meditations upon His compassion, mercy and salvation. We see Him our desire, Hag. 2:7, and there is none beside Him Psa. 73:25. He is the chiefest among ten thousand, and the one altogether lovely, Song. 5:10-16. And we tell Him we are nothing—we are sinful, weak, false, to be despised, 1st Cor. 1:28, but we love Him, we pour forth our sighs and moans before Him, and cling to His, hold His fast, Solomon's Song. We trust Him, love Him and weep in His bosom: and He says, I have died for thee, thou art all fair, my love, "There is no spot in thee." I will come into Him and sup with Him, and He with me." Rev. 3:20. So we find it. Our precious Redeemer spreads the table, Psa. 23:15, furnishes the food, all the entertainment. His flesh is meat indeed, His blood is drink indeed, John 6:54. O the opposites that are found in the called of God, the flesh and spirit, the old man and the new. There is conflict, there is war, and much we need instruction, and abounding grace from God to be found having on our armor, and to handle our weapons, Eph. 6:11, which are mighty through God to the pulling down of strongholds of sin

and the power of darkness.

"My conquest is sure through Christ's blood. Though now there is a warfare within, and satan comes in like a flood to draw my poor heart after sin. Fresh succor from Christ I receive, who did all my conflicts foresee, and through His rich grace I believe he saved a sinner like me."

I find repeatedly, as I pursue my way, that it is so needful to be looking unto Jesus, the author and finisher of our faith. It is His merit, not mine, will bring me with acceptance before the majesty of heaven. If there is any loveliness to be found in the church it is such as He has put upon His blood-washed, eternally loved.

"Jesus, Thy blood and righteous,
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy I lift up my head."

And also the following sweet words come into my mind very comfortingly:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid rock, I stand,
His oath, His covenant, His blood,
Support me in the whelming flood.
When all around my soul gives way,
He then is all my hope and stay.
On Christ, the solid rock, I stand,
All other ground is sinking sand."

Oh, we know by humiliating experience, that we cannot make a stay and confidence or righteousness out of our sweetest seasons of fellowship and communion with Jesus. For how soon is it all interefered with? Vanities, corruptions, vileness springing up within us. Hidden iniquities of the

heart, deceitfulness above all things, and desperately wicked, come forth from this den, and ravage all the land, and make havoc of our peace and blessedness in Jesus. We are shocked and dazed, and ashamed, and cry out in bitter anguish, "How can the high and holy one that inhabiteth eternity dwell with me? O the abasement, the sighs and bemoanings of ourselves that now weigh down the soul.

"Lo, glad I come, and Thou, blest Lamb,

Shalt take me to Thee as I am.

Nothing but sin I Thee can give,

Nothing but love shall I receive."

Well, I close, wishing you and Brother Thigpen, and your dear children, a happy New Year.

FREDERICK W. KEENE,

Berwick, Maine.

FULL PAYMENT.

Dearly Beloved in the Lord: — In my weakness I do not feel that I am able to write anything that could comfort the Lord's dear little lambs, but I feel that I must write to someone to relieve the burden of my mind. Sometimes it seems that I get down into the valley and am so burdened and cast down that I feel that I must pour out my complaints to someone, and being destitute of friends of my faith and belief with whom I can talk, I often have a desire to write to some absent friend. Tonight, after reading Sister Margie Rowe's letter in the dear old *Landmark* for January 1st, my mind goes out to the dear lambs of the fold throughout this whole land and country, and I feel like it would do my hungry soul good if I could meet and take them by the hand in an affectionate handclasp. Yes, if I could sit in the presence of only one of His little ones and hear of Jesus

and His love, I feel that it would be enough for me. Sometimes I do feel desolate and alone, with no one to whom I can go for sympathy in my loneliness and distress, but when I can by faith, as I humbly trust, fall at the feet of Jesus and pour out my tale of woe, and feel His sweet, comforting presence, then is my poor soul made to rejoice, and I feel to sing praises to His holy and exalted name. And then it is again that I wish for my friends that I might tell them of the great and glorious Lord of heaven and of earth, who does deliver his people out of every trouble and saves them with an everlasting salvation. O, how glad I am that the same God lives and reigns to-day that has ever ruled! The same God in whom Israel trusted, and who delivered his people from the hand of every foe. He has always been able to fight his people's battles and deliver them from the enemy, and he says he is the same God yesterday, today and forever, and who changes not; in whom there is no variability, neither shadow of turning. He has never yet failed to do all his pleasure, and why should he fail at this late day?

I know that it is the tendency among the popular religious denominations of today to do away with all of the old testament scriptures and count them nothing more than history, declaring that all those things are done away and striving to set up a god of their own, one who is not able to save except the creature be willing making man equal with Christ. Is this the truth as set forth in the holy scriptures? Is it not denying the true and living God? Having a form of godliness, but denying the power thereof? They claim that the Lord is in need of laborers, and that they must "work for the Master"; but they want to work in their own way,

not willing to stand still and see the glory of the Lord in the day of his power, but wanting to rush in and save sinners for the Lord. And why they will tell you, because they desire the reward; that every soul they are the mans of bringing to the Lord will be a star in their crown in heaven, and they want to have a great many stars in their crowns that their happiness may be the greater. They seem to have the idea that heaven will be a reward for the good deeds done in the body. But what does the true and living God promise His faithful children? It seems to me that it is eternal life; and that is not a reward, but the free gift of God. This gift was bought with a price, but what was the price? Anything that man can produce? No, for it was the precious blood of Jesus, and he paid the full debt when His blood flowed on Calvary. All that was required for the redemption of the Lord's people was the perfect obedience of the Son by which came this shedding of blood; then when Jesus was crucified redemption was complete (not the plan of redemption, as claimed by the world,) so man cannot earn it through works, for it is the free gift of God, and He says, "That gift is eternal life." And could His people receive any more? Eternal is without beginning, and without end. Could one live longer than eternity?

Those servants who were hired at the close of the day received just what they were promised. Likewise, those who were hired in the morning received just what they were promised, and no one received more than his neighbor; and did they deserve any more? They had only done what was required of them, and so, had only done their duty; therefore, they were only unprofitable servants, de-

serving no more than had been promised. And so it is with the Lord's people: Those to whom He reveals Himself and who soon pass on to be with the Lord receive just what they are promised — eternal life. Likewise, those whom He see fit to bring into His kingdom here upon earth by revelation of His holy spirit early in life, and who take up the cross in obedience to His command and bear the burden in the heat of the day,—these shall also receive the same portion, life eternal, the free gift of grace; and that will be enough, for they know it is undeserved. They have not merited it, for there was nothing they could do to buy it. It must come as a free gift. And they know it came not according to the will of the flesh, for they have been made to know and to realize that the will of the flesh is not the will of God.

In that heavenly home Jesus will own all the jewels, for He purchased them with His precious blood; and every one of them will be there, for Jesus is not content with the ninety and nine that are safe in the fold, but He searches the mountains and wilderness of sin until He finds His lost sheep of Israel, and carries it home in His bosom. What a loving, tender shepherd! He is the perfect Lamb, without blemish; and it is through Him that His people are made perfect. They do not desire a crown with many stars. All they desire is a crown of righteousness that fadeth not away; for they have no righteousness of their own. Jesus is all their righteousness. They know they can do nothing good, or in any wise merit the favors and mercy of God; yet there is that within them that causes them to desire to slum evil, and makes them cry unto the Lord for strength and guidance, realizing that they cannot walk alone,

for they have seen the light, and cannot now walk in darkness. One who is born blind knows nothing of the light, and can find his way in the darkness in a remarkable manner; but those who lose their sight find it far more difficult to move about than one who has never seen light. If this be true in natural things, how much more so in spiritual things? I feel like I can speak from experience, if not claiming too much. There was a time when I could go with the world and enjoy the ways of the world; could partake of the things it afforded, with not a thought of wrong-doing; neither did the things I saw going on about me appear wicked and foolish. But, O, how different now! It does seem to me that these things are so idle and foolish and so utterly wicked; particularly, "spiritual wickedness in high places;" and is not that what false religion is? It seems so to me.

And the denying of the true and living God! Things that make no pretense at religion I can endure and can see how they apply to the needs of the fleshly body; but, O, the worship of idols! How can I take part in such as that! O, Lord, if it be in accordance with Thy holy and righteous will, I pray Thee, keep me from such as that. Guide and direct my feet in the pathway of Thy truth, O Lord, that I may walk in the light, wherein is no darkness, that Thy name may be honored and glorified.

While we were yet in darkness we knew nothing of the light, and had no means of coming into it, for we were without life, for Jesus is life as well as light. Neither had we any desire to come into the light. Of course, any right-minded person will tell you that they want to go to heaven when they leave this world, but when it comes to being guided by the will

of God, that is another matter.

Jesus was the only begotten Son of the Father, his dearly beloved; yet it was the will of the Father that this son, who knew no sin and was perfect, should die. And did He rebel? It was unutterable, inconceivable agony, and caused that Holy One to sweat drops of blood as it were, yet He was obedient unto death. The carnal mind cannot know the will of God, and that is what rules man out in his natural state. Until he is given the mind of God, which is a spiritual mind, for God is a spirit, he cannot see his dark and sinful condition, which causes the poor convicted soul to flee to Christ for aid; and this spiritual mind must come from above, for spiritual things are not of this world. The Lord's people see their vileness and unworthiness as those who have never seen the light cannot do, and while they know that it is impossible for them to do any good thing whereby the Lord is brought under obligation to them to bless them, yet they have a desire to forsake evil and cleave to that which is good. But they know that this is only their duty, and, even if it were possible for them to live a perfect life such as the law requires, they would still be unprofitable servants, having done no more than duty. The law requires perfection, but there is no perfection in the flesh; hence the necessity for the redeeming blood of Jesus.

The blessings of the Lord are not given as a reward for obedience, for obedience is the duty of every child of God, and rewards are not given for the performance of duty. A reward is only given for some special act; something that is not a duty. But there is joy and blessing in obedience; a clear conscience and a free mind. I heard a dear servant of the Lord present this

in a way that was so pleasant to me and so clear to my mind, it seemed, but I realize my inability to present it as he did. He was speaking of the Lord's people walking in obedience, taking up the cross and following Jesus in obedience to His holy command, and the rich blessings that were enjoyed by so doing; those blessings not being given as a reward for obedience, but the blessings were received and enjoyed because the child was in the place where blessings were to be found. He said as an illustration, if one was on top of a mountain he could not reach the water in the river and streams below, neither could he enjoy the cool breezes that blow on the mountain top if he remained down in the valley. And so it is with the Lord's people.—if they stay out in the world in darkness and disobedience they cannot enjoy the rich blessings of the Lord, for these are not found there; but O, the glorious blessings that attend the path of duty and obedience! O, You poor children of the Lord who know him in the pardon and forgiveness of your sins and have been made to love the Lord and his humble people, but who yet remain out of the fold, wandering in darkness, how much joy and blessing you miss by your disobedience simply because you are not in the place where blessings are found. Taking up the cross of Christ is not to be done that ye may receive blessings for duty performed as a reward, but by putting on the whole armor of God ye are able to withstand the fiery darts of the wicked, and having done all, to stand. When you walk in duty you are in the Lord, and that is where blessings abound. May you be made to see and to realize, dear lambs who are out among the wolves in the wilderness, that your duty is to fol-

low Christ, and if it be in accordance with his holy and righteous will, may you be enabled to see the path of truth and righteousness and walk therein that you may find comfort to your souls and the name of Jesus be glorified by your upright walk and godly conversation.

How my heart does feel to go out in love and tender compassion to those poor trembling little lambs that are without the fold, longing to come in, but feeling their unworthiness too much to venture in! Poor, trembling soul, if not deceived, I feel that I have been there and know just how you feel. You think that those good people could not fellowship you, for you are not like them, and you have nothing to recommend you; there is nothing you can tell them that could cause them to think you know anything of the Lord and his ways. But dear soul, the Lord works in a mysterious way his wonders to perform. There are things in spiritual things that cannot be uttered, but they can be revealed, just as there were things that were revealed to John on the Isle of Patmos that it was not lawful for him to write or utter, for they were spiritual things and there were not words to express them; they can only be revealed. How many times do the Lord's dear people feel to be drawn to some one who perhaps has never spoken one word that would cause them to think that person had received the light; yet the love is there and you have a tender feeling for that person that you cannot help. That is how it is when some poor soul goes before the church desiring a home with the Lord's people, but cannot utter a word of experience, or what he thinks they would consider christian experience; yet the dear people receive him with open arms as it were, perhaps not

so much for the things he has said, as for the things he could not say and the bond of love that draws him near. The Lord binds his children together in love, and this is a revelation of God. All spiritual things come by revelation. They cannot be discerned by the world. To the world spiritual things are foolishness, but to the spiritual minds they are life and peace.

I feel like the Lord does all his pleasure, and all things are accomplished in the day of his power. I believe that it is not the purpose of the allwise God that all his children should come out and be identified with the militant church here upon earth, else all would do so, for his will is supreme. And I also feel like sin must run its course, and until the carnal mind is overcome of the spiritual mind one cannot turn from the ways of sin and ungodliness and seek a home in Zion. Yet I feel like there are poor trembling souls standing without the tent, being carried about with every wind of doctrine perhaps, tossed about upon stormy seas, knowing not which way to turn, and to such a word of encouragement can do no harm. Those who have traveled this lonely road know what this means, and can perhaps remember some kindly word that helped to cheer them on. For my part, unworthy though I am to claim such, I feel that I have received many. Particularly was I cheered, comforted and encouraged by an article I read in the Landmark when I was traveling this dark road about two years ago. This was written by Sister Annie Crisp, who I am told has been called to enter into the joys of her Lord. I feel that she is now singing praises to God and the blessed Lamb in the land of light and glory with all the redeemed gone on before, her body awaiting the resur-

rection morn when it shall come forth from the grave at the sound of the trump of the Lord, changed in a moment and fashioned after his glorious body, to reign with Jesus forever. Blessed are the dead that die in the Lord. I was made to love that dear one, though I never saw her in the flesh, and she had perhaps passed away before I read the article, for it was published long before I read and enjoyed it. The people of other denominations must have new, up-to-date things; their writings are always what they have done and are doing, or are going to do for the Lord; never what he has done for them. But the true and living God is the same today that he ever was, and those things that come from him bring comfort and peace to his little ones at all times when it pleases him in his wisdom and mercy to prepare the heart and mind for the reception of the same. How glad I am that we have such a God; one who changes not, but who is the same today that he was when he created the heavens and the earth and the fullness thereof. Praise his holy name forever, all that is within me praise his holy name. Let rocks and hills their silence break, and all nature praise this glorious Lord who made all things and possesses all things, and in whom the little and the weak put their trust.

Dear Brother Gold, I submit this for your consideration. If you find it worthless, and containing anything contrary to the truth as it is in Jesus, please do not publish it. I desire to be kept in the pathway of truth and righteousness. Sometimes I so fear I do wrong in writing my imperfect thoughts, and will think that I will not do so any more; but it is not long until my mind is so burdened that it

seems I must relieve it by writing. I have many requests to write for publication, but I do fear that I do wrong when I do so. But if from anything I say one of the little lambs be comforted, it is enough, and to him be all the glory, for from him alone can come any good thing. I am young and ignorant of his works and ways, but I hope I rightly desire to walk in duty, though I realize I have not strength of my own so to do. I am utterly dependent upon the Lord for strength and wisdom. I received such comforting and encouraging words from Brother Perdue, of Colorado, and asking me to write again for the Landmark. I hope I do no wrong in writing, and that what I say will not cause distress in Zion, but will be for the comfort of the saints, that the name of Jesus may be glorified. I cannot remember when I first felt impressed that I would have to write for the public. I used to read the Primitive Monitor and the Landmark long before papa died, (and I was then but ten years old,) * and I was made to feel that some day I would have to write for those papers. Many and many a time has that thought been borne upon my mind. As I grew older I was completely taken up with my worldly ambitions. I had high aspirations and desires, one of my ambitions being to become a writer, but not for an Old Baptist paper. Instead, I desired to write to please the world and win its applause. Nothing was further from my thoughts and wishes than to align myself with those old despised Baptists, though I have always had a feeling for them and expected never to ask a home with any other people, but I expected to wait until I was old and no longer cared for the plaudits of the world. But truly, the Lord works and none can hinder. He

chooses his own ways and means, and he accomplishes his own purpose. It is as it was with Jacob in the days of old: "He found him in a desert land, in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," even so the Lord leadeth his children out of the wilderness of sin and darkness, stirreth up their pure minds, taketh them upon the wings of his love and teacheth them to go in the way of truth and holiness, which is Jesus, for he is the way; and through it all we must confess that he did it all, and with him there was no strange god; aye, none but the true and living God, and we can see and know that his ways are not our ways. And then it is that we are made to suck honey out of the rock and oil out of the flinty rock. Jesus is the Rock, and all good and perfect things come through him from the Father.

Love to all the household of faith.

When it goes well with you, remember me at a throne of grace, the least of all in the kingdom, if one at all.

Submitted in weakness, but in love,

Your little sister in hope,

LOLA HOLLAND.

Fayetteville, W. Va.

Serve the Lord's people in writing.

P. D. G.

A DEFENDER.

Elder P. D. Gold,

Dear Brother:—Just after reading Feb. 15 Landmark, I could only think of some of the pleasant remarks that our deceased Sister, R. Anna Phillips, made about you being a great "Man of God." It was always a very pleasant

subject for us to dwell upon—that you were one of the greatest defenders of our Lord's gospel in this country. And she so often spoke of your birthday which was so near hers, the twenty-seventh of March, yours being the twenty-fifth, if I am not mistaken.

I loved sister Phillips and oh, how I do miss her. She lived with us six years and I always found her ready and anxious to talk of the mercies, love and power of our God.

When she was sick I would go to her room late at night to give her medicine, and would say, "thank the Lord there is some one to minister to my necessities."

She was a great comfort to me and my dear husband, who began to feed the sheep of God while she lived with us.

Brother Gold, I thank the all-powerful God that you are blessed to write and speak the truth of the gospel of Jesus as you do, and may God grant you that sweet privilege up to the last hour of your natural life.

Please pray for me and mine.

In love,

MRS. WALTER J. HEARD.
Macon, Ga., R. 3.

ASSOCIATION.

Dear Brother:—Please publish the following notice:

The spring session of the Mayo Association will be held with the church at Cascade, Va., if it be the Lord's will, on Saturday and third Sunday and Monday in May, 1916. All the brethren and friends are invited to attend. Railroad accommodations are good.

S. DAVIS, Clerk.

Cascade, Va.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

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.

EXPLANATION AND APOLOGY.

Elder James M. Simmons, of Boyle, Miss., sent a communication to the Landmark which by mistake was inserted in the Editorial Columns. I regret this. One reason is I do not desire to offend the brother. Another is I do not desire any wrong impression about things. I do not blame the brother. I do not wish to offend any one I hope, and ask his pardon though it was a mistake.

P. D. G.

CONSISTENCY.

"And no man putteth new wine into old bottles," Luke 5:37.

This is a parable. If one should hold this as natural merely, that what is meant is that we do not put a piece of new garment on an old, or new wine in old bottles, and he considers that literally new cloth is put on the new garment, or new wine into new bottles, then where is the parable and what is it?

The Lord Jesus makes the trees talk. He makes nature speak with man's voice, and puts wisdom in the tongue of the dumb so it speaks the wisdom of truth.

Nature has her frailty and fails. Since the curse falls upon the earth by reason of the transgression of man, because the earth is cursed for man's sake, all things of earth shall fail. The entire earth bears witness of death. Adam had dominion over the things of earth, but since he was the ruler when his kingdom failed, death, decay, failure, waxing old and perishing, is its history. When there is a renovation this is not accomplished by putting a new piece of cloth on an old garment, or a new piece is not used as a patch on an old garment. Then there would be left in it the seeds of decay and death; but there must be a new creation, a new thing, a new government, free from decay, imperfection and perishing.

The first man is of the earth earthy, and hence all his offspring is of the earth like himself, and all things of the earth have decay in them. But the second man is the Lord from heaven, nor is there any decay in him, and his seed is like himself, and lives because the Lord lives. The eternal life is of Jesus who has the dew of his youth. That which is born of him shall never die, but lives because he lives. He is the everlasting Father. To put a new piece of cloth on an old garment would do violence to truth, would be wanting in harmony. New wine is put in new bottles. It must be as apples of gold in pictures of silver. There must be agreement, melody, peace and truth in the Lord's work. A new heart calls for a renewal in the spirit of the mind. The inmate of the house must be one that loves the house, and appreciates the house, that keeps his body under, that walks

worthy of the holy calling. Make clean the inside and the outside will be clean.

The grace of God that bringeth salvation receives with meekness the engrafted word which is able to save the soul, and the Lord God makes all things new, where the old is passed away.

The first covenant made nothing perfect. By the first covenant is the law of sin and death. But Jesus being come by a new and living way takes away the stony heart, and gives a heart of flesh. It shall come to pass in the last days God will make a new covenant with the house of Israel and the house of Judah, not according to that he made with their fathers. He puts his laws into their mind, and writes them in their heart. Their sins and their iniquities he remembers no more; for he is merciful to their unrighteousness, because he is made sin for them, and they are made the righteousness of God in him. He shall be called the Lord our righteousness.

Shall we that are dead to sin live any longer therein? Shall we commit sin that grace may abound? Grace is put within the new heart. That which is born of the Spirit is spirit. He that believeth is passed from death unto life. His fruit is unto holiness. Because when the tree is good the fruit is also good.

One says if I believe as you do then I would commit sin that grace might abound: for it would not matter what I do? How shall we that are dead to sin live any longer therein? Sin slew me by the law which is good. In this way sin becomes exceeding sinful.

He that hath good eye sight, and loves clean garments can see a small speck on a clean garment. He therefore walks in white, and shines in the kingdom of his Father. Let your light so shine before men that they

may see your good works and glorify your Father which is in heaven.

Men do not put new wine in old bottles, for they know the new wine will burst the old bottles. Nor do they wish to destroy the bottles. They desire to save both the wine and the bottles. It is no pleasure to see men wasting that which should be saved. If we could put the salt of God in that which is spoilt, into a dead body, pride would burst the bottle. A man that knows he has a body of death in himself will watch to keep that body under. The principles of the flesh as the swine would turn again and rend you. The children of peace loathe the things that make for peace, and whereby one may edify another.

The carnal mind is not subject to the law of God, neither indeed can be, therefore that which is born of God can have no fellowship with the unfruitful works of darkness. Humility does not love pride. No lie is of the truth. There is nothing pernicious to that which is born of God that would mar the peace of God that passeth knowledge. There is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh but after the spirit. Happy is he that condemneth not himself in that which he alloweth.

Put on the whole armour of God. One well dressed in this heavenly uniform highly esteems every piece of this armor. The shoes for the feet, the breastplates, the helmet for the head, the girdle for the loins, every piece fitting well and strengthening the entire body, for the march becomes the valient soldier of the cross, who knowing his foes are of his own house therefore keeps close watch and endures as seeing him who is invisible.

P. D. G.

WHAT DO YOU PREACH?

I heard a man recently speaking of a certain ones preaching, and I asked him if he enjoyed hearing him preach. He said he did not much. I asked him why. He replied he did not preach any thing but his own bad feelings. Is that what we are commanded to preach? "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things," Rom. 10:15.

The feet or walk of such is beautiful, not heavy, or burdensome. They do not bind heavy burdens on their hearers. They do not lay a heavy task on them. That would not be good things. A preacher does what he is preaching to his hearers while he is preaching self. If I have nothing better to preach than vile self I had better tarry at home. A gospel preacher preaches good tidings, glad tidings of great joy which shall be unto all people. It is Glory to God in the Highest, peace on earth, and good will toward men. It is the power of God and the wisdom of God unto salvation to every one that believes. If there is no joy in the gospel where is the gospel?

To preach Christ the way, the truth and the life is far different from preaching vile self.

We want to see and feel that one preaching is constrained to give glory to God, and to ascribe righteousness unto our maker, and greatness to him. Rejoice always in the Lord. In every thing give thanks, for this is the will of God in Christ Jesus. How can one pray always, and yet rejoice without ceasing? If any is afflicted let him pray. If he is merry let him sing Psalms. If any man glory let him glory in the Lord.

Suppose one says he would prefer to die rather than preach the gospel,

If he has not already died to self—and is dead to the law by the body of Christ—he cannot preach the resurrection from the dead. But if he preaches Jesus and the resurrection from the dead he preaches what is far better than any thing of this poor world or of vile self.

The gospel preacher is to be as wise as a serpent, and as harmless as a dove. I do not like to hear a man preach that thinks he is smart, or keen, and witty. There is difference between smartness and wisdom. To be wise as a serpent is not to put yourself in the power of men by exposing your uncomely parts, but keep your body under, so that no man will have right to speak evil of you. One called of God to preach knows that if he does not hold the truth in righteousness he will be caught by the cunning craftiness of satan. He knows too that he must be as harmless as a dove, giving none offense neither to Jew, or Gentile, or to the church of God.

While you are preaching let your speech be seasoned with salt so that what you say will taste well to those that love truth, for the ear tries words.

P. D. G.

COMMON SALVATION.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints," Jude 3rd verse.

This Jude, called Judas the brother of James (not Judas Iscariot,) was one of the apostles, the brother of James. There is much earnestness in his writing. There is no natural uninspired man that could write such a composition as this one for brevity, clearness,

vigor, strength and fulness as marks this one.

It is addressed to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Mercy unto you and peace and love be multiplied.

Is there any need of any change of a single word or phrase of any of this language? It was written near two thousand years ago, but there is no need of changing a word of it. The meaning is the same now that it was then. It matters not how long time may continue there is no need of change, no room for change. There never has been but one bible written. What God does is perfect, nothing can be added to it, nor taken from it. God has never commanded a revision of any part of it. No part of the bible could be changed by order of God who is unchangeable, without shadow of change. What He doeth is perfect.

But some man will say, hath not God given us two testaments, the old and the new, two covenants, the covenant of works and the covenant of grace? There are different dispensations, but the same Lord. There are not two testaments for the same purpose. The first testament or the law was given by Moses, but grace and truth came by Jesus Christ. One is called the covenant of works, and the other the covenant of grace. To say that man has so changed that he needs a change, a new bible, a different way of being ruled, or that what God has purposed fails to accomplish what was purposed, is impeaching the wisdom of God.

The common salvation is the salvation that has from the days of Abel, or from the beginning, been provided. By grace through faith has from the beginning been God's way of saving his people. But one way from the beginning has been given. It is the com-

mon salvation in the sense that there is no other way of saving sinners. This way never fails. No other way ever has been or ever will be given. Hence it is common to all his people. All the prophets foretold this way of salvation. Jesus said, "I am the way, the truth and the life." "No man cometh unto the Father but by me." Every apostle wrote of that way of salvation. It does not mean that it is an inferior salvation. None is greater. There is no other. It is common because it equally is given to all the heirs of promise in every age, and in every dispensation. Each vessel of mercy is partaker of that grace. God is without partiality, and there is no schism in the body of Christ.

That which saved Abel, or Enoch, Abraham, or Moses is equally good for every heir, hence it is common to them all. Christ stood as a Lamb slain from the foundation of the world, and hence the salvation of all redeemed by the blood of the Lamb is common to all of them, or all of them are partakers of that salvation equally.

When Jude gave all diligence to write unto the beloved of the common salvation it was needful for him to write unto them, and exhort them to earnestly contend for the faith which was once delivered unto the saints. We could not earnestly contend for that of which we have never had an earnest. An earnest is a foretaste, a guarantee, a pledge, an assurance of the existence of what is desired and hoped for, and that it is invaluable.

What is the great thing or object to be contended for so earnestly? It is the faith once delivered to the saints. Who delivered it? We are told it is the gift of God, and that Jesus is its author and finisher. It is the substance of things hoped for, the evi-

dence of things not seen. It comes through the righteousness of God our Saviour.

It was once delivered to the saints. Paul at the end of his life wrote that he had kept the faith. What a treasure is the faith of God's elect. If it has been delivered to you or me then it was received from another, even the Lord God. 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? Faith was once delivered to the saints. Paul preached the faith that once he destroyed, Gal. 1:22.

This faith may be described as the doctrine taught by Christ and the apostles, or the system of truth set forth in the scriptures. Shall there be any danger of a departure from the faith of the Son of God? Behold how many ways and forms of worship, lo here and lo there. We are to take heed to ourselves and to the doctrine. We are to abide in Christ. Some give heed to seducing spirits and doctrines of devils. We are to be faithful unto death. There is no other to whom we should go, for Jesus has the words of eternal life.

Is this the same faith that Abraham had—that the fathers had—that dwelt in Timothy's grand-mother, then in his mother, then in Timothy? It binds sweetly together all that hold the faith of Jesus. It works by love, it purifies the heart, and overcomes the world. The just shall live by faith. Without faith it is impossible to please God. He that believes in Jesus honors the Father.

P. D. G.

Keep me as the apple of the eye,
hide me under the shadow of thy wings.

Obituaries.

RESOLUTIONS OF RESPECT.

We, the Primitive Baptist church at Salisbury, being in conference assembled, on Saturday before the first Sunday in March, 1916, adopted the following resolutions, to-wit:

That whereas it has pleased the Almighty God, who doeth all things well and never slumbers nor sleeps, but rules in the army of heaven and among the inhabitants of earth, to call from our midst on January 14, 1916, our beloved brother, Elder W. T. Broadway, therefore be it resolved,

First, that we bow in humble submission to Him who speaks and it is done, commands and it stands fast, and that while we are grieved over our loss we believe our loss is his eternal gain.

Second, that the community has lost a useful neighbor, the family a loving husband and father, the church a faithful member and an able minister of the gospel, much of his time being spent in the service of His Father, undergoing many privations and hardships.

Third, that we extend to the bereaved family our heartfelt sympathies in their bereavement.

Fourth, that a copy of these resolutions be spread on our church record, a copy be sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Signed by order of the church.

ELDER C. A. DAVIS,

Moderator.

A. L. OWEN, Clerk.

RESOLUTIONS OF RESPECT.

Whereas, It has been the will of Al-

mighty God to remove from our midst, by death, our precious, meek and loving sister, Mealia J. Johnson, who held fast to the faith and ever filling her seat at her church, Hickory Grove, Johnston County, N. C., and believing in her death she is crowned in glory singing praises to our Father in eternity.

Therefore be it resolved:

First, That we cherish her memory and bow in humble submission to the will of Him whose mercy endureth forever.

Second, That we deeply sympathize with the relatives of the deceased in their bereavement.

Third, That a copy of the resolutions be spread on the minutes of the church book and a copy sent each to Zion's Landmark and the Primitive Baptist for publication and a copy to the bereaved family.

Done by order of the church in conference on Saturday before the 2nd Sunday in March, 1916.

ELDER L. A. JOHNSON,

Moderator.

W. V. BLACKMAN,

Clerk, pro tem.

E. F. KELLUM.

By request of the family I will try to write an obituary of E. F. Kellum who was born Nov. 13, 1848, and died Feb. 17, 1916. He was married to Harriet Kellum in 1868, to which union were born seven children, six dying and one daughter living.

This dear brother died in a hospital at Wilmington, N. C. Two operations had been performed and he seemed to be getting along nicely but he had a relapse and fell asleep in Jesus.

He united with the church at North East, Onslow County, May 11, 1907, and lived a faithful member until death, always filling his seat unless he was sick.

I have known him for twenty-five years and feel incompetent to do justice to this Christian brother who was strictly honest in all the stations of life. As a church member he was faithful in bearing his share. He was industrious and provided well for his family, was kind hearted and given to hospitality and was loved and respected by all who knew him. As a husband and father his equal would be hard to find. The sick and poor he visited and helped. Truly we can say a good man has gone, but feel our loss is his eternal gain. While we mourn his departure it is not without hope; "the Lord giveth and the Lord taketh away." He has taken our dear brother to himself and blessed be His name.

May the Lord bless his daughter together with her husband and children, and I would say to them, try and follow the example of your dear father, and if its the Lord's will may you be blessed with the same good and precious faith that he was blessed with. May we all remember that this poor, sinful world is not our home, that we may be weaned more and more from its perishing vanities and allurements and be fitted and prepared for that heavenly home.

Elder E. E. Lundy and the poor writer were called to attend his funeral after which our deceased brother was laid to rest by the side of his wife in the presence of a large crowd of relatives and friends.

E. F. POLLARD.

Jacksonville, N. C., R. 1.

MRS. LUCY SLAUGHTER.

The death of this good woman removed from our section an extraordinary character and brought to an end a pure and useful life.

She was 71 years, 5 months and 18 days old.

She is survived by three sons and two daughters, Mr. C. C. Slaughter, of Orangeburg, N. C., Mr. R. G. Slaughter, of Allensville, N. C., Mr. J. G. Slaughter, of Roxboro, N. C., Mrs. W. A. Eames, of Surl and Mrs. Luther Watson, of Concord, N. C.

While Mrs. Slaughter was not a member of any church she was a great believer in the Primitive Baptists.

The funeral services were conducted by Elder J. W. Peed, of Surl, N. C., to a large concourse of sorrowing relatives and friends after which her body was laid to rest to await the resurrection morn.

The pall bearers were E. G. Adeock, Chas. Gentry, Watkins Gentry, H. Blalock, John Pulinen and J. M. Philpott.

"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."

"Blessed is the dead that die in the Lord."

Written by her friend,
J. M. PHILPOTT.

Timberlake, N. C.

W. I. GIBSON.

The youngest son of I. B. and Fannie Gibson was born Feb. 20, 1859 and died Nov. 4, 1915, making his stay on earth 56 years, 9 months and 16 days.

He was a lovely brother, a devoted husband and a kind and loving father, always looking out for the welfare of his own and living a sober and honest life. Though his circumstances in life were humble he was peaceful and happy.

His disease was a complication of the heart and kidneys from which he suffered for more than two years.

He was not a member of any church

but believed the Primitive Baptist doctrine and I believe he has gone to where all pain and suffering is over.

A few days before his death he saw his mother and he asked his wife if she saw her. (His mother had been dead twenty-four years.) He said he shook hands with her and said he was ready to go.

He looked so happy and peaceful in his casket, with a smile of contentment and rest that remaineth to the children of God. There is not a doubt in my mind about him.

He leaves a wife, eleven children, one sister, two brothers and fourteen grand-children to mourn their loss.

Written by his loving sister,

BETTIE CANADY.

Stacy, N. C.

MISSOURIA A LADD

Mr. Gold:—

I am sending you the obituary of my dear wife, Missouri Ann, daughter of James and Fannie Hite. Her father was of Halifax county, Va. Her mother was Fannie Smith, of Chatham county, N. C.

She was born June 8th, 1860 and died Dec. 23rd, 1914, making her stay here on earth 54 years and 6 months.

She was married to James S. Ladd September 19th, 1875 to which union were born thirteen children, five dying in infancy, three sons and five daughters surviving her. She was a kind and affectionate wife and an ever indulgent mother, and noted with every one she came in contact with for her kindness. She was the kindest disposed woman I have ever met and greatly beloved by all. I think she was one that had no enemies. She was complaining some on the 22nd with a cold on the 23rd she got up as usual but still complaining some.

She had a hurting between her shoulders which extended up to her left ear, she made very little complaint during the day, but kept her household duties. About dark she complained more and we put mustard plasters on the back of her neck and she lay down across the foot of her bed and went to sleep and seemed to rest easy for about one hour when she raised up in bed and took the mustard off and turned and lay with her head to the head of the bed, she never spoke a word to any of us, but lay back as if she was feeling alright. In a few minutes we heard her struggling for breath, we went to the bed and she was breathing her last.

The doctor said it was neuralgia which went to her heart, killing her instantly.

She joined the Missionary Baptist Church in 1875, and in 1883 she obtained a good hope through Grace.

In the spring of 1884 she went before Mt. Zion Church (a Primitive Baptist Church) and related the dealings of the Lord with her and was received into the church. This was the 1st Sunday in April and as Elder Drury Seat being too old and feeble to administer baptism it was postponed until May 28th following, at which time she was received into the church in full fellowship and remaining a consistent member until her death.

She leaves a husband and 8 children and one sister and a host of friends behind to mourn her loss, but we have reason to believe in her eternal gain.

Written by her husband,

J. S. LADD

Ford, Va.

My son, if sinners entice thee, con-

Praise ye him, all his angels: praise ye him, all his hosts.
sent thou not.

ERRATUM.

Dear Brother Gold:—I notice in the Landmark Feb. 15th, that there are some words left out of my communication.

On page 149, column 2 at the end of line 21 and before line 22 there is a line left out. It should read as follows: "The Confederate States had six hundred thousand men in the field and they killed of the Federal Army five hundred and seventy-five thousand men, or nearly one for every man the Confederate States had in the army."

Please give this notice in your next paper and oblige,

Yours in hope,

L. H. HARDY.

Atlantie, N. C.

ASSOCIATIONAL.

The Pig River Primitive Baptist Association will convene with the church at River View, Henry County, Va., on Friday before the 1st Sunday in May, 1916, to which we extend an invitation to sister Associations.

River View is near Bassett Station on N. & W. R. R.

By order of the Association.

RANDOLPH PERDUE,
Moderator.

E. L. BLANKENSHIP,

Clerk.

ASSOCIATIONAL.

Dear Brother Gold:—Please publish in the Landmark, that the Spring Session of the Bear Creek Primitive Baptist Association is to convene with the church at Union Grove, Union County, N. C., on Saturday before the first Sunday in May, 1916 and continue three days.

The church is about 4 miles north

of Monroe on S. A. L. R. R.

Those coming by rail notify one of the following: T. F. Hill, Monroe, N. C., I. N. Medlin, Monroe, N. C., T. A. McClellan, Monroe, N. C., S. A. Helmes, Monroe, N. C., W. E. Williams, Monroe, N. C.

All afternoon trains Friday and those coming Saturday morning will be met for company.

We extend a cordial invitation.

This done by order of the Association.

J. W. JONES,
Clerk.

Marshville, N. C.

J. E. ADAMS.

Gains Grove—Sat. and 4th Sunday in April.

Some one meet him at Goldston on Friday before.

Wadesboro—Thursday before 5th Sunday in April.

Lawyer's Spring—Fith Sunday.

High Ridge—Monday.

Liberty—Tuesday.

High Hill—Wednesday.

Bear Creek Association at Union Grove, Saturday, 1st Sunday and Monday in May.

UNION NOTICE.

The next session of the White Oak Union is appointed to be held with the church at Ward's Will near Gillett postoffice, Onslow county, on Saturday and fifth Sunday in April.

All lovers of truth are invited to meet with us.

R. W. GURGANUS,
Clerk.

UNION NOTICE.

Elder P. D. Gold,

Dear Brother:—Please publish in the

Landmark that the next session of the Smithfield Union will be held with the church at Union, Johnston County, N. C., on Saturday and 5th Sunday in April, 1916.

Elder W. A. Simpkins was appointed to preach the introductory sermon, and Elder J. A. T. Jones his alternate.

Brethren, sisters and friends, and especially ministers, are cordially invited to come.

Those coming by railroad will please notify Elder E. F. Pierce, Princeton, N. C., Brother Lewis Braswell, Smithfield, N. C., or Bro. J. H. Braddy, Smithfield, N. C., of place and time when they are coming and conveyance will be prepared.

Yours in hope,

J. A. BATTEN,
Union Clerk.

BLACK CREEK UNION.

The Black Creek Union meets with the church at Wilson, Saturday and 5th Sunday in April.

Elder J. W. Wyatt is appointed to preach the first sermon, and Elder M. B. Williford alternate.

A general invitation is extended to lovers of truth.

DUTCHVILLE UNION.

The Dutchville Union is appointed to be held with the church at Dutchville, Granville County, Saturday and 5th Sunday in April.

A general invitation is extended to lovers of truth.

G. C. FARTHING,
Church Clerk.

UNION NOTICE.

The Linnville Union will be held at High Point, N. C., on Saturday and 5th Sunday in April, 1916.

All Primitive Baptists and friends are invited.

Especial invitation is extended to preachers. All will be met at High Point.

P. W. WILLIARD

SKEWARKEY UNION.

The Skewarkey Union will meet at Kluhke, near Scotland Neck, N. C., Friday, Saturday and 5th Sunday in April.

A general invitation to lovers of truth is given.

ASSOCIATION.

Dear Brother:—Please publish the following notice:

The spring session of the Mayo Association will be held with the church at Cascade, Va., if it be the Lord's will, on Saturday and third Sunday and Monday in May, 1916. All the brethren and friends are invited to attend. Railroad accommodations are good.

S. DAVIS, Clerk.
Cascade, Va.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour,
Gassy Stomachs surely feel fine
in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

UNION NOTICE.

Dear Brother Gold:—Please say in the Landmark that the 172 session of the Contentnea Union is appointed to be held with the church at Mewborn's meeting house in Greene County, N. C., and to commence on Saturday before the 5th Sunday in April, 1916.

Elder John W. Gardner was chosen to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Messengers wishing conveyance will be met at LaGrange, Friday before. They will please write Brother Stephen Kearney at Snow Hill, N. C.

L. J. H. MEWBORN,
Clerk.

**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.

ELDER H. M. WILLIAMS.

- Brother Benjamin Honeycutt's—
March 17th at night.
Liberty Hill—18.
Howards Chapel—19.
Mr. Deatons—20.
White Oak Grove—21.
Suggs Creek—22.
Calico—23.
Fellowship—13.
Coats—14.

Keep the Babies Fat and Well
"Mamma's" Dr. Doran's Worm Remedy
expels worms whole alive; purely vegetable;
bottles 25c by mail. Agent dealers wanted.
Doran Drug Company, Paducah, Ky.

ELDER L. H. HARDY

- Tuesday night, April 18th, Wilson.
Wednesday night, Selma.
Thursday night, Durham.
Saturday and 4th Sunday, Prospect Hill.
Monday, Lynchess Creek.
Tuesday, Arbor.
Wednesday, Gillsams.
Thursday night and Friday, Monticello.
Saturday and 5th Sunday, Reidsville.
Monday night, Danville, Va.
Tuesday, Cane Creek.
Wednesday, Mill.
Thursday, Malmalson.
Friday, Mountain Spring.
Saturday and 1st Sunday, Weatherford.
Monday, Springfield.
Tuesday, Whitethorn.
Tuesday at night, Elder N. T. Oaks.

Great are thy tender mercies, O Lord: quicken me according to thy word.

75 Copies Left.

If you want a History of The Baptist Ministers, order soon. Nearly sold out. Price \$2.00.

As long as they last we will send this History together with Teodosia Ernest, and Ten Days In Search Of The Church, at the special price of \$2.75.

Books highly endorsed by Primitive Baptists every where. Order now from editor of this paper, or from

R. H. PITTMAN,
Luray, Va.

I love the Lord, because he hath heard my voice and my supplications.

ELDER J. W. WYATT.

Corinth—Saturday and 1st Sunday
in April.

Oak Forest—Monday.

Four Oaks—Tuesday.

Hannahs Creek—Wednesday.

Hickory Grove—Thursday.

Reedy Prong—Friday.

Mongo—Sat. and 2nd Sunday.

Black River—Monday.

Primitive Zion—Tuesday.

Bethsaida—Wednesday.

Mt. Zion—Thursday.

Rehoboth—Friday.

Gift—Saturday and 3rd Sunday.

HAVE GOOD HEALTH

Take Hood's Sarsaparilla, the Old
Reliable Spring Tonic.

Don't let the idea that you may feel better in a day or two prevent you from getting a bottle of Hood's Sarsaparilla today from any drug store and starting at once on the road to health and strength.

When your blood is impure and impoverished it lacks vitality, your digestion is imperfect, your appetite is poor, and all the functions of your body are impaired.

Hood's Sarsaparilla is a wonderful blood tonic. It will build you up quicker than any other medicine. It gives strength to do and power to endure. It is the old standard tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. Nothing else acts like it, for nothing else has the same formula or ingredients. Be sure to ask for Hood's; insist on having it.

Because of the house of the Lord
our God I will seek thy good.

Try Murine Eye Remedy

If you have Red, Weak, Watery Eyes or Granulated Eyelids. Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c. Murine Eye Salve in Aseptic Tubes, 25c, 50c. Eye Books Free by Mail.

An Eye Tonic Good for All Eyes that Need Care
Murine Eye Remedy Co., Chicago

Thou art near, O Lord; and all thy
commandments are truth.

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, any one wanting a copy should send their name and address at once.

I rejoice at thy word, as one that
findeth great spoil.

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.

HYMN AND TRUE BOOKS

(Fourteenth Edition)

For use in Old School Baptist churches. Both round and shape note, 70 cents per single copy, \$6.50 a dozen, Transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.25.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

I have stuck unto thy testimonies;
O Lord, put me not to shame.

IF KIDLEYS ACT BAD TAKE SALTS

Says Backache is sign you have been eating
too much meat

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoon in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

Deliver my soul O Lord, from lying
lips, and from a deceitful tongue.

Cabbage Plants That Grow.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. 100 postpaid 25c. By express, charges collect, per 1000 in lots of less than 4,000, \$1; 5,000 to 7,000, 85c; 8,000 to 10,000 75c. Special prices in larger quantities. C. F. Hethington, Meggetts, S. C.

The Lord shall preserve thee from
all evil: he shall preserve thy soul.

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 scurf.

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 feverish-
ness 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 Dan-
derine. Save your hair! Try it!

Our feet shall stand within thy gates
O Jerusalem.

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 supplement-
ed in mineral preparations, or natural starva-
tion ensues, with tuberculosis unchecked.
The spread of tuberculosis and other preven-
table diseases is due largely to decalcified (lime
lacking) conditions of multitudes throughout
the civilized world."

Since lime is one of the ingredients of Eck-
man'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 con-
tains no opiates, narcotics or habit-forming
drugs, it is safe to try. Price \$1 and \$2 per bot-
tle, 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,
83 N. Seventh St., Philadelphia.

In my distress I cried unto the Lord,
and he heard me.

Dr. Doran's Queen Foot Cordial

The World's Best Blood Remedy for
Ladies and Young Girls. All advice free
and confidential. FREE Samples. General
Agent Wanted. Write us a letter. Doran
Drug Co., Paducah, Ky., U. S. A.

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 to the

hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia

C. V. TRUETT,
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.

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 improve 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 sight of 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

Easy Breathing a Luxury

To persons afflicted with catarrh or severe head colds the difficulty of breathing is a great burden.

The defective aeration of the blood, through lack of contact between the air inhaled and the mucous membrane of the lungs, produces headaches, depression and lower health conditions, because the blood is not properly purified.

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 encouraging the restoration of inflamed parts, and has proven very useful as well in relieving croup, sore throat and chapped skin.

TUBERCULOSIS and BRONCHIAL ASTHMA.

Dr. H. James, while in India with his only daughter, a consumptive, ascertained that almost all cured cases in the most advanced stages of the disease, accompanied a preparation

EXTRACT CANTHARTIS INDICA

that his daughter used with success. It is the only medicine which has been found to cure Tuberculosis, Bronchial Asthma, Night Sweats, and all the symptoms of the disease. Write for it today. Address:

CRADDOCK & CO., Philadelphia, Pa.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.



Purely Vegetable.—Not Narcotic

For over seventy years has been highly successful in relieving children during the dangerous teething period. It soothes the child, softens the gums, allays pain, dispels wind colic and is the best remedy for infantile diarrhoea. Demand "Mrs. Winslow's Soothing Syrup" and accept no other. Twenty-five cents a bottle.

HAVE DARK HAIR AND LOOK YOUNG

Nobody can Tell when you Darken Gray, Faded Hair with Sage Tea

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.



The Chinese Woolflower

introduced by us last year has proved a great success everywhere and a most wonderful floral novelty. It is a Colosa of new form and easy growth. Plants throw out scores of branches bearing balls of cotton wool nearly a foot thick. Also heavy lateral with smaller heads, and fresh green foliage. Flowers form in June but none take before frost, continuing to expand and glow with its wonderful crimson color, very showy and successful anywhere.

See, together with new **TRAILING PEUNIA** and **ANNUAL SWEET WILLIAM** (fine novelty) free. Our Big Catalog of Flower and Veg. Seeds, Bulbs, Plants and rare new Fruits free. Write for it.

JOHN LEWIS CHILDS, Inc. Floral Park, N. Y.

My help cometh from the Lord, which made heaven and earth.

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.

Keep the Babies Fat and Well
 "Mamma's" Dr. Doran's Worm Remedy
 expels worms whole alive; purely vegetable;
 bottles 25c by mail. Agent dealers wanted.
 Doran Drug Company, Paducah, Ky.

Because of the house of the Lord
 our God I will seek thy good.

*A safe and palatable laxative
 for children*

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor
 any of their derivatives.

By checking wind colic and cor-
 recting intestinal troubles common
 with children during the period of
 teething, helps to produce natural
 and healthy sleep.

*Soothes the fretting baby and
 thereby gives relief to
 the tired mother.*

Thou art near, O Lord; and all thy
 commandments are truth.

Stops Tobacco Habit.

Elders' Sanatorium, located at 513
 Main St., St. Joseph, Mo., has pub-
 lished a book showing the deadly ef-
 fect 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.

In my distress I cried unto the Lord,
 and he heard me.

We print your Minutes, Book and
 Job Work at short notice and with
 neatness and despatch.

P. D. 6

In the light of the king's counten-
 ance is life; and his favour is as a
 cloud of the latter rain.

Great are thy tender mercies, O
 Lord: quicken me according to thy
 word.

To FAT People FREE



SHOWING REDUCTION ABOUT 40 POUNDS.
 Mrs. A. Laval writes: "I think nothing of walking
 four or five miles without getting out of breath or
 tired; my complexion is clearer; have lost 40 pounds."
 I will send full testimonials with names and ad-
 dresses of a legion of men and women whose weight
 has been reduced the extent they desired, also a
**FREE PROOF TREATMENT AND BOOK OF
 ADVICE TO FAT PEOPLE**, all free in plain
 wrapper, post-paid. Costs absolutely nothing if
 a post-card will bring all. **Dr. F. T. BROUGH,**
 619 Brough Bldg., East 22d. St., New York
 (Licensed physician by the State of New York)

I love the Lord, because he hath
 heard my voice and my supplications.

**FRIENDSHIP ONLY 12¢
 BRACELET LINK**



ELDER J. W. WYATT.

Mongo—Saturday and 2nd Sunday
 in April.
 Black River—Monday.
 Primitive Zion—Tuesday.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

REASON OF HOPE.

Dear Brother Gold:—I have often thought of writing about what I hope have been the dealings of the Lord with me, but have felt to be so little and imperfect and not being able to express myself as others that I have refrained. But what a comfort it has been to hear others tell and read of their experience, for they tell my experience better than I can myself.

As far back as I can remember I have had serious thoughts about dying and what would become of me if I died. Still I didn't think about it any more than I could help, going with young company as much as possible to avoid such thoughts.

I went on in this way until I was married, some times feeling so badly I would try to pray when I could only say, "Lord have mercy on me a poor sinner."

Some time after I was married the Missionaries had a protracted meeting at Robersonville and my husband and I intended going one Sunday night. But in the afternoon we went to see a neighbor and Elder M. T. Lawrence and his wife were there. Elder Lawrence asked me if I was going to join that night, and I told him if I ever joined a church I wanted him to baptize me. He talked to me very comfortingly and I then thought if I lived I would offer to the Primitive Baptist

church the next meeting. But when the door was opened I did not go. It seemed to me I was too unworthy to be with God's children. I tried to ask the Lord, in my weak way, if it was His will, to open the way.

When I got to church the next meeting they were singing, "Children of the Heavenly King," and it was the prettiest place I had ever seen, and every word the preacher spoke seemed to be directed to me. When the door of the church was opened I went forward and to my joy was received and the next day I was baptized by Brother M. T. Lawrence. That was a joyful day for me.

But I get so low down some times I am made to cry out:

"Father, I stretch my hands to Thee,
No other help I know;
If thou withdraw Thyself from me,
Ah, whither shall I go."

I have never had visions and dreams that were comforting as some have had, but we are told in the scriptures that "we know we have passed from death unto life because we love the brethren," and I know, if not deceived, that I do love them, and if I am deceived I hope the Lord will undeceive me.

Brother Gold, I dearly love to read the editorials and experiences in the Landmark. The experiences of the

children of God are such a comfort to me, and I believe its an evidence and like Paul, if I am a saint, the least of all.

In hope of eternal life, your unworthy sister,

MAGGIE GURGANUS.

Robersonville, N. C., R. 2.

EXPERIENCE.

Dear Brother Gold:—I send you to-day an experience of Sister Mattie Williams, daughter of Mr. J. H. Butcher and step-daughter of Sister Nannie. If you think best please publish it in the Landmark as I feel it would be comforting to the children of God.

Your brother in hope,

A. L. MOORE.

Martinsville, Va.

Dear Uncle Alvis:—I have had an impression for some time to write you of what I hope the Lord has done for me. I have tried to throw it aside but it seems I cannot, so I will try to write, but feel very unworthy to make the attempt.

At the age of eight, my mother was taken from me. She was a Primitive Baptist and I thought she was a good woman and believed she was in heaven. I then began to have serious thoughts of death and if I should die, what would become of me. These thoughts were off and I went on with other children thinking I was as good as any one else. I went to hear Missionaries, as lots of my schoolmates were members, and would hear them speak of saying their prayers at night and I thought I ought to say mine. I began this and felt all right for some time, but at about the age of fourteen I hope it pleased the Lord to show me my lost and ruined condition,

I was listening at mama reading an experience in the Landmark and all at once I saw what a sinner I was in the sight of God and that without His mercy I was lost forever. I did not see how a just God could save one like me. I got up and left the room to go and try to beg the Lord to have mercy on me, but it seems the words fell to the ground as I said them. I then fully realized my weak and helpless condition and that none of my good works could ever save me.

My trouble wore off for awhile and I thought it was all imagination. I began going with young company and to parties and dancing, enjoying them for awhile, but would go home feeling condemned for what I had done, and after retiring would shed tears and pray the Lord to forgive me, thinking I would never dance again. But soon I would do the same thing again.

My troubles seemed more than I could bear. I got the Landmark and bible and went off alone to read them as I didn't want any one to know of my troubles. But I received no comfort and I didn't think any was intended for me. Old Baptist ministers visited our home very often and I loved to hear them talk but I would get so full some times I would leave the room to keep mama and papa from knowing about me. I would go to some secret place and try to pray, but felt it was a sin for me so vile as I was to call upon His Holy name. I felt if I could only ask mama to pray for me it would help, but I couldn't do that as she knew how sinful I was.

When it seemed there was no hope for me, that I must die and be forever lost, my burden seemed to leave me so gradually that I did not know when it left, which has raised me many doubts; but the first thing I know it was gone and I felt that the blessed

Lord had pardoned my sins and had given me a sweet hope beyond the grave. I felt I could never praise him half enough for saving a sinner like me. I had always had great respect for Primitive Baptists but never loved them as I did then.

I now craved a home with them and wanted to be baptized but I did not feel fit to be with them and did not see how they could fellowship me. I was afraid I was deceived and would deceive others. I prayed the Lord for more evidence. I dreamed of being at church and singing the sweetest songs I ever heard and offering myself to the church, but would awake before knowing or not they received me. This scripture came to me, "Come unto me all ye that labor and are heavy laden and I will give you rest."

On the first Sunday in June, 1914, I felt I could stay away no longer. I went to church at Malmaison, thinking I would offer, but could not and I went home with a heavy heart. I felt I had disobeyed the command which I hoped had been given me and that the Lord would punish me for it. And I believe he did. The month before the next meeting day seemed to be the longest I had ever seen. I promised the Lord if He would spare me until that day I would offer to the church, and when the day came I could hardly wait until preaching time. When the door of the church was opened I went forward but could talk but little. Greatly to my joy I was received and I was followed by my husband which made my heart rejoice the more.

I had always wanted you to baptize me and so when we came out of the water the next morning I felt a sweet peace of mind I had never felt before. It was the happiest day of my life.

I have had many doubts and fears, but how could I live without the dear

old church. It is the dearest place on earth to me. Pray for me that the dear Lord may guide and direct me through this life that it may be spent in praise to His name.

Your mee, saved by grace if s...
at all,

MATTIE WILLIAMS.

Dry Fork, Va.

CONFLICTS.

Dear Brother Gold, most highly esteemed brother:—I feel 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. Oh, is there any one like me, so vile and depraved as I feel to be.

When a small boy growing up my mother taught me that the bad man would get me if I did wrong, and after a while when I grew up to be eighteen or twenty years of age I began to think I was quite a strong man and I began to go to dancing and card parties. But when I was about twenty-two I became suddenly arrested from this—I had gone to the end of my chain—and I didn't want any more cards or dancing. The company I had been enjoying became a burden to me and it seemed there was a chance for everybody except poor me. I would seek some dark and lonesome place, fall upon my knees and try to pray and ask God to have mercy on me a poor sinner, lost, ruined and undone. My prayers seemed to go down instead of up. When I lay down at night sleep seemed to go from me.

At last one dark and lonely night I tried to ask God with all my heart, soul, mind and strength to remove this burden of guilt and when I dropped off in sleep, in a vision I was traveling

and I saw a light in the distance and when I got to the light I walked right into the shine of it; the light shinning in a round ring around me, and the darkness was all gone. Immediately my burden of guilt seemed to leave me and when I awoke out of sleep I felt that God had heard my prayer,

"My burden had gone I knew not where,
And gone was all my guilt and fear."

I thought that now I had something to tell and would go and join the church. But the next thing new doubts and fears began to arise.

I went on in this way for two or three years until I believe the Lord showed me that I had drunk of that Rock that followed me and that Rock was Christ. I then joined old Antioch church and was baptized in Floyd County, Ky. This was in 1899, and for two months all my troubles seemed to be gone. Then came this trouble: You must preach. I did not hear any local voice but it appeared in my mind that I must preach or some of the poor children of God would starve. I felt I was unlearned and knew not how to preach.

One night in a vision I was placed in a city and I knew I had to go through it. It seemed all the people were against me and would kill me if I tried to go through it. By some means a flaming sword was placed in my hand which turned every way and I went through the city safe and sound. Some times I feel that the Lord placed that sword in my hand, it being the Word of God which is sharper than any two edged sword. Yet I thought I would move away and leave my home state and go where no one knew of this trouble that was upon me. I went to Oregon and thought I would locate there, but oh I soon found the same

God there, and when I remembered the flaming sword I promised the God of heaven if He would spare me back to my home state I would obey the call. When I got back I felt as Jonah said, "Salvation is of the Lord."

I have been trying to preach for about six years and also trying to quit, but as Paul said, "woe is unto me if I preach not the gospel."

I have been here at Tabor, Idaho, two years this March. We have a little church composed of seven members. The name of the church is Mount Tabor. I trust God will add to her daily such as shall be saved. I have an afflicted wife and ten children.

I trust all who read Zion's Landmark will think of me and mine at a throne of God's grace, a poor sinner saved by grace if saved at all.

Your brother in hope of eternal life,
W. B. HALL.

Tabor, Idaho.

WILDERNESS BLOSSOMING.

Elder Gold,

Dear Brother:—We would have been glad to see you at our meeting in Tabor. I thought we had a good meeting although I was the only preacher present. On Friday, Sister Alma Fly called me up and said Isaiah 35:1 was much on her mind. It reads, "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom like the rose."

I enjoyed preaching on Saturday and on Sunday. I spoke from the same words and part of the verse following. I believe every child of God is acquainted with the wilderness and the solitary place. I will allure her and bring her into the wilderness and speak comfortable unto her. This is a promise by Hosea the prophet. The world is a wilderness unto the believer and all our experience seems to

be like the wilderness sometimes. No order in it but all confusion. But when ever the Lord comes all is changed and the most desolate parts of the desert become as the garden of the Lord, and though we feel like the Psalmist says, "like a sparrow alone on the housetop," when the Lord comes He sets the solitary in families. And then this text refers to Christ's kingdom, the church collectively, and in God's good time blossoms abundantly and brings forth fruit—the fruit of the spirit.

What an abundant blossoming time was the day of Pentecost and many more the church has seen, and oh how much we desire and pray sometimes that we might see one of these blossoming times in the midst of our days! But all these things are with the Lord. I am so glad I can feel sometimes that He has not forsaken me, but still, sometimes, according to His promise, the Sun of Righteousness does arise sometimes with healing in His wings.

I do not mind preaching so much when I can feel what I am trying to preach about, but when I am so lifeless and cold I would rather be in the natural desert or wilderness.

I remain your brother in sweet hope,
E. C. STONE.

Tarboro, N. C.

TRUE VINE.

"I am the true vine, and my Father is the Husbandman." John 15:1.

The husbandman has charge of the farm, the orchard, the vineyard. No tree in the orchard has charge of any other tree however close they grow together.

The husbandman selects the land in which he will plant his trees. He selects the spot where the nursery shall be: He prepares the soil, taking out all that is objectionable to his judgment and supplies that which is lack-

ing. At the proper time he sows his seed. Then at the proper time he cuts away that which is to be refused and grafts in that which shall grow.

Jesus said, "My Father is the Husbandman." That is sufficient to tell us whose was the work and the vineyard in which the work was to be done.

Here is One faithful to every trust, the Son who came out from the Father and in whom the Father is well pleased for His righteousness sake. Not one fault is found in Him in the holy court of divine justice. This Holy One does not assume to do anything of Himself. Takes no honor to Himself. Says plainly, "I can of mine own self do nothing." He is faithful to Him who sent Him and the Father bears witness of Him and His witness is true.

The Husbandman has selected His soil. It proves to be very filthy, and in every way, unfit for use to bear the good fruit of the Father. He hews it down, fallows it up, throws out all the roots of bitterness which are wild by nature and kindles on them the devouring fire. "Our God is a consuming fire," and He consumes this filthy-ness.

Does that fire destroy the soil?

No. It is to get it ready for the fruit tree.

Jesus is this fire for in speaking of Him the prophet said, "For He is like a refiner's fire." Mal. 3:2.

When He came to the temple He drove out the speculators and condemned them and their ways.

He does the same when He enters the sinner's heart. He never enters only where the Father possesses. He is not an intruder. His Father sent Him into His own vineyard. He enters into the possession of His Father. All His work is done there. He makes no failure in doing that which He is sent to do. He is there to save that sinner.

He came to seek and to save that which was lost. He came not to call the righteous but sinners to repentance. He tries to do nothing, wants to do nothing, desires nothing. He is the performing God. He purges the heart, taking away that which He hates and giving an humble spirit which loves righteousness and hates sin which also God hates. The life of Jesus which is the life of the Father is grafted in that plant. The result is that tree is a good tree and bears fruit unto righteousness. This bearing of fruit is altogether by the life which is in this tree. The tree can take no honor to itself for it is by the Husbandman that it has life and that it lives. It is dependent every moment on the Husbandman.

Suckers or water-sprouts which destroy the tree were it not for the watchfulness of the Husbandman. He knows just when and how to come into His orchard, just what to let remain and how much to take away. He sends His wind (Holy Spirit) and breaks off all evil growths and it looks at times as if the tree was destroyed but the Husbandman knows what to take away. He knows how to humble our proud, self-conceited, sinful hearts and how to reduce them to the exalted position of bearing fruit unto holiness and God. "My Father is the Husbandman."

We, the children, get in a hurry sometimes and it appears to us that things are moving on too slowly. Our congregations get smaller and no one comes to the church. Looks like things are dying out.

Some years ago I was pastor of a church and it got to be that way with me in that church. I labored there as faithfully as I knew how but the effect was the same. There were several in my congregation who had a

good hope and were there feasting with us. We loved them and they loved us and the good word of God. We loved to see them eat and could say to them, "Eat, Oh friends; drink, yea, drink abundantly, Oh beloved." We knew the store was inexhaustible and the bread was the Bread of Life. They were eating and drinking with Christ the Lord but they would come no nearer.

My poor heart was terribly upset with inefficiency. I told our dear old Deacon that I would resign at the next quarterly meeting. He asked for my reasons. I told him that if the church had an efficient pastor it would have an ingathering, that those who loved the truth could not stay away. He said, "Now, it is not that, there is not one of them all who would give you up for any other preacher, it is something else, and you are not going to resign."

However that made no change in my mind. On Thursday night before our next Quarterly Meeting the Lord gave me a vision. In the vision I stood in the center of a little peach orchard which had only a few trees in it and they were old, and it was dead winter time with them. I thought, what poor prospects this is for fruit. I did not awake, but was in another vision and in the same place in the same orchard. These old trees were in full bloom and leaved out and the whole orchard was set with young trees and they were all in full bloom. I awoke and my mind went directly to that church and my heart was so full of joy that I slept no more that night. All intentions to resign were gone for I knew there was a revival there and that I was in it. In November they began to come in and I baptized some at every meeting save one, all that winter, until thirteen had come to the

church. To the best of my knowledge not one of that thirteen ever gave any trouble in the church.

I am steadfast in the belief that the Lord will do things in His vineyard at the proper time and that they will be done right. His commandments will carry and not one of them will fail. They that believe on Him shall not make haste nor shall they be confounded. He who never lied said, "My Father is the Husbandman."

I do not know why it is so, but occasionally I see preachers traveling around and trying to put other preachers out of business. They speak evil of them and I and others are silly enough to listen to their stories in speaking evil of and trying to traduce the character of a brother laborer in our Father's vineyard. I am ashamed of myself for this weakness. So many times I have been guilty and will yet allow such impositions.

One thing I notice is that when I have become entangled with those tattling runners and then come to see my mistake and write to them in a brotherly spirit I never get one word of reply.

Brethren, we are trees in the vineyard of the Lord: Our Father is the Husbandman. It is He and not our selves who will prune His vine. He will surely do it in time and in the way which will serve the interest of the vineyard. We are brethren: let us labor together without jealousies and back-biting and fighting. The Lord is able to take care of His own. Don't feel that you have got to get rid of this preacher and that so the cause of Christ will prosper.

The Lord bless us and save us.
"My Father is the Husbandman."

L. H. HARDY.

Atlantic, N. C.

Do good to others—it helps.

ENJOYS READING LANDMARK.

Bear Elder Gold:—I received my Landmark of March 1, last night and surely enjoyed reading it to-day: (Sunday.) There is a revival being held here now. The noted evangelist, (Pharisee) Burke Gulpepper, is holding it, and while all the town is going "wild" over him, I have been sitting in my room reading the Landmark.

It seems strange to me that people who are good, sensible, people, should be led astray by such. But it is only a fulfillment of the scriptures. I am indeed thankful that God does not permit me to give heed to such. I believe we dishonor God when we go to hear such. We give man the glory when we give heed to his teachings instead of God. I find the days are too short for me to spend them listening to such nonsense.

Mr. Gold, your piece on the Book of Esther was indeed a feast to my soul. I have often wondered whether the many battles that God's people fought and the many enemies they killed meant the enemies of His cause, which were overcome, and not literally killed. Am I right?

The Old Bible seems such a mystery to me and I do not get much from it when reading it myself.

I trust you will be blessed with health and strength to the very last and that we may be blessed with the Landmark. Your paper is cherished by me and I enjoy every piece.

My company may let me travel through North Carolina soon, and if such be my privilege, I trust I will be permitted to meet you face to face and hear you proclaim God's precious truths. I would enjoy meeting all the Baptists in the State. They seem to enjoy peace more than in some other sections. We know that the lowly Jesus did not cause confusion nor was

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He a partaker. Then why should we?

I would enjoy meeting Elder Hassell. He is a good humble servant of the Most High God. In fact I believe the majority, if not all, of the Baptists of North Carolina are peace loving and loyal.

With best wishes to you and yours,

Your unworthy friend,

SADIE M. PRICE.

Nashville, Tenn.

PRESSING FORWARD.

Dear Bro. Gold:—We send you a letter that we received Xmas, and it is so good we want you to put it in the Landmark.

Hoping you are well, we are yours in hope,

B. B. McKINNEY AND FAMILY,
Melver, N. C.

Dear Sisters and Brother:—If I am worthy to call you that: How are you all getting along now? Fine I hope, and enjoying good health, which I esteem a great blessing from the Lord, for all good and perfect gifts must come from Him, the Maker and Keeper of us all.

We are poor helpless little babes, wandering through this world, we know not what for, but for some purpose else we would not be here, although we hope to be pressing on forward to the prize for the mark of the high calling that 'tis in Christ Jesus the author and finisher of our faith.

I feel to be the poorest of the poor, and least of the little, "so far from God I seem to lie which often makes me weep and cry." Without the great and tender mercies of the sweet Lord I could not bear to stay here in this world of sorrow and trouble. He has allowed me to follow in his foot-prints in suffering some awful pains,

for we are taught in the scripture that he bore many pains, and spilled his precious blood so that we poor rebels might, through His poverty, be made rich.

I have often wondered why I have so many sad heartaches and bitter sorrows, but we are taught that He was a man acquainted with grief and sorrow and it is only a reminder of what He had to pass through, and I am glad it is like it is. He has promised to be with us always, even unto the end, and if not deceived I received that sweet promise the second Sunday in May, 1915.

Oh! 'tis so sweet to look back over the many good times that I have spent with His dear saints feasting on His love, if I be not deceived. If a don't love the Lord let me nothing love.

Oh! Lord, help me to love Thee more and more, if I love at all, if not help me to begin today.

I love the dear Old Primitive Baptists above all others; they could easily live without me, but how could I live without them. I hate to leave you all here, I love you so well I am lingering along waiting and watching and listening for the joyful news, "Child your Father calls, come home." I can willingly go, leaving all behind. I sometimes dread death's sting, but when I can see the promise land it will be, come, welcome death, I'll gladly go with thee, and sing I am going home to die no more.

Sad were this to be our home. I wish not a tear on my grave to be shed, but all join in praising around. She's gone from the evil to come.

I wish to tell you all of a dream I had. I dreamed that I was lying on a bed and God was at the foot of the bed stretching out His left arm to me. He was all clothed in white and I was shouting and going on to God.

I hope you will not be offended by this, I only felt the desire to write some one and thought you all knew my imperfections any way.

Give God all the praise.

Please remember me in your prayers.

In hope,

MARY APPLE.

Ruffin, N. C.

TRIAL AND DECISION OF MT.
CARMEL CHURCH.

The suit brought by the followers of Elder E. R. Burnam claiming to be the Old School Baptists, was stenographically reported and contains much valuable Baptist history, testimony of about thirty-five living witnesses, argument of counsel, judges' decision, etc. The book clearly and interestingly sets forth who the Primitive or Old School Baptists are, and what they believe and practice. Well printed on good paper, substantially bound in black cloth with gold lettered title and ready for delivery in May.

I find that on account of advance in paper, etc., my estimate of cost was a little too low, but I hope that 25c. more on a book of such historical value will not discourage any prospective buyer. Price \$1.50 per copy. 1 dozen copies to one person at \$1.25 per copy. Try to get up clubs. Please send orders to editor of this paper, or to the Compiler.

R. R. PITTMAN,

Luray, Va.

The Skewarkey Union will meet at Kehukee, near Scotland Neck, N. C., Friday, Saturday and 5th Sunday in April.

A general invitation to lovers of truth is given.

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, 1916.

EDITORIAL.

NO OTHER GODS.

"Thou shalt have no other gods before me," Ex. 20:2.

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him." 1st Cor. 8:5-6.

Idolatry is a besetting sin. How many idols or false gods there are is beyond counting. Still there is but one true God. In the Old Testament he is set forth as one God. "Hear O Israel, the Lord our God is one Lord," Deut. 6:4. "Thou shalt have none other gods before me," Deut. 5:7.

There is no other god but the God of Israel. He is revealed as Father, Son and Holy Ghost. But these three are one. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these

three are one," 1st John 5:7.

The language of Jesus is, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," John 17:3.

This is the highest and holiest knowledge, the revelation of the eternal God. All that is needful, and all that accomplishes, performs and is the salvation that reaches and the triumphant deliverance of the soul, body and spirit of the creature is of God, the Father, the Son and the Holy Ghost. The godhead is manifested in this wonderful salvation.

1. In the creation Adam is what was made. Surely he had no hand in this creation. This is the work of the Lord God. "And God said Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth over the earth. So God created man in his own image, in the image of God created he him: male and female created he them, Gen. 1:26-27.

Now surely man is what is created. He did no part of it himself. It is God's creation. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," Gen. 2:7.

Surely man in a sober, sound mind would not say or think that he did any thing of his creation.

"And the Lord God planted a garden eastward in Eden: and there he put the man whom he had formed," Gen. 2:8.

What a wonderful garden was this? "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for

food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil," Gen. 2:9.

And a river went out of Eden to water the garden. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Adam did not plant a tree, nor add anything to it, nor change it. He was to dress it and freely eat of every tree but one. In the day when he eats of that he should surely die.

The command was plain. He was just to abstain from the fruit of one tree. What less could he have asked? He was plainly warned. He had dominion over all the creatures the Lord God had made. He was in the image of his Maker. Was he not free to do as he pleased? Not if he pleased to do wrong. But he was made upright, in the image of his maker. Did he continue in that state? Did he keep his good estate?

There was nothing found among all the beasts or fowls suitable for a companion for Adam. The Lord God said it was not good for the man to be alone. Every beast of the field, and every fowl of the air, and every creeping thing was created male and female. Out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what Adam would call them. Adam gave names to all of them: but for Adam there was not found an help meet for him. Then the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs, and the rib made he a

woman, and brought her unto the man. Here is the companion, the help meet, which the Lord God made for the man, and he brought her to the man.

Adam said this is bone of my bone and flesh of my flesh—a wonderful companion for the man.

An enemy enters soon after this, and with flattery and lies beguiles Eve. She is operated on in the absence of her husband and transgresses God's law in eating what is forbidden, and gives to her husband who also eats. Their eyes are opened. They are ashamed and seek to flee away from the presence of the Lord God. Judgment is passed upon all of them. The Lord God said to Adam, Because thou hast hearkened unto the voice of thy wife, and eaten of that which I commanded thee not, therefore the ground is cursed for thy sake, in sorrow shalt thou eat bread all the days of thy life, and thou shalt return to the earth, for dust thou art; and unto dust shalt thou return.

Adam hearkened to the creature, and not to the Creator. It is the nature of man who is of the earth earthy to cleave to the dust, to worship the things of earth. When he sees this then he abhors himself, and owns he is but dust and ashes.

What havee has not sin wrought? What a change is wrought in Adam. The Lord made him upright, but man hath sought out many inventions.

Adam's first effort at invention was to hide his shame with a fig-leaf apron.

God's judgment on Eve was to remind her of the wretched sin of unbelief in listening to the tempter.

On the serpent he pronounced a judgment of wrath and continual defeat under the appearance of seeming

success. He is cursed above all cattle, and above every beast of the field. His subtlety appears like success, but it is vexatious wrath and wretched failure. Disappointment and defeat await all his schemes. He never reaches what he desires. God appears in the mystery of wisdom first pure, then peaceable, gentle, easy to be entreated, and must reign until every enemy is put under his feet. In the glory of his dominion and the perfection of his power he makes the wrath of man to praise him and disappoints the devices of men and devils and a tribute of praise comes out of his works. God is good, immensely good and kind are all his ways. His wisdom and power, his justice and mercy without partiality, and displays the unspeakable perfection of the Godhead, and the shame and confusion of all that hate God. It is shown that blessed are all those that trust in his mercy. The highest service is to love and fear God, and keep his commandments.

Man walks in a vain show. Vanity is his nature, and failure brands all his efforts.

"O Israel, thou hast destroyed thyself, but in me is thine help," Hosea 13:9, sets forth the truth. When man sees and feels this, words cannot utter its truthfulness. Then man sees that by the grace of God salvation comes through Jesus Christ, the Lamb of God that takes away the sin of the world. Then the controlling desire of him that is born of God is to love and worship the Lord God. Then he can say, whom have I in heaven but thee, and there is none on earth I desire beside thee. But then he knows that without Christ Jesus he can do nothing.

Idolatry is the besetting sin of vile man. He gives glory to what his de-

ceitful heart loves. He is snared and beguiled by Satan into all manner of deceivableness of unrighteousness.

Jesus said, Martha, Martha, thou art troubled about many things. "But one thing is needed and Mary hath chosen that good part which shall not be taken away from her," Luke 10:42. What was Mary doing? She sat at Jesus' feet and heard his word.

He is the way, the truth, and the life. No man can come to the Father but by him. Blessed are all they that trust in him. This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent. Little children, keep yourselves from idols.

The unsearchable, eternal God, who is without beginning of days, or end of time, who is blessed forever, whose smile is the feast of the soul, into whose presence nothing unclean can come, where there is no sorrow, is the just and holy one who inhabits eternity, yet who dwells with him that is humble and of a contrite heart, is that God in whom there is no pride, nor vanity, a just God and a Saviour. How blessed are those that love, trust and worship him.

P. D. G.

RESTFULNESS.

This is an age of agitation, fault-finding, warring, insubordination, without apparent improvement. It is good when people are not satisfied with their own behaviour, if it is followed by sincere efforts at reformation of themselves. True reformation commences at home. Its enquiry is, "Lord, what wilt thou have me to do?" But when it says, let me pull the mote out of thy eye, take care that eyes are not put out, or damaged. The man that is controlled by the hyp-

ocritical, fault-finding that is always meddling with another, but does not abhor himself, nor see what should be corrected in himself, never causes any improvement in the morals or methods of a country, because he always works at the wrong end.

The man who thanks God he is better than other men does not see any need of change in himself. He is satisfied with himself. It is the man whose prayer is, "God, be merciful to me a sinner," is the man that repents, forsakes his sinful life, and manifests genuine reformation of conduct.

While war is rampant in the East its spirit reaches to this country. It could not be that bitter feelings could prevail with such stinging spirit and not affect the public temper. In the day of prosperity be joyful, and in the day of adversity consider. There is food for reflection for each day. When matters do not go to suit our feelings, and there hang heavy, lowering clouds over us, we should search for a cause, and search with diligence. In the olden times when the way was blocked, and the hand of God was heavy with judgment, those that felt the burden enquired of the Lord cried unto the Lord, and called on Him for help.

To be hasty in judgment, easily provoked, quick to find fault, and not truly consider the case, is not wise as it is to consider, to wait on the Lord, and own his right to rule, and to feel that his judgments are good and wise. The golden rule, "As ye would that men should do to you do ye even so to them," is a rule without any failure or defect, but the more earnestly we seek its observance the more we will feel our own defects.

P. D. G.

EXHORT.

"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," 1st Tim. 2:1-2.

Is it not a desirable thing to live in peace? The scripture teaches as much as possible live peaceably with all men. Peace is the most favorable condition for labor, and the successful management of business, besides the pleasure to those that do not love confusion, strife or bitter feeling.

God is the God of peace, and one glorious effect produced by the indwelling of the God of peace is to bring rest, tranquility, protection and security.

The object of law is to promote protection, quietness and peace to the subjects of the government. The feeling of security and protection is of great value to lovers of peace and good behavior. God gives peace and rest to those he loves. The indwelling of his Spirit composes God's people to good conduct which it tends to bring. When one is reconciled to God the peaceable fruit of righteousness is produced. The effect of righteousness shall be quietness and peace forever.

Jesus said, peace I leave with you. My peace I give unto you. Not as the world giveth give I unto you. The teaching of scripture is that we should pray for the peace of Jerusalem. Paul says I exhort therefore. To exhort is an urgent, solemn way of pressing and enforcing his teaching. FIRST of all he exhorts that supplications, prayers intercessions and giving of thanks be made for all men: For kings (rulers) and all in authority. We should obey the powers that be, for they are ordained of God. How can we pray for our rulers if we hate them, or speak evil of them. If we are rightly dis-

posed toward men we can much more easily treat them well.

Prayer is the right desire breathed in the heart in the valley of dry bones by the Spirit of God. Where there is true prayer the living is acceptable to God, and fruit is good. It is walking in the Spirit. It is glory to God in the highest, peace on earth and good will toward men.

P. D. G.

WHEREFORE?

"Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Prov. 17:15.

Proverbs divide the races of men into two classes, the wise and the foolish. They are opposites, and their doings are contrasted in the Book of Proverbs. Wisdom is the highest gem that is given to man. It is urged on men to seek wisdom and understanding. But will a man that is void of wisdom seek this greatest of all favors that most surely guides its possessor to escape and shun the follies so fatal to mankind, and to choose the one thing needful?

The question is asked, wherefore is there a price in the hand of a fool to get wisdom, seeing there is in him no heart to it. Seeing he does not value it, has no sincere desire to obtain wisdom, why should there be any opportunity to obtain it? Its value is far above the price of rubies. Then why do we say if a man will seek for wisdom he can obtain it? Time and chance happen to all men. If one will truly sincerely seek the Lord he will be found of him. But suppose one has no heart to wisdom? Will he with the whole heart seek that to which he has no heart? In the day one seeks the Lord with all his heart the Lord will be found of that one, will be revealed

to him, in the hand it is Time and Chance happening to all we say. Yet we know that the thing of great value to be obtained must be in the heart; it must be a heart hunger. There must be a preparation in the heart. There must be a fountain, an inward thirst. From within must desire come. With the heart man believeth unto righteousness. In the day one seeks the Lord with the whole heart he will be found of him. It must be one desire—not divided—not half hearted, but a full desire for the Lord.

The greatest of all things is to know the Lord Jesus, to worship and serve the Lord, to cleave unto him with all the heart. The one thing needful is the Lord. But one thing is needful. If one has the Lord Jesus he has all things. If God give you Christ how shall he not with him freely give you all things. Christ is not divided. When the heart is united to love, fear, seek and serve the Lord then all good is found in him.

It is easy, natural for a man to think he will seek the Lord when he has a convenient time, season or opportunity. But as long as there is any thing else he prefers to the Lord there is no real heart in him to seek wisdom, or to seek the Lord, or to seek first the kingdom of God and his righteousness.

But when one seeks first the kingdom of God and his righteousness that is to him the one thing needful, and he surely finds it, and with it comes every thing good and needful. He then does not seek or desire any thing that is not for his good, but he then seeks only that which is good. Evil, hurtful, wrong things are all cast out.

How blest is that one. The Lord God is a sun and shield. He will give grace and glory, and no good thing will he withhold from them that walk

uprightly.

He that forsakes all for Christ will find all good things in Christ. Wisdom goes before and chooses for him only that which is good. All things work together for good to them that love God, to them who are the called according to his purpose. Things present, things to come are his. The former things (evil things) are done away, all things are made new in Christ, a miracle of grace is for him and in him.

P. D. G.

BLESSINGS.

Mrs. J. B. Land requests my view of Matt. 5:10-12.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven," &c.

Jesus is describing those that are now blessed. If one is punished or suffers for his sins that is what he deserves. To say all manner of evil against you falsely for Christ's sake, or because you are a follower of Jesus Christ is the same as suffering for his sake. If one acts wickedly and receives the due reward of his deeds, it is what he deserves. But if one suffers for doing right then he receives the blessing for Jesus' sake, who suffered the just one for the unjust that he might bring them to God.

It is not popular with the world to be a follower of Jesus Christ, for he was not acceptable to the world. He came to his own who received him not. He said to his disciples, ye shall be hated of all men for my name's sake.

If men were right they would be blest. The Spirit of the Lord is holy, and to follow the Lord Jesus is clear proof that such are right.

Christ said to his disciples that

they would be hated of all men for his name's sake. If therefore all men love what you love, and hate what you hate, you and they are one because they do the very things you do, and love the things you love, and hate the very things you hate.

This has always been the experience of the Lord's people. From the days of righteous Abel it has been true that the righteous did not persecute, nor oppress, nor wrong others, but they suffered for doing right. They did not return evil for evil done to them. When Jesus was reviled he reviled not again. Cain slew Abel because Cain was wicked. Abel was a humble, righteous man. But Cain was of the wicked one and slew his brother. From the beginning it has been this way. Men who love righteousness will suffer for righteousness sake. This applies to all who have the spirit and the principle of righteousness in them. The Lord knows who his people are, whether they are church members or not, that is whether their names are enrolled in the visible church or assembly of the saints. Yet the plain command of the Lord Jesus is that they should be baptized. He that believes and is baptized shall be saved. Baptism is not the putting away of the filth of the flesh, but it is the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead.

Jesus baptized his people with the Holy Ghost and with fire, but with water is administered by his servant.

The marks that Jesus lays down by which his followers are known are declared in the beginning of his ministry as set forth in the first verses of the 5th chapter of Matthew. In this chapter it is stated that his disciples came unto him, when he was set, and he opened his mouth and taught them,

saying, Blessed are the poor in spirit that mourn, that are meek, that do hunger and thirst after righteousness, are merciful, are pure in heart, are peacemakers, are persecuted for righteousness sake, are reviled by men.

Now what is there in the character of men possessing the above traits that wrongs any one, or defrauds any one, or oppresses any one? Nothing is there in the character or conduct of such men that any right minded man could hate, or revile, or persecute one for. But the fact that any do persecute and revile such is proof that they do this because such characters that possess such traits are the followers of Jesus Christ, and are therefore already blessed of God because they are his children.

P. D. G.

Obituaries.

RESOLUTIONS OF RESPECT.

Resolutions of respect of Malmaison church in remembrance of our dear brother, James R. Bryant, who departed this life December 1, 1915, when his Lord called him from his sufferings in this life, we hope to a land of rest where all of God's people rest in a sweet sleep until the resurrection morn, then we believe and hope this dear brother will hear that welcome voice of God saying, "Come up higher where I have already prepared a place for my 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 Brother Bryant, Malmaison Primitive Baptist church has lost one of its dear fathers in Israel, but feel that our loss

is his eternal gain, and we hope by the grace of God to meet our dear Brother Bryant in heaven above.

Resolved, That we assure the family and friends of Brother Bryant our heartfelt sympathy in the loss of husband, father, and friend, and the 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 in heaven, then we shall see his lovely face and feast upon by 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, and a copy be sent to the family.

Done by the order of the church in conference this January 1, 1916.

R. S. WILLIAMS,
A. H. COX,
Committee.

MRS. R. B. SIMPSON.

After an illness of several weeks, Mrs. Mattie E. Simpson, wife of Mr. R. B. Simpson, died at her home near Camp Spring church, on Tuesday night, January 25th, 1916.

Mrs. Simpson was forty-nine years of age. She had been twice married. Her first husband was Mr. James O. Simpson, who died in January, 1912. She was married to Mr. R. B. Simpson in 1913. Her husbands were brothers.

Mrs. Simpson possessed a high degree of intelligence. Her friends always enjoyed her presence and conversation. She was very industrious. She was careful to teach her daughters how to perform the necessary duties of a household, and did not neglect to instruct her children in the great principles of honesty and upright living.

The neighborhood in which Mrs. Simpson lived has lost a very kind neighbor. She delighted in giving whatever assistance she could render to anyone in need or in trouble.

She had been a faithful member of Gilliam's Primitive Baptist church for about six years.

Before her first marriage Mrs. Simpson was Miss Barnhardt, of Guilford county.

The burial took place at Gilliam's church, in Alamance county, on Thursday, the 27th, inst. A very large gathering of people were assembled to show respect for the dead and sympathy for those who are bereft. Elder J. W. Gilliam conducted the funeral service. He spoke very tenderly to those who mourned, concerning the parted loved one, and was eloquent in his exposition of the doctrine in which she believed.

Those who feel the greatest loss in Mrs. Simpson's death are the husband, five children, an aged father, three sisters and one brother. The youngest child is about ten years old. The father of Mrs. Simpson lives at Whitsett, in Guilford county. The brother is Mr. C. C. Barnhardt, a prominent attorney of Highpoint.

The sympathy of many hearts goes out to the bereaved.

A. FRIEND.

JOSEPH N. WORSLEY.

With a sad heart I attempt to write the obituary of my dear husband, J. N. Worsley, who was born July 5, 1870 and died Dec. 17, 1915. His disease was unknown, the doctor saying it was his heart. He retired that night at 11 o'clock as well as usual, except a bad cold, and at two o'clock he spoke to me and seemed all right. But between three and four o'clock I heard

him make a noise and called to him. So after calling him twice and receiving no answer I went to him but could not awaken him. I called the nurse who was staying with me, but before she could come he was dead.

It was hard for me to go to my loved one, who I thought was only dreaming, and find that he was so near gone that he only breathed twice after I reached him. Surely the Lord helped me bear it for I had been sick for five weeks and had gotten so I could walk but little and couldn't go to see him buried. It seems I can scarcely bear to think about it, but the Lord doesn't put more on us than He makes us able to bear. "The Lord giveth and the Lord taketh away, blessed be His Holy name."

He leaves a wife, five children and four brothers to mourn their loss. The baby was just five weeks old at his death.

Brother G. W. Boswell preached his funeral and it seemed like not a word was left out. I felt that no one could fill Brother Boswell's place and I was so glad when I heard he was coming in the gate.

I feel I can truly say, he was a good and kind husband as any one could wish for.

He died on the bed with two of the little ones by his side, and the smaller one, who had been sleeping with him, did not go to sleep for several nights for crying and saying if he went to sleep he would die like papa did. We all miss him everywhere. One night, as we were sitting by the fire, I said to the children, "wouldn't we be so happy if papa was just with us." And the thought came to me, how happy I would be if I was with him. But our loss is his eternal gain.

May the Lord be a husband to me and a father to my children. I hope

all who read this will have a mind to pray for me and the children.

Written by his lonely and heart-broken wife.

MAGGIE WORSLEY,
Rocky Mount, N. C.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to remove from our midst our much beloved Brother, Troy Eldridge, and

Whereas, the intimate relations held by our deceased brother with the members of Hickory Grove church, Meadow Township, Johnston County, N. C., deem it right and proper to pass on the following resolutions.

Therefore be it resolved,

1st. That while we bow with humble submission to the will of Almighty God we do not the less mourn for our beloved brother who has been called from his labors to rest, as we believe.

2nd. In the death of Brother Eldridge, Hickory Grove church has lost a true and faithful member and it makes our hearts sad to feel his absence.

3rd. That these resolutions be entered upon the minutes of our church book, a copy sent to his bereaved relatives and a copy to Zion's Landmark with a request to publish.

Respectfully submitted,
ELDER L. A. JOHNSON,
W. V. BLACKMAN,
JASPER LEE,

Committee.

I wish to say in connection with the above resolution, that Brother Eldridge was a Confederate soldier and served about four years in the Civil War. He was born Jan. 30, 1841, and died Oct. 17, 1915, being 74 years, 8 months and 17 days old.

He married Miss Louisa Lee a few

years after the war, to which union were born two children, one dying quite young, the other passing away about seven years ago while his wife died about two years later, thus leaving him all alone in his last days.

Nearly a year before he died he left his old home and went to live with his three grand-children and his son-in-law, Mr. E. D. Godwin, who nursed and cared for him until his death.

Brother Eldridge was a good farmer, good citizen, neighbor and friend, and will be very much missed in this community.

COMMITTEE.

RESOLUTIONS OF RESPECT.

We, the church of Christ, as we hope, at Lawyer's Spring, Anson Co., N. C., in conference assembled, state that,

Whereas, it has pleased our Heavenly Father to call from time to eternity our beloved pastor, Elder W. T. Broadway, therefore be it

Resolved, 1st. That though we feel much sorrow and bereavement, we bow in humble submission to this dispensation of Divine providence and pray God to reconcile the bereaved family, and the churches of his care, to the will of Him who doeth all things well. Let us rest in the promise that the Lord will never leave nor forsake us.

Second, that we continue to cherish the life and labors of our departed brother and pastor who was a devout christian and able minister of the gospel of Christ.

Third, that we devote a page of our church record book to the memory of our deceased pastor and that we send a copy of this memorial to each, Zion's Landmark and The Primitive Baptist for publication and that we

send a copy to his devoted wife, Sister Broadway.

ELDER GABRIEL DENNY,
Moderator Pro. Tem.

H. M. BAUCOM,
Church Clerk.

This March 4, 1916.

ELDER L. H. HARDY

Tuesday night, April 18th, Wilson.
Wednesday night, Selma.
Thursday night, Durham.
Saturday and 4th Sunday, Prospect Hill.

Monday, Lynchess Creek.
Tuesday, Arbor.
Wednesday, Gilliams.
Thursday night and Friday, Monticello.

Saturday and 5th Sunday, Reidsville.
Monday night, Danville, Va.
Tuesday, Cane Creek.
Wednesday, Mill.
Thursday, Malmaison.
Friday, Mountain Spring.
Saturday and 1st Sunday, Weyherford.

Monday, Springfield.
Tuesday, Whitethorn.
Tuesday at night, Elder N. T. Oaks.

J. E. ADAMS.

Gains Grove—Sat. and 4th Sunday in April.

Some one meet him at Goldston on Friday before.

Wadesboro—Thursday before 5th Sunday in April.

Lawyer's Spring—Fith Sunday.

High Ridge—Monday.

Liberty—Tuesday.

High Hill—Wednesday.

Bear Creek Association at Union Grove, Saturday, 1st Sunday and Monday in May.

ASSOCIATION.

Dear Brother:—Please publish the

following notice:

The spring session of the Mayo Association will be held with the church at Cascade, Va., if it be the Lord's will, on Saturday and third Sunday and Monday in May, 1916. All the brethren and friends are invited to attend. Railroad accommodations are good. S. DAVIS, Clerk.
Cascade, Va.

ASSOCIATIONAL.

The Fig River Primitive Baptist Association will convene with the church at River View, Henry County, Va., on Friday before the 1st Sunday in May, 1916, to which we extend an invitation to sister Associations.

River View is near Bassett Station on N. & W. R. R.

By order of the Association.

RANDOLPH PERDUE,
Moderator.

E. L. BLANKENSHIP,
Clerk.

ASSOCIATIONAL.

Dear Brother Gold:—Please publish in the Landmark, that the Spring Session of the Bear Creek Primitive Baptist Association is to convene with the church at Union Grove, Union County, N. C., on Saturday before the first Sunday in May, 1916 and continue three

days. The church is about 4 miles north of Monroe on S. A. L. R. R.

Those coming by rail notify one of the following: T. F. Hill, Monroe, N. C., I. N. Medlin, Monroe, N. C., T. A. McClellan, Monroe, N. C., S. A. Helms, Monroe, N. C., W. E. Williams, Monroe, N. C.

All afternoon trains Friday and those coming Saturday morning will be met for company.

We extend a cordial invitation. This done by order of the Association.

J. W. JONES,
Clerk.

Marshville, N. C.

DUTCHVILLE UNION.

The Dutchville Union is appointed to be held with the church at Dutchville, Granville County, Saturday and 5th Sunday in April.

A general invitation is extended to lovers of truth.

G. C. FARTHING,
Church Clerk.

UNION NOTICE.

The Linnville Union will be held at High Point, N. C., on Saturday and 5th Sunday in April, 1916.

All Primitive Baptists and friends are invited.

Especial invitation is extended to preachers. All will be met at High Point.

P. W. WILLIARD.

UNION NOTICE.

Dear Brother Gold:—Please say in the Landmark that the 172 session of the Contentnea Union is appointed to be held with the church at Mewborn's meeting house in Greene County, N. C., to convene on Saturday before the 1st Sunday in May, 1916.

John W. Mewborn was chosen moderator and J. W. Mewborn, Jr. was chosen alternate. The same will convene before the 1st Sunday in May. The church is near Stephentown, N. C.

J. W. MEWBORN,
Clerk.

Our meeting place is at Mewborn's meeting house, Stephentown, N. C.

BLACK CREEK UNION.

The Black Creek Union meets with the church at Wilson, Saturday and 5th Sunday in April.

Elder J. W. Wyatt is appointed to preach the first sermon, and Elder M. B. Williford alternate.

A general invitation is extended to lovers of truth.

UNION NOTICE.

Elder P. D. Gold,

Dear Brother:—Please publish in the Landmark that the next session of the Smithfield Union will be held with the church at Union, Johnston County, N. C., on Saturday and 5th Sunday in April, 1916.

Elder W. A. Simpkins was appointed to preach the introductory sermon, and Elder J. A. T. Jones his alternate.

Brethren, sisters and friends, and especially ministers, are cordially invited to come.

Those coming by railroad will please notify Elder E. F. Pierce, Princeton, N. C., Brother Lewis Braswell, Smithfield, N. C., or Bro. J. H. Braddy, Smithfield, N. C., of place and time when they are coming and conveyance will be prepared.

Yours in hope,

J. A. BATTEN,
Union Clerk.

UNION NOTICE.

The next session of the White Oak Union is appointed to be held with the church at Ward's Mill near Gillett postoffice, Onslow county, on Saturday and 6th Sunday in April.

All lovers of truth are invited to meet with us.

ANUS,
Clerk.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

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 Pharrical Co., Dept. 90, St. Louis, Mo., for Free Booklet, "Tobacco Redeemer" and positive proof.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

HYMN AND TRUE BOOKS

(Fourteenth Edition)

For use in Old School Baptist churches. Both round and shape note, 70 cents per single copy, \$6.50 a dozen, transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.25.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

I rejoice at thy word, as one that findeth great spoil.

75 Copies Left.

If you want a History of The Baptist Ministers, order soon. Nearly sold out. Price \$2.00.

As long as they last we will send this History together with Teodosia Ernest, and Ten Days In Search Of The Church, at the special price of \$2.75.

Books highly endorsed by Primitive Baptists every where. Order now from editor of this paper, or from

R. H. PITTMAN,

I have stuck unto thy testimonies: O Lord, put me not to shame.

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 out and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

O praise the Lord, all ye nations;
praise him, all ye people.

Peas and Beans.

Field Peas, all varieties. Yellow Mammoth Soy Beans. Early 90 day Velvet Beans. Early Amber and Early Orange Sorghum Seed.

Write for prices stating varieties and quantity wanted. Will gladly submit samples if requested.

KIRBY SEED CO., Gaffney, S. C.

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.**

Blessed art thou, O Lord: teach me thy statutes.

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.

West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it



shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.

Sleeplessness, nervousness, irritability, backache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

Dr. Doran's Queen Root Cordial.

The World's Best Blood Remedy for Ladies and Young Girls. All advice free and confidential. FREE SAMPLE. General Agent Wanted. Write us a letter. **Doran Drug Co., Paducah, Ky., U. S. A.**

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 previous 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.

Address

.....

A Simple Therapeutic Statement.

The problem in cases of coughs, colds, sore throat and to a degree in croup is.

First, to remove the phlegm which forms a culture for the germs of these diseases and prevents medication of the inflamed membranes.

Second, to apply to the diseased membranes a germicide or antiseptic which will destroy the germs of the disease.

Third, to allay the inflammation or blood congestion in the membranes, thereby permitting them to return to their normal functions.

Mentholatum accomplishes these ends.

The phlegm is loosened by the volatile oils which are pungent and penetrating, in a sense tickling the nerves to an accelerated discharge, which liquefies the phlegm and hastens its removal.

As these oils are antiseptic, they cleanse the diseased surfaces and stop the propagation of the dangerous germs.

The volatile oils of Mentholatum are slightly irritating, acting as a cleanly poultice to the inflamed surfaces and driving out the inflammation.

That is why Mentholatum liberally applied is found so useful in treating coughs, colds, croup and sore throat.

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.

Thou art my portion, O Lord: I have said that I would keep thy word.

Lime Starvation Causes Tuberculosis

In the Medical Record (New York) of December 18, 1909, Dr. John P. Russell says: "The condition which is recognized as preceding the active development of tuberculosis in the adult may be considered as due to lime starvation." Among inorganic substances lime salts appear to be of special physiological importance, "but if the salts are not in organic combination, it is difficult to suppose that the cells can appropriate them for food."

Years of widespread use confirm our belief that the success of Eckman's Alternative in tuberculosis is due largely to its content of lime, in such combination with other valuable ingredients as to be easily appropriated by the cells.

Doubtless this has had much to do with the results in many cases which appear to have yielded to it. As 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 reference.

ECKMAN LABORATORY,
23 N. Seventh St., Philadelphia.

The earth, O Lord, is full of thy mercy: teach me thy statutes.

Velvet Beans.

Early 90-day variety and showing a germinating test of 90 per cent. Average stock of this variety on the market does not show over 60 to 70 per cent. Write for prices, stating quantity wanted. If interested in other field or garden seed, state kind and quantity and get our prices.

KIRBY SEED CO., Gaffney, S. C.

TUBERCULOSIS and BRONCHIAL ASTHMA.

Dr. H. James while in India with his only daughter, a consumptive, was introduced to a Sidaqua with Indian herbs and accordingly discovered and compounded a preparation—

EXTRACT CANNABIS INDICA

that his daughter used with success and for the past ten years cured by thousands of others troubled with Tuberculosis, Bronchial Asthma, Night Sweats and Leucorrhoea. Dr. H. James' recipe will be sent FREE on request. Letter write for it today. Address—

CRADDOCK & CO., Philadelphia, Pa.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

XLIX. WILSON, N. C., APRIL 15, 1916. NO. 11.

W. J. Missell
R2 1 Oct 16



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

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

\$1.50 PER YEAR.

Keep the Babies Fat and Well
 "Mamma's" Dr. Doran's Worm Remedy
 expels worms whole alive; purely vegetable;
 bottles 25c by mail. Agent dealers wanted.
 Doran Drug Company, Paducah, Ky.

I love the Lord, because he hath
 heard my voice and my supplications.

*A safe and palatable laxative
 for children*

**Mrs. Winslow's
 Soothing Syrup**

Absolutely Non-narcotic

Does not contain opium, morphine, nor
 any of their derivatives.

By checking wind colic and cor-
 recting intestinal troubles common
 with children during the period of
 teething, helps to produce natural
 and healthy sleep.

*Soothes the fretting baby and
 thereby gives relief to
 the tired mother.*

Praise the Lord from the earth, ye
 dragons, and all deeps.

Stops Tobacco Habit.

Elders' Sanatorium, located at 513
 Main St., St. Joseph, Mo., has pub-
 lished a book showing the deadly ef-
 fect 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.

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

We print your Minutes, Book and
 Job Work at short notice and with
 neatness and despatch.

P. D. G

Thou art near, O Lord; and all thy
 commandments are truth.

They that trust in the Lord shall be
 as mount Zion, which cannot be re-
 moved, but abideth for ever.

**To FAT People
 FREE**



SHOWING REDUCTION About 40 POUNDS.
 Mrs. A. Laval writes: "I think nothing of walking
 four or five miles without getting out of breath, or
 tired; my complexion is clear; I have lost 40 pounds."
 I will send full testimonials with names and ad-
 dresses of a legion of men and women whose weight
 has been reduced the extent they desired, also a
FREE PROOF TREATMENT and **BOOK OF
 ADVICE TO FAT PEOPLE**, all free in plain
 wrapper, post-paid. Costs absolutely nothing;
 a post-card will bring it. **Dr. F. T. BROUGH,**
619 Brough Bldg., East 22d. St., New York
Licensed physician by the State of New York

I will sing unto the Lord, because
 he hath dealt bountifully with me.

FRIENDSHIP BRACELET LINK ONLY 12¢

STERLING SILVER ROLLED GOLD
 Start a Friendship-Maid-Link-Bracelet, latest
 New York fashion. We start yours by giving you
 one link absolutely FREE engraved with 2 initials.
 Your friends give or exchange others. What more
 beautiful token or sentiment could be expressed.
 Send to-day for one or more LINKS (12c. each)
 stating initials and whether **ROLLED GOLD,
 STERLING SILVER, BEADED or PLAIN** design
 wanted and receive links with beautiful **Black
 Ribbon Free** so you can start wearing Links at
 once until Bracelet is complete. Write today.
 Start with Link we give you Free with first 12c.
 order or more.
Friendship Jewelry Co., Dept. 238, 83 Chambers St., N. Y.

UNION NOTICE.

The next session of the White Oak
 Union is appointed to be held with the
 church at Ward's Will near Gillett
 postoffice, Onslow county, on Satur-
 day and fifth Sunday in April.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

ABSTAIN FROM IDOLS.

"But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." Acts 15:20. I want, if the Lord will; to notice, more particularly, "Pollutions of idols," as we have it in the above text. From my best understanding of the scripture, I find that idolatry has given the church more trouble than anything else, and I don't know but I might say everything else, from Abel's day to the present. I insist, that all who may read this article, may read also, this entire fifteenth chapter of the acts of the apostles. It is important that the church read this chapter again and again. Then go back and see how the church suffered in the very beginning. Abel offered by the faith of God's elect and Cain offered in idolatry, without faith, Abel rejoiced in God his Saviour and Cain was so wroth that he slew him and from that day, until the present, the world has been trying to destroy the church with its idolatry. 1 Cor. 5:10, we find that even then, in the very honeymoon of the gospel, they were so numerous that a Christian, to not mingle with them literally, would have to get out of the world.

Soon after God divided the waters of the red sea that the children of Israel might pass and brought them

back again on their enemies, drowning them all, we find Aaron making a golden calf for them to worship, and, let me say, here and now, that the world, with all the cunning craftiness of men has never made a better shrine, nor ever will. Aaron's calf had as much saving efficacy as all the idols that have been made since, though the form has been changed many times. I will not undertake to mention the different changes, but, I'll say, from the scriptures, that Baal worship seems to have been the most popular of all other idolatrous worships of the world and we find it to be true in this, our day. It is most popular from the fact that it gives the most worldly honor, renders its devotees most popular with the world and, therefore, most prosperous among men in the world. You will find by searching, that Joshua has a good deal to say about this Baal worship and many other writers speak of it in the scriptures, but, I specially call attention to Num. 22nd, 23rd and 24th chapters and the epistle by Jude.

Are we not often threatened with the destruction of our business if we don't yield certain points to the doctrine of Baal? And, God's people have often had their business destroyed because they would not yield. It is only a short while since a man who claims to be at the head of the Lord's business in his community, told me that he believed there would soon be

a severe judgment from the Lord on the Old Baptist church because we did not have Sunday schools. I hope we are the circumcision which is in the heart, of the Spirit and that we have no confidence in the flesh; and, that we may never confer with flesh and blood concerning these matters. As for myself, they have, not only threatened my business, but have destroyed it, so far as I am concerned, as many have suffered, not alone the destruction of their business, but, of their lives also. I have no axe to grind and I am not courting the smiles of the world, neither do I fear its frowns. I know that men can kill me; yea, they hanged my Saviour on the cross and have slain many of my brethren who were far better than I am or can be. Would it not be glorious to die for such a friend and brother, who condescended to die for us while we were his enemies?

I want to notice very briefly some of David's experience as given in the Psalms. In the 21:1 he says: "The king shall joy in thy strength, O Lord," etc. From the following truths we find recorded, I shall hold up this King that David speaks of here, as being the King of Kings and Lord of Lords who is forever after the order of Melchisedeck. In the 4th verse "He asked life of thee, and thou gavest it him, even length of days forever and ever. And the 5th verse: "His glory is great in thy salvation; honor and majesty hast thou laid upon him." And, 6th verse: "For thou hast made him most blessed forever, etc." And on down in this same chapter we find these expressions: "Thine hand shall find out all thine enemies; and the Lord shall swallow them up in his wrath, etc." And, "Their fruit shalt thou destroy from the earth, and their seed from among the children of men."

For they intended evil against thee; they imagined a mischievous device, which they are not able to perform." Blessed be the name of the Lord now and forever more. Were it not for these things in our experience, we could not praise the Lord as we do. I am glad that the ruling power is in the hands of our God and not in the hands of man.

The 22nd chapter he begins thus, "My God, My God, why hast Thou forsaken me, etc." Our Saviour reiterated the same on the cross. Have we not the same in our experience! How glorious to see that the experiences of the Christian writers of the scriptures are in keeping with our own. How encouraging it should be to us. After going down through the bitterness contained in this 22nd chapter, how glorious when the light is poured in on our souls as in the 23rd chapter: "The Lord is my Shepherd, etc." How strange to the Christian ear to hear from the mouth of a devotee of this most vile form of idolatrous worship such expressions as "God will send a judgment on your people for your attitude toward the Sunday school." The idea of a child who is trusting alone in the Saviour's love, being intimidated by such epithets and from such a source! If this should come before my friend (God knows that I do think a heap of him.) I insist that he read again the third chapter of Romans and try to imagine, if he can, how Paul felt when they came to him with such epithets as "Let us do evil that good may come," and then read in his instructions to Timothy: 1st Tim. 1:17, and 2:5-6, and the fourth chapter. Then in his second epistle read again, 1:7, and all, if so minded, but be sure to read the third chapter from the first throughout the epistle. Now read again, Titus, 1:11:

I could cite scripture until I filled the paper to overflowing that would smite the schemes and devices of men and devils that have and yet are being employed by them in their efforts to overthrow the church of the living God, that they might set up their own hellish devices on the ruins thereof, but thank God, through his eternal Son, that it cannot be done.

Brethren, is it not a great natural affliction to us, when we stop and think for a moment where the world is drifting and the final consequences? Surely, I can sympathize with the beloved apostle when he considered his brethren, his kindred in the flesh, if I am not greatly deceived. Paul did not hate any man and I cannot think that any pure Christian gentleman or lady, can hate men and women, who are of the same flesh and blood naturally that we are. It is falsehood that the Christian hates. And, we hate these things in ourselves and among our own people more than among others, if possible. Oh, that I could live right myself and that I could persuade others to live right and do right towards each other! How glorious would be the relation and how pleasant to dwell together in unity! All the sweet expressions of Christian experience recorded in latter part of the book of Psalms would be ours. I want to quote them, but they are so numerous I cannot. Read them for yourselves and enjoy a feast of fat things. Not only in the Psalms are these sweet experiences expressed, but throughout the book. Such as these: "All mine are thine and thine are mine," John 17:10, and in the conclusion of the third chapter of first Corinthians, "All are yours, etc." And Jesus says, "It is your Father's good pleasure to give you the kingdom, etc."

With the great cloud of witnesses

testifying of these glorious truths, how careful we should live. Not that we may be saved in heaven finally, but that we bring no reproach upon such a holy cause and especially that we bring not a reproach upon that holy name by which we hope we have been called into the glorious liberty of the children of God, the fellowship of the saints of God. Can we fellowship a thing in ourselves that we could not in a brother? If we cannot fellowship those who worship idols, let us abstain from such pollutions ourselves. If others will serve Baal, let them serve him; we are not responsible for their idolatry. They say, give us the money and we will save the world for Christ. They have the money, why don't they do what they say they will? If our Saviour prayed not for the world, but those given him out of the world can any man save it? If money will enable men to save sinners as it is preached by the world, and a man holds a dollar and don't give it for that purpose, should he not be doomed to eternal destruction? We only have to look over the water (and we will not have to look over there long) and we see what money will do for sinners. Or, in other words, what their lusts for it will do. We have not the money, we cannot pay for a house to worship our God in, but we hope to be saved in Christ's righteousness, or, the riches of His grace, whether we are blessed with an abundance of this world's goods or not. With food and raiment we should be content, so far as worldly wealth is concerned. "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of His people. Ps. 113:7-6. "Behold, he that keepeth Israel shall neither slumber nor sleep." Ps. 121:4. "Before the gods will I sing praise unto

Thee." Ps. 138:1.

Seeing, as we do in our experience, that we have fellowship with all these precious truths, should we not walk humbly and zealously in love one with another in all Godliness and honesty, rejoicing in God our Saviour? Was else, in the history of the world and the church, have had such joy and gladness of heart as the experimental children of God have? I will not quote but I insist that all who read this, read the following beautiful scriptures. Deut. 7:6, 32:9, and the 33rd chapter. Then read 1 Sam. 12:22 and 2 Sam. 7:23 and Joel 2:18 and 3:16 and Zep. 3:9-20. Then turn to the New Testament, which is full of confirmations of these things, and read: Mat. 1:21 and Acts 15:14. Many other texts might be cited, but these ought to suffice.

Now brethren, with the book before us and our experiences written in our hearts by the Divine hand, can we be mistaken. "By their fruits ye shall know them." What is the fruit of the spirit? "He that believeth in the Son hath life." And, He that hath not the Spirit of Christ is none of his. Now, if we have Christ, we have fruit to bring, and fruit that is acceptable in the sight of God, and, in the Spirit of Christ we bring this fruit, having learned in our experience, by the Spirit of God, that none other will do; that we, at our best estate are altogether vanity and our righteousness is as filthy rags. Now, on the other hand, they, having not the Spirit of Christ and, therefore, none of His, come pressing their claims, (every man presseth into it, Luke 16:16) Cain like, having nothing but the fruit of the ground, saying "Lord, have we not righteously left off doing things that were abominable in Thy sight and have taken up thy work and are doing lots better than others who are more

able than we are? And, are we not doing lots of good works such as giving to the poor and needy, going to the churches and helping to raise money to hire a missionary of some kind to go away and help Thy Spirit to save the heathens? Thus enabling Thee to convert the world to Christ? And are we not gathering all the little children of our several neighborhoods in the Sunday schools and teaching them to know Thee and serve thee?"

These things are as good as any man can bring if he has not the Spirit of Christ. So far as assuring our admittance into the Kingdom of God is concerned, these are no better than Cain's offering was.

Brethren, is there not a difference? As I see it, ours is the true, Spiritual Christian worship, while theirs are pollutions of idolatry.

May God, through the Spirit of His Son, Jesus Christ, enable us to see and grasp the Truth.

J. DALE.

CHANGES.

Dear Bro. Gold:—If so I may venture to call you: I have thought for some time I would try to write you on the subject of the changes the good Lord has, I hope, caused with me.

I often feel afraid to think or try to believe anything but that I am deceived and deceiving others, and at other times I can go back to just a year ago and think of the little experience which was more than I felt the Lord would ever bless me with.

In March, 1898, I became deeply troubled about something, I could not tell what. I could find no rest, day or night. It seemed all my people were kind to me and had so much sympathy for me, yet I could enjoy nothing. I sometimes felt my mind was leaving

me and was so miserable I thought I should die. I spent one night, I remember particularly, without sleeping, trying to pray for relief when these words came to me perfectly, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures." He will not leave me comfortless. He will come unto me. Still I arose with the heavy burden. I was alone at home one of those days, except for my little children, when some one came and knocked. I went to the door and found it to be Brother D. A. Mewborn. I invited him in, feeling if he only would come in and talk with me some, but I did not tell him I particularly wished to hear him talk. But he said no, if my husband was not there he'd go as he was in a hurry. I felt then I must see him again. I awoke one morning, the next perhaps, crying. It seemed to me I was in greater trouble than I could bear. I laid my arms around my husband's neck and asked him if he thought I was not going to die soon. He said he did not believe I would die soon. I told him surely something would happen. I did not believe I could continue in this state. After that I asked him if he was going to his mother's, if so to tell her to please walk up to my home. I wished to talk to her about the church. I feared much there would be something in the way and if so I would think I was wrong. But she came and after awhile I told her about all my troubles. She said she was going to Bro. M—

that week. I asked her to tell him to come to see me. When she returned I feared to ask her if he could come, for if he couldn't I knew I was badly wrong some way. But he came in an evening or two with his wife, and he spoke very comfortingly to me. And at times ever since, this comes to my

mind concerning that time, that it is the sick that needeth a physician not the whole.

On the fourth Sunday in March following I went to preaching. I said I would try to wait a while to offer to the church, as I felt my troubles were somewhat gone and perhaps I had imagined more than I felt. But when I got there and heard two sermons, one from Bro. Crisp and one from Bro. Mewborn, I felt I could not wait until next meeting, if I did the Lord would surely afflict me sorely forever and the right time would be passed. And I hope the Lord made me willing to take up the cross.

After the preaching, I said to one of the sisters, I thought I could not offer to the church today. She said, "I knew you thought so." She said, "I was looking at you the very time you were made willing, I saw the change."

That made me feel better. I was received and baptized that evening by Elder D. A. Mewborn and my prayers are ever this, if I am deceived, Lord undeceive me. I often pray to my Lord that through him I may love spiritually more all the time, with all my mind, with all my heart, and all my soul, as I often fear my love is not sufficient to be one of the chosen ones.

Brother Gold I feel much doubt as to sending this to you though if it was like some I read I feel I would not mind it.

Your sister in hope,

MITTIE LEWIS.

WELCOME MESSAGE.

Dear Bro. Gold:—I have often thought of trying to write you some of my troubles, and see if I would not feel relieved in a way.

Mama sent me the dear old Landmark this year for a Christmas pres-

ent, and I do enjoy reading it so much. I can surely sympathize with some of the dear Lord's people in my sufferings. I am made to feel at times that I have no religion, and wonder if I am deceived, and then again I am made to rejoice and feel that I have so much to be thankful for, and I try to pray our Father to give me some evidence of my feelings so I can always feel that I am a child of God.

My health has been bad for several years, and seems to get worse in some ways, yet I trust in him who never fails them who love him. If we do have our troubles and trials here on earth I believe we will have a crown of glory in heaven.

I have been impressed from a child about religion, and would often wonder about if I should die before I was twelve years of age what would become of me. I never felt as though I would go to hell. Some how I always felt that I would be saved. I can remember mama speaking of me shouting when very small. I do remember that part myself, but when I was away at school in Danville, Va., at a female college in the year of 1906, I was then in my seventeenth year. I was in one of our teacher's rooms one day and she was talking to her daughters and perhaps some more girls about how girls ought to behave, and from that day I was miserable. It seemed I knew lots of times I had been disobedient at home, would act naughty at times, and make mama feel badly. I felt I was such a sinner, yet I loved good people, and would often read mama's Landmark and the bible at times, but could not get what I needed. It seems I would try to pray to God to have mercy on me, but relief was a long time coming.

While I was at school I was so wrought up that I joined the Mission-

ary Baptist church, but still no peace and I never felt right. After baptism I would go to dances and some times dance, but I never seemed to get the pleasure out of it that others did, so I went on this way for several years in disobedience.

I was married in Sept. 1912, and came South to live. Some one told me that there was a church here at Lannett, Ala., so I went over to service on the 4th Sunday in Jan. Some times I don't remember when I felt that God had forgiven me, and the mountain of sin it seemed rolled away, and my past sins did not worry me, but I felt too unworthy to join the church, so I didn't go any more until the 4th Sunday in July, something within me compelled me to go when they opened the doors of the church. I was baptized the same day and Oh I felt so much better, felt that at last I had done my duty, but we all have our trials as long as we are in this sinful world.

Bro. Gold, I thought you were the dearest old gentleman that I most ever saw. It was several years ago at mama's you came home with her from a meeting at Old Union church, I think it was. You will remember when I tell you who mama is. Mrs. John Smith at Museville, Va., postoffice at Sandy Level, Va.

How I wish you could come to see us at our little church. I don't know just how many members we have, but not a large membership. We have a splendid pastor Elder Morgan. He is poor and humble, but I think he is so good and can explain the scripture so well to our hungry hearts.

He is the only pastor this church has ever had. I think that has been 11 years. If you ever come down through West Point please come to see us. We would be so glad to have you.

Now, dear Brother Gold, if you think this fit to publish you may do so.

Pray for me, and may you be spared many years to serve in the great cause of Christ.

I am I hope, a little sister in Christ.
FRANCES SMITH HEDRICK.

RAPID RECOVERY.

Dear Brother Gold:—I am much better than I was when you saw me at the hospital in Wilson, and am able to look after my work and can get out some in good weather. The time seemed long indeed, and my sufferings have been great, but the Lord has been merciful to me, and now and then I have found an oasis in my dreary journey, where I could rest for a short while and drink from the peaceful stream.

It seems almost miraculous, (sick as I have been) that I have been blest to attend my church meetings. I was brought from the hospital the third Sunday in Nov. in a feeble, critical state, but attended church the next Saturday and Sunday. I lay in bed until time to start to dress to go. I began to try to get ready, but got so nervous I didn't know whether to get back in bed or what to do. But while trying to decide, this scripture was sweetly presented: "He carries the lambs in His bosom, and tenderly leads those with young."

These words were indeed sweet and cheering. I thought of Jacob's company on their journey. He too, was fearful, had an enemy to meet, and the women and children and some of the flock were tender, and "could not go fast," so he sent a present on ahead to appease the wrath of Esau, so they could march onward without being molested. The object had the desired

effect, and they marched safely onward. I was so wrought up in this sweet meditation I forgot my weakness for a little while and was ready for the journey, and received strength to endure, and greatly enjoyed the meeting, returned home tired, but none the worse and after resting up went to church again Sunday.

After returning from church the fourth Sunday night in Jan. I was made to realize that this affliction was a blessing sent by my heavenly Father in mercy. It was His way of keeping me, lest I go astray, and be caught in the traps and snares of this present evil world. And I do so much desire if it can be His Holy Will, while the storm of life is raging, and the billows are foaming and dashing o'er my frail body, that He will give me an eye of faith to see the Captain of my salvation at the helm, for if He be with me, His strong arm underneath, what need I fear, "Though I walk through the valley and shadow of death." But oh how little and insignificant I do feel and though my meditation soars to such rapturous bliss, I have nothing to offer. No righteousness to plead, no structure to cling to, but the Cross. Christ is my only hope, mine only refuge.

In love and affliction,
MOLLIE L. SMITH.
Fremont, N. C.

EXPERIENCE.

Elder P. D. Gold,

Dear Sir:—I am somewhat impressed to write some of my experience.

When I was only a child I read experiences in the old and new Landmarks, thinking I would love to see and realize some of the great things these people did though all the time going on in sin.

In the summer of 1910, I became troubled on account of my sins, but this did not last long, and I went on more sinful than ever until the fourth Sunday in August, the same summer. I was at Pierce's Chapel at the Association, and was out with a crowd of young people having a good time, I thought. My brother came to me and told me that papa and Claud (my eldest brother) had joined the church. At that moment a different feeling came over me. I went down to the stand and when I saw Claud it seemed I could see glory in his face. It seemed that I was left behind, and I wanted to shake hands with them. One of the preachers shook hands with me, and asked me if I wanted to talk to the church. I told him no, I was not fit, and I asked him to pray for me. A short time afterward I began to think what have I done. I asked him to pray for me and I have not been praying for myself. I was so ashamed and tried to pray and when suddenly everything seemed bright and I felt like praising the Lord.

There were seven joined at that Association and it seemed that Claud was more on my mind than any of them. It seemed that I had more assurance that he was one of God's people, and this gave me great trouble. I thought I must love them all the same.

One night after I went to bed it seemed that it was more than I could bear. I was begging to know why I thought more of him than the rest, and I raised my eyes upward and I could see his form almost as plain as if it really was him standing over me in the air, looking down upon me smiling. This made me worse at that moment and I turned on my side to keep from seeing him and it still appeared the same. I soon felt calm and went to sleep, and have never been troubled

about that since, and I believe if ever I reach that home above I will meet him there.

From this time I went on trusting to be as I had been before, thinking maybe it was all nothing, until some time in December when my trouble renewed and I was worse than ever. I was going to school, but school was not any good to me. I could not study my books. Every evening when I came from school I would come in trouble, and just before I would get home I could imagine seeing my mother lying as a corpse, and some times I would fall to my knees and beg the Lord to show me what it meant. I was in so much trouble that I just quit school for I could not learn my books. But I feel that I learned more that winter than I would in a thousand winters of public schools.

I went on in this state until two or three days before Christmas, when one evening it came to my mind that if I would join the church my mother would not die. I felt like I could not tell what little I had to tell if I went, and I was afraid to go and afraid not to go. But on Saturday, I went to Tom's Creek with an aching heart.

When I would think of not joining that day my mother would appear before me as a corpse and I could not keep from crying in time of preaching. The preacher's words, what I heard of them, were comforting, but I had so much in mind I could not listen to much he said. I was just hearing the noise.

When the door of the church was opened it seemed I could not stay away. So I went forward and told them how I felt, the best I could, and was received and was baptized on Sunday, Christmas day, by Elder Galimore.

I was much relieved Saturday even-

ing, but Sunday morning I began to feel east down. I was afraid it was not my duty to be baptized. As I went down into the water it seemed I was sinking down, but when I came up out of the water I felt like praying for everybody and singing God's praises.

It was the sweetest Christmas day I have ever witnessed. I went on to church and as I walked in they were singing "How tedious and tasteless the hours," and had reached the words "When I am happy in him, December's as pleasant as May."

The words were pleasant to me.

Yet I feel I have not written enough. In September, 1911, at the age of 17, I was married. My husband, not being a member of any denomination, and not believing in the Primitive Baptist faith, we only lived together about fifteen months. Then the trouble began. It seemed that all the church was turning against me, wanting to know why we had parted, and forcing me to tell them. It seemed that I had more trouble than I could carry. My husband against me and the church. I was willing to tell them, was willing to do any thing for the benefit of the church, yet I felt it was not my duty as he was not a member. I felt it my duty to tell the church where they had done wrong but felt too unworthy to do so. The trouble lasted over a year. I became so troubled and overdone that I felt I could stay with them any longer, and my baby dying during the time of it. So I, my father and mother, wrote them we would not have any more to do with it, as we had done all we could. In a short time, after my name had been erased I went to my aunt's burying. I felt like I could not hold in, that I must tell them how I felt, how they had treated us, and asked the Lord to help them. But I kept my light under the bushel too long.

When I looked at the corpse I opened my mouth but could not say much, and instead of talking I was in a nervous jerking fit, and could not say what I wanted to until the crowd was most all out of the house. I have had several attacks of nervousness since and I truly believe they are due to the shock of my baby's death, the members scaring me by telling untruths on me, and my disobedience in not telling them face to face where they were wrong. May the Lord show his children the right way. If I have ever wronged my husband it was through ignorance.

But I do feel that I have treated the church wrong by not proclaiming to them what I hope the Lord put in my mind to tell them, that they were taking the wrong step by listening to the world and chastising me and my parents for what the world would feel them.

I am now enjoying living with my husband, but not with the church. I would like to hear preaching but I cannot enjoy going and being with some of the members of Toms Creek church, and don't feel that I ever could unless the Lord's power brings us together in union.

I must come to a close as I may tire you.

Please print this in the Landmark if you think it is suitable for printing. If not please destroy.

A friend,

MRS. EUGENIA HEDRICK,
High Rock, N. C., R. 1.

UNION NOTICE.

The next session of the White Oak Union is appointed to be held with the church at Ward's Will near Gillett postoffice, Onslow county, on Saturday and fifth Sunday in April.

All lovers of truth are invited to meet with 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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EDITORIAL.

WATCH UNTO PRAYER.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1st Peter 4:7.

But the end of all things is at hand. It is close by. It may be many years. We do not know about that. But we know the time is short. But there is provision made in Jesus Christ for all his people, whether they are dead or living. Christ suffered for us in the flesh. Let us arm ourselves with the same mind. For he that hath suffered in the flesh hath ceased from sin. We are dead to the law by the body of Christ. The suffering of Christ in the flesh for us is accounted our death, for he that is dead is freed from sin. The wages of sin is death. But the death of Jesus Christ for sin has made an end of sin, so that he that hath suffered in the flesh hath ceased from sin, that he henceforth should live unto God. Christ dies no more, but ever lives. Then they that have suffered

with him die no more, but live unto God, or live by the faith of the Son of God. To be crucified with Christ joins us to him so that as he is so are we. For the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. Then we reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ. For he that is dead to sin is freed from sin.

"But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. But if any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God. And if it first begin at us what shall the end be of them that obey not the gospel of God. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit their souls unto him in well doing, as unto a faithful creator." 1st Peter 4:15-19.

If ye be reproached for the name of Christ happy are ye: for the spirit of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified.

Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed ye may be glad also with exceeding joy.

Know ye not that ye are not your own, but that ye are bought with a price. Ye are not redeemed from your sinful life, your vain-conversation with corruptible things, such as silver and gold, but with the precious blood of Christ. Then we are married to him that is risen from the dead. What

manner of persons then ought we to be in all holy conversation. We are to glorify God in our body and spirit which are his. We are to fill up the measure of the suffering of Christ in our mortal body. Whether we live or die we are the Lord's. In whatever condition we are we are his, whether dead or living. For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and the living. Then in every condition we are his. If we suffer let it be with him, if we rejoice let it be with him. Nothing is an accident. If we suffer think it not strange at the fiery trial. Commit your souls unto him in well doing. How shall we that are dead to sin live any longer therein? We are dead to the law by the body of Christ, that we should be married to another, even to him that is risen from the dead, that our fruit should be unto holiness, and the end everlasting life.

What is it to suffer as a christian? To suffer as a christian is to suffer as following Christ, who when he was reviled reviled not again, not rendering railing for railing, but blessing those that revile you, praying for your enemies.

Defraud no man, suffer wrong done to you, but do no wrong to another. Covet not that which belongs to another. It is more blessed to give than it is to receive. Lay not up treasure on earth, but seek first the kingdom of God and his righteousness. Sanctify the Lord God in your hearts. Refrain your tongue from evil, and your lips from speaking guile. Eschew evil, seek peace and ensue it.

Your treasure is in heaven, your home is there, you are pilgrims and strangers here. Forsake all earthly things for Christ. If you suffer let it be for doing right.

Deny thyself. He that serves the

Lord does not gratify the lusts of the flesh, the lusts of the eyes, and the pride of this natural life, or does not walk in the ways of the world.

To be crucified to the world, and the world to me is to be alive to God through Jesus Christ, to belong to him, to serve him—to walk by the faith of him, to follow Jesus will call down on you the censure and the condemnation of the world. Yet if the Son make you free you shall be free indeed. When the affection is on things above this world, even where Christ sits on the right hand of God then your treasure is above this world, so that when Christ who is our life shall appear then shall we also appear with him in glory.

Those thus living mortify their members which are on earth. We are to be sober, sober minded. Wisdom guides us. We should not be enticed with the vanities of earth. The time is short. All these things of earth shall soon have an end. Be ye therefore sober and watch unto prayer. A man ought to be sober who is to watch. Ye know not at what hour the Son of man cometh, be ye therefore sober.

Your enemies are round about you. Therefore watch. You know not when they will come, therefore take unto you the whole armor of God, and watch unto prayer.

P. D. G.

AMAZING CONDESCENSION.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3.

Prophets desired to know what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suffer-

ings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported by them that have preached the gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into. Nothing more wonderful than the coming of the Son of God in the likeness of sinful flesh and for sin, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit, has perhaps ever occurred.

The manner of his birth, made of a woman, made under the law, in order to suffer, the just one made sin for us, who knew no sin, that we might be made the righteousness of God in him. He 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.

Men that have what the world esteems as good reputation lose it sometimes by doing wicked things, but Jesus knew no sin. What he did was the doing away of sin, making an end of sin, abolishing death, and bringing in everlasting righteousness to those dead in trespasses and in sin. He humbled himself to the shameful, bitter death of the cross, in order that we through his poverty might be rich in the true riches of everlasting life and righteousness. This righteousness, this riches and glory of grace does not come to us, nor is it obtained by defrauding others, or by despoiling any one.

Jesus took upon him the form of a servant. No one forced him to do this. He delighted to do this. Lo I come to do thy will O God. It is writ-

ten in the Book, the scriptures of truth from the beginning to the end of the book, it is written. The Bible is a witness of the coming of the Son of God in the flesh to do the will of God in earth. No man took his life from him, but he had power to lay it down, and to take it again. Yet men with wicked hands crucified him. The Jews and the Romans inflicted death by crucifixion on none but such as were considered the most guilty criminals. It would fasten such a shame of infamy on an offender to crucify him that only the most desperate were crucified. Hence it was called the shameful death of the cross.

It was a very painful death, excruciating. Literally a frame was constructed consisting of a beam of timber with a cross beam fastened to it. This frame was laid on the ground, and the one to be crucified was laid on it on his back. His arms were stretched and nailed to the cross piece of timber, and his feet nailed to the foot of the cross; then it was lifted up to an upright position. This would force the body forward, and would disjoin the shoulders and the hips, and there the sufferer lingered for hours and enduring the most excruciating pain died.

In this death of the cross was the meeting place, the coming together, of the powers of sin and death, and the destruction of the warring forces of sin and death, the slaying of the enmity of the carnal mind, the reconciling of the world to the God of heaven. For God was in Christ reconciling the world unto himself, not imputing their sins unto them. For God hath made Christ who knew no sin to be sin for us, that we might be made the righteousness of God in him.

Jesus said to those calling for his crucifixion, this is your hour and the power of darkness. As if the storms

of wrath were suddenly stirred, the powers of hell let loose, the vengeance of heaven suddenly aroused, the powers of earth and hell come together. Jesus said this is your hour and the power of darkness. The sword of Justice so long slumbering is suddenly awake, and drawn; and by the blood of thy covenant the prisoners shut in the pit wherein there is no water the Lord God sends out, and they do go forth and show themselves.

But what a day of vengeance against sin, and what a triumph has the Lord Jesus over wickedness that shuts her mouth. The sun is darkened, the moon turned into blood, the stars of heaven fall, the earth trembles, the veil of the temple is rent from top to bottom, the graves are opened, Jesus is the plague of death. Men smote upon their breasts. Pallor draped the elements in mourning. Jesus fell to the ground, his sweat became as great drops of blood falling to the ground. In this agony he called my God, my God, why hast thou forsaken me?

Why did they crucify him? What evil had he done? What was the charge, the accusation against him? They said he ought to die because he said he was the Son of God. But this was the truth. He was the surety of the new covenant. He fulfilled the law, and established prophecy. He loved the Lord God with all his heart, his mind, his soul, his strength, and loved his neighbor as himself. He knew no sin. Meek and lowly he went about doing good. He gave his life a ransom for many. He was the poorest man that ever lived. When reviled he reviled not again. He came to seek and to save that which was lost. He is the friend of sinners. He put away our sins by the sacrifice of himself. He died the just one for the unjust.

How did the soldiers treat him? They mocked him, they spit upon him,

they platted a crown of thorns and pressed it on his head. They made sport of him. He was without form or comeliness. He was of no reputation. He had no place to lay his head. He was despised and rejected of men.

He was the servant of God that fulfilled every command. He was a man of sorrows and acquainted with grief. He was faithful unto death.

All glory, all power in heaven and earth is given unto him. How blessed are they that love him. Angels, principalities and powers are subject unto him. To him every knee shall bow, to him every tongue shall confess that he is Lord to the glory of God the Father.

He bore his cross. He who knew no sin is made sin for us. He is crucified to the world and the world is crucified to him. There is full, complete, everlasting salvation in and through him, and all fulness dwells in him. There is therefore now no condemnation to them who are in Christ Jesus. The law is fulfilled in him. Their service is to Christ and by Christ. For the life they now live in the flesh they live by the faith of the Son of God who loved them and gave himself for them, and they are justified from all things from which they could not be justified by the law of Moses.

Prophets of old desired to see the days of the Son of God. But they ministered to us. They sowed, but others reap and rejoice. Others sowed good seed, and in the latter days we eat of their labors. No man lives to himself, no man dies to himself. Whether we live or die we are the Lord's. He must reign until every enemy is put under his feet, and the last enemy is death.

What a glorious High Priest, Mediator, Prophet, King and Judge we have that saves us.

P. D. G.

REV. 13TH CHAPTER.

John beheld the dragon cast down to the earth, and he made war with 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 seven crowns upon his horns, and upon his heads the name of blasphemy. This beast was like a leopard—spotted, many colors, different shades, and forms of religion to suit the various tastes of the world. His feet were as the feet of a bear, heavy, strong, powerful, oppressive—not beautiful as the feet of them that publish peace. His mouth was as the mouth of a lion, speaking great swelling words. The dragon gave him his power and his seat and great authority. John saw one of his heads as it were wounded to death, and all the world wondered after the beast.

Satan is an imitator and deceiver. He has his worshipers. He feigns himself as an angel of light to deceive. He has an imitation of Christ, preached and worshipped.

One of these heads as it were wounded to death, and his deadly wound was healed. The world worships this beastly power. The servants of the dragon preach a false Christ to deceive. There is no merit or reality in this Christ. It comes up from the earth—not down from heaven. It has the power of persecution and oppression in it. It is not pure healing and saving.

Satan transforms himself into an angel of light in the eyes of the world, and all the world worships this beast, for its power accommodates itself to the world, suits the world, feeds the pride of man, makes a show of religion before men.

It was given unto him to make war

with the saints, and to overcome them: and power was given him over all kindred and tongues and nations that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world.

John beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. There was a lamb-like appearance in him, but he spake as a dragon. He exerciseth all the power of the first beast, and causeth the earth and those that dwell therein to worship the first beast. He does great wonders in the sight of men. He deceives them that dwell on the earth by means of those miracles which he had power to do in the sight of men—not real miracles. Observe that all false religion is of the earth. There is only one religion that comes from heaven, and is first pure, then peaceable, gentle, easy to be entreated, without partiality, and without hypocrisy, full of good works.

This false religion puts a mark on its worshipers, binding them to serve. There is no freedom in this service.

This is the number of a man. It is man's work. It is from beneath, of the earth earthy. Whoso is wise is delivered from this snare.

P. D. G.

IMPUTATION.

A friend requests my view of Ezk. 4:1-8.

"Thou also son of man, take a tile, and pourtray upon it the city, even Jerusalem." &c. read to 9th verse.

Ezekiel is often called the son of man, a name by which the Lord Jesus often calls himself, yet he was not the son of any man. He comes into the world free from taint of Adam's sin, also born of a virgin: yet so identified

with man that he is as much related to one as to another, hence no partiality, joined to the race of man as having pure, true pity and compassion. He considers the case of man righteously and is faithful.

Ezekiel is commanded to take a tile and portray Jerusalem on as besieged: build a fort against it, and cast a mound against it; set the camp also against it, and set battering rams against it. This shall be a sign to the house of Israel. Ezekiel shall lie upon his left side and bear the iniquity of the house of Israel. Then thou shalt lie upon thy right side. The Lord had appointed each day for a year. Then he should prophesy. Here the guilt of Israel and Judah is laid in the type upon the prophet with no release, and no liberty to shift from one side to the other, nor any relief given to him. It represents the suffering of the Son of man for the transgression of Israel with none to pity. He should bear this burden. Ezekiel was no enemy to Israel, yet he bears their sin and is not to rest himself, nor shift his position, nor to turn from the right side to the left, nor from the left to the right side. God hath made him who knew no sin to be sin for us (not sinful) that we might be made the righteousness of God in him—not a fictitious or an apparent righteousness. Blessed is the man to whom the Lord will not impute sin, blessed is the man whose transgression is covered, gone, whose iniquity is pardoned. Blessed is the man to whom the Lord imputeth righteousness without works—not a defective righteousness. For if the Lord make you free from sin you shall be free indeed. It is justification by the Lord God, and hence none can condemn.

When the prophet shall suffer and bear their guilt then he shall be one with them in suffering, in love, in pity, in reality, in faithfulness, so that

he knows their case, and understands them as no other man can, and his work is faithful and effectual. How sincere, searching, truthful and faithful are his rebukes, how his message is weighed and is weighty, and probing, sharper than any two-edged sword. There can be no flattery in this utterance. It is judgment to the line, and righteousness to the plummet.

When faith is come it brings distant things near. There is no lie of the truth. The words are tried words. God cannot lie. That which is gone out of his mouth can not return void, but must be accomplished and abide forever. God hath put his truth in the inward parts. Never spake man like this man. It is no speculation, nor imagination. He is the way, the truth and the life. This faith is born of God, and therefore overcomes the world. He knows whereof he speaks. When their faith is given, it is the word and work of God. This faith does not stand in the wisdom of men, but in the power of God. Jesus the Great prophet has tasted death for every one, and therefore this every one shall sit down at his feet, and hear his word. He shall see of the travail of his soul and shall be satisfied, for he shall bear their iniquities, shall make an end of sin, and shall bring in ever lasting righteousness.

P. D. G.

PREACHING THE GOSPEL.

The word preaching has a special meaning and application. It is too sacred a word to be applied to the ordinary efforts of oratory, and too solemn to be used in the slang of ordinary conversation. It is like the prophesy which relates to utterances wherein the speaker speaks by the Spirit of God moving him to speak what is the unerring utterance of certainty which cannot be foreknown by man.

Preaching is familiarly ascribed to him who is the author and the finisher of the faith of God. He who preaches the gospel of truth and salvation is preeminently fitted to proclaim the end of strife, and the righteous settlement of all strife on the high and holy ground or foundation of pardon from all guilt, and justification in the holy court of heaven.

Noah was a preacher of righteousness. The gospel was preached to Abraham, the scripture foreseeing that God would justify the heathen through faith.

In the 40th Psalm it is said that Jesus is the great preacher. "I have preached righteousness in the great congregation." There is only One that fills the fulness of the description in that chapter.

When the people heard the gracious words of Jesus in fulfillment of the scripture of Isaiah 61st chapter, they marveled at his precious words.

Never are words so pure and healing, gracious and comforting as those of the Lord Jesus in preaching the everlasting gospel. He preaches peace. He makes peace. No words can be so gracious as his words spoken to bind up the broken in heart, to open the eyes of the blind, to cleanse the lepers, to raise the dead, to preach the gospel to the poor.

The gospel of Christ is the power of God unto salvation to every one that believeth. No wonder men that feel that their lips are unclean, and their words without weight or strength, and their character polluted, cry out who is sufficient for these things? Such men lay aside anger, malice, jesting, and foolishness, and utter their words before the Lord.

Such desire that their hands may be clear of bribes, and their conduct sincere, and that they may be free of the blood of all men.

No man taketh this honor to himself, save he that is called of God as was Aaron.

The gospel preacher studies to show himself approved of God. What does he search? What does he read as for hid treasure? The scriptures. There is no lie of the truth. If ones preaching is not established by the scriptures then it is true that God has not sent him. But the man who is called of God needs much confirmation of truth to assure him he is called of God, and approved by the Holy Ghost.

P. D. G.

THE NEEDY—POOR.

"For the needy shall not always be forgotten: the expectation of the poor shall not perish forever," Psalms 9:18. The mystery of God's dealing with men we often wonder at. One class of men is ready to find fault of a power they cannot comprehend. They are inclined to lay down rules for the government of the Almighty, and if he does not observe them they will arraign him in judgment, denying that there is a God because he does not control to suit them.

They assume that all mankind are his children. They say an earthly parent would not treat his children with such cruelty. Therefore he is not God, or there is no God. If the Lord, say they, has all power, why does he not prevent wars, famine, and other sufferings? If he is above the devil why does he not prevent or restrain the confusion Satan causes? The scriptures say the devil has the power of death. Now why does the Lord God suffer, allow or permit mankind who are his children to suffer so much? An earthly parent would not allow an enemy to oppress his children like that. But seeing that there is suffering all over the country, such

people conclude that there is no God of all power.

Why, according to scripture teaching was there a flood of water that destroyed all but 8 people? Why does death finally sweep our mankind from the face of the earth? For none do escape death.

We read in the Bible that by man came sin, and by sin came death, so that death hath passed upon all men because all have sinned. The wages or reward of sin is death. We do not like death therefore our nature resents it. We sin. That does not seem bitter to us. Stolen waters are sweet. Man drinks down sin as greedily as the ox drinks water. Did you ever notice how eagerly the thirsty ox drinks water? That which we love we do not want to suffer for committing. Who is wrong in this matter? God hath in all ages kept witnesses on earth. When God made man he made him upright. There was no sin, nor disobedience, disease, pain, or death, no decay. God made all things that are made, and beheld that it was all very good. But there comes an enemy into the garden of Eden. The world holds that man is necessarily a free agent—that he must of necessity have the right to do as he wills. He must have the right of choice. Eve said she was beguiled by the serpent. She wished to be wise, and as gods, and saw the fruit of the tree was good to the taste, so she chose to eat. Adam was not deceived. It would look like man has had enough of the freedom of the will. But he still wants to be free, but he does not like to suffer or receive the fruit of his evil doing. But he eats that fruit and knows that God's word is true. He must know that every word of God is truth, and he must know that every man is a liar.

Lust is sin. "Whence come wars? Come they not hence of your lusts."

James 4:1-2. Sin cannot in any sense be chargeable to God. By man came sin, and by sin came death.

When man is quickened from death in trespasses and sins then he begins to learn who is guilty. When the books are opened, and he receives the due reward of his deeds then he justifies God and abhors himself. That is the true mark and proof that he is learning the truth. Then he knows there is a just God, and that he brings every thing into judgment whether it be good or whether it be evil. Wars come from the wickedness of mankind. "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members." James 4:1. Coveting or lusting after any thing that belongs to another is sin. Wars come in that wicked way.

Mankind sow to the flesh and of the flesh reap corruption, and charge it to God Almighty. But when God shows man his vileness then man abhors himself and worships God.

Because we cannot account for nor comprehend why God does as he does is no proof that God is wrong, nor that we are right. All our ignorance and blindness is the result of man's sin. Job when God appeared to him said, "I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me that I understood not," Job 40:2-3.

We need patience, endurance. The long suffering of God, enduring as seeing Him who is invisible, waiting until the correcting of God works in the chastened one unto the maturing of God's purpose in the ripening fruit of his chastening of those whom he loves, then we better see that Jacob's hasty

utterances that Joseph is not, no doubt an evil beast hath devoured him, do not sound at all so truthful or wonderful as Israel's words, "And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die," Gen. 45:28.

God's children must know the bitterness of sin, and repent of their wicked doings, and abhor their sinful natures. These are the needy that shall not always be forgotten; these are the poor whose expectation shall not perish forever. God waits that he may be gracious. Blessed are all they that trust in him, that hope in his mercy.

P. D. G.

ASSOCIATIONAL.

Dear Brother Gold:—Please publish in the Landmark, that the Spring Session of the Bear Creek Primitive Baptist Association is to convene with the church at Union Grove, Union County, N. C., on Saturday before the first Sunday in May, 1916 and continue three days.

The church is about 4 miles north of Monroe on S. A. L. R. R.

Those coming by rail notify one of the following: T. F. Hill, Monroe, N. C., I. N. Medlin, Monroe, N. C., T. A. McClellan, Monroe, N. C., S. A. Helmes, Monroe, N. C., W. E. Williams, Monroe, N. C.

All afternoon trains Friday and those coming Saturday morning will be met for company.

ASSOCIATIONAL.

The Pig River Primitive Baptist Association will convene with the church at River View, Henry County, Va., on Friday before the 1st Sunday in May, 1916, to which we extend an invitation to sister Associations.

River View is near Bassett Station on N. & W. R. R.

By order of the Association,

RANDOLPH PERDUE,
Moderator.

E. L. BLANKENSHIP,
Clerk.

BLACK CREEK UNION.

The Black Creek Union meets with the church at Wilson, Saturday and 5th Sunday in April.

Elder J. W. Wyatt is appointed to preach the first sermon, and Elder M. B. Williford alternate.

A general invitation is extended to lovers of truth.

UNION NOTICE.

Elder P. D. Gold,

Dear Brother:—Please publish in the Landmark that the next session of the Smithfield Union will be held with the church at Union, Johnston County, N. C., on Saturday and 5th Sunday in April, 1916.

Elder W. A. Simpkins was appointed to preach the introductory sermon, and Elder J. A. T. Jones his alternate.

Brethren, sisters and friends, and especially ministers, are cordially invited to come.

Those coming by railroad will please notify Elder E. F. Pierce, Princeton, N. C., Brother Lewis Biaswell, Smithfield, N. C., or Bro. J. H. Braddy, Smithfield, N. C., of place and time when they are coming and conveyance will be prepared.

Yours in hope,

J. A. BATTEN,
Union Clerk.

UNION NOTICE.

Dear Brother Gold:—Please say in the Landmark that the 172 session of the Contentnea Union is appointed to

be held with the church at Mewborn's meeting house in Greene County, N. C., and to commence on Saturday before the 5th Sunday in April, 1916.

Elder John W. Gardner was chosen to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Messengers wishing conveyance will be met at LaGrange, Friday before. They will please write Brother Stephen Kearney at Snow Hill, N. C.

L. J. H. MEWBORN,
Clerk.

UNION NOTICE.

The Linnville Union will be held at High Point, N. C., on Saturday and 5th Sunday in April, 1916.

All Primitive Baptists and friends are invited.

Especial invitation is extended to preachers. All will be met at High Point.

P. W. WILLIARD.

DUTCHVILLE UNION.

The Dutchville Union is appointed to be held with the church at Dutchville, Granville County, Saturday and 5th Sunday in April.

A general invitation is extended to lovers of truth.

G. C. FARTHING,
Church Clerk.

J. E. ADAMS.

Gains Grove—Sat. and 4th Sunday in April.

Some one meet him at Goldston on Friday before.

Wadesboro—Thursday before 5th Sunday in April.

Lawyer's Spring—Fith Sunday.

High Ridge—Monday.

Liberty—Tuesday.

High Hill—Wednesday.

Bear Creek Association at Union Grove, Saturday, 1st Sunday and Monday in May.

ELDER L. H. HARDY

Tuesday night, April 18th, Wilson.

Wednesday night, Selma.

Thursday night, Durham.

Saturday and 4th Sunday, Prospect Hill.

Monday, Lynchess Creek.

Tuesday, Arbor.

Wednesday, Gilliams.

Thursday night and Friday, Monticello.

Saturday and 5th Sunday, Reidsville.

Monday night, Danville, Va.

Tuesday, Cane Creek.

Wednesday, Mill.

Thursday, Malmalson.

Friday, Mountain Spring.

Saturday and 1st Sunday, Weatherford.

Monday, Springfield.

Tuesday, Whitethorn.

Tuesday at night, Elder N. T. Oaks.

LIDA (LITTLE) ROSS.

Sister Lida Ross was the daughter of brother Jacob G. Little and his wife Mary A. Little. She was born Sept. 15th, 1857.

She was a dutiful daughter and in the latter part of her father's life she took care of him in her own home, her mother having died some years before.

On January 25th, 1882, she was married to Mr. W. H. Ross, all of Beaufort county. To this union were born three children. Charlie died at about eighteen months old. Belva and Wilbur still live with their father though Wilbur had married and lived to himself until after the death of his mother. Sister Ross was a good wife and mother, and always did her duty in her home.

She died suddenly, not living more than one minute after she was taken, on January 28th, 1916.

She was received into the fellowship

of the church at Sandy Grove in Beaufort County, N. C., on Saturday before the 1st Sunday in July, 1896, and on Sunday morning she was baptized by Elder John R. Rowe. She was a consistent member of the church and loved her meetings which she always attended unless she was providentially hindered.

She often visited the Associations, especially the Contentnea and Kehukee and therefore she had a large circle of acquaintances. She loved her brethren, especially her pastor who labored in word and doctrine.

We always felt welcome in her home.

I served that church two years as a supply and eight years as pastor prior to her death and know whereof I speak.

We are satisfied that while we are left for a little while to continue in the service of the Lord on earth, she has gone into that rest with Him in His kingdom to await the heavenly and happy call from the sleeping dead to join in the band of the glorified in praising Him who loved her and gave Himself for her.

I would say to husband and children, I hope and pray that it is the will of God to visit you by His Holy Spirit and prepare you to meet Him as we believe she has met Him and to dwell forever in His holy and divine presence.

The Lord bless you.

Your true friend,

L. H. HARDY.



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Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

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We have for sale a fine line of tomato plants now ready for delivery. These plants are grown in the open air on the South Carolina coast and are strongly wilt-resistant. Also a small quantity of RICE'S RESISTANT TOMATO PLANTS—thoroughly resistant to wilt under all conditions. A grand tomato for table or market.

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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.

Praise ye him, sun and moon; praise him all ye stars of light.

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I was also upright before him, and I kept myself from mine iniquity.

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.

He casteth forth his ice like morsels: who can stand before his cold?

If the foundations be destroyed, what can the righteous do?

He giveth to the beast his food, and to the young ravens which cry.

Dr. Oeler on Tuberculosis

Sir WILLIAM Oeler, F. R. S., Professor of Medicine at Upsala, says in his "Practice of Medicine" (1894), on page 248: "The healing of pulmonary tuberculosis is shown clinically by the recovery of patients in whom agglutination tests and sputa have been found. * In the granulation products and exsiccated pneumonic scar tissue is formed, while the smaller caseous areas become impregnated with lime salts. To such conditions names should be given, being as 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's 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 25 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.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

MENDLESON'S Lye

**A BIGGER CAN
A BETTER QUALITY**

Has no equal for making soap, and for general household uses. Made in three forms; solid, granulated and ball. Five and ten cent cans. Pound can will make fifteen pounds best quality soap. Insist that your grocer sell you

MENDLESON'S BEST LYE

Sold also in bulk for making compost.

**A. MENDLESON'S
SONS,
ALBANY, N. Y.**

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. 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 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.

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. 2, 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 Nasal Bath.

There is one form of bath but little known and far too little practiced. It is the nasal bath.

Colds or catarrh of the head produces in the nasal passages an excess of dense secretion. This covers the linings of the air chambers of the head and results often in dull catarrhal headache.

To relieve such a headache and to treat the cold or catarrh, use a little nasal douche, obtainable of any first class druggist for a few cents.

Fill this douche with lukewarm water, adding a pinch of common salt.

Bow the head very low and flow the water from the bill of the little duck douche, first into one nostril then into the other.

Retain the position for some time, flowing the salt water first to one side, then to the other and drawing it down into the forehead by closing one nostril and inhaling through the other.

When the nasal cavity has thus been thoroughly cleansed, insert Mentholatum well into both nostrils, and if there is a headache rub the forehead and temples with it.

Praise ye him, all his angels: praise ye him, all his hosts.

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.

Let the saints be joyful in glory: let them sing aloud upon their beds.

Peas and Beans.

Field Peas, all varieties. Yellow Mammoth Soy Beans. Early 90 day Velvet Beans. Early Amber and Early Orange Sorghum Seed.

Write for prices stating varieties and quantity wanted. Will gladly submit samples if requested.

KIRBY SEED CO., Gaffney, S. C.

HUSBAND SAVED HIS WIFE

Stopped Most Terrible Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Denison, Texas. — "After my little girl was born two years ago I began suffering with female



trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would almost burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's step-sister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.

If you are suffering from any form of female ill, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

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.

\$1.50 PER YEAR.

Keep the Babies Fat and Well
"Mamma's" Dr. Doran's Worm Remedy
expels worms whole alive; purely vegetable;
bottles 25c by mail. Agent dealers wanted.
Doran Drug Company, Paducah, Ky.

Thou art near, O Lord; and all thy
commandments are truth.

*A safe and palatable laxative
for children*

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor
any of their derivatives.

By checking wind colic and cor-
recting intestinal troubles common
with children during the period of
teething, helps to produce natural
and healthy sleep.

*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

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

Stops Tobacco Habit.

Elders' Sanatorium, located at 513
Main St., St. Joseph, Mo., has pub-
lished a book showing the deadly ef-
fect 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.

I love the Lord, because he hath
heard my voice and my supplications.

We print your Minutes, Book and
Job Work at short notice and with
neatness and despatch.

P. D. G

Praise the Lord from the earth, ye
dragons, and all deeps.

Blessed art thou, O Lord: teach me
thy statutes:

WHY WOMEN WRITE LETTERS

To Lydia E. Pinkham Medi-
cine Co.

Women who are well often ask "Are
the letters which the Lydia E. Pinkham
Medicine Co. are continually publishing,
genuine?" "Are they truthful?"
"Why do women write such letters?"

In answer we say that never have we
published a fictitious letter or name.
Never, knowingly, have we published
an untruthful letter, or one without the
full and written consent of the woman
who wrote it.

The reason that thousands of women
from all parts of the country write such
grateful letters to the Lydia E. Pink-
ham Medicine Co. is that Lydia E. Pink-
ham's Vegetable Compound has brought
health and happiness into their lives,
once burdened with pain and suffering.

It has relieved women from some of
the worst forms of female ills, from dis-
placements, inflammation, ulceration,
irregularities, nervousness, weakness,
stomach troubles and from the blues.

It is impossible for any woman who
is well and who
has never suffered
to realize how these
poor, suffering wo-
men feel when re-
stored to health;
their keen desire to
help other women
who are suffering as
they did.



Peas and Beans.

Field Peas, all varieties. Yellow
Mammoth Soy Beans. Early 90 day
Velvet Beans. Early Amber and Early
Orange Sorghum Seed.

Write for prices stating varieties
and quantity wanted. Will gladly sub-
mit samples if requested.

KIRBY SEED CO., Gaffney, S. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE LORD STRENGTHENING.

My dear kindred in Christ:—I once more am trying to write, letting you all know I still love you better than any people on earth, because ye are the children of the true and living God all those that truly worship Him in spirit and truth. There is no other way but His way. I know by my experience there is nothing we can do without Him.

I feel to be in a waste howling wilderness, hungering and thirsting after righteousness. I hate evil and love good, but how to perform that which is right and good I know not. When I would do good evil is present with me, therefore it is no more we that sinneth, but sin that dwelleth in us. It is in much fear and trembling that I travel in these low grounds of sin and sorrow, feeling my way as it were, looking for comfort but find none, and for help, but there was none. So as the heart panteth after the water-brook, so panteth my soul after thee oh God. There is no other help I know.

"Sweet was the time when first I felt the Saviour's pardoning love, applied to cleanse my soul from guilt, and take me home to God."

"When to His saints I often spoke
Of what His love had done,
But now my heart is almost broke,
And all my joys are gone."

My prayers are as chattering noise,
but my dear brethren, when He restores His presence and loving spirit, then we can take these lines to heart in melody,

"Jesus thou art the sinners friend,
As such I look to thee—
Now in the bowels of thy love
Dear Lord remember me."

"Remember thy pure words of grace,
Remember calvary,
Remember all thy dying groans,
And then remember me.

Thou wonderous advocate with God,
I yield myself to thee,
While thou art sitting on thy throne,
O Lord, remember me.

I own I am guilty, own I'm vile,
Yet thy salvation's free—
Then in thy all abounding grace,
O Lord remember me.

However forsaken or distressed,
However oppressed I be,
However afflicted here on earth,
Do thou remember me.

And when I close my eyes in death,
And creatures helps all flee—
Then O my great redeemer God,
I pray remember me."

He is our meat and our drink, our
all, and works in a misterious way His

wonders to perform.

Our hope is so little at times we can't feel His presence with us in all trials, yet we must fight if we should reign. In these wicked times, sound Old Baptist Doctrine can't be endured by the world, but shun not to declare His whole council, for they endureth to the end and shall reap the reward. Hope deferred maketh the heart sick, but when it cometh 'tis as the tree of life.

Please pardon all errors herein for they are as the writer all imperfect, but in love.

I feel lonely and unworthy to write, yet I wanted too.

Please pray for me and mine for I feel to be the least among you, if indeed I am one at all. Only the Lord knoweth them that are His and the way they take.

Your loving sister I hope,

FANNIE C. SPEIGHT.

Wilson, N. C.

SUNDRY THOUGHTS.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglects to hear the church, let him be unto thee as an heathen man and a publican." Mat. 18:15, 16, 17.

The above is too plain to need comment.

1st. Has the brother trespassed? If so, then the duty is clear. I must not tell any one, not even my wife nor my brother, nor sister in the flesh. No one but the trespassing brother. He, and he alone shall know the feelings of my

heart. But there is a whisper in my mind which says, "He will not listen to me, or he will say something to hurt my feelings, and I will go over here and tell this good brother in the strictest confidence and get advice from him. What have I done? First, I have betrayed a want of confidence in and love for that brother who I feel has sinned or trespassed against me, and, secondly, I have myself become a public transgressor against God's word than which nothing can be plainer. In such a case I cannot go to my brother and tell him his fault between myself and him alone. The devil has gotten possession of the case and if I go he will be my dictating companion.

Think you that he is trying to make peace between me and my brother? Is there any peace with him? Look at the nations over which he is ruling today? What do you see? War and blood, malice, hatred; every work of the flesh is fully manifested. Is he a good companion to go with me to my brother? Go to him and tell him his fault between thee and him alone.

But, I say, Oh this is not much and I can and will bear it all to myself, and that brother shall not know it. Is that love to that brother? Is it obedience to that word of God? No. What is it? It is sowing a corrupt seed in our flesh. Who does that? While men slept an enemy came and sowed tares. Oh! I have gone to sleep. In sleep I became inactive in God's word. The devil is the enemy who takes the advantage of the occasion and it is he who has made the suggestion that I bear all this myself. The Lord's word says go to the proper one and tell it; the devil says, "bear it all yourself and don't be running to this one and that one with such little frivolous things." You listen to that suggestion. What has been done? An evil seed is planted in this animated earth.

In the beginning, after sin had entered into the world, God cursed the earth and said, "Thorns and thistles shall it bring forth." Now what do you expect to see from me? An evil seed has been planted by the enemy of all righteousness, but it is in such a sure place that I will keep it under, it shall not sprout. I will hold my tongue and no one shall ever know it. Have I power over my tongue? Then I am the first one who ever has had it and there is something new under the sun, and there is a general reversing of all the things of the Bible. No, I have not got such control. The tongue can no man tame. It is an unruly evil set on fire of hell. Soon I get with a good and confidential friend or mine, (and of course no harm can grow out of this,) I will tell him how that brother did. That evil seed planted by satan is in a hot-bed of corruption, it just can't stay there, it has got to sprout and come out of that soil. I whisper that circumstance to that friend. He listens attentively to the end. Then he says, well, that brother has done you wrong and should be required to make amends. There is growth added to that plant in that hot bed of sin. That brother or friend in whom I have confided contrary to the word of God now gets nearer to me and I am emboldened to talk to him more freely. He becomes my bosom companion and I am with him all I possibly can be and we talk over all our sorrows together. Oh! just look at that great bed of briars growing up there that is an entanglement to any flock of sheep and will so hold them that they can never become free until all the wool is sheared off to start anew. What a deplorable place to have in the pasture of the Lord!

Take the other side: When I tell my confidential friend he does not receive it, does not join me in what I

have told him: He points me to the word of God in the text. Now what? He becomes my enemy; I lose out on him and there is a coolness in my heart towards him as well as towards my trespassing brother. When ever I speak of either of them it will be in a slight way. I meet them with coldness and shun them all I can.

If he whom I supposed to be my confidential friend happens to be a preacher I cannot again listen to him in love. His preaching gets wrong. He is too personal in his remarks, such and such things he said sound so. He does not preach like he used to and I don't love to hear him. If he happens to be pastor he begins to feel my coldness, not only in me but in all over whom my talk has any influence. My tongue is an unruly evil set on fire of hell and how that fire does burn! Does it consume me? Not much. It should but those who suffer from it are those against whom it is kindled.

What is the matter here? That becomes a general question but no one knows what to answer. The truth is I have disobeyed God's word. I have planted, or allowed the devil to plant an evil seed in my flesh. That flesh is a hot bed for briars and thorns. Those briars and thorns have sprung up and grown and spreaded and multiplied until the whole flock of sheep have become fast and are likely to perish out unless the Shepherd interferes.

Now, what shall I do? Can I take the first step in the gospel? No. I am so lame that I cannot step, so blind that I cannot see. Light has become darkness and how great is that darkness. I am a public offender against the word of God and all the household of the saints. If the Shepherd forgives me the church must. If I am a child of God I see all this impotency and incompetency. I feel this blindness and darkness, and am surely distressed and

oppressed with my own evil way. The spirit in me cries to God for deliverance. The Shepherd is merciful, pitiful and kind. He will not suffer His wayward sheep to be lost. He will hear the cry of the poor and the needy one, and gather up the tears of the penitent. If the fire burns me I will cry in the distress of my heart. I will go before the Lord, and my distress will make me go before my brethren whom I have caused to err.

That is the only hope and the only way of truth. There is no cross road to put me back in the way. I must retrace the evil way I have come.

Another thought.

A poor little child cries. A living one hears it. He is glad that a child is born. He feels sure that that child is his Father's and his mother's child. He rejoices the more. He meets a friend. What will he do? He will tell it because it is good news which belongs to all the family. When he gets to that child he will take it up and speak pleasantly to it. He is not careful as to who is there and who sees him embrace that little one nor who hears him claim the relationship. He rejoices and wants all the household to rejoice with him because a new child is born.

If that child were a bastard he would not be so. He would be so humiliated that he would not want to be in company nor for any to mention the matter to him.

Even so when we hear that one has been born again we are not careful to keep that news all to ourselves. We want others to know of the good work of God and we love to tell it. We are all guilty of that, or those are who are commanded to spread the glad tidings. Even the angels could not keep the secret when Jesus was born. They came in a great multitude and told of the visitation of the Bethlehem Babe. A

star was sent to announce the event. Thus there was rejoicing in heaven and earth. Is it not so when one is born of that incorruptable seed by the word of God which liveth and abideth forever? Bless the Lord!

When I hear that one has been born of God I want to see that one, I want to hear the heavenly cry, I want to give them the right hand of fellowship, I want to tell it to others because I love that one. He or she is in the family, born there a child, an heir of God and a joint heir with Jesus Christ. I feel no reserve in telling to nor of that one in any company because they are not bastards but sons.

The Lord bless us and give us grace to love Him and one another.

Your brother in a good hope through grace,

L. H. HARDY.

Atlantic, N. C.

LIFE AND EXPERIENCE OF MRS. SARAH HAMILTON.

(Republished by Request.)

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places; and yet, comparatively speaking, but few persons have ever perused it, and such as have, will be compensated for looking over it again. The rich display of the sovereign grace exhibited in the experience of the subject of narrative will interest every serious reader

I was born in Frankford, in Germany, in 1745. In the seventh year of my age my father came to Charleston, in South Carolina. His name was George Beckhouse, by profession a Roman Catholic. He lived at Charleston until I was about sixteen years of age, when I was married to Mr. Alexander Hamilton, an eminent mer-

chant, who in the contest between Britain and America, was shot dead in his own house, which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating on my misfortune, my best friend with all our substance snatched from me, as it were, in an instant, created in me a new and awful sensation, which is beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants, with all the accommodations that they could yield or afford. He offered to make me his heir, and directed his servants to treat me with all the kindness and respect as though they were really mine. I lived there with the enjoyment of all the comfort this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed myself in mourning, and thus passed through some lonesome days and wearisome nights for a considerable time. At length, being desirous to obtain some relief, I went to a theatre or playhouse, where I saw divers plays acted on the stage, and one in particular exhibited General Washington and Lady Montgomery, whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful effect that I nearly fainted. The shortness of life, and certainly of death, the faded nature of all worldly enjoyments were then plain to my view, and my distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy, and with pensive mind and wearied limbs, I fell asleep and dreamed.

(Although some people may make light of all dreams, yet I would beg pardon for inserting this, for it was

peculiarly interesting to me, however foolish it may look to others.)

I thought I was in as beautiful a place as I ever saw; where there were all the most truly delightful and fashionable things in the world; also cards and dice, plays I had been familiar with in my younger days. We drank wine out of golden bowls, and had everything the world deems delightful. I sat at the card-table with an Episcopalian priest, and took a golden bowl, and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people, dressed in white robes, with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven joining their songs with them. The melody, union, and harmony of the scene was truly inexpressible. I then looked on the before-mentioned priest, and he looked black and very disagreeable, and myself likewise. I then said to them, "I must be gone." As soon as I rose up I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone, and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head-dress which I had on. I was determined that no ornaments in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my head-dress into the fire, and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a negro came and pushed me into it; and it

was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The captain of these shining ones then came to me and said, "Lo, ye see a beautiful place!" I answered, "Yes." It was as large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful man asked me if I saw the golden seats. I told him I did. He told me I should have one of these seats provided I conquered my enemies. And I went with the greatest joy expressible, and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace. As I made a turn to go back the ground gave way from under me, and I fell into the dismal pit, but happened to lit upon this beam, and there I sat three days. Then there came another man from these shining ones, and asked me what I was doing there. I told him the pit was deep, and I could not get out, and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end of it. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold, nevertheless, for this was Christ the Rock. I got hold of it with both hands, and to my inexpressible joy, was immediately out of the horrible pit. I then awoke, and behold, it was a dream.

After some months' meditation on my dream I fell asleep, and dreamed the same dream over again, and also a third time. This brought me to such serious reflections that I hardly dared to sleep at all, yet was at a loss for the interpretation of my dream. I arose very early one morning, and went to my uncle and aunt, and told them that

I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream out of curiosity. I accordingly told it to them frequently; and after a while my troubles entirely left me. But in about a year and nine months, there came a gentleman from Georgia to visit me. He was a very rich man, and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt, and myself to visit him, and see his plantation. Accordingly we all went together, and beheld his situation, which was truly elegant. His house was very large, and ornamented inside and out; on the top there was a balcony, and a summer seat therein. As he led me to the summer seat, I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me, he brought me just such a head-dress as I dreamed about, and it pleased me. We concluded to marry, and appointed a certain time when the nuptial ceremony should be solemnized.

But about that time there was a people called Baptists in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power, I would have soon banished them out of sight, and the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle that one of his slaves was going to be dipped by a man who looked more like a hangman than a priest. This much displeased me. I immediately replied, that I wondered gentlemen of note would suffer such fellows to go about the country cheating poor, ignorant people in such a manner. My uncle

said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed that day to visit him. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place that I saw the minister, and knew immediately, although I had never seen him before, that it was the same man I saw in my dream that handed me the ball of thread and helped me out of the pit. The sight of this man so affected my mind that I was as one thunderstruck. He was the very one whom I saw among the shining throng of happy people, and I among the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony, I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great that people discovered it, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled: I fainted and fell to the ground. They lifted me into the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people. Some swore they would kill the minister, because they supposed he had bewitched me, and my uncle immediately sent for the Romish priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to begone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him neither, for it appeared to me he had helped me to commit the unpardonable sin. I told him to begone quick, and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to heaven himself nor let others, and as he was turning to go from me, my aunt told him not to mind what I said, for I was crazy. Then the minister began to weep to see me in such a condition, and advised my uncle to send for the Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister came—they set victuals and drink on the table for him, but dared not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me, and ask me how I was. I told him I was a poor, miserable, lost creature. He told me if I was lost, I was one of those very persons whom Christ died for, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin. He said he thought it was my mistake, for I did not know enough. After he had talked some time, he put his hand into his pocket, and took out the New Testament. It was the first I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all. He said God willing, he would see me again tomorrow. I said, "Pray, sir, don't forget me!" and when he saw me so afflicted, he said, "Shall I pray for you before I go?" I answered, "Yes." "What shall I pray for?" he asked. I told him to pray that the Lord might

have mercy on me. With these words he seemed affected, which gave me to understand that he thought there was no mercy for me. But he knelt down and prayed. I knelt also, and when he spoke of the spotless purity of God, before whom sinless angels veiled their faces, crying, "Holy, holy, is the Lord God Almighty," and that the holiness and purity of God filled immensity, I thought it was impossible that I could have mercy. And when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death, and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty, which circumstance most readily applied to my case, I thought I was the very servant. Surprising astonishment filled my soul. I beheld the Son of God expiring in agonies unknown, to gratify the malicious rage of wicked men. I thought he died to save my life, and rose again for my justification. I also viewed him as having died for all, but was at first at a loss to see how he could die for so many. But when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he were alone, I by similitude understood the mystery, that, although Christ died for many, yet each one had a whole Saviour. I then saw that God could be just, and justify him that believeth

in Jesus, even such a wretch as I was. In this view no tongue can tell the ecstasy of joy that I was the subject of. My distress left me, and I could give glory to God with all my heart. I longed to praise him with every breath. My prayer was, "Lord, what wilt thou have me to do? Lord, speak, for thy servant heareth."

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, "Dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour." My uncle then shut the door, but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was baptized of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Saviour before men. The next day the minister came, as he told me, with the man whom he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take him for my prophet, priest, and king; that I felt determined to obey him in all things; that I thought his laws and commands were perfectly just and delightful to every obedient soul. This declaration from me came so unexpected to the minister that he was overjoyed, and told the other man that yesterday was the first time that ever I heard anything read from the Bible, "And now she is able to teach me," he said. "Glory to God in the highest, for he teaches as never man taught; neither is heavenly instruction dependant on human education." I then asked if he was willing to baptize me. He told me he was glad of the opportunity if I desired it. I told him I longed to follow my Lord and Master down to the banks of Jordan, and that he would have to send for me, for I could not go to the place myself. He

told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the waterside I related the dealings of God with me, which account proved instrumental in God's hands of awakening of fifteen souls.* After the baptism was administered, they helped me to my uncle's, but behold, he shut the door against me, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, he that would live godly in Christ Jesus, must suffer persecution.

I was disowned by all my former friends and relations in that place, and the minister, seeing me in that distressed situation, pitied me, and told me as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away, and paid my board for three weeks; at the end of which time he came again, and baptized those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace in their hearts, and also brought a carriage for me to go with him to North Carolina, where I lived among his people three years; and a happy three years to my poor soul, though rejected by my natural relations. Yet I think I had daily communion with friends and relations, even Jesus, who was to me the chiefest among ten thousand, and altogether lovely. I really enjoyed the peace of mind which the world can neither give nor take away; yea, this peace was like a river flowing from the hand of God. So great and inexpressible was this peace and happiness I then enjoyed, that all other happiness looked extremely despicable and unworthy my attention. The world, with all its gay and enticing charms, courted my affections to no purpose. I thought I had rather suffer afflictions with the people of

God, than enjoy the pleasures of sin for a season, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt. Yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter; and I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, and be possessed of all the pomp, grandeur, and affluence that this world can afford. I think, therefore, that however unworthy I may be of such honor, I wish to invite and exhort all who know not these things by happy experience, that they would try the experiment for themselves. You may think it strange that I talk as I do, but O, my friends, I long for your happiness, long to see you rejoice in the hope of the glory of God; yea, I long to see the saints on earth, join their rejoicing songs of praise to God with the seraphic angels in heaven at the news of the return of one more prodigal.

After living three years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and popish superstition, and willfully ignorant. I thought if it were possible, in case I could see them, that I might be an instrument in God's hands of leading them to a consideration of the folly of their ways. I therefore felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I, in a dependent situation, knew that if he had not lost his former regard for me, he would help me, notwithstanding our differences of opinion, and that he would delight to have me live with him. When I told my intentions to the brethren, they told me that I need not go away on account of being burdensome to

them, for they were willing I should live with them as long as I wished; that I need not regard their expense, for they had as lief maintain me as one of their own children; for they said we were one, but still, if I could not content myself to stay, that they would help me, which they did. I thanked them, and took my leave. I rode in a carriage, and the driver conducted very disagreeably. I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and began to think I was not a Christian, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for he knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. The next day my brother came to the house where I was, and the women of the house told me. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and therefore went to meet him, and held out my hand as a token of friendship; but, shocking to relate, I saw in his face signs of disapprobation. He frowned, stepped back, and refused to give his hand, and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother, you may well think, excited powerful sensations in my mind; to be disowned by my brother and called a heretic. Now came a fair trial of my faith and confidence in God. I concluded that the

cause of their alienation of affection from me was because I was a Christian, and if so, it would become me to not like Christ, who, when he was reviled, reviled not again, and when he was persecuted, threatened not. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I, through grace, was determined to do. But Satan tempted me to give up my determination to live devoted to God, and I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of it, than I took up my Testament which my brethren had given me, and had a desire to read some directions from God what to do, and the first sentence I read was, "He that forsaketh not father and mother for my sake, is not worthy of me;" and immediately I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless I thought I would go to the Romish church, where I might see my father, and that he might see me also; peradventure all his parental affections were not lost, and when he saw me in a reduced state of poverty and distress, it might possibly affect his heart; I accordingly went, but O, how my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought! I even trembled at the sight, and could hardly content myself. As soon as the exercise was over my father came out. I went to him, but was so overcome that I could not speak for some time. At length I recovered strength, but could not forbear screaming, and fell down before him. But instead of exciting pity in him, he turned from me, as from a heretic unworthy of his notice,

and would say nothing to me. I then went home again, and hired my board for a short time with what money I had left which my brother had given me for the expenses of the journey. Soon after, my father whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following language:

"Mrs. Hamilton, your honored father sent me to state to you the condition on which he will receive you as his child again, and forgive you all your past disgraceful folly, which should not once be mentioned against you. In case you comply you must return to the church from whence you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and Christianity, as you call it, and you shall become his beloved daughter, but if not, you must expect nothing from him, not even to own you as a daughter, for he is determined to disown you in case of your obstinacy."

I told the gentleman that it was impossible that he should disown me, for my name was on the record with the rest of his children, and also that my looks so favored him that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered I must of a necessity leave that place soon, for my money was all spent, and where to flee I did not know, being destitute of any christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind. I feared I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation of which I spoke before concerning my going back to the Romish church with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disap-

proved with great indignation. However, my father was unwilling to give the matter over so without another trial to reclaim me from heresy, as he named it. He therefore employed a Romish priest and a certain Mr. Smith, who lived near me at that time; crafty men indeed. I had already lived there until my money was about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to whom to tell my troubles, I had none but God to whom to appeal for redress of grievance. The woman of the house where I lived seldom spoke to me on any subject whatever. In this forlorn situation where to go or what to do I could not tell. One consideration still comforted me, I viewed God to be my friend, and would deliver me out of all my trouble in his own way, so I felt willing to place my dependence on him. One day, to my great astonishment, my landlady invited me to go with her on a visit. "Come," said she, "Mrs. Hamilton, and go with me to visit Mrs. Smith to-day. Perhaps it may have a tendency to shake off this sober melancholy that seems thus to hang about you." I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the Bible. "I hope so," said he. "Well, you recollect, sir, in Revelation, how St. John attempted to fall down and worship the angel, who said, 'See, thou do it not, worship God.' Now, if John was forbidden to worship the holy angel, shall, or can I fall down and worship a sinful priest? Jesus died and shed his blood to pardon my sins, and make an atonement, and now sits as an intercessor at God's right hand. God forbid, therefore, that I should worship any other than

the living and true God." Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the greatest haste of passion imaginable.

It so frightened me to see a man in such a rage that I rose to go out of his sight; but it dropped into my mind that there was now an opportunity when God would display his power, and that if the Lord would help me, I would now speak in vindication of his cause. I accordingly stepped back, and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with rough language, which is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house. I therefore went out of my own accord, and I believe if ever I prayed to God in my life, it was then. I had strength from God to talk to them, and my tongue seemed to be let loose, and my heart was enlarged. It seemed that my mouth was filled with arguments. The Scriptures flowed into my mind, text after text, as though the Bible was committed to my memory. It being in the city about two hundred collected before I was done speaking, after which I returned to my former residence. But my brother being fixed against me and the Protestant religion, raised a mob of considerable number to take me away by force, and what they would have been suffered to do had they prevailed in their design, the Lord only knows. But happily for me, the man of the house, fearing he should meet with difficulty in the case, took me privately out to a back place, where he had a horse prepared with a man's saddle on him, the first horse I ever rode in my life. I rode as I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was

treated with great respect and friendship. He told him how it was, and made him promise not to tell who brought me there. The minister concealed me in an upper room, and said he would expose his life to save me in case of need; therefore he told me to fear nothing. The next Sabbath he went to meeting, and informed the people concerning me, and they contributed fifteen dollars to my relief. After these things it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I at last arrived at Springfield, where I found to my grief that my daughter was dead, and her husband moved out of the country. But still I wish to inform my readers that religion shall, through God's assistance, be my principal object, for I sincerely believe there is nothing more worthy of our highest regard and attention. And I resolved to pray for Zion still, let what will become of me.

SARAH HAMILTON.

Woodstock, Sept. 26, 1803.

N. B.—Mrs. Hamilton, during the latter part of her life, resided at Woodstock, Vermont, among her Christian friends. She died November 20, 1806.

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.

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.

BE ASTONISHED.

"Thus they changed their glory into the similitude of an ox that eateth grass," Psa. 106:20.

What strange contrasts, and what sad, rebellious displays of the conduct of the children of Israel, after the most wonderful displays of the Lord's goodness, power and mercies to this people. It is a record of the Lord's goodness, and of Israel's ingratitude and baseness. In reading this chapter, and the history of the conduct of Israel, there is a display of the scripture, "O Israel, thou hast destroyed thyself; but in me is thine help," Hosea 13:9.

The record concerning the Israelites sets forth the mercies, the blessings, the chastenings, the judgments, the rebukes, the deliverances, the long suffering of the Lord God. What shall be said by way of apology, excuse, explanation or mitigation in behalf of the descendants of Abraham for their doings?

"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," Isa. 1:2.

"What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" Isa. 5:4.

What a wonderful man Joseph was who was sent before the children of Israel to prepare and provide sustenance and a goodly place for Israel when they went down into the land of Ham to sojourn. Joseph a goodly man was sold by his brethren of envy into Egypt, thinking to escape the effect of God. They meant it for evil. Joseph was evilly entreated, falsely accused, appearing as a criminal, loaded with calumny, but patiently enduring. His feet were made fast in the stocks, that he should be prepared to teach wisdom to the senators of Egypt, and be ready to handle with wisdom and great skill the food of the seven years of amazing plenty, that the fruitful Nile brought forth, and gather and save that great plenty to feed the world in the greatest famine known in history, and so conducting this matter as to bring the whole world into tribute to his wisdom and great conducting of this entire matter as a temporal Saviour of the world.

Jacob with all the descendants of Abraham were provided with the fat of the land of Egypt, which nourished all of them during the famine.

Israel multiplied rapidly in Egypt, and filled the land until Pharaoh began to fear from their rapid increase that they might become dangerous, and he began to deal subtly and oppressively with Israel. Pharaoh increased the burdens of Israel who cried unto the Lord. He sent Moses and Aaron to deliver them. The Lord

poured out judgments so manifestly in favor of Israel, and so blasting to the Egyptians, that all could see the hand of God against Egypt and in favor of Israel. The Lord caused frogs to dwell in the houses of royal Egyptians. He sent swarms of flies to afflict them. He sent lice to cover and punish their bodies. He destroyed their crops, impoverished their land, and swept off all their sustenance. At the same time he shielded the Israelites so that all could see that the Lord put a difference between the two races.

When the time came to deliver Israel with a high hand and an outstretched arm, he divided the Red Sea, and Israel went across the sea dryshod, not one left behind. Pharaoh's army attempting to follow were drowned, not one escaping.

So marvelous was this divine interposition that all Israel joined in the song of praise to the Lord God who so gloriously delivered his people, and they said that God is glorious in holiness, fearful in praises, doing wonders.

There are two things so forcibly brought to view that it would seem that they would be held firm in the mind and heart of the Israelites. One is that the Egyptian gods are not of any power. The judgments of the Lord God are poured out on all these false gods, proving that they are nothing but fraud and deception. The Egyptians worshiped the river Nile, fishes, fruits, cattle, lice, whatever punished or afflicted them, or nourished them, or fed them, or clothed them. All of these things in their place are blessings, but they have no power over the true God. The judgments of the Lord were poured out on all these objects to show to Israel and to the Egyptians that they are not God in any sense.

The judgments of the Lord God

showed so clearly also that there is no God but the Lord of heaven and earth, who does his will in the army of heaven and among the inhabitants of the earth.

Will Israel remember this? Will they ever forget how the Lord triumphed gloriously over the horse and his rider, and so delivered his own people whom he loved that they should have no false gods, and be so profited by his teaching and his display of power that they would have no false gods, but cleave unto the Lord with full purpose of heart, and be forever cured of idolatry.

But no, iniquity is bound up in the heart of man, and it requires only circumstances occurring to make it manifest that the heart of man is prone to sin as the sparks are to fly upward.

As Israel sung that song celebrating this most wonderful deliverance as if a new record of time had begun, as the beginning of days it would be regarded. But how soon Israel begins to murmur. As soon as matters began to be contrary to what they desired and expected, as soon as the water was bitter, and they could not drink it they remembered the sweet water of the Nile, as soon as they had no food they remembered the plenty of Egypt, and turned back in their heart to Egypt, showing that they had an evil heart of unbelief in departing from the living God.

The Lord was a present help in time of trouble. He spread the pillar of cloud over them to cover them from the heat of the burning sun in the desert. He lighted a pillar of fire by night to guide them in the darkness of the night. He caused the Rock (Christ) to follow them all during the wandering in the wilderness, where there is no water. But they wanted the springs and streams they could see. They had an evil heart of unbelief.

rief in departing from the living God.

They were murmurers, complainers, chiding with Moses. They rejected Moses and in heart they turned back to Egypt. Worse than Lot's wife looking back and becoming a pillar of salt, they became leprous, diseased, full of sores from head to foot with no sound spot in them, thus showing that the whole head is sick, the whole heart is faint and there is no soundness in them.

It would seem that the experience of an Israelite would cause him to cleave to the truth, dwell in the stronghold that there is only one true, everlasting God. But we have an evil heart of unbelief in departing from the living God. We judge by appearances, the outside. We can not see within. Our imagination is misleading. For instance, Moses tarried 40 days in Mt. Sinai in awful solemnities of its thunder and lightning. The Israelites wished to advance, to rush on to the promise land. They did not wish to tarry and linger at the foot of that mount while God's law was thundering thou shalt have no other gods before me, but said to Aaron, "Up, make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt we wot not what is become of him," Ex. 32:1.

The people broke off their golden earrings from their wives, their sons, and their daughters, and brought them to Aaron. He received them and fashioned it with a graving tool, after he had made it a molten calf: and they said, these be thy gods, O Israel which brought thee up out of the land of Egypt. Aaron built an altar before it and said tomorrow is a feast to the Lord. Was there a word of truth in this worship? Not one. Thus they worshipped an ox that eats grass, Psa. 106:19-20.

Israel forgot God who saved them, and rejected his servant Moses. They believed not God's word. But Moses plead for them and God hearkened unto Moses. They served idols, followed the false gods. Surely the experience of men is such, their conduct is such that we have proof, line upon line, and precept upon precept, that no power but that of the God of heaven and earth can save such sinners as we are. By grace we are saved through faith, and that not of ourselves; for it is the gift of God, not of works lest any man should boast. We are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

If ever a case has been demonstrated that shows the deceitfulness of the heart of man, his utter bankruptcy of reliability, his shameful failure to do what he has promised, it is shown in the case of the Hebrews. Their forgetfulness of God's mercies, their treatment of his beloved Son, their rejection of his servants, the necessity of the suffering of the Son of God, found in fashion as a man, and humbled to the shameful death of the cross that we through his poverty might be rich, it is set forth in the bible.

So that Jesus Christ the Second Adam, the quickening Spirit, the Lord from heaven is our prophet, priest, king, our God, is our all in all, who is made of God unto us wisdom, righteousness, sanctification and redemption, that our glorying might be in him.

P. D. G.

ONE BORN OF GOD.

By birth of nature one is somewhat acquainted with natural affairs: by birth from above something is known of divine matters.

Surely the advantage is with those

born of God. Suppose A is a natural man only, and B is a spiritual man, which knows more. B by nature knows what A knows, because he had the same natural birth, but A does not know what B knows, because he has never experienced anything of B's travail or sojourn.

One that has been in the place to learn what is in this country, and also what is in another country surely possesses much that is unknown to another who has never known the blessings of such a great matter as being born of God.

How is it then that the children of this world are wiser in their generation than the children of light? The children of this world show more readiness and more alertness in acquiring a knowledge of the best way to manage the affairs of earth than the children of God do. One reason is that it is so unfashionable to forsake every thing dear to you here, and lay up treasure in heaven where you have never been. Then too you must deny self, turn your back on your former country, and be hated of all men for Jesus' sake. A man must hate his own life, sacrifice the things dearest to the nature of a man, or be counted a fool for Christ. He must serve the true God that no man has ever seen or can see, while he turns his back on the things he can see, and which are considered the most valuable things of earth.

It is a hard fight, because the dearest thing of earth must be laid down—not the things that have no value. Paul wrote "But what things were gain to me those I counted loss for Christ." Self denial is part of the good fight of faith. Looking at the things which are not seen is laying down a life others love so much, and seeking those things that be not, or counting those things that be not, as though they were. If the substance of things not

seen does not dwell in us then how can we endure? Enoch walked with God and God took him; but before his translation he had this testimony that he pleased God, but without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

P. D. G.

"Then said the high priest, Are these things so?" Acts 7:1.

The charge made against Stephen was that he said this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

The defense that Stephen made is one of wonderful power, clearness, and so fully showed the truth of the scriptures in condemning the conduct of the enemies of Jesus that the ages and times since then have demonstrated the falsity of the charges that these enemies of the truth made against the doctrine of Jesus Christ.

Stephen was full of faith and power so that his accusers were not able to resist the wisdom and the spirit by which he spoke.

A common charge against Christ was that what he taught was against good morals, and in violation of the law and the customs of Moses—that his teaching encouraged sabbath breaking and lawlessness. They preached except ye be circumcised after the law of Moses ye cannot be saved. That was what the Pharisees held. Saul of Tarsus was a Pharisee, and he so hated Jesus and what he taught, that he verily thought he ought to do many things contrary to the doctrine of Jesus of Nazareth. So that Saul was persecuting the followers of Jesus, and thought he was doing the will of God. He was consenting to the death of Stephen, and held the clothes of the

young men that stoned him, as well as gave his voice or vote to kill him.

So fond are men of taking the glory of salvation to themselves that they claim that Saul heard the prayer of Stephen when he cried with a loud voice, "Lord, lay not this sin to their charge," and that was the cause of his being saved. But Paul knew better than these modern contenders for human instrumentality, who saved him, and why, and he himself tells us who saved him, and he declares that he received it not of man, neither by man, but by Jesus Christ and God the Father who raised him from the dead. See Gal. 1 chap.

Stephen shows how the Hebrews rejected Moses, worshipped a calf of their choosing, and in their heart turned back into Egypt. They rebelled against Moses, and their murmurings showed that their god is not our God.

Moses spake of Christ as the great prophet which they must hear. Jesus himself honored Moses as a true servant of the Lord. Never did man honor Moses as Jesus did, because in good measure, heaped up, and pressed down, did he keep in spirit and in truth all that Moses commanded. He also suffered instead of the transgressors all that their sins called for. It is written, "cursed is every one that hangeth on a tree." So Jesus was made a curse for the sinner, and the sinner appears in his righteousness arrayed in exceeding comeliness and beauty.

What Jesus doeth is forever done. His work remains. Stephen was full of the power of the Holy Ghost. Nor could they withstand his reasoning. Then they began to accuse him, and to rush on him as he said I see the heavens opened, and the Son of man standing on the right hand of God. Here is a wonderful testimony of Jesus the Son of man in heaven, standing on the right hand of God, and Stephen wor-

shipped him as Lord and said, Lord Jesus, receive my spirit. Devout men took the body of Stephen and buried it with great lamentation. They loved him as a true servant of the Lord Jesus. But where is the spirit of Stephen? It is with Jesus in glory. When in the end of the world the Lord Jesus will appear the second time from heaven with all the holy angels, and the spirits of just men made perfect, Stephen will be among that number, and a body glorified shall be given to every one of them, and they shall awake with the likeness of the Lord Jesus, and shall ever be with the Lord, and shall be satisfied when they awake with his likeness.

P. D. G.

BOOKS—BOOK OF LIFE.

Any one not considering will be surprised when he does consider how often the word book occurs in the Bible, which is the most wonderful book that has ever been written. Records are made to commit to writing matters which are to be preserved. What is written in a book, and thus becomes a matter of record, does not change, but becomes fixed. Matters of importance are committed to writing or fixed so that they become verified and do not lie; and such matters of record are established. Hence matters of record must not be effaced, nor tampered with.

There are many books named in the Bible which is itself a Book of books. The Book of Life if referred to in this book. There is the Book of Life of the Lamb slain from the foundation of the world, Rev. 13:8, and Rev. 17:8, wherein it is written that only those whose names were written in the book of life from the foundation of the world did not worship the scarlet colored beast full of names of blasphemy,

and the woman (false religion, the mother of harlots) who was decked with gold and precious stones, arrayed in the splendors and wealth of earth. The prophecy of this Book cannot be added to, nor taken from; for if any man that heareth the words of the prophecy of this book, and if any man shall add unto these things God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. This denotes the great importance of this Book. Hence none can make any change in this record, nor could any that desire to do such a thing be found in that Book, or have its spirit recorded in his heart and life, or love this Book. For it is solemnly and safely guarded and kept sacred as a sealed book. Its character, spirit and its contents are written in the heart and life of every vessel of mercy that shall bear witness to the truth of God.

One of the wonderful Books recorded and referred to in the Bible is specially named in the 5th chapter of Revelation, "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

In the 4th chapter the order of the worship of God is set forth round about the throne of God and the Lamb. A throne was set in heaven, and one sat on the throne. And round about the throne were four and twenty seats, and on these seats sat four and twenty elders sitting clothed in white raiment denoting purity.

The worship of God from the beginning has been of the same order. The twelve tribes of Israel instantly serving the Lord God and worshipping him. The twelve tribes of Israel and

the twelve apostles of the Lamb sitting as judges in the church of God, declaring the law of God in Zion. Also the four beasts embodying the face or character of a lion, a calf, the face of a man, and a flying eagle—boldness, meekness—frailties, and the gaze of the eagle, each of these beasts had six wings to fly and were full of eyes within. They see the vileness in man. Their service day and night proclaims the holiness of Almighty God, and they cast their crowns at his feet. In this adoration and praise all the heavenly host joins in adoration.

John wept much as no man was found worthy or able to open this book, or to look thereon. But one of elders said unto John, Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals. John beheld and lo in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. The Lamb came and took the Book out of the right hand of him that sat upon the throne. Then the four and twenty elders, the four beasts, having every one harps and golden vials full of odors, which are the prayers of saints, and they sung a new song saying to the Lamb thou art worthy to take the Book, and to open, expound, the seals, declare the mysteries of God, for thou wast slain and has redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth. Thus all the heavenly hosts such as angels as well as those redeemed, all join in praise and worship to God and the Lamb in the midst of the throne. "For unto which of the angels said he at any

time, thou art my Son, this day have I begotten thee! And again, I will be to him a Father, and he shall be to me a Son; And again when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him," Heb. 1:2-14. When God raised Jesus from the dead, and exalted him the Mediator at his own right hand a prince and a Saviour, he commanded all the angels to worship him who was made of the seed of David according to the flesh, And declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead. Jesus Christ and God the Father are upon one and the same throne. It is the throne of God and the Lamb.

Jesus declared after his resurrection from the dead "all power in heaven and earth is delivered into my hand." Then Peter and the other apostles answered and said we ought to obey God rather than men. The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with his own righthand to be a Prince and a Saviour, for to give repentance to Israel and the forgiveness of sins," Acts 5:29-31.

Then all power, knowledge, understanding and glory is given to Jesus to fulfil all the will of God in declaring and fulfilling all the mystery and glory of salvation. For there is none other name given in heaven or earth wherein we must be saved, neither is there salvation in any other.

The laws of God were written in Christ Jesus. Hence in him is the law of the Spirit of Christ that makes his people free from sin, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

There is no death in Jesus. He is full of grace and truth. All the members of his body were written in him before there were any of them. To

read that book, or to behold the beauty of the body of Christ, and the wonderful hand-writing of that book in which there is nothing false mankind are judged out of the books by their works. There is a record made, an entry in every natural man's mind and conscience. He may not seem to recall or remember the handwriting. But it will come into his memory when God brings a man into judgment, then he at once remembers his faults. The books hold the record of every man's deeds.

There is salvation for none except those whose names were written in the Lamb's book of life before the world began. Every one whose name was not found written in the Lamb's book of life before the foundation of the world was cast into the lake of fire. The deeds of man are not hid. They can not be hid from God who brings every work into judgment whether it be good or evil. The Book of life contains the goings forth of Jesus Christ, the suffering, death and resurrection of Jesus, the record of truth that is holy and good. God ordains peace for his people for he has wrought all our works in us. Cursed is every one that continueth not in all things written in the book of the law to do them. Jesus said to some, except ye believe that I am he ye shall die in your sins, and whither I go ye cannot come.

Those who love the truth set forth in the bible have the witness in themselves. They grow up into Jesus Christ in all things.

"Ye are come to Mount Zion, and to the city of the living God, and the heavenly Jerusalem, and to the general assembly and church of the first born, and to God, the Judge of all, and to the Spirits of just men made perfect. This is the family of God whose record is on high, whose names are written in the Lamb's Book of

Life. They are born of God, heirs of God, and joint heirs with Christ.

No man can stand in his own works, for they are corrupt.

The family of God can not depend on an arm of flesh. It is written the just shall live by faith.

Their record is in heaven. If God be for us who can be against us? It is God that justifieth. It is Christ that died, yea that is risen from the dead.

P. D. G.

Obituaries.

JAMES H. GARDNER.

It is with a sad heart I write the obituary of my dear husband, James H. Gardner. He was born April 22, 1866, and departed this life October 1, 1915, making his stay here on earth forty-nine years, five months and nine days.

He was born in Wilson Co., N. C., and lived there until his death.

He leaves a wife, six children, and one grandchild, and many relatives and friends, to mourn his loss.

His death was a shock to us all. He was stricken with paralysis and only lived about ten hours.

He was married to Martha A. Jones, December 25, 1890.

He was a devoted husband, kind father, a good neighbor and everybody seemed to like him.

He was a member and deacon of the White Oak Primitive Baptist church. He united with the church at Lower Black Creek, Wilson County, N. C., the second Saturday in December, 1906, and was baptized the following Sunday by Elder George Boswell. He moved his membership to White Oak the first Saturday in May, 1901, was chosen deacon in August, 1907, which

office he filled to the entire satisfaction of the church until his death.

He was a quiet unassuming lover of peace, always attending his church with much care. He was truthful and honest in all his dealings with his fellowmen. He has left behind him the savor of a good name. In his last words were "May God bless you all," and thanked God.

And while we all mourn his loss, we are assured that it is his eternal gain.

May we all bow in humble submission to him who doeth all things well. May the Lord in his rich mercy be with his family in this sore bereavement, sustain them by his grace and cause them to lean upon his everlasting arms and bless this widow and children.

Therefore it is so hard for his loved ones to give him up. He was taken away so suddenly. Oh that hope, that blessed hope, if it were not for hope what would become of this poor worm of the dust.

May God comfort, guide and direct the bereaved to him in whom alone comfort is found, is the prayer of this poor worm.

Farewell, dear husband, thou art gone, yes gone to thy heavenly home.

There we hope to meet thee, where parting is not known.

Gone from a world of trouble, reached a fairer shore,

Dear one we miss thee, but we should weep no more.

Though gone from us dear one to reign with angels above,

To rest forever with Jesus, and sing redeeming love.

We loved him, yes we loved him, but angels loved him more,

And they have sweetly called him to yonder shining shore.

His funeral was preached at his

home by Elder Robert Boswell on the second day of October, 1915, to a large concourse of friends and relatives, and then laid away quietly to rest in the family burying ground until Jesus comes the second time, and raises his vile body and fashions it like unto his glorious body, and then go home where changes never come, to live in peace forever.

Written by his bereaved widow,
MARTHA A. GARDNER.

How to Treat a Cold.

Such pulmonary diseases as colds, croup, hoarseness, coughs and similar troubles represent inflammation of the organs of breathing, usually accompanied by excessive secretions.

These secretions are at first quite fluid and medication can penetrate to the membranes through the fluid.

As evaporation occurs the secretions harden into thick and finally more or less solid phlegm which is practically impenetrable to medication as of necessity, such medication must be largely by inhalation.

Under these conditions the problem is to remove the obstructions and reach the inflamed membranes with the proper medication.

Mentholatum is excellent for this purpose.

Its pungent volatile oils are quite penetrating. They excite a fresh flow of secretion which loosens the hardened phlegm and admits of its being thrown off.

These oils then act upon the Membranes as a delicate counter-irritant, allaying inflammation and encouraging restoration to normal health conditions.

ELDERS C. O. BOAZ AND W. R.
DODD.

Danville—5th Sunday night.

Cascade—Monday (May 1)
Martinsville—At night.

Spoon Creek—Tuesday.

Shady Grove—Wednesday.

Stuart—Thursday.

Thence to Pig River Association.

ASSOCIATIONAL.

The Pig River Primitive Baptist Association will convene with the church at River View, Henry County, Va., on Friday before the 1st Sunday in May, 1916, to which we extend an invitation to sister Associations.

River View is near Bassett Station on N. & W. R. R.

By order of the Association.

RANDOLPH PERDUE,
Moderator.

E. L. BLANKENSHIP,
Clerk.

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.

FOR SALE A stock of Dry Goods, Shoes, Millinery. Will invoice about \$30,000 including fixtures. All clean, in good shape. Business to be continued in present building, 28x150 feet. Most attractive store room centrally located in a rapidly growing little city in the Piedmont section of S. C. Business has been conducted successfully over 25 years. Terms to suit purchaser. City of best educational facilities, modern conveniences, healthy, ideal place of residence. Write "Optimist," care Jacobs & Co., Clinton, S. C.

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

IF YOU VALUE 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.

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.

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 ter 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!

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.

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

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 25 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

Please write distinctly

Praise ye him, all his angels: praise
ye him, all his hosts.

Lime and Tuberculosis

Dr. Roberts Bartholin, former professor in Jefferson Medical College, Philadelphia, says in his *Material Medica* (1893), on pages 215 and 216: "Clinical experience has shown that it (referring to a calcium salt) possesses the well-defined property known as alterative, removes certain toxic or morbid materials and secures their secretion by the organs of elimination. The position of which is basically well established in respect to its curative powers in consumption is certainly very striking."

He does not refer to testimony regarding Eckman's Alterative, since the medical profession never publicly recommends proprietary remedies. However, many cases of consumption seem to have yielded to this remedy.

This success may be due largely to the fact that in Eckman's Alterative a calcium (lime) salt is so combined with other valuable ingredients as to be easily assimilated by the average person. It contains neither opiates, narcotics nor habit forming drugs, so 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.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

He giveth to the beast his food, and
to the young ravens which cry.

Velvet Beans.

Early 90-day variety and showing a germinating test of 90 per cent. Average stock of this variety on the market does not show over 60 to 70 per cent. Write for prices, stating quantity wanted. If interested in other field or garden seed, state kind and quantity and get our prices.

KIRBY SEED CO., Gaffney, S. C.

Dr. Doran's Queen Root Cordial
The World's Best Blood Remedy for
Ladies and Young Girls. All advice free
and confidential. FREE Samples. General
Agent Wanted. Write us a letter. Doran
Drug Co., Paducah, Ky., U. S. A.

Praise ye him, all his angels: praise
ye him, all his hosts.



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.

MENDLESON'S Cuts Grease
Removes Dirt
Makes Better Soap
More For Your Money

Lye
5 and 10 LBS SIZES

Best lye made for all household purposes. Ten cent size (20 oz.) will saponify eight pounds of grease. Made in three forms; solid, granulated and ball, in five and ten cent sizes. If you want the largest can of the best lye, insist upon MENDLESON'S. Also sold in bulk for making compost.

A. MENDLESON'S SONS, ALBANY, N. Y.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

COMMUNICATION.

Elder P. D. Gold,

My Dear Brother:—My health is quite common, although as good as I ever expect it to be again. My constitution has given away and my weight has decreased from two hundred and sixty-five to one hundred and ninety-seven pounds. Yet I feel to thank the Giver of all good and perfect gifts that it is no worse, for having food and raiment I hope to be content.

Brother Gold, there are a great many young preachers starting out in this country in the last few years. We have ordained the following elders in the Pig River Association recently or in the last year or so: Elder R. L. Hill, Martinsville Church, Va., Elder J. A. Brooks, Bethel Church, Va., Elder P. J. Washburn, Leatherwood Church, Va. We have three licensed preachers at River View Church, one of them being ripe for ordination. We also have two licensed preachers at Bethel. These brethren have on some occasions spoken well.

Brother Gold, I was blessed last fall to attend the New River Association for the first time and met a large number of brethren I had never seen before and some I shall never see any more in time.

I preached at Floyd and spent the night with our dear brother and sister, P. G. Lester, which I much enjoy-

ed. I also called on Elder J. D. and Sister Crockrum and had a pleasant visit at their home.

Brother Gold, our Association is to be held at River view Friday before the first Sunday in May. We will be glad indeed for you to attend same, if not providentially hindered, also bring Sister Gold with you.

Love to you and family.

I am your brother in hope of a blessed immortality beyond the scenes of the mortals of this life.

A. B. PHILPOTT.

Philpott, Va.

EXPERIENCE.

Elder P. D. Gold,

Dear Brother:—I will try, in much meekness I hope, to write you some of what I hope have been the dealings of the Lord with me, if indeed He has ever known such a poor sinful mortal as I feel myself to be.

Ever since I joined the church I have wanted to write my experience to some one to see whether or not they thought it to be one of grace, for I could not talk to the church which has caused me to often doubt my case and fear that I was deceiving the dear people of God.

When I was a little girl I thought I was going to die of the trouble I was in. I remember I stood in the door and saw the sun set and thinking I was seeing it for the last time. I continued

in this way until I was about fourteen years old when one night Elder John Rowe stayed with us and he said a few words to me but I don't remember what they were. I did not want any supper that night and instead of eating with the rest I went in my room and for the first time in my life tried to pray, but all I could say was, Lord have mercy on me. I was feeling awfully bad. Brother Rowe told my mother that what I had said made him feel lots better and I thought what I said amounted to nothing.

At eighteen I was married and my husband and I lived together but four years when it was the Lord's will to take him from me. He left me in great trouble but the good Lord strengthened me to bear it and bless His holy name. We lived in Norfolk, Va., at the time and while I was on a visit to my father and mother in North Carolina my husband died and I never saw him again.

But my dear brethren, while I was in lots of trouble all that trouble was not to be compared with sin. I felt I ought to pray and I tried the best I could and sometimes I would feel better but when the burden returned I would feel worse.

I tried to ask the Lord if I was right and was I fit to join the church, I felt I was forsaken and the Lord cared nothing about me, and dear brethren, that is an awful feeling.

"How often have I thought
Why should I longer lie,
Surely the mercy I have sought
Is not for such as I."

Sometimes I would rejoice at preaching and at other times I would wish I had not gone.

Brethren I am glad that the Almighty has all power, What is man? poor feeble man?

A voice spoke to me about four years ago and said, "Go and seek salvation."

I said, Lord, what can I do to seek salvation. I knew I could do nothing myself, but still I was willing to try anything for the sake of my salvation. Sometimes I thought it was of works, but believe I hope and think I have been made to believe salvation comes of grace and not by works.

When my sister came to the church it was all I could do to stay away, but I did feel so unworthy. I felt like they would not have me, and when they baptized her I hated to leave the water side,

"Like one alone I seemed to be
Oh, is there any one like me."

And I went home feeling so lonely. That was on Wednesday, and Friday morning I was praying to the Lord, if it could be His will and if it could be right and I could see it, to free me to join the church by the next meeting. All at once this scripture came to me: "The wind bloweth where it listeth and thou hearest the sound thereof." I got my bible and turned right to it and it was so sweet to me that I will never be able to tell any one what joy I received. I put down my bible and picked up my hymn-book and opened it to the song which says: "Come ye sinners poor and needy," and oh, I did feel the need of Him and do until yet.

I had sung that hymn lots of times but never like I did that morning. I just wanted to sing and praise His name all the time. Oh! if I could always feel as I did that morning!

And then it came upon me to tell my dear old mother and I thought I never could tell her as I didn't want to deceive her, as I might be mistaken after all.

I prayed the Lord if it was not His

will for me to join the church to take away my desire to go. But the nearer the time came for going the more anxious I was to go.

Everything went well with me the morning of preaching day. I went, and if I ever heard the gospel preached it was that day. It seemed the preaching was right to me. I thought someone must have told the preacher some of my feelings, and when an opportunity was given for members to join while they were singing, "On Jordan's stormy banks I stand," it seemed I couldn't stay in my seat; I was up there before I knew it and to my great joy and surprise was received. I was baptized the same day, March 2, 1915, by our beloved pastor, Elder E. E. Lundy.

"How happy are they who their Saviour obey."

Another dear sister came forward the same time and I believe she did her duty. I had seen her in my dreams so many times in the water with me. I will here relate one of my dreams: I was at the church and old Brother Ross came to me and this sister and asked us if we had anything to say. I told him my cup was running over, and dear brethren I believe it was made to run over when they took me in the church.

We went to church the next day and communed. My dear old mother washed my feet and I washed hers. But I want to be at all their feet. I came home rejoicing and after I got home this scripture came to me: "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." I got my bible and found it and read the entire chapter and received much comfort.

Dear Brethren, I have had this for a long time, thinking it unworthy for publication, but it came upon me that

you have not done your duty and I thought I would try in the name of the Lord to send it to Brother Gold to do with as he sees fit.

Oh, how happy I feel sometimes and at other times how unworthy to belong to as good a people as I think the Primitive Baptists are, and oh that they may only let me live at their feet. I feel so vile and so prone to do evil that I feel to be the least of all saints. There is no good thing in me. When I would do good evil is always present, but that little hope I have I would not take the world for. It is all I have and it braces me up to go forward. I have a hope that leads me through this world of sin and fears, and oh, how sweet it is to feel the sweets of the one who bore our sins on the cross.

Brother Gold, may God spare you many years to serve His people and when you are at a throne of grace remember me, is the sincere wish of your unworthy sister who if saved at all is saved by grace.

MAMIE WATSON.

Seranton, N. C.

CHURCH DISCIPLINE OR GOSPEL ORDER.

Dear Brother Gold and Brethren generally: I have been impressed for some time, and I hope of the Lord to write on the above subject, though not that I feel competent to say anything that will be to the interest and profit of the Lord's people, the Primitive Baptists.

In the first place I wish to ask some questions on this important subject, Gospel Order and Gospel Law or Discipline of the churches, not but that I believe the churches and their pastors know and understand what is order and what is disorder.

Is it in order for a church or churches to allow a member who refuses to

commune with some other member, on account of their feelings towards that member, it not being a personal or private trespass or offense? The member or members thus aggrieved or hurt with a member, to absent themselves from the church, and the church thus to allow a member to live in such order or disorder, and the church go on reporting "in peace" and communing and saying, let them alone, bear with them.

While I believe in forbearance there is a limit, and beyond which forbearance ceases to be a virtue. If such is in order and according to scripture and church discipline, I have not so understood the matter.

I have had a name among the dear Old Primitive Baptists for nearly forty five years and have traveled and preached among them in different sections and have been acquainted with many of our aged and worthy ministers who have passed away, and they did not allow such things among them. And I and you, dear brother, will soon have to pass the gloomy vale, but have a hope that beyond all will be well with us.

What I have written concerning church order and discipline is in the best of feeling towards all that it may stir up the pure minds of some to a proper consideration of the importance of adhering to the scriptures on this as well as other subjects.

The Apostle Paul says, "Know ye not that a little leaven leaveneth the whole lump?"

So a little leaven of disorder in a church, if allowed to remain, will leaven the whole church. It is the duty of sister churches, which are aware of such things existing among other churches and who take no steps to correct such disorders, to labor with them in love and try to prevail with them to set themselves in order.

Brother Gold, if you see anything in what I have written that is not right, according to your good judgment, do not publish but return this and write me privately regarding the subject. I do not wish to say or do anything to give offense but to labor for peace and love among our dear people, knowing I must soon put off this, "my earthly tabernacle," as the apostle Peter says. May the Lord bless us all. Pray for me, a poor vile sinner, I feel to be,

Yours, I hope, in bonds of love and gospel fellowship.

J. E. ADAMS.

COMMUNICATION.

Dear Brother Gold:—By request I am sending you for publication in the Landmark a letter from my cousin which was written a short time after I visited my father's last winter. The writer is not a member of the church, but you can tell from her writing that she is a believer.

J. C. DUNBAR.

Rockford, N. C.

Dear Cousin Jessie:—It has been on my mind to write you ever since you were down here and although I have nothing to write that is interesting to you maybe it will ease my troubled mind. I wanted to talk with you while you were here but I could not think of anything to say. I listened to all you said but could not say a word myself. I enjoyed being with you more than I can express and I have prayed to be with you Baptists, but I do not feel that such a poor girl as I ought to be with such good people who I believe to be the true people of God. I go with mother to church and when they sing a song at the close and begin shaking hands I think they are the best people on earth, and how can I, such a vile sinner be with them.

You want to see me baptized. Oh if I could only think I was fit to be baptized, but I am not. If ever though I feel a change or think I am fit to have a home in glory with you good people, which I am afraid will never be, I will let you know and I want you to be sure and come to see me baptized.

I dreamed not long ago that our family was in a house which was surrounded by water and the water was rising very rapidly. I went into a dark room alone, and thought God came to me and said, "do not be afraid you will be saved." Do you think that meant anything for me? If I had been in a light room and could have seen Him plainer I would have had some hope. But the room was dark and I am in the dark too.

I dreamed again that I was traveling alone and came to a ditch which was in sight of a beautiful mountain. The ditch was about three feet wide and so deep I could not see the bottom. I turned and looked and I was between two ditches. I trembled, being fearful I would fall into them. I walked between the ditches until I came to a very pretty place where everything was white. I went through this place and sat down upon a bench under some trees. There were a few people there but none that I knew.

One day I was home alone writing when I heard some one whistling the song:

"When I awake with the blest, in the mansion of rest,
Will there be any stars in my crown?"

And the words I have written is a question to me.

I hope you will come and see us again right soon so that I can hear you talk some more.

I have written more than I thought I would and will stop by asking you to

pray for me that I may be made worthy to be with you good people soon.

Your little unworthy cousin,
OLA SCARCE.

Aston, Va., R. I.

GOOD TIDINGS.

My Dear Sister Faucett:—Your letter, bringing the good tidings of Bro. Lambeth's improvement, came and we rejoice with all of you in the thought and hope that it is the will of the Lord that he will be with us yet a little while.

What strange beings we are. We fully believe that when he departs he will be with Jesus in His glory and yet we want him to stay here with us. That is nature and we have no more power to control it than we have to make a world. The Lord gave us those propensities and He alone can take them away. This He does by sore conflict with the flesh. The Lord Himself learned obedience by the things He suffered. Only once He, or on one occasion did He say that He was fully reconciled to the Father's will and that was in the garden of Gethsemane. There He said, "Not what I will but what thou wilt."

We are not to understand by this that He was ever in opposition to the Father's will. He said that He came to do that will. He knew before He was manifest in the flesh every pain and all the suffering of every kind which He had to endure and He delighted to do the will of the Father. Therefore He was never of a mind to be in opposition to the Father's will. He was living our life, suffering our sorrows, enduring our pain; and, in all, overcoming for us. His obedience which He learned by suffering was ours by Him because He was suffering for us. All had become His by imputation. Therefore His overcoming all

and gaining the victory over every enemy, putting all under His feet is imputed to us and, by Him, it is all ours.

For this cause when we are sorely afflicted and sharply tried the sufferings of our Lord and His glorious victory are demonstrably given to us and we are given to be reconciled to His holy and righteous will. Only in this way are we ever reconciled to the will of God.

Then the strong man is so tightly bound, the old man so crucified, and put off, and perishing; and the new man so renewed that it appears as another day, and we living in another sphere of existence. We can feel the powers of the new man who is created in Christ Jesus, and who is not only willing to but anxious to perform good works or to live unto God in his body and in his spirit because all is of the Lord.

We have not heard from Sister Rosa nor anything from Brother Lambeth only through you and the Beidsville Review. We hope you will let us hear again for we feel anxious about him.

The Lord abundantly bless all of you and give you grace to bear up under every trial.

Your brother in hope,

L. H. HARDY.

EXPERIENCE.

Dear Brother Gold—I have a mind to write and tell you a part of my experience.

When I was made a Primitive Baptist I had been a Free-Will Baptist for six years and I thought I had found the true church. I did not like the Primitives then, in fact I had rather belong to any other church than that. I did not love their selfish ways. But when He found me, what a poor sinner I felt I was and for three months

before I was made by the power of God to love them I was in great trouble. I was in trouble at home and in so much trouble away from home that I wished I was back home again.

I felt all the time that I was going to see greater trouble. I felt that both my husband and brother were going to be taken from me.

Two years ago one Friday, just before Christmas I awoke one morning in great trouble. After breakfast I began ironing. No one was with me except my baby. My troubles so overpowered me that I began to cry, and I asked the Lord to tell me what was the matter with me. A voice answered and said, "this death is for your soul; you will never again be satisfied until you leave the church you are in and go to Red Banks." I began to cry and cried until my heart ached. Brother G. T. Dunn, a member at Red Banks, appeared before me as happy as he could be. I then tried to dry my tears and to clear my mind. I decided not to tell any one about this when a voice spoke to me and said, "you must tell it, you have to tell it." I then thought I would take my baby and go and tell my husband's mother who was a Primitive Baptist and lived near. But when I reached there it seemed like my heart was in my throat and I couldn't say anything. She said, what is the matter with you, you look worse than I have ever seen you. I think I told her I was sick and that was all I could say. In a little while I saw my husband go home and in a little while I followed him. My husband asked me why I had not finished ironing and I told him also I was sick. He asked me in what way was I sick and then I told him all the trouble and what I had seen and heard and how I felt. He was so surprised at first he couldn't say anything. After a while he said if he had been told this six months ago

he would not have believed it.

Above all things I wanted to see and talk with the brethren and sisters at Red Banks. At nights I dreamed of them and the next day I would see much pleasure in my dreams. One night I dreamed that as far as I could see was a beautiful salvation road, and one night while I was up with my baby I saw this beautiful salvation road and the Saviour was in it coming towards me. I then remembered about the voice telling me I would never be satisfied until I went to Red Banks and Oh how I longed to see preaching time come which was the second Saturday in January. I felt that was the appointed time for me to go before the church.

My husband said he was satisfied for me to join the Primitive Baptists if that was my desire but as I was so delicate he wanted me to wait until the weather turned warmer before being baptized. I told him I was bound to go and was not afraid it would hurt me. So after a few days he became willing. But the night before the day I was to offer to the church it looked so much like rain that I prayed to the Lord to in some way tell me if it was the appointed time.

The next morning was as fair and warm as a spring day. I went to church and after Elder G. W. Stokes preached I offered, was received and baptized the same day. And this was wondrous love to me. I could praise God from whom all blessing flow.

Your sister in hope,

TOLLENA MANNING.

Greenville, N. C.

EXPERIENCE.

Dear Brethren and Sisters:—For some time I have felt impressed to write a few lines to the Primitive Baptists in my weak and feeble way. I

have not the gift to express my thoughts and feelings as some of the brethren and sisters, but deep down in my heart I feel thankful for the many blessings and precious gifts that have been bestowed upon me as an unworthy creature.

When I look back over my past life I feel that I have received many good rich blessings and precious gifts undeserved. I some times think that there is no one that feels so unworthy as I. Again I am made to rejoice and feel like I'm almost in the presence of God. How sweet it is to feel in the presence of God, the giver of every good gift and every perfect gift. I have had a desire to live right and walk in that straight and narrow way that leads to a glorious world beyond this veil of tears. But like Paul, I know that in me, that is in my flesh dwells no good thing; for to will is present with me, but how to perform that which is good I find not. I live in doubts and fears so much of my time that my little hope almost fades away. I will try to tell what I hope is my experience. I became troubled about fifteen years ago. I began to think about dying. I would go to preaching and try to enjoy myself. My poor heart felt like it would break, and I would try to pray with all my soul. My sins would come up before me. Oh such dark clouds. I felt justly condemned in the presence of God. I felt to be the chief of sinners. I went in that dark and lonely way, not a ray of light could I see, all I could do or say would be, "Lord, have mercy upon me a poor sinner."

One night after I retired I was trying to pray to the dear Lord to help me, for I had done all I could. When Jesus smiled on my soul I raised up in bed and said, "Praise the Lord." For a long time every thing seemed to praise God. The stars in the heavens seemed to be praising him. I began

telling the people what I hope the Lord had done for me. They told me to join the church. It seemed to me that there was no love among them. I loved the Primitive Baptists. I believe they are right. I felt like I wanted a home with them. I joined the primitive church last December a year ago. I was baptized by Elder J. r. Farmer. I have never regretted the day I joined. I just had such bright evidences that I would be glad and then I turned my thoughts to heaven and immortal glory. Also to God the Author and finisher of our faith. And once again I forget earthly things.

If this is an experience of Grace I have one, and if not Oh do pray for me.

Your little unworthy sister in a sweet hope of heaven.

WILLIE PARRISH.

Angier, N. C.

COMMUNICATION.

Elder P. D. Gold,

Dear Brother:—As this scripture has been on my mind for several days, I will now try, the Lord permitting, to give the views to some extent at least, that I have concerning it. Sol. Song. 2nd chapter and 15th verse, "Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes." Read the whole chapter, for to my mind it is the bridegroom Christ, addressing His bride, telling who she is, where she is, and what she should do; showing her beautiful situation, in obedience and in disobedience, admonishing her to "Arise my fair one, come away, &c."

Oh! my dove that art in the cleft of the rock, in the secret place of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

Safe in covenant, security thou art. I have begotten thee saith the bridegroom, but now, let me hear thy voice, arise come forth, let me see thy countenance. The foxes have and are spoiling the vines. Put them out from among you. Use the discipline of the church, as laid down in the Word of God. The most lion hearted of the children of God can be tamed, but all who know the disposition of a cunning fox, know that they can't be tamed. The fox cometh but for to destroy. Love, true love, the love of God shed abroad in a poor sinner's heart, surely will tame the flesh. Love never has meant evil to its neighbor; pure love is mild, not wild. I've heard it said so many times, "the flesh is not changed, no it is not," but when God sets up His kingdom in the heart, my experience is, that the flesh is enamed by the power of prayer, for He takes away the stony heart and gives His children the spirit of prayer which is the spirit of Christ. So many of the children of God are now suffering afflictions on account of the abominations prevalent in the church of God. You are in the clefts of the rock. Oh! what a jagged, thorny place, but you are safe. Be patient, for our God will come, He will not tarry, and then what will become of the foxes? What became of those who were the cause of Daniel being put in the den of lions? Oh! the tender grapes that help us to put out offenders, to build up the walls of Zion, that if in accordance with His holy and righteous will, we may yet again have peace and prosperity in Zion.

Arise my fair one, come away from all that is unholy, unclean and abominable in God's holy sight, and God even our God shall bless us.

Submitted in love I hope,

BETTIE Z. WHITLEY.

Dear Brother Gold:—I have written this because I could find no rest until I did. I do truly hope it was dictated by the spirit, and if so I know it will accomplish the purpose for which it is written, however do with it as it pleases you.

Your sister I hope,
 BETTIE Z. WHITLEY.
 Washington, N. C., 601 East M. St.

ELDER C. C. BROWN.

Dear Brother Gold:—The Lord willing I expect to go to Missouri to visit my father and mother on July 1, and Elder C. C. Brown has agreed to fill my appointments as follows:

Morehead City—Thursday night before 3rd Sunday in July.

Cedar Island—3rd Saturday and Sunday.

Portsmouth—Monday night.

North River—Wed. and Thursday.

Marshallburg—4th Saturday and Sunday.

Will some of the brethren meet him at Morehead City Thursday morning, and at Lupton on Friday evening, at Marshallburg on Tuesday evening after 3rd Sunday. He can stop for dinner at Sister Royales.

Affectionately,
 E. E. LUNDY.

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.
 Wilson, N. C.

Send us your printing. We do any kind of work. P. D. GOLD PUB. CO.

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.

**PRESENT YOUR BODIES A LIV-
 ING SACRIFICE.**

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

1st. There is no theory or system of religion that makes as great claims or calls for full, unreserved and complete service of all we are and have as does the mercy of our God. This call embraces the entire service of soul, spirit and body, the entire life. Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit which are his.

2. The reasons for this demand are the highest and greatest known. Because no one has done for us what the Lord has done. He gave himself for us, and then shall he not in giving us himself also freely give us all things?

Under the law dispensation there is

a righteous demand that we should love the Lord with all our heart, mind, soul and strength, and our neighbor as ourself. But in the gospel the motives and reasons are so much higher and more effective. For Paul says, I beseech you therefore brethren by the mercies of God, not by terror, but by the unspeakable mercies of God, that ye present your bodies a living sacrifice. Under the law that was given by Moses which could not give eternal life, the sacrifices were such as lambs, bullocks and material offerings, that could never atone for sin, nor make the comer th. reunto or thereby perfect. These sacrifices were slain or without life were dead; but in the gospel our bodies living must be presented. Nor were or are they to be dead, but living, willing, cheerful, for it is to be a willing service. We are to present our bodies clean, sober, humble, not drunken, not stinking lust or filth of uncleanness.

How good is it for one to keep his body clean and presentable. I was glad when they said let us go to the house of the Lord together. Gladness and thanksgiving should mark the conduct of the worshippers of God. We should rejoice in the Lord.

This is a reasonable service. What hath not God wrought for us, and in us? We should come with thanksgiving and praise unto him. A living sacrifice—not dead, unwilling service—should be felt. It should be a willing, loving heart-service unto the Lord, and not to be seen of men.

We should keep our bodies under. Not rendering evil for evil, or railing for railing, but contrariwise blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that he speak no guile. Let him eschew evil, and do good, let him seek peace, and ensue it. Be ye kindly affectionate one to another

with brotherly love. Rejoicing in hope, patient in tribulation, continuing instant in prayer.

In evil days when war is in the elements, and men's passions are evil, stormy times and boisterous are every where is a time for the brethren to watch unto prayer, to let patience have perfect work, endure with much long suffering. Make manifest that we have been with Jesus and have learned of him.

The rewards of obedient living to the Lord, the answer of a good conscience toward God, through the faith of Christ, whereby we overcome the world is sowing to the Spirit, and of the Spirit reaping life everlasting. Let us always abound in the work and labor of the Lord, knowing that our labor is not in vain in the Lord.

P. D. G.

THE LORD RULES.

In dry weather we desire rain and say we hope and look for rain when the moon changes, and we attempt to prognosticate rain from the location and the appearance of the moon. The Jew seeks after signs, and the Greek seeks after wisdom. Every one looks to his quarter: but who looks to the God of heaven and earth? This man would say in his day, or while living, all signs of rain fail in dry weather, and all signs of clearing away fail in wet weather. But the man of faith hath something better than such signs. Whom should we look to for help? For we need help. We need rain to cause the earth to yield her increase or strength. The snow and the rain come down from heaven—not from the moon. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. Good

gifts include rain and fruitful seasons that cause the earth to yield her strength in fruits that sustain and nourish human life, feeding the natural man. The perfect gifts which are spiritual also come from above and feed the spiritual man. The Father quickens whom he will and also the Son, but no man quickens the dead. Nor does the preacher of the gospel quicken the dead. We have this treasure in earthen vessels but the power thereof is of God.

Why should we not then pray to God for what things we have need of. The Lord sends his rain on the just and the unjust. But we are to ask in faith and in submission to his will, feeling that he knows what we need. He is good and his work is perfect. He is long-suffering to us-ward. He is just and merciful. But he will bring every work into judgment whether it be good or evil. For every idle word that men speak they shall give account. What manner of persons then ought we to be in all holy conversation.

The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting.

We see in nature that a man reaps of that which he sows. If we sow wheat we expect to reap wheat. We have judgment and sense enough to know that, then it is not equally true that what we sow we shall in our doing or manner of living reap according to our sowing. A man that is dishonest in his dealings with others shall receive according as his sowing is. How shall I expect to receive mercy

where I have shown no mercy to others? How shall I expect to receive fair dealing from others when I have not dealt fairly towards others, or with others. How shall I look for merciful, pleasant dealing from others when I have not shown it to others. As ye would that men should do to you do ye also to them. If you love man who is in the image of his maker, and deal toward him in that spirit and manner and you receive of him in the same manner your dealings are pleasant and cordial.

If you love another it is a pleasant thing for you to show him kindness. When and while one is passing the time of his sojourn on earth in service to the Lord by doing what his word commands he receives the answer of good conscience toward God, and his conduct is approved by his brethren, then he is not condemned in his own conscience.

Is it not good living for a brother to so act as to have a conscience void of offence toward God and man. Suppose I so act as to wrong my brother, and cause a disturbance and distress among my brethren, how can I have peace of mind? If I demand that my will shall be done, and bear down on the feelings of my brethren, and oppress them: if I am self-willed and demand more of my brethren than I allow to them; if I am a peace breaker, how shall I reap a harvest of the peaceable fruit of righteousness?

Love worketh no ill or harm to his neighbor. If I say be ye warmed and be ye filled, but instead of having that charity that covers a multitude of faults I have that spirit of lust, of malice, of falsehood, of failing to do what I have promised, and am transgressing God's law by violating his commands, and am a fornicator, a liar, a false swearer, a covetous person, an oppressor of the poor, or a transgress-

or in any way of the law of the Lord, how can I reap the pleasant fruit of the spirit after such evil sowing!

Men walk after the flesh and die, and call it persecution, they are receiving, when it is the reward of their own misconduct. They have a feigned humility, and talk about abhorring themselves, when some lust of the flesh rules them, and sowing to the flesh they are of the flesh reaping corruption. If one has some infectious disease, such as leprosy, and goes among his brethren with the plague on him, and causes his loathsome disease to spread, when he should be shut in until the plague be stayed, so that when he goes abroad it will not spread the infection and cause others to be exposed, then he shows that he loves his brethren, and will not spread the disease. Love worketh no ill to his neighbor. The fruit of peace is sown peace of them that make peace.

The peace makers are a wonderful blessing in the church of God, and among their neighbors; while such as are sowing the seed of strife and discord by evil words or evil deeds are such as the Lord hates and such as none of the excellent of the earth love and bless. Blessed is the peace maker. Close to him in good living is the brother that never does wrong to break the peace of the neighborhood or church of God.

P. D. G.

ASKS MY VIEWS.

Elder P. D. Gold,

Dear Sir:—I wish to ask your views on Matthew 5:11, 12. Do you think that when we are persecuted and falsely accused here on earth, that it is for Christ's sake, or is it for the sake of the evil tempter who is ever ready to lure us from what we would wish to be.

If I could feel that false accusations of this earth were for Christ's sake, I think I could lay down my burden of sorrow and rejoice to know that God knows that here I have been falsely accused.

I would also be thankful for the views of any and all of God's people, on that portion of scripture, who may be so kind as to give them, either through the Landmark or in a personal letter.

Sincerely,

ARCHA T. LONG.

Hobgood, N. C.

REMARKS:—The scripture my friend refers to reads, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

Whatsoever we do, whether in word or deed do all in the name of the Lord Jesus, and by the Spirit of our God. The rule that Jesus gives is perfect, whatsoever ye would that men should do to you, do ye even so to them. If that is the rule of conduct, and we honestly and earnestly aim to live in that way, so that the life we now live in the flesh, which is not of the flesh,) is by the faith of the Son of God, then if we suffer it will be for righteousness' sake, and blessed are we when men revile us and persecute us. We are blest because what they say against us is not the truth, but it is false. If we sin, do wrong, walk after the flesh, and suffer for it, we cannot be happy, because it is what we deserve.* The bitter things our persecutors say against us must be false, and if we are innocent of the charges, and bear it with meekness, returning good for evil, not reviling when we are reviled, but blessing them that speak evil of

us falsely for Christ's sake, then are we blest. If we suffer justly because we are guilty that is not persecution for Christ's sake. It is what we deserve. The characters that Jesus declares are blessed are God's humble poor, who are dead to the law by the Body of Christ, and alive unto God through Jesus Christ, and the life which they now live in the flesh they live by the faith of the Son of God, who gave himself for them. All things work together for good to them that love God, to them are the called according to his purpose.

P. D. G.

WHAT SHOULD BE THE CONDUCT OF THE PREACHER!

Jesus said to the disciples whom he sent to preach, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore as wise as serpents, and harmless as doves," Matt. 10:16, and Luke 10:3. "Behold I send you forth as lambs among wolves."

The gospel preacher's weapons are not carnal. He does not carry sword, or pistol, or cannon. He is not thus armed. He is to put on an armor, but it is not forged in factories of this sort. The people that receive him and his preaching beat their swords into plow shares, and their spears into pruning hooks. These nations shall learn war no more. Then is this state of things in sight on this earth? The end of the world is not yet.

When we remind these modern preachers of the present state of things, the perilous times, men waxing worse and worse, and remind them that the scriptures forewarn us of this, and that men shall heap to themselves teachers, having itching ears, compassing sea and land to make proselytes, and the more they make the worse society is, more money-loving,

more cruel one toward another, having a form of godliness, but denying the power thereof, it seems they count us enemies because we tell them the truth.

How helpless is a sheep, or a lamb among wolves! He has no natural weapons of defense. He is to pray for his enemies, to return good for evil, to bless them that curse him. What natural man could desire to be a gospel preacher! Yet if a man is a lover of the truth he glories in the gospel of Christ, which is the wisdom and power of God unto salvation to every one that believeth.

The strength of the Lord's servant is to put on the whole armor of God: be wise as a serpent, and harmless as doves. Since he is among enemies he should be wise as serpents. What is the wisdom of the serpent? His eye sight is keen, his hearing is quick, his motions are rapid and noiseless. He does not much expose himself. He knows that mankind are his enemies, it seems. The gospel preacher knows that what he preaches is not acceptable, but offensive, to the natural man, and he knows if he exposes himself he will be attacked. He must not use the bite or poison of the serpent, but only the wisdom of the serpent in keeping out of danger from his enemies. Let not your good be evil spoken of. What you preach to others practice yourself. You preach to others to be truthful, forbearing, forgiving, be without deceit, let your own conduct be that way, your yea be yea, your nay, nay.

Do nothing that an enemy can justly get hold of to harm you.

The wisdom of the serpent and the harmlessness of the dove are good, because the wisdom of the serpent does not wrong any one. It is purely defensive, and works no ill or wrong to any one; while the harmlessness of the

dove hurts no one, but sets a good example.

Keep thyself pure. An elder must have a good report of them that are without. He is to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Suppose in expounding the word he should preach in this way, that Martha represents a gospel preacher cumbered about much serving, troubled about many things, and Mary represents a member that just sits down and hears, and has no concern whether the preacher is enabled to preach, and says if the Lord has called him he will preach, and I need not have any concern, have no desire that the word of God should run and have course and grow or be glorified, and have no concern whether the preacher receives of the carnal things that the brethren possess, just says be ye warmed and filled, but gives nothing to warm or fill him, or minister to him; and in expounding the word of truth he takes the woman as a type of a gospel preacher, when there is no example in the bible of a woman ever being called to preach or teach, for Paul says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Would it appear that this preacher is studying the true meaning of scripture. If the type is observed properly and is in harmony with the word of God, then the preacher is skillful in the use and application of it. If we preach according to the oracles of God then we are faithful, rightly dividing the word of truth.

P. D. G.

THE PORTION OF ISRAEL.

"The portion of Jacob is not like

them; for he is the former of all things; and Israel is the rod of his inheritance: the Lord of hosts is his name." Jer. 10:16. There is no book like the bible in condemning falsehoods, lies, errors, sin, and wickedness. It has no shams. It never tolerates idols. It states things as they are. It uses no flatteries. It lets you know where it is. What it approves. What it condemns. It tells you where you are, and what you are. It flatters no man. It holds out no false hopes to man.

One reason it is not more loved than it is, and is not more followed, is it never flatters vain man. Like Ahab said of Micaiah, "I hate him; for he doth not prophesy good concerning me, but evil." 1st Kings 22:8. The trouble was that Ahab was a wicked king, and the prophet of the Lord condemned Ahab's wicked conduct. What matters it if ones words condemn you, if you are right? What good will flattering, deceitful words help you, if you are wrong? When one is made righteous he loves every word of truth, and hates all liars and lies. The Bible exposes and condemns all false religion, and every false system. There are many more false systems than there are true ones. Broad is the road that leads to death, and many go in thereat. While strait is the gate, and narrow is the way that leads to life, and few there be that find it.

The man that sees that he is a liar himself, and hates lies, and vain thoughts, and vain imaginations in himself, will love, does love the bible. In that man there are two manner of people. As the Lord said unto Rebekah, "Two nations are in thy womb, and two manner of people shall be separated from the bowels: and the one people shall be stronger than the other people; and the elder shall serve the

younger," Gen. 25:23. Two nations of people are here set forth. The Lord's portion is his people, Jacob is the lot of his inheritance. The God of Israel is one God. But there are many false gods worshipped by idolaters. In this chapter (Jer. the 10th chap.) "Hear the word which the Lord speaketh unto you, O house of Israel. Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the custom of the people are vain: But the Lord is the true God, He is the living God, and an everlasting King. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." The portion of Jacob is not like these false gods: for he is the former of all things: and Israel is the rod of his inheritance. The Lord of hosts is his name. Red means strength. When Moses stretched the rod he held over the idols of Egypt, or over any thing the Egyptians worshipped, the things the Egyptians served or loved, or feared, or worshipped, were proven to be of no power against the God of heaven. The rod or strength of Israel will not die.

Does it not seem that we would take pleasure in the God that cannot lie, in the God that cannot do wrong, in the God that does all his pleasure. In him there are pleasures forevermore.

Now why is it that we do not love men that tell us of our faults, and count them as enemies that condemn us, but we love the Lord God of heaven and earth who condemns us, and every word of the Bible his books sets forth that there is none that doeth good, no not one. There is none righteous, no not one.

When Christ is formed in us the hope of glory then we love the truth. We know the truth condemns us, yet

we love the truth. Those born of God love God, and they say, Let God be true, and every man a liar. Let the righteous smite me. It shall be an excellent oil. How healing it is. We love God because He first loved us. How blessed are all they that trust in him, and have no other God but the Lord. If we love God we hate ourselves. If we love the truth as it is in Jesus, as witnessed by the bible then we are born of incorruptible seed that lives and abides forever.

P. D. G.

IS THERE NOTHING NEW?

Is there nothing new? Eccl. 1:9-10. The wisdom of Solomon sought to see if there is any thing new under the sun. His investigation drew the conclusion that there is nothing new under the sun. If God made every thing that is made in six days then there is nothing new under the sun. Things may be new to us, for our knowledge is partial. We cannot see the fulness, the entirety, of any thing. For nothing of what truly belongs to or is embraced in the scope of its meaning, and that is entertained in the knowledge of the speaker or writer. If the writer's knowledge is such that it comprehends every unit or individual of that word, all its meaning, then the boundary or limit to that all is set and fixed; and thus far shall it go and no further.

What was the subject Solomon was considering? Things of this life, things under the sun, whatever was made within the six days of creation. Man cannot make or create any thing that God made or created. It was all made in the beginning, or in the six days. He instances some things. One is the wind. It hath its circuit. What seems as changeable as the wind? Yet it has its bound, and its way or cir-

cuit, and cannot turn from it. The way of the lightning of the thunder. What seems to be less under a master than the lightning? Yet who made the lightning of the thunder? Who can suspend or change a law that God has impressed on his works. For instance it is the nature of fire to burn; yet God quenched the violence of fire so that it could not burn any one of the three Hebrews that Nebuchadnezzar had commanded to be heated one seven times hotter than usual. That was a miracle. Nor could any but the God of heaven deliver after this manner. He that made and impressed these laws of nature on or in his works of creation, or that he made has power to change them as he pleases. For instance the Lord caused iron to swim. Behold old things are passed away, and all things are become new. A light above the brightness of the sun at midday shone on Saul, Acts 26:13. This was a new thing. It shows the glorious power of God. It turned the course of Saul's life. At once he preached that Jesus is the Christ. This is the manifestation of a new life, a life that never dies, that never ends, a wonder. This is the Lord's work, and it is marvelous in our eyes, and in our understanding. A scribe instructed in the kingdom of heaven brings out things new and old. They are new in the wonderful brightness of them. They are old in the sense that they were of old. It is from ancient times. Grace was given to the vessels of mercy afore prepared unto glory before the world was. The gospel preacher brings this forth.

The bringing of Jesus into the world as the child born unto us, the Son given, whose name is Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. The Lord gives that sign. Behold a virgin shall bring forth a Son, and thou shalt call

his name Jesus; for he shall save his people from their sins.

Then this is ever new, and is the Lord's work.

P. D. G.

Obituaries.

RESOLUTIONS

Whereas, since our last meeting death has again visited our church and taken from our midst our beloved sister, Mrs. R. P. Somers.

Therefore be it resolved, by the Primitive Baptist church at Reidsville, N. C., that while we sadly feel our loss, we bow in humble submission to the will of Him who is too wise to err and who "worketh all things after the council of His own will."

Resolved further: That our clerk place a copy of these resolutions in our church book and that a copy be sent to the family with the sympathies of the church in this sad hour of their bereavement.

Adopted by the church in conference at their April meeting in 1916.

ELDER C. F. DENNY,

Moderator.

E. R. HARRIS, Church Clerk.

MRS. MAHALA HIGHSMITH.

My mother, Mrs. Mahala Highsmith was born March 5, 1845, and died Oct. 5, 1915, near Robersonville, N. C.

She was married to J. H. Highsmith Oct. 5, 1865. The Lord blessed them with ten children, of whom seven survive her, as follows: W. B. Highsmith, J. O. H., Z. F. H., and J. M. H. Mrs. J. W. Madry, Mrs. Leonard Taylor, and Mrs. Marcellus Pope

About the year 1873 she joined the

Primitive Baptist church at Flat Swamp. She had a beautiful experience, loved her church and was a faithful member until the last.

She was devoted to her children, visited them frequently—was always ready to visit the sick, comfort the bereaved, and ready to assist in any time of need.

On Feb. 21, 1895, she lost her husband. She was a loving, faithful wife. She was then left with part of her children to raise alone.

Her health was very poor during the last ten years of her life. She has been to hospitals several times for help. When 65 she was operated on for appendicitis; another time she went for treatment for her head and stomach; and when 69 she was operated on for disease of the gall which was removed. Her heart was very weak the past few years, and the doctor said she was liable to drop off any time. Since her last operation her health seemed fairly good a part of the time for her age. She was very active and had great vitality.

The last three days of her life she spent at the Kehukee Association at Bear Grass church. On Monday P. M. she parted with her sisters and brothers in church, stating that she intended meeting them at the Contentnea Association the next Sunday, which met at Pleasant Hill.

She reached home Monday P. M. bright and cheerful—telling her home people that she had enjoyed her meeting better than any she ever attended—said all the sermons were good. She retired—seemed to be as well as usual—only tired from her trip. The family remained in her room for a short while, then went to their adjoining room, so she asked them to close the door—that she was going asleep.

Nothing more was heard of her. Her son came in an hour later; hearing

nothing from her, he thought she was asleep, so he retired.

Next morning they found her lifeless on her left side. She had been unable to sleep on her left side for years.

Evidently she passed from life to death without a struggle. Her expression was very peaceful. Her eyes were closed, and she was lying in a most comfortable position—well covered.

She usually lay for a few minutes on her left side to rest a little, then turned on her right side to go to sleep. Being tired, she must have dropped to sleep on the left side.

Her remains were interred in the family cemetery on October 6, Elder S. Hassel conducting the services in the presence of a large number of sympathizing relatives and friends.

MARY HIGSMITH MADRY.

GEORGE W. SCOTT.

Geo. W. Scott, husband of Caroline Scott, of Kellum, N. C., passed peacefully away to his heavenly home on the morning of March 11, 1915. He was born Feb. 21, 1846, making his age 69 years, 2 weeks and 3 day old.

We were married forty-nine years ago and to us were born ten children, five of them living, Mrs. Lizzie Lovitt, Mrs. Lydia Parker, Mrs. Mollie Midgett, Mrs. Lottie Lovitt and our youngest, Mr. Alex Scott, who is 30 years old.

My husband professed his faith in the Lord Jesus Christ and was baptized by Elder Isaac Taylor forty years ago. I was baptized later.

He has left his family and a host of friends who feel the loss of his presence and kind and loving care. He was my helpmate and companion in life's journey for forty-nine years.

On March 13, a large concourse of sorrowing and loving friends witnessed his burial near our residence where

he was laid to await the resurrection morn when Christ shall come again to gather him home.

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

Hoping we may all join him in heaven above we join in saying, "God bless him forever."

Besides five children he leaves twenty-nine grand-children.

Written by his devoted wife.

CAROLINA SCOTT.

Kelium, N. C.

MRS. MOLLIE SMITH.

Elder P. D. Gold, Editor of Zion's Landmark, Wilson, N. C.

Dear Sir:—Feeling to be a lover of the gospel truth, and desiring in a very humble way, to speak a word through the press of Zion's Landmark, of the death of Mrs. Mollie Smith, wife of Mr. James Smith, which occurred on Saturday night, April 1st, 1916, aged near fifty-one, and a member of (Massey's) Cross Roads Primitive Baptist church, nearly half her days.

Sunday evening in the presence of her family connections, and a great number of friends, together with Eld. J. W. Garner and Dr. Hall, of Goldsboro, she was buried beside her father and mother in the family grave yard. A few beautiful words of love and respect were spoken by Elder Gardner and Dr. Hall.

She was the writer's near neighbor. She has been a long sufferer, but she battled strong and kept the faith.

On a table in her room were neatly piled up near a hundred Zion's Landmarks.

She loved her church. She loved the above named preacher. The writer feeling very unworthy, though im-

pressed, desires to say these words of her: She has left a christian record, written on the walks of time, worthy of imitation by those left behind.

N. B. HINTON.

Princeton, N. C.

JOSEPH L. BRAKE.

At the age of 69 years, our dear father died almost suddenly on April 4th, 1916, thus ending a model life of usefulness and serving God.

Father had almost recovered from a severe attack of LaGrippe and was out on the farm at work, when stricken unconscious and lived but a few minutes.

Father was a faithful husband and father, and widely known as a successful farmer and honored citizen.

He was for nearly 34 years a member of the Primitive Baptist church at Pleasant Hill, Edgecombe County, N. C., and at the time of his death was serving as deacon, treasurer and trustee.

He leaves a grief-stricken widow, five sons and three daughters, who feeling greatly their loss, count their loss small, as to his eternal gain.

About a thousand people of all classes, attested their love and respect for father, by attending his funeral and burial. Many gray haired comrades of the Confederacy, followed with bowed heads, as his body was borne to the grave in the Brake burial ground, by his beloved brethren, there to rest with the Father in Israel.

Blessed are they that die in the Lord.

Lovingly submitted by a son.

H. L. BRAKE.

RESOLUTIONS OF RESPECT.

Whereas, God in his infinite wisdom has seen fit to remove from our midst,

by death, on January 20th, 1916, our dearly beloved deacon and clerk, Bro. D. T. Billups,

Be it resolved, First, that our loss is a great one. He faithfully filled the offices for which he was chosen. We knowing that God works all things after the counsel of his own will and cannot do wrong, may be enable us to bow submissively to his will.

Second, That we extend our heartfelt sympathy to his bereaved relatives.

Third, That we send a copy of these resolutions to Zion's Landmark for publication and a copy be placed on our church book.

Done by order of conference, Saturday before the first Sunday in February, 1916.

B. J. THIGPEN,
C. C.

ASSOCIATION.

Dear Brother:—Please publish the following notice:

The spring session of the Mayo Association will be held with the church at Cascade, Va., if it be the Lord's will, on Saturday and third Sunday and Monday in May, 1916. All the brethren and friends are invited to attend. Railroad accommodations are good.

S. DAVIS, Clerk.
Cascade, Va.

Keep the Babies Fat and Well

"Mamma's" Dr. Doran's Worm Remedy expels worms whole alive; purely vegetable; bottles 25c by mail. General agents wanted. Write us a letter. Doran Drug Company, Paducah, Ky.

IN NEED OF MONEY

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.

Yours in hope,
P. D. GOLD.

I love the Lord, because he hath heard my voice and my supplications.

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, any one wanting a copy should send their name and address at once.

Praise the Lord from the earth, ye dragons, and all deeps.

MOORE'S MINERAL SPRINGS.

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

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.

In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain?

We print your Minutes, Book and Job Work at short notice and with neatness and despatch.

P. D. G

Thou art near, O Lord; and all thy commandments are truth.

Praise ye him, all his angels: praise ye him, all his hosts.

HYMN AND TRUE BOOKS

(Fourteenth Edition)

For use in Old School Baptist churches. Both round and shape note, 70 cents per single copy, \$6.50 a dozen. Transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.25.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

FOR SALE A stock of Dry Goods, Shoes, Millinery, With Invoices about \$20000 including Oxfords. All clear, in good shape. Business to be continued in present building, 283 1/2 feet. Most of stock to store room centrally located in a rapidly growing little city in the Piedmont section of S. C. Business has been conducted successfully over 20 years. Terms to suit purchaser. City of best educational facilities, modern conveniences, healthy, ideal place of residence. Write "Optimist" care Jacobs & Co., Clinton, S. C.

Praise ye him, all his angels: praise ye him, all his hosts.

If the foundations be destroyed, what can the righteous do?

I was also upright before him, and I kept myself from mine iniquity.

Lime Against Tuberculosis

In the May 25, 1912, issue of the *Journal of the American Medical Association* appeared this statement concerning calcium (lime) medication in the treatment of tuberculosis: "Under the systematic, continued and persistent regime of calcium assimilation, Van Cleave has seen a number of his patients improve. The sputum cleared up of tubercle bacilli, which finally disappear, and the patients are discharged with healed pulmonary tuberculosis."

Ethical journals seldom speak so positively about a remedial agent, yet this testimony coincides with that from many consumptives who have secured like results through the use of Eckman's Alternative.

Since calcium is a constituent of this remedy, its healing power may be due to the way this element is so combined with other valuable ingredients as to be easily assimilated.

Eckman's Alternative contains no opiates, narcotics or habit-forming drugs, so 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.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Dr. Doran's Queen Root Cordial

The World's Best Blood Remedy for Ladies and Young Girls. All advice free and confidential. FREE Samples. General Agent Wanted. Write us a letter. Doran Drug Co., Paducah, Ky., U. S. A.

Great are thy tender mercies, O Lord: quicken me according to thy word.



He casteth forth his ice like morsels: who can stand before his cold?

Praise ye him, sun and moon: praise him all ye stars of light.

He giveth to the beast his food, and to the young ravens which cry.

*A safe and palatable laxative
for children*

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphia, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

MENDLESON'S Lye

**A BIGGER CAN
A BETTER QUALITY**

Has no equal for making soap, and for general household uses. Made in three forms; solid, granulated and ball. Five and ten cent cans. Pound can will make fifteen pounds best quality soap. Insist that your grocer sell you

MENDLESON'S BEST LYE

Sold also in bulk for making compost.

**A. MENDLESON'S
SONS,
ALBANY, N. Y.**

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is with-out 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.

For Emergency Use.

Every well regulated family should keep on hand a jar of Mentholatum.

Its uses are various, because it is an antiseptic and germicide and also a delicate counter-irritant—just the thing needed for scalds, burns, bruises, 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 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, cold sores and croup.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

THAT TIRED FEELING

Relieved by Hood's Sarsaparilla,
Which Renovates the Blood.

That tired feeling that comes to you in the spring, year after year, is a sign that your blood lacks vitality, just as pimples, boils, and other eruptions are signs that it is impure; and it is also a sign that your system is in a low or run-down condition inviting disease. It is a warning, which it is wise to heed.

Ask your druggist for Hood's Sarsaparilla. This old standard tried and true blood medicine relieves that tired feeling. It cleanses the blood, gives new life, new courage, strength and cheerfulness. It makes the rich red blood that will make you feel, look, eat and sleep better.

Be sure to get Hood's Sarsaparilla. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure.

I will sing unto the Lord, because he hath dealt bountifully with me.

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. 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 to 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. 25, 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. F. 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.

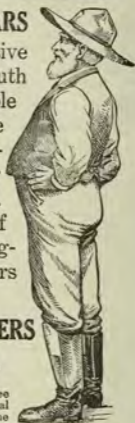
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 praise thy God, O Zion.

Let the saints be joyful in glory: let
 them sing aloud upon their beds.

J. M. Brown

ZION'S LANDMARK

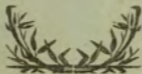
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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

SELECTED.

A letter from Jas. Osbourn of Baltimore to Wm. Cook of Cheltenham, England.

My Dear Friend,

Grace and peace be with thee.

It appears by your statement, that the leading step in the providence of God towards your opening a correspondence with me here in America, was a letter published in one of your English religious journals, extracted from a work of mine, entitled Tidings of joy from the Hill of Zion. This circumstance, in itself considered, and viewed by mere reason, may be considered as remarkably unimportant, and yet, for aught we know, the hand of the Lord may be in it, and it is but just and right that we should diligently watch the hand, since it is expressly said that, Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord, Psa. 107. 43.

On the possibility, therefore, of the hand of God being in this singular circumstance, I now write an answer to your letter to me, dated Dec. 8, 1844. Your correspondent was hundreds of miles from home when your epistle reached this city, but he arrived home on the 10th inst., and among many other letters, he found one from Wm. Cook, of Cheltenham, in Gloucestershire, England, and while he was absent from home he received

three other letters from three different people in Old England, and from these letters, as well as from yours, your correspondent learns that different works of his have been reprinted in various parts of Great Britain. And I must needs say that my anxiety to visit England, according to the earnest requests of my English correspondents, is increasing on me fast.

It must be admitted on every hand, that the language of all God's children is pretty much alike the world throughout; and if my eyes, ears, taste, and judgment, deceive me not, my new correspondent is one of those children; and if indeed he is one of them, he became so by an eternal predestination, for it is emphatically declared thus: Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, Eph. 1. 5, 6. This is a touching passage of scripture, admirably adapted to sweep the Arminian deck from stem to stern. But are not all men born Arminians? If they are, they will die Arminians if grace prevent not, and grace can prevent it effectually; for whenever this grace takes a sinner in hand, it is sure, sooner or later, to stab Arminianism to death; and at his death, grace ascends the throne and acts as regent there; for it must reign through righteousness unto

eternal life, by Jesus Christ our Lord, Rom. 5, 21.

I think we shall hazard nothing by saying Arminianism when dressed up in its full uniform, is a kind of hobby-horse for old Apollyon to ride on hither and thither; and on which too he gets his children to ride,—and away they go down yonder to nature's pleasure-ground, where may be found, free-will, human rectitude, fleshly perfection, good resolutions, fair promises, long prayers, mock sanctity, will worship, feigned humility, false devotion, and sincere obedience, in a very thriving condition. In these things most men glory, while Christ is overlooked, and divine grace treated as if but a minor point in the business of salvation.

Your correspondent professes to be such an admirer of distinguishing grace in the salvation of sin-burdened souls, that to him it is surprising to think what this grace must needs be, seeing it so very highly improves the condition of apostate man whenever it interferes on his behalf. However, we all know that a shade helps to set forth a picture to better advantage; and man's misery also serves as a back ground to divine clemency, when that clemency marks him for its own. Should a boasting Pharisee be told that human worthiness, as prided in by him, was calculated to spoil the look of divine grace, while total depravity tended to illustrate it, it in his view would appear vastly preposterous, for he would see at once that it thwarted all his fair prospects for heaven. But to an humble saint, a display of this almighty grace in rescuing sinners enslaved, impoverished, and quite undone, is a lovely sight. And he also sees and knows that this heavenly grace, not only carries with it such a dignified air as to claim the warm attention, and call forth the

great admiration of the sons and daughters of Zion; but that there also is such a divine fragraney about it, that wherever it comes it emits scent sufficiently strong to captivate a heaven-born soul, and to cause the lame man to leap as an hart, and the tongue of the dumb to sing for joy. And this too is that grace which performs such wonders in the salvation of the basest of mortals; for it buries all our faults be they many or few, great or small. It also dignifies the soul, and raises the affections to God, and endears to us the whole gospel system, and crucifies us to this world and this world to us: and with the power of this grace upon our spirits, we can endure afflictions with cheerfulness, knowing that if we suffer, we shall also reign with him who suffered for us on Calvary's cross. By this grace, Paul knew how to be abased, and how to abound, and to be full, and to suffer need. Indeed, he says, I can do all things through Christ which strengtheneth me. This grace also comforts and encourages the soul, and leads it on through evil and good report, and takes it at last to glory above.

As to the nature of this grace, we affirm, that in the business of our salvation it disdains copartnership with frail mortals; and hence our eternal happiness must be effected by grace alone, or else by works alone: and in this way the apostle argues the point. Even so then, at this present time also, there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more of grace; otherwise work is no more work, Rom. 11, 5, 6.

It is well for us, my brother, that the salvation of our souls is wholly suspended on divine grace; for if hu-

man works were called for, and could not be dispensed with in this case, our salvation would thereby be forever interdicted, and we left on ground just as hopeless as that on which devils now stand. But eternal thanks be rendered to Almighty God, that he has not left a matter of such vast magnitude as this is on any human contingency, but has based it on his own eternal counsel. My counsel shall stand, and I will do all my pleasure, Isa. 46. 10. In this glorious and soul-refreshing truth, the church of Christ rejoices, while the anti-christian party are suffered against it to rail, and in heart to despise it. It is certain that divine grace can only appear amiable in the estimation of such men whose eyes grace has opened to see the gospel mystery. Eyes closed against this mystery, see nothing but deformity in those things which eyes opened by the grace of God, can see so many charms and sparkling glories. And here lies the difference between men of grace and graceless men. And who, we may ask as Paul did,—and who maketh thee to differ from another? 1 Cor. 4. 7. We were all sold under sin; and all of us went astray speaking lies, and were children of wrath, even as others; and yet the Lord once said, and says now, I will shew mercy on whom I will shew mercy, Exo. 33. 19; Rom. 9. 15; and hence he hath shewn mercy to Wm. Cook in Old England, and to his correspondent in North America; and as we are one in Christ Jesus, so we will now rejoice together in hope of the glory of God, Rom. 5. 2. And may we remember well, and may it often come into our mind, that the hope which Israel's God hath raised us to and blest us with, is not to go to wreck and ruin, but to abide with us thro' time, but at the end of our days be exchanged for a glorious immortality. In view of so happy a result of

all, may we live and rejoice, and may the Lord be our memorial that we have passed from death unto life by an act of divine clemency.

It is true indeed, that our afflictions, and losses, and crosses, and temptations, and trials of various kinds while here in this inhospitable world, may be many and great; and the common adversary of souls may annoy our minds at a strange rate, and disturb our feelings much and often; and we too at times may sink low down in despair and despondency, and all hope of our being saved at last, may seem to be taken away;—I say, all these mishaps, if they may be so called, may overtake us while on our journey to Jerusalem above; yet God, yes, God with his grace will by and by appear for us and say, Fear not, for I am with you; be not dismayed, for I am your God; and my grace is sufficient for you, Isa. 41. 10; 2 Cor. 12. 9. The Christian's pathway is variegated, and his feelings checkered; but he on this account should not be alarmed, but rather be alarmed if things are not so with him, for it is said, Because they have no changes, therefore they fear not God, Psa. 55. 19. Men may know the truth in the letter of it, and preach it too, and for it contend with great zeal and ability, and to some good advantage; and for the sake of it suffer reproach, scandal, scorn, and ignominy, and yet know nothing experimentally of the above variegated pathway, and the Christian's checkered feelings; and hence, of course, they must be considered as graceless men, since the text says, Because they have no changes, therefore they fear not God. And according to Paul, a graceless man may speak with the tongue of men and angels; and have the gift of prophecy; and understand all mysteries, and all knowledge; and have all faith, so as to remove mountains, 1

Cor. 13. 1, 2. So sure as there is a God in heaven, in my view of the subject, just so sure it is that most professed Christians, (preachers not excepted) in this country at least, are ignorant and in the dark as to the real experimental sense, and spiritual purport, and vast importance, of these sweet words of St. Paul; Even the mystery, which hath been hid from ages, and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, Col. 1 26, 27.

Your correspondent has taken this view of the subject for more than 20 years, and almost every thing, bearing the name of religion, down to this present day, confirms him in the correctness of the view he has taken of the religion and the religionists of the day in which we live. You say that you live pretty much alone, not finding many thorough-going gospel associates. It is so with your correspondent, and so he has found it all through his ministry, and so he expects to find it. Gold dust is not every where to be found; nor can we meet with real saints at every point. But Christ, as God, is in every place, and that is enough for your correspondent, for this same Christ is the best of company; and

His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice.

I. Newton.

Your correspondent has for many years been more or less acquainted with this glorious Christ; and for a long time past we have lived together on terms of friendship, and he has always been remarkably kind and

tender to me, and borne with my manners in the wilderness far beyond what I could well have expected. Although your correspondent knows very well that this choice Friend is in his natural disposition, loving and benign to poor returning prodigals and heavy-laden sinners; but to carry himself towards me in the way and manner he has done for forty years and more, looks like a thing almost incredible; for he is known to thee, friend Cook, the real, or native disposition and character of your American correspondent, is naturally, and we may say, notoriously base, proud, heady, highminded, perverse, refractory, guileful, and wayward in his track. Several times within these few years he has been advertised throughout this great Republic, even from Maine to Louisiana, as being deceitful above all things and desperately wicked, Jer. 17. 9.

And yet notwithstanding all this private and public infamy, this inestimable Friend has led, fed, guided, watched over, and defended him from year's end to year's end, and from day to day. Yes, he has often visited him, caressed him, smiled on him, and on him bestowed love-tokens, signs of honor, marks of respect, assurances of mercy, pledges of divine compassion, and said to him, I will guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and will never leave thee, nor forsake thee, Isa. 58. 11; Heb. 13. 5. What then can your correspondent say to these things? If this Friend is for him, who can be against him? and he assuredly is for him, and for him he hath done great things whereof he ought to be glad, and he is glad;—glad because the Lord God Omnipotent reigneth, Rev. 19. 6.

I have two new works now in the press; they will be bound up together

in one volume. The largest of these works mostly treats of the real, proper, and distinct personality of Father, Son, and Holy Spirit. The title of the other is, Spiritual Gleaning, or Celestial Fruit from the Tree of Life. I will try and send, or take it myself, you a copy after a while.

I am yours respectfully,

JAMES OSBOURN.

Baltimore, Md.

DESOLATE AND FEEBLE.

Dear Brother Gold:—As I am very lonely this morning I will write a few lines to let the household of faith know that I am away down here near Washington, N. C., and very feeble. We had a big fire Wednesday, the woods burned severely and I thought everything we had would be consumed for it was so close to us, and the fatigue and fear was so great that I have not been able to get about but little since.

But it seems sometimes like these things are wrought upon us to make us think and see and feel the valuation of the blessings that the Lord has blessed us with and cause us to thank Him who is the giver. We are forgetful and neglect to thank Him until we are reminded time and time again. It seems that sometime we might learn the lesson after being taught so many times; but we are prone to sin.

We read that we must pray without ceasing, and in all things give thanks. But we are so forgetful of His mercies although we have a great desire to be submissive to His will and do as we are commanded.

Sometimes I get entangled so much that I don't know who I am or what I am or whether I have ever been anything in the sight of the Lord or not. Again I'm almost sure I am one of the number that is to be cast out.

But the poet speaks for me:

"I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must forever die."

And if I should be rejected by Him we can only say, Lord, to whom shall we go. We don't know whether we love the Lord aright or not, but one thing we do know and sincerely believe and that is that we have passed from death unto life because we love the brethren, and if we don't we are mistaken in the whole matter.

The Word says, "Trust ye in the Lord forever for in Jehovah is everlasting strength." That is where we try to put our trust and will the remainder of our days unless changed by a higher power; for there is nothing in me that can change anything as I have no righteousness of my own. But my heart's desire is to do right, the will is present but how to perform that which is good I find not.

Remember me in your prayers is my desire.

Yours in hope of a better world and a sweet resting place.

RUTHA TRIPP.

Washington, N. C.

LETTER.

Elder P. D. Gold,

Dear Brother:—Enclosed you will find a letter from my brother Eugene. I think it is good, and if you see fit, would be glad to see it in the Landmark.

The scripture he used will be found in Malachi 3:1.

Yours in hope,

T. A. STANFIELD.

MeIver, N. C.

Dear Brother:—I think I had a

text given me last night. I am pretty sure it is in the bible though I have not found it yet. It is this, "that the Lord shall suddenly come to his temple."

Now what do you see in this? When you were first made to seek the Lord you did not find Him. You sought Him in the street of the great city, but you did not find Him. You looked for Him in the desert, but did not find Him. You sought Him with tears and groans and with broken heart and thought your burden was more than you could bear.

When you and I were undergoing all this God was showing us what we must suffer for His name-sake. But by searching we could not find out God. No man can come unto me except the Father which sent me draw Him and I will raise him up at the last day.

"The Lord shall suddenly come to His temple." When we had searched all we could and done all we could and worked ourselves out of everything and came to the end of the law and ceased from our works, then the Lord suddenly comes to His temple, this earthly temple, our body, the dwelling place of the Holy Ghost. Satan is cast out and the Lord enters in and takes possession of His own; for we never belonged to Satan, we were only taken captive at his will, and we would never have been anything else but his captive if a stronger than he had not come and bound him and cast him into outer darkness in the flesh, that is darkness itself. And how great is that darkness? When God with His all searching eye looks in He sees nothing good in us, but according to His great love wherewith He loved us even before we were born, or before the highest dust of the hills were fashioned, He loved us and according to His promises, He made

to Moses, Abraham and the other prophets, He redeemed us by sending His own Son into the world to suffer, not in our stead, but for us, for we could never suffer like the Lord did and carry the load of sin and guilt of all His people.

What a load He did carry, and how thankful I am that it is so.

Blessed be His Holy name forever and ever.

EUGENE.

Farmville, N. C.

PRAYER.

The poet gives the best definition of prayer I ever heard or read—that prayer is the sincere desire of the heart. The Saviour told His disciples to pray always and to pray without ceasing. A well ordered walk in life and a godly conversation indicates praying without ceasing. We necessarily have to use form in public worship, but form for formalities sake is idolatry.

The apostle Paul says, we know not what to pray for as we ought but He that knoweth the mind of the Spirit maketh intercession for the saints according to the will of God. Children are taught in this age to say their prayers by the time they can talk. The term used is very appropriate and will apply to many adults as well, as there is quite a difference in saying a prayer and praying a prayer. This is shown too plain to be misunderstood in the case of the Pharisee and the Publican: Two men went into the temple to pray, one a Pharisee and the other a Publican. The Pharisee prayed thus with himself, boasted of his good works. The Publican prayed to God for mercy (as the penitent always does) and went to his home justified.

Boasting is excluded in prayer as

well as salvation and not by the law of works either but by the law of faith. Faith is a stumbling block with many whom we have reason to believe have been taught of the Lord. God is the Author and Finisher of the christian faith. We are told in the Word of Truth that without faith it is impossible to please God and also that all men have not faith and that faith is the gift of God. That is an evangelistic faith. Of course all rational beings have their belief about natural things, but we are told in Holy Writ that the natural man understandeth not the things of the Spirit of God—that they are foolishness to Him—neither can He know them because they are spiritually discerned. The persons who have been wrought on by the Spirit of God shining in their hearts showing them what they are by actual sin and what they must be by grace, even to see God, does not hunt up anyone to tell them how to pray. The very breathing of the soul is, God have mercy on me a sinner. They realize that mercy is nowhere else to be found. Some in their impatience fly to the law for justification but the law pronounces them dead.

When God begins a good work He carries it on until the day of Jesus Christ. At His own appointed time He reveals Himself to the sinner as the chiefest among ten thousand and altogether lovely. Then it is that their prayers are turned to rejoicing, then they can see how God can be just and the justifier of an ungodly sinner, that Christ was made to be sin for them who knew no sin that the sinner might be made the righteousness of God in him.

The sins of the people of all ages were imputed to Christ and the righteousness of Christ to them. God hath made Christ to be to His people or elect wisdom, righteousness, sanc-

tification and redemption. There is none other name given under heaven among men whereby we must be saved, says the apostle Peter.

There is a great deal said by professors of religion about the Lord's prayer. They refer to where the Lord was asked to teach His disciples to pray, as also John taught his. But few nominal professors know where to find the Lord's prayer, where He said, "Father glorify thy Son that he may glorify Thee, as Thou hast given him power over all flesh that He might 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. I pray not for the world but for them Thou hast given me."

The foregoing is only a part of the Lord's prayer recorded in the 17th chapter of John. It seems to me that said prayer forever sets aside the doctrine of free agency or chance system. The prophet Isaiah says, Israel shall be saved in the Lord and with an everlasting salvation world without end. All Israel of all ages and climes was included in the Lord's prayer.

I have often thought of the faith of the prophet Daniel when he prayed with the windows open facing toward Jerusalem notwithstanding the decree of the despotic king. He didn't fear the wrath of the king but endured as seeing Him who is invisible. That kind of faith removes mountains and every other obstacle. Elijah was blessed with the same God given faith when he prayed (and his prayer was answered) that it might not rain and it rained not for the space of three years and six months and at the expiration of which time he prayed for rain and the Lord sent rain.

The apostle James had unlimited faith in prayer to God. Read the 5th

chapter of his epistle, it is very interesting. He speaks of it as the fervent prayer of a righteous man. We are told by Revelation that the prayers of the wicked are an abomination in the sight of God. The Lord is a Sun and shield and no good thing will He withhold from those who walk uprightly. The children of God sometimes ask and receive not because they consume it on their lust.

May the Lord bless His dear people everywhere with clear heads, clean hearts and right spirits is the sincere prayer of the writer.

JAMES M. SIMMONS.

Boyle, Miss.

WHAT WOULD I TAKE FOR MY HOPE.

Dear Mr. Gold:—For some cause it has been on my mind to tell you a little of what I have seen and felt of late.

For several years I have loved the dear old Baptists and I wish to say that I did not love them the first of my hearing them. I was raised a Missionary Baptist and when I was a boy, leading in prayer and talking in public, some of the people went so far as to say I was going to be a preacher. When I first heard a Primitive Baptist preach I was 20 years of age and Oh, how I hated them and ridiculed them. How well do I remember leaving a certain church one day during old Mr. Gallie Powell's discourse and saying to myself I would never hear another Primitive Baptist preach again in my life. Before another preaching day I got to where I much desired to hear him again, and I will never forget his sweet face when I went up in the grove and saw that dear old servant of God. Oh how different he preached to me apparently. His text was "Come out from

among her my people, etc." Oh, how it went home to my heart and how I was made to cry within "Lord be merciful to me a sinner." I had impressions to offer to the church and never went. I lived such a life and said so many wrong things that I decided surely no one has ever been like me. The persecutions of the church rose up in my mind and I felt that it would be a sin for a person who had said so many wrong things about these dear people to then seek a home with them. I went on and joined secret orders and felt at the time it was not right in the sight of God. In the meanwhile my only child was carried off into the world by the false teachers.

On Tuesday night after the 2d Sunday in January last, I dreamed of traveling along in a wilderness of brush and in something like low-grounds or bottom land. I remember I was trying to go east and my travel was very crooked and it was very difficult traveling. I thought I was looking down all the time trying to find a place to put my foot that would not trip me up. All at once I looked forward and on a high hill sat a little white church with only one door and that was toward me. I was traveling toward that church and it immediately appeared to me that it was the church of God. I felt that I knew it to be the church of God when I saw it. I awoke saying these words: "It is not in man to direct his steps." No one will ever know my feelings just then. I felt that I would never be permitted to offer to this church and I feel yet that I never will. I love the dear saints of God and I fear if I were to offer to them and should be accepted that I might do or say something to bring reproach on the cause of Christ. I have had other dreams that have been a mystery to me, yet I feel it would be better for me not to relate

them just now. I do not feel worthy of even the friendship, much less the confidence, of God's little ones. I felt after I had been shown the church of God that my child had been carried away into Babylon on account of my sins. Oh how my heart yearns for her, yet I do so much desire to wait on the Lord. My way is not his way and when I think of myself going out with the world and joining these worldly institutions, I feel it was sent on me for my sins. Yet I feel that before she dies she will be brought to a knowledge of the truth as it is in Christ Jesus. I saw her one night in a dream in company with my dear companion and another one of God's little ones in whom I have the utmost confidence and at the same time I feel I was shown this world and the true water of life. I feel that it may be after I am called from this world of sorrow, however I feel she will be brought by a way she knew not. Last night I dreamed of going to the church and offering and to my surprise was received, after which it appeared the sun shined brighter and even the trees seemed to be praising God. I awoke rejoicing and then the thought came to my mind that I would never be permitted to go to these dear people, and all day it has been dark and gloomy in a way. Oh, if I only had lived a life as I should have lived and if I did not have so many evil thoughts. I love the dear saints and on the 4th Saturday and Sunday in April it appeared to me I heard the sweetest preaching that I ever did hear and it came from a man I dearly love. Then I think surely I am deceived and deceiving the Lord's little ones. Well I know I must close. For the past few months I have been impressed to write to some of God's children and I feel I have made them ashamed of me. Why I should ever

mention these things I am not able to say. I do not feel worthy that any one should write me. If you have a mind to do so, I hope you will remember me in prayer to God.

A FRIEND.

Raleigh, N. C.

REMARKS:—The children of God are strangers to themselves as well as to others. They do not understand their own case. True religion is a mystery.

Work out your own salvation with fear and trembling. It is a hidden work of the heart.

P. D. G.

IN NEED OF MONEY

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.

Yours in hope,

P. D. GOLD.

Great are thy tender mercies, O Lord: quicken me according to thy word.

If the foundations be destroyed, what can the righteous do?

I was also upright before him, and I kept myself from mine iniquity.

Praise ye the Lord, O Jerusalem, praise thy God, O Zion.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

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.

MARKETS IN BOYHOOD DAYS.

My father resided about 110 miles from Columbia, S. C. That city furnished the cotton market for all upper South Carolina and much of Western North Carolina. About October or November my father and my two uncles would take two, four horse teams with about 8 bales of cotton in each wagon with provisions enough for us and the teams, and bedding and start to Columbia. It required ten days of hard travel to make the trip with the return. We would drive until dark, and be ready to move again at daylight, and travel the same way on Sunday.

It was a joyous trip to me when I was about 15 years of age. I never saw a railroad or train until after I was grown. There was much prosperity in South Carolina. We passed by the King's Mountain battle ground at Hambricht's Gap, by Yorkville, Chester and Winsboro. There were many fine country residences. The favorite

color of paint was white with green window blinds. The ladies had much taste displayed in ornamental yards with great varieties of flowers. The wealthy planters owned many slaves managed by overseers riding fine horses with whip in hand and pistols in pockets I suppose, and the negroes moving in a trot. Fine carriages and splendid teams of horses with black drivers was the style. The negroes were very polite and would not dare insult a white lady. Duelling was a favorite way of wiping out a supposed insult. The people of South Carolina were quick to resent an insult, but true to their notions of points of honor, and devoted to their friends. Honor was strictly maintained, and a man's word was his bond. There was more appreciation of true character then than there is now. Money would not condone for crime then as it does now.

Farming was conducted on the plan of the farm yielding breadstuffs. The farmer raised his corn, wheat, oats, pork, horses, cattle, &c., at home and put the balance of his labor in cotton. It was seldom that farmers went into bankruptcy or were sold out for debt: yet the farmer knew that if he did not pay he would be sold out under the hammer. Men were more afraid of debt then than they are now.

Why did we go so far to market? Because there was no cotton market nearer home. Cotton buyers kept groceries such as sugar, coffee, salt, pepper, spice, molasses &c. When we sold our cotton we would "lay in" a supply of these articles to last for one year. At Columbia once a year was the only time I was allowed to eat as much brown sugar as I wished to eat. The merchant would uncover a barrel of sugar and tell me to help myself. At first nothing was better! In a little while it would taste like there might be sand in it.

Did I enjoy this sort of a trip? It was one of the notable events of my life. This was my opportunity to see rivers, towns, people, country, a widening and broadening of my ideas of the world of mankind—of its ways of living. It was a trip that supplied me with new views and ideas of mankind.

Country life then was preferable to town life because there was much more wealth in the pleasant homes of the country especially in South Carolina. The towns were small. The farms were large and well tilled, and the mansion homes of the wealthy were of much splendor, and hospitality abounded.

Memory lingers on these scenes long faded away. It was before the heavy, ruthless hand of war had ploughed its deep cruel furrows on the backs of our people—before hate and rancor gendered by the fury of bloody strife had blasted the fair fields of the South, and made such inroads on its homes of honor and morals that did not allow graft to stalk in the halls of legislation. Then it was an honor to hold office—not for money—but for love of country and defense of virtue and liberty. Yet this war an evil in itself was needful to free the slaves from bondage, and open a way for the poor white man to assert his manhood. The terrible tax of bloodshed and cost of millions of money, and drenching the country with the cruelty of placing a conquering foe over us, and thus burdening us with such debts and loss of sons and fathers, brothers and husbands, is an exchange that causes us to feel that the ending of the curse of slavery has not been quick and generous in filling our hearts and memories, our homes and country with the true prosperity that causes us to love war. It is a dreadful scourge.

Markets are brought to our doors

now almost every where. Conveniences of travel and management of business have greatly multiplied; yet we have our cares, our labors, our toils and our sorrows. This is not a home nor place of rest.

P. D. GOLD.

WHERE DWELLEST THOU?

"Thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made, and all these things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word," Isa. 66:1-2.

The high and lofty one inhabiteth eternity, yet dwelleth with him that is poor, and of a contrite spirit. What can poor man serve God with? All things are his. He hath made all things that are made. We are dependent on Him for all things. If we offer him any thing does that enrich him? Can the Cedars of Lebanon, or the gold of Ophir enrich him? Are not all these things his? Can man build an house for him to dwell in who inhabits eternity, who fills immensity?

If we bring an offering that is acceptable to him it must be something he has wrought in us, or given to us. The poor and needy man feels he has nothing worthy to offer to the Lord.

"Nothing in my hand I bring,

Simply to thy cross I cling."

We offer to him in faith of that which he hath given us. If the mother should offer the fruit of her womb, her first-born son for the sin of her soul, it would be utterly contemned. He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy

God," Micah 6:8. He hath revealed Jesus to thee, and in thee. He is good. He is made of God unto us wisdom, and righteousness, and sanctification, and redemption. But he is shown to the poor and the needy. The Son of man is come to seek and to save that which was lost. He came to call sinners to repentance. His command is, come unto me, all ye that labor and are heavy laden, burdened with your vileness, unable to do a single thing that you can offer unto God. You tremble at his word. A broken and a contrite heart, O God, thou wilt not despise. The Lord dwells with him that is humble and of a contrite heart, and that trembles at God's word. Such as feel that they are not worthy to come to Jesus, nor for Jesus to go to them, yet feel that all power in heaven and in earth is in his power he saves.

The Lord's way is not as our way, but high as the heavens are above the earth, so are his ways above our ways and his thoughts above our thoughts. When we see that nothing we have, or can say, or do, or think is worthy of him then he will regard the prayer of the destitute.

We are accepted in the beloved. The stumbling stone and rock of offence to the Jew and to the Greek when the Jew sees his righteousness are all as filthy rags, and when the Greek sees that his supposed wisdom is folly and a snare, then they forsake all for Christ, and that stumbling stone and rock of offence is removed, and they glory in Christ when one sees the justice of God in his condemnation, and is not able to see how God can be just and not cast him off forever, then he trembles at God's word. But when it pleases the Father to reveal his Son in him the hope of glory by his grace, then he has no power to reject this healing and saving. It surpasses all the good things God gives us. This is

the Lord's work and it is marvelous in our eyes. Jesus becomes the chiefest among ten thousand and the one altogether lovely.

Old things are past away, and behold all things are become new, and they are all of God.

The scripture then becomes the most precious of all books to us. We then find that old things are passed away, and behold all things are become new, and all things are of God. Before we were going about to establish our own righteousness. But now we see and know that we have no righteousness, but our trouble is to cease from our own filthy work, and trust alone in the Lord. To cease from self, to have no confidence in the flesh or creature works, and man's wisdom, but to sit down at the feet of Jesus, and rest in him is the highest wisdom. Instead of building the Lord a house, or helping the Lord, or instructing the Lord, and imagining we are some great thing, but we sit down at the feet of Jesus, and hear his word, and rest in his perfect and finished work is our strength. Our strength is to sit still, and trust in the Lord in all things, to call on him to serve and obey him, to trust in the Lord forever, for in Him is everlasting strength is the wisdom of God, the more fully manifested as we cease from man whose breath is in his nostrils.

Christ builds his own house or temple. Himself revealed is the way and the truth and the life. Christ is the Rock, the Stone rejected of the builders. Himself revealed is the only true foundation laid in Zion. Ye are God's building, God's temple which the Lord pitched, and other foundation can no man lay than that which is laid. Jesus builds his own church or house, and the gates of hell shall not, can never, prevail against it.

The Lord is in his holy temple, his

church. Let all the earth keep silence. The Lord's temple is holy which temple ye are. He is in his people and they are in him, he is in God. I in you and you in me, and I in the Father. We worship God and serve him by ceasing from our own work and glory in him.

Why are there so many lo heres, and lo theres? Many said Jesus will come in my name, saying I am Christ, and shall deceive many. Go not after them said Jesus. The Lord Jesus has given his people evidence that he is the true God. Ye have an unction from the Holy One that teacheth you all things. If God be for us who can be against us! It is God that justifieth. Who is he that condemmeth! It is Christ that died, yea rather that is risen from the dead, who even liveth to make intercession for us. Who then shall say any thing to the charge of God's elect!

The Lord says, hold fast that which I give thee, that no man take thy reward. He gives a white stone, and a new name that no man knoweth save he to whom it is given. You know that what is given to you is not according to your work, nor for it. Hold it fast. He that endureth unto the end the same shall be saved.

If the earthly house of this tabernacle were dissolved we have a house not made with hands eternal in the heavens.

In this earthly house of our tabernacle we groan being burdened. But we look for our house which is from heaven. Christ is our hope. We love his appearing. We know that when we see him we shall be like him, and every one that hath this hope purifieth himself even as he is pure.

P. D. G.

ROM. 3:29-31.

What is the difference between BY and THROUGH?

The true God is God of the Jews and of the Gentiles also: Seeing it is one God which shall justify the circumcision BY faith, and the uncircumcision THROUGH faith. The circumcision means the Jews, and the uncircumcision means the Gentiles. He justifies the circumcision (the Jews) by faith, and he justifies the uncircumcision through faith. It is the same God that justifies both Jews and Gentiles.

Do we make any difference between the little words BY and THROUGH? For instance, it is written in 2nd chapter of Ephesians, "For by grace are ye saved THROUGH FAITH; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

Now what is the difference between BY and THROUGH? Suppose one says, I came to your house, and I say to him how did you come? I reply I came by the help of a friend, and that through his watchfulness. The nature of the country was so full of difficulties, and so beset with enemies, and I was so ignorant and helpless that I had no mind or desire to come, and the enemies were so powerful and so thick, and I was so entirely held by the enemies that the power to come, and the way or method of travel were so completely beyond my ability to come, that the power to come was altogether of my unknown friend, who made me willing in the day or time of his favor or power, not only in giving me or working in me the desire to come, but also he so wrought in and through the hindrances that prevented my coming that I was shown that I was altogether indebted to him for all things, so that I say by his favor through the means of his providing, in the person of hi.

furnishing I am come, or am here. By his providing through his own power or control, not only over me, but also over all hindrances, that until that time prevented my coming, so that when he showed the great blessing of my seeking to come, and also through what power over all hindrances through his working to remove them I am here. By grace, by the grace or favor of God, through the intervention, the coming in the flesh of his Son Jesus Christ, or by grace through faith, (through the faith that Jesus is both the author and finisher of,) I am come. I am brought from the state of death into a state of life and peace, and that not of myself: it is the gift of God; not of my works, not of works of the creature at all. You who were dead in trespasses and sins, you who were by nature children of wrath just like those that are not saved, and do not hunger and thirst after righteousness, even just in the same state and condition in nature that they are now, were we by nature. But God who is rich in mercy (for by grace are ye saved,) hath quickened us together with Christ, and made us set together, both Jews and Gentiles, for there is no difference, for the same God justifies the circumcision by faith and the uncircumcision through faith.

Jews and Gentiles are alike in nature. It requires the grace of God through the revelation of Jesus Christ to save Jew or Gentile. The Jews had advantages we say: yet being blinded by that corrupt principle of self love they considered themselves better than Gentiles, which became a snare to them. The Gentiles more like those that have no supposition that they have any thing, have less of their own supposed righteousness to leave, and more readily hear the word of the Lord, and having no claim and nothing to leave gladly hear of mercy to

sinner, so that the prophet said, "I am sought of them that asked not after me: I am found of them that sought me not: I said, Behold me, behold me unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walked in a way that was not good, after their own thoughts—a people that provoketh me to anger continually to my face," &c. Isai. 65:1-3.

The Gentiles and the Jews are meant here. The false, perverted worship of the Jews became a snare to them. A man is better off with no religion than he is with a false religion. Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith. This faith establishes the law, for it teaches both Jew and Gentile that it is God that saves both, whether with or without law; for Christ is become the end of the law for righteousness, whether by or through faith, which excludes all boasting, and reveals Christ as our Lord, our Judge, our King who will save us.

P. D. G.

WHAT MORE?

If the scriptures thoroughly furnish the man of God unto and for all good works, then what more is needed or allowable? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction is righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," 2nd Tim 3:16-17.

One plea for the employment of methods and measures not warranted in scripture, in order to establish and prosecute enterprises considered by men to be expedient and useful, is that all things proper to be used are not

furnished in and by the scriptures. If the Lord God is infinite and perfect in his knowledge, and such is his perfection that no change is admissable, then what new necessity can arise that would admit or allow of any addition to the scripture, or permit the subtraction of any thing authorized and furnished by the scripture? If the scriptures thoroughly furnish the man of God unto all good works, then what plea can be offered that would allow of any change, of taking from or adding to? The common plea is that all things could not be foreknown, or foreseen—that men could not foresee or foreknow all that would be needed.

Infidelity is the projector of all such pleas. It opens the door to the free use of all things that man's invention could offer. Expediency is a nostrum that admits of the use of all pretenses that man's invention can suggest.

Can man teach the Almighty? Who hath instructed or counseled the Lord? He declares the end from the beginning, saying my counsel shall stand, and I will do all my pleasure.

Men have felt the judgment of God as it fell on rebellious spirits that thought they could improve on the Lord's way, or in their substituting something that would answer in place of the commands of the infinite God.

Note, it is the man of God that the scriptures thoroughly furnish unto all good works. The way is plain to him that understands—that loves the Lord's way, in order that he that reads may run.

P. D. G.

AHIMAAS AND CUSHI.
2nd Sam. 18th Chapt.

Many characters described in the bible contain hints and lessons of value. Absalom the son of David is an ambitious man whose downfall is a

sad warning. His ruling passions, namely vanity and desiring to be admired, has lessons alarming.

He sought to wrench the crown and kingdom from his father, and planned and executed so cunningly that a large army of people, including many that were prominent in deed and character.

Strange that so many would desert the kingdom and house of David to follow the vain young man Absalom. But flattery and the art of pleasing is one of the devil's weapons of strategy. "Absalom rose up early and stood by the way of the gate: and when any man that had a controversy came to the king for judgment then Absalom called unto him and said, of what city art thou? And he said thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear them. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice. And when any man came nigh to him to do him obedience, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel," 2nd Samuel 15:2-6.

But what good is there in such deceit? If each man would remember that the eyes of God are on him, and God brings every thing into judgment how much of dishonesty and deceit would be driven away.

A great army is gathered to follow Absalom. David his father is greatly distressed. Absalom is caught by his head in the thick boughs of an oak and Joab thrust darts through his heart and they slew him. What a sad end awaits the wicked.

Joab sends a messenger to king David concerning the issue of the battle. Ahimaaz was eager to bear tidings and said let me now run and bear tidings, how that the Lord hath avenged him of his enemies. Joab said unto him thou shalt not bear tidings this day, because the king's son is dead. Then said Joab to Cush, go, tell the king what thou hast seen. But Ahimaaz also urged Joab that he be allowed to run. But Joab said, Wherefore wilt thou run, seeing thou hast no tidings ready. Still he urged Joab to allow him to run. Finally Joab allowed him to run. But he outran Cush because he had no load. He ran by the way of the plain—a smooth way—no burden, no load, and outran the man that had a load or burden. And David sat between the two gates. The watchman lifted up his eyes and saw a man running. And the watchman cried, and told the king; and the king said, If he be alone there is tidings in his mouth. And the watchman saw another man running and said to the porter, Behold another man running alone; and the king said he also bringeth tidings. The watchman said me thinketh the running of the foremost is like the running of Ahimaaz. And the king said he is a good man and cometh with good tidings. And Ahimaaz called and said unto the king, all is well. And he fell down to the earth and said, Blessed be the Lord thy God which hath delivered up the men which lifted up their hand against my Lord the King. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant and me thy servant I saw a great tumult, but I knew not what it was. And the king said unto him, turn aside, and stand here.

And behold Cush came and said, tidings my Lord the King, for the Lord hath avenged thee this day of all them

that rose up against thee. And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man Absalom, 2d Sam. 18:32.

What is the difference between the tidings of the two runners? The king's business requires haste. We do not expect one sent of the Lord to be saluting men by the way, nor killing time with excuses, nor jesting. He is not a volunteer as Ahimaaz was. Joab did not call Ahimaaz to bear tidings, but he did call Cush and said to him, "Go tell the king what thou hast seen."

It is no good sign if one is eager to preach, but has seen nothing but a great tumult, but he knew not what it was. He could not rightly divide the word of truth giving to each his portion of meat in due season, Luke 12:42.

One may say what each good man will say, and what Ahimaaz said to David, "Blessed be the Lord thy God which hath delivered up the men that lifted up their hand against my lord the king."

A believer can and does speak in a general way of the goodness of God and tell his experience, or give a reason of the hope that is in him with meekness and fear, yet a dispensation of the gospel may not be committed unto him. A man cannot tell that which he has not seen. He is not a witness. Joab did not deliver a message to Cush to tell David. But Joab said to Cush, "Go tell the king what THOU HAST SEEN." He knew Absalom was dead, and he knew that he was an enemy of the king, and he was certain that he was slain. It is not a general atonement that may or may not reach the case. But the gospel preacher knows that the king's enemies are all slain. Cush had the faith-

fulness to tell David that Absalom is dead. The cross of Christ slays the enmity. We must be dead to the law by the body of Christ. David must hear and feel that which deeply humbled him. Cushi could tell it. The gift of the ministry of the gospel is not a tumult. It is the most wonderful message or tidings of peace that shows the death of every enemy by the cross of Christ. It is the crucifixion of the flesh. The light of the knowledge of the glory of God shone in Paul so that a dispensation of the gospel was committed unto him, and he must die daily that the power of God may be manifested in his weakness.

If the Lord calls one to preach he speaks in the tongue the Lord gives him, and he uses great plainness of speech. The hearers are instructed.

There is a great forsaking, a dying. If any man 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.

P. D. G.

Obituaries.

L. D. EAGLES.

Dear Brother Gold:—For some time I have been impressed to write and ask you to publish in the Landmark the death of my son-in-law, L. D. Eagles. He married my only daughter Rosa Lee Lang. He was such a noble man, in perfect health, and such a good husband and father. A great loss to all around him. All miss him from the least to the greatest in his neighborhood. Oh, such a shock when death came! No pen can write nor tongue express the heart rending sorrow of such a trouble.

He was at his home, just after break-

fast, hitching up a pair of mules to a wagon, with two men to help and while he was fastening the breast chain they jumped, knocked him down, ran on him, broke his skull, his nose, his left jaw bone, and cut several places on his forehead.

When his wife, others and I got to him he was perfectly still, his eyes closed, and but for the blood gushing from his mouth and nose, he would have looked to be happily sleeping. But oh, that blood was so awful.

He lived until about 4 o'clock in the afternoon, never spoke nor was conscious as we know of.

He was born Feb. 1, 1871, and died Feb. 17, 1914.

It was so sad; the children had left home for school so happy and in a few hours to return to find their home so changed and plunged in such grief.

He leaves behind an aged father and mother, Mr. and Mrs. T. R. Eagles, of Wilson county, two sisters, five brothers, a devoted wife and six children.

He was not a member of the church but I have reason to hope he was baptized with fire and the Holy Ghost. It seems to me he left a christian record written on the walk of time, worthy of imitation by those he left behind.

Oh we miss him so much, but the Lord doeth all things well. So we hope to be submissive.

"When we see a precious blossom, that we tended with such care,
Rudely taken from our bosom—how our aching hearts despair!
Round our loved one's grave we linger till the setting sun is low,
Feeling all our hopes are perished with the flower we cherished so.

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 the bright Eternal City death can
never, never come,
In His own good time He will call us
from our toil, to home, sweet home.

Written by his wife's mother,
DIPPIE E. LANG.
Macesfield, N. C.

RESOLUTIONS OF RESPECT.

Whereas, God in His providence
has called away our dear sister, Lillie
Posey from our midst.

1st. Therefore be it that while we
mourn our loss we pray to be recon-
ciled to the will of Him who is too
wise to err and too good to be unkind
and that the dear Lord's will be done.

2d. That a copy of these resolu-
tions be sent to the family of our de-
ceased sister, also one to be sent to
Zion's Landmark for publication and
that a copy be recorded on our church
book.

Done by order of the church in con-
ference at Malmaison, Va., on Satur-
day before the first Sunday in March,
1916.

R. H. LEWIS,
Of Committee.

MRS. SENIE HORTON.

I scarcely know what to say when
such a dear friend from earliest girl-
hood, as Mrs. Senie Horton was to me,
passes away.

She was born Oct. 6, 1844, and died
Feb. 12, 1916. She leaves no parents,
brothers, sisters, husband or children,
all preceding her to the grave. She
had three children all dying in in-
fancy.

She was her husbands second wife,
and leaves two step-sons, Albert and
McD. Horton and two step daughters,
Mrs. Dippie Pollard and Mrs. Senie
Parker, all of Farmville, N. C.

I know they miss her almost as if
she was their own mother.

She was sweet, gentle and agreeable
to everyone.

She united with the church at the
Meadows, in Greene county, several
years ago, but in a few years she car-
ried her name in full fellowship to
Damascus church at Farmville where
the members and friends will miss her
so much. She was a lovely member;
where there was trouble being a sweet
comforter.

She was too noble for me to even
write about, I feel too unworthy.

Oh think ye of the golden streets,
Paved in righteousness and love,
That are trodden by our loved ones
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.

Written by a sister in hope,
DIPPIE E. LANG.
Macesfield, N. C.

UNION NOTICE.

Dear Brother Gold:—Please pub-
lish in the Landmark that the 173 ses-
sion of the Contentnea Union is ap-
pointed to be held with the church at
Upper Town Creek, Wilson county,
and to convene on Saturday before 5th
Sunday in July, 1916.

Elder John W. Gardner was chosen
to preach the introductory sermon
and Elder J. B. Roberts his alternate.

Those going by railroad will be met
at Elm City on Friday evening and
Saturday morning.

L. J. H. MEWBORN,
Clerk.

UNION NOTICE.

Dear Brother:—The Lord will there will be a three days meeting with the church at Hunting Quarter on Friday, Saturday and 4th Sunday in June.

We cordially invite the brethren, sisters and friends to meet with us at that time and hope the Lord will impress some of our ministers to be with us.

L. H. HARDY, Pastor.
JOHN D. SMITH, Clerk.

IN NEED OF MONEY

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.

Yours in hope,

P. D. GOLD.

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

Praise ye him, all his angels: praise ye him, all his hosts.

FIFTY YEARS AMONG THE BAPTISTS.

Dear Brother Gold:—

Please allow me to say in the Landmark that I have a few copies of *Benedict's "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.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Any time is the right time for a glass of

Coca-Cola

Morning, noon, or night—for a thirst-quencher, or just for a delicious healthful beverage—you will find a new pleasure in every refreshing glass.

THE COCA-COLA CO.
Atlanta, Ga.

9c

Demand the genuine by full name—
nicknames encourage substitution.

Keep the Babies Fat and Well
 "Mamma's" Dr. Doran's Worm Remedy
 expels worms whole alive; purely vegetable;
 bottles 25c by mail. General agents want-
 ed. Write us a letter. Doran Drug Com-
 pany, Paducah, Ky.

Praise ye him, all his angels; praise
 ye him, all his hosts.

MOORE'S MINERAL SPRINGS.

I gladly recommend this water to
 be sick. Hotel open winter and sum-
 mer. Water shipped from Rural Hall,
 N. C., at \$1.50 per case of 12 half gal-
 lons and cases to be returned in 30
 days. 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 re-
 turned home well.

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

Stops Tobacco Habit.

Elders' Sanatorium, located at 513
 Main St., St. Joseph, Mo., has pub-
 lished a book showing the deadly ef-
 fect 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.

HYMN AND TRUE BOOKS.

(Fourteenth Edition)

For use in Old School Baptist
 churches. Both round and shape note,
 70 cents per single copy, \$6.50 a dozen,
 transportation prepaid.

This book can be furnished in limp
 leather binding with name of owner
 in gilt letters for \$2.25.

Send orders to Elder S. H. Durand,
 Southampton, Pa., or to Elder P. G.
 Lester, Floyd, Va.

IF

you could not get another jar of Mentholatum what a price you would put upon the remnant of the jar on your dresser.

That is if you are one of the millions who have come to consider that little Mentholatum jar a very friend in need.

In the winter you fight your coughs and colds, sore throat and croup with it. In the summer you seek relief from the smarting of sunburn or the sting of insects by rubbing with it.

All the year round you need it after shaving or to apply on cuts, burns, scalds and bruises, sores, skin abrasions or chapped face and hands, not to mention its usefulness for headaches.

The jar of Mentholatum, neat, clean, handy and always efficient, is now much more of a necessity than a luxury in millions of homes.

Praise the Lord from the earth, ye
 dragons, and all deeps.

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.

He giveth to the beast his food, and
 to the young ravens which cry.

Dr. Doran's Queen Root Cordial

The World's Best Blood Remedy for
 Ladies and Young Girls. All advice free
 and confidential. FREE Samples. General
 Agent Wanted. Write us a letter. Doran
 Drug Co., Paducah, Ky., U. S. A.

Books highly endorsed by Primitive
 Baptists every where. Order now
 from editor of this paper, or from

R. H. PITTMAN,

I love the Lord, because he hath
heard my voice and my supplications.

He casteth forth his ice like morsels:
who can stand before his cold?

ENRICH THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished.

Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years,—that makes pure, rich, red blood—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure. Ask your druggist for it today.

In the Lord put I my trust: how say
ye to my soul, Flee as a bird to your
mountain!

PHYSICIAN SUCCESSFULLY TREATS PELLAGRA WITH BARIUM ROCK WATER.

Dr. Chas. E. Walker, a Charlotte, N. C., physician, says "I have used Barium Springs Water in a case of Pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water and condition of stomach and bowels so improved that the patient could eat and digest almost anything desired."

Barium Rock Water is recommended only for use in such cases as reliable testimony has proven that it will give relief. If you are a sufferer from indigestion, dyspepsia, rheumatism, gout and diseases arising from disorders of the stomach, kidneys, liver or bowels, if you are in a nervous, run-down condition, give this guaranteed water a trial. We will ship you ten gallons for only \$2.00 and refund \$1.00 on return of the empty demijohns. If you are not satisfactorily benefited after drinking this water according to directions, tell us so and return the empty demijohns and we will refund your \$2.00 without argument. Address Barium Springs Co., Box A29, Barium Springs, N. C.

FOR SALE A stock of Dry Goods, Shoes, Millinery. Will invoice about \$20,000, including fixtures. All fresh, in good shape. Business to be continued in present building, \$8,100 less. Most attractive store room centrally located in a rapidly growing little city in the Piedmont section of S. C. Business has been conducted successfully over 35 years. Terms to suit purchaser. City of best educational facilities, modern conveniences, health, ideal place of residence. Write "Optimist," care Jassels & Co., Clinton, S. C.

Don't Let a Cold Get a Good Start

The way to check a cold is to fight it from the first. Even the worst maladies often are easily conquered if attacked early enough. Colds may lead to asthma, bronchial troubles and pulmonary affections. In the treatment of these one of the first needs is to build up body resistance.

Eckman's Alternative often has assisted in such upbuilding. As a treatment for the troubles named, it has been used for more than twenty years. And in many instances it has effected lasting relief.

As with any other medicine, it should be regarded only as a first aid to right care and hygienic living—and a safe one. For it contains no narcotics, opiates or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

Praise ye him, sun and moon: praise
him all ye stars of light.

EL-FLO CANNER



Make juicy canning fruits, vegetables, etc., the easy and safe way. Get an "EL-FLO" Open or Pressure Canner for home, continually at factory use; in sizes, several styles, \$1.50 and up. 8 years success. We furnish cans and labels. Write for Catalogue. **EL-FLO CANNER CO., Inc. BIRMINGHAM, ALA.**

Tobacco Habit Banished.

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 96, St. Louis, Mo., for FREE Booklet, "TOBACCO RE-DEEMER" and positive proof.

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. G. 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 3 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 55P, 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

HOW MRS. BEAN MET THE CRISIS

Carried Safely Through Change
of Life by Lydia E. Pinkham's
Vegetable Compound.

Nashville, Tenn.—“When I was going
through the Change of Life I had a tu-
mor as large as a



child's head. The
doctor said it was
three years coming
and gave me medi-
cine for it until I
was called away
from the city for
some time. Of
course I could not
go to him then, so
my sister-in-law told
me that she thought

Lydia E. Pinkham's Vegetable Com-
pound would cure it. It helped both
the Change of Life and the tumor and
when I got home I did not need the doctor.
I took the Pinkham remedies until the
tumor was gone, the doctor said, and I
have not felt it since. I tell every one
how I was cured. If this letter will
help others you are welcome to use it.”
—Mrs. E. H. BEAN, 525 Joseph Avenue,
Nashville, Tenn.

Lydia E. Pinkham's Vegetable Com-
pound, a pure remedy containing the
extractive properties of good old fash-
ioned roots and herbs, meets the needs
of woman's system at this critical period
of her life. Try it.

If there is any symptom in your
case which puzzles you, write to
the Lydia E. Pinkham Medicine
Co., Lynn, Mass.

75 Copies Left.

If you want a History of The Bap-
tist Ministers, order soon. Nearly sold
out. Price \$2.00.

As long as they last we will send
this History together with Teodosia
Ernest, and Ten Days In Search Of
The Church, at the special price of
\$2.75.

Praise ye the Lord. Praise ye the
Lord from the heavens: praise him in
the heights.

*A safe and palatable laxative
for children*

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor
any of their derivatives.

By checking wind colic and cor-
recting intestinal troubles common
with children during the period of
teething, helps to produce natural
and healthy sleep.

*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

The use of a stereopticon is developing in-
terest in Civic Improvement is new, but
when an explanatory lecture accompanies
the pictures they are both interesting and
instructive. Many of the slides used in
these lectures are wonderfully colored in
all of nature's tints and shades. For in-
stance, the Paul Neyron rose—the largest
in cultivation—is shown while the speaker
tells about how to care for it, explains its
fine points and where it will grow to the
best advantage.

It is something new for a commercial
grower to show enough interest in the
community to do this work, but the J. Van
Lindley Nursery Company, of Pomona, N.
C., P. O. Box J., are doing work of this
character, with the result that far more
interest is taken now in home and park
planting than in years past. The pictures
strongly emphasize the advantages of well-
planned home surroundings, as well as
showing the unhappy effect of a poorly ar-
ranged yard, and the complete lonesome-
ness of a place entirely bare of trees and
shrubs.

We print your Minutes, Book and
Job Work at short notice and with
neatness and despatch.

P. D. G

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

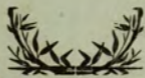
WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLIX. WILSON, N. C., JUNE 15, 1916 NO. 14

75

J. McBrown
1886



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

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

\$1.50 PER YEAR.

ELDERLY WOMEN SAFEGUARDED

Tell Others How They Were
Carried Safely Through
Change of Life.

Durand, Wis.—"I am the mother of
fourteen children and I owe my life to



Lydia E. Pinkham's
Vegetable Com-
pound. When I was
45 and had the
Change of Life, a
friend recom-
mended it and it
gave me such relief
from my bad feel-
ings that I took
several bottles. I
am now well and
healthy and recom-

mend your Compound to other ladies."

—Mrs. MARY RIDGWAY, Durand, Wis.

A Massachusetts Woman Writes:

Blackstone, Mass.—"My troubles
were from my age, and I felt awfully
sick for three years. I had hot flashes
often and frequently suffered from
pains. I took Lydia E. Pinkham's
Vegetable Compound and now am well."

—Mrs. PIERRE COURNOYER, Box 239,
Blackstone, Mass.

Such warning symptoms as sense of
suffocation, hot flashes, headaches, back-
aches, dread of impending evil, timidity,
sounds in the ears, palpitation of the
heart, sparks before the eyes, irregu-
larities, constipation, variable appetite,
weakness and dizziness, should be heeded
by middle-aged women. Lydia E. Pink-
ham's Vegetable Compound has carried
many women safely through this crisis.

FOR SALE A stock of Dry Goods, Shoes,
Millinery. Will invoice about
\$20,000, including fixtures. All
clean, in good shape. Business to be continued
in present building, 28x100 feet. Most attractive
store room centrally located in a rapidly growing
little city in the Piedmont section of S. C. Busi-
ness has been conducted successfully over 25
years. Terms to suit purchaser. City of best
educational facilities, modern conveniences,
healthy, ideal place of residence. Write "Opti-
mist" care Jacobs & Co., Clinton, S. C.

Blessed art thou, O Lord: teach me
thy statutes.

Send us your Job Work.

I will sing unto the Lord, because
he hath dealt bountifully with me.

*A safe and palatable laxative
for children*

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor
any of their derivatives.

By checking wind colic and cor-
recting intestinal troubles common
with children during the period of
teething, helps to produce natural
and healthy sleep.

*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

Let the saints be joyful in glory: let
them sing aloud upon their beds.

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 adminis-
tered 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 Labo-
ratories, 147 Broad St., Red Bank, N. J.,
for a supply of the remedy, which is
being distributed gratuitously.

In the Lord put I my trust: how say
ye to my soul, Flee as a bird to your
mountain!

He giveth to the beast his food, and
to the young ravens which cry.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE

Dear Brother Gold:—I have had a desire for some time to write and tell you some of my experience.

I was born in 1848 and my father and mother being very poor caused me to go hungry many times. I remember once when we had nothing to eat I asked my mother for some bread and she not being able to supply any, it made me have a desire for the first time to pray. I was only eight years old. I left the house and went to the field where my father had taken up a stump and there I fell on my face in the stump hole and began to cry to the Lord to send me some bread. My mother heard me and called me. She had found a small piece of bread and she gave it to me.

That evening my dear old uncle, Elder J. R. Roberts, brought us a sack of meal and a side of meat, and many times since he has brought us food.

I did not believe then that the Lord sent it, but as I grew older the Lord, according to His own will and mercy, began to show me I was a sinner.

When I was about fifteen years of age I became much troubled about my sins. But this lasted only about two months when they became lighter and I went on for about ten years only thinking of them occasionally.

When I was twenty-five I became sick again. It seemed to me that all

my friends had turned from me and all good had passed away from me. All I could say, when I tried to pray was, "Lord have mercy on me," which did not seem to do me any good. I got worse and worse until I got so bad off I was afraid to lie down. I felt I would die and if I did hell would be the end of me. I felt that no one wanted me around. So I went into the fields and the woods and away from the house at night to be alone and cry and pray. I would often stay until midnight trying to ask the Lord to spare my life.

This continued until the 12th day of May which day was the time the Lord had set for me to die, as I thought. But when the time came I was made willing to die for Christ's sake and with tears in my eyes I said, "Let it come O Lord, if it is death Thy will must be done."

When I said these words there was a wonderful change. The sins that had been troubling me went away, it seemed, and I could see nothing but the salvation of the Lord shining all around me and everything seemed to be praising God, and I sung praises to His name on High.

I then thought my troubles were forever gone, but soon found I was mistaken. I was commanded to go to the church, but how could I do that when I felt unworthy. I felt that even a gnat was better than I.

This brought on more trouble which continued until sometime in 1911 until one Sunday I determined to offer to the church unworthy though I was. I did and told a little of my experience—as much as I could—and to my surprise was received and later baptized. I rejoiced in the Lord feeling I had done His will.

For about six months I was happy and rejoicing and for this length of time it seemed the Word staid with me, but at last I began to doubt and again my troubles arose and I would try to think when He first found me if indeed He had found me at all. And I believe every one must have bitter as well as sweet to make him remember the goodness of God.

I will close, desiring the prayers of all christian people.

Your lonesome brother,
W. T. ROBERTS.

Saulston, N. C.

A GREAT PLEASURE.

Elder P. D. Gold,

Dear Sir:—I am enclosing my subscription to the Landmark.

Mr. Gold, it is a great pleasure for me to have the Landmark in our home as I enjoy so much reading your writings and those of others, also I hope you will be blessed to continue publishing this blessed paper as I feel and realize it to be of God.

I am not a member of the dear old Primitive Baptist church, but I love the members and when there is preaching at our home church I always try to go.

Dear mother has been so feeble she has not been able to go to church since December quarterly meeting and it grieves me so much to think she can't attend the meetings. But I am so thankful to the good Lord that she is able to be up most of the time.

Dear Mr. Gold, please pray for a poor sinner, for I am a poor sinner and can't be anything else it seems. But God came to save sinners and not saints, so I feel there is a little hope for me.

I will close.

Yours truly,
J. E. WEEKS.

Pelletier, N. C.

A "FAT FEE."

Dear Brother Gold:—In this day of "Inspiration of Money," I would like for you to please publish the following, to-wit:

I heard a certain Elder of the church any man in the knowledge of the number marry a divorced person; he declined; and at another time, he was offered the place of drummer, in his travels, by a large tobacco warehouse. He answered, "No, for I fear I would soon be making appointments to preach in sections with the best business propositions," and I think all who know the Elder will agree that he is the peer of any man in the knowledge of the number of cents contained in a dollar.

Brother Gold:—We all should be glad to commend this Elder, it may serve to give: "Food for thought," thereby causing others to call a halt. We are commanded to: "Cry aloud and spare not; show my people their transgressions, and the house of Jacob their sins."

Here is an old adage that holds a world of meaning, to-wit: "Hew to the line, let the chips fall where they may."

Whenever we vary from the straight course, we may expect nothing but trouble and confusion to follow. God will never leave nor forsake His watchmen upon the walls of Zion, but supply all their needs, when they follow

these inviolate commands.

Yours in hope, I trust,
LIZZIE HOLDEN GARRARD.
Durham, N. C.

REASON OF HOPE.

Dear Brother Gold:—My mind inclines me, and I can't get rid of the inclination, there is a fear too, and a fear not, to write something about what I believe to be contained in these words spoken by our Lord and Saviour to Nicodemus. "We speak that we do know and testify that we have seen, &c."

The question arises in my mind, have I tasted and handled the Word of life? Speak that you do know? I know I have been and am kept alive by the power of God and I can say truthfully I know that His goodness and mercy have followed me all the days of my life. When, as I hope, trust and can't help but believe, I was brought to the knowledge of the truth as it is in Christ Jesus. Yes! my eyes were opened and I could, and did look back and see, that even when dead in trespasses and sins, His mercy overshadowed me. His mercy spread the feast and sweetly forced me in, and I know if it had not been I should have perished in my sin. Yes, fallen in the lowest pit. I know that God has kept me, and not me myself. And just here I want to say that I truly believe that God heard the prayers of her who truly loved me, and who was continually talking to and cautioning me, for I believe the spirit of Jesus was in her and that spirit was praying to God for my moral welfare, and God heard her cries, for if indeed an heir of salvation, believers know that their names were written in the Lambs Book of Life from the foundation of the world. Speak that you do know and God tells us in His word to pray for one an-

other. "And the promise is to you and your children, and to as many as are afar off even as many as the Lord our God shall call."

I know God's word is true and His promises are sure. I have tasted and handled it. How? Through great tribulation I know it is so. I don't know that I'm a christian, but I know, feelingly that I'm a sinner and Jesus came to save poor helpless sinners.

Once when my husband was sick night unto death, and I sick at the same time, God had given me a promise years before for him, but it had gone from me. It was brought by the Holy Ghost to my remembrance, and I couldn't get away from it, for it was in me, around me and through me. All these years I'd been trying to pray, and how necessity forced me to plead this promise, "He that cometh to Christ must believe that He is, and that He is a rewarder of them that diligently seek Him. In all the dreadful changes which came in this spell of sickness to my husband, necessity forced me to plead this promise, and there would be a change for the better almost immediately. I know whereof I speak, and speak that I do know.

Brethren in the ministry, I pray you to be careful in the pulpit, and out of it. Oh! for Christ's sake let your light shine. Speak that you do know, and let that you don't know alone, for hidden things belong to God and revealed things to us and our children. "Jacob have I loved and Esau have I hated," &c. These children both lived to be grown men representing the Elect and non Elect. We believe and feel sure that all infants dying in helpless infancy representing the mercy of God beyond contradiction were in the covenant of salvation. What can be plainer? Or if otherwise it is hid—and speak that you do know, and let things alone that you don't know, for

such things are not edifying, nor comforting to the household of faith. If you have that faith, have it to yourself before God, says the inspired writer. The inspired apostle Paul said he was caught up to the third heaven and heard things unlawful for a man to speak; so he didn't speak them, neither are they on record, that we have any account of.

So "Speak that we do know and testify that we have seen," and may God add His blessing, is my prayer for Jesus sake.

Affectionately,
BETTIE Z. WHITLEY.

Washington, N. C.

SELECTED.

Dear Brother John:—In the most of a letter written by Bro. Wm. C. Hunter to his brother John Hunter of Ga., which I think would be of some interest, to the brethren and if you differ with me in opinion you can lay it aside, but if you concur with me please give it an insertion.

Yours in love,
A. J. COLEMAN.

•
Dear Brother John:—In the most tender and affectionate manner, I address you in reply to your correspondence of the 5th of March, 1844, which found me and my little family under the blessings of heaven, in the good enjoyment of good health; for which blessing, we desire to thank, adore, and praise the name of our indulgent and merciful benefactor. And may the Lord grant that this epistle may find you and yours, participants of like blessings and mercies.

Dear brother, it has been some time since I saw you; and it may be, for aught I know, we may never see each other again in time. I have wandered far away from my connections, and

have settled in the western part of Alabama. Many waters roll between us; yet, affection when settled upon the object of its love can never be destroyed; therefore, notwithstanding the distance between us, the affection and love is just as strong as it used to be in our juvenile days.

Dear brother, it comforts my soul when I call into remembrance the goodness of God, in the salvation of poor unworthy sinners; and when we remember too, that a poor dying sinner can be placed in no extremity of danger or necessity, that the mercy, power and goodness of God cannot reach him, and effect deliverance, independent to our puny works. Thus you see, dear brother, I stand in opposition to your Arminian and missionary plan of salvation, and for fear you may think I am alone in this, I will proceed to show you my authority; and I hope you will admit the testimony of my witnesses, as you will bear in mind that they spoke as they were moved upon by the holy spirit. The first is an example. See the mercy, power and goodness of God displayed in the salvation of a poor unworthy thief, who was condemned justly with our Saviour; surely he had nothing to commend him to the Lord. Hence Paul says, not him that commendeth himself is approved of the Lord, but whom the Lord commendeth.

Again, not according to our works; but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. Not for works of righteousness, which we have done; but according to his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost, which he hath abundantly poured upon us through Jesus Christ our Lord.

Again, whom he did foreknow, he also did predestinate to be conformed

to the image of his Son, &c. Again, the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his. Again, the redeemed of the Lord shall return to Zion. Again, the Lord's portion is his people, and Jacob is the lot of his inheritance. Again, he will have mercy, upon whom he will have mercy. Again, so all Israel shall be saved. Again, they would deceive the very elect, if it were possible. Again, elect according to the foreknowledge of God, &c. Again, my word shall not return unto me void; but shall accomplish the thing, wherunto I have sent. Again, I come not (said Jesus) to do mine own will, but the will of him that sent me; and this is his will, that of all he hath given unto me, I should lose nothing; but that I should raise him up at the last day. All that the Father giveth unto me shall come unto me, and him that cometh unto me, I will in no wise cast off. My sheep know my voice and they follow me; and I give unto them eternal life and they shall never perish. All flesh is given into his hands, that he should (mark that brother) give eternal life to as many as his Father hath given unto him.

Now, brother, you planted the suit against me, and duty is to stand in defence; and I have brought forward several witnesses and could bring as many more, if it would not make the suit too long. But I fear, brother, your missionaries have made an unlawful use of my witnesses, for this they have to do before they can get these human inventions and traditions established. No doubt but what they have told you many times, that our witnesses meant something else, thus they diminish the word of God to get their three-pronged fork into your purse. But we ought to be like Abraham, when he believed God and it was accounted unto him for righteousness;

or like Paul, when he said, Let God be true but every man a liar.

So now I reckon since you have read the testimony of my witnesses, you are about to say, Who then can be saved? If such an enquiry should arise in your mind, remember he will have mercy upon whom he will have mercy; for it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy; not according to our works, but according to his own mercy and grace which was given us in Christ Jesus before the world began. For to sit on my right hand and on my left hand is not mine to give; but it shall be given unto them for whom it is prepared of my Father which is in heaven. Then is thine eye evil because the Lord is good? Has he not a right to do as he will with his own? All this is scripture, yet I have forborne to give you the chapter and verse, as I hope you have read enough to know it. And these scriptures, dear brother John, must be of some use, for Paul says, All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God should be perfect, thoroughly furnished unto every good work.

Now, brother, let me show you how fallacious and impudent your high blooded, missionaries are and do; hold open your eyes and look. They have written a book and, have it in circulation titled the Baptist Manual, which reads in the preface thus: We the Baptist Board of Managers have taken into consideration, the propriety of affording the Baptists and public a Manual of convenient size, which shall be profitable for doctrine, for reproof, &c. which Paul says the scripture is given for. Now, brother, you see they are trying to establish another gospel, and do let God be true, and the Baptist

Board of Managers, liars; and do believe God, as did Abraham. The Bap-Mannual is of high repute amongst the duped followers of Baal. I say Baal, because he is the oldest God of lies I have any account of.

You speak of jesting me in your letter, but God forbid that I should jest upon the subject of religion. It is a matter of too much importance, I hold it more sacred than all things. But don't think of offending me, my brother; you might offend me on worldly subjects, but not on the subject of religion. But, as an affectionate brother, I would admonish you in the way that Great Heart did Christiana's son in Bunyan's writings, viz: Look well to your feet. For I am older than you in age and Christian experience, and have had more time and better opportunities to get into their craft, having lived among them some time, wondering and watching, and I would not advise you wrong for ten such worlds as this.

You say in your address to me, that you have never seen a scripture, that said a man could not repent. Admitted—but you can find something to the same purport, such as this: No man can come unto me except the Father which hath sent me draw him. Therefore we can find another to this amount: Christ is exalted a prince and a Saviour, to grant repentance and remission of sins to the house of Israel, (the house of Israel, mark!) Then Paul says: So all Israel shall be saved. Look, brother, what a chair: how full to the point of Election. So this is the way, that is, by grace through faith, and that not of yourself, it is the gift of God, &c.

So man has no true repentance, which is a godly sorrow for and turning away from sin, until the good Lord of his own mercy and clemency grants it unto him. And this kind of repent-

ance effects that for which it is designed, a godly sorrow for and turning away from sin. This, brother, is true repentance that needeth not to be repented of. Yet I admit there is another kind of repentance, that we need to repent of, because we stand in need of a better; and this kind of repentance has caused more persecution to the church of our blessed Jesus than any other one thing you can think of. Notice the Pharisees and hypocrites, when our Saviour came into the world; they all had this human repentance, hence they could well say: We will not have this man to reign over us. Then comes opposition, wars, tumults, persecution and bloodshed; and the Lord of life and glory, and his apostles, fall victims to their malice and furious rage.

There is another kind of repentance that has something sinister or secular for its foundation; such as Simon Magus had, when he crept under the cloak of the religion of our Saviour, in order to find out their way of performing miracles, in order that he might carry on his craft in a larger way. Oh, thought he, if I can learn how to raise the dead, &c., I can soon possess the earth.

These kind of sandy foundations, dear brother, will not answer a good purpose against the time to come. And I fear, and that awfully too, that there are many, very many, in our day, who have pretended to forsake the ranks of satan in order to carry on their craft, and by their works we are to know them. They are creeping into houses, leading about silly women. They are always crying, give, give, and like the horse leech's daughter can never be satisfied. Crying peace, peace, when there is no peace; strengthening the hands of the wicked. Thus the wicked world cannot understand the mysteries of godliness, because it

is great; and the carnal mind cannot discern the things of the spirit, for they are spiritually discerned. And these blind guides will strengthen the hands of the wicked, by joining in with them against the truth; and if the world tells a lie on one of the Lord's hidden ones, those isms and ites will all join in with him, prompt him forward, and some of them verily believe God as did Abraham. The Baptist they are 'busy bodies, beguiling unstable souls, deceiving and being deceived; full of lying words, so much so that our Saviour says they would deceive the very elect, if it were possible. But inasmuch as Christ is their wisdom, they cannot be deceived, hence there is a way, and a high way, and though one of his elect be a fool, he shall not err therein. I am the way, says Jesus.

Now, brother, I reckon you begin to think by this time surely Bill, is one of them ignorant, old, hard-headed, numb-skull Baptists. If this is your conclusion you are entirely right. And Paul calls them the despised things of the world, and the ignorant things of the world; but yet God has chosen them as the objects of his love.

Dear brother, you say our system of religion places the sinner in the condition that the master would place his servant, provided he was to chain him to a tree, and then command him to go and perform a piece of work. Now hold, brother, and let me show you what an inconsistent set you are. You are always accusing us of making out that God is the author of sin. Now, sir, to make your simile full, you have to make God the author of man's sin; for sin is that, which keeps us from God. Now, sir, I have got you so safe you can't move. Did God chain the sinner down in sin? If so he must have forced him to sin; and if he did, your position is reasonable, if not, it

is presumption in the extreme.

But let us transpose your position and make it reasonable, and have the Lord clear from such impleachments, which we will do by using a supposition. Suppose I buy a servant and give one thousand dollars for him; my object of course was the labor of the servant, and I had labored for his worth; he is my property and I have a right to use him, so as I don't abuse him. Well, I tell Tom to do this, that or the other, and Tom does not regard my mandate, but goes and ties himself to a tree; have I not then a lawful right to punish Tom for failing to do that which I bade him? Assuredly I have; and I am under no obligations to loose Tom, for he has tied himself; and I have a right to give him as many calls as I please, and also a right to punish him every time he fails to obey me, for he is mine and he has so confined himself that he cannot do me service. So, even so, in like manner all men are the Lord's by creation; and he gave them a law to be governed by; and they sinned against him by violating that law and thereby have so chained themselves down in sin, that they are unable to render that service to the Lord, that would be well pleasing in his sight. Yet, he has a lawful right to hold his claims good over them, and a right to punish for every refusal to obey. And, so ye are condemned already, already tied to the tree and the Lord has not tied us; sold ourselves for naught, become the most inveterate enemies to our best and worthiest friend. And his Son has agreed to untie us from the tree; and this is done by believing on his name. Then we should never think we are doing the works of God only, by believing on him whom he hath sent: for this, says the scripture, is the works of God, and so soon as we get faith in the only begotten of the

Father, our chains all fall off.

Hence it is, if the Son shall make you free, you shall be free indeed. Then faith, says Paul, is the gift of God; yet faith comes by hearing, and hearing by the word of God. Thus, we hear the scriptures and we acknowledge our condemnation to be just; this is belief, we believe there is a God and that he is just. Thus faith comes by hearing; then after the legitimacy of his claims are admitted, the Lord works in us to believe in his Son and thus we work the works of God by believing on him whom he hath sent. Thus we get the righteousness of Christ, that came by faith, called the faith of God's elect. This righteousness is not imputed to the heirs of promise, because they are any better than others; but that the purposes of God according to election, might stand not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus, before the world was made.

Hence, there was a covenant of grace or peace entered into between the three incomprehensible persons in the Godhead, in behalf of those heirs. But say you, our fraternity deny the existence of a covenant. But your denying of it does not make it true; (for as I said before, and as my brother Rorer very often says and I love to hear him say it,) Let God be true and every man a liar.

Now if you will admit inspiration, I will establish a covenant for you in a few words. Here it comes, Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Here we see a covenant held forth so explicitly, that all the scholastic divines and theologians on earth can't gainsay it. Here we see something given, and something to be received for the gift. Christ, the Son

of God gave himself, his life, his blood, &c. for his body, his spouse, his bride, who is bone of his bone and flesh of his flesh; and for this, he was a lamb slain from the foundation of the world.

Hence we see, dear brother John, this covenant was made before the world began, before we could be saved, before the world began. How long before the foundation of the world, I cannot tell you; but long enough for the promise to be sure to all the seed. Established, ratified and substantiated in eternity, which you dare not deny at the hazard of disposing the word of God, then of course before Adam's dust was formed. Then, how dare you and your fraternity deny the doctrine of Election and predestination according to God's own purpose and grace? I say, how can you be so assuming as to deny it, when you see the word of God so full and absolute to the point.

Now, brother, I will lay before you one more inconsistency held so by your fraternity, viz: you hold an abstract, that says, we believe in the doctrine of election and that God chose his people in Christ before the foundation of the world; and your ministers will get up in the stand and abuse, the principles, the church says she holds to. And more than this, they will tell you that there are thousands of souls among the heathen starving and going to hell for lack of the gospel. Oh, what swindlers, what adders and diminishers; what deceitful workers, what vine-spoiling foxes, what busy-bodies, what greedy dogs, which never can be filled. Look, brother, and ground your weapons against the truth: for I tell you, you are fighting against God, you are strengthening the hands of the wicked. Look at the fallacy and sophistry of your system, and light for darkness; ensigns for signs, and signs for ensigns. By disavowing the agency and operation of

the Holy Spirit, or so obscurely avowing it as for it to amount to a disavowal, saying, the heathen are going to hell, in order to get the government on their shoulders, that they may claim the right of absolution. When at the same time Jesus says, all flesh is given into his hands, that he should give eternal life to as many as his Father hath given unto him.

And here, dear brother, I must deny the flesh and say to those despised people whom you call the old anties in your correspondence; be ye steadfast, immovable, always abounding in the work of the Lord, (not men;) for as much as ye know your labor is not in vain in the Lord. And remember that all your bickerings, contentions, and disputings, will not hinder the work of the Lord. I believe his plans and purposes, are ordered and sure, and that he will do all his pleasure; yet he hath commanded us to contend for the faith once delivered to the saints.

Dear brother, I do not conceive that the missionary plan is alone the bone of contention, between the two parties called Baptists, but in part. The doctrine of grace seems to give rise to the contentions, existing between the two parties, more abundantly than the two institutions; for your fraternity have first to explode the doctrine of free grace, before they can carry on their crafty institutions. We hear some of your fraternity saying in their writings, who would not give a dollar to save a soul from hell? Now, brother, I don't believe the Lord has one soldier in his ranks that would forbear to contend against such stuff as this; for we are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ. Oh, thou subtle, presumptuous priests, where wilt thou lead thy votaries to, but into the doctrine of Popery. See them too making their young preachers by

the wholesale, sending them abroad, in their own strength, deceiving and being deceived; all looking out for gain to his quarter, having a form of godliness, but denying the power of God; being in possession of a knowledge of the letter of the word of God, speaking great swelling words of men's wisdom. Though from their tongues we learn the language of Paul, Woe is me if I preach not the gospel; yet from their conduct, we learn something quite different, to wit, Woe is me if I get not money for pretending to preach the gospel. And their language according to their conduct should read about so:—

To work I'm not willing, to beg its too low,
To steal I'll be punished, to Burmah I'll go.

I will tell the blind heathen a wonderful tale, until I get my fingers on their golden gods, and then they may get another, the best way they can. Compassing sea and land they are trying to make proselytes, not remembering or regarding the word of the Lord where it says, Ye are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ as a Lamb without spot or blemish.

My limits urge me to a close. So farewell, dear brother, and in the language of scripture let me say unto you—watch, look well to your feet, and read the scriptures and see if these things be so.

Farewell.

Wm. C. HUNTER.

Mill Port, Ala., Aug. 25th, 1844.

LEAD ME ON.

Guide me lest I go astray,
Keep me in the narrow way

And let me trust Thee every day—
To lead me on.

Ever guide my erring head,
For the trials of life I dread.
O give me my daily bread
And lead me on.

Let truth reign within my heart;
Thy saving grace to me impart,
And let me trust Thee as Thou art,
To lead me on.

Ever guide my wayward feet
In the paths of peace so sweet.
Straighten me each trial I meet
And lead me on.

Guide aright my naughty hands
To do whate'er Thy law demands
And may I know Thy guiding hand,
Still leads me on.

Keep my sinful stammering tongue;
Let Thy worthy praise be sung,
And from the rising to the setting sun,
Still lead me on.

Guide aright my wandering mind;
Let it be to Thee inclined,
And let Thy light still brighter shine
To lead me on.

Let no deception in me hide;
Cast my sinful thoughts aside.
Still let me in Thy love confide
And lead me on.

Guide me till this life is o'er
To that bright and peaceful shore,
Where life's storms shall beat no more,
O lead me on.

And when with mortal life I part,
When death has stilled this throbbing
heart,
Then may I see Thee as Thou art—
Still lead me on.

Then when no more with cares I'm
fraught
I'll praise Thy name then as I ought,
For my soul Thy blood has bought
And carried home.

B. S. COWING.

Williamston, N. C.

Union Meetings.

BLACK CREEK UNION.

The next session of the Black Creek Union will convene with the church at Sappony on Saturday and 5th Sunday in July.

Messengers and visitors will be met at Westry Siding on the Nashville and Spring Hope railroad.

A cordial welcome awaits all lovers of the truth.

C. B. HALL,

Union Clerk.

UNION NOTICE.

Dear Brother Gold:—Please publish in the Landmark that the 173 session of the Contentnea Union is appointed to be held with the church at Upper Town Creek, Wilson county, and to convene on Saturday before 5th Sunday in July, 1916.

Elder John W. Gardner was chosen to preach the introductory sermon and Elder J. B. Roberts his alternate.

Those going by railroad will be met at Elm City on Friday evening and Saturday morning.

L. J. H. MEWBORN,

Clerk.

PRINTING.

We print your Minutes, Book and Job Work at short notice, and with neatness and despatch.

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., JUNE 15, 1916.

EDITORIAL.

THE LORD OUR RIGHTEOUSNESS.

"And this is his name whereby he shall be called, The Lord our righteousness," Jer. 23:6.

Who can object to this name that feels that he is a supplanter, a sinner, lame, vile, unworthy of the least of God's mercies, and who feels ashamed of himself, and as the younger son who said unto his father, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son: make me as one of thy hired servants." A hired servant filled one of the most undesirable places known in degradations. It surely requires a deep self-loathing to cause one to enter for such a lowly place.

One reading the book of Jeremiah must, if he knows the deceitfulness of the human heart, and the havoc wrought in us because of sin surely must consider it the most unexpected and surprising favor to have the unspeakably glorious name of Christ named upon him. To be granted such

favor as to be called a son and heir of heaven, when the least of all favors could not be looked for, but the greatest of all punishments should be meted out to him, is such grace as only the Lord God could bestow. Surely this is not the manner of men. But as the Lord God is high above men as the heaven is above the earth, even so must his ways be above our ways, and his thought above our thoughts.

When we read in the book of Jeremiah of the sinfulness of the Israelites, and how ungrateful, rebellious and shamefully idolatrous and inexcusable is the conduct of Israel, and the denunciations the prophet is moved to utter against Israel casting them out in the open nakedness of ruin to their utter destruction, and them to read of the days that shall come when He would raise up unto David a righteous Branch and a King that should reign and prosper, and shall execute judgment and justice in the earth; and in his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our righteousness. This is the "child born unto us, the son given, and the government shall be upon his shoulder, and his name shall be called wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this," Isai. 9:6-8.

When Israel was cast out in bondage and sent into captivity in Assyria, and Judah into Babylon when they had defiled themselves, and shown their utter incapacity and inclination to obey a single precept or command of the Lord God as it is written, There

is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way: they are together become unprofitable: there is none that doeth good, no, not one.

Their throat is an open sepulcher: with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the seeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God: Being justified freely by his grace through the redemption that is in Christ Jesus," Rom. 3:10-24.

At the end of that legal world, at the failure of the nation, at the deepest degradation of man's boasted progress and flaunting righteousness, Jesus is manifested in the flesh to make an end of sin, and bring in everlasting righteousness, by fulfilling the law and planting truth in the earth, when there was an oppression upon those who sat in the region and shadow of death, and to whom a great light sprang up, and the sun of righteousness arose with healing in his wings. Such as Simeon who looked for the coming of the Just One, and Anna a prophetress of great age, and Zecharias and Eli-

zabeth of blameless character, waiting for the consolation of Israel in the coming of the Just One. What wonderful ponderings must have been in the heart of Mary who should bring forth her first born in the wondrous virginity unknown to any other mother. The heavens shed divine blessings on earth as the Father spake from heaven, and the Holy Ghost abode in the form of a dove on the Son of God.

Without form or comeliness, not lifting up his voice, without striving or crying he planted truth in the earth, and when he rested in the grave righteousness dropped down from heaven, and truth sprang up from the earth. The powers that be were shaken, and a King reigns in righteousness, and princes rule in judgment. The kingdom of God is with men; and those that are come to their wits end and cry out for mercy, calling on the name of the Lord, hungering and thirsting after righteousness, find in Jesus the rest and glory of an endless life of joy and peace. Of the increase of his government there shall be no end.

P. D. G. *

FAITH COMETH BY HEARING.

Rom. 10:14-15. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

These questions set forth the truth that men whether Jews or Gentiles are dependent on the Lord for salvation. Faith cometh by hearing, and hearing cometh by the word of God. There must be preaching, and the preacher must be sent. By whom is the preacher sent? By the Lord. God sent out the first gospel preacher—John the Baptist. "There was a man sent from

God whose name was John. In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand."

There was a man sent from God whose name was John.

He baptized Jesus who sent out his disciples to preach the gospel. No man taketh this honor upon himself save he that is called of God. Then the Lord sends out his preachers. He called whom he would and they came unto him. How shall they preach except they be sent? Jesus calls, qualifies and sends out all the gospel preachers, and they all preach Jesus Christ and him crucified. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth. Isa. 52:7. Nahum 1:15. The gospel preacher stands on the mountains. He is above the world and the things of earth. Christ said, I if I be lifted up will draw all men unto me. His people are raised up with him. Quickened together with Christ, they for whom he died were raised up with him. "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1st Peter 1:3-5. How beautiful are the feet, is the walk of them that Jesus sends to preach him. When the kings or other conquerors of the earth take prisoners they put their feet on the necks of those they have conquered. How heavy, and burdensome this must

be. No beauty is in such feet or messages. But when Jesus sends gospel preachers to publish peace there are no burdens imposed on these prisoners of hope. He sends men to preach that put no heavy burdens on men. Their preaching takes off burdens. They preach the gospel which is the power and the wisdom of God unto salvation to every one that believes. Thy people shall be willing in the day of thy power. No burdens are put upon the mourner in Zion. Jesus died for the sins of his people, and arose from the dead for their justification. The righteousness of faith that we preach is nigh here, even in thy mouth and in thy heart, that if thou shalt confess with thy mouth the Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. The preachers whom Jesus sends preach Jesus Christ crucified, the way, the truth, and the life by whom we come to God. They do not preach the ability of man, but they preach the wisdom and power of God unto salvation to every one that believes in Jesus. How beautiful is this perfect way.

No man can come to Jesus Christ except the Father who sent Jesus Christ into the world draw him. And all that the Father gives to Jesus shall come to him, and Jesus will never reject any that come unto God, by him. How different and far more glorious is this than the preaching of those that preach Moses, for Moses hath in every city, in every Sunday school, in every creature work, them that preach him, saying except you establish your own righteousness you cannot be saved. For Moses describes the righteousness which is of the law that the man which doeth those things shall

live by them. But we preach Christ crucified to the Jew a stumbling block, and to the Greek foolishness, but unto them which are called both Jews and Greeks Christ the power of God and the wisdom of God.

Then in the preaching of the gospel it is not any power of the creature that is preached, for the creature has no power but of evil. It is not man that is preached. Nor can any man preach Jesus Christ who is not dead to the law by the body of Christ, but he must be risen from the dead and receive a dispensation of the gospel. God separated Paul unto the gospel of God, See Rom. 1:1-6.

"The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them," Acts 13:2. They were sent by the Holy Ghost to preach to the heathen or Gentiles.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathens; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." Gal. 1:15-19.

Paul is clear in stating who sent him to preach to the heathen. He our Apostle. The Lord God in him has shown most fully who sends preachers to preach to the heathen. Paul tells us that the word was preached to every creature under heaven in his day, Col. 1:6.

God's way is the only perfect way. It is Jesus Christ the same yesterday, today and forever.

P. D. GOLD.

Obituaries.

PATSY YOUNG.

At the request of Mr. J. B. Young and his wife of White Oak, N. C., I will send for publication in Zion's Landmark a brief sketch of the life and departure of Sister Patsy Young. She was a daughter of Harden Claton and Lucie his wife, and was born in Person County, N. C., October 15, 1852, was united by marriage to Mr. S. S. Young, October 4, 1871, and departed this mortal life at White Oak, near Greensboro, N. C., March 26, 1915, at the age of 62 years, 5 months and 11 days, leaving to mourn her absence a bereaved husband, 4 sons and 1 daughter, several grand children, besides many brethren and sister and kind friends.

Sister Young joined the church at Mount Lebanon in Person County, N. C., about 24 years ago, was baptized by Elder Samuel Terry, and lived a consistent member, proving her faith by her works, by an orderly walk and a Godly conversation, until she was called from this time world.

Funeral services were conducted by Elder G. M. Trent of Reidsville, N. C., after which her body was laid to rest at Proximity Cemetery near Greensboro, N. C., to await the resurrection of the bodies of all his sleeping saints, when each one that has done good shall be called forth to the resurrection of life eternal. And may it be a source of comfort to the sorrowing relatives and friends of the dear departed sister that the grave cannot hold the bodies of the sleeping saints, but they will all come forth in a more glorious state than they were ever in here on earth, for then they will be free from corruption with no more pain, suffer-

ing, nor sorrow. Therefore let us all try to take comfort in the words of the Saviour to the sorrowing sister of Larazus, "He shall rise again."

Sister Young has been confined to her bed for several months before her death, but she bore her sufferings with patience and fortitude, generally more cheerful than it seemed like one would be amidst such bodily sufferings as she had to undergo. At her special request the writer tried to preach at her home several times for three years before her death, and she always seemed to enjoy the meetings very much. The brethren and sisters, a few of which lived in the town near her, obeyed the admonition: "Let Brotherly love continue," by visiting her and singing the songs of Zion, which she so much enjoyed. And I never saw a family of children more dutiful, kind and attentive than her sons and their wives and her daughter and her little grandson stayed near her almost all the time and was so good and kind to her, also her afflicted husband who did all he was able to do. And I am sure they will never regret doing their duty in their efforts to comfort her.

As it was the will of the Lord to call her from this sinful world may her afflicted husband and children be blessed with the spirit of humble resignation to say "not my will, but thine be done oh Lord," for precious in his sight is the death of his saints, and death is the gate which saints have to pass through to enter into the paradise of God.

"Your dearest mother you can't forget, nor will the grave eternally sever;

She lingers in your memory yet, and in your hearts she lives forever.

She loved you all with love sincere, and never did her love deceive

you;

And often in your troubles here, she hastened quickly to relieve you.

But now her toils all are over, from pain and sorrow she is free,

To suffer them no more forever, but dwell with Christ eternally.

And may it be your blessed lot, when earthly things are all forgot,

To meet her on that blissful shore, where those that meet will part no more.

Affectionately,

W. A. GOURLEY.

1209 Stokes St., Danville, Va.

HATTIE HAYES BARNES.

By request I will try to write the obituary of my dear aunt, Mrs. Hattie Hayes Barnes.

She was born Oct. 3, 1878, and died July 2, 1914, thus making her stay on earth 35 years.

She was the daughter of E. G. and Zilphia Hayes.

She was married to W. W. Barnes, May 8, 1907, to which union were born three children, one boy and two girls. She had two brothers, Mr. Allison B. Hayes and John R. Hayes, both of Aurora, N. C., and two sisters, Mrs. Viola Sullivan, of Lucama, N. C., and Mrs. Rittie Pittman, of Kenly, N. C. These and her husband, two children and a host of friends were left behind to mourn their loss.

She joined the Primitive Baptist church at Lower Black Creek when quite a young girl and was a true member and always tried to be present at every meeting.

She was baptized by Elder A. J. Moore.

I feel that she still lives, only her body sleepeth in the hill of the family graveyard. She lives with the saints, one day of which is worth more to one

than the combined pleasures and happiness of a life time here on earth.

The dreadful disease Pellagra was the principle cause of her death. All was done for her that doctors, family and friends could do, but none could stay the chilly hand of death. Her mind was bright most of the time until the last, though her sufferings was great until a short time before she died, when she quieted and breathed her last without a struggle.

She was laid to rest Friday, July 3, 1914, in the family burying ground beside her little daughter.

Elder J. C. Hooks conducted the lovely services at the funeral.

She is missed by all who knew her, but none miss her as her dear husband and little children do.

We have a blessed hope that since she has finished her course here on earth that she is enjoying a crown of righteousness laid up for her.

"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."

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

Written by her little sorrowing
neice,

THELMA SULLIVAN.

Lucama, N. C.

H. F. PATE.

The subject of this notice was born Feb. 1846, and joined the Primitive Baptist church at Nahunta, in Wayne County, N. C., on Saturday before the 3rd Sunday in July, 1881, and was baptized on Sunday following by Elder Shade Pate. He held his membership at Nahunta until Dec. 1885, when he,

with his wife Harriett Pate and three others met and organized a Primitive Baptist church in Goldsboro, N. C. On Dec. 26th, 1885 he was ordained a Deacon of Goldsboro Primitive Baptist church, in which capacity he served until he fell asleep some time during the early hours of the morning of Oct. 25, 1915.

Bro. Pate was a good man, as we usually speak of men. His manner was quiet, unassuming, punctual to attend his church meetings when his health would admit. But only for the last year or so did I ever know him to fail being at his church meeting, and this was after his health had failed.

He was the last one of the charter members to leave us, and go home to his Father. And how good the Father was to him! For he simply fell asleep, for when his son went in his room to awake him, he found him lying in a perfectly normal position, but sleeping that blessed sleep from which none ever wake to weep. The covering on his bed showed no signs of struggle. So we conclude that the Father verily robbed death of its sting to our brother, and we feel to say that we have sustained a loss, but at the same time we feel that he has gone home to be with his Father and our Father which is far better.

His funeral and burial services were conducted from the home by Elders J. W. Gardner and T. B. Lancaster, (the pastors of the two churches to which he had belonged.)

Several of his sons are identified with the Primitive Baptists and I trust that they may be strengthened and kept, as we feel that their father was, by the grace of our Lord and Saviour Jesus Christ, ready to be revealed in the last time.

Written by one who tried to serve with him.

C. B. PATE.

REBECCA TURNER.

The subject of this notice was the daughter of Obely and Patsy Flood. She was 86 years, one month and two days old. She was married to Allen Turner on Jan. 9, 1847, and was the mother of 10 children.

She joined the Primitive Baptist church at Mill Branch in the year 1891, and filled her seat at long as she was able.

She was taken an invalid and confined to her bed in August, 1895, and I don't suppose ever sat up two hours in succession after. She died October 10, 1915.

She was a great mystery to us all: she looked red and well lying on her bed and I think hearty most of the time, but her mind gave way to some extent and she felt like she could not get up. Her memory was just as good as ever and a whole lot better than some that were up going about. She was confined to her bed about 18 years. Her daughter said she prayed that she might go to sleep and rest some before she died and on Thursday evening she went to sleep and slept until Friday evening and when she awoke her daughter asked her if she wanted any thing to eat. She said yes, and ate a big supper and about bed time she was taken with convulsions and she had them until she died Sunday morning. We hope she fell asleep in Jesus where her sufferings are over.

She leaves 5 children, 21 grandchildren, 13 great grand children and a great many relatives to mourn their loss.

May the Lord be with the bereaved and may they be able by the grace of God to meet their mother and grand mother in a better place than this, where they can all meet as one family and sing with the Redeemer around the throne of God, is the desire of the

very unworthy writer.

Written by request of sister Wynn.
MATTIE LUPER JARRELL.

JAMES WILLIAM NEAL.

This dear brother fell asleep in Jesus on May 6, 1916, at his home near Danville, Va.

He was born June the 6th, 1844, united with the Primitive Baptist church at Moon's Creek in 1882, baptized by Elder James S. Dameron, was a deacon, and never missed but two sessions of the Country Line Association.

He was married to Sallie Belle Biddle, Nov. 26th, 1895. He leaves a wife and three children, Lenna Sue Neal, Ruth Sibel Neal and William Lewis Neal.

I have known brother Neal for 40 years or more. It was a pleasure and a profit to know a man of as sterling character as his was. He seemed to be lacking in nothing that is required to constitute a noble character. As a husband he was affectionate and thoughtful, providing well for his own house, as a father he was gentle and watchful, as a citizen he was upright and manly, as a church member he was a model, diligent in business, fervent in spirit, serving the Lord. His industry was rewarded with plenty. His hospitality abounded. He was an excellent farmer.

We shall miss him much. May the Lord still bless his dear wife and family.

I received the following letter giving an account of his last days.

P. D. GOLD.

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

Dear Bro. Gold:—The dear Lord has seen fit to take my beloved husband from this land of sin and sorrows.

Last Friday afternoon he was kicked by a horse in Acree's Warehouse in Danville. He was very sore in the bowels where he received the kick, but the real cause of death was his heart. For many years he had a heart trouble which any other trouble aggravated. He suffered much until Saturday afternoon when he quietly went to sleep, that

"Blessed sleep from which none ever wake to weep."

His body was laid to rest at Moon's Creek church, Elder C. T. Evans conducting the services.

Brother Gold, I hope you will feel to write an obituary for the Landmark. I am enclosing a list of some facts that you might want to use if you feel inclined to write it. Pray for the Lord to continue to strengthen us by his presence.

Yours in hope,

BELLE NEAL.

Danville, Va., R. 5, May 11.

LETTIE A. ZIGLAR.

Dear Brother Gold:—It is with a sad heart I attempt to write a few lines in memory of my dear wife for publication in the Landmark.

Lettie A., daughter of T. J. and Elizabeth Shelton was born Jan. 16, 1869, married to G. L. Ziglar, Nov. 22, 1889, joined the Primitive Baptist church at Buffalo, Stokes County, N. C., by experience, on the first Sunday in Sept. 1900 and was baptized the first Sunday in June, 1901 by Elder J. J. Joyce, who, for the sake of her Redeemer, she had a great love.

We moved from Stokes county in 1910 to Winston-Salem where we found a lovely little band of Baptists who received us so warmly that in 1912 we moved our membership from Buffalo and united by letter, to which church she remained a consistent

member until death claimed its victory on March 29, 1916.

She had not been well for three months but we did not think there was anything alarming about her condition and the doctor thought she was getting along nicely, until the last few days he found that her heart was giving away and she became so weak that she died from a stroke of apoplexy.

She talked much about dying the last day and said that even the sting of death did not bother her, but she hated to leave me and the children who needed her and would be lonely without her.

Dear brethren, who may read this, pray for me for it is a shock I can never get over. She was a good and kind wife always trying to comfort me and all those around her and never too tired to lend a helping hand to the needy. I will close by asking an interest in your prayers.

Written by her loving husband,

GEO. L. ZIGLAR.

Winston-Salem, N. C.

UNION NOTICE.

Dear Brother:—The Lord will there will be a three days meeting with the church at Hunting Quarter on Friday, Saturday and 4th Sunday in June.

We cordially invite the brethren, sisters and friends to meet with us at that time and hope the Lord will impress some of our ministers to be with us.

L. H. HARDY, Pastor.

JOHN D. SMITH, Clerk.

Tobacco Habit Banished.

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

RAGS

TURNED INTO MONEY

We pay highest CASH prices for large or small lots of RAGS, BONES, METALS and RUBBER. Write for our prices.

JAMES C. SMITH & CO.

Wholesale and Retail. 1901 E. Cary St.
RICHMOND, VA.

Praise ye him, sun and moon: praise him all ye stars of light.

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.

Praise ye the Lord, O Jerusalem, praise thy God, O Zion.

MOORE'S MINERAL SPRINGS.

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

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.

Dr. Doran's Queen Root Cordial

The World's Best Blood Remedy for Ladies and Young Girls. All advice free and confidential. FREE Samples. General Agent Wanted. Write us a letter. Doran Drug Co., Paducah, Ky., U. S. A.

Preserve me, O God: for in thee do I put my trust.

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, any one wanting a copy should send their name and address at once.

I was also upright before him, and I kept myself from mine iniquity.

Keep the Babies Fat and Well "Mamma's" Dr. Doran's Worm Remedy expels worms whole alive; purely vegetable; bottles 25c by mail. General agents wanted. Write us a letter. Doran Drug Company, Paducah, Ky.

Because of the house of the Lord our God I will seek thy good.

'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.

In my distress I cried unto the Lord, and he heard me

Physician Successfully Treats Pellagra With Barium Rock Water.

Dr. Chas. E. Walker, a Charlotte, N. C., physician, says: "I have used Barium Rock Springs Water in a case of pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water and condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

Barium Rock Water is recommended for use only in such cases as reliable testimony has proven that it will give relief. If you are a sufferer from indigestion, dyspepsia, rheumatism, gout or diseases arising from disorders of the stomach, kidneys, liver or bowels, if you are in a nervous, run-down condition, give this **guaranteed** water a trial. Ten gallons for only \$2.00. If it fails to benefit your case, tell us so and we will promptly refund your \$2.00. It is understood that the empty demijohns are to be returned to us prepaid. Address Barium Springs Co., Box A-20, Barium Springs, N. C.

Praise ye him, ye heaven of heavens
and ye waters that be above the heavens.

Lincoln Lithia Water Dispels Stomach Trouble.

In Lincoln Lithia Water, Nature has provided a means for the alleviation and cure of many ills of mankind. It is especially efficient in treating stomach trouble and gastric disorders.

Dr. W. A. Holt, Davidson College, N. C., says, "I have used your water in many cases with very marked effect. I can safely recommend it in cases of indigestion. I am using it in my own home."

We have letters from prominent physicians endorsing Lincoln Lithia Water, not alone for indigestion, but

for such diseases as rheumatism, gout, Bright's disease, nephritic colic, uric acid poisoning, stomach, kidney, liver and bladder disorders, gravel, stone, jaundice, etc.

If you are suffering from any chronic case of these diseases, no matter how obstinate it may be, give this water a trial. It is sold under a positive guarantee that it will give relief or money will be cheerfully refunded.

Lincoln Lithia Water is supplied in two 5-gallon demijohns at \$2.00, the purchaser agreeing to return empty demijohns promptly.

Guaranteed only by the Lincoln Lithia Water Co. A. J. Bagley, Lessee, Dept. A-9, Lincolnton, N. C.

I love the Lord, because he hath
heard my voice and my supplications.

A stereopticon entertainment is always interesting and when the topic is improvement of our own home grounds, parks and playgrounds, it should be doubly so. While the stereopticon has been used extensively in other lines, it has never to our knowledge been used in stimulating interest in Civic Improvement. This is a decidedly new "stunt" and one that should be most effective and entertaining.

The J. Van Lindley Nursery Company of Pomona, N. C., Box J., were the first to see the advantage of the stereopticon in Civic and Home Improvement. All lovers of growing things will be interested in the beautiful pictures of roses, trees, fruits and plants shown in connection with the series of talks given to Civic Clubs and similar organizations by representatives of this firm.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

The Great Problem of Fatigue.

Has it ever occurred to you that practically every adult person, who works, is an habitual drinker of some beverage other than water? Physicians have explained the reason. They tell us that mental and physical work inevitably produce "Fatigue," which is nothing more nor less than Nature's call for refreshment or for stimulation. Under modern conditions of life (which we call civilization) it is impractical for most of us to drop our work simply because we are tired, and yet the scientists tell us to continue our work during fatigue is absolutely injurious to our nerves and muscles.

They explain that under such circumstances the judicious use of refreshing beverages relieves the fatigue by removing the resistance to the nervous and muscular impulses, making our work casier and lighter, in very much the same way that oiling a machine reduces the friction and prevents its becoming overheated.

Nature has provided us with the ideal lubricants to overcome the injurious effects of fatigue. They are the Xanthin (pronounced zan-thin) beverages, including beef-tea, cocoa, coca-cola, chocolate, tea and coffee. The scientists tell us that the xanthin beverages refresh the nerves and muscles by a process similar to actual lubrication and without affecting the will in the least, therefore without exciting one to overexertion as is the case with artificial stimulants.

In the case of beef tea and other meat extracts the refreshing principle is an animal product called xanthin; in cocoa and chocolate, a vegetable xanthin known as di-methyl-xanthin, or caffeine. When these beverages are digested they are all converted into the animal form of xanthin, which is a normal and constant ingredient of the flesh and blood of all animals and is

essentially abundant in the tissues of young animals and children. Many scientists regard this 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, we become less alert and active, and feel a great need for the xanthin beverages.

Coco-cola is therefore the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts and contains no tannic acid or caffeine. The carbonation of the fruit flavors combine with the caffeine to give a delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea or coffee, in spite of the fact that coca-cola contains only about one half as much of the active principle, trimethyl xanthin.

In their desire to give the public a thorough understanding of their product. The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the composition and the refreshing qualities of the drink. Write for a copy, read it carefully and you will understand 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 Coca-Cola Co.
Department "C," Atlanta, Ga.

Peas and Beans.

Field Peas, all varieties. Yellow Mammoth Soy Beans. Early 90 day Velvet Beans. Early Amber and Early Orange Sorghum Seed.

Write for prices stating varieties and quantity wanted. Will gladly submit samples if requested.

KIRBY SEED CO., Gaffney, S. C.

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 horridly 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 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

If You Suffer from Backache, Lum- bago, Kidney or Rheumatism, Take Hot water and "Anuric."

American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from over-work, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead, when your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night, when you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your druggist—"ANURIC." Because of uric acid in over-abundance in the system, backache,

pains here and there, rheumatism, gout, gravel, neuralgia and sciatica result. It was Dr. Pierce who discovered a new agent, called "Anuric" which will throw out and eradicate this uric acid from the system. Dr. Pierce believes "Anuric" to be 37 times more potent than lithia, and consequently you need no longer fear muscular or articular rheumatism or gout, or many other diseases which are dependent on an accumulation of uric acid within the body. Send Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., 10c. for trial package or \$1.00 for full treatment "Anuric."

Dr. Pierce's reputation is back of this medicine and you know that his "Pleasant Pellets" for the liver and his "Favorite Prescription" for the ills of women have had a splendid reputation for the past 50 years.

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on a BUGGY or SURRY is quite an item even when crops are good and money plentiful. You save this amount when you buy a

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direct from the factory at wholesale cost. We sell direct to the user giving him the usual dealer's profit of \$15 to \$50.

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PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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16



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

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

\$1.50 PER YEAR.

GIRL COULD NOT WORK

How She Was Relieved from Pain by Lydia E. Pinkham's Vegetable Compound.

Taunton, Mass. — "I had pains in both sides and when my periods came I had



to stay at home from work and suffer a long time. One day a woman came to our house and asked my mother why I was suffering. Mother told her that I suffered every month and she said, 'Why don't you buy a bottle of Lydia E.

Pinkham's Vegetable Compound?' My mother bought it and the next month I was so well that I worked all the month without staying at home a day. I am in good health now and have told lots of girls about it."—Miss CLARICE MORIN, 22 Russell Street, Taunton, Mass.

Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

FOR SALE A stock of Dry Goods, Shoes, Millinery, Will invoice about \$2000, including fixtures. All clean, in good shape. Business to be continued in present building, 28x100 feet. Most attractive store room centrally located in a rapidly growing little city in the Piedmont section of S. C. Business has been conducted successfully over 25 years. Terms to suit purchaser. City of best educational facilities, modern conveniences, healthy, ideal place of residence. Write "Optimist," care Jacobs & Co., Clinton, S. C.

Blessed art thou, O Lord: teach me thy statutes.

Send us your Job Work.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

*A safe and palatable laxative
for children*

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

Praise ye him, all his angels: praise ye him, all his hosts.

MOORE'S MINERAL SPRINGS.

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

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.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain!

PRINTING.

We print your Minutes, Book and Job Work at short notice, and with neatness and despatch.

P. D. GOLD.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

STRENGTH

Dear Brother Gold:—I have just been reading Brother Durand's article in the Landmark of March 1st. It is very edifying to read such pieces. They prove able ministers and writers.

It is strengthening in two ways. It has a tendency to confirm us in our doctrinal faith and in the belief that we are of the same Spirit.

I am not so presumptuous as to suppose that a word of communication from me will be beneficial to any one, and would not venture a few remarks but for the purpose of inquiring if there is any mortal like me.

Unquestionably the source and purpose of our afflictions are well told by Brother Durand. They are unmistakable evidence of the spiritual travel of the regenerate soul in greater or less measure and I believe these afflictions are generally more intense in the ministers, where much grace has been bestowed. Other brethren and sisters bear untold trials and it may be with calm resignation and even with joy so far as I know. At least I draw this inference from their writings. Of course patient resignation is the desirable part of such afflictions, and it is not without some misgivings that I must confess that I am not possessed with the virtues.

My life for the past forty years has been attended with a succession of temptations and conflicts, with short intervals of peace and rest. The most

palpable manifestation ever made to me, by way of revelation, was a call to the gospel ministry. But my progress in it is more like the servant with one talent, who failed to put it out to usuary and was cast into outer darkness. This, however, does not strictly apply, because I still have liberty of speech and have never ceased to exercise though my sphere is very limited, principally on account of dissections among others.

The point I wish to speak of particularly is as to the effect of these afflictions. I am ever tempted and pressed to murmur and complain at my lot. I am just like Job, when he justified himself: "What have I done that I should be killed all the day long?" "Have I refused to go at they command?" At these suggestions, (which I believe proceed from Satan) religious thoughts arise that I cannot repress. Job or Jeremiah never uttered stronger implications against the day of their birth than I have in the silence of the mind. Latterly my faith seems to be turned into stubble and my prayers are unavailing and I say to myself I am a withered branch. I am a dry tree. Will there ever be a turning in the road? I know I have always been bound and circumscribed by the actions of others, but whatever may be the order of heaven as to the liberty of gospel ministers, I am impotent. I cannot throw off these shackles and rise above the bonds

wherewith I have been bound on earth. Of course something has wrought a little patience, but I am still as a small ship against which tempestuous winds have beaten for years with no hope of their ceasing while I draw the breath of life. Yet I know there is balm in Gilead, but how shall I obtain it? I have sought rest in trying to be more spiritually minded, but no sooner am I left to myself than the carnal mind gets the ascendancy. This carnal mind can no one overcome by mere effort. It takes suffering. At least this is my experience.

This suffering I could endure in measure and accept as an evidence of my acceptance with God, but when it comes in overflowing billows I am made to wonder if there is any one like me and if God really has compassion on one afflicted with such obstructions.

I have long felt that if I was free from secular occupation, I would have more spiritual life. But I am impatient and ever looking and longing for a brighter day. Has any one who may read this ever had such an experience and passed through the wilderness and come out with a brighter hope?

Brother Gold, I am aware of the delicacy of one writing of his own troubles. I am not pointing out the virtues, but the infirmities of a sinner.

Your Brother, Etc.,

J. ELLIS BLANTON.

Lee, Fla.

ELDER VIA'S SAD LOSS

Elder P. D. Gold, and beloved of the Lord:—I stated through the Landmark sometime ago the sad condition of my wife, and now she is dead. As her disease was cancer of the stomach, her sufferings were intense. But she bore them with more patience than anyone I ever saw and said she longed to leave this world.

We did all for her that was in our power, and oh, to see her suffer so. I could do nothing to relieve her but had to stand by and see the Lord's will done.

Oh, how lonesome home is now without her. To you brethren, sisters, and friends who have written me hoping for her recovery, and to you who have remembered me in a financial way, may God bless each one.

Dear ones pray for me and my little motherless children.

Your brother in great distress,

J. P. VIA.

Critz, Va.

Elder P. D. Gold, Dear Brother:—It has been some time since I have written and I feel my silence has been golden in as much as it was the medium by which more comforting and soul cheering letters have been contributed to the columns of the paper, thereby feeding many children of God.

While I have been silent I have been reading from the pens of able writers, and oh, now my soul has been fed and made to take new hope and courage. I hope that Christ loved me of old and I hope He loves me still, and at times I feel this verified with the spirit with blood-washed truth, that Christ in times past has renewed this promise to me, that He loved me, has delivered me and doth still deliver my soul from every snare that is lurking in my pathway. And while I feel He has in some respects restored me, yet that thorn has not been removed, for there are still doubts, fears, losses, crosses, bereavements, trials, heartaches, temptations, briny tears and so many things that arise to keep us from our God and from sweet communion with Him and hinders us from approaching unto that way which is befitting unto His children.

Again I wish to say, since last writ-

ing I have taken upon the duties of much serving, as was Martha. I wish to let the readers know that I have taken up the duty of things of the world that I may please my husband. Yet I found that they were not things of an unbeliever as he has come under the banner of King Jesus to serve Him in newness of life, and he walks not after the flesh but after the spirit and it seems to be his delight to be found serving God in spirit and in truth with an orderly walk and Godly conversation. He loves to sing praises to God for such a great love that He has bestowed upon him, that he should be called a child of God and an heir of salvation. He has indeed a rich hope through grace and is well established through the doctrine of free unmerited grace and has been made to cry out, woe is me, I am all undone and unclean!

Brother Gold, if you deem this worthy please publish as I wish for all to know I have changed my name and address. Pray for me and mine.

Yours unworthily,

MRS. EFFIE HARRIS CARAWAN.
Lowland, N. C.

LETTER

Elder P. D. Gold:—Enclosed you will find a letter from our dear brother, S. B. Moffitt, which please publish. He is living in Newbery, Oregon. I think he will come back to North Carolina and I hope he will.

Your brother,

H. W. JOHNSON.

Brush Creek, N. C.

Dear Brother Johnson and Family:—Having had you on my mind now for several days I am constrained to write you a few lines. In my mind I have been travelling all over your country the last few days, and as I wrote to our dear brother, Elder W. C. Jones,

if I did not get over the impression to go I am liable to undertake the trip again soon.

I wrote to our good people in southern California that I thought of wintering with them next winter and if I do, as I will be about fourteen hundred miles nearer North Carolina, I might pay you a visit. Many have written me about the same thing and I acknowledge it makes me home sick.

I don't know that anybody else is like me. As the poet expresses it:

"I am a stranger here below,

And what I am 'tis hard to know."

I feel sometimes like I want to be free from all earthly cares and spend the remainder of my days among God's dear people.

I feel like I want to go back into your country and go over the same ground we went over and visit our good people in every nook and corner of the state.

I can see you all this morning as plainly as if I was in your midst. I find myself first at your place, then at Gains Grove, at your mothers and all around whither we went and can almost imagine it is true. How is it, my dear brother? Is it just a whim of the brain, or is there something in it? Elder Jones' letter bore the intelligence of the death of some of our good people in Burlington, and elsewhere, whom I met. I also got a good long letter from a sister (though not a member) now living at Bahama, N. C., whom I met at Durham while there. Her mother is a member at Durham. She told me of the death of some I met and of some others I did not meet, also that her mother had been suffering with la grippe for two months and was very feeble (74 years old) and seemed to feel that her stay on earth was short, thus telling us that:

"Times like a fleeting shadow flies,
This house of clay must fall,"

And as our blessed Lord has said, "before Abraham was a creature of time—like all Adam's race—coming up and going down, thus fulfilling the decree, 'dust thou art and unto dust thou shalt return.'"

I was glad to get your minute, also your letter. They brought to my mind many things, faces and names, that I well remember. I would like to have the privilege of going across lots and through timber to the man's house whose name was Fox where we went and stayed all night. In looking over my list of names made while on this trip I find the notation "send picture" opposite his name. So I am reminded to send him my photograph as I promised. But it seems hard to remember to do things or to do them even if I remember. If you see any of the family tell them I still intend to send it.

I find opposite the name, Joe Hilliard, Schoolfield, Va., "send Messenger of Peace," and for the life of me I can't remember him subscribing for the "Messenger" and I can't think why I so recorded it unless I intended to send him a sample copy. I wrote Mr. Hilliard and am anxiously awaiting his reply. I fear he subscribed and I have forgotten to send in his name.

I sometimes feel I am incapable of doing business, but God knows my heart as well as the hearts of all men, and I think He knows I mean to do the right thing.

Please write and inform me if Mr. Hilliard still lives at Schoolfield. I am anxious to know if he intrusted me with the subscription.

Pardon me for thus encroaching upon your time; I felt like I wanted to write you again. Unworthily in bonds of affliction and with some little hope of the scriptures and of a better resurrection beyond the grave.

Your brother,
S. B. MOFFITT.

Newbery, Oregon.

Elder P. D. Gold, Dear Brother in Christ I hope, although feeling my unworthiness in claiming such sweet relation with a dear father in Israel as I feel you to be. Our worthiness is of the Lord, who speaks and it is done, who commands and it stands fast, praise His Holly name.

I can say as did David: "Though I walk through the valley and shadow of death I shall fear no evil for Thou art with me, Thy rod and Thy staff they comfort me."

I feel sometimes that I am in such a low valley of despondency that I fear to claim anything divinely. The Lord knows I had hoped to have gone to the Union meeting and met you and the other dear people of God, but it wasn't for me to go. I hope you will be spared a long time to speak the unsearchable riches of God and I hope to hear you preach again. When it goes well with you pray for me.

Love to you,

MRS. BEN CRAWFORD.

Pikeville, N. C.

Dear Brother Gold:—I am so full of carnality that I can scarcely think one good thought, to say nothing of writing anything that would interest so fruitful a mind as yours. Do you know of any remedy for carnality? O, that I could be less carnally and more spiritually minded as in days past.

I was blessed to attend the Bear Creek Association at Union Grove near Monroe, and while there heard Elder C. A. Davis three times very comfortingly, and during one of his discourses he said that the only remedy he knew for carnality was to die out and leave it. What do you think of that? A

very sure remedy, is it not? "To be carnally minded is death, but to be spiritually minded is life and peace."

Brother Gold, tell us something about it. My carnality crowds out better things.

I was very glad to meet and hear dear Brother Adams again at the Association. The dear Lord has blessed him to bear the glad tidings of good news from a far country to the little bleating lamb to a ripe old age, and is still preserving him, both in a physical and a spiritual sense. He and Elder Davis were the only visiting ministers at the Association.

Mr. Coffey and I went to Globe church yesterday to hear Elder S. C. Roberts. He preaches there regularly now and we think he is a good preacher.

Drop us a few lines Brother Gold, if you feel that you can, and we would be very glad to have you visit us again should the way be open for you to do so.

Love to you and Sister Gold, together with the household of faith.

Your little sister, if one,

LOUISA A. EDWARDS COFFEY,
Rufus, N. C.

Dear Brother Gold, and all to whom it may concern:—Somehow I feel inclined to speak of some of the exercises of mind. If I could only know what those things mean they would not give me such grave concern. For about 18 months now I have been terribly stired up concerning my future destiny in this time-world, both naturally and spiritually. My mind seems to be wandering, leading me out somewhere I know not where. But it really looks foolish to me when I look at my present situation and surroundings naturally, for I have such great reasons to be thankful that it is as well with me as it is. It does look like I ought to

be content, but just why I am not any of you can answer as good as I. But my mind is led out to some other section of country and if I knew just where I would not be so confused. I am reminded of this scripture that Abraham was led out into an unknown country and he went out not knowing whither he went, and the Lord prospered his way. And again this thought seems to come: Go out into the high-ways and hedges, and the interper-tation of that to me seems to be the places or sections of country where they now have no preaching. My mind seems to be travelling among the brethren continually from place to place which if it was so, it seems to me, would be my meat and drink. But that is out of reason with me now, and just why I am thus I cannot tell. These things render me unfit for my daily work, so much so that I realize I am going back financially in place of accumulating. Oh, if I could only know what the will of the Lord was. I am made to say, oh Lord, undertake for me, and surely if He has any purpose in me he will open up my way at His own appointed time. Somehow I believe that, but as long as we are held in suspense time seems long to us. I am like Moses was when he desired to see God face to face, not being satisfied with the evidence that he already had that it was God dealing with him, but wanted to know or see his face. So it is with us. We desire to know before hand whether or not it is the work of the Lord. But in that sense we would have to be in front of Him to see His face. But we have to wait until his glory passes, or that his work is performed with us, and then we are permitted to behold his back-parts, or detect his hand in the matter, after his glory has passed.

I sometimes feel when I am so temp-est-tossed, drifting as it were with no

certain dwelling or abiding place, with inward conflicts and outward fears, that death itself would be a welcome messenger, but when I am down in the deep with all the billows and waves clean gone over me, then it is that I am made to understand the noise of the water spouts, deep calling unto deep and sometimes I am enabled to come forth from beneath those things and soar up into a heavenly place in Christ and permitted to partake of eternal joys which I feel at that time are my own. And sometimes I am made to feel that I understand who it is, as the Psalmist says, that go down to the sea in ships, that do business in great waters. These see the works of the Lord and His wonders in the deep. Then we are enabled to mount up to heaven as it were; but just that sure we have to fall back again into the depths, and our soul is melted again because of trouble and we are made to reel to and fro, and stagger like drunken men, and we at our wits end. But when each particular storm is passed, and we realize a calm then we are glad because we are quiet, and then it is that that He (God) bringeth us unto our desired haven.

My brethren, I desire to find a place in your hearts and an interest in your prayers for I feel to be the poorest of the poor, the weakest of the weak, less than the least of all saints, but nevertheless, I feel that it is necessary occasionally for me to come forth and endeavor to perform what I feel the Lord has required at my hand, which is, that I should strive to walk worthy of the vocation study to show myself approved, contend for the things that make for peace, watch as well as pray, and do as well as say, which I desire the Lord will enable me to do. And after I have done all I am yet an unprofitable servant. So may the Lord remember us as poor stiffnecked and

rebelious people. But we never knew this until we learned it by sad experience, and we are continually learning. When we are surrounded in darkness we are made to learn many things, for day unto day uttereth speech, and night unto night showeth knowledge.

If I could only know, my brethren, that I understood those things as doeth the man of God then I could say, let come what will for I could patiently endure all things for the sake of Christ. But we have to live by hope, and the reason we hope is because we have had a foretaste of those heavenly joys, which become the earnest of the spirit, and that by the love of God shed abroad in our hearts. Those things are too wonderful for me; they are high, I cannot attain unto them.

You see I have drifted from what I had thought to say in the outset, which proves to me that I am not my own keeper, for it is not in man that walketh to direct his steps. So if the Lord has any purpose in me, where I go, or what I be, my desire is that He may soon make it manifest unto me and open up the way, for I long to be satisfied and reconciled to my lot in a natural way while I remain on this stage of action.

With love to God's little ones everywhere, I remain your afflicted brother in the spirit, I trust.

JOHN R. SMITH.

Reidsville, N. C., R. 5.

Dear Brother Gold:—The rich experiences I have indeed been sweet to poor sinful me, also your editorials have been very comforting and many others of the writers have been very edifying. In fact it has been about all the preaching I have had the pleasure of hearing since last September. So keep on writing, dear people of God, for a great work indeed are you doing. If you only knew the comfort

and joy that's being carried into the hundreds of Baptist homes I am sure you would not be so reluctant about writing and that you would write oftener and would do it gladly and willingly.

Now a few words to the many readers of the good old paper, Zion's Landmark. Won't you join me in sending to Brother Gold what is honestly due him on the paper? Surely lots of us could pay at least a part if not all of what is due. I feel that there must be lots of us who are far behind on the paper or dear Brother Gold would not be so often appealing to us to pay up. I don't know anything about running a newspaper of any kind, but I know enough to know that paper and ink is not on the free list and that type setters do not work without pay. I know that there are those among us who are not able to pay and I am sure Brother Gold doesn't mind sending the paper to this class. But we who are able to work, ought not to allow Brother Gold to get all the blessing by doing all the giving of the good old paper to this class of people just mentioned above, and I for one am not going to allow him to get all the blessing either, so I will add 50 cents more to the \$1.50, making \$2.00 in all, the \$1.50 to pay me up for the year, 1916, and the 50 cents to help send the paper to the poor. It may be that some of them may live in sections destitute of gospel preaching and if so, it will be a great blessing indeed, to help send the paper to some poor humble little child of the true and living God in so lonely a place. "The poor ye have with you always and when ye will ye may do them good."

What I have said is in the very best of feeling and I hope no one who is behind on the paper will think hard or become offended at what I have said. When I commenced to write I

did not intend to write along this line at all but merely intended to write Brother Gold a few words concerning my own tardiness and my mind seemed to be led to write just what I have written. I hope it is of the Lord, if so I know it is all right and will bring forth its perfect fruits.

Let me say to my negligent brethren, with myself in to: Let's pay our just and honest debts as much as we possibly can. "Owe no man anything, but to love one another." May the Lord help us to comply with the above scriptural injunction is my prayer for Jesus sake.

Brother Gold, if I have said anything detrimental to the cause, do not publish it but land it in the waste basket.

With best wishes and may the good Lord bless you many years yet to proclaim His truth.

Your brother in hope of a blessed immortality beyond this vale of tears.

OBE TINGER.

Apex, N. C., R. No. 5.

Dear Brother Gold:—Will you please give notice in the Landmark, if it's the Lord's will. I will be with the Beaver Dam church, Lenoir county, Saturday and the fourth Sunday in June, 1916.

I hope you and family are well and enjoying life.

Well I feel that I would be glad to see you and talk with you some, it has been so long since I have seen you.

If I could write so it could be read it would seem better to me. But I can't, so I lament my trials to myself and grieve over my troubles, meditate upon the Lord's goodness, His mercies and his kindness to me a sinner. How thankful I should be to Him that it is as well with me as it is. It could be worse and would be if it were not for His mercies. I know I am a sinner

and have not kept God's law and His commandments but have violated bitterly against Him: If it had not been for His mercies where would I have been cast.

Lord remember me in thy mercy. I will close. Your brother with little hope in the Lord.

G. M. CORBET.

Greenville, N. C., R. 3.

The above communication from Brother Corbett should have appeared in June 15th issue of Landmark. I regret it was left out. P. D. G.

* Dear Brother Gold:—I am sojourning in Egypt, with no pleasant fruits, or fair scenes to cheer my soul. It is said that trees became more firmly rooted in winter when stripped of their green foliage. Can it be so with Christians when they stand leafless and fruitless, with chilling blasts beating upon them and no beauty to be seen? But through the thick cloud does our covenant keeping God, cause to shine His bright hued rainbow of peace and hope. The Lord saith, "When I bring a cloud over the earth that the bow shall be in the cloud." Genesis, 9th chapter, 14 verse. So whenever the clouds of fear and doubt on account of sin come over the soul the bow of promise in Jesus shall be seen in the cloud and His dear love shall shed its rainbow hues round about us now and forever more. No storm-cloud is too dark for ~~the~~ bow to show itself.

How sweet it is to put one's trust in such a wise and Holy Being who has all power in heaven and in earth. And we are deeply thankful that away beyond the shifting scenes of life, beyond the clouds, the doubts and struggles against Satan, and sin there is a haven of eternal rest, where Jesus who is at the right hand of God, is as willing as He is able to save all who

come unto God by Him.

Your sister in hope,

BESSIE BROOKS.

Greenville, N. C.

Elder P. D. Gold, Dear Brother:—I am sending Brother J. W. Bryant's letter to you for publication in the Landmark. I enjoyed reading it so much that I feel like others will enjoy it also.

Your little brother,

C. O. BOAZE.

Dry Fork, Va.

Dry Fork, Va., May 23, 1916.

Mr. C. O. Boaze, Dear Brother:—I will try and answer your good letter which I enjoyed so much. I feel some times to be too little for anyone to ever think of me, much less to write me. I surely do love to be remembered by the Lord's little ones and hope to have the prayers of them all, for it seems to me I cannot pray for myself, and then again I find myself lifted up and all earthly things have past away and spiritual things are with me. Who must I praise for this, man or the Lord? Of course the Lord and blessed be His Holy name. I cannot, no, never praise Him enough for what I hope He has done for my poor soul, for I hope He has put a new song in my mouth, even praise to His most Holy and Righteous name. I shall never get through praising Him for what He has done for my poor soul. I thought my case to have been an outside one and until He came to my relief shining brighter than any kind of light. His face shown so bright. I will never be able to tell how he looked when He came to my poor soul's relief as I hope.

Well Brother Boaze, Brother Hardy came through preaching for us and his preaching was good to my poor hungry soul. He had large crowds to hear him. I hope he will soon come again, for he is so fine in his doctrine and in-

structions. I think he is one of the good shepherds that the Lord has sent to feed his little lambs.

Now Brother Boaze we had preaching at Old Banister second Saturday and Sunday. The meeting was good. Brother C. P. Williams came back to church and was restored in full fellowship with the church. We all were glad to see him come back, for we feel he will make us a good, useful member.

Dear Brother, I went to the Association at Cow Branch Sunday and we had good preaching and good order and a large crowd. I don't believe I ever saw as many people at a meeting of any kind. I thought you would be there. If you were I never saw you.

We are having a nice rain this morning. Bless the Lord He knows what is best for us all. I fear this little scribbling will worry you to read, so I will close. I hope you will be with us Saturday and Sunday as it is our communion day. This leaves us all well and I hope you are the same.

When you pray please remember me to the Lord.

Your little brother, I hope,
J. M. BRYANT.

Drx Fork, Va.

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

Dear Mr. Gold:

I received the 15th's number of the Landmark today and read it through. I was so melted down in my feelings by some of those sweet experiences and some of your good editorials, surely none but the Lord's people could write so beautifully. I haven't a shadow of a doubt as to you and those other dear saints who contribute so sweetly to Zion's Landmark being among the number for whom Christ died. And what a blessed thought that He is now at the right hand of the

Father making intercession for the saints.

Just here arises a solemn question to my mind, do I love the Savior? Surely if I do it is because He first loved me, and if I am saved it is mercy and if I am lost it is just. I so often think of Mr. Shaw's text at Middle Creek at the Association last September: "Come see a man who told me all things ever I done in my life." How that went home to my heart. Yet I am made to sometimes say is this the Lord or is it that I am deceived and trying to deceive others. Surely I do not desire to deceive any one and especially the dear saints of God. They look so sweet to me I sometimes feel I know I love them, and there the question arises with what love, and then I fear it is not the love that fadeth not away.

Well I must close. Mr. Gold pray for me if you have a mind to do so. If it is the Lord's will I know you will be blessed to live many years longer to speak these apples of gold and pictures of silver. I feel that you so many times send good news to a far country, and trust that you will be blessed to continue to contend earnestly for the faith once delivered to the saints.

Your unworthy and sinful friend,
ZOLA J. SUGG.

Raleigh, N. C., R. 3.

UNION NOTICE.

Dear Brether:—The Lord will there will be a three days meeting with the church at Hunting Quarter on Friday, Saturday and 4th Sunday in June.

We cordially invite the brethren, sisters and friends to meet with us at that time and hope the Lord will impress some of our ministers to be with us.

L. H. HARDY, Pastor.
JOHN D. SMITH, Clerk.

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 1, 1916.

EDITORIAL.

WHO WAS MELCHISEDEC?

Now consider how great this man was. Even Abraham paid tithes to him. First being by interpretation King of righteousness, and after that also King of peace, Heb. 7:1-3. What a wonderful type is he of Jesus the Son of God, the Christ of the Old Testament, the Priest of the Most High God.

God's people were saved from the beginning by him who stood as a Lamb slain from the foundation of the world. In all the affliction of his people he was afflicted. He was the Book that followed them in all their pilgrimage in the wilderness. He bare them and carried them all the days of old. He was their pillar of cloud to shelter them by day in the burning sunshine, and to lighten them in the darkness of night by the pillar of fires. He was without beginning of days and of life, abiding a priest forever by the oath of him who cannot lie. He was a priest of a covenant without condition, of a covenant that has no failure, but wherein all is perfect, King of right-

eousness and also after that King of peace. In which there is no death, and therefore an everlasting priesthood.

In this priesthood no man furnishes any thing. This High Priest, himself supplies the Lamb. For the people furnish nothing. Abraham pays tithes to this priesthood. He is greater than Abraham, for Abraham was blessed by him. The priesthood of Levi, under the law made nothing perfect, but the bringing in of this better priesthood did by which we draw nigh to God.

He is the mediator of the new Testament in which there is shedding of blood that purges from sin and dead works. This is the blood of sprinkling that speaketh better things than that of Abel. The offering of Abel yet speaketh though Abel is dead: but the blood of Jesus makes all things for which it was shed perfect. This is the blood of the New Testament that cleanses from all sin. In Jesus Christ is found every gift of prophecy, of priesthood, of Lord and King. He borrows nothing, for in him all fullness of the Godhead dwells bodily, and we are complete in him wanting nothing.

By two immortal things the oath and unchangeability of God is the glory of Jesus Christ avouched. The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec that is without descent, without father or mother having never received it from another, nor ever transmitted it to another. It is perfect and is an everlasting priesthood. He is able to have unto the uttermost them that come unto God by him seeing he ever liveth to make intercession for them, and because he lives they live also. This is priesthood after the power of an endless life.

P. D. G.

THE TRUE TEST OR MARK

Many a humble child of God fears he has not been born again because he cannot tell when or how his burden left him, and this itself occasions some burden. Such think if I had such an experience as Paul had, or such as I read in the Landmark, then I would have more hope.

But I feel like stating that the one unerring and unfailing evidence that you have passed from death unto life is that you love the brethren. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." 1st John, 3:14. He that loveth is born of God. Loveth what? Wickedness, this world, things of earth? No. He that loveth God's people—that loveth the brethren, those born of God, those that walk and live godly. For they love God. If we love not our brother whom we have seen, then how can we love God whom we have not seen?

One says, I love some Christians better than I do some others. Well why? Because I see more of the image and traits of Jesus in some than I do in some others. Is that a bad sign? No. It is a good sign to love most where you see most of the marks of Jesus. Well should not you endeavor to be a humble follower of Jesus yourself? By walking in the meek and lowly footsteps of Jesus you draw out the love of the brethren to you.

If one is a member of the church, but seldom attends his meetings, do you love him or her as you do one that is faithful to attend?

Do you love one that is so close and selfish he or she does not give anything to help bear the church expenses, or does not minister to the pastor? Do you love that one as much as you do the liberal one? By liberal is meant

one that gives according to his ability. Twenty-five cents would be a greater gift with some than many dollars would be with some others.

Do you love the one that talks unkindly about his brethren as well as you love the one whose conversation is in Christ Jesus, and savors much of heavenly things?

It is not so much that you can tell so wonderful an experience as to time of conviction and deliverance, as that Jesus is your only hope—that you have no confidence in self or man, but that by the faith of Jesus you live.

There are many people it seems to me who have a good hope through grace that have never been baptized. When asked why they have not been baptized they reply; "I am not worthy." What constitute worthings? Is it good feelings? Is it that you know you are a child of God? Is it that you feel good enough? No. Do you feel bad enough, vile enough to cast all your burden on the Lord, and come before the brethren alone in the name of Jesus? Have you assurance that you are doing right in not confessing the name of the Lord before men?

Are you doing right? Do you believe that Jesus is the Christ? Does your heart love this doctrine? If you do not love this doctrine then you love some other doctrines opposed to this. Now which do you love? He that believeth that Jesus is the Christ is born of God. If all that love this doctrine were baptized in his name what an increase in membership we would have. P. D. G.

Brother A. H. Roden of Texas requests my view of the questions, "Do you believe the bodies of God's regenerated people are 'still dead in sin'?"

Do God's people serve Him as complex beings?

Answer: Some texts of scripture

occur to my mind. One is, present, your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service, Rom. 12:1. With the mind, I myself serve the law of God, but with the flesh the law of sin, Rom. 7:25. "And if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness, Rom. 8:10.

These scriptures occurred to my mind as I read the brother's letter.

The difficulties in the way of considering these and other questions show an inability on our part to comprehend the fulness of any question.

While in nature we are ignorant of God's righteousness, and going about to establish our own righteousness, But when the condition we are in is shown to us then sin revives and we die. Adam, where art thou? opens the case to us as naked, guilty, without a covering, or an excuse, with no shelter, no hiding place.

The commandment covers, sin revives and we die. Let God be true, but every man a liar. Then our mouth is shut under a sense of our guilt.

You hath be quickened who were dead in trespasses and sins.

There is a division of the subject of grace in the sense expressed in Rom. 7th. With the mind I myself serve the law of God, but with the flesh the law of sin. Paul sees another law in his members warring against the law of his mind, bringing him into captivity to the law of sin which is in his members. Then here is a warfare. It requires more than one to cause a warfare. The flesh and the Spirit are the characters here considered. These are contrary the one to the other. It is not that the flesh is ever right, or that the Spirit is ever wrong. If we through the Spirit do mortify the deeds of the body we shall live. If we walk after the flesh we shall die. The law

of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore we are debtors not to the flesh to live after the flesh. We are not debtors to the flesh at all, but to grace how great a debtor daily I'm constrained to be.

Present your bodies a living sacrifice—not a dead one.

Ye are the temples of the Holy Ghost. God dwells in you of a truth except ye be reprobates. For Jesus Christ is in you of a truth except ye be reprobates. In my flesh there dwells no good thing. But he shall change this vile body and fashion it like unto his glorious body by the resurrection of the dead. Then the creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. We wait for the adoption or redemption of our body. For the hope of the resurrection of the dead I am called in question, said Paul.

Without Christ we can do nothing. If Christ be in us we are dead or the body is dead because of sin.

But grace saves us. For by the grace of God I am what I am. We are to deny self, and live soberly and godly in this present evil world.

Grace is sufficient. We are not a complex being in the sense that we owe sin or the devil any thing. For if the Son make us free we are free indeed. For he that is dead is freed from sins, for sin shall not have dominion over us.

P. D. G.

Send us your Printing.

ELDERS JOHNSON AND DALLAS

- Roxboro—July 5.
- Surl—July 6.
- Tar River—July 7.
- Camp Creek—July 8.
- Helena—July 9.
- Flat River—July 10.
- Whealers—July 11.
- Prospect Hill—July 12.
- Harmony—July 13.
- McCrays—July 14.
- Bush Arbor—July 15.
- Country Line—July 16.
- Oak Grove—July 17.
- Conveyance.

Your brother in hope,
 J. B. DALLAS,
 Danville, Va., R. 2, Box 22.

ELDER J. A. SHAW

- Elizabeth City—1st Sunday in July.
- Tarboro—Monday night.
- Sparta—Tuesday.
- Autrey's—Wednesday.
- Farmville—Thursday.
- Meadow—Friday.
- White Oak—Saturday.
- Moores—2nd Sunday.
- Wilson—Sunday night.
- Contentnea—Monday.
- Scotts—Tuesday.
- Mill Branch—Wednesday.
- Mt. Zion—Friday.
- Conoho—Saturday.
- Norfolk—3rd Sunday in July.

ASSOCIATIONAL

Elder P. D. Gold, Dear Brother:—
 Please publish in the Landmark that the next session of the Upper Country Line Association will be held with the church at Dan River commencing on Saturday before the third Sunday in August, 1916 and continuing three days.

Visiting brethren coming from either direction on the North Western R. R. will be met at 2:10 o'clock at Berry Hill on Friday before and at Ruffin at

12 o'clock from the South and 2:30 o'clock from the North.

We want brethren, sisters and ministering brethren to visit us.

Done by order of the church.

W. I. FRENCH, Clerk.

Elder P. D. Gold, Dear Brother:—
 You will please publish in the Landmark that the next Staunton River Primitive Baptist Association will be held with the church at Canaan, to begin August 11, 1916 and continue three days. It is 13 miles west of Dry Fork on the Southern and nine miles east of Axton on the Danville and Western. Visiting Brethren will be met at both places Friday morning and Saturday morning. All visitors that wish to be met, please notify me, Danville, Va., R. F. D. No. 7, or Brother J. C. Dodd, Whitmell, Va., by personal letter. My postoffice has changed from Witt to Danville.

Trains on the Danville and Western, up train from Danville due at Axton about 8 o'clock. Down train from Stuart about half past eight.

Train going North from Danville will be at Dry Fork about six o'clock in the morning.

Trains going South will be at Dry Fork about five o'clock in the afternoon.

This is as near as we can state.

R. Y. BLAIR,
 Clerk of the Church.

Danville, Va., R. 7.

UNION

The next session of the White Oak Union is appointed to be held with the church at Wilmington, N. C., on Saturday and 5th Sunday in July.

All lovers of the truth are invited to meet with us.

Yours in hope,
 R. W. GURGANUS, Clerk.

Obituaries

JUNIUS HAYES.

Dear Brother Gold:

By request I am sending you a few lines in memory of our Dear Brother, Junius Hayes, who was born August 13, 1869, and I believe peacefully fell asleep in Jesus on his birthday, August 13, 1915. He was the son of N. T. and Mary Hayes, was married to Cuzsy Rose (date unknown to the writer). Junius united with the church at Lower Black Creek, September 13, 1908 and was baptized the following day, together with his wife, by our beloved pastor, G. W. Boswell, and there he remained until the Lord saw fit to take him home.

He suffered five weeks with that dreadful disease, typhoid fever, but was never heard to murmur. Oh! if I could be blest with that faith and patience that he had. It was my privilege to visit him during his illness and I can truthfully say he was the most reconciled person I ever saw, saying if he lived or died it was all right. Junius was a hard working man. He and his little family, consisting of his wife and three children, one son and two daughters, all worked for an honest living. Now may they look to the Lord who doeth all things well and has promised to be a husband to the widow and a father to the fatherless, for they were faithful to him, doing all that lay in their power but could not stay the cold, icy hand of death.

Oh! how we miss him at Black Creek, for his seat was never vacant unless providentially hindered, and I often remarked while he was living, that he was the happiest looking person under the sound of preaching I ever saw. His face beamed with joy.

He was a good boy from childhood,

a boy with few words. Oh how it fills my heart to even try to speak of our loss, though while we have lost a dear brother in the flesh, his wife, a kind husband and his children, a loving father, the Lord is able to bind up the broken hearted and may our loss be his eternal gain. And may we live as he did, adoring the profession we have made and when our time comes to fold our icy hands, feel as he did that it is all right. The Lord giveth and the Lord taketh, blessed be His name.

May the Lord abundantly bless his little family and give them grace to bear every trouble is my prayer.

"He shall sleep but not forever,

There will be a glorious dawn;

We shall meet to part no never

On the resurrection morn."

Written by his bereaved sister,

MRS. W. G. RAPER.

BURKETT LAMM.

It becomes my sad duty to write the obituary of my father, Burkett Lamm. He was born November 1st, 1846 and died August 19th, 1915. He was married to Susan Mathews in 1872. To this union were born eight children seven of which survive him.

Father joined the Primitive Baptist church at Upper Black Creek on Saturday before the fourth Sunday in March, 1897. He was baptised by Elder James Bass the following Sunday. He proved to be a faithful member.

His wife passed out of this life about five years ago, and shortly after her death his health began to fail. He attended church at Scott's on the first Sunday in May, 1915 which was the best preaching he heard. He suffered very little pain, as he had heart dropsy.

He was ready and willing to die and often repeated these lines:

"A few more days on earth to spend

Then all my toils and cares will end."

One morning about three o'clock father awoke and said he had had a very sweet dream. He said a voice spoke to him and said: "I'll never put more on you than you can bear, I'll always make a way to escape." He passed away peacefully at midnight. His funeral was preached by Elder George Boswell and his body was laid to rest in the cemetery near Upper Black Creek church.

I wish to thank the members of the church for their kind remembrance during his illness and death.

"Safe in the arms of Jesus,
Never more to know a care,
But forever to sing praises

In that peaceful home up there."

SALLIE LAMM PEELE.

SARAH R. CROCKER

At the request of Brother Crocker, I write these few lines in memory of his beloved wife.

Sarah R. Crocker was born July 2nd, 1841 and died March 19th, 1916, making her stay on earth nearly seventy-five years. She and Brother Crocker were married December 9th, 1874. To this union was born three children.

Sister Crocker joined the Missionary church in early life but became dissatisfied and joined the Primitives about twenty years ago at Bethany, Pine Level, N. C.

May God bless and comfort those who mourn for Sister Crocker and help them to say, "Thy will be done."

ALEX WIGGS.

MRS. MARY W. BURGESS

Was born March 20th, 1848 and died April 7th, 1913, making her stay on earth sixty-five years and eighty days. She was married to W. P. Burgess, October 7th, 1875. To this union was born two boys and five girls.

Sister Burgess bore her sufferings with patience and she very seldom complained.

She was a faithful wife and devoted mother. She being taught of God, confessing her sins openly before the Primitive Baptist church at Camp Branch on Saturday before the third Sunday in May, 1909. She was baptized in June, of the same year, by Elder Z. Taylor Turner. She was a faithful member and loved to hear the gospel preached and to sing the songs of Zion. The last song she sang was: "Oh When Shall I See Jesus."

The funeral services were conducted by Elder M. P. Moran and the body laid to rest in the family burying ground.

"Sad and lonely are our homes,
Cold in death our mother lies;
She has left an earthy mansion,
For a home beyond the skies."

MARY E. CARTER.

MRS. E. L. COBLE

Mrs. E. L. Coble, wife of G. C. Coble, was born March 15, 1871, and died May 12, 1916. I suppose Mr. and Mrs. Coble lived as happily together for about 25 years as it is possible for man and wife to live. There were seven children born to this union. Two girls and two boys still living. Mrs. W. J. Stephenson of Aberdeen, N. C., and Miss Ada, Messrs. Ernest and Roy still at home, who together with their dear father still greatly mourn the loss of their dear wife and mother. Mrs. Coble was sick about ten days with pneumonia, all was done for her that medical skill, trained nurses and loving hands could do. But God had called, and no human skill could stay the cold hand of death. How often we realize our nothingness and weakness; perhaps nowhere more than in the hour of death. Mrs. Coble was not a member of our church and knew

but little of the faith and doctrine preached by Primitive Baptist; but she bore every mark of a true, humble Christian, and seemed to enjoy religious conversation with the writer. She joined the Methodist church in her young days and lived a consistent member with them and was much loved by all who knew her. My wife being just out of the hospital for appendicitis, was not able to attend her mother's funeral. I did attend together with my little girls. The floral offering and the presence of many sympathizing friends showed something of the high esteem in which she was held.

May God's rich grace and love rest on the bereaved family.

Mother dear, we greatly miss you,
Home can never seem the same;
The God who gave you to us mama,
Has seen fit to call you home.

While our hearts are sore and bleeding
We do not want you back again,
For we feel that God has called you
To your long and blessed home.

May the God who gave you to us
Give us grace to trust in Him,
So that when this life is ended,
We may meet with you again.

in the Kingdom of your Saviour,
With all the ransomed of the Lord,
And join with you in singing praises
Through all ages to our God.

W. J. STEPHENSON.

Aberdeen, N. C.

RESOLUTION OF RESPECT

In the midst of life we are in death. Whereas it seemed good, in the sight of an all-wise and merciful God, on April 4th, 1916 to remove from our midst, our brother, deacon treasurer and trustee, Joseph L. Brake.

Therefore be it resolved by the

Primitive baptist church, at Pleasant Hill, Edgecombe County, N. C. in conference assembled, that we bow, in humble submission to the will of Him, who has a purpose in all things and pray God, that on the resurrection day, we may rise in Glory, with our departed brother and receive that welcome plaudit—"Well done, thou good and faithful servant."

Resolved further, "that we tender our condolence, to the bereaved family and to the church, he loved so well in the loss of a kind and faithful member," "That these resolutions be spread on our minutes, a copy be sent to the bereaved family and to Zion's Landmark for publication.

Read and adopted, May 27, 1916.

ELDER GEO. W. BOSWELL, Modr.
H. L. BRAKE, Church Clerk.

RESOLUTION OF RESPECT

Whereas it hath seemed good to our Heavenly Father to remove from our midst our dearly beloved sister, Mary I. Rand, whose death occurred November 14, 1915, we deem it proper that we make some mention of the loss which we have sustained by her death.

First: Therefore be it resolved that in the sudden death of Sister Rand the church has lost a faithful member, one whom we miss sadly.

Second: That while we desire to be submissive to the will of Him who doeth all things well, we cannot refrain from expressing our grief, nor forbear making mention of one who was so dear and faithful to the church she loved so well.

Third: Resolved, that a copy be sent to Zion's Landmark for publication, and a copy spread on the minutes of our church book.

Done by order of the church in conference at Oak Grove.

J. T. COLLIER, Moderator.

W. G. WOODARD, Clerk.

TRIP NORTH

In company with a few others I went to four Associations, Baltimore, Delaware, Delaware River and Warwick.

In 1872 Elders John R. Respass and myself first visited those Associations. The first one was then held in Baltimore, the second one in Bryn Zion, the third at Kingwood, the fourth at New Vernon, N. Y., I think.

Of the ministers then living, and at any of these Associations, only two are now living, Elders S. H. Durand and A. B. Frances. Elder J. R. Respass has long since passed away to the state whence no traveller returns, and whose faces we shall see no more.

Then Elder W. J. Purington was pastor at Southampton and Elder Hartwell at Hopewell. Elder Gilbert Beebe was pastor at New Vernon and Middletown.

How few people then living yet linger on this earth. The places that once knew them shall know them no more. "He shall return no more to his house, neither shall his place know him any more," Job 7:10. When man passes away from earth he shall return no more, he leaves his place forever, it shall know or own him no more. His tracks are put out forever. The foot-prints he makes on the sands of time are soon effaced so that they are no more seen.

Some years ago I knew a brother in North Carolina noted for his industry and energy, and his excellent judgment. Once I visited his farm. The soil was rich and well cultivated, his crops were luxuriant, his houses were comfortable, his order of business was methodical, his servants were attentive to business, and seemed pleased to serve him. Last year I asked a brother how his farm appeared now. He has been dead several years. His reply was, his farm knows him no

more. Not a sign that he ever lived there remains.

The memory of some lingers longer and remains brighter in the minds of survivors than does the memory of others. For instance the memory of Elder Gilbert Beebe is cherished more than that of many others, yet in time his memory will fade from man, and will be known no more on earth: for man's memory of the character, the works and labors of others is not tenacious, but is itself unending. Elders W. J. Purington, J. L. Purington, P. Hartwell, F. A. Chick and others, bright and useful gifts in their day that have passed away and their dust has returned to earth. Yet the righteous is had in everlasting remembrance in the chronicles of enduring fame in the courts of glory, the name that is named upon every vessel of mercy, upon every one written in the Lamb's book of life: for these are "kept by the power of God through faith unto salvation ready to be revealed in the last time," 1st Peter, 1:5. All that dwell upon the earth shall worship him (the Beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world, Rev. 13:8. See Rev. 17:8; also Rev. 20:15.

There is sadness in not seeing those whose faces once were seen, and whose voices were heard by us, and my solitariness is felt in their absence: but we found other brethren occupying in their places. Elder Rowe in Baltimore and Black Rock, Elder John G. Eubanks in the Welsh Tract section, Elder Durand at Southampton, Elder Coulter in Philadelphia, Elder Vaughn at Hopewell, Elder McConnell in New York City, Eld. Ker in the Middletown section, Elder Lefferts where Elders Furr and White and Badger once labored.

Some of this army has passed over,

others are now bearing the heat and burden of the day. Still others yet unborn, or not manifested to men, but known unto God, and who shall in due time take their place and occupy as the Lord wills, all contending earnestly for the faith once delivered to the saints.

While the places on earth shall soon know us no more forever, and it doth not yet appear what we shall be, but we know that when he (Jesus) shall appear we shall be like him; for we shall see him as he is. His glory shall so change this vile body, mortal and corruptible, as it now is, that this mortal must put on immortality, for this corruptible must put on incorruption. Then shall death be swallowed up in victory in fulfillment of the prophecy, "He will swallow up death in victory," Isai. 25:8. Death the wages of sin, the sure plague of mortals, the King of terrors, and the terror of kings shall then be plagued to destruction, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth. Oh what a blessed hope is the resurrection of the dead.

Death comes through the transgression of Adam the first: the resurrection of the dead is the glory of Jesus the quickening Spirit. For as we have been burdened with the imperfection of Adam the first, we shall shine forth in brightness above that of the natural sun in the resurrection of Jesus Christ.

It was a pleasure to me to mingle with the dear ones who kindly received me, and showed their love to me in so many ways.

P. D. GOLD.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to remove from our midst by the Messenger of death on March

the 29th, 1916, our dearly beloved sister, Lettie Ziglar.

Therefore, be it resolved:

First: That we cherish her memory, endeavor to imitate her example in this life, and bow in humble submission, to the Will of Him, whose mercy endureth forever.

Second: That the Church has lost one of her most lovely and worthy members, and the community in which she lived a kind and generous hearted neighbor.

Third: That we extend to the bereaved relatives and friends our heartfelt sympathies, and trust that God will comfort and sustain them.

Fourth: That a copy of these resolutions be spread upon our Church record, and copies sent to Zion's Landmark and Messenger of Truth for publication.

Done by order of the Church in conference assembled on Saturday before the fourth Sunday in May, 1916.

J. A. THOMAS, Mod.

W. L. TEAGUE, Clerk.

WILLIE HAWKINS BROWN

The little daughter of Thomas and Emma Brown was born the 29th day of September, 1910, and passed from this life the 28th day of March, 1916, making her stay here in this sinful world 5 years, 5 months and 28 days. She was a bright little girl, always ready to run and do any thing she was bidden to do.

She was taken with whooping cough in February and the first of March was taken with pneumonia. All was done for her that parents, relatives and physicians could do, but none could stay the mighty hand of death.

It was so hard to part with little Willie Hawkings, but we must be submissive to God's will and must know He is the Giver and the Taker and blessed be His Holy name.

Little Willie leaves a father, mother, three brothers, two half brothers, three sisters and a host of relatives to mourn her departure, but 'tis sweet to know her little sweet life is with its Saviour free from all dangers and troubles of this vile world.

We can't see why she had to go,
And leave us all behind;
But we can only look to God
To ease our troubled mind.

Thou art gone our precious darling,
Never more we'll see thy face
Till we meet thee o'er the river,
In that happy dwelling place.

Then we'll meet you, precious darling,
There we'll clasp glad hands once
more,
When we meet to part, no never,
On that happy golden shore.

Her Mother, Emma Brown.

G. T. BURCH

Dear Brother Gold:—By request of the church at Roxboro I will write a few lines concerning the death of G. T. Burch, a very humble brother whose membership was with the church at Roxboro. This brother manifested a strong love for the church. I knew him several years before his death and had many pleasant talks with him. He often expressed much sorrow that he could not live as he wished to live that he gave way to the weakness of the flesh and did things he ought not and failed to do the things he ought to do. This gave me a tender feeling for him and strengthened my confidence in him as that is a part of my experience. Brother Burch was 50 years of age I think. He died very suddenly one evening in his yard. I conducted the funeral service at his home after which the

remains were laid to rest in the family burying ground.

A wife and one son preceded him to the grave, so to those left behind we will say sorrow not for your father as for those who have no hope, but endure by God's help, and may your whole life be one consecrated effort, if the Lord's will, to meet dear father, mother and brother in a better world than this, where sickness, pain and death can never come, is the desire of your humble friend, and his brother in a precious hope.

J. A. HERNDON.

MRS. LULA MOORE.

Death is always sad; especially when it comes to claim the wife. The home of Mr. W. L. Moor was made very sad on Monday morning, April 17, 1916, at ten minutes past two o'clock. The blessed and pure Spirit of Mrs. Lula Moor winged its flight heavenwardly, there as a lily of angelic mould "to bloom forever beside the Christian sea" of God's own garden.

Tuberculosis confined Mrs. Moor to her room for six months, but she bore her sickness with the meek and Christian spirit that made her equal to the noblest race.

Being weary and longing for the sweet rest found only within the shadow of the cross, she used her burden for a pillar and "fell to sleep in Jesus." Kind hands and hearts did all that was in their power for her relief and recovery, but the appointed time had come and she could not stay the cold, icy hand of death. And ere long we too must mingle with Jordan's chilly waters.

She leaves a husband, Patrolman W. L. Moor, two children, John, Worth and Willie May, a father and three sisters and a host of relatives and friends to mourn her death. I hope

they will feel to say, "Thy will, oh Lord, not mine." She is now missed in her home. We have every evidence to believe she is asleep in Jesus.

Her remains were taken from Durham to Roxboro to the family burying ground for burial. The funeral services were conducted by Reverend Denny at her home, 712 Holloway street, Durham, N. C. Then her remains were laid in the cold, silent grave, there to await the resurrection, when her sleeping dust will arise and shine in the likeness of God, the giver of all things.

Dear bereaved ones your home is sad and lonely but her example can live, and may you follow in her footsteps and the Lord prepare you to meet her in heaven.

A Friend, Kate Bee
Durham, N. C.

Keep the Babies Fat and Well
"Mamma's" Dr. Doran's Worm Remedy expels worms whole alive; purely vegetable; bottles 25c by mail. General agents wanted. Write us a letter. Doran Drug Company, Paducah, Ky.

BLACK CREEK UNION.

The next session of the Black Creek Union will convene with the church at Sappony on Saturday and 5th Sunday in July.

Messengers and visitors will be met at Westry Siding on the Nashville and Spring Hope railroad.

A cordial welcome awaits all lovers of the truth.

C. B. HALL,
Union Clerk.

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.

"Lincoln Lithia Water Equal to Any in the United States."

Dr. P. L. Murphy, superintendent of the North Carolina State Hospital, says: "In my judgment Lincoln Lithia Water is equal to any in the United States."

We will back up Dr. Murphy's judgment with an iron-clad guarantee that Lincoln Lithia Water will give relief in cases of indigestion, dyspepsia, Bright's disease, rheumatism, gout, stomach, kidney, liver and bowel troubles, uric acid poisoning and diseases arising therefrom. Money promptly refunded if it fails to relieve.

Lincoln Lithia Water benefits sufferers of all ages. It is clear, tasteless and inodorous. Can be taken freely by children as well as adults.

If you are a sufferer from any chronic case of the above diseases, order a trial case of ten gallons of Lincoln Lithia Water today and drink it according to directions. Your money will be cheerfully refunded if this water fails to relieve you.

Lincoln Lithia Water is supplied in two 5-gallon demijohns at \$2.00. Empty demijohns to be returned promptly.

Guaranteed only by the Lincoln Lithia Water Co., A. J. Bagley, Lessee, Department P-9, Lincoln, N. C.

UNION NOTICE.

Dear Brother Gold:—Please publish in the Landmark that the 173 session of the Contentnea Union is appointed to be held with the church at Upper Town Creek, Wilson county, and to convene on Saturday before 5th Sunday in July, 1916.

Elder John W. Gardner was chosen to preach the introductory sermon and Elder J. B. Roberts his alternate.

Those going by railroad will be met at Elm City on Friday evening and Saturday morning.

L. J. H. MEWBORN,
Clerk.

Dr. Doran's Queen Root Cordial
The World's Best Blood Remedy for Ladies and Young Girls. All advice free and confidential. FREE Samples. General Agent Wanted. Write us a letter. Doran Drug Co., Paducah, Ky., U. S. A.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

A Famous Physician's Wonderful Discovery

After a series of careful experiments and tests at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., covering many years—Dr. Pierce, the medical director of that hospital made announcement that he could prove that a medicine which he called "ANURIC" was the best uric acid solvent now to be had. As a remedy for those easily recognized symptoms of inflammation—as scalding urine, backache and frequent urination, as well as sediment in the urine, or if uric acid in the blood has caused rheumatism, lumbago, sciatica, gout, it is simply wonderful how quickly "Anuric" acts; causing the pains and stiffness rapidly to disappear.

Swollen hands, ankles, feet are due to a dropsical condition, often caused by disordered kidneys. Naturally when the kidneys are deranged the blood is filled with

poisonous waste matter, which settles in the feet, ankles and wrists; or under the eyes in bag-like formations.

It is just as necessary to keep the kidneys acting properly as to keep the bowels active.

The very best possible way to take care of yourself is to take a glass of hot water before meals and an "Anuric" tablet. In this way it is readily dissolved with the food, picked up by the blood and finally reaches the kidneys, where it has a tonic effect in rebuilding those organs.

Step into the drug store and ask for a 50-cent package of "Anuric," or send Dr. Pierce 10c. for trial pkg. "Anuric"—many times more potent than lithia, eliminates uric acid as hot water melts sugar. A short trial will convince you.

EAST CAROLINA TEACHERS TRAINING SCHOOL

A State school to train teachers for the public schools of North Carolina. Every energy is directed to this one purpose. Tuition free to all who agree to teach. Fall term begins September 26, 1916.

For catalogue and other information address,

ROBT. H. WRIGHT, President,
Greenville, N. C.

Never Neglect Colds; Treat Them Promptly

Often they lead to those pulmonary troubles which are responsible for more than one-tenth of all lives lost through illness.

Heavy colds which develop deep-seated coughs or cause inflammation of the air-passages and persist in spite of medication, weaken the system to a point where resistance easily is overcome—and asthma, bronchial and pulmonary troubles are the result. To renew normal resistance, Eckman's Alternative has been found highly beneficial in many instances.

Its lime content is so combined with other remedial agents as to be easily assimilated by the average person—and it contains no narcotics or habit-forming drugs of any sort. So it's safe to try. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY

23 N. Seventh St. Philadelphia

The use of the stereopticon in illustrating lectures has been quite extensive, but it is only recently that the instrument has been used in stimulating interest in home and civic improvement. Beautiful colored slides to show proper and effective plantings on the home grounds; in parks, playgrounds and cemeteries; pictures showing lawns before and after planting; example of correct pruning and budding, are not only interesting, but instructive when explained by a well-informed speaker.

The pioneer in this movement to make our southland more beautiful by means of educational stereopticon lectures, is the J. Van Lindley Nursery Company of Pomona, N. C., Box J. These gentlemen have enough pride in their native south to visit several of our cities and give us helpful hints on how to improve home grounds, public parks and playgrounds. The pictures shown in the series are very instructive, and of great interest to all lovers of the growing things.

Subscribe to The Landmark now.

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 I 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 55P, 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 Pathology of a Burn

Many people, when afflicted with a slight scald or burn, immediately apply heat as severe as they can stand.

The effect is to temporarily increase the pain but it also expedites a cure.

Just as frost bite is treated with snow or ice cold water to save the frozen part, a burn when not too severe is benefited by heat. All burns and scalds should be coated early with heavy oils or grease to shut out the air. This encourages recovery.

It is because Mentholatum is a delicate counter-irritant carried in a heavy oil that it is found so beneficial on scalds and burns.

As a counter irritant it takes the place of heat and reduces inflammation while the heavy oil body excludes the air.

Whenever you have a scald or burn apply Mentholatum liberally and bind it on so that a thick coating will be kept over the injury.

Mentholatum is extremely useful in case of insect bites and stings and for severe cases of sunburn and for the same reasons as apply in cases of scalds and burns.

The Great Problem of Fatigue

Has it ever occurred to you that practically every adult person, who works, is an habitual drinker of some beverage other than water? Physicians have explained the reason. They tell us that mental and physical work inevitably produce "Fatigue," which is nothing more nor less than Nature's call for refreshment or for stimulation. Under modern conditions of life (which we call civilization) it is impractical for most of us to drop our work simply because we are tired, and yet the scientists tell us to continue our work during fatigue is absolutely injurious to our nerves and muscles.

They explain that under such circumstances the judicious use of refreshing beverages relieves the fatigue by removing the resistance to the nervous and muscular impulses, making our work easier and lighter, in very much the same way that oiling a machine reduces the friction and prevents its becoming overheated.

Nature has provided us with the ideal lubricants to overcome the injurious effects of fatigue. They are the xanthin (pronounced zan-thin) beverages, including beef tea, cocoa, coca-cola, chocolate, tea and coffee. The scientists tell us that the xanthin beverages refresh the nerves and muscles by a process similar to actual lubrication and without affecting the will in the least, therefore without exciting one to overexertion as is the case with artificial stimulants.

In the case of beef tea and other meat extracts the refreshing principle is an animal product called xanthin; in cocoa and chocolate, a vegetable xanthin known as dimethyl-xanthin, or caffeine. When these beverages are digested they are all converted into the animal form of xanthin, which is a nor-

mal and constant ingredient of the flesh and blood of all animals and is essentially abundant in the tissues of young animals and children. Many scientists regard this 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, we become less alert and active, and feel a great need for the xanthin beverages.

Coca-Cola is therefore the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts and contains no tannic acid or caffeine. The carbonation of the fruit flavors combine with the caffeine to give a delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea or coffee. In spite of the fact that coca-cola contains only about one half as much of the active principle, trimethyl xanthin.

In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the composition and the refreshing qualities of the drink. Write for a copy, read it carefully and you will understand 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 Coca-Cola Co.

Department "C", Atlanta, Ga.

"Barium Rock Water Best in Country," Says Dr. Myers.

Dr. John Q. Myers, Charlotte, N. C., says: "I have prescribed Barium Rock Water many times during the past two years and can say that all cases of skin diseases and chronic stomach troubles have improved beyond my expectations. I believe Barium Rock Water to be the best mineral water in the country and can recommend it to anyone suffering from chronic indigestion or skin diseases." Many physicians have testified to the efficacy of this water in the treatment of various diseases. We guarantee that Barium Rock Water will relieve cases of indigestion, dyspepsia, rheumatism, gout or diseases arising from disordered stomach, kidneys, liver or bowels or from uric acid poisoning. Send us \$2.00 for ten gallons; drink it according to directions and if it does not benefit in your case, tell us so and we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box C-20, Barium Springs, N. C.

Praise ye the Lord, O Jerusalem,
praise thy God, O Zion.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

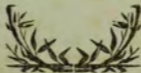
WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLIX. WILSON, N. C., JULY 15, 1916. NO. 16

J. McBrum
15oct16

17



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

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

\$1.50 PER YEAR.

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

In the Lord put I my trust: how say
ye to my soul, Flee as a bird to your
mountain!

A Cough May Lead to Tuberculosis

Distressing and dangerous complications may follow if you neglect it. Even when so serious a stage is reached, Eckman's Alterative may bring relief. For more than twenty years it has been widely used in such cases with beneficial results.

As with any medication employed in this trouble, the best results are obtained when the patient pays strict attention to diet and gets plenty of rest and fresh air.

Because of its easily assimilable content of calcium chlorid, this preparation is effective where a tonic up-builder is indicated. As a corrective of night-sweats it has proved most useful. It may be tried with absolute safety, since it contains no harmful or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

I will sing unto the Lord, because
he hath dealt bountifully with me.

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Blessed art thou, O Lord: teach me
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By checking wind colic and correct-
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teething, helps to produce natural
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Soothes the fretting baby and
thereby gives relief to
the tired mother.

Praise ye him, all his angels: praise
ye him, all his hosts.

MOORE'S MINERAL SPRINGS.

I gladly recommend this water to
the sick. Hotel open winter and sum-
mer. Water shipped from Rural Hall,
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very poor. I went to Moore's Mineral
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This water acts on the blood, the
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Lord, who shall abide in thy taber-
nacle? who shall dwell in thy holy hill?

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neatness and despatch.

P. D. GOLD.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

AN EXPERIENCE.

My Dear Elder Gold:—

I am so glad I was to meet you at the Delaware Association and hear you preach, it was a wonderful sermon to me all the way through; and your telling of the time you saw Jesus was so very encouraging to me that it made me believe even stronger what I have seen, for I knew Him when I saw Him, but it did me good to find another mortal man who had seen and could testify to the same thing, if I can I will give a brief account of my experience.

In the fall of 1907, I with my family moved from Brooklyn, N. Y., to Wilmington, Del., and at once I secured a position as carpenter and worked thirteen days and two hours when I was then taken sick with what the doctors pronounced catarrh of the kidneys. I suffered greatly and was down all winter, and paying rent, living expenses and doctor bills, our small savings soon began to go; with no income at all and in a strange city where at that time I was practically unknown. It was not an enviable position and the cause of much worry on my part, a miserable winter I spent.

In, I think, about February, I became very, very much disturbed as to how we would procure the necessities of life, and one evening when all were quiet in bed and asleep, but myself

and I could not sleep. I was lying on my bed in a dark room, when there appeared a light on the opposite side of the room which spread across the room toward me, revealing the objects in the room, and in the midst of this light I saw a man's feet and legs, which seemed as brass for strength. I knew it was Jesus standing there in my room and I feared to look at his countenance, for I thought he had come to slay me for my unbelief and sin, but I could not help extending my range of vision upward toward his face. His body also represented untold strength, but when I saw his glorious face my fears flew away at once, for I saw him a glorious Saviour, an ever present help in time of need. I can not describe his form or loveliness. His whole body was as a mountain of solid rock, for strength. I saw in him the seat of power that could not be removed. His strong hands and arms extended toward me. His eyes, Oh such glorious eyes, were rivers of love, mercy, compassion, tenderness, gentleness, humbleness, meekness, and perfection, flowing abundantly to me, and I knew I saw Jesus, and I know it yet. No word was spoken, but my whole soul was melted within me for love for Him who had come to me in my dark hour of trouble and showed me that all things needful would be given me. His abundant strength, which his form showed, coupled with his undy-

ing love, mercy and sympathy seen in his eyes and whole countenance was satisfying to me, and I knew not whether I was in the body or out of the body, but I knew I had seen Jesus. This lovely form stayed with me a little while then receded, the heavenly light which filled the room when He was there went slowly with Him and I was once more in the dark room alone as I was before, but in an entirely different condition of mind, for the picture of this lovely visitor was printed in my whole mind and soul. Since then I have had many a look at the picture with a fond recollection of the occurrence, and I was so glad to know you had the picture of this same One printed in the same way so indelibly in your own soul and mind.

Since that time I have seen many changes in all things but Him, for I can look back and see that He has ever been faithful, fulfilling all things represented by his lovely and magnificent form. My needs have been supplied in the past and by faith in Him I know they will be in the future. There is much difference though between our wants and our needs. I am often beset with terrible doubts, fears and evil forebodings, but the life I now live I live by faith in Him. But this is very unsatisfactory to the natural man, but all else is gone, this is all I have. God is faithful to the unfaithful, this I have lived to see. He loves us first. His love melts our stony heart which flows back to Him in love that comes first from him. We could not love him except He first loved us. He loved us when we were dead and unthinking sinners and gave himself for us that we by the grace of God might be what we are. His love is forever, His mercy endureth forever. If there was any limit to his love and mercy, then at that instant I would be lost, but never ending mercy in-

sure full and complete salvation for time and eternity, and we can not go beyond the limits of his love for it is boundless. If we take the wings of the morning and fly unto the uttermost parts of the earth He is there, or if we ascend into Heaven He is there, or if we make our bed in hell He is there also. There is no ground, time or condition that he has not trod. He is our all in all, and I knew Him when I saw Him.

Blessed be God the Father and the Son who has delivered us from darkness into His marvelous light and made us kings and priests unto Him by His own will for Christ's sake, and unto Him who first loved us and has done more for us than we are able to ask or think be all honor, glory and praise now and forever and ever world without end. Amen!

Your unworthy brother,

F. SELBY FISHER.

Salisbury, Md.

COMMUNICATION.

Dear Brother Denny:—

It has been on my mind for some time to write what I hope have been the dealings of the Lord with this poor weak worm of the dust.

Dear Brother, it takes God to make us feel our weakness and our unworthiness, and I am glad it does, for if it were left to ourselves we would always go on rejoicing here in this world. But I am glad that I do not enjoy the fashions and the styles of this world, for in this world we shall have many trials and troubles, but I hope they will be ended after the good Lord takes me away from this world, and I hope I can feel as willing to go when the good Lord calls me as I felt in a dream one night. I thought that I was dead and saw my coffin and my grave and my coffin was white, and

all in a moment there appeared some angels all around me and I was willing to go with them.

I dreamed one night that I was traveling through a dark place and something got after me, and it ran me to a solid foundation which was so high that it could not reach me, and off from that place was a pretty white place and these people that I hope I love were there and I wanted to be with them, and all at once I was with those people whom I loved and whom I wanted to be with, and I felt all right. After a while we had preaching, and after preaching we all went to eat. There was a long table, and in the center of that table was a long row of bread and it was the prettiest bread I ever saw in my life. After that I thought we were going to travel, and we loaded up wagons with all the good things to eat, and in this dream I saw Brother Williams coming and he passed on by us and my dear old mother-in-law was with me, and I said to her "look yonder at that angel." He kept getting higher and higher until he got up in the skies.

Dear brother, I hope that I am traveling with the people that I love better than any people on earth, and I believe they are the people that have been born of God. We are taught in the scriptures that we have passed from death unto life because we love the brethren, and I know I do love the brethren and sisters if I know anything, and I have been loving these people for a long time and I wanted to be with these people, but I felt too unworthy to be with such loving people. I asked the Lord the best I could to show me in a dream that if I belonged with these people to let me be baptized by Brother M. B. Williford, and I dreamed one night of being baptized, and when I came out of the water Brother Williford was walk-

ing by my side. The first Saturday in May, 1915, I hope I was made willing to go and beg them for a home, and I was received and was baptized the next day by Brother Williford, and that was a pretty day to me.

Dear Brother Denny, you preached a wonderful sermon to me last first Sunday at Mill Branch. I cannot tell just how I felt when you were talking. I had a feeling that I cannot express. My cup was full and running over, but we are told that it is better felt than told, but I wish I could tell it sometime just like I felt it.

I had a dream the other night, and I remember nothing about it but this, I got to the place that I could not praise the Lord like I felt like He is worthy to be praised, and the next day I was sick in the field and thinking about the wonderful work of God, when I got to crying and couldn't help it. A thought came to me that I did not want to be crying, and then another thought came, "Cry aloud and spare not, for it is your Father's good pleasure to give you the kingdom."

I hope and pray to God that He will show me the right way to live in this world for without Him we can do nothing, but with Him we can do all it is His will for us to do.

Dear Brother, I would tell it if I could, but I cannot and will close for this time, and if you think what I have written is worth anything you can have it put in the Landmark, and if not you can throw it aside, and if you have a mind to write I would like to hear from you.

Your brother in love and in truth,
JOHN JOYNER.
Sharpsburg, N. C.

A DENIAL.

Elder P. D. Gold,
Editor Zion's Landmark,

Dear Brother:—We, the church at Tom's Creek, being in conference, have in our possession a copy of Zion's Landmark of April 15, 1916, containing an article written by Mrs. Gena Hedrick charging us with excluding her from the church for not living with her husband.

We, the church, deny this charge, but did exclude Mrs. Hedrick, her father, mother and brother for not giving satisfaction to said church or to Brother Alex Snider with whom they had trouble.

Ordered and signed by Tom's Creek church.

ELDER M. L. WILLIARD,
Moderator.

N. L. PEACOCK, Clerk.

Denton, N. C., June 18, 1916.

EXPERIENCE.

Dear Brother Gold:—I will try and tell you of some of my experience and the dealings of the dear Lord with my poor soul.

From earliest childhood I had serious thoughts about dying and what would become of me. Later in life I know I was deeply convicted of sin and would awaken myself by crying and would frequently be afraid.

One night I dreamed a great wind storm arose and it became very dark, but I wasn't at all scared. The greatest trumpet sound I think I ever heard came from the yard, and all my people were frightened and tried to hide. But I told them it was judgment day and I would go and see my Saviour. And sure enough there He was on a great big cross coming in the head of the storm. I was happy and shouting and clapping my hands when He caught me up to himself and His band of angels.

Brother Gold, our little fleeting glimpses do us much good. It makes

us feel we would not sin again, but the flesh is so weak that the good that I would do that I do not.

I often think if I could write letters as some I read I would love to write, but to those who receive little and write little, no matter how gradual the change from nature to grace, I would not give the little hope I have for all the world. I feel sometimes that the Lord has laid His Hand heavily upon me, but whom He loveth He chasteneth. I believe I am made willing to suffer for Jesus' sake.

Brother Gold, my paralysis is not any better and I can't walk any. I hated to attempt to write but something kept telling me to try. Please correct mistakes. Visit me when you can and pray for me when you have a mind to, pray that I may be faithful to hold out until the end.

Your sister saved by grace if saved at all.

MRS. SALLIE LEWIS.

Rocky Mount, N. C.

TRIP.

Dear Brother Gold:—

In the spring when I was out on my tour there were several of the brethren and sisters who asked me to write when I got home, but since my return we have had some of our little grandchildren with us and wife's health has been too bad for me to take the time to write further than it was necessary to keep up my regular correspondence. To-day I feel dull, almost dead and do not feel that I can say anything interesting to my brethren who I very much love. But, as I have no knowledge of when this awful feeling will go away I will try to let them hear from me.

I left home to go to my regular appointment at Kinston on the 3rd Sunday in April. After filling that appointment I went to Wilson which was

the next. There I felt that I had gotten in a stream of the spiritual workings of the Lord. I was so cold and had been for so long a time that it felt good to be there. It was a great contrast, like an iceberg by a good fire. It did melt me for the time being and was a help to me all the way as I went. There had been several added to that church and one was received that night. After that there was nothing specially to call attention to only the goodness of the Lord to so unworthy an one as I and the kindness of the brethren all the way.

I was glad to meet so many whom I had not met in so long a time and to be blessed to speak to them in the name of the Lord. It was a real comfort to me and the brethren appeared to be pleased with my ministry. This was also a comfort.

I found that in one or two sections the brethren feared that the Conditional Idea was likely to creep in among them. The brethren who are sound in the faith of our God are afraid of any of those things which give any praise for our salvation for either time or eternity to the creature. It all is of God and to Him all the Glory belongs. I heard that at one or two places there had been meetings held which were continued till very late, that the ministers would walk up the aisle and talk while there was singing going on. This in order to persuade people to come in the church. Some of us do not believe that to be the work of Primitive Baptists. One who can do that consciously can find a more hearty welcome with the Missionary Baptists than he can in any true Primitive Baptist church. We believe that the people of God will be a willing people in the day of His power. True we do not know when that day is but it is impossible for us to bring it about. He said, "The word has

gone forth out of my mouth and it shall not return to me void: It shall accomplish that which I please, it shall prosper in that unto which I have sent it." That is clear enough for any one who is seeking the way of truth. Once our mother Sarah got in a hurry to see the promise of the Lord fulfilled and she was the means of bringing about a mocker of Israel. That mocker was there in her own house until she got so sick of him that she had to have him put out. At the time that the Lord had appointed the promised seed came into the fold and every thing that God had said was done. It is even so in the church of the living God. Not one of His commandments can fail to be accomplished in the proper time, way and place. Man may prosper and make a big show in the world and bring to himself much eulogy but what does it all amount to in the end? Man is a failure and all his works are corrupt and fit only to be burned up. That will be the end of the works of man. The Lord only is perfect, and all that he doeth he doeth forever. Why not be content to have things the way the Lord has taught it?

I had some very specially good communications with Elder N. T. Oaks. He was with me several days. He is to me an excellent brother, and he is faithful in all his house and neighborhood. I know nothing of his ministry only I know that he is much beloved by those whom he serves. His churches seem to be in peace and alive in the Lord.

In one place I found one who had been excluded for drunkenness and who had to some extent kept up the same practice, that was giving the brethren some trouble by trying to talk around among those whom he took to be his friends to try to pave his way back in the church. I could not help feeling

that it would be much better for the brethren to let all such characters remain out of the way. The house of God has no place for such men. They can be of no use to the church.

One who has been trusted with the ministry of the word of God and turned loose by the brethren to go among the saints to preach and to comfort the children should have more respect for such holy confidence and for the high and holy calling than to go off and get drunk. If he has not, the brethren should put him out, and let him remain there that the church may have peace in her midst.

We should labor for the peace of the house of God and to avoid confusion and strife.

I want the brethren to know that I enjoyed all my trip with them. I felt very unworthy of their kindness and confidence which they manifested to me and in me. I want to pray the Lord to abundantly bless them and give them grace to help and keep them that they may ever live unto Him.

Brethren pray for us.

I got home in time and found my dear wife in very poor health. She is in such condition that I do not feel it to be good for me to go much from home and leave her.

Our three days June meeting has just passed. It was a feast to all of us. We had the fullest roll call that we have had for a long time and the largest communion and feet-washing that we have ever had I expect. Notwithstanding that the Methodist protracted meeting had just been and they had several to baptize on that day we had a large congregation of friends there of both young and older people.

Brethren, pray for us that the Lord will take care of us. We are a little people and weak.

I am I trust your brother in a bless-

ed hope,

L. H. HARDY.

WILL YOU HELP?

Dear Brother Gold:—As I am left without a companion in my affliction, and also with an afflicted son, I will write asking help, if it is the mind of any one to help such an one.

I feel that if I had the means to build a small house to take care of my son in it would be much better. His affliction is epilepsy.

It is with a trembling hand and a heavy heart that I undertake the task, but if there should be any one that feels disposed to help me it will be highly appreciated.

Brother Gold, please publish this in the Landmark.

Remember me in your prayers.

RUTH TRIPP.

Route 4, Box 68, Washington, N. C.

AN APPEAL.

Dear Brethren and Sisters, and all Lovers of our Master's Cause:

I hope it is not wrong to make this appeal to you for help.

About two years ago the Primitive Baptists of the City of Jacksonville, Fla., were organized and constituted to keep house for the Lord, which is now composed, I think, of twenty-four members, most all of whom are poor in this world's goods, but rich in faith of the Son of God.

About one year ago a place of worship was purchased at a cost of \$650, about half of which has been paid by the members, and through the benevolence of kind friends, for which we feel grateful.

As a part of the remaining debt is now due, we will appreciate any amount, however small, any brother, sister, or friend, may feel disposed to give us.

You can send by check or money order to Brother L. L. Wright, at 412 Williams Street, Jacksonville, Fla., who will at once acknowledge receipt of same.

We also extend invitation to all brethren, sisters and lovers of Bible Truth to visit us if you pass this way, and especially God's ministers. Our meeting time is second Saturday and Sunday in each month.

Pray for us.

Yours in hope,
H. A. BYINGTON,

Densmore, Fla.

P. S. Bro. M. L. Gilbert is our pastor.

H. A. B.

(Other Primitive Baptist papers please copy.)

LETTER FROM BROTHER J. A.
STANFIELD TO BROTHER
J. E. SIMMONS.

Dear Brother Simmons:—

You asked me to write you a long letter some cold day. This is a rainy day, so I'll attempt it today.

As the subject that I used last Saturday at our meeting is still on my mind, if the Lord will, I'll try to use it this morning. I hope the Lord will enable me to bring out something to your comfort and edification.

Luke 13:29, 30. "And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

These are the words of Jesus. And He says, heaven and earth shall pass away but my words shall not pass away.

The first point I want to notice is, they shall come from the four corners of the earth. He is speaking of His

people that He has in every nation, kindred and people under the sun. They shall come. No if's and and's about it; and in Mat. 8:11, He says, they shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven. Jesus broke down the middle wall of partition, hence the Gentiles are brought in. They are to be no more strangers but fellow citizens with the house-hold of faith, heirs and joint-heirs.

God gave a promise to Abraham, saying, in thy seed shall all the nations of the earth be blessed, showing then, that He had a chosen people in all nations. Again, when Moses led the children of Israel out of Egypt there was a mixed multitude that went out too. They left that land of darkness—the place of bondage—just as much as the Jews did. Then the Lord gave a law, concerning the passover, for the "stranger" and the "servant," as He did the Jews. One law shall be to the home-born, as the stranger that sojourns among you. The hireling and the foreigner has no part nor lot in this matter.

But all the Lord has cleansed shall come from the East, West, North and South, and shall sit down with Abraham, Isaac and Jacob.

On the day of Pentecost, they were all assembled in one accord and the Holy Ghost fell upon them and they all spake in the tongue wherein they were born. See the different tongues there on that occasion, speaking in the same tongue, praising God. One says, are not all these Galileans?

In a spiritual sense they are all telling the same story—saved by grace and grace alone. It is nothing good they have done or can do. Then they are speaking in the same tongue wherein they are born—that spiritual tongue. We see our text fulfilled at this time, and it is still being fulfilled.

When that sheet was let down to Peter on the house top at Joppa, knit together as it were by the four corners, (East, West, North and South) having all manner of creeping things and birds of the air in it, that was to show him that the Lord had a people in every nation of the world. When he was commanded to slay and eat, he said not so Lord. Nothing common or unclean has ever entered my mouth. The Lord told him what He had cleansed call not common or unclean. This sheet was let down three times. This covers the three periods of time, before the flood, prophetic day and Gospel day.

Now there is another phase of the East, West, North and South that I want to look at. They shall come from the East. The sun rises in the East, and as it begins to rise, a day begins. So that will answer to the infant—beginning of life—it is saved just as the adult (by grace.) Then they shall come from infancy up to manhood and womanhood in every age. And from the West. From manhood down to old age—the setting of the sun. Some are not born into God's kingdom until they are real old. There is the man that lay at the pool thirty and eight years. And poor old Simeon in his declining years was permitted to see Jesus. We had one to join at the Grove last year, I think, was about 65. Yet, he had just professed a hope.

Now the North side, means those that have lived a rough life—like Paul, persecuting the church. He was ushered right in from the North side by that mighty hand of Jesus into the kingdom of God. His brethren were afraid of him, the change was so sudden; but after hearing his experience, that was enough. Today we have some that are coming from the North country, and sometimes we almost doubt their case till we see their walk

and hear them tell of that light that shined around about them; then we can give them the right hand of fellowship.

Those that come from the South are those that have lived morally all their lives. They do not need such a bright experience like Paul. The South country is warm, not like the North. But from the East, West, North and South, they shall come in the same manner, and shall sit down with Abraham, Isaac and Jacob. They shall all be taught of the Lord, and great shall be their peace. They all shall bring fruit meets for repentance, from these four corners of the earth. There are three gates on the East, three on the West, North and South. And they answer to Father, Son and Holy Ghost.

Now I'll come to the last part of the 29 verse—"sit down." We "sit down" to rest. We "sit down" to eat. When Jesus fed the multitude, He commanded them to "sit down." Then He fed them. When we "sit down," we came to the end of the law, when we found out all of our works were as filthy rags in His sight, when we could no longer trust in our righteousness for justification. It takes strength to stand alone or to walk, and as long as we feel there is something we can do, we do not come to this "sitting down" place. "Sit down with Abraham, Isaac and Jacob." These are three witnesses. "In the mouth of two or three witnesses shall every word be established." Then Abraham, Isaac and Jacob come to the end of the law and had to "sit down." (Be still and know that I am God.) So when we came to the end of the law, and Jesus was manifested to us—the chiefest among ten thousand and the one altogether lovely—could rest in the Sabbath of His love—then we were "sitting down with Abraham, Isaac and Jacob" in

the kingdom (Canaan land) of God. That land that flows with milk and honey. Such a peaceful rest! Such a time of rejoicing! The singing of birds is heard in our land, the sun shines brighter and everything bespeaks praises unto our God, who has done so much for us whereof we are glad. To Him be all the praise, power and dominion.

My letter is getting lengthy, so I'll bring it to a close. The first that shall be last is the Jews as a nation, and the last that shall be first, is the Gentiles. The Jews were a favored people of God, but now they are a scattered people, serving under other nations, while the Gentiles are a favored people, worshiping God under their own vine and fig tree.

The Jew answers to this old flesh—the old man—that has to be put off with his deeds. It has to be made last, after we receive a hope. It used to be first. But we have realized that to live after the flesh brings death; but to live after the spirit brings life and peace. The Gentile answers to our hope which is an anchor to the soul both sure and steadfast—unmovable, ever abounding in the works of the Lord.

Now in conclusion, I feel like the time is near at hand, when we shall have ended our six days of work and shall soon "sit down" with the Father, Son and Holy Ghost in that kingdom above, where there is no parting or shedding of tears. All shall be done away.

Your brother in hope,

T. A. STANFIELD.

McIver, N. C.

THE PRODIGAL SON.

After the prodigal son had asked for his portion of goods from the father that he might go into a far country

away from his father, and had spent all in riotous living, and was forced by sheer necessity to return to his father's house that he might live, the father rejoiced and made a feast for him, at which the elder brother complained that the same favors had not at any time been bestowed on him, and said, Lo these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid that I might make merry with my friends, &c.

Now what is the commandment concerning the portion of the goods the Father delivers into the hands of his people? To the servant whom he gave five talents, he commends for having traded and added thereto five other talents, and the servant to whom he gave two talents he also commends for adding other two, but the third to whom he had given one he rebuked for hiding it in the earth, so it is evident that ones portion should be added to instead of having hidden in the earth, or spent in riotous living. Some people seem to think that the elder son was not a chosen vessel of the Lord Jesus, but in my opinion, he like the most of us, entertained a feeling of jealousy toward his brother, and reasoned thus with himself, "I have remained with my Father, and have never at any time transgressed his law by asking him for my portion of his goods that I might spend it in riotous living, and now he has made a feast to my brother who has returned after being guilty of this transgression. Speaking from sad experience, I have found it in my heart to doubt and complain, that I surely am not a child of God, or he would give me visions and dreams as he does some others who make merry with their friends. But the Father's reply to the elder son is convincing proof to me that the Father loves him also, and he said

unto him, Son, thou art ever with me,
and all that I have is thine.

ORDINATION.

Persuant to a request of Cedar Grove church, Wake County, N. C., to the Raleigh church that a Presbytery be called to pass upon the gift of Brother G. T. Powell, of Raleigh to preach, and if found satisfactory to ordain him to the work of the gospel ministry, the same was complied with and as the church at Raleigh was satisfied with the gift of Brother Powell, and likewise the Presbytery, he was duly set apart to this most solemn work on last third Sunday morning by Elders J. A. T. Jones and W. A. Simpkins, who together with the church at Raleigh, commend him unto the brethren and trust that God will bless his labors wherever He in His wisdom may see fit to send him.

J. A. T. JONES,
W. A. SIMPKINS,
Presbytery.

Written by request of the church.

ASSOCIATIONAL

Elder P. D. Gold, Dear Brother:—
Please publish in the Landmark that the next session of the Upper Country Line Association will be held with the church at Dan River commencing on Saturday before the third Sunday in August, 1916 and continuing three days.

Visiting brethren coming from either direction on the North Western R. R. will be met at 2:10 o'clock at Berry Hill on Friday before and at Ruffin at 12 o'clock from the South and 2:30 o'clock from the North.

We want brethren, sisters and ministering brethren to visit us.

Done by order of the church.

W. I. FRENCH, Clerk.

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. XLIX.

NUMBER 17.

Entered at the postoffice at Wilson as
second class matter.

WILSON, N. C., JULY 15, 1916.

EDITORIAL.

WHAT DOES IT MEAN!

This is an age of wild confusion, wars and rumors of wars, bloodshed, anguish, hatred and strife.

There has been much boasting of progress and uncommon civilization, unusual brotherly kindness, and great benevolence, fast approaching towards a millennium, the world being rapidly converted to christianity. There has been great advance in the triumph of science over physical hindrances, much skill in removing or overcoming diseases. Men learning to fly, navigate the air, and the seas, the age of human life on the increase in longevity, mankind learning to subdue the enmity that often presents itself in ills, diseases, conflicts, insanity, the increase of mental and physical defences.

There appears to be a boasting of man in his power to defy the barriers that thrust themselves in the life of man as showing man God's sover-

eignty, saying thus far shalt thou come and no further.

But it seems to me that the forces slumbering in nature are standing as cheeks and rebukes to the pride of man, and teaching man that he is less than nothing and is vanity, and the place that becomes him is to be at the feet of the Lord Jesus, and serve him, and trust him for all things, having the promise of all things; and that the favor of the Lord is more and far better than all things else. For if God be for us who can be against us?

To serve and worship God is more than all else. To fear him and rely on him, and to do his will is the highest of all service. The many judgments, the sudden calamities falling on mankind, the losses by fire, water, wind, wave, and the terrible destruction of human life should arrest our wild speed, and rebuke our madness, and teach us that the heavens do rule, and that the Lord is above all, and should be feared and served.

If the sincere and true desire of our heart is to love and serve him that is the highest form of worship we can render.

But judgments will come, and search out and make manifest that the only true happiness of man is in serving and adoring the Lord God, feeling that all that we are and ever hope to be is of him, in whom we live, move and have our being. The true riches is to love and trust and serve him. Lord what wilt thou have me to do? What a favor is it to trust in him from whom comes every good gift and every perfect gift?

P. D. G.

HIS NAME IS JESUS.

He was so named of the angel before his birth. It was said by the prophet, "Behold, a virgin shall be with

child, and shall bring forth a son, they shall call his name Emmanuel, which being interpreted is God with us," Matt. 1:23.

If we know anything of the failure of the first Adam and of our failure in him, then we hunger to know of the fulness of the second Adam, and of our hope in him. The more we know of the fulness of Jesus the more wonderful and blessed he appears to us. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, Isa. 9:6-7.

What language could be more wonderful than this, yet it is so fulfilled in the mind and consciences of the redeemed family of God that it never ceases to be a wonder to all that truly know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable to his death.

He was not conceived in sin, nor shapen in iniquity. "Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel," Isai. 7:14.

He shall be called the Son of the Highest. "For the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing that shall be born of thee shall be called the Son of God. He comes into the world holy, undefiled. He knew no sin. He is made of a woman, made under the law, yet undefiled. He was in the likeness of sinful flesh, yet was without sin. No taint of sin was in him. The seed of the woman should bruise the serpent's head. In the mystery of redemption the weakness of man shall prevail over all the power and cunning of the wicked One. Through perfect suf-

fering, crucified in weakness, dumb before his shearers, without sin, yet made to be sin for the transgressors, he is made of God unto us wisdom, and righteousness, sanctification and redemption, that we might be made the righteousness of God in him. For the transgression of my people was he stricken, for the Lord laid on him the iniquity of us all, and with his stripes are we healed.

Heaven's holiness makes an end of earth's vileness.

Christ was crucified through weakness, but he lives by the power of God. For all judgment is in his hand, all power in heaven and earth is delivered unto him. He corrects in mercy and rules in righteousness. How glorious is his dominion. He is the chiefest amongst ten thousand and the one altogether lovely.

P. D. G.

LIFE.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," Gen. 2:7.

There is a formation of man of the dust of the ground, and the Lord God breathing into his nostrils the breath of life and man becomes a living soul. Thus there is brought to view a greater creation than that of any other part of the creation of the six days in the beginning of time. He is formed of the dust of the ground, and the Lord God breathed into his nostrils the breath of life, and man became a living soul. Surely that lifts him higher than any beast of the field which ranks next to man in the order of creation. It constitutes man a living soul. We do not say that beasts have souls. Beasts have life, but not the life of man. "Who knoweth the spirit of man that goeth upward, and the spirit

of the beast that goeth downward to the earth," Eccl. 3:21.

What is man that thou art mindful of him, and the son of man thou visitest him. While we see not all things yet put under man's feet, but we see Jesus made a little lower than the angels for the suffering of death crowned with glory and honor, that he might by the grace of God taste death for every one.

Adam is the figure of him that was to come. When Jesus the substance comes we see in him the interpretation of scripture, and the fulfillment of every purpose of God. Jesus makes all things new.

The spirit of the beast goeth downward to the earth. The spirit is the life. The spirit of man goeth upward at death to God who gave it. Man is of more value than the beast.

The spirit is the life, and when the spirit leaves the body then the body goes back to the dust whence it came.

The life is a mystery unknown to man. One's organism may be good, having all the parts, but suppose he is sick and his life wasting away. On examination it is found that every function of the body is in its proper place, and seemingly each one is performing its part, but the person dies. The life is gone. Why could not the life be retained in and by the body. The life while it continues will preserve the body from decay, but the body has not power to retain the life, or control it. There is a mutual or interdependent relationship between the two, and while it is preserved each will aid the other: but if this relationship is severed it cannot be restored. To maintain the relationship is the cordial act of each one in the co-ordinate service that is freely rendered between the two with the reward that each receives. But what is your life? It is a vapor, fleeting as breath which cannot be seen nor controlled.

With all efforts of research that man can put forth he still remains ignorant of the mystery of life. Nature is shrouded in mystery that forbids our familiarity with its secrets. Content to look on the outside we fail to ferret out the unseen terrors of storm and dread winter of forked lightning, and leaden nature that falls when with laggard step she loiters on the threshold of her forest recesses.

Dark unknown with no answer that enlightens we come and tarry for a brief time and depart leaving things as we found them nothing explained.

What is your life? It is a vapor that, that appeareth for a little time, and then vanisheth away.

P. D. G.

ASKS MY VIEW.

Elder P. D. Gold,

Dear Brother in Christ I hope:—If not asking too much of you I would like for you to explain the scripture where it reads "He that saith he sinneth not is a liar, and the truth is not in him."

We live where we don't get to hear any preaching. There are no Primitive Baptists here, and we would be very glad if some of the Old Baptist preachers would stop and see us in passing. Can't you come to see us some time? We enjoy reading your editorials in the Landmark. We are strangers in the flesh, but I hope not in the spirit. If you or any Old Baptist has a mind to visit us we would have you met at Biltmore and would care for you the best we can.

So asking you to pray for me, a poor sinner,

FANNIE M. KNIGHTEN,
Biltmore, N. C., R. No. 2.

"If we say that we have not sinned we deceive ourselves and the truth is

not in us." John 2:8.

To know the truth shall make one free. If all men sin then what is the condition of the man who says he does not sin. He is blinded by the god of this world, and deceives himself. Why is it that men deny that they are sinners? "To confess that we are sinners and to repent is proof that we feel that we are sinners and that we hate ourselves as sinners.

For one to deny that he is a sinner, or to justify himself in his sin, adds to his guilt, because he is justifying his sinful course. There is only one remedy for the man who is a sinner, and that is to own that he is wrong which means that he does not approve of it, nor fellowship it, and hence he repents of it, and has no confidence in himself, and has no strength or standing in himself.

He that is guilty has no standing before the law, has no rights, expects no favors and can ask no favors.

How does the man consider himself who regards himself as a liar, and cannot be trusted? He is humble and makes no demands on others, is without self-respect and is among the meek and lowly of earth. He appears as a beggar. He returns not evil for evil. He resists not. He makes no demands on others. He is not haughty, nor proud.

He depends on the mercy of God. He loves the doctrine that the Son of man came to seek and to save that which was lost, and considers the man blest to whom the Lord will not impute sin. Such humble souls as these are the most pleasant people to deal with, because they are slow to become angry, are easily satisfied, do not demand any thing. It is a wonder to them that they are living. When they are reviled they revile not again. They readily forgive an injury. They do not hold malice. They remember their own

faults more than they remember the faults of others.

They are not cowards. If they have wronged another they remember that, and desire to make amends to others. They are far more careful as to their conduct toward others, and blame themselves for the wrong they do to others. So that in reality those who feel they are sinners are changed in conduct, and are pleasant to live with. They are the salt of the earth. Such people love each other and condescend to men of low estate.

P. D. G.

SECRET SOCIETIES.

A friend signing his name A Poor Sinner, requests my view of secret societies.

We consider that if one is a member of the church or body of Jesus Christ he is separated from every thing of a worldly sort or order.

He could not be an enemy to any one. He should pray for his enemies—that is that are opposed to him. He should wrong no man, defraud no man, not covet what belongs to any other one.

He should be content with his lot, rejoice always, and in every thing give thanks.

The rule or law of discipleship (Christ is to forsake all others. He that is married to the Lord must be a widow indeed. Literally what is a widow? One whose husband is dead. Of course such an one is desolate. He is dead to the law by the body of Christ, but married to another, even to him who is risen from the dead.

For such an one to join any society, or any order of any sort, would be a confession of the inability of Christ to supply his need. He would be glorying in man. He would not be separate from the world. He is to touch not,

taste not, handle not any worldly society or institution. All his allegiance is to the Lord Jesus. He is to forsake all for him. Because he is complete in Jesus who is head over all things to the church of God.

How beautiful and significant of worship and service to the Lord Jesus when one is joined unto him as his husband. What would you think of a woman who has more than one husband. The church of God is represented by a woman. Christ is the true husband who has only one bride, the Lamb's wife. Each member of the body of Christ stands equally related as a member of the church of Christ. Each stands individually near to him as a member of the body of Christ. Nothing should ever come between him and his Lord. He should worship the Lord God, and him only should he serve.

Humility should be the mark by which he is known. By love and in love should he serve mankind. Showing no partiality to any. Preferring others to himself his life should be marked by self-denial. But to be joined to any secret society, or to be placed under any subjection to any society of men, would place him under bondage to men, and militate against his freedom in Christ Jesus. For if the Son make you free you are free in Christ Jesus, and under bondage to none. You are the Lord's freeman, and you belong to him alone.

P. D. G.

WHENCE COME WARS.

"Whence come wars and fightings among you?" James 4:1.

There is an answer given. "Come they not hence even of your lusts that war in your members."

It is well to consider the scripture with its meaning. The dominion of

the Lord God is recognized which is a righteous dominion.

He works all things according to his will, and does his pleasure in the army of heaven, and among the inhabitants of earth. In the army of heaven there is perfect peace. Among the inhabitants of earth there is often confusion and disorder. God does not tempt man with evil, nor is he the author of sin. God does his pleasure AMONG the inhabitants of earth.

Wars do not have their origin in the heaven of peace and holiness. They come of the lusts of ungodly men. They come of the lusts of men who covet what belongs to others. Ye lust and have not. Ye fight and war and yet ye have not because ye ask not. Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts.

The epistle of James occupies a very important place in the Bible. It deals with man as a failure, a boaster, a vain prattler, saying and doing not. He says he has faith, but he does not prove it, or show it by what he does, or by his works. Faith without works is dead being alone. Every instance in the bible of the faith of God's elect is verified by works, or by what is done. For the nature of this God given faith is such that it overcomes the world, because it is stronger than the world, because it is born of God.

In the creature man there is a fleshly, corrupt nature that is not born of God. For that which is born of the flesh is flesh, and it is to be denied.

There have always been deceivers and vain talkers. Wheat and tares grow up together until harvest time. But there is also the lusts of the flesh, the lusts of the eye, and the pride of life besetting those born of God, so that a warfare is sprung up in the child of God so that he cannot live as he would. The good I would I do not:

the evil I would not that I do.

All scripture whether written by James or by Paul is truth, and all is profitable and needful, that the man of God may be perfect, thoroughly furnished unto all good works.

These plagues, these lusts of the flesh, these enemies within you do not see so much in another as you see and abhor in yourself when your eye-sight is good, and when you consider your own case properly. A man's foes are they of his own house. The present life calls for constant vigilant watchfulness.— There is no discharge in this war. Foes within and foes without beset the warrior.

How remiss we are in prayer, how careless in watching. The entire field is to be watched. A man's foes are of his own household. He has business in deep water at home.

What an array of enemies. The tongue is an unruly member, full of deadly poison. An evil eye is a lurking enemy. Anger, wrath, malice, hateful vain thoughts. What a host of foes each one has.

A perplexing life is this. A sinner by grace if saved. Nothing but the grace of God reaches him.

P. D. G.

UNION

The next session of the White Oak Union is appointed to be held with the church at Wilmington, N. C., on Saturday and 5th Sunday in July.

All lovers of the truth are invited to meet with us.

Yours in hope,
R. W. GURGANUS, Clerk.

UNION.

The next session of the Linville Union will be held at Hillsdale church twelve miles north of Greensboro and

three miles east of Summerfield, on 5th Saturday and Sunday in July.

Trains leave Greensboro at 2:30 o'clock Friday afternoon.

A general invitation is extended.

P. W. WILLIARD.

UNION.

The Skewarkey Union is appointed to meet with Hopeland church at Whitakers, N. C., on Friday before 5th Sunday in July, 1916 and continue three days.

Elder S. Hassell is appointed to preach the introductory sermon, Elder Ben Strickland his alternate.

ELD. A. J. MOORE.

UNION.

The Staunton River Union will meet with the church at Old Union, Pittsylvania County, three miles from Toshes on F. and P. railroad from Gretna to Rocky Mount, Va., beginning Friday before 5th Sunday in July and continuing three days. All brethren, especially ministers, are invited to be present.

Done by order of the church.

O. T. BOAZE,
Moderator.

S. D. MATTOX, Clerk,
Sandy Level, Va.

UNION.

Messengers to the Union meeting at Sappony will be met at Nashville, N. C., on Friday, July 28, at 4 o'clock P. M.

J. R. LINDSEY.

UNION.

Elder P. D. Gold,

Dear Brother:—Please publish that the next Linville Union meeting will

be held at Cross Roads church, Guilford County, N. C., commencing on Saturday before the 5th Sunday in July and continue two days. We invite all who feel like coming, especially ministers.

The place of meeting is about four miles from Summerfield depot and 12 miles from Greensboro. The train arrives from Greensboro about 9 o'clock in the morning and from Mt. Airy at 11:30 o'clock which will be met to carry brethren to the meeting place.

Write J. J. Everett or W. H. Warren, R. 2, Summerfield, N. C.

J. W. HUTCHENS,
Church Clerk.

UNION.

The next Cedar Island Union meeting is appointed to be held with the Sheffield church (now Oak Hill S. H.) Friday, Saturday and 5th Sunday in July, 1916.

The nearest railroad stations are Olympia where trains arrive at 8 a. m. and Bridgeton at 9:30 A. M.

JOSIAH TINGLE,
Church Clerk.

UNION.

The next session of the Smithfield Union is appointed to be held with the church at Smithfield, Johnston County, on Saturday and 5th Sunday in July, 1916.

Elder A. D. Johnson is appointed to preach the introductory sermon, Elder W. A. Simpkins his alternate.

Brethren, sisters and friends, especially ministers, are cordially invited to attend.

It is convenient to the Railroad at Smithfield, N. C.

J. A. BATTEN,
Union Clerk.

UNION.

The Dutchville Union holds next session at Cedar Grove church Saturday and 5th Sunday in July. Visitors will be met at Wake Forest by notifying J. W. Powell at Wake Forest, N. C.

A general invitation is extended.
G. C. FARTHING,
Union Clerk.

UNION.

The next Black River Union is appointed to be held with the church at Hornett meeting house in Sampson County, N. C., on Saturday and 5th Sunday in July, 1916.

Visitors will be met at Dunn, N. C., on Friday afternoon before.

All lovers of truth are invited to attend, especially ministers.

C. HODGES,
Union Clerk.

ELDER J. P. TINGLE.

Lower Country Line.

Stories Creek—Tuesday.

Roxboro—at night.

Danville—Wednesday.

Mountain—Thursday.

Thence to Staunton River Association.

Union—Monday.

Whitethorn—Tuesday.

Malmaison—Wednesday.

Cain Creek—Thursday.

Thence to Upper Country Line Association.

ELDER J. W. WYATT.

Mt. Airy—Friday night, June 30.

Elkspur—Sat. and 1st Sunday in July.

Good School House—Monday.

Lum Webb School House—Tuesday.

Good Hope—Wednesday.

Crooked Creek—Thursday and Friday.

Coleman—Sat. and 2nd Sunday.

Lambsburg—Monday.

Flour Gap—Tuesday.

Mt. Airy—at night.

Stewarts Creek—Wednesday.

Pilot Mountain—Thursday.

Eld. G. O. Key will arrange appointments from Pilot Mountain until Thursday night before 4th Sunday, when he will preach at Walnut Cove.

Your brother in hope,
L. H. HILL.

ELDERS J. W. WYATT AND L. H. HILL.

Pilot Mountain—Thursday before 3 Sunday in July.

Rockhouse—Friday.

Big Creek—Saturday.

Snow Creek—3rd Sunday.

Pine Grove—Monday.

North View—Tuesday.

Clear Spring—Wednesday.

Walnut Cove—Thursday and at night.

Greensboro—Friday before 4th Sunday.

Burlington—Friday night.

Bethany School House (near R. C. Hills) 4th Sunday.

Written by request of Elder J. W. Wyatt.

Yours truly,
G. O. KEY.

ELDERS J. T. ROWE & P. D. GOLD.

Lower Country Line Association.

Roxboro—Monday night.

Cane Creek—Tuesday.

Malmaison—Wednesday.

Galilee—Thursday.

Staunton River Association.

Mountain—Monday.

Danville—Tuesday and at night.

Wolf Island—Wednesday.

Reidsville—at night.
Upper Country Line Association.

ELDERS W. M. MONSEES AND E.
C. STONE.

Lower Country Line Association at
Flat River.

Roxboro—Tuesday.
Stories Creek—Wednesday.
Cane Creek—Thursday.
Thence to Staunton River Associa-
tion.

Strawberry—Monday.
Mountain—Tuesday.
Danville—Wednesday.
Pleasant Grove—Thursday.
Thence to Upper Country Line Associa-
tion.

ELDER L. H. STEPHENSON.

Sheffield—Friday, Saturday and
5th Sunday in July.
Newport—Sunday night.
Morehead City—Monday.
North River—Tuesday.
Straits—at night.
Hunting Quarter—Wednesday.
Cedar Island—Thursday.
Goose Creek Island—Friday.
Sandy Grove—Saturday and 1st
Sunday in August.

F. F. EGGLETON.

Martinsville—Aug. 2 at night.
Spoon Creek—3.
Stewart—4 at night.
Liberty—5 and 6 and Shady Grove
at night.
Axton—7.
Spray—8 and at night.
Goodwill—9.
Danville—10 at night.
To the Association at Cannon—11.
Thence to Strawberry Monday.
Mountain—Tuesday.
Danville—Wednesday.

Lick Fork—Thursday.
Thence to Upper Country Line Assó.
at Dan River.

Wolf Island—Tuesday.
Burlington—Wednesday.
Durham—Thursday.
Raleigh—Friday.
Bethany—Sat. and 4th Sunday in
Aug.
Goldsboro—Monday night.
Memorial—Tuesday.
Lower Black Creek—Wednesday.
Wilson—Thursday.
Contentnea—Friday.
Scotts—Sat. and 1st Sunday in Sep-
tember.

Upper Black Creek—Monday.
Beulah—Tuesday.
Smithfield—Wednesday.
Middle Creek—Thursday.
Oak Grove—Friday.
Camp Creek—2nd Sunday.
Surl—Monday.
Roxboro—Tuesday.
Wheelers—Wednesday.
Country Line—Thursday.
Moons Creek—Friday.
Pleasant Grove—Saturday.
Wolf Island—3rd Sunday.
High Point—Monday.
Saints Delight—Tuesday.
Winston-Salem—Wednesday.
Walnut Cove—Thursday.

ASSOCIATION.

The Abbots Creek Association will
be held with the church at Suggs Creek
6 miles north west of Ether and six
miles north of Sea Grove on Norfolk
Southern R. R., Saturday, 4th Sunday
and Monday in August.

Lovers of truth invited.

C. E. GALLIMORE.

Lexington, N. C.

ASSOCIATION.

The next session of the Lower Coun-

try Line Association will be held with the church at Flatiron, Person County, N. C., commencing on Saturday before the first Sunday in August, 1916, and continuing three days. Visiting brethren coming from the North and South on the Norfolk and Western R. R. will be met at Picks siding, one mile from the church on Saturday morning. Invitations are extended to all lovers of the truth, especially visiting brethren.

W. R. BLALOCK, C. Clerk.

ASSOCIATION.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Primitive Zion commencing on Friday before 3rd Sunday in September, 1916. Visiting brethren, sisters and friends coming from either direction on A. C. L. R. R. will be met at Dunn, N. C., Thursday P. M. Those coming by Durham and Southern R. R. will be met at Turlington, N. C., on Thursday P. M. All lovers of truth are invited to come and we hope to see a good number of ministers.

ELDER W. G. TURNER, Mod.
C. HODGES, Asso. Clerk.

Eczema Sufferers Relieved By Barium Rock Spring Water

If you are a sufferer from Eczema, read what Dr. M. R. Adams, a Statesville, N. C., physician, says about Barium Rock Water. It is especially fine for cutaneous affections (skin diseases) and more especially for Eczema. From time to time I have prescribed it in obtinate cases of Eczema and have had very satisfactory results. In obstinate skin diseases it should be used both internally and externally. It does not lose any of its medicinal properties in shipment. We guarantee relief or will refund your money. Send \$2.00 for ten gallons, drink it according to directions and if you fail to get relief, tell us so and we will refund your \$2.00. If you suffer from indigestion, dyspepsia, rheumatism, gout or diseases arising from uric acid poisoning or disorders of the kidneys, stomach, liver or bowels, try this guaranteed water. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box D-20, Barium Springs, N. C.

Try This For Your Health

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a 'three weeks' treatment (two five gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Box 55-C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons or Shivar Mineral Spring 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)

I love the Lord, because he hath heard my voice and my supplications.

Keep the Babies Fat and Well
"Mamma's" Dr. Doran's Worm Remedy expels worms whole alive; purely vegetable; bottles 25c by mail. General agents wanted. Write us a letter. Doran Drug Company, Paducah, Ky.

He giveth to the beast his food, and to the young ravens which cry.

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J. A. CAMPBELL, Principal,
Buie's Creek, N. C.

UNION NOTICE.

Dear Brother Gold:—Please publish in the Landmark that the 173 session of the Contentnea Union is appointed to be held with the church at Upper Town Creek, Wilson county, and to convene on Saturday before 5th Sunday in July, 1916.

Elder John W. Gardner was chosen to preach the introductory sermon and Elder J. B. Roberts his alternate.

Those going by railroad will be met at Elm City on Friday evening and Saturday morning.

L. J. H. MFWBORN,
Clerk.

Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 200 per cent. in two weeks time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 careworn and nearly all in. Now at 50 a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved, who now die every year from pneumonia, grippe, consumption, kidney, liver and heart trouble, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming

tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fifteen days time simply by taking iron in the proper form. And this after they had in some cases been doctor for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the arena, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M.D.

NOTE—Nuxated Iron, recommended above by Dr. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

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Young men seeking an education which will equip them for practical life in Agriculture, and all its allied branches; in Civil, Electrical, and Mechanical engineering; in Chemistry and Dyeing; in Textile or other industries, and in Agricultural teaching will find excellent provision for their chosen careers at the State's great technical College. This College fits men for life by giving practical instruction as well as thorough scientific education.

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Four year, two year, one year, and summer Normal courses in Agriculture.

Entrance examinations held at each county seat on July 13th.

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WEST RALEIGH, N. C.

Hot Water and "Anuric"

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All people in America and especially those who are past middle age are prone to eat too much meat and in consequence deposit lime-salts in their arteries, veins and joints. They often suffer from twinges of rheumatism or lumbago, sometimes from gout, swollen hands or feet. Such people are not always able to exercise sufficiently in the outdoor air or drink enough pure water in order to sweat freely and excrete impurities thru the skin. Dr. Pierce has conducted experiments and thoroughly tested a uric acid solvent at his Invalids' Hotel and Surgical Institute which he is convinced is many times more potent than lithia—this he named "Anuric." It can be had at almost all drug stores by simply asking for Dr. Pierce's Anuric for kidneys or backache. It will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine and sleeplessness due to constant need of getting out of bed at night.

Our grandmothers have told our mothers and our mothers have in turn instructed

us that in case of sickness, resort to Dr. Pierce's dependable household prescriptions. These medicines as put up for sale by druggists have never been recommended as "cure-alls," but only as superior remedies for certain common and easily-recognized diseases. Had these medicines been adopted to all classes and forms of chronic diseases there would have been no necessity for organizing a competent staff of expert physician and surgeons, to act in the treatment of difficult, obscure and complicated cases of chronic diseases, as Dr. Pierce maintains in his Invalids' Hotel and Surgical Institute. Of his home remedies the most widely known are his "Favorite Prescription" for womanly troubles and run-down conditions peculiar to the womanly sex; his "Golden Medical Discovery," the greatest of all herbal system tonics and vitalizers, for stomach, liver and blood disorders, as well as his "Pleasant Pellets," the tiny, tonic laxatives, overcoming constipation and cleansing the system of poisons and accumulations in the bowels.

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A State school to train teachers for the public schools of North Carolina. Every energy is directed to this one purpose. Tuition free to all who agree to teach. Fall term begins September 26, 1916.

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CURED WITHOUT DRUGS

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Our natural methods and sanitarium applicances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

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Asheville, N. C.

Sign Your Name Here

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I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly every one 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.

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons or Shivar Mineral Spring 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

The stereopticon has been used in many ways, but not in showing the uses of trees, flowers and shrubs in Civic Improvement. Colored slides show a home with an expanse of open ground, another picture shows the same ground with a glossy green lawn; a climbing rose on the veranda; a neat hedge of Privet, a large shade tree here; a flowering shrub there; the whole creating a very attractive appearance.

A well-informed speaker can make such a "picture show" of peculiar interest by a simple explanation of the different flowers, trees, shrubs and plants, and can tell his hearers how to use these different growing things to the best advantage.

The credit for introducing the stereopticon as a medium for disseminating information about the proper plantings for Civic Improvement, belongs to the J. Van Lindley Nursery Company of Pomona, N. C., Box J. They are now giving illustrated lectures in

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P. S.—Send us a list of prospective students from among your acquaintances—write names and addresses plainly **J. W. G., Jr.**

Praise ye him, all his angels; praise ye him, all his hosts.

Weak, Nervous Women Restored to Health

The virtues of the Lincoln Lithia Water in the treatment of ailments peculiar to women have been quickly recognized by many prominent physicians who will now use no other remedy.

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Dr. Westray Battle, Asheville, N. C., says: "I cannot begin to tell you of the merits of Lincoln Lithia Water. I cheerfully endorse it."

Weak, nervous women subject to hysteria or melancholia will find quick relief in the use of this water.

It is sold under the iron-clad guarantee that it will give relief or money will be cheerfully refunded.

Lincoln Lithia Water is supplied in two 5-gallon demijohns at \$2.00. Purchaser agrees to return empty demijohns promptly.

Guaranteed only by the Lincoln Lithia Water Co., A. J. Gagley, Lessee, Department C-9, Lincolnton, N. C.

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You Will Write a Letter Like This

I wish 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, 1910.

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 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 prescribed 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 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.

There 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 Sirefund your money—every cent. Sign below:

Shivar Spring,

Box 55-B, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring 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)

In my distress I cried unto the Lord,
and he heard me

Household Therapy

Every mother is of necessity half nurse and half physician.

The necessities of the children often call for slight medical attention.

The impossibility of having a physician at hand every hour of the day and night requires the mother to be informed of the simple remedies and to have them at hand for prompt use when necessity arises.

It is worth while for every mother to know, that with a healthy child, cuts, sores, bruises, abrasions of the skin call for three things only.

The injury should be cleansed, not merely in appearance but from a germicidal or antiseptic standpoint.

After disinfection it should be kept in an aseptic condition and the air should be excluded.

All three of these purposes can be accomplished by binding up with a heavy application of Mentholatum.

It is antiseptic and its heavy base when bound on the injury is a safe protection against contamination from air.

Praise ye him, sun and moon: praise him all ye stars of light.

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.

F. D. G.

1874
Lester P. M.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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18



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 postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

A VISION.

At the Union meeting at Wilson on the fifth Sunday and Saturday before in April, I related a portion of an experience partly in a dream which I had I think, about twenty-five years ago, and partly while awake about fifteen years afterwards, both being on the same subject and closely connected together; and which have been fresh in my memory ever since; and have been very encouraging and strengthening to me. After saying what I did at the Union in such a short and brief way, my brethren saw in my making the statement short I left out so much that my story was incomplete; and since then some of them have asked me to write it out in full, which by the help of Him who gave it me I will try to do so. After I had been burdened for years to preach the unsearchable riches of Christ, (if indeed I ever have been) I was making my excuses to persuade myself that I was not called, claiming or pleading among other things my ignorance, (as I do yet,) and that I did not know how to partake of the sacramental bread and wine, in the right spirit, and if a minister I would not know how to give it to the members, "which I would have to do." Now my dream:

One night I dreamed I saw myself in an old field which had grown up in old field pines, and a thick under-

growth. I was walking down the hill, for the old field was on the slant of the hill, and as I went I walked upon a large rock on the hillside. After getting upon the rock I turned to my right, my face then to the east, and looked down, and the great rock was broken off right perpendicular to the bottom side of the rock, and to the lower part of the rock I saw a new barrel, and it was made known to me that it was a barrel of wine. I also saw upon that rock a carriage which resembled the old carriages that our fathers used when I was a child. The carriage showed great age, but it was whole in every part, and not defaced, nor scarred, only looked to be very ancient, and the pole of the carriage was pushed back under the carriage, just as people used to do when they unhitched the horses from the carriage. I then woke up and said to myself, this dream means something. Immediately the scripture came on my mind, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." From time to time, for I suppose, about fifteen years, I pondered in my mind what all the meaning of this dream should be. During this 15 years I had been ordained to the ministry, and felt from what I had been taught by this dream and my experience, (which I shall refer to below), I was satisfied about giving the bread

and wine to the brethren. Finally I believe the Lord in a mysterious and wonderful way, but in His own way, led my feet by the way I knew not, and gave me the meaning of my dream, which I will now tell you about.

On a very dry spell of the weather, late in the summer we, (the people) had met at some of our churches for fasting and prayer to the Lord to bless us with rain, and while coming home from Sappony at our regular meeting it came forcibly on my mind to fast, and although the impression was only to fast I knew I could not fast and not pray, or have a spirit of prayer. I told my wife before we got home how I felt, and I said to her, "tomorrow is Monday and the Lord will I will fast. I was raised on a farm about three miles up the river (Tar river) from where I then lived, and it got on my mind Monday morning while fasting that day I wanted to be alone, and that I would go down to the river and go up the side of it to where I was raised, and would go over my old hunting and fishing ground, and in the fields where I used to work. So I saddled my horse and rode along the river bank, and after getting over our home tract of land I went on or through another tract of land before I reached my old home tract; and while riding along on that piece of land on a little tract of a path, pushing my way through the bushes, it came to me as plain as if some one had spoken to me, "You are near the rock you dreamed about," and pretty soon the same words were repeated. I stopped my horse, and I felt myself in the presence of my Lord; and I said, if this is the Lord He will show me the way to the rock, and sat still on my horse until I was impressed the way to the rock. I reined my horse, and followed my impression. After going one or two hundred yards, it came to

me that I had passed the rock. I got off my horse and hitched him. I turned back towards the river in the direction my mind led me, and walked upon the rock just as I saw myself do in my dream as above stated. Whereas if I had gone straight to the rock from the river I would have approached it on the lower side where it was so steep and high I could not have climbed upon it, and it would not have been as I dreamed. I then turned to my right, my face then being to the east. I then saw the rock was actually broken off as I saw it in my dream, and while the new barrel and carriage did not appear to my natural vision as they did in my dream, yet it brought such a vivid picture of them in my mind's eye that the purposed lesson was taught me. I realized that I was standing on a solid foundation representative of the solid everlasting foundation, "The Lord Jesus Christ." I felt that the Lord was there with me, and I believed then, and do now, that if I ever worshiped in all my life, and ever felt the power of prayer I did then. I rejoiced, shed tears of joy, and was indeed happy, as much so as I ever was in my life, and it came to me, why has the Lord directed me to this lonesome place, and the answer came to me, that the church of Christ is as much hidden from the world as you are here.

Now I will try to write what I believe was taught me by the dream and my experience that day. And although as I have stated, they were about fifteen years apart, they were the same.

1st. The going down the hill in the old field, and the density of the growth represent that we must be brought low through much tribulation to be prepared to serve God, as all ministers must be.

2nd. The rock upon which I walked, Jesus the Mighty God, the everlasting Father and the Prince of Peace.

3rd. The turning my face towards the east, looking toward Jerusalem, the nativity of our Lord Jesus Christ, which is figurative of the New Jerusalem above.

4th. The broken rock. The broken body of Christ figurative of his pierced side, from which flowed His precious blood which cleanses us from all sin.

5th. The new barrel. The humanity, the body of Jesus, the barrel as well as being new looked to be a perfect barrel, no marks nor scars, not marred in any way—"perfect."

6th. The wine in the barrel, figurative of the blood of the Lord Jesus Christ before being shed.

7th. The barrel signified by its size, "a sufficiency."

8th. The carriage, representative of a gospel minister and suggested its purpose was to carry a burden, but it was made to understand that the carriage never went off the rock.

The Lord told the apostles to go preach His gospel: they could not go only as He went with them, or they be upon the foundation, Jesus Christ, the chief corner stone, and as the rock followed the children of Israel, so must the minister go upon the rock, and when it goes the minister goes, and when it stops he stops, and to suppose we can carry the gospel in our power is idolatry and the highest presumption.

9th. The pole of the carriage being pushed back under the body shows that we must not put our trust in horses, the arm of flesh, earthly power.

After staying upon the rock until I felt satisfied I continued my journey through our old home plantation, then I went out to the road and went home. About three o'clock in the evening, I thought I would take a drink of water and eat something, and when I started to do so the same one whose voice I had heard that day spoke and said,

"when the sun goes down," and as I made the second effort to get up to get some water the same word was spoken to me the second time, I then felt it is the Lord. I then saw to fast that we should fast the whole day, that is from sun to sun. Between then and supper time or sun set, there rose a dangerous looking cloud, but when it got up everything was calm, and we had as pretty a season of rain as I ever saw fall about sundown.

Supper was announced, and when I set down to the table my whole day's experience came before me, and a feeling of rejoicing came over me, and I felt that the Lord had given me every thing I had asked Him for, and showed me wonderful things that day, and as to myself I felt the Lord alone did lead me, and there was no strange god with me.

Humbly submitted,

M. B. WILLIFORD.

Elder M. B. Williford is a very precious man to me. For nearly 40 years I have known him. I baptized him at the Falls of Tar River more than 30 years ago. Before that I considered that in him dwelt the faith of Christ.

I took part in his ordination to the gospel ministry, feeling that the Lord is with him. He has been faithful, observant, fruitful, watchful, gentle, affectionate, kept his body under, and has abounded in the work and labor of the Lord.

P. D. G.

COMMUNICATION.

"Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth." Ps. 104:20.

Dear Brother Gold:—I have been in a position for the past several months to hear the roaring, howling and growling of the beasts of the forest,

They do creep forth, I hear them, but I am so dark that I cannot see them.

I have often, nay nearly all the time, feared and trembled because of the awful den I find myself to be in.

Every day it appears that the forest gets thicker, the night gets darker and the beasts fiercer. I see no way of escape.

The text says that the Lord makes the darkness and it is night. In this there is a little hope. I know that the shining sun on the opposite side of our earth throws the shadow over us and creates darkness which we call night. Therefore the night is sure evidence that the sun is shining even though we be in the dark. At such times the fox, the bear, the lion and all beasts of the forest do creep forth. We may hear their hideous noises, they may be very near to us and their purpose may be to devour but we cannot see them because of the darkness which has enveloped us.

Such is the condition of my poor heart, only it does not appear that I am in the dark but that I am that darkness itself. Then there is this question in me, "Does the shining of the sun of righteousness bring about this darkness in which all my sins, as the beasts of the forest, do come forth in their full strength! with all their threatening and fierceness? Could I know this I would feel that the light would sometimes dawn on my horizon and the day would shoot forth as a morning without clouds, and as with a clear, shining afternoon.

But I have been in this gloom all this year. It came on me shortly after my return from South Carolina. I have tried with all my power to dispel this darkness. I have prayed, I have wept, I have spent long sleepless hours in the night, I have tried to be faithful in all things pertaining to the ministry and to my brethren and to all

others to the best of my knowledge, and yet this darkness will not go and the voices of the beasts of the forest I yet hear.

I have thought of the arguments of those who contend for conditional time salvation and have tried their plans, but so far it does not avail one thing in my case.

Thus I am made to think that my case is worse than others. I find myself crying within, "Oh! wretched man that I am: who shall deliver me from the body of this death?"

In praying I am compelled to ask the Lord to deliver me from the body of this death, or from myself.

"When shall I be delivered
From this vain world of sin?"

and this world all in me.

Are there any of my brethren or sisters, or any of the little ones in this darkness with me? If so let them speak out so I may hear them. Oh that we might get together for I am so lonely. Oh Lord come with Thy deliverance. COME.

Your brother in trouble,
L. H. HARDY.

EVIDENCE.

Elder P. D. Gold,

My Dear Sir:—I have been thinking of writing you for some time but have put it off for the want of courage to write to as good a man as I believe you to be. I am a stranger to you but have seen you and heard you preach and read your paper "Zion's Landmark" some.

Mr. Gold, I would like for you to give me your opinion on my trials and afflictions which I have passed through for the last seven or eight years.

I am passed fifty years of age and for the last eight years I have been

afflicted with kidney and nervous trouble. I have had four spells of it and am down now. These attacks last from one to four months each, and surely no man has suffered as I have in body and mind and lived. I know my own sinful acts are the cause of this trouble for I was and am now a great sinner. I try to do better but it seems I get worse if possible.

About two years ago I was down with one of these spells and was feeling unusually bad one night when I thought I was going to die and that if I did I would surely go to torment. I prayed for an hour or more and went to sleep trying to pray. About 10 or 11 o'clock I awoke feeling that something like a knife was sticking through my heart and the pain drew me nearly double while drops of perspiration as large as the end of my finger rolled from me. I thought at first I would awaken the people in the house but did not. I was certain I was going to die and be forever lost. I tried with all my ability to pray, and I did pray if any poor old sinner ever prayed. I thought if I died I would at least go to torment praying. I got some better in an hour or so and went to sleep.

In the course of two or three hours I again woke up, and I never have felt so happy in all my life. Mr. Gold, I couldn't keep from crying I was so happy.

I have always liked the Primitive Baptists, but it seemed now that if I had a strong and deep love for them. I lay in bed and praised the Lord I know not how long before I went to sleep again.

And just before waking or directly after I awoke three parts of three verses of scripture were presented to me, or shown to me in some way, as plainly as I have ever seen anything in my life, and I didn't remember ever having read any of them. They were,

Luke 21:19 "In your patience possess ye your souls," James 1:4, "Let patience have her perfect work," and 1st John 4:18, "Perfect love casteth out fear." The last two are parts of verses. Surely the love I had then was perfect love, for I didn't dread death or anything the balance of that night or the next day.

But I've never experienced that kind of love since. I thought I could see the Baptist church and the members, and tell them I wanted to be with them, but since then I have never had any serious impression to join and although I don't feel at all worthy I had rather be with them than with any people in the world.

There are times I feel happy but they don't last long.

Mr. Gold, please pardon me for writing to you and please pray for me.

YOUR UNKNOWN FRIEND.

REMARKS:—It seems to me that you my unknown friend have received evidence of being born of God. We know that we have passed from death unto life because we love the brethren. He that loveth is born of God. Love is of God. Charity thinketh no evil. Love hides the multitude of sins. Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had mercy on thee.

P. D. G.

COMMUNICATION.

Dear Bro. Gold:—I do not desire to intrude on your valuable time, or to take up unnecessary space, and just why my mind is so exercised and wrought up concerning my own condition, and the condition of the church at large I can't tell. But it seems to me, I am given to see, the corruption that is existing in spiritual Israel to-

day which causes me to feel that I can adopt the same language with the same spirit and power that the Prophet did when he said: Oh that mine heart were a fountain of tears, and mine eyes rivers of water, that I might weep day and night for the slain of the daughter of my people, etc. And again, woe unto the bloody city. And again, woe unto them that are at ease in Zion, etc. And do we feel that the gospel is preached in its purity as the scriptures set it forth? Are all that is engaged in this high, lofty, sacred and holy work studying to show themselves approved unto God, a workman that needeth not to be ashamed, etc. Are they all bringing back a true report of the land? Are they all true sentinels upon the wall? Do they all give the warning and sound the alarm in time, of approaching danger? If not, then is not the blood of the house of Israel required at their hand? On the other hand is not this done by those that are faithful to the calling of their heavenly Master, declaring the whole council and some of Israel fails to take warning, fails to heed the admonitions and teachings of the gospel. Then is not their blood required at their own hand? Is not the same pitiful condition of affairs existing in spiritual Israel today that existed in national Israel in their day? and because of those things do we not deserve a falling away? Are not some becoming luke-warm, the very worst condition they could occupy? Are we not engaging in idolatry in many ways? and if so is not the wrath of God as sure on one hand as his mercies are on the other? And do you not believe that those that are alive to those things have as it were a double burden to bear, in that they have their own troubles to contend with and are given to see what the end will be, of those that do not see and feel for them-

selves? Then as one said, knowing the terror of the Lord, we persuade men, The men that have this inward law, to endeavor as much as within them lies, to obey the teaching of the same. For why will ye die, oh house of Israel.

It seems to me if we are given to understand in what sense this language is meant, then we realize that it is in force. Yet, Brother Gold, God has wonderfully blessed you to be a judge of what is sound doctrine, so if these thoughts can be condemned or gain-said, then let them not be thrown for a stumbling block, or an offense in my brother's way.

Yours in hope,

JNO. R. SMITH.

R. No. 5, Reidsville, N. C.

COMMUNICATION.

Elder A. D. Johnson,

Dear Friend:—It is with a sad, broken and contrite heart that I attempt to drop you a few lines tonight. Just why I am in this condition I do not know, but I feel that surely I am not long for this world. Four weeks ago last Tuesday night I had a dream that has followed me almost every hour until last night when I had another one that has seemed to overcome all the first. It seems surely I cannot live as I am, yet I know of a truth he is able of these stones to raise up children unto Abraham, if it is only his will. In my first dream it appeared I was traveling along in a dense forest, and was down in a bottom or swamp and it seemed I could hardly get along. I was full of sadness and was distressed above what I can express. I was not making any progress, and it seemed I was just wandering around when all at once my eyes were directed toward the East, and when they were I saw a beautiful little church on a high hill and all around

this church was the most beautiful land I have ever seen. This church had only one door and I was traveling toward that door. It appeared to me that it was the church of the living God and I felt that I knew it beyond a doubt. I was so glad, it seemed that I was traveling toward that beautiful little church. I awoke before having reached the church and oh how sad to think I never reached the church. I feel that surely I am deceived in the whole matter and worst of all, I have deceived others. No one can ever know my feelings.

Last night during the night I had another dream that has almost crushed my life out during the day. I have lots of trouble of late over my child. I feel she has been carried away captive into the land of the evil workers. I feel that it is all on account of my sins. Oh if I could only live such a life as the Lord's children seem to me to live. I feel that all things are possible with God. I believe that I know that salvation is of God and him alone. I feel sure he died for his Bride and not one of them has been or will ever be lost. Yet it is too great to think he should have suffered the shameful death of the cross for such a poor sinner as I. Oh can it be that he would have done so much for one so vile and so prone to sin. My continual prayer is Lord be merciful to me and save me according to thy will and purpose before the world was.

Well Mr. Johnson I began to tell you of a dream I had last night and when I try to tell it, my sins rise up before me like mountains. It appeared to me I was traveling along all alone and all at once I viewed a great stream of water and I was going toward it. The land was just as smooth and pretty as could be, but when I began to approach the stream I saw it was wide and in that stream were all kinds of work go-

ing on and the water was the muddiest I ever saw and seemed to be making lots of noise and running very fast and rolling and tumbling. This stream seemed to be going to my left. I walked slowly on and the land went off with a gradual slope. I went down to the edge of the stream but just why I went there I could not tell. As I approached the water's edge it appeared there was a small stream of clear water gliding along calmly by the side of this other stream and was going in an opposite direction, or in other words it was going to my right. It appeared I stopped by the edge of this stream and it was higher than the muddy stream. While standing there I saw fish in this stream and began to take them out with my hands and they were alive. And all of them were of the very best kinds, none of them were vicious or tried to hurt me. It appeared that when I got enough it seemed that my mind was to stop. I looked out and there was a buggy with my wife, child and one other person in whom I have the utmost confidence, waiting for me. It appeared we all got on that buggy, just how we rode I cannot tell, yet we went on though it seemed it was with some difficulty for I thought the harness broke and when I got out it was only unbuckled. We traveled on and it appeared we were in sight of a church and were going there. All at once I got out and I had something like a cot for a person to rest on, and I viewed a little house and my mind was directed to carry the cot there. I went in and told them there was a cot for them to rest on. It seemed they were very poor people and I can see now just how they seemed to appreciate it. I went out and just as I was about ready to join those I was traveling with I was awakened by a voice saying, "I will make you fishers of men."

Mr. Johnson, I feel that this is a token that I will never be permitted to see the everlasting church of God eternally in the heavens. Oh how sad and lonely I have been today. Oh if I only could view the Dear Saviour and follow after him. How I do so much desire to live a Godly life and oh how far I am from it. I feel that surely I am not one of his or I would live a better life.

Oh God remember me in much mercy.

I can see that goodness and mercy have followed me all the days of my life and surely I am the most ungrateful being who was ever blessed by such a great Redeemer.

Well I know I must close. I simply want you to remember me in your prayers, but I do not feel worthy to be remembered by you. If I am lost it will be just and if I am saved it will be his loving kindness and nothing that I have done.

I do truly hope your family are well and that you may have a mind some day to visit us.

Pray for us that the Lord may not send afflictions on my family on account of my disobedience.

I am your unworthy and sinful friend,

ZOLA J. SUGGS,

Raleigh, N. C.

A GOOD MEETING.

Dear Bro. Gold:—On the morning of the 4th Sunday in June I left Goldsboro and went to Baker's Mill Pond where Elder Jno. W. Gardner was to baptize two candidates and at the water an invitation was given and another lady came forward and was received, and the three went in together and were baptized.

We went back to the church (Cross Roads) and there Elders James Rob-

erts and Elijah Pierce, together with the pastor (Elder Gardner) ordained Brethren C. L. Gurley and Andrew Brewer, deacons of Cross Road church.

After this we had three short, sweet and comforting sermons by Elders Roberts, Pierce and Gardner. Then the church met and held communion services.

I feel that every one really communed.

It was a glorious meeting to me.

Yours in hope,

C. B. HALL.

ASSOCIATION.

The next session of the Lower Country Line Association will be held with the church at Flat River, Person Co., N. C., commencing on Saturday before the first Sunday in August, 1916, and continuing three days. Visiting brethren coming from the North and South on the Norfolk and Western R. R. will be met at Picks siding, one mile from the church on Saturday morning. Invitations are extended to all lovers of the truth, especially visiting brethren.

W. R. BLALOCK, C. Clerk.

ASSOCIATION.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Primitive Zion commencing on Friday before 3rd Sunday in September, 1916. Visiting brethren, sisters and friends coming from either direction on A. C. L. R. R. will be met at Dunn, N. C., Thursday P. M. Those coming by Durham and Southern R. R. will be met at Turlington, N. C., on Thursday P. M. All lovers of truth are invited to come and we hope to see a good number of ministers.

ELDER W. G. TURNER, Mod.
C. HODGES, Asso. Clerk.

COMMUNICATION.

Dear Brotner Gold:—I have been reading after you very closely as your writings are very interesting to me, especially the two last editorials.

The younger son was Jacob, the supplanter, and had power with God for God loved him before he had done good, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his council confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie. He said I am God and change not therefore ye sons of Jacob are not consumed. The promise was to Abraham and to his seed. So Jacob was in the promise and God loved him and gave him a new name. Not so with Esau, who for one morsel of meat sold his birthright. Afterward he would have inherited the blessing but was rejected, for he found no place of repentance though he sought it carefully with tears. That which hath been is named already and it is known that it is man. Neither may he contend with him that is mightier than he. That which hath been is now and that which is to be hath already been. And God requireth that which is past. The thing that hath been is that which shall be, and that which is done is that which shall be done. And there is no new thing under the sun.

What is man that is born of a woman? Is he not born like the beast? He is of few days and full of trouble, for he knoweth not that which shall be, for who can tell him when it shall be. No man hath power of the Spirit to retain the Spirit, neither hath he power in the day of death. And there is no discharge in that war, neither shall wickedness deliver those that are given to it.

Then who was Melchisedec but God?

Was he not the certain man who had two sons. Then was not Christ the elder Brother? Was not He the Word, in the beginning with God and was God? Was not Christ, as a man the new thing created in the earth? "A woman shall compass a man." (Jer. 31:6) to surround, to accomplish, to purpose, to plot, to contrive. The Word was made flesh—creator—made of a woman, after the seed of Abraham under the law and in all points tempted like his brethren, yet without sin. Saith the Lord, I will make a new covenant, and not according to the one that was broke. The new covenant was not made on conditions to be performed by the creature. Why? Because they were dead in sin.

Well our opposer agrees that your editorial of July 1 is correct and true, but says a man must repent and believe to be born—that there must be action, something performed by the sinner before he is born. I told him that life had to precede action: "I give unto them eternal life and they shall never perish;" that life and grace was given them in Christ, not in themselves, before the world began. By man came death. By Adam's disobedience, they the creature, were made subject to vanity, not willingly, but by reason of Him, the Elder Brother, who hath subjected the same in hope. God foreseeing His people lost in the fall, in a state of depravity, without strength, not able to extricate themselves from death, says who will go. Christ the Elder Son says, I will go, and offered himself to His Father. And He first trusted Him—made Him heir of all things, gave Him what He had. Was not Christ both God and man. He was a man of sorrow and acquainted with grief. He took on Himself a body of flesh like unto His brethren and learned obedience through the things He suffered that

He might be their Eternal High Priest after the order of Melchisedec. He is God the Spirit, without beginning of time or ending of life. But as man he had beginning of days and ending of life and could suffer. Then it is the Spirit that quickens, the flesh profiteth nothing.

So it is not by any action performed by the natural man but is by the Spirit that dwells in the good man. That is what quickens the dead sinner, imparts spiritual life, regeneration, born anew. The action begins, walking after the Spirit, hungering and thirsting, crying for the mercy of God in our High Priest who can be touched by the feelings of our infirmities and is a present help in time of need, being formed in His people for they are His temple and dwelling place.

The Spirit is compared to the wind that blows where it pleases—we hear the sound and feel the effect but cannot tell whence it cometh or whither it goeth. So is everyone that is born of the Spirit.

So we don't have to repent and believe to be born. The old man served under the old covenant and never did comply with its demands, for that law covenant says, the soul that sins shall die. And Adam does die which is the end of Saul the big man. But we read a great deal of Paul the little man who was subjected in hope when Christ appeared to him and told him who He was and commanded him what to do. And he (Paul) conferred not with flesh and blood but straightway went as he was commanded.

My sheep hear my voice I call them by name and they follow me to Him; the porter openeth and He leads them in and they find rest to their poor weary souls.

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;

And sinners plunged beneath that flood,
Lose all their guilty stains."

Did not Christ stand as a lamb slain from the foundation of the world? Did not Christ who was rich become poor, the poorest of the poor, the least of the least, and had not where to lay His head, and suffered the most shameful death, even the death of the cross? What think ye of Him? Did He do all that by chance or in vain? I say no, but in all this He perfected eternal redemption, for all His Father gave Him, He said I have lost nothing.

Brother Gold, you rightly said God's people were saved from the beginning, and written in the Lamb's book, who stood as slain from the foundation of the world. Then who is the fatted calf that was slain for the great feast? Without the shedding of blood there could be no remission of sin. And the law required and demanded, a man's blood that was sinless, pure and undefiled to cleanse from all sin. He had two lives and had two wills. His life in the flesh was a perfect life; His life in heaven was eternal—no beginning; it was from everlasting to everlasting. His will was to gather the children of Jerusalem together. But it was not God's will—one was of the flesh, the other was of the Spirit. And when the time came to drink the bitter cup, He said of His own will, if it be possible let it pass, but not my will but thy will be done. And when it was finished He gave up the ghost. He said, I have glorified Thee on earth; I have finished the work which Thou gavest me to do. O vain man that would reply against God

What did He come to do? To save His people from their sins. Did He do that? Who hath saved us and called us with an holy calling, not for or by any action of the creature, but accord-

ing to His own purpose and grace given us in Christ before the world began.

To know God is eternal life. The first man is natural and visible and has a stony heart, deceitful above all things and who can know it. It is not subject to the law of God neither indeed can be, for without Christ we can do nothing. Then how can he act or perform to please God. God heareth not sinners, then it is of necessity that God first take away our stony heart and give us a heart of flesh that we may feel, then we can feel that we are sinners condemned under the law of sin and death, the life being formed in us crying for mercy, while it is invisible making intercession for us with groanings that cannot be uttered. This is the Bride, the Lamb's wife; she mourns like the dove until He the Bridegroom cometh and takes up His abode with her. He makes intercession for her by marriage and then she is an heir of His Father and a joint heir with Him. Then she greatly rejoices because she has the love of God in her heart by the Holy Ghost.

While I understand she was born before she moaned and groaned for the mercy of God. I guess I had better stop before I get into trouble, for I feel sure somebody will differ with my imperfect thoughts, although that will not hinder the purpose of God and His Christ. His Word shall not return void but shall accomplish that which He pleases and prosper in the thing whereunto He sent it. It is like the snow and rain which cometh down from heaven; it waters the earth, sprouts the seed and they come upward, and bud they bring forth, seed to the sower and bread to the eater, and there must be a feast to every one that God quickens and brings forth by the highway which is the head and water of life.

Christ said, he that eats and drinks of the bread and water which I give shall never hunger and thirst. Then we should take heed unto ourselves and to the doctrine and see that we fall not out by the way and in so doing we save ourselves and them that hear us. This only means in time for Christ is the only way whereby we must be saved with an everlasting salvation.

He saw His people lost in the fall yet He loved them notwithstanding all.

"He saved them from their lost estate. His loving kindness Oh how great."

Oh yes, it was grace given them in Christ, their elder Brother, before the fall. Grace first contrived the way to save them from death, and all the steps grace displayed which drew the wondrous plan, grace inscribed all their names in God's eternal book. Grace gave them to the Lamb, who all their sorrows took, the Father spake, the Son replied, the Spirit with them both complied. Grace moved the cause for saving man, and wisdom drew the noble plan.

Brother Gold, consider what I have written and dispose of it as you think best. If you see anything in it worthy of space in your good paper please correct and publish. My great trouble is I am not able to put my thoughts in words of understanding, but I hope you will know what I mean.

Love to all the household of faith.

In hope of heaven,

L. H. HARRIS

Oxford, N. C.

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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

THEN CHRIST DIED IN VAIN.

If righteousness come by the law then is Christ dead in vain, Gal. 2:21. "For I through the law am dead to the law, that I might live unto God." The coming of Jesus Christ in the flesh brings his people nigh unto God. "For I through the law am dead to the law that I might live unto God." the suffering of the Son of God in the flesh honors the law, atones for sin, operates in and by the grace of God through Jesus Christ to display the riches of grace, to make an end of sin and bring in everlasting righteousness. The standing by the faith of Jesus causes the performance of the obedience of faith, leaves nothing undone, nothing dishonored, nothing unfulfilled. In the perfection of that blessed fulfillment in Jesus all is heavenly and perfect. Nothing unclean can ever desire to enter heaven. Each will go to his own place. Nothing that loves or makes a lie can ever

desire to enter heaven. Each will go to his own place. The order, peace and love of heaven shall forever shine to the glory of God the Father in Jesus the Lamb of God that takes away the sin of the world.

All the perfection of a spiritual birth is developed and fulfilled in the revelation of the body of Jesus Christ. For He shall present his bride without fault before the throne of God with exceeding joy.

Then how can there be any failure in Jesus? He is the appointed heir of all things. All that the Father giveth to him shall come to him. He shall see of the travail of his soul and shall be satisfied. For by his knowledge shall he justify many, for he shall bear their iniquities. In the resurrection of Jesus, and the crowning glory of the perfection of his body, to the praise of the glory of the grace of God, shall forever be the glory of God shown.

How blessed it is to hunger and thirst after the righteousness of God in Christ Jesus. Hence so many exceedingly rich and precious promises of God in Jesus Christ to the praise of the glory of the grace of God.

P. D. G.

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works," 2nd Tim. 3:16 17.

Holy men of old were moved by the Holy Ghost, and thus moved they wrote by inspiration. It is forbidden to add anything to, or taken anything from what is thus written. Nor could any man guided by the Spirit of God, or the mind of Jesus, desire to do such a thing. His love and reverence for the Lord God would constrain him from

doing such a thing, and his fear of God would restrain him from doing such a thing.

Those taught of God feel that without him they can do nothing good and acceptable to God, and that all that one led by the Spirit of God is guided and led by faith to serve the Lord God.

Hence the worship and true service of God cannot be improved. Nothing can take its place. No change of time or place, or of men could justify or call for any other service than what the Lord God accepts and receives.

God being of one mind, and declaring the end from the beginning there is nothing that can occur to call for or warrant any change in the true service of God.

There is a holy fire in the life of this service that is acceptable to God, and that purifies the service that is performed in faith. These servants of the Most High God are moved by the Holy Ghost to present their bodies a living sacrifice, holy, acceptable to God which is their reasonable service. There is life and joy and peace in this service. It is called the obedience of faith which works by love, purifies the heart, and overcomes the world. The delight of such as are called with a holy calling, not according to their own works, but according to the will of him, who works in them both to will and to do of his own good pleasure. There is a joy unlike anything in the world prompting and leading these that walk by faith that shows forth the joy of the Holy Ghost.

Greater is He that is in them than he that is in the world. There is a great reward in keeping the commandments of God. More precious than the wealth and the honors of earth is the joy received by them who in unfeigned faith trust in and obey the Lord God.

Jesus says, if any man do my will he shall know of the doctrine that it is of God, and hence there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

The kingdom of heaven is not of this world, nor after this world. If we walk after the flesh we cannot please God. They that are in the flesh cannot please God. The rule of life and counsel of God as declared in the scriptures is that perfect rule of God declared in the Word of God which is perfect and unchangeable. As God is unchangeable so is his word. If we have the mind of God we do not desire to please man, nor to serve man. Jesus came from heaven, not to do the will of man, but the will of his Father, and if we have received of his Spirit our desire is to do the will of God.

If any man do my will—said Jesus—he shall know of the doctrine whether it be of God, or whether I speak of myself. If any man love Jesus he will keep his word, and Jesus will love him, and the Father will love him." Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," John 14:23.

The doctrine of Christ is one doctrine. His people are known as followers of him. One Lord, one faith, and one baptism prove they are his followers. The world hates them because they are not of the world, and do not hold to the world. Those born of God show that they are born of God by loving God and receiving his doctrine.

The many different denominations of the world prove they are not of God by what they love, and by what they practice. If they were born of God they would love his doctrine, and they would love the children of God. They

would contend earnestly for the faith once delivered to the saints. "He that is of God heareth God's words: ye therefore hear them not because ye are not of God." John 8:47. Those born of God receive the truth, believe in Jesus Christ: while those not of God believe not in Jesus Christ. See John 3:18-22.

The doctrine of Jesus Christ is both new and old. It is older than time, and it is new in the sense that it is perfect every time it is tasted, handled and felt. It is perfect and therefore cannot be added to nor taken from. The increase of his government has no end. Believers or followers of Jesus, grow less and less in themselves, but they grow up into Jesus Christ in all things, and in the resurrection life shall be like Jesus, and shall be satisfied when they see him as he is.

P. D. G.

NO SIN IN FAITH.

Whatsoever is not of faith is sin; but faith works by love. Hence where there is no love all is wrong, all is sin. The natural temper or spirit of man is hate. By nature we are all children of wrath, hateful and hating one another. So opposite to this corrupt state is one that is born of God who is love that we know we have passed from death unto life when we love the brethren, because he that loveth is born of God.

Now when we love another we seek his good, and desire that he may live right, do that which is right. We seek the things, and seek to do the things that will edify or build up the church and comfort the people of the living God.

We not only do not put a stumbling block in another's path, but we seek to clean out and remove all the hindrances and the stumbling stones and rocks of offense that come in another's path.

The way to commend your religion to another is when you walk it out as well as talk it out, and that is a good clean walk, and your talk is good and well seasoned with salt or words of wisdom and good counsel. If the fruit that a tree bears is good fruit we know it is a good tree that bears such fruit. Savory good conduct will do more to commend your religion than any other thing you can do.

If we love people we desire that they will do well, and we will labor for their good. Hereby shall all men know that ye are my disciples if ye love each other said Jesus. If we love the cause of Jesus we then desire the good the prosperity of his cause.

When church members become careless of their conduct and neglect things they should do, and do things they ought not to do there is no life in such members that commends them to the beholders.

There is nothing that can supply the place of love, for faith is manifest where there is love. Nothing can compensate for love or take its place.

P. D. G.

THE LIFE OF FAITH.

Gal. 2:20.

The sweetest life ever lived in the flesh is by the faith of the Son of God. Whatsoever is not of faith is sin. Then there is no sin in the faith of the Son of God. It encourages to righteous living. It works ill to none. It does that which is right. It receives no condemnation. It is reconciled to God. It purifies the heart. It is born of God, and therefore it overcomes the world.

It never dies. The man exercised by it yet speaks, though he was slain by his wicked brother, and is the first one that dies. Immortality does not require many years to establish its

character. The quality of its deeds and life is established by what it serves God with. Its name is enrolled in the annals of fame and never dies.

The just shall live by his faith. Its record is on high, its triumph is fixed in glory. "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20.

P. D. G.

LAW—GOSPEL.

By the law is the knowledge of sin. The gospel is the power of God unto salvation to every one that believeth. The gospel not only makes an end of sin, but justifies the ungodly that believes in Jesus. Of God are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. So that he that glories let him glory in the Lord.

P. D. G.

THE CROWNING GLORY.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Rev. 21:2. The beloved disciple John saw the crowning wonder of the glory of the suffering of Him who was dead, but is alive forevermore, and having the keys of death and hell, seeing the travail of his soul to eternal satisfaction, presents his bride without spot or wrinkle or any such thing before his Father's throne with eternal joy. The sorrows of earth are ended, sin and death are swept away into hell, the wicked are turned into hell with all the nations that forget God. There is no more sea. The source, power and rage of sorrow, sin and death is dried

up. The former things are done away. There is a new heaven and a new earth, wherein dwelleth righteousness. God shall make all things new. His tabernacle is with men. He shall dwell in them and wipe away all tears from all eyes. The unclean shall not be found there. Death shall be swallowed up in victory. None that love or make a lie shall be there. No whore-monger shall be there. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. 21:8. One came to John, one of the seven angels which had the seven vials full of the seven last plagues, and talked with John saying, "Come hither, I will show thee the bride, the Lamb's wife." And he carried him away in the spirit to a great and high mountain, and showed him that great city, the holy Jerusalem descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone. What marvelous mystery is wrought out in perfecting, building the church, the city of the living God where God dwells, and where Jesus the appointed heir of all things dwells, and where his bride at the cost of his blood, his life, and shall be forever to the praise of the glory of his grace dwells, and where every disorder wrought by sin and death and Satan shall be done away, and a perfect restoration of all wastes wrought by enemies, and the glorious mystery of grace shall display its wonders in the recovery, the salvation of that which was lost.

"Ye are not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest that could not

be endured, But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." Heb. 12:22-24.

Wonderful as this is, the coming of the New Jerusalem from heaven removes all that was of earth, and a glory beyond what eye hath seen, or ear hath heard is given when all or any thing that could defile is gone and there is nothing that can corrupt or offend in this holy mountain.

The church was in the wilderness, but in swaddling bands lame in both its feet, it could not leap nor shout victory.

The ark had no resting place, but dwelt in tabernacles going from place to place. But Christ was with the tabernacle of witness in the wilderness.

They were few people when they journeyed in the wilderness. Like the moon changing from new to full moon, then waning in the dim shadows of typical feebleness until the little one became a thousand, until the sun of righteousness arose with healing in his wings. The mustard seed, the least of all seeds, planted in Jewish soil, began to wax great as tribes went up to worship on the day of Pentecost, and Israel gathered from Dan to Beersheba. Then they had all things common, yet no man called any thing his own, still no man lacked.

The twelve tribes, at times gathered as it was said, Let us go up to the house of the Lord to worship. When the Chief Shepherd and Bishop of Israel come unto his own, which re-

ceived him not, he being draped in rags and swaddling bands. Israel as a scattered sheep, or as with only a piece of an ear or a leg, could not stand alone. In this solitary way they wandered in sackcloth until Zion arose, and put on her beautiful garments, and the church was set up on the day of Pentecost, where not one of the cords was ever to be loosed, nor one of the stakes ever to be removed, and Zion the city of our solemnities was a quiet and a peaceable habitation. Walking around her we looked upon her towers and admired her bulwarks, and there were those prepared to tell it to the generation following.

In the mourning in Hadad Rimmon when the sword of Justice awoke on the fellow of God, and sun, moon and stars were paled into darkness, and the veil of the temple was rent from top to bottom, and the way of holiness was open, and a highway was thrown up in the desert, and the King of glory as the doors fly wide open entered into his rest ascending on high, and captivity was led captive, and gifts were given even to the rebellious.

Then the twelve apostles of the Lamb took their seats as judges of the twelve tribes of Israel binding or loosing as inspiration unfolded and revealed, and in the washing of regeneration, and the renewing of the Holy Ghost the law of Zion is proclaimed, and the King reigns in righteousness, and the princes rule in judgment, and a man shall be as a hiding place, as the shadow of a great rock in a weary land. The powers of earth, spiritual wickedness in high places, kings and rulers among men shall join hands to break the bands, and loose the cords, but not one shall be loosed, not one shall of all this glory shall be dim. Persecution shall rage, but Israel shines brighter, the church appears in
(Continued to August 15.)

Obituaries

MARTHA L. PEEDIN.

Martha L. Peedin, wife of Brother S. C. Peedin and daughter of Iredell and Mary E. Godwin was born in March, 1863 and died Nov. 9, 1916, her age being about 52 years and 7 months.

Sister Peedin was married in 1889 and leaves to mourn their loss (which we believe to be her gain) one son, about fourteen years old, one brother, two sisters, two step-sons and one step-daughter.

The thought of her being at rest after suffering so long, for she had been a great sufferer for the last several years of her life, should reconcile the bereaved minds of those left behind.

Sister Peedin joined the Methodist church when she was about twelve years of age and remained a member until Dec. 22, 1894, when she was received into the fellowship of the Bethany Primitive Baptist church at Pine Level, N. C., where she remained a faithful member until her death.

In her death her son and step-children lose a good mother, her neighbors a good neighbor and the church a faithful member, one always ready to bear her part of the burden of the church, ever filling her seat when able and ever enjoying the visits of the brethren and neighbors.

Sister Peedin expressed a willingness to go when the Lord called her.

She was very industrious and provided well for her family. Surely she ate not the bread of idleness.

May that God who speaks to the wind and sea to be still and they obey speak to the troubled minds of the bereaved son and relatives and cause them in truth to say "The Lord hath given and the Lord hath taken away,

blessed be the name of the Lord."

May the God of peace, love and mercy be with, guide and keep us all through life and in the end receive us in heaven if it can be His will. Amen.

ALEX. WIGGS.

JAMES HUBERT COOK.

On Monday morning, May 29, 1916, the angel of death visited the home of Mr. and Mrs. G. D. Cook and took away their little twenty-two months old son. The child suffered with the colic and was sick only eight days, dying Monday morning about eight o'clock. The remains were taken to Fremont Tuesday and there buried in the cemetery.

His name was James Hubert.

We loved him, yes we loved him,
But Jesus loved him more
And He has sweetly called him
To yonder shining shore.

The golden gates were open;
A gentle voice said come,
And with farewells unspoken,
He calmly entered home.

BY A FRIEND.

CHARLIE J. MORESLENDER.

By request I will attempt, in my weak way, to write a few words as a memorial of my dear cousin Charlie J., the son of Charlie and Sarah Moreslender, of Bath, N. C.

Charlie was born March 31, 1884, was received into the church at North Creek, and baptized on the 3rd Sunday in April, 1910.

He was taken sick with pneumonia on January 18th, and died on May 3, 1916, making his stay on earth a little over thirty-two years.

He was a loyal, active member of the

church for a little over six years, and always seemed to be humble, and devoted to his Master.

Before death came to relieve him, he suffered very severely from a complication of diseases. Doctors pronounced it pneumonia, side plurisy and tuberculosis combined. He was blessed until the last with all the aid that human hands could give; but none did any permanent good. He never lost hopes of life until the very last, but was willing to go at God's time. He bore with patience the afflictions of the flesh; but he seemed to feel satisfied about the future to the end. We feel sure that he is better at rest with the best than if here on this earth of sin and death. Let us only be reconciled to the will of the Father and hope it will be as well with our souls.

He leaves a father, mother, one brother, three children, besides a host of relatives and friends to mourn their parting.

"Why do we mourn departing friends?
Or shake at death's alarm?
'Tis but the voice that Jesus sends,
To call them to his arms."

L. T. CARAWAN.

PENINA OVERMAN.

I will try and write the life and death of my dear wife, Penina. She was born March 2, 1858 and died Dec. 18, 1915, making her stay on earth 57 years.

Oh I am so lonely; I miss her so much and I realize her place can never be filled. We lived together for thirty-four years and she was always so kind and good to me that I can never-forget her.

She was a good and faithful wife, a good mother and loved her church. We both joined the Primitive Baptist

church at Lower Black Creek, being baptized by Elder A. J. Moore. We have spent many happy hours talking about the goodness of God. She loved to go to church and went when she could.

She had been in declining health for about fifteen years and suffered untold misery at times. She had catarrh of the stomach and when she was taken with pneumonia it was only seven days before the death angel took her away from us.

She left a good record.

The day before she passed away she said she was going to die but was willing to go and looked up, clasped her hands together and said "I see my God."

I miss her, but can rejoice in the good words she left behind. I believe she is tonight with God in Paradise where I hope to meet her.

She leaves a sad, heart-broken husband, five children, four sisters, two brothers, an aged mother and a host of friends to mourn their loss.

Oh, that I may be prepared to meet her around the throne of God.

Dear brethren and sisters pray for me in my sad bereavement for the shock seems almost more than I can bear. She is gone but will never be forgotten by me. I can only say, sleep on, dear wife until the resurrection morn when thou shalt come as a bright shining angel and praise God through all eternity.

Written by her sad, heart-broken husband,

RICHARD A. OVERMAN.

Wilson, N. C.

JAMES ARNOLD BEARD.

James Arnold Beard was born Oct. 23, 1890 and died June 19, 1916. He died at the Asylum.

He has one brother and three sisters living.

BETTIE BEARD.

ASSOCIATION.

The Abbotts Creek Association will be held with the church at Suggs Creek 6 miles north west of Ether and six miles north of Sea Grove on Norfolk Southern R. R., Saturday, 4th Sunday and Monday in August.

Lovers of truth invited.

C. E. GALLIMORE.

Lexington, N. C.

ASSOCIATIONAL

Elder P. D. Gold, Dear Brother:—Please publish in the Landmark that the next session of the Upper Country Line Association will be held with the church at Dan River commencing on Saturday before the third Sunday in August, 1916 and continuing three days.

Visiting brethren coming from either direction on the North Western R. R. will be met at 2:10 o'clock at Berry Hill on Friday before and at Ruffin at 12 o'clock from the South and 2:30 o'clock from the North.

We want brethren, sisters and ministering brethren to visit us.

Done by order of the church.

W. I. FRENCH, Clerk.

Appointments.

F. F. EGGLETON.

Martinsville—Aug. 2 at night.
Spoon Creek—3.
Stewart—4 at night.
Liberty—5 and 6 and Shady Grove at night.
Axton—7.

Spray—8 and at night.
Goodwill—9.
Danville—10 at night.
To the Association at Cannon—11.
Thence to Strawberry Monday.
Mountain—Tuesday.
Danville—Wednesday.
Lick Fork—Thursday.
Thence to Upper Country Line Assn. at Dan River.
Wolf Island—Tuesday.
Burlington—Wednesday.
Durham—Thursday.
Raleigh—Friday.
Bethany—Sat. and 4th Sunday in Aug.
Goldsboro—Monday night.
Memorial—Tuesday.
Lower Black Creek—Wednesday.
Wilson—Thursday.
Contentnea—Friday.
Scotts—Sat. and 1st Sunday in September.
Upper Black Creek—Monday.
Beaulah—Tuesday.
Smithfield—Wednesday.
Middle Creek—Thursday.
Oak Grove—Friday.
Camp Creek—2nd Sunday.
Surl—Monday.
Roxboro—Tuesday.
Wheelers—Wednesday.
Country Line—Thursday.
Moons Creek—Friday.
Pleasant Grove—Saturday.
Wolf Island—3rd Sunday.
High Point—Monday.
Saints Delight—Tuesday.
Winston-Salem—Wednesday.
Walnut Cove—Thursday.

ELDER ISAAC JONES.

Wolf Island—Friday before 3rd Sunday in Aug.
Plainfield M. H. funeral of Brother Eli Buckner and wife—Wednesday after 3rd Sunday in Aug.
Brush Creek—Thursday.

Thence to Abbotts Creek Association at Suggs Creek.
Conveyance needed.

ELDERS T. M. STANLEY AND B. L. TREECE.

Flat Creek—Monday after the 3rd Sunday in Aug.

Toms Creek—Tuesday.

Pierees Chapel—Wednesday.

Rock Hill—Thursday.

Calieutts—Friday.

Thence to the Abbotts Creek Asso.

White Oak Springs—Aug. 29.

Cottons Creek—Aug. 30.

Mrs. Deatons—Aug. 31 and Sept. 1.

Howards Chapel—2 and 3.

Albemarle—4 at night.

Mountain—5.

ELDERS W. M. MONSEES AND E. C. STONE.

Lower Country Line Association at Flat River.

Roxboro—Tuesday.

Stories Creek—Wednesday.

Cane Creek—Thursday.

Thence to Staunton River Association.

Strawberry—Monday.

Mountain—Tuesday.

Danville—Wednesday.

Pleasant Grove—Thursday.

Thence to Upper Country Line Association.

ELDERS J. T. ROWE & P. D. GOLD.

Lower Country Line Association.

Roxboro—Monday night.

Cane Creek—Tuesday.

Malmaison—Wednesday.

Galilee—Thursday.

Staunton River Association.

Mountain—Monday.

Danville—Tuesday and at night.

Wolf Island—Wednesday.

Reidsville—at night.
Upper Country Line Association.

ELDER L. H. STEPHENSON.

Sandy Grove—Saturday and 1st Sunday in August.

Where Drugs Fail

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 rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from 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 thing. Simply sign the following letter:

Shivar Spring,

Box 55-F, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring 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

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.

Subscribe to The Landmark now.

Exchange Your Old Body For a New One

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Springs,
Box 55-G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring 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)

He giveth to the beast his food, and to the young ravens which cry.

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 headaches?—Take me with you.
- Are you readily subjected to colds?—Take me with you.

—Mentholatum.

Praise ye him, sun and moon: praise him all ye stars of light.

HUSBAND OBJECTS TO OPERATION

Wife Cured by Lydia E. Pinkham's Vegetable Compound

Des Moines, Iowa.—“Four years ago I was very sick and my life was nearly spent. The doctors stated that I would never get well without an operation and that without it I would not live one year. My husband objected to any operation and got me some of Lydia E. Pinkham's Vegetable Compound. I took it and commenced



to get better and am now well, am stout and able to do my own housework. I can recommend the Vegetable Compound to any woman who is sick and run down as a wonderful strength and health restorer. My husband says I would have been in my grave ere this if it had not been for your Vegetable Compound.”—Mrs. BLANCHE JEFFERSON, 703 Lyon St., Des Moines, Iowa.

Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

Write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice—it will be confidential.

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.

THE NORTH CAROLINA COLLEGE OF AGRICULTURE AND MECHANIC ARTS

Young men seeking an education which will equip them for practical life in Agriculture, and all its allied branches; in Civil, Electrical, and Mechanical engineering; in Chemistry and Dyeing; in Textile or other industries, and in Agricultural teaching will find excellent provision for their chosen careers at the State's great technical College. This College fits men for life by giving practical instruction as well as thorough scientific education.

Four year courses in Agriculture, in Chemistry, in Civil, Electrical, and Mechanical Engineering, and in Textile industries.

Four year, two year, one year, and summer Normal courses in Agriculture.

Entrance examinations held at each county seat on July 13th.

For catalogue, and entrance blanks, write

E. B. OWEN, Registrar,

WEST RALEIGH, N. C.

EAST CAROLINA TEACHERS TRAINING SCHOOL

A State school to train teachers for the public schools of North Carolina. Every energy is directed to this one purpose. Tuition free to all who agree to teach. Fall term begins September 26, 1916.

For catalogue and other information address,

ROBT. H. WRIGHT, President,
Greenville, N. C.

Back to Health by Nature's Route

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,

Box 55-D, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring 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)

Co-Educational

Established 1879

GILLIAM'S ACADEMY

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. The only school of its kind owned and operated by Primitive Baptist in the United States, and Primitive Baptist Patronage is earnestly requested. New catalog just out. Write today, address,

JOHN W. GILLIAM, Principal, or
J. W. GILLIAM, JR., Business Mgr.
Altamahaw, Alamance County, North Carolina

P. S.—Send us a list of prospective students from among your acquaintances—write names and addresses plainly J. W. G., Jr.

Dr. Doran's Queen Root Cordial

The World's Best Blood Remedy for Ladies and Young Girls. All advice free and confidential. FREE Samples. General Agent Wanted. Write us a letter. Doran Drug Co., Paducah, Ky., U. S. A.

Delicate Children Are Made Strong

Nature has provided a wonderful curative agent and tonic in Lincoln Lithia Water. As it contains but a small percentage of iron, it can be taken in large quantities by children without fear of injury to their delicate systems. We have many letters testifying to its effectiveness in restoring weak and emaciated children to health and happiness.

The 5-year old daughter of T. C. Hogue of West Chester, Pa., was taken sick with acute Bright's kidney trouble. Medicine seemed to avail nothing, so Lincoln Lithia Water was given a trial. In speaking of his daughter's cure Mr. Hogue said: "We gave her Lincoln Lithia Water three times a day. The result is, that from a poor weak, emaciated little girl, she became well and hearty and seems to have regained her health and strength."

If your children suffer from stomach, bowel, kidney or liver trouble, if they are puny, nervous, subject to hysteria, let them drink Lincoln Lithia Water freely. Money refunded if it fails to give relief. Supplied in two-5-gallon demijohns at \$2.00. Purchaser agrees to return empty demijohns in good condition.

Guaranteed only by the Lincoln Lithia Water Co., A. J. Bagley, Lessee, Department D-9, Lincolnton, N. C.

**In my distress I cried unto the Lord,
and he heard me**

Barium Rock Water Relieves Weak and Nervous People

Barium Rock Water is being prescribed by many physicians in the treatment of nervous debility and as a tonic and flesh-builder. They also recommend it in cases of indigestion, dyspepsia, rheumatism, gout, eczema and diseases arising from uric acid poisoning and for disorders of the stomach, liver, kidneys and bowels.

Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send \$2.00 for ten gallons. If it fails to relieve your case, we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box E-20, Barium Springs, N. C.

Praise ye him, all his angels: praise ye him, all his hosts.

**He casteth forth his ice like morsels:
who can stand before his cold?**



IN all the world there's no other thumb that can make this print.

There may be thumbs that look like it—but there is no thumb that can make the same impression.

In all the world there is no beverage that can successfully imitate

Coca-Cola

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.

Delicious



Whenever you see an Arrow, 52-11 think of Coca-Cola

Demand the genuine by full name—and avoid disappointment.

**THE COCA-COLA COMPANY
ATLANTA, GA.**

**Praise ye the Lord, O Jerusalem,
praise thy God, O Zion.**

If you Suffer from Backache, Lumbago, Kidneys or Rheumatism, Take Hot Water and "ANURIC."

When run-down after a hard winter—when life indoors has brought about a stagnant condition in the circulation—most everyone is filled with uric acid—especially is this so of people past middle age. This uric acid in the blood often causes rheumatism, lumbago, swelling of hands or feet, or a bag-like condition under the eyes. Backache, frequent urination or the pains and stiffness of the joints are also often noticed. Dr. Pierce says that everyone should have a good sweat every day—should drink plenty of pure water and exercise in the open air as much as possible. This helps to throw out the poisonous uric acid thru the skin and the "water." But for such persons as are past middle age it's often impossible to do this and lime salts are deposited in the arteries, veins and joints, causing all

kinds of distressing conditions. An antidote for this uric acid poison is to take hot water before meals and "Anuric." Ask your druggist for Doctor Pierce's Anuric, or send Doctor Pierce's Invalids' Hotel and Surgical Institute in Buffalo, N. Y., a dollar bill for a full treatment, or ten cents for a trial package.

"Anuric" is a recent scientific discovery by Dr. Pierce. "Anuric" drives the uric acid out of your body. It is a uric acid solvent so effective that it eliminates these poisons, cleanses the system, allows your over-worked kidneys to resume their normal functions, and just a few days' treatment with "Anuric" will convince you because it brings lasting relief to your painful, aching rheumatic spells. Try it now and be convinced!

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse, Dr. E. Sauer, a well known specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some flabby and irritable, some skiny and knobby, but all lack physical power and endurance. In some cases it is wiser than foolish to take stimulating medicines or narcotic drugs, which only whip up your lagging vital powers for the moment, may

be at the expense of your life later on. So matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you cross down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man, or woman under sixty who lacks iron and increase their strength 200 per cent or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which 2c created from does not at least double your strength in ten days' time. It is dispensed by all druggists.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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19



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 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, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

A POEM.

Dear Brother Gold:—I am sending a poem written by the grandmother of dear sister Ball of this place.

If you see fit you can publish it. The author of this beautiful poem has been gone from earth about 45 years, and this she gave to her granddaughter, Sister Julia Ball, before her departure, and has been kept securely by her until now. Her grandmother was named Absylla Roberson. She died in her 91st year. This was written two or three years before she died. She was a consistent member of Smithwick's Creek church, Martin County, N. C., as is also her granddaughter, Sister Julia Ball.

THE POEM.

On this land where sorrows grow,
And mournful scenes arise,
It makes my heart to overflow,
And tear to fill my eyes.

I've traveled on a thorny road
And traveled much by night—
I want to go where Jesus is,
Tho' He's out of sight.

Jesus my love to glory's gone,
To fit a place for me.
I hope ere long He will return

And I His face shall see.

Then will I weep for naught but sin,
And after none but Thee.
And then—Oh! then, Oh! that I might
A constant weeper be.

Through tribulation I have come,
My Jesus for to meet.
I'm on my way, a going home,
To worship at His feet.

Then will I love the Lord my God,
Because He first loved me.
Love and adore His holy name,
To all eternity.

And sing free grace, free grace alone,
Free grace shall be my song.
By grace I hope to overcome.
And go where Christ is gone.

Sincerely,

BETTIE Z. WHITLEY,
Washington, N. C.

A BEAUTIFUL LETTER.

Dear Brother Gold:—I send you a copy of a beautiful letter written our church by Elder J. W. Jackson, a short time before he died on June 7th, 1916.

I hope you will find room in the Landmark for it.

Elder Jackson had not been able to visit our church for several years and

this was his last letter to us.

Your brother in hope,
H. L. BRAKE.

To the Church at Pleasant Hill:—

I send my last word of advice, Be faithful unto death to serve the Lord and one another in love.

Dear Brethren and Sisters, as I have many times seen your loving faces, and shook your loving hands, I now say goodbye forever, as I never expect to meet you there again, as I have tried to pray for you all for the last forty years, now I hope you will all pray for me.

Brethren and sisters, as my time of visiting you is at an end, I feel that you need some one to go in and out before you, and I hope the Lord will give you one of his own choosing, and don't you choose for the Lord, but let the Lord choose for you, and then God's work will go on, and let me tell you, beware of men, if one can get up and tell his experience, and quote a few scriptures, don't think that's preaching the gospel. Call some old brother that's been tried—that you know is sound and faithful, and I hope the Lord will be in your hearts to choose for you, and if you all come together, as one man, it will show that the Lord is there. See Elder George Boswell, and if you all be agreed, its all right with me.

Well, goodbye, dear Brethren and Sisters, I leave you in God's care.

JOHN W. JACKSON.

Rocky Mount, N. C.

COMMUNICATION.

Dear Brother Gold:—I am no letter writer, but I have felt that I would like to write out my experience and send it to you for inspection to publish or not publish in your paper. But when one is brought to the end of the

earth as I am just at this present moment then we are dead and have nothing to write.

I think the bible says, "ye, the people of God are dead and your life is hid with Christ in God"; and again "Ye are dead to the law by the body of Christ."

So we see, if we have eyes to see, Christ has made us free from the law of sin and death, and we are no more under the law of sin and death, but grace hath made us free. O what a grand and glorious assurance; "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."

Paul says, that the Lord has saved us, the people of His choice, with an holy calling, not according to our works, but according to His own purpose and grace which was given us by Christ Jesus before the world began.

I believe in a finished salvation.

Jesus said, "it is finished," and gave up the ghost and died. Yes, died for the sins of His chosen in Him before the foundation of the world; and the Apostle said: "Ye are a chosen generation, a royal priesthood, an holy nation, and that the Lord has called you out of darkness into His marvelous light."

I love the doctrine of a finished salvation. I would have no hope without it.

I had a very pleasant talk with your wife at the Warwick Association and I was very much drawn to her. I like to hear God's people tell of all the way the Lord hath led them.

If you can cast the mantle of charity over this and believe me to be your well wisher, I may write to you again.

Sincerely your brother I hope,

JOHN F. OLIVER.

Herndon, Va.

SALVATION IS OF THE LORD.

Elder P. D. Gold,

Dear Brother in the faith: I have received a letter from brother A. R. Story, and if he is still living I want him to know how much good it has done me, and to thank him for writing it to the comfort of this poor weak one. It explains so much. Praise God that he gives understanding, knowledge and power of speech to His chosen ones that they may comfort, enlighten and help these poor worms of the dust.

Oh, how I would love to shake hands with all the brethren and hear them preach the doctrine so dear to my heart. I am always hungering and thirsting for more crumbs from the Master's table.

Brother Gold, if not asking too much, please publish this, also the letter that he wrote me. Perhaps he will read it and learn that his efforts have comforted this poor hungry soul.

Pray for me for I feel to be so little and unworthy.

Your little sister in hope of a heavenly home beyond,

MAMIE WATSON.

Box 89, Scranton, N. C.

THE LETTER.

My dear Sister Watson:—I love to read of the troubles of God's people, whether I am one or not. I love to hear the cry of the infant; I love to hear the prattle of the year old; I love to hear the pleasant expressions and rejoicings of youth when they realize what their breath is to them, then at a more mature age when their knowledge has become wisdom and they can say as one of old, I vow salvation is of the Lord.

Now my sister, I am seventy years

old and have had a name with the Primitive Baptists since 1877 and I still wonder, am I a child of grace or am I not. One of the greatest studies of my life has been, what is grace and what is prayer? If I know anything about it God's first application of grace is to teach the heart and soul that they are lost and that brings forth a prayer that nothing else can. And that is often an unutterable prayer—just a desire that is beyond words. Then as they unconsciously grow stronger utterance is given and they cry out, Lord have mercy on me a sinner. But they are never made to rejoice in the Lord until deliverance comes. It is then that we give our bodies a living sacrifice holy, acceptable unto the Lord, and I believe more so then than at any other time of our lives. It is then we can realize that the devil has declared war against all righteousness and that he works with all his cunning to make us doubt our life with God.

My dear sister, I haven't written this expecting you to answer it, but from a desire to give expression to the thought that we may rejoice together in the work of the Lord and in the salvation of the soul.

Your brother in hope of eternal life,

A. R. STORY.

Eustis, Fla.

A GOOD LETTER.

Dear Brother Gold:—I feel constrained to write you a few lines, probably my last, as I am getting old and very infirm. I have been confined to the house and bed the best part of the last five months, with first malaria then grippe, and what I've passed through I'll never be able to tell although I believe I was submissive to it all.

During the first part of my illness I

had a hard and relentless heart to contend with without a ray of light to guide my wandering feet. Then another change took place: I lay for some time perfectly quiet with no contending waves to toss my frail boat. I saw everything to be good and so pleasant and felt so thankful for every kindness shown me. Finally I improved so as to be able to attend to some of my domestic duties though scarcely able to get around, for rheumatism yet holds me as its victim.

Brother Gold, excuse me for being so tedious. I started to tell you of a vision I had and will now try, by the help of the Lord, to pen it the best I can.

One night I lay down and slept very comfortably until sometime between two and four o'clock I had this dream or vision:

I saw myself in a town or city and was on the street. On my right hand I saw something very mysterious which seemed to have thousands of layers of covering. At one end of this mysterious thing stood a beautiful man, and my heart was told that this place contained one of the greatest prizes that could be given and whoever laid hold of the prize would receive the greatest reward that ever could be given. I reached forth my right hand and touched it when it had the effect of vitalizing my whole system with joy. Then the prize was shown me, which was a most mysterious looking substance. I cannot describe it only it was without end. Then the reward was given and I can never express the joy I felt as it was the most royal gift that could ever be given.

Here was joy unspeakable and full of glory. I turned away and walked into a large building and as I stepped in I saw the most beautiful man I had ever seen sitting in the middle of the

building, and my heart was told, (for I never heard a vocal sound,) that this was my husband and that he had brought me into his mother's house to dwell with him and his mother, his brothers and his sisters.

The house was well furnished with every piece the same color. I saw myself the same woman only without this crippled old body and it seemed I felt it my duty, as I was an inmate of this family, to assist in the keeping of this house. So I set about arranging the pieces of furniture all the while contemplating why this noble personage should have ever chosen me as his bride.

By this time I was drawn to him by such cords of love that it is indescribable and when I reached him I was a new and young woman. He took me in his arms, and here, Brother Gold, I am lost for words to express the love I had for him. He put his arms around my neck, we embraced each other and when he laid his kisses on my cheek my heart leaped with joy. I can't tell how long I was in his embrace but he raised me up and carried me to the East door and out and down to a place which looked like a sea beach. But in going we met my father, who has been dead several years, and I remembered that I had always wanted to know whether he was embraced in this lover or not. So I raised my husband's hand from around my neck and placed it around my father's neck and the love was just as great for my father as it was for me. Then he told my heart that we must eat together and he led me to a table where he sat on one side and bade me sit on the other side facing each other.

The table was furnished with all kinds of dainties and so filled that there was scarcely room for more. But my soul desired meat and, although I

had not said a word, meat was brought and placed before me, and it was the best meat I had ever tasted.

At my back stood many young people looking on as if they were hungry. Then the food was taken from this table and placed upon another and they ate.

After leaving the table I came to some little children and they were so sweet and pleasant except that every one of them had soiled faces and hands. I got some soap and water and while washing their faces and hands wondered how they became so dirty in such a clean beautiful place. And here, Brother Gold, without any glass or natural means to see, I beheld my own face. I had a mark across my nose to my left cheek and I can never tell my trouble at the sight of this mark. I did not want my husband to see it, so I took the towel and erased it completely and this being done I resumed my duties.

I found a little boy who had climbed to a dangerous height and I coaxed him down. The last one I had to assist was a young girl who looked to be in her teens. She had a beautiful face and complexion and a quantity of glorious black hair. She had gotten tired of trying to arrange her hair to suit her stylish notion which she had platted or braided until it had become a mass of tangles. Here I was given a razor, I knew not by whom, and I was to draw this razor through the hair to straighten it, but instead it cut off great locks which fell to the ground.

This scene passed and my heart received a message from my husband informing me of his departure on a voyage. I stepped into a room where he preparing to go wanting so much a parting word or look from him. Something told me he was going to Italy. I looked toward him and then in the op-

posite direction where I saw two men sitting at a table who seemed to be in the act of shaving. My impression of the men was that they were Jews. Right here my husband brought one of the most humble and modest feelings upon me I ever felt and I couldn't hold up my head but walked out of the room with my head bowed down. As I stepped out I came to my natural feelings and my heart was leaping in praise full to the brim with love.

Brother Gold, this love is beyond explaining and is tens of thousand times greater and stronger than any thing on earth.

I will say a few more words and stop. I lay rejoicing for a time and the scene began to fade away, but in the morning I arose with it perfectly before me, and then I desired of the Lord, if it was of Him, to renew this love if only for a moment. My heart gave one great bound of love then quieted down.

Oh Brother Gold, Satan has sorely tried me since, but whenever he thinks he's got me near to the point of doubting this wonderful love, I can see my lovely husband as he embraced me in his arms.

Brother Gold, if I had obeyed my first impression I could have declared his wonderful love to his people with much more sweetness for I feel I have lost that much for my disobedience in not writing sooner. But thank God for the little liberty I have had.

Brother Gold, the vision, I believe is now opened to my view and the interpretation of the word "Italy" has just been given me, and if it is God's will I may write something about it. Tell me what you think of the vision, whether it means anything or not, although for my part it allows me not even one doubt from one who I hope loves my precious head and is my hus-

band and yours.

May God bless you my dear brother.
Pray for me.

Your sister I hope,

REBECCA L. HARDEE.

Greenville, N. C.

BE DOERS. NOT HEARERS ONLY.

Dear Brother Gold and brethren of the Primitive Baptist faith and order scattered abroad, Greeting:—While I do not write much for publication, feeling my inability to write anything profitable or beneficial to the blessed cause we love, I feel to hope I am impressed of the Lord to offer a few thoughts and impressions of mind at this time. And my desire, if I know anything of my heart's desire and prayer to God is, for the peace and welfare of the church of God, the Primitive Baptist, as shown me in a vision, if not deceived in myself, more than forty-five years ago. While I believe we are contending steadfastly for the Apostles' doctrine and faith once delivered to the saints, I mean the first principles or foundation of the doctrine of God our Saviour, I greatly fear we are remiss and greatly so in the practice which is becoming or in keeping with the doctrine.

One important subject, the teaching of our dear Saviour and His apostles on the law of discipline or church order (He being the law-giver in Zion has given laws and rules for the government of the subjects of His kingdom) has been sadly neglected. And I see from my own observation and hear in my travels among our people that such neglect of church discipline, according to my understanding of what the Holy scriptures on this line, is the main cause of the distress and confusion among our people in many places at this time.

Our preachers, myself not excepted, have not taught the practical part of the doctrine, exhorting, admonishing, reproving, rebuking and when necessary teaching the churches to observe all things Jesus has commanded. One important lesson taught by the Apostle Paul to Timothy and to the Elders at Ephesus was that ministers should take heed first to themselves and to the doctrine and to all the flock over which the Holy Ghost had made them overseers—to feed the flock or church of God—also to teach them and guard and warn them of dangers. In doing this the minister or preacher would save himself and those that hear him, if they give earnest heed to the things they hear.

If our ministers, some of them, had heeded the above teachings and warnings, they would not have brought the shame and reproach upon themselves and the sacred cause they profess to love. We, as ministers of the blessed gospel, should so live and deport ourselves as to be above reproach. If an evil or damaging report gets out among the brethren and becomes common property, whether true or false, that preacher should lay down his gift, and his church should require him to do so, until there could be an investigation of the matter.

Quoting from the teachings of Jesus: If thou bringest thy gift to the altar and remember that thy brother or brethren has ought against thee, leave thy gift—that is lay it down first, be reconciled to thy brethren—then offer. I may not have quoted the scripture just as it reads, but I am sure I have the substance of it. For a minister to go on preaching when such reports are against him is disorder and it is disorder in the church or churches to allow it, and such leads to confus-

ion, trouble and distress among our people. If we all would be faithful and speak out and not only speak but act according to the scriptures, we would not have the trouble we have.

Dear brethren, I wish to say in conclusion, that what I have written is not with any ill will or hard feelings toward any one but I hope for the good of the cause. May the Lord help us all to amend our ways and turn unto Him, if we have departed from His ways.

Brother Gold, if you see fit to publish this please do so and if published request other papers to copy.

With love and best wishes for the peace, welfare and prosperity of Zion, "Pray for the peace of Jerusalem."

Your brother, I hope, in the bonds of love,

J. E. ADAMS.

COMMUNICATION.

Dear Mr. Johnson:—For some cause unknown to me you have been on my mind more of late than usual. It appears I can almost see you and hear you preach. How wonderfully you were blessed to speak of his power at Willow Springs, and also on many other occasions that I have heard you. I had not had time to read the Landmark until today and to my surprise I found a letter in there I wrote Mr. Gold some time ago. I did not think he would publish it for I never intended it for publication. I am ashamed for the dear Saints to see such a letter as that. I feel I am deceived and have deceived the Lord's little ones and I never could think of deceiving any one could I avoid it. O so many times I sigh within and say, Oh Lord, do remember me in much mercy. Oh my leanness, my leanness, who shall deliver me from this body of death?

How can I live, move and do any thing except through the manifestation of God's mercy, and how unworthy I do feel of the least of his blessings. Oh so many times I feel to trample his rich blessings under my sinful feet, and yet it seems his loving arms yet remains under me. Still I fear that I am in a way, giving the children's bread to dogs, when I am claiming the Lord's power in keeping me. Sometime I am brought to the place where I feel surely he has taken my feet out of the mire of sin and established my goings, and then when I am made to view self I feel surely I am mistaken in the whole matter. I often think of John when he was shut up in the Lord's prison house. (Just where I feel all of God's little ones often get or often are put.) He wanted to know if that was the Christ or should he look for the coming of another. I feel that all of God's little ones have the same experience of John. Surely we speak only of the things we do know, have felt and seen. And you see one was commanded to go and show John again these things. They were not commanded to tell them to him but show him. Surely he could not have seen them had he not had his sight. How can you show a blind man any thing? Yet Mr. Johnson the world is today trying to show blind men the way by hiring men to go out, as they claim, in the high ways and hedges and compelling them to come in. How different this is from the works of the living God. He too goes out and compels them to come in and they all come too. He needs no money or any of man's help to bring them in. I often think of the ark, how he caused the lamb and lion to lie down together. Who could do such wonderful work save Jesus himself? We have no record of there being any confusion whatever in that

ark.

That brings to my mind the confusion that seems to be in the church of God today. This scripture has been on my mind of late, "From whence come wars and fightings among you?" Was it not from the flesh all this trouble has come? I feel that possibly all the children have not been faithful one toward another as they should, or all this trouble would not be. Yet I feel that all are far better than I and surely I am not criticising any of God's little ones. God forbid I should ever do that. Yet if I love any thing in this world I feel to hope it is the church of Christ, and it hurts me so much to see and hear the church persecuted. I feel that if all of God's little ones would shun the very appearance of evil surely there would not be so much said about them. Yet I know I cannot do anything within myself, and I do not know that I am actuated by any other than the evil spirit, although I do feel to know this, if I am saved it is by grace and grace alone for surely I have done nothing to merit salvation. On the other hand I feel all I have ever done was evil in the sight of God.

Well Mr. Johnson when I began writing I had no idea writing of this long letter. I feel it is a sounding brass and tinkling cymbal.

Tell Mr. Coates I would be glad to see him and I hope to go down to see you and him this summer and would be more than glad to have you and him visit us. Remember us kindly to your family. I was sorry we could not go to Sandy Grove the 3rd Sunday, we had company.

When so impressed remember me in prayer. I feel the need of prayer, and surely I know you to be one who walks worthy of the vocation wherein you are called.

When you have a mind to do so, I hope you will visit us, also write me. I feel that I ought not to write the long letters I do to you for surely you do not enjoy them, and I can't see why they should be any thing but a burden. However when these things come on my mind I can't avoid writing them.

With best wishes for you and yours,
I am your unworthy and sinful friend,
ZOLA J. SUGGS.

Raleigh, N. C.

ASSOCIATION.

The Abbots Creek Association will be held with the church at Suggs Creek 6 miles north west of Ether and six miles north of Sea Grove on Norfolk Southern R. R., Saturday, 4th Sunday and Monday in August.

Lovers of truth invited.

C. E. GALLIMORE.

Lexington, N. C.

ASSOCIATIONAL

Elder P. D. Gold, Dear Brother:— Please publish in the Landmark that the next session of the Upper Country Line Association will be held with the church at Dan River commencing on Saturday before the third Sunday in August, 1916 and continuing three days.

Visiting brethren coming from either direction on the North Western R. R. will be met at 2:30 o'clock at Berry Hill on Friday before and at Ruffin at 12 o'clock from the South and 2:30 o'clock from the North.

We want brethren, sisters and ministering brethren to visit us.

Done by order of the church.

W. I. FRENCH, Clerk.

He casteth forth his ice like morsels
who can stand before his cold?

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 15, 1916.

EDITORIAL.

THE CROWNING GLORY.

(Continued from Last Issue.)

Then the twelve apostles of the Lamb took their seats as judges of the twelve tribes of Israel binding or loosing as inspiration unfolded and revealed, and in the washing of regeneration, and the renewing of the Holy Ghost the law of Zion is proclaimed, and the King reigns in righteousness, and the princes rule in judgment, and a man shall be as an hiding place, as the shadow of a great rock in a weary land. The powers of earth, spiritual wickedness in high places, kings and rulers among men shall join hands to break the bands, and loose the cords, but not one shall be loosed, not one shall of all this glory be moved. Persecution shall rage, but Israel shines brighter, the church appears in the greatness of her strength, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, as the dragon gives his seat and power to

the beast that rises out of the earth, and all the world wonders after the beast, save those whose names were written in the Lamb's book of life from the foundation of the world.

Before great plagues or vials of wrath are poured out upon the idolatrous nations of the earth, the Lord seals his chosen ones—his church—with the holy anointing, so that no enemy can hurt the oil or the wine. Not a plant which the heavenly Father has planted shall be rooted up. Jesus himself builds his church on the tried, chief corner stone elect, precious, and the power of hell shall never prevail against it.

By every wave of the floods of wrath that roll against the church the children of the resurrection are purified and washed, and rise higher. All things work together for good to them that love God, and are the called according to his purpose.

Jesus as the Ancient of days stands for them girt about the paps with a golden girdle, his eyes as a flame of fire, his feet as polished brass, his voice as the sound of many waters, holding the angels of the churches in his right hand, as he walks among the golden candlesticks. When the mystery of iniquity shall have finished that course of wickedness, and the stench of the great whore shall be so wicked as to call down the vengeance of heaven, and the time to judge the great whore that has poisoned the fountains, and defiled the streams, corrupted the natural sources that have been used in the governments of earth, so that the cry of her wickedness that has made the nations of the earth drunk with her fornication (false religion) the day of her judgment is come. Babylon is fallen, is fallen, is the cry.

But God has cared for his church. One hundred and forty and four thou-

sand, twelve thousand from each tribe of the twelve tribes of Israel is sealed—a perfect number. There is no partiality in God. There is perfect equality in the body of Christ. There is no schism in the body of the church. Besides this definite number of Israel, there is a number that no man can number, out of every language, kindred and tongue, stood before the throne of God clothed with white robes, and palms in their hands, having salvation. While this was a countless number, that no man could number, yet it was a definite, fixed number, unknown to man, but known to God.

There was war in heaven. There are the forces of satan, the beast, false prophet, the enemies of the Lamb, the prince of the power of the air, the spirit that now works in the children of disobedience; there is also the Lamb of God on the white horse of the gospel, and those with him following on white horses. At times they appear clothed in sackcloth prophesying in much heaviness and oppression, yet chosen, called and faithful, cast down, but not destroyed.

The hosts of satan under a false, deluded spirit of pride and persecution are gathered in countless numbers at the battle of Armageddon.

They compass the camp of the saints.

The saints of God appear as the sand of sea washed by the waves of persecution that do not destroy them, but cleanse, wash and make them more compact. They also are as stars of the sky countless in numbers, and safe, far above all their enemies.

The opposing forces are truth and error. The battle is being fought now, Jesus, with a vesture dipped in blood, and who has a name written on his thigh King of kings, and Lord of lords,

and his name is called the Word of God, leads. The saints follow him and overcome by the Word of God, and the blood of the Lamb.

The enemies of the Lord of lords are all overcome and slain. They are cast into the furnace of fire.

The nations of earth were destroyed, drowned with a flood of water once. The imagination of man's heart was only evil continually, and pride lifted man up until there was no fear of God before his eyes, and the Lord God swept them off with a flood of water. In the last days perilous times shall come. Men shall be proud, self-willed, thinking he is his own god to himself—can do as he pleases. What they call free—will—free moral agency is their god. They are a god to themselves, boasters, high-minded, scoffers, saying where is the sign of his coming. Who is God that we should serve him. We invent a religion of our own to suit ourselves. They add to and take from the scriptures as it suits them.

But the earth shall be burned up. The elements shall melt with fervent heat. But we look for a new heaven and a new earth wherein dwelleth righteousness. John beheld these notable events passing before him. He saw the New Jerusalem coming down from God out of heaven adorned as a bride for her husband. The glory of God in the church of the first-born adorned in the glory of the Lamb that was slain, but ever liveth, to whom every knee shall bow and every tongue shall confess to the glory of God the Father.

The New Jerusalem is the city of the living God, wherein he dwells, and his tabernacle is with men, and he dwells in them forever.

This city has foundations whose builder and maker is God. The glory of the Lord is the light thereof. It

hath twelve gates, and the twelve apostles of the Lamb are porters or keepers of the gates. Nothing unclean can ever enter this holy city, it shall be for the ransomed of the Lord, and sorrow and sighing shall flee away. Nor shall there be any more sickness or death.

The tree of Life bearing her twelve manner of fruits ripening each month, watered by the river of the Water of Life clear as crystal proceeding from the throne of God and the Lamb. Every blessing of perfection shall crown this glorious city. No city of earth can ever equal it in richness of perfection, and equality of love. The city lieth four square. It shall be called the Lord our righteousness dwells there, and its name shall be the Lord is there.

P. D. G.

**MEN OUGHT ALWAYS TO PRAY,
AND NOT TO FAINT, Luke 18:1.**

Is true prayer always answered? Why ought men always to pray, and not to faint. Do we pray to change the mind or will of the Lord? Do we pray to instruct the Lord? Do we know how to pray, or what to pray for?

An answer comes to prayer in a way to benefit the one in distress. Is any afflicted let him pray. To cry or pray to the Lord brings help to bear the trouble, if it does not remove it. Cast thy burden on the Lord and he shall sustain thee. Whatever brings one nearer to the Lord is a blessing. Whatever humbles men under the mighty hand of the Lord is a blessing.

We are the one in need, and not the Lord. We in time of need call on the Lord for help, for vain is the help of man.

There is no condition in which man is **excused** from praying. Men ought

always to pray, and not to faint. To acknowledge the Lord in all our way is commendable and good.

When we pray the inquiry is Lord, what wilt thou have me to do? Men do not desire to sin while praying. Men feel they are helpless when praying. Men feel that the Lord has all power while they are praying.

God hears the prayer of his elect which cry day and night unto him, though he bear long with them. Many say, what is the use of praying, if God has an elect people, and he works all things according to the counsel of his own will, or whom he did foreknow, he did predestinate to be conformed to the image of his own Son? The ones that cry or pray unto him day and night are his elect, and are the ones that believe that God does his pleasure in the army of heaven and among the inhabitants of earth.

The ones that pray are the ones that desire to be reconciled to God, and feel their own vileness and vanity. They know that salvation is of the Lord, and therefore they call on the Lord.

P. D. G.

WHO IS IT THAT'S CONVERTED?

"Brethren, if any of you do err from the truth and one convert him;

Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins," James 5:19-20.

I would like to have your view of James 5:20. What I want to know is who is the sinner that the apostle was speaking of. Is he a brother or not? What kind of death is he saved from?

Yours truly,

L. A. BARHAM.

REMARKS:—The 19th verse, the

one proceeding, reads, "Brethren, if any of you—any of you brethren, do err from the truth."

It is a common thing for mortals as sinful as we are to err from the truth. The one that errs from the truth becomes a sinner. Now if one of you convert, turn him from the error of his way, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

This is very encouraging. We are sorry to see or know that a brother is erring or departing from the true way. If we truly love him we will labor with him to repent or to turn away from his error. If we truly love him we will desire that repentance will be granted him. We will seek not to expose him. It is a family affair, a matter of reproach to the whole house it may be. Like a fire raging in a dry time in windy weather, and it is difficult to stop it. But there is earnest and careful, prayerful labor. The erring one gives heed, listens, considers, and turns away from the wrong. The church is glad to behold this turning away of this erring one from his wrong course. This soul or this erring one is saved from the death that would soon have been visited on him by the church withdrawing from him, and the one in danger is delivered from the bad ending that it seemed would soon have been visited upon him.

Such is a good, commendable work of faith, and labor of love.

The death is such a death as is visited on a brother that walks after the flesh, and reaps what he sows, that is he dies to the good standing and fellowship he has enjoyed heretofore. He is delivered over to stan for the destruction of the flesh, that the spirit may be saved in the day of the Lord

Jesus, or in his coming.

P. D. G.

PATIENCE.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

A blessing is promised to the man that endureth temptation. But let no man say when he is tempted, I am tempted of God: for God cannot be tempted, neither tempteth he any man. There can be no sin proceeding from God who is holy. But did not God tempt Abraham? Not with evil. God commanded Abraham to do what could be done only in faith, but there is no sin in faith. Abraham obeyed God, and one of the most wonderful instances of his obedience to God followed.

What is patience as here considered? It is the same as enduring. Behold, we count them happy which endure. "Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy." James 5:11.

The Book of Job written many hundred years ago, and one of most wonderful of Books, sets forth in an example the life and conduct of Job. He is one of the greatest men that ever lived, exceedingly wealthy, one of the most honored, and hence we would not expect him to be so gentle, patient and enduring. For we expect one that is poor, and has not been honored by men, and one that has passed many hardships, would be the humblest. In the case of Job there was a masterly contention between men very gifted, on the doctrine of the supremacy of the dominion of the Lord God.

It is natural for a man to desire that he enjoy the freedom of his own will, and have his choice, and have the

management of his own property. Nor is it very pleasant for him to be tried in order to show whether the love of God is supreme in his character. The trial of his faith is very important, precious, much more precious than that of gold that perisheth, though it be tried with fire.

How does Job behave when suddenly all his children are reported killed, all his property gone, all his wealth taken away, when his wife seems to desert him, and counsels him to curse God and die—do the thing *etc* that loves God could not do without a denial of the dearest thing of his life. His downfall is published, and caused great talk so that his best friends hear of his downfall, and in concert they visit him to comfort him. But beholding his calamity they have no sympathy for him, but only casting heavy hints against him that he has been posing in false colors, but though we all thought you were sincere, yet behold God has found you out, and overthrown you.

Behind all this, unknown to Job, was a charge brought against him by the father of lies, and the enemy of all righteousness, that Job was not sincere, but was paid to serve God, and that if his property was taken away he would curse God to his face.

When all this comes suddenly upon him his answer is enough to cause any man to wonder and admire the endurance of Job. Worshipping God he 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," Job 1:21.

Can eloquence of truth ever utter a more enduring speech?

Satan has full opportunity to try his cunning on God's servant, and leaves him nothing that affords him any comfort.

Job's answer stands intact against all the howlings and dark insinuations of the world. "What? shall we receive good at the hand of God, and shall we not receive evil?" Job 2:10.

What does Job mean by evil? Does he mean sin, wickedness? No, indeed, not a word of wrong can ever proceed from God. Wickedness proceeds from the wicked.

But does not God say in Isa. 45:7, I form the light and create darkness, I make peace and create evil? I the Lord do all these things." Yes. We do well to consider what is the sense or meaning in which words are used? In Gen. 6:5 the word evil is used in the sense of what is wicked. Does Job use it in that sense when he said shall we receive good at the hand of the Lord and shall we not receive evil? No, Job did not charge God foolishly, Job 1:22. Job meant by evil the things that our nature does not love, yet are needful to chastise or correct us. Shall there be evil in the city, such as calamity and God hath not caused it?

Where would there be any chastening or scourging if no suffering, evil, or loss befel us? Where would there be any trial of our faith, if all were sunshine, all good to our feeling, every day a smile, and a joy? Where would there be any proof of our obedience, or submission to God, if nothing unpleasant ever befel us? what would there be to bear or endure, if there were no load put on us? It is in enduring or behaving well when trials and temptations befall us that our strength is shown.

There is enough in the conflicts of life to cause us to enquire and search? It is when God's people are in the dark that they pray, that they enquire, that they seek, that they search his word, and seek to know its true meaning.

The bible is a book of the deep and varied experiences of the Lord's peo-

ple, and of the perplexing and seemingly conflicting trials of Israel, yet the Lord delivers. How many are the trials that are sore? We wish to be reconciled to God, yet how many idols we have? How we love the creature, love our ease, do not want to be tried. But we would never be reconciled to God by being allowed to have no trouble, no temptations, no conflicts. But when God tries his people, and they come forth as gold tried in the fire, how good God is to us then? The last days of Job were his best days. Though his beginning was bright and wonderful: yet how many dark days did he bear his burden, but he endured and his last days were his best days. How pitiful, how merciful was the Lord, how gracious? Whom the Lord loves he chastens, and scourges every son he receives. It must be shown that God's work is stronger than satan's work, and that the devil cannot destroy the work of God.

There is a spirit in man, and the inspiration of the Almighty gives him understanding.

What books did Job have to read? Who preached to him? Yet who ever uttered more wonderful truth that fixes his name in immortal fame? He said I know that my Redeemer liveth, and that in the latter day he shall stand on the earth, and that I shall see him for myself: also I search for him 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, but he knoweth the way I take, and when he hath tried me I shall come forth as gold. There was a most wonderful teacher and teaching in Job that kept him by the power of God through faith unto salvation.

P. D. G.

WHAT ARE SIGNS YOU BELIEVE IN JESUS CHRIST?

In the volume of the book it is written of him, "Then said I, Lo, I come: in the volume of the book it is written of me." Psa. 40:7. See Heb. 10:5-10. There cannot be any question raised in any honest heart about who is the character here named. It is Jesus of Nazareth. In every book of the bible he is the hero meant. The fulness of all books of the bible which is God's book Jesus Christ is the ONE. Every prophet spoke of him. Every gospel preacher preaches him. Every heart, touched by the finder of God, or opened by the Holy Ghost to receive or believe the truth, receives him.

Jesus the Word came unto his own (the Jews) and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John the Baptist was sent from God, who was a witness that Jesus is the Christ. Every apostle is a witness of this. All scripture is given by inspiration of God. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these things are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name," John 20:29-31.

To believe with the heart that Jesus Christ is the Son of God, as the scriptures testify, is an infallible proof or sign that all that thus believe are born of God.

Then why are there so many different kinds of belief or faith? They do not all believe as the scriptures testi-

fy. No man can call Jesus Christ Lord out by the Holy Ghost. All thy children shall be taught of the Lord. "It is written in the prophets, and they shall be all taught of God," *John* 6:45. "And all thy children shall be taught of the Lord: and great shall be the peace of thy children." *Isa.* 54:13. All those taught of God believe in Jesus and agree in him, have peace in him. They do not wish to change his word, nor alter it. Nor add to it, nor take from it, but seek to know the true meaning of it.

There is in our carnal mind or nature a spirit to consider some scriptures more important than some others—a nature to classify some as more needful than some others. We are inclined to be extremists. Jesus said, man should live by every word that proceeds out of the mouth of God. One will hold to his view of election, another to his view of predestination, another to his view of the importance of repentance, another to the importance of good works. One holds to the importance of baptism, another holds that anything that we think is right is sufficient, hence such will substitute sprinkling or pouring for baptism. Another will hold that baptism is not so important as to be essential. Hence we become judges and set up our judgment in place of the Lord as the judge, and cause much confusion and strife. Every word of God is good and important. We have no right or warrant from scripture to change, add to, nor take from the meaning of any of the Lord's teaching. Every word of the scriptures is truth, and so should it all be esteemed and held. Good is the word of the Lord. It all has a true meaning. Let us not try to strain the meaning, and attempt to put what we call a spiritual or fanciful meaning on it. Scripture is inter-

preted by scripture. If we hold one scripture that contradicts or annuls another scripture, we err. All scripture is given by inspiration of God and is profitable. Believe on the Lord Jesus Christ and thou shalt be saved. He that believeth and is baptized shall be saved. These things are written that ye might believe, and believing have life through his name.

Jesus said search the scriptures; for in them ye think ye have eternal life; and they are they that testify of Jesus. He that believeth in Jesus hath eternal life. The believer in Jesus has comfort in the scripture; that through patience and comfort of the scripture he might have hope. There is a witness in the testimony of scripture to those that believe in Jesus, that love the witness of scripture that testifies that Jesus is the Christ—that receive and rest in Jesus as bearing witness of him.

The scriptures are not eternal life, but he that believes has the witness in himself, and the scripture is a lamp to his feet, a light in the pathway.

P. D. G.

ELD. H. M. WILLIAMS.

Binghamton Honeycuts—August 18 at night.

Meadow Creek—19 and 20.

Running Creek—21.

Bear Creek—22.

Albemarle—22 at night.

Toms Creek—23.

Pearces Chapel—24.

Rock Hill—25.

Thence to Abbots Creek Association.

He will need conveyance.

ELDER J. W. WYATT.

Tarboro—Monday night after 4th Sunday in Sept.

Robersonville—Tuesday 3 P. M.
 Flat Swamp—Wednesday.
 Bear Grass—Thursday.
 Williamston—Friday.
 Thence to Kehukee Association.
 Great Swamp—Tuesday.
 Farmville—Wednesday.
 Tyson's—Thursday.
 Sparta—Friday.
 Thence to Contentnea Association.
 Kinston—Tuesday.
 Sand Hill—Wednesday.
 Muddy Creek—Thursday.
 Cypress Creek—Friday.
 Thence to White Oak Association.
 LaGrange—Wednesday.
 Goldsboro—Thursday at night.
 Thence to Black Creek Association.
 He will be on appointments with
 Elder F. F. Eggleston from Upper
 Country Line down to Smithfield.

F. F. EGGLETON.

Bethany—Sat. and 4th Sunday in
 Aug.
 Goldsboro—Monday night.
 Memorial—Tuesday.
 Lower Black Creek—Wednesday.
 Wilson—Thursday.
 Contentnea—Friday.
 Scotts—Sat. and 1st Sunday / Sep-
 tember.
 Upper Black Creek—Monday
 Beulah—Tuesday.
 Smithfield—Wednesday.
 Middle Creek—Thursday.
 Oak Grove—Friday.
 Camp Creek—2nd Sunday.
 Surl—Monday.
 Roxboro—Tuesday.
 Wheelers—Wednesday.
 Country Line—Thursday.
 Moons Creek—Friday.
 Pleasant Grove—Saturday.
 Wolf Island—3rd Sunday.
 High Point—Monday.
 Saints Delight—Tuesday.
 Winston-Salem—Wednesday.

Walnut Cove—Thursday.

ELDERS T. M. STANLEY AND B. L.
 TREECE.

Flat Creek—Monday after the 3rd
 Sunday in Aug.
 Toms Creek—Tuesday.
 Pierces Chapel—Wednesday.
 Rock Hill—Thursday.
 Calicutts—Friday.
 Thence to the Abbotts Creek Asso.
 White Oak Springs—Aug. 29.
 Cottons Creek—Aug. 30.
 Mrs. Deatons—Aug. 31 and Sept. 1.
 Howards Chapel—2 and 3.
 Albemarle—4 at night.
 Mountain—5.

ELDER ISAAC JONES.

Wolf Island—Friday before 3rd
 Sunday in Aug.
 Plainfield M. H. funeral of Brother
 Eli Buckner and wife—Wednesday af-
 ter 3rd Sunday in Aug.
 Brush Creek—Thursday.
 Thence to Abbotts Creek Associa-
 tion at Suggs Creek.
 Conveyance needed.

ASSOCIATION.

Dear Brother:—Please publish in
 the Landmark that the Fall session of
 the Bear Creek Primitive Baptist As-
 sociation will convene with the church
 at Pleasant Grove, Union County, N.
 C., on Saturday before the first Sun-
 day in October, 1916.

Marshville is the nearest railroad
 station and 4 miles from the church.

Those coming by way of Charlotte
 and Monroe will be met at Marshville,
 N. C., Saturday morning about 6
 o'clock. Those coming by way of
 Hamlet, Cheraw or Wadesboro will be
 met at Marshville on Friday evening
 at 2:15 o'clock.

Those coming and wanting convey-

ance please notify any of the following in advance: Elder J. F. Mills, Marshville, N. C., R. 1, J. Wilson Griffin, Monroe, N. C., R. 3, Zeb M. Little, Monroe, N. C., R. 3, T. A. Helms, Marshville, N. C., R. 4, Elisha Mullis, Marshville, N. C., R. 2, and conveyance will be amply provided.

We extend a cordial invitation.

Done by order of the Association,

J. W. JONES,
Clerk.

Marshville, N. C.

ASSOCIATION.

Brother Gold:—Please publish in the Landmark that the next sitting of the Kehukee Association will be held with the church at Smithwick's Creek, Martin County, N. C., ten miles south of Williamston, N. C., commencing on Saturday before the first Sunday in October, 1916.

Visitors coming by way of Rocky Mount and Parmalee will be met on noon train at Williamston, Friday before. We prefer to meet noon train so as to get visitors out to homes before night. Those who cannot come on noon train will please notify Bro. Kader Lilly or Bro. A. G. Griffin, Williamston, N. C.

Visitors coming by way of Plymouth will be met at Jamesville on the 4:30 train Friday afternoon.

W. H. DANIEL,
Church Clerk.

ELDER L. H. HARDY.

Hancocks—Sept. 26th.

Some one please meet him at Ayden on the arrival of the morning train from Kinston.

Red Banks—27.

Greenville—at night.

Great Swamp—28.

Robersonville—at night.

Bear Grass—29.

Thence to Kehukee Association.

Cross Roads—Oct. 3.

Conoeta—4.

Tarboro—at night.

Old Sparta—5.

Lower Town Creek—6.

Thence to Contentnea Association.

Meadow—10.

Snow Hill—at night as friends arrange.

North East—12.

South West—13.

Thence to White Oak Association.

Muddy Creek—17.

Sand Hill—18.

Thence to Black Creek Association.

MRS. AMANDA MOORE.

This good woman was the wife of Mr. John Moore and daughter of Mr. Wiley Harrell, and was nearly sixty years old when she passed away on June 10, 1916. She was ill only twelve days, dying with that dreadful disease, apoplexy.

She was a good wife and mother and beloved by all who knew her.

She leaves a husband, four sons, three daughters, three brothers, two sisters and eighteen grand-children to mourn their loss.

Oh how they all will miss her, but we feel she is at rest and free from pain, and we hope to meet her some sweet day where there will be no parting but all is joy and peace.

She was not a member of any church but always went to preaching when she could.

A precious one from them has gone,

The voice they loved is stilled;

A place is vacant in their home,

Which never can be filled.

Sleep on dear mother, sleep and take thy rest,

Lay down thy head upon your Savior's
breast;

They loved her but Jesus loved thee
best.

Written by one of her friends,
R. W.

SALLIE MAY DOWNING.

Mr. P. D. Gold:—Please publish in
your Landmark the death of my cousin,
Sallie May Downing.

She was born June 18, 1912, and
died June 7, 1916.

Sallie May Downing was the daughter
of Mr. and Mrs. W. D. Downing.
Her stay on this earth was 4 years
lacking 11 days.

Her disease was unknown. She did
not know anybody the last three days
she lived, and was blind the last week
she lived. All was done for her that
loving hands and kind friends could
do, but we could not stay that cold
and icy hand of death. She was taken
with fits the day she died and had them
until about 10 minutes before she fell
asleep in Jesus. She was never a
healthy child, always sickly.

She often repeated during her sickness,
"Lord have mercy on me."

Oh! it was so hard to stand by her
bedside and see her suffer so much.

She leaves behind a heart-stricken
mother, four uncles, three aunts, and
a great many friends to mourn their
loss.

On Monday morning, the week she
died, about 3 o'clock, she called her
uncle Jimmie three times. He hurried
to her bedside at once but she never
told him what she wanted. The last
word she ever said was "Ma'ma."

She often called her mother the day
she died but she never told her what
she wanted.

She has paid the debt we all have
to pay some day.

May God be with her heart-stricken

mother and other relatives in their
lonely hours of bereavement, and show
to them that their loss is her eternal
gain.

Oh! it was so hard to give her up;
but the Lord giveth and the Lord tak-
eth, so blessed be the name of the
Lord.

"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.

Written by her cousin,
FANNIE DOWNING.

RESOLUTIONS OF RESPECT.

Whereas, it has been the will of Al-
mighty God to remove from among us
by death, our precious and dearly be-
loved Brother W. J. Morgan, who held
fast to the Faith and served the
church of Hickory Grove, Johnston
County, N. C., as Clerk for many years,
and believing in his death he is crown-
ed in Glory, singing praises to our
Father in Eternity,

Therefore, Be it Resolved:—

First—That we cherish his memory
and bow in humble submission to the
Will of Him who endureth forever.

Second—That we deeply sympathize
with the family and relatives of the
deceased.

Third—That a copy of these resolu-
tions be spread on the church record,
and a copy each be sent to the family,
Zion's Landmark and The Primitive
Baptist for publication.

Done by order of the church in con-
ference on Saturday before the second
Sunday in June, 1916.

ELDER L. A. JOHNSON,
Moderator.

Co-Educational Established 1879

GILLIAM'S ACADEMY

One of the oldest private high schools in
North Carolina, with accredited relation-

ship with the leading Colleges and Universities of the South, with excellent courses in bookkeeping (Eastman System), shorthand (Ben Putman 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. The only school of its kind owned and operated by Primitive Baptist in the United States, and Primitive Baptist patronage is earnestly requested. New catalog just out. Write today, address,

JOHN W. GILLIAM, Principal, or
J. W. GILLIAM, JR., Business Mgr.
Altamahaw, Alamance County, North Carolina

P. S.—Send us a list of prospective students from among your acquaintances—write names and addresses plainly J. W. G., Jr.

Your Funny Little Nerves.

When they are well and happy you would hardly know you have them—but when something goes wrong they let you hear from them in no uncertain way.

Sometimes it is digestive trouble, when the nerves of the digestive apparatus telegraph their troubles to the brain and you have a headache.

Sometimes the breathing apparatus is interfered with by colds or catarrh when the nerves in control tell their story to the brain in the form of a headache, or the whole nervous system is overwrought with the same result.

But whether the headache is digestive, catarrhal, or nervous, one of the best ways to quiet the fussy little nerves is to use Mentholatum. Its cooling, pungent, volatile oils tend to quiet the nerves and reduce the headache. No harm can come by its use. It is also good on nearly all forms of inflammation, for in addition to its antiseptic qualities it is a delicate counter-irritant serving to reduce inflammation. Use Mentholatum for sunburn, insect bites and stings, scalds, burns and sores. The cooling sensation is very grateful with these superficial troubles as well as with headaches.

Letters That Inspire Confidence.

I wish very much that every reader of the Landmark could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 55J, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring 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

Praise ye the Lord, O Jerusalem,
praise thy God, O Zion.

Renew Your Health in Nature's Way.

It is wonderful how quickly and surely Nature regenerates the health and vital powers, even from the most serious and chronic diseases, after the blood has been thoroughly purified from its accumulated poisons by drinking the water from the celebrated Shivar Mineral Spring. This water possesses the peculiar power of dissolving and literally washing out the poisonous imprints from the blood putting the stomach, liver and kidneys and all other organs in perfect condition so that the recuperative power of Nature may effect their cure. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, neuralgia, gallstones, liver or kidney diseases or any chronic ailment (except cancer and consumption,) you are cordially invited to accept Mr. Shivar's remarkable guarantee offer, which is equivalent to a three weeks' visit to his Spring with no charge for the water if you report no benefit.

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. I believe this is the most wonderful Mineral Spring that has ever been discovered for its waters have either restored or benefited nearly 100,000 sufferers while less than two in a hundred have reported no benefit. Match your faith in this Spring against my pocketbook by signing the letter below.

Shivar Springs,
Box 55E, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring 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)

He giveth to the beast his food, and to the young ravens which cry.

AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with



female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to

118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Compound.

Praise ye him, sun and moon: praise him all ye stars of light.

SOUTHERN COLLEGE Junior College.
Young Women, sixth year, \$20 to \$25. Special Training.
Two-year College Courses. Preparatory and Evening Courses, Music, Art, Expression, Domestic Science, Tennis, Basketball, Gymnasium. Students from many states. Ideal climate. Non-sectarian.
Arthur Kyle Davis, A. M., 255 College Place, Petersburg, Va.

A Healing Spring at Your Door.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the United States and his records show that only two in a hundred, on the average, report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder or

liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

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

Gentlemen:

I accept your guaranteed offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring 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)

You and Your Friends—and

Coca-Cola

You tried it because we told you how good and delicious it was.

But your friends began drinking it because you told them how good it was. This is the endless chain of enthusiasm that has made Coca-Cola the beverage of the nation.

THE COCA-COLA CO.
ATLANTA, GA.



10C

Demand the genuine by full name—
nicknames encourage substitution.

EAST CAROLINA TEACHERS TRAINING SCHOOL

A State school to train teachers for the public schools of North Carolina. Every energy is directed to this one purpose. Tuition free to all who agree to teach. Fall term begins September 26, 1916.

For catalogue and other information address,

ROBT. H. WRIGHT, President,
Greenville, N. C.

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you can do for you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. Some are too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs, which only whip up your fading vital powers for the moment, may-

be at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all druggists.

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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.

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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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

20

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Is. 55: 8-11.

As I sat here this morning (the 4th Sunday in July) and thought of the church, the brethren and sisters, that it was our meeting day, and looked out at the clouds, the rain and heard the whistling of the wind, the above scripture came into my mind and I felt that if I were competent to write as it should be done on this scripture I might preach to as many as I would from the pulpit. However, I feel so perfectly incompetent that I almost turn from what would be a very sweet duty and pleasant task. But I know **that there is no incompetency with God.**

The prophet was no more than a man. God gave him the vision and the

power and grace to tell it. If we see it we must see it through His eyes, and if we tell it it must be by His mouth in which there is no deceived tongue.—Zeph. 3:13.

The things of God are perfectly unknown to man (1st Cor. 2:11) only as God has been and is pleased to reveal them unto us.—(1st Cor. 2:10:)

Who can measure the heights to know where God's thoughts and ways are? Who can measure the depths to know where man, in his ways and thoughts dwelleth? Ah! how far apart are these things? and who can cross over them to put himself in the position to understand God? Yet man, poor, proud, vain man will say that "God wants me to do this or that," "desires you to yield to Him and let Him save you." Oh! blasphemous man! how will such escape the damnation of hell? (Mat. 23:33.)

What the Lord commands he commands according to His own ways and thoughts and according to His own high and holy dwelling place. He never consults man, not even Moses with whom He spoke face to face as a man speaketh to his friend. (Ex. 33:11.)

His covenants He makes according to His own purpose, ways and thoughts and according to His own high and holy habitation, and gives them to

them for and in behalf of whom He makes them.

Abraham, the friend of God, (2nd Chron. 20:7, James 2:23) was not consulted in that which God commanded as He had appointed for him. The Lord opens and none shall shut; He shuts and none shall open. (Is. 22:22.) He is nowise dependent on man for anything, for "all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest thou?" Dan. 4:35.

It is the Lord's purpose to break and destroy all of the Assyrian (devil) power in His land (the place of gospel promises) and He will do it just as He has purposed it. (Is. 14:24-27.) He has also purposed to stain the pride and glory of man, and to bring into contempt all the honorable of the earth. (Is. 23:9.)

Thus all the ways and thoughts of God are so far above man his ways and thoughts that it is a disrespect to God to even try to bring the creature in comparison with the Creator.

The beautiful and sure illustration which He gives us we have to day, and many times during every year. The rain is coming down, and the snow comes down. Who gathered the rain in the heavens? did not the Lord? Who caused it to descend to the earth? did not the Lord? For what purpose is this? is it not to water the earth? does it not do it? Who can hinder it? Does not the earth bring forth and bud? Do not the sower have seed and the eater have bread? From the worm that crawls to the lion of the jungle, and man; they all eat as a consequence of the never failing, absolute promises of God in His covenant with all flesh, (Gen. 9:8-17.) These are the sure mercies of God to all His liv-

ing creatures.

With His children, born of the incorruptable seed by the word of God, (1st Pet. 1:23), He has made a new and living covenant which is full of new commandments of love and mercy which He has given to them and which they must and do obey in the way and time which the Lord has appointed.

They cannot obey in and of themselves any more than the Lord Jesus could obey in and of Himself independent of the Father. He said, "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Jno. 5:30. "The Son can do nothing of Himself, but what He seeth the Father do: for whatsoever things He doeth, these also doeth the Son likewise." Jno. 5:19.

It is all trash to talk about what we can do and what we cannot do. We can do nothing, nor can we hinder in any way nor for one moment what God has commanded. "It shall not return unto me void." "It shall prosper in the things whereunto I have sent it." To say otherwise is to flatly contradict God's word and to give God the lie.

The commandment came to Jonah to go to Ninevah and preach. Jonah was not forward to obey. Indeed, he determined to not obey. To obey would cost him nothing, to disobey he had to pay his own fair, but he chose that rather than to obey. He, in his rebellion, got in the way of his own destruction and the way the Lord had appointed for him to obey His purpose and commandment. In his rebellion Jonah got all swallowed up in the belly of hell until he was made to know that "Salvation is of the Lord." His eternal salvation? He calls it "salvation." It was that salvation which he should realize in obeying the com-

mandment which he had received of the Lord. That word had gone forth out of the mouth of God and it must not fail to accomplish the purpose of God; it must not return unto Him void. Therefore down in the deep, at the foot of the mountains, his head wrapped in the sea weeds: lost, lost to the sight of man and to himself he remembered a vow he had vowed. He was far from it before and death was preferable to doing that vow; but now in the belly of hell he is willing. The day of God's power is on him and he is determined to do the commandment of God. All the ends of God's purpose have come together, and faith in His word triumphs. "I will pay that I have vowed. Salvation is of the Lord." How are you going to do that, Jonah? You are powerless, in the belly of hell; you cannot get out of your prison; you cannot preach, you cannot pay a vow now. It is true he could do nothing. As for his part he is cut off. His way is found to be the way of the wicked whose end is to be cut off. Who is to obey the word of God which He spoke to Jonah? Jonah is no more; a fish got him three days ago. Who is to do that preaching? To whom did the commandment come? Who was told to go to Ninevah and preach? It was Jonah, poor, wicked, rebellious, sinful Jonah. Who must obey that word that it should accomplish God's business, that it should not return unto Him void? Who could do it but he to whom the word came? No, he must do it. It had not come to another, another could not do it. Jonah is commanded and Jonah must obey. But he cannot do it for he is dead. The fish got him three days ago. Ninevah must now be overthrown for the want of someone to warn them for Jonah is gone. So would be the reasoning of man, poor, short-sighted, simple man. Oh why was Jonah so sinful, so rebel-

ous as to cause this terrible overthrow? Poor Jonah. He is so sinful and rebellious that he would not go and preach to those idolaters that they might be converted, turn to God and let Him save them. That was their last chance and the rebellion of Jonah has taken that away from them and now they must perish in their sins so that where God and His Christ is they cannot go. How terrible.

Brethren, suppose that our God was after that sort? But, thank God, He had given the word and Jonah had to be no failure in any part of it. It must not in any way of its intent and purpose fail of a perfect fulfillment. Jonah's God was the God of the sea and the dry land, the God of Jonah and the fish. All, all must obey Him in the time, the place, the way that God had said. God spoke to the fish. His word was just as powerful to the fish as it was to Jonah. The fish understood it as well and obeyed it. The fish vomited him up on dry land. A monster of the sea took a man a voyage of three days and nights and put him on dry land. The reasoning faculties of man are baffled; they do not believe it. It is a moral, a literal impossibility, but it is fully done in the commandment of God. The word is done. It has accomplished the thing unto which it is sent.

It is equally true with every word of God, every commandment of God. The word of God in man cuts the man off but exalts God and every word of His is done. As long as man feels that he can do or leave undone so long has that man not been destroyed and prepared to do the work of God.

The word of God in Christ Jesus was not fulfilled until He was crucified, buried, rose again and ascended up to God. The word which He preached pointed all the time to this end. To be glorified with the Father He must

pass through death and the grave. His servants could not preach Him as having power over death only as they knew Him the one risen from the dead. The spirit of the gospel is the resurrection of the dead. To preach God's word one must die and rise again to each gospel sermon. It is not an easy way as is supposed by men, but a certain death and a sure resurrection. Nothing but living faith in God can embrace it and say of a truth, "Salvation is of the Lord: I will pay that I have vowed." The ignorant and the unlearned are exalted and the noble and the wise are made low, and all are put on the one plain of dependence on the word of God which has never failed to accomplish His purpose and never returned unto Him void.

Does not the rain ever ascend? Does not the dew, the snow? Oh, no! There is an ascension but it is in another form.

Even so, the word of God accomplishes His purpose and ascends to Him full of honor, love and mercy without one tear of mourning or one word of regret, not a groan of disappointment, not a report of a single failure.

Oh Lord, evermore give me thy spirit and speak thy word in my heart. Command me and all with which I am called to meet in this life and in death. Give me to do thy will, deliver me from this evil and rebellious nature and bring me into sweet fellowship with thee and thy people. Amen, Lord Jesus. In love and fellowship with the saints.

L. H. HARDY.

Atlantic, N. C., Aug. 2nd, 1916.

Dear Brother Gold:

Since the issue of the Landmark for August 1st, some voices from the jungles have come to me. Brother Hall of Goldsboro had just written to me an excellent letter in which he stated that

he had seen me in a dream and saw me with a patched garment on but the face of Jesus shining in my face as I preached the gospel. His letter did me much good, for it is true that every thing that I have ever tried to do for myself is only patch-work of a very bungling sort. But the thought that the face of our blessed Jesus shone in the gospel which I was declaring was full of comfort to me, a poor sinner.

Then after the publication of that article Brother F. Shelby Fisher of Salisbury, Maryland spoke out. He knew that I was in trouble and what it is to be in that kind of condition. He had some experience among the beast of the forest and had heard their howlings, and had trembled before them. Had it not have been for the hand of God in His protection what would become of such as he? The same day Sister Ruth Trip spoke and she too was in the wilderness. Another came at the same time from Sister Sallie Bennett of Reidsville. She too had heard the voices of the same beasts.

An old saying is that, "Misery loves company." It is good to feel that we have kindred spirits. It brings a nearness that the world knows nothings of. No, they are really foolishness to the world, but they are the wonderful evidences of salvation to the little ones of the Lord.

How we do hunger for their lot, and yet how we do squirm like a worm in the fire when they are visited on us. Not one of us would be without tribulation for that is a part of the inheritance of the saints. It is in the field of the Lord and if we are called to work, there we will soon find that we have our share of that product. It is good to show us that we are nothing, that we are altogether dependent on the Lord for every good and every perfect gift, that they are from Him and of

Him.

Today another voice spoke out. Elder J. W. Wyatt had heard my cry in the darkness, among the beast of the forest and he had heard them roar so he spoke a word of comfort. It all tells me that the Lord's eyes are ever over His people let their circumstances be what they may. He was with Daniel in the lion's den, the Hebrew children in the fiery furnace, Jeremiah in the pit, Joseph in the prison, Peter in chains, Peter and John in prison, Paul and Silas in the stocks with their backs sore with the stripes. Oh, the mighty hand of our God! Who can stay His hand that His rich blessings shall not abound to those He loves! If He loves them He will so reveal that love in them that they will surely love Him and rejoice in His salvation. A child of God can trust in no other but God, and of himself he cannot trust Him. He must be led at every move and turn. He is blind and all the paths are those he does not know. He must be led. He is ever a little one. One of my troubles is that I cannot wait. I want to go on, to be moving, and moving I am. That is one of my principle troubles. If I could be still and know that He is God. Well, I am brought to that place every time before there is any deliverance that comes to me. I am glad that David said the Lord led him by his right hand, and that Isaiah said that He would lead the blind in paths they had not known. These things make me hope more in His love and continual Fatherly keeping.

Brethren and sisters, you have my fellowship in all your sorrows. I know what they mean, but I have to be taught it every time. What I learn this time will not do for the next time unless the Holy Spirit bring them to my remembrance and applies it to another trouble, and then it is as new as

if I had never known it before.

I am a stranger to myself and to every other person. Pray for me if you can stoop to do so. The God of love and tender mercies bless all of us and give us grace to serve Him with our whole soul and body, and spirit.

Your brother in tribulations,

L. H. HARDY.

Atlantic, N. C., July 26th, 1916.

Dear Brother Gold:

On yesterday I received the following:

Rominger, N. C., July 22nd, 1916.

Elder L. H. Hardy:

My Dear Friend and Brother in Christ I hope.

I have just read an article in Zion's Landmark with your name signed to it which I greatly enjoyed reading.

Elder Hardy, please answer the following questions through Zion's Landmark: Are God's children their own Free-Agents, after regeneration, to live in obedience or in disobedience? The so-called Primitive Baptists in this country claim that God has no will about His children after regeneration, but that it is left up to them to live in obedience or not. So please write a long letter on obedience as I desire to know the truth. I would be glad for other able writers to write on this same subject as I am in trouble about it.

Pray for me a poor beggar of the earth. (The name I withhold.)

I do not know the location of the Rominger Post Office, and therefore I cannot be personal in my remarks, and I do not wish to be.

I want to first examine the term, "Free-Agent."

Agent; A substitute, deputy, or factor; one entrusted with the business of another; an attorney; a minister.

Free; "Being at liberty; not being under necessity or restraint, physically or morally."

These are the primary meanings of these words. Then Webster gives the definition of "Free-Agency," as follows: "The state of acting freely, or without necessity of constraint of the will." This definition of "Free-Agency" flatly contradicts his definition of the word "Agent." That any one can see who desires to know nothing but the truth.

Was Adam free in his primeval state as he was when the Lord made him and put him in the garden of Eden? Let us see:—"And the Lord God commanded the man. Of every tree of the garden thou mayest freely eat: But the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16-17.

Thus man was under the command of God and therefore was not free. Neither was he an agent, for he was put at the head of a possession. It was his. Afterwards the Lord saw the condition of the mind and will of man, even of His most faithful servants and children. "For the imagination of man's heart is evil from his youth." Gen. 8:21.

In whom did God see this? Surely in Noah, a preacher of righteousness, the only person in all the old world who found favor in the sight of God; the only one to whom the Lord said, "For thee have I seen righteous in this generation." Gen. 7:1.

It would appear that there were conflicting principles in that man of God: He had in him the spirit of truth which bound him to preach righteousness to the praise of God so that the Lord recognized it; and he had in him the spirit of the world so he would, and did make wine and get drunk. It was in him that the Lord saw the imaginations of the heart of man were evil from his youth. There it was fully manifest that, "The flesh

lusteth against the spirit, and the spirit against the flesh," (Gal. 5:17), as Paul saw it and felt it more than four thousand years later, Noah was not free, he was led either by the spirit of God or by the lust of the flesh, he was either free from righteousness and the servant of sin, or he was free from sin and the servant of righteousness. He was a child of God, had been born again, of that incorruptable seed by the word of God which liveth and abideth forever, and yet he was moved by a power that was in him, and therefore he was not free.

It was the word of God that moved Abraham to go out from his father's house, from the land of his nativity and all his people. God commanded. He must obey. He was moved by faith. Faith is the gift of God, and God's gift moved Abraham. It was not his free-will, but the gift of God. Therefore he was not a "free-agent" but a servant of the living God. With him and in him did the Lord make His covenant and fix the promises which were given in His everlasting covenant before the world began, in which all the members of His body were written when as yet there were none of them. (Ps. 139:16.) He was born again.

Isaac was the promised seed as all the elect of God are. He was not like Ishmael who was born at the dictation of fleshly haste as all the nonelect professors of religion are. In the fulfillment of the promises of God in His people they laugh for joy and comfort to know that the impossible things of this world are fully accomplished in the Lord. They are born children of God with love, faith and hope, in them. These principles of righteousness show to them their helplessness and dependence on the Lord to move them and to cause them to go forward in the things He has commanded.

Jacob was the chosen and the one beloved of God as all His children are.

His twin brother was the one whom God hated as He does all the nonelect. Not because of what they had done nor because of what they had left undone. The children were yet unborn and had done neither good nor evil, that the purpose of God according to election might stand. (Rom. 9:11.)

What was the character of Jacob? Was he obedient, always doing right? The evidence is to the contrary. He was a supplanter and conniving for the things were done before he was born again, or before his name was changed. Yes, and afterwards too. Jacob was always Jacob and yet he enjoyed the blessings with Israel. God never withdrew His love from him which He had for him before he was born. Whether he doubted or trusted the Lord led him about and kept him as the apple of His eye. None of this conditionalism with Jacob. God was his God and he could be blessed in no other. Unexpectedly the Lord appeared to him in the vision of the night, and he saw the faith of God's people as a ladder reaching from heaven to earth with the angels of God ascending and descending upon it. God stood at the top of this mysterious ladder, and there he renewed in Jacob the covenant He had made with Abraham and renewed with Isaac. Was it because of the obedience he had rendered to God in some good work? No. He had just perpetrated one of the most evil deeds of his life in taking advantage of his blind father and securing the blessing which that old man had allotted for Esau, and because of this he was now running away from his father's home. Did the Lord's blessings come on him because of this evil? No. But because God had blessed him and could not and would not go back on His word because of Jacob's ugly disposition. Jacob's will was nothing, God's will was everything.

Who was the cause of Moses being a proper child? Was it the goodness of his father and mother? Or was it because the Lord had appointed him to be a judge and (under Him) the deliverer of Israel? Was it not by the gift of God (faith) that the mother of Moses hid him three months? Was it not the same faith that would not let his parents fear the king? (Heb. 11:23). Was Moses a "free-agent" in obeying God in his calling to go in unto Pharaoh, and to Israel? or did he rebel and refuse to go? Would God release him from the work unto which he was born and preserved from the destruction persecution of the Egyptians just because he was rebellious and refusing to go to do the work? His rebellion did not change the purpose of God. When he refused and said, "Send, I pray thee, by the hand of him whom thou wilt send," (Ex. 4:13) why did not the Lord release him and send another? The Lord had said, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." That was God's word and it could not be broken. Was that conditional? Was it not absolute? It was pertaining to the salvation of Moses and the children of Israel from Egypt to Canaan.

I might mention many cases along this line but must pass.

Job said, "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold," Job 23:10. Thus faith speaks. Had he gone astray? He had spoken words too wonderful for him, he had honored himself. Why did not God cast him off? The Lord knew his way and He intercepted him to turn him about as He does all the others of His people. Those miserable comforters preached conditionalism to him and the Lord condemned their sayings as He does

all the conditionalism of today. The Lord spoke to Job and he saw the folly of his way and confessed it before the Lord. Even so are His dealings with all His children.

What was David doing down in the horrible pit? (Ps. 40.) Why did he not just obey and come up? But, no, the Lord must bring him up out of the pit. Surely now he can get on the rock; no, the Lord must put him there. Well, he can sing a new song; no, the Lord must put it in his mouth. Then it is praise to God from first to last. Surely now with this experience he will never see sorrow again, but hear him: "I cried unto God with my voice, even unto God with my voice; and He gave ear unto me." * * * "Will the Lord cast off forever? doth His promise fail forevermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies? Oh, how terrible! David, what are you doing with such an experience as this? Why not obey and rejoice and praise the Lord? Ah! poor man! hear him:—"And I said, this is my infirmity," &c., Ps. 77. You, David, a child of God, the sweet singer of Israel, you have an infirmity? That is his word.

(Ah! this cloud. It obscures my vision of the sun and shrouds me in darkness, but in this cloud are the refreshing showers of the gentle rain on the tender grass. Could I be without this? "In the world you shall have tribulation," Jesus.)

What next David? "The sorrows of death compassed me, and the plains of hell got hold upon me: I found trouble and sorrow." Ps. 116:3. How deep down did you go, David? "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." Ps. 86:13.

But who is this man, David? Is he a common evil doer in Israel? No.

He is a shepherd boy, the slayer of Goliath, the king of the enemy of God's people; a man after God's own heart, and with but one fault. It is he who was the standard for all the kings who were to follow and who the Lord called His servant. Then why all this trouble, and such great heaviness? We will let Paul tell us:—"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6. Then, David, instead of rebuking you as a vile sinner in the house of God we extend the right hand of fellowship, peace and love. Here conditionalism goes down forever.

How about Isaiah? "I saw a wonderful vision and it was so terrible that I cried." "Then said I, woe is me! for I am undone; because I am man of unclean lips, and I dwell in the midst of a people of unclean lips." How do you know? "For mine eyes have seen the King, the Lord of hosts." Is. 6:5. Strange that such a wonderful vision should have reflected so much corruption in the beholder. Very far from free-agency this, and in a child of God too.

Jeremiah, give us a word. "The heart is deceitful above all things, and desperately wicked: who can know it." Jer. 17:9. But was not Jeremiah one of the outcast to say such things as that? Read Jer. 1:5 and see that he is called by the Lord before he is born, and he was kept all the days of his life by the mighty hand of God.

Jonah, we will hear a word from you:—I was told to go to Ninevah and preach there forty days. Ninevah would be overthrown. I would not go. I went to the sea and paid my fair to Tarshish, but a storm arose and I was cast into the sea and swallowed by a great fish. There in the belly of hell I learned that the Lord was ruler

and He made me willing to do His bidding. He taught me that, "Salvation is of the Lord," and made me willing to pay my vows. Jonah, was that salvation which you say is of the Lord for time or for eternity? It is for now when the fish will, at the command of the Lord, vomit me up on dry land. Then it is for time. What had he done to bring about that salvation? Absolutely nothing or it would not be of the Lord. Any part he had in it would be of Jonah. See? I will pass from this.

Our Lord said, "I can of mine own self do nothing," &c., John 5:30. Was he a free-agent? Paul said, "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." Rom. 7:15. Was he a free-agent? He surely was a child of God. Read all of it. Again he said, "For by grace are ye saved (not were saved) through faith; and that not of yourselves; it is the gift of God: Not of works, least any man should boast." Eph. 2:8-9. Saved for the present. Are saved already and up to now. Any free-agent in that? Any conditionalism? "Work out your own salvation with fear and trembling Phil. 2:12. That is it, isn't it? Who was to do this? The most obedient church to which Paul wrote. Not dead sinners, not those Christians who are out of the church, not even the disobedient in the church; but those who have always obeyed. Why, and by what power do they do this? 13th verse; "For it is God which worketh in you both to will and to do of His good pleasure." He first works the will. Then every opposition is gone. He then works the to do, and the salvation is worked out. Can any one or thing hinder that salvation from being worked out? God has possession of the heart and He does not work disobedience in His children, but He does work in them to will and

to do that which He commands them, and they do it by His working in them.

Our obedience is no more of ourselves that our regeneration, for our regeneration is the work of God, and our obedience is by the renewing of the Holy Ghost. The power of God is as irresistible in the one as it is in the other. It is all of grace, and we crown Jesus Lord of all. In all we are the clay, and He is the Potter. He moulds us to praise and glorify Him. God is not an agent, bond nor free. There is not a free agent in heaven, earth nor hell, neither born again nor dead in sins.

Disobedience is worked in them by their being enticed and drawn away by their own lust. They are swallowed up and destroyed in this lust and made to know that salvation is of the Lord.

Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2nd Tim. 1:9-10. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. 3:5. These scriptures show the way we are saved, and the way our salvation is continued in us and we in that. And when we have done all that is commanded we shall say, "I am an unprofitable servant, for so it was our duty to do."

The Bible abounds with so much testimony in praise of the Lord, and so much to show that we are **grass**, and **dung**, and **dross**; vile, nothing, **ent off**; doing nothing good; filth,—(I wish I

could say it as I see it and feel it, but words are denied me, or there are none in any language of men)—that I could write a book and not tell the half on either side.

The good Lord deliver us from the awful Arminianism of conditionalism, of conditional-time-salvation, free-agency, and all such foxes as come into the vineyard and destroyed the vines.

Yours hoping for salvation for all time and eternity.

L. H. HARDY.

TWO GOOD DREAMS

Dear Elder Gold:

I want to tell you how much comfort the *Landmark* is to me. I enjoy the communications and your editorials very much.

I have passed through many seasons of joy and sorrow since I was received into the fellowship of the church. I prize that fellowship more than any earthly joy though I feel unworthy to be with such good people. Where can a weary sinner go but to the sinner's friend? I do love this doctrine, Salvation by Grace, for

" '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 want to tell you of two wonderful dreams I had some time ago if you will bear with me. One morning just as I was waking up, there came a flash, like lightning and it parted the sky, and I heard a voice speaking, saying "a living Jesus is ruling and reigning above the sky" and my eyes were turned towards the heavens and I saw the heavens split asunder and there appeared my blessed Savior and He filled the heavens above and the earth beneath. I will never be able to tell how wonder-

ful He was to me, how glorious.

In my second dream I was traveling toward the northeast one night, and all at once there appeared a signboard before me. I saw nothing that was holding it up but it was upright. There was a pen writing upon the board but I saw no hand. As it was writing there were flashes like lightning and I saw the 28th and 29th verses of the 1st chapter of St. John. The next morning I read the whole chapter and my heart was filled with joy.

The whole chapter is very sweet to me, but the 28th and 29th verses were so impressed on my mind and heart.

May the Lord continue His blessing to you and yours I am

Your unworthy sister,

MELISSA GRIMES.

White Plains, N. Y.

Appointments

ELDER JOHN A. SHAW

Tarboro—1st Sunday in September.
Lower Town Creek—Monday.
Pleasant Hill—Tuesday.
Upper Town Creek—Wednesday.
Elm City—Wednesday night.
Wilson—Thursday night.
Upper Black Creek—Friday.
Beulah—2nd Saturday and Sunday.
Bethany—Monday.
Old Union—Tuesday.
Smithfield—Wednesday.
Four Oaks—Thursday.
Benson—Thursday night.
Seven Mile Asso.—Friday, Saturday and Sunday.
Dunn—Monday.
Coats—Tuesday.
Angiers—Wednesday.
Bethsaida—Thursday.
Fellowship—Friday Saturday and Sunday.

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.

THE CROWNING GLORY.

WHAT IS THE USE OF LIVING?

One use is for man to know his vileness and vanity, his guiltiness and helplessness. He learns more in his casting downs and in his failures, of the need of the mercy of God, and that he has no excuse for his sinfulness, and is naked and without a covering, so that it is a case of pure mercy and pity, or that it is by the grace of God that he is saved, that so purely and fully of and by the grace of God that the sinner thus saved shall feel and own that it is by the grace of God through faith, and that faith not of himself, but by the grace of God that he is saved; so that forever after this he is humbled before God so that forever after this he glories in the Lord; in what the Lord has done for him, and is to him. He that cometh to God must believe that God is, and that He is a rewarder of them that diligently seek him. To seek the Lord is not to merit

salvation, not to own it, not to work for it, but to call on Him for help, to trust in Him alone, and forever, to believe that he is able, has all power. For it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

How shall they call on Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent. So faith comes by hearing, and hearing comes by the word of God. Then what part of salvation is not of the Lord? God quickens the sinner dead in trespasses and in sin. He gives the hearing ear, and the understanding heart, so that salvation is of the Lord.

It is good to be humble, to be meek and lowly, to be at the feet of the brethren. Such lay aside all anger, wrath and malice, as new born babes, and desire the sincere milk of the word that they may grow thereby.

People who are taught of God desire to be at the feet of Jesus, to live soberly, righteously and godly in this present evil world. To such and in such there is written the law of faith and love, and of a sound mind to serve and obey the Lord for what He has already done for us, not for what we think that he will do for us.

P. D. G.

DO WE LOOK FOR BETTER TIMES?

"And when the day of Pentecost was fully come they were all with one accord in one place", Acts 2:1.

These apostles were commanded to wait at Jerusalem until they received power from on high, then they should be his witnesses unto the end of the earth.

When the day of Pentecost was fully come they were all with one accord in one place. No two men can be naturally fully agreed, or of one accord in

one place. No two men can naturally agree as touching any one thing, unless Jesus gathers them in His name. Then they do not seek their own, but they seek the things of the Lord, because they have the mind of the Lord.

The day of Pentecost, when it was fully come, gave them all the same mind—the mind of Christ. Then they were all with one accord in one place. When suddenly the whole house where they were sitting was filled with the Holy Ghost Jesus had told them it was expedient for them that he should go away in order that they should receive the Spirit of God, and be filled with the understanding of the will of God, and receive strength to do His will, because the Spirit should bring all things to their remembrance, which he had said unto them. So it was not that the apostles agreed to get together, and thus bring on this wonderful state by their power. But when the day of Pentecost was fully come it brought the apostles to one mind in one place with one accord.

Suddenly they were baptized with the Holy Ghost and with fire, and all their carnal notions of the nature of the kingdom of Christ were consumed, and great grace rested upon them. They were all of one accord. They abode (dwelt) steadfastly in the apostles' doctrine and fellowship. They all preached Jesus, one Lord, one faith, and one baptism. Not a single one of them preached or taught any other doctrine, or any other interpretation of the kingdom of God. Selfishness was gone. No man called any of his goods his own. Each one surrendered what he once owned. No man lacked any thing.

What wonderful fellowship they enjoyed. What love, what peace, what knowledge were they all blest with. Never since then has there been such accord, such harmony. The different

denominations talk about their uniting and hastening on the Millennium. What sign do they show that they are destroying the works of satan. Look at the world now. Was it ever in greater turmoil and confusion?

God is the author of peace as in all churches of the saints.

P. D. G.

LOOKING UNTO JESUS

He is the author and finisher of our Faith. Heb. 12:2.

If we have faith that is greater than we are of course it cannot be or rest in ourselves. He that trusts in himself is deluded. Faith is worship. No man can depend upon, nor adore himself, nor rely upon himself.

We are the circumcision that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, or in self. There must of necessity be dependance, true or false, where there is faith. That which calls out our love, our trust, our confidence, our worship, must in our judgment be far greater than we are. We must confide in that power. It must command our love, our adoration. The soul that worships self, or trusts in himself must be deluded, deceived, blinded.

The witnesses that point to Jesus Christ, the reason we have for following and trusting in him, must be sufficient to persuade our hearts, our minds, our understandings, that He is God—that He cannot be mistaken, nor fail, nor be disappointed. What strength seeing that we are compassed about with so great a cloud of witnesses. A witness is to prove, to establish, to verify, and assure us of the reality and the certainty of any thing. A cloud of witnesses is a great number of them. They are above us, higher than we are. They drop down their fatness on us. To compass one with

a cloud of witnesses is to enclose him, surround him with them, so that he is fully assured of the truth of the matter witnessed.

Looking to Jesus shows that we see Him, or are assured, the eyes of our understanding being enlightened. He that comes to God must believe that He is. We know whom we have believed.

Looking unto Jesus—not part of the way to him. Beholding Him the chief-est among ten thousand, and the one altogether lovely.

What part of our faith is not of Him—not produced or caused by Him? What is it to be the author of any thing? One says, why do you believe this? Who told you? Who showed you? How do you know? Is your authority good? Can you rely upon it?

The Author of a Book brought it forth, wrote it, produced it. It is the product of His labor, His thought. It comes from Him. Suppose one is the author and the finisher of any thing? Is there any part of it that is not his work, his production, his labor? Suppose one has begun a work and has finished it so that it is wholly and exclusively his, then what part of it is not his? Looking unto Jesus the author and the finisher of our faith. Then our faith is of Jesus, holy, pure, precious. It is the gift of God. If I have money current with the merchant it will purchase. It will pay debts. Because I am poor it does not injure that money. It is the government's money, and is good while the government is good. A dollar of this money is as good in my hand as it is in the hand of the government.

Let us run with patience the race set before us. Endure hold on. He that endures unto the end the same shall be saved. If I have the faith of the Son of God it will show its genuine-

ness by what it does. It overcomes the world, because it is born of God. The author and finisher of this faith is the Lord Jesus. It cannot fail. It overcomes the world. P. D. G.

Abraham was gathered to his people, Gen. 25:8: Isaac being old and full of days gave up the ghost, being gathered to his people, 35:29. Likewise Jacob gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people, Gen. 49:33. To yield up the ghost is to die. When a man dies his spirit goes to God who gave it.

The spirit is the life. Who knoweth the spirit of man that goeth upward, and the spirit of a beast that goeth downward, Eccl. 3. One event befall-est to man and beast; yet the spirit of goeth upward, and the spirit of the beast goes downward.

What is meant by Abraham, Isaac and Jacob giving up the ghost and being gathered to their people? We talk about one going to the dust from whence he came. But to be gathered to his people in ripe, full age looks like a shock of corn ripe, and gathered unto his people—not scattered at the grave's mouth, and wasted away, but gathered home to his people.

There is a mystery in death. If a man die shall he live again? All my appointed time will I wait till my charge come. Yes, if a man die he shall live again.

David said of his child he cannot come back to me, but I shall go to him, 2nd Sam. 12:13. That was his comfort.

Grace lifts the dark curtain of death and the grave, and reveals the brightness of the other side, yet the floods of Jordan, and the brightness of the resurrection life, the home of the free when there is no more sorrow nor sin, nor death but where the ransomed

shall be gathered to their kindred, for all those born of God are the children of the just, of the resurrection of the just. Jesus prayed Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

He gathers his wheat into the garner. The ripe shock is gathered home, gathered to his people, gathered home to be ever with the Lord.

P. D. G.

GOOD WORKS

Brother W. S. Smith of Ruffin, N. C. requests my view of Titus 3:3-5.

Paul's epistles carefully show the importance of good works which are good and profitable unto man.

The people of God by nature are children of wrath as well as others. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to do every good work. To speak evil of no man to be no brawlers, but gentle, showing all meekness to all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy hateful and hating one another.

Have you any pleasure now in that sort of shameful living? How good it is to be free from such sinful conduct. How shall we that are dead to sin live any longer therein? Do we take any pleasure now in malice and revenge, or in sporting, or in foolish and hurtful lusts? What a glorious freedom there is in loving the kingdom of heaven, and setting our affection on things above this world. We remember how foolish and sinful our former life was, and that we are ashamed of it: but leaving those things so foolish and hurtful we are leaving

the things which are behind, and pressing on toward those which are before, we reach toward those which are before: not as though we had already attained, or were already perfect.

What freedom and rest there is, and considering that our Father in Heaven owns all the things he hath made and that he works all things according to the counsels of his own will.

We have tasted the evil, bitter fruit of our own misdoing and therefore the past of our life should suffice us to live after the flesh. For after that the kindness and love of God toward man appeared, not by works of righteousness which we had done, but according to his mercy he saved us, by the washing of regeneration, and the reviewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his grace we should be made heirs according to the hope of eternal life. This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. What proof that is satisfactory that one is born of God who walks after the lusts of the flesh? Make the tree good and the fruit will be good.

"A man that is an heretic after the first and second admonition reject."

How shall we that are dead to sin live any longer therein. Teaching us that denying ungodliness and worldly lusts, we should live soberly righteously and godly in this present world, looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

We believe a good proof to us that one is born of God is that old things are passed away and all things are become new with him. If any man be in Christ Jesus he is a new creation,

created in Christ Jesus unto good works which God hath before ordained that we should walk therein.

P. D. G.

Obituaries

H. B. DALTON

Mr. H. B. Dalton of Gretna, Va., died suddenly on March 6th while sitting in his buggy near Muse & Shelton store about 6:30 a. m.

He had been in failing health for some time, but no one thought the end was so near. He was born March 9th, 1850, making his stay on earth about 66 years. He was twice married. His first marriage was to Miss Latice Owen in 1870 and she passed away in 1887. To this union 11 children were born, 6 boys and 5 girls. One boy and 3 girls preceded him to the grave. His second marriage was to Miss Ada C. Roach in 1888 on March 4th. Born to this union, was one daughter, Katie Bell, who only lived a few months.

Those left to mourn their loss are Dennie G. and Sam M. Dalton of Wilmington, Ohio, W. H. and Pomp A. Dalton of Gretna, Va., C. D. and Mrs. Taseo Dalton and Mrs. Carry L. Inge of Sycamore, Va., and two brothers, John and A. T. Dalton and his wife of Gretna, Va., besides a host of relatives and friends.

Mr. Dalton was born near Sycamore in Pittsylvania County, Va., and lived most of his life on farm, having moved to Gretna about three years ago. He was a very successful farmer and business man, having accumulated a vast amount of this world's goods. He was a neighbor, kind to the poor and ever ready to lend a helping hand. He was not a member of any church but was a strong believer in the doctrine of the grace of God and left evidence that he had tasted of the heavenly gift of the

world to come and we believe and hope that he is now resting in the paradise of God. The writer extends to the bereaved family his deepest sympathy. Knowing that God alone can heal the broken hearts made by the hands of His providence.

ELIZABETH TINGLE

At the request of my father, it becomes my painful duty to write an obituary notice of my mother who departed this life January 25, 1916. She was the daughter of Charles Brinson and Elizabeth Brinson, his wife. She was born on the 13th day of March, 1840, making her stay on earth 75 years, 10 months and 12 days. She was the oldest of three children. Her mother died when she was six years of age, then her father committed the three children to the care of his mother, Mrs. Mary Smith Brinson, the widow of Asa Brinson.

Her brother, John S. Brinson, died in the Confederate Hospital in Wilmington, N. C., September, 1862. The loss of her brother seemed to be the greatest grief she ever sustained.

On December 17, 1865, she was married to Josiah Tingle and unto this union were born four boys and two girls, the oldest of which is the writer of this notice.

About the year 1876 she received a hope in the Lord Jesus and on Saturday before the second Sunday in June, 1881, she with her husband and two others offered to the Church at Goose Creek, now Bethel, Pamlico County, N. C., and was received and on the next day baptized by Elder John R. Rowe. She was strong and faithful to the cause which she espoused, always making the necessary sacrifice when possible to get to her church meetings, even going when she knew her minister was unable to get to the meeting, for she would often say: "I

want to go to the place of worship and see the other members just as much as I want to see the preacher." She was outspoken and plain, yet kind and generous, always cheerful and full of life. She often expressed, that in the line of her church meetings were the sweetest moments of her life.

She was afflicted and suffered a great deal with headache. During the summer of 1915 she was taken almost helpless with Colitis and remained so for about 55 days the effect from which she never finally recovered, but was favored to again be about her housework. On January 24, 1916, she was suddenly taken sick with what her physician called "Senility," and on the next day early in the morning she passed away. She leaves her husband, six children, fifteen grand children, seven great grand children, one sister, one half sister, and a host of relatives and friends to mourn their loss, but we feel that our loss is her eternal gain. Her remains were taken to the burial grounds at Bethel Church, Grantsboro N. C., and there buried in the presence of a large audience of friends. Her husband, all of her children, grand children and great grand children, except two, were favored to be present.

In hope of eternal life,
JNO. P. TINGLE.

JAMES A. CARVER

Dear brother Gold:—By request of the wife of Brother J. A. Carver late of Roxboro, I will attempt to write an obituary of our beloved brother though feel too unworthy and incompetent to attempt it.

The subject of this notice, Jas. A. Carver, was born Friday, March 24th, 1848. E. B. Satterfield was born Monday, February 19th, 1849 and was married to Jas. A. Carver Wednesday, January 16th, 1884. Jas. A. Carver and

E. B. Carver were baptized April 25th, 1892, by J. S. Dameron. Brother Carver died Tuesday, April 4th, 1916, at 11:30 o'clock. His remains were laid to rest in the City cemetery the following Wednesday evening after the funeral services were held at his church so dear to him in Roxboro, the place of his membership. The writer taking some part in the services, and being his humble pastor. It can truly be said that one of the best Baptists in our association is gone. To know him was to love him, and the longer one knew him the stronger was the love for him. As a citizen and neighbor he had no superior and but few equals. A loving, faithful, kind and tender husband and father always present, giving aid and pleasure to his loving, faithful wife I feel to know they loved each other and were truly devoted to each other, and spent 33 years together in this devotion. Besides his wife and one son, Mr. Oscar Carver, by his first wife, he leaves a host of other relatives and friends together with the church to mourn their great loss. Brother Carver spent most of his useful life in Roxboro, and held several positions with honor and great satisfaction to his many friends, being at one time postmaster and at another time sheriff.

As touching his disposition the poor beggar and the needy loved him because of his tender heart, charity and readiness to give and help them. I never heard of his having an enemy. We may indeed say he possessed the fruits of the spirit of Christ, and sweetly worked out his salvation which God had worked in, and these priceless works will follow him. He was a firm, strong predestinarian Baptist, believing entirely in the sovereign mercy and grace of God alone to save the poor sinner and proved in every way this blessed truth during his life; and as Paul could say of the Corinthian

brethren so can we say of him as being a living epistle written in our hearts, known and read of all men. How grand it is to possess those jewels while we live and be blest to manifest them in our acts with men of the world, and the church that it can be said of us while we live, and after we are gone, that our life was and is an epistle living in the hearts of our dear brethren known and read of all men. Brother Carver was a faithful deacon, showing his ability by acts of faithful love in every relation, the office sustained to the church and his pastor, and while the loss falls heavily on all of us it falls heaviest on his dear wife. So dear Sister Carver, we pray the good Lord will strengthen you and give you grace to bear it, and Himself be a husband to you and give you submission—to His will together with all of us, and may the dear words of the poet comfort you and all which says ere long—“We shall sleep but not forever, there will be a glorious dawn we shall join our loved ones who are gone to part no never on the resurrection morn.”

These a few of the thoughts of my mind that express in part a few of the noble virtues of the Christian life of our dear brother now closed, “asleep in Jesus, blessed sleep from whence none ever wake to weep.”

Lovingly submitted to his wife and the church by her humble pastor.

J. A. HERNDON.

FRANCES A. OAKLEY.

The subject of this sketch was born Nov. 4, 1839 and died March 16, 1916, making her age 76 years, 5 months and 12 days. She was the daughter of Franklin and Mary Rudd.

Sometime in early life she obtained a hope in Christ and was received and baptized into the fellowship of Bush

Arbor church, Caswell County at the February meeting in 1866 by Elder F. S. Oakley, to whom she was married the same year. She was his second wife. To this union were born nine children, five surviving her. In addition to the children she leaves to mourn their loss one brother, one sister, thirty-four grand-children, her church and a host of friends. She never failed to visit her meetings when she was able to get to the church.

We have every evidence that she has gone to meet her dear husband and her Lord and Saviour Jesus Christ. Her husband, who preceded her to the grave, was Elder F. S. Oakley, a father in Israel, who was well known as a sound doctrine preacher through Eastern and Middle North Carolina.

The doctor pronounced her disease kidney trouble. She told her children she wanted to cook the last meal she ever ate, and she did, cooking supper the night before her death next day.

May the Lord's blessings rest upon each of her loved ones.

After the funeral services Sister Oakley's remains were laid to rest beside those of her dear husband at Bush Arbor there to await the resurrection of the body where the union will be forever. So brethren, sisters and friends press onward and upward to the mark for the prize of the high calling of Jesus Christ our Saviour.

Your little brother with some hope of meeting the saints that are gone on before,

W. C. JONES.

Burlington, N. C.

Appointments

ELDER JOHN A. SHAW

Tarboro—1st Sunday in September.
Lower Town Creek—Monday.

Pleasant Hill—Tuesday.
 Upper Town Creek—Wednesday.
 Elm City—Wednesday night.
 Wilson—Thursday night.
 Upper Black Creek—Friday.
 Beulah—2nd Saturday and Sunday.
 Bethany—Monday.
 Old Union—Tuesday.
 Smithfield—Wednesday.
 Four Oaks—Thursday.
 Benson—Thursday night.
 Seven Mile Asso.—Friday, Saturday
 and Sunday.
 Dunn—Monday.
 Coats—Tuesday.
 Angiers—Wednesday.
 Bethsaida—Thursday.
 Fellowship—Friday Saturday and
 Sunday.

ELDER L. H. HARDY.

Hancocks—Sept. 26th.
 Some one please meet him at Ayden
 on the arrival of the morning train
 from Kinston.
 Red Banks—27.
 Great Swamp—28.
 Greenville—at night.
 Robersonville—at night.
 Bear Grass—29.
 Thence to Kehukee Association.
 Cross Roads—Oct. 3.
 Conoeta—4.
 Tarboro—at night.
 Old Sparta—5.
 Lower Town Creek—6.
 Thence to Contentnea Association.
 Meadow—10.
 Snow Hill—at night as friends ar-
 range.
 North East—12.
 South West—13.
 Thence to White Oak Association.
 Muddy Creek—17.
 Sand Hill—18.
 Thence to Black Creek Association.

ELDER J. W. WYATT.

Tarboro—Monday night after 4th
 Sunday in Sept.
 Robersonville—Tuesday 3 P. M.
 Flat Swamp—Wednesday.
 Bear Grass—Thursday.
 Williamston—Friday.
 Thence to Kehukee Association.
 Great Swamp—Tuesday.
 Farmville—Wednesday.
 Tyson s.—Thursday.
 Sparta—Friday.
 Thence to Contentnea Association.
 Kinston—Tuesday.
 Sand Hill—Wednesday.
 Muddy Creek—Thursday.
 Cypress Creek—Friday.
 Thence to White Oak Association.
 LaGrange—Wednesday.
 Goldsboro—Thursday at night.
 Thence to Black Creek Association.
 He will be on appointments with
 Elder F. P. Eggleston from Upper
 Country Line down to Smithfield.

ELDER G. M. TRENT:

Pleasant Grove, September 24.
 Bush Arbor, September 25.
 Prospect Hill, September 26.
 Wheeler's, September 27.
 Flat River, September 28.
 Mt. Lebanon, September 29.
 Durham, at night, September 29.
 Raleigh, September 30.
 Clayton, October 1.
 Smithfield October 2.
 Wilson, October 3.
 Upper Town Creek, October 4.
 Lower Town Creek, October 5.
 Sparta, October 6.
 Thence to Contentnea Association.
 Meadow, October 10.
 Nahunta, October 11.
 Sand Hill in White Oak Association
 October 12.
 Muddy Creek, October 13.
 Thence to White Oak Association.
 Some one please meet me at Pink
 Hill.

BROTHER R. E. ADAMS

Saturday and 3rd Sunday in September, Newport.
 Thursday, September 21st, North River.
 Thursday night, Straits.
 Saturday and 4th Sunday, Hunting Quarters.
 Monday night, Hog Island.
 Tuesday, Cedar Island.
 Wednesday night, Jones Bay.
 Thursday, Goose Creek Island.
 At night, Vandemere.
 Saturday and 1st Sunday in October, Sandy Grove.
 Monday night, Washington.
 Tuesday, Galoway's.
 Wednesday, Red Banks.
 Thursday, Tysons.
 Friday, Farmville.
 Thence to Contentnea Association.
 Tuesday, Meadows.
 Wednesday, Mewborns.
 Thursday, North East.
 Friday, South West.
 Thence to White Oak Association.
 Tuesday, Muddy Creek.
 Wednesday, Sand Hill.
 Thence to Black Creek Association.

ELDER J. E. ADAMS.

Clement, Monday after 4th Sunday in September.
 Smithfield, at night.
 Bethany, Tuesday.
 Beulah, Wednesday.
 Tarboro, Thursday.
 Baregrass, Friday.
 Some one meet him at Everetts
 Thursday evening.
 Thence to Kehuke Association.
 Washington, Monday night.
 Galloways, Tuesday.
 Red Banks, Wednesday.
 Tysons, Thursday.
 Farmville, at night.
 Thence to Contentnea Association.

ELDER L. A. HARRISON.

Hopeland, September 6.
 Falls, September 7.
 Sparta, September 8.
 Cross Roads, September 9 and 10.
 Tarboro, Sunday night.
 Williams, September 12.
 Lawrence, September 13.
 Kehukee, September 14.
 Mt. Zion, September 15.
 Conoho, Saturday and 3rd Sunday.
 Roberson, September 19 and at night.
 Flat Swamp, September 20.
 Briery Swamp, September 21.
 Bethel, Thursday night.
 Spring Green, September 23 and 24.
 Skewakey, September 25.
 Thence to Kehukee Association.

ELDER JOHN P. TINGLE

Seven Mile Association, Friday, Saturday and 3rd Sunday in September.
 Gift (Coats), Sunday night.
 Angier, Monday.
 Willow Spring, Tuesday.
 Raleigh, Wednesday.
 Clayton, Wednesday night.
 Little Creek, Thursday.
 Thence to Little River Association.

Elder Eggleton's appointments are called in after September, 1st Sunday, and Elder Wyatt's end at Smithfield.
 P. D. GOLD.

ASSOCIATION.

Dear Brother:—Please publish in the Landmark that the Fall session of the Bear Creek Primitive Baptist Association will convene with the church at Pleasant Grove, Union County, N. C., on Saturday before the first Sunday in October, 1916.

Marshville is the nearest railroad station and 4 miles from the church.

Those coming by way of Charlotte and Monroe will be met at Marshville,

N. C., Saturday morning about 6 o'clock. Those coming by way of Hamlet, Cheraw or Wadesboro will be met at Marshville on Friday evening at 2:15 o'clock.

Those coming and wanting conveyance please notify any of the following in advance: Elder J. F. Mills, fin, Monroe, N. C., R. 3, Zeb M. Little, Monroe, N. C., R. 3, T. A. Helms, Marshville, N. C., R. 4, Elisha Mullis, Marshville, N. C., R. 2, and conveyance will be amply provided.

We extend a cordial invitation.
Done by order of the Association.
J. W. JONES, Clerk.

ASSOCIATION.

Brother Gold:—Please publish in the Landmark that the next sitting of the Kehukee Association will be held with the church at Smithwick's Creek, Martin County, N. C., ten miles south of Williamston, N. C., commencing on Saturday before the first Sunday in October, 1916.

Visitors coming by way of Rocky Mount and Parmalee will be met on noon train at Williamston, Friday before. We prefer to meet noon train so as to get visitors out to homes before night. Those who cannot come on noon train will please notify Bro. Kader Lilly or Bro. A. G. Griffin, Williamston, N. C.

Visitors coming by way of Plymouth will be met at Jamesville on the 4:30 train Friday afternoon.

W. H. DANIEL,
Church Clerk.

ASSOCIATION.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Primitive Zion commencing on Friday before 3rd Sunday in September, 1916.

Visiting brethren, sisters and friends coming from either direction on A. C. L. R. R. will be met at Dunn, N. C., Thursday P. M. Those coming by Durham and Southern R. R. will be met at Turlington, N. C., on Thursday P. M. All lovers of truth are invited to come and we hope to see a good number of ministers.

ELDER W. G. TURNER, Mod.
C. HODGES, Asso. Clerk.

Physician Successfully Treats Pellagra With Barium Rock Water

Dr. Chas. E. Walker, a Charlotte, N. C. physician, says: "I have used Barium Rock Springs Water in a case of pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water and condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

Barium Rock Water is recommended for use only in such cases as reliable testimony has proven that it will give relief. If you are a sufferer from indigestion, dyspepsia, rheumatism, gout or diseases arising from disorders of the stomach, kidneys liver or bowels, if you are in a nervous, run-down condition, give this guaranteed water a trial. Ten gallons for only \$2.00. If it fails to benefit your case, tell us so and we will promptly refund your \$2.00. It is understood that the empty demijohns are to be returned to us prepaid. Address Barium Springs Co., Box A-20, Barium Springs, N. C.

The Hair of the Dog

There is an old saying that "the hair of the dog is good for the bite." In therapeutics this is sometimes quite true.

For instance in many forms of irritation of the skin or membranes of the body a rubefacient or counter-irritant is the indicated treatment. Counter irritation is good practice in very many forms of inflammation.

In fact, nature itself instinctively teaches this medical principle, for when we are bitten or stung by insects, there is an uncontrollable desire to scratch and scratching is a form of counter-irritation.

It is on this principle that Mentholatum—a delicate counter-irritant—is so effective in relieving sunburn, insect bites and stings, burns and bruises.

Mentholatum is an excellent rubefacient. But it is more; it is a germicide and an antiseptic, actually destroying disease germs, if any are present, and protecting against infection when applied to any abrasions of the skin.

FOUR
Valuable

1. BIOGRAPHICAL HISTORY OF BAPTIST MINISTERS. Contains 406 large pages, 200 sketches of Ministers and 350 of their pictures. Chapter on Deacons with 47 sketches and 2 pictures. Chapter devoted to some of our best known Sisters with 23 of their pictures, besides an Appendix of much useful information. (Edition nearly exhausted.) Price, \$2.00.

2. THEODOSIA ERNEST, THE HEROINE OF FAITH.

3. TEN DAYS TRAVEL IN SEARCH OF THE CHURCH. These two books, bound in one volume, contain 637 pages, very instructive and inspiring, and charmingly written. Children of Baptists especially, should read them. The Church that Christ built is set in fair colors. No book of its size and cost is a better defense of Bible principles. Price, \$1.25.

4. TRIAL AND DECISION OF MT. CARMEL CHURCH. No book like this among our people. This noted Church Trial was stenographically reported. The testimony of about 35 witnesses, the argument of counsel and the Judges' Decision make interesting and instructive reading. The suit was brought by followers of Elder E. H. Burnam and clearly shows who the Primitive, or Old School Baptists are, and what they stand for. Price, \$1.50.

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BY
MINISTERS AND EDITORS
THE COUNTRY OVER.

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THEN READ THESE BOOKS.

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COMBINATION PRICE for all, \$4.00. For all except History of Ministers, \$2.50. Post paid.

Send orders to Editor of this paper, or to

R. H. PITTMAN,

Luray, Va.

Have You Read Them?

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.

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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"I DON'T SUFFER ANY MORE"

**"Feel Like a New Person,"
says Mrs. Hamilton.**

New Castle, Ind.—"From the time I was eleven years old until I was seven-



teen I suffered each month so I had to be in bed. I had headache, backache and such pains I would cramp double every month. I did not know what it was to be easy a minute. My health was all run down and the doctors did not do me any good. A

neighbor told my mother about Lydia E. Pinkham's Vegetable Compound and I took it, and now I feel like a new person. I don't suffer any more and I am regular every month."—Mrs. HAZEL HAMILTON, 822 South 15th St.

When a remedy has lived for forty years, steadily growing in popularity and influence, and thousands upon thousands of women declare they owe their health to it, is it not reasonable to believe that it is an article of great merit?

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

You Will Write a Letter Like This

I wish I knew which one of these thousands of letters I receive would have the most weight with you, my friend. I can't quot 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 give you write me one very much like them:

701 Barnard Street,

Savannah, Ga., Dec. 28, 1910
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 horriying 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.

Leed, S. C., March 2, 1941

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 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.

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 55-B, 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)

Astonishing Power of Iron to Give Strength to Broken Down Nervous People

Physician Says Ordinary Nuxated Iron Will Increase Strength of Delicate Folk 200 Per Cent. in Two Weeks' Time in Many Instances.

NEW YORK, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue, and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down, and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night; others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment maybe at the expense of your life later

on. No matter what one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of iron, like tincture of iron iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated, and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$10.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed in this city by all drug

Send us your printing. We do any and all kinds. I will sing unto the Lord, because he hath dealt bountifully with me.



THE BIGGS SANITARIUM "IN THE LAND OF THE SKY" ASHEVILLE, NORTH CAROLINA

If you are a sufferer from any of the following chronic diseases and drugs have failed to relieve you, write for FREE booklet explaining our successful drugless method of treatment: Asthma, bronchitis, rheumatism, catarrh, dyspepsia, nervous debility, paralysis, kidney and bladder trouble, special diseases of men and women, etc.

We use all the successful forms of physiological drugless treatment: massage, remedial gymnastics, manual-therapeutics, special therapy, electricity, hydrotherapy, high frequency, electric light baths, arc light, X-ray, vibration, etc.

Delightful surroundings. No tubercular cases accepted. Charges low.

You and Your Friends—and

Coca-Cola

You tried it because we told you how good and delicious it was.

But your friends began drinking it because you told them how good it was. This is the endless chain of enthusiasm that has made Coca-Cola the beverage of the nation.

THE COCA-COLA CO.,
ATLANTA, GA.



10C

Demand the genuine by full name—
nicknames encourage substitution.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulated and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, gall stones, disease of kidneys, bladder or liver, uric acid poisoning, or any conditions due to impure blood, read the following let-

ter, then sign it enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring.

Box 33 M, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring 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

EAST CAROLINA TEACHERS TRAINING SCHOOL

A State school to train teachers for the public schools of North Carolina. Every energy is directed to this one purpose. Tuition free to all who agree to teach. Fall term begins September 26, 1916.

For catalogue and other information address,

ROBT. H. WRIGHT, President,
Greenville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

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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 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

GREAT IS OUR GOD.

Dear Beloved in the Lord:

The grace of God and his love which passeth understanding rest and abide with you, guide and direct you in the way of truth and righteousness, and comfort you in every time of need, is my humble petition, that the name of our glorious Redeemer, our gracious High Priest, our Mighty King may be praised, exalted and lifted up, for he is worthy of the highest and holiest praise and honor. I realize that it is impossible to praise him except he be praised in spirit and in truth; and we know that this spirit must come from God who is a spirit, and who alone can furnish poor mortal man with the spirit of praise and worship. Then if we be really and truly constrained to worship him as the only true and living God, the maker of heaven and earth and the fullness thereof, who has all power and rules and super-rules the earth, and can see and realize that none can stay his hand, but that he does all his pleasure and is worthy of all praise and honor, surely it is the gift of God given us in the earthen vessel that prompts us to offer our praise and adoration to him. When his holy spirit comes into the heart of man, that soul is going to praise the Lord, for he sends not his spirit in vain, for as the rain and snow come down from heaven and re-

turn not void, but accomplish that where unto he sends it, even so, when the Lord of heaven sends his blessed spirit into the heart of man, that individual is going to praise him, for his spirit cannot return void. The rain and snow water the earth, causing the grass to spring forth and grow, which would never sprout and grow but for this moisture. Even so the spirit operates upon the heart of man and causes him to grow in grace and in the knowledge of the truth as it is in Christ Jesus, then in his heart, which has hertofore been as a desert parched and dry, made to blossom as the rose and be made to sing praises unto the Lord of heaven and of earth in whom is all fullness, who never tries to do anything, but speaks and it is done, commands and it stands fast. He is not a poor dependent! God who tries to save sinners and cause them to praise him, but has not strength enough to overcome their stubborn will; but Jesus is a man of might, and unto him is given all power. This God in whom Israel trusts is one of might and power; one who makes his people a willing people in the day of his power, who draws his people with loving kindness and reveals unto them the Savior of sinners as the fairest among ten thousand, the one altogether lovely; and when a poor sinner can view Jesus as such, as the bright and

morning star, as the rose of Sharon, as the Lamb of God that taketh away the sin of the world, how can he help pouring forth his praises unto such a gracious redeemer?

If the Lord does not do all the work, how can we give him all the praise? Unless we can say that he saves us with a full and complete salvation, draws us with the cords of his mighty love from the darkness into the light, puts our feet upon the Rock and places a new song in our mouth, even a song of praise, I cannot understand how he can be our all in all. So long as we feel that we had something to do with our salvation, just that long we must in justice take part of the honor unto ourselves. But when we feel and realize that we were sinners and rebels to God's holy law, unable to do anything that could be well-pleasing in the sight of one so holy and righteous; and further feel to realize that he in his gracious love and tender pity looked kindly upon us and drew us by his mighty love into his loving embrace and gives us a little hope that he has for Jesus' sake pardoned and passed by our sins and iniquities and remembers them no more against us, then we must in all justice give him all the praise and honor, taking none unto ourselves, for we know we had nothing to do with the work, for the Lord did it all.

This is the kind of God I desire to feel to realize is my God, and to him I would ascribe all honor and praise in this world and in the world to come. He changes not, and in him is no variableness, neither shadow of turning. He is the same yesterday, today, and forever, and saves his people with the same everlasting salvation, so how can they ever be lost from the covenant of his mercy?

Dearly beloved, I feel that words are inadequate to express the joy and thankfulness that flood my soul when

I think of my manifold blessings. O, the blessed Lord is so gracious unto me, the least of all his little ones, if indeed I be of that blessed number. This poor heart of mine is not capable of praising the Lord as he so richly deserves while I dwell in this house of clay; but precious ones, I cherish a little hope within me that will not be utterly cast aside that some day this vile body of mine will be laid in the tomb to return to dust while the spirit returns to the giver on the wings of love to sing his everlasting praises with the innumerable host of heaven. That will be a glorious meeting, and its joys will have no end. When we meet with the saints of God on earth and hear them tell of Jesus and his love to poor fallen man, and feel a bond of tender Christian love binding us together as one family, our hearts overflow with love and praise to God for his goodness and mercy, and we feel that we are blessed with a foretaste of the joys to come. But these happy seasons do not last long here, for here we have no continuing city, but we seek one to come, and there the whole blood-washed family will be re-united, the Father, Son and his redeemed Bride. Not a bone of his precious body was broken, neither one of his little ones he left out in that happy day, for he died not in vain.

When the Lord God caused a deep sleep to fall upon Adam and took from his side the rib, we are told, 'That rib made he woman', not 'of that rib', as I have sometimes heard it quoted, signifying that only a part of it was used. No, that rib made he woman, and that woman to my mind represents the church of the true and living God, the Bride, the Lamb's wife. Adam is a figure of Christ, so we find that the bride was created in him before she was made manifest in the flesh; then was not the spiritual bride of Jesus in

him before she is made manifest in the fleshly bodies of sinners who dwell upon the earth? The Lord's people have ever been his people, for they were created in Christ Jesus before the foundation of the world; but they fell in Adam, therefore they are buried in sin and dead to the light and glory of the Lord. So far as I have been able to find there is no scripture in the Bible that sets forth that every child of Adam's race is an heir of God, or may be by accepting the Lord as their Savior; but we do read that he has a people chosen in Christ Jesus before the foundation of the world. The flesh, we are told, is sin, therefore when born into the world in the flesh we must surely be born in sin. Every creature that is born into the world is born into this same flesh, takes the same kind of fleshly or earthly body, which Paul likens unto an earthen vessel, and he tells us that we have no right to reply against God if it pleased him of the same clay to make some of these vessels unto honor and some unto dishonor. The clay was all his, therefore, he being the masterworkman, had the right to make it for whatever purpose seemed pleasing unto him. If he chose to make some unto honor and some unto dishonor, it seems to my mind that one shows his power just as much as the other, showing forth the marvelous handiwork of the Lord. So, it seems that all of these earthen vessels are made of the same material, all are alike flesh; but it pleased the God of the Universe to place within some of these vessels not only a natural life but a divine or spiritual life which is only made manifest through the life of Christ who came in the flesh and dwelt upon the earth that his life might dwell in the vessels which it pleased his Father to make unto honor. And he says that all that the Father gave him shall come unto him, and he will

raise them up at the last day.

To My mind there is a purpose behind all the works of the Lord. We find all through the scriptures that the Lord's work is done "when the fullness of time had come". Pharaoh was created, we are told for the very purpose which he fulfilled, and was not Judas also created for the very purpose which he fulfilled? To my mind, the Lord's people have ever been his people, but they fell by reason of sin into darkness and death, and it took the righteousness of Jesus to redeem them from this death. Since his chosen people were in the form of flesh, it must needs be that Jesus, that Holy One who knew no sin, neither was guile found in his mouth, should take upon him the form of flesh and dwell upon the earth as a man that his life might be made manifest in the flesh of his people. And when he is made manifest in the fleshly heart of a sinner, that heart is filled with praise, and all the praise is given unto the Lord, for it is all the work of the Lord; and he that confesseth not that Jesus Christ is come in the flesh is of the anti-christ,—that is, confesseth that Jesus Christ dwells in the fleshly heart by the quickening of his divine spirit within.

Thus there is created within the sinner a little hope that Jesus is his Savior, and this little hope bears him up in all his trials and afflictions and is an anchor of the soul both sure and steadfast. No man knoweth which vessels are made unto honor, and which unto dishonor, therefore none can say who are, or are not, children of God, except as the light and life of Jesus is made manifest. If we be born again, there must be within a new life, and we are told that there is enmity between this spiritual life and the natural life. Then if we find a warfare between the flesh and the spirit, surely that is evidence that we have been born

again. At one time in my life, while I know I had a conscience that told me that I should not do certain things because I had been taught they were wrong, still there was not that warfare between the old man and the new that I do find today, if I am not wholly deceived. Therefore, I cherish a little hope within me that is more precious than all the world beside that God has for Christ's sake pardoned my sins, and does daily and hourly pardon and pass by my many sins and save me by his grace divine. If this is not enough to make a poor sinner sing praises to God and the glorious Lamb, I cannot praise. He found me in a desert land; in a waste howling wilderness; he led me about, he instructed me, he kept me as the apple of his eye. O, what love is this, that calls the sinner from the darkness into the marvelous light and liberty of the blessed Son of God, puts his feet upon the Rock and a song of praise in his mouth. If the Lord once puts a sinner's feet upon the Rock and places a new song in his mouth, how can he help praising the Lord?

We are told that the house that is builded upon the rock shall stand, and not all the storms and winds can cause it to fall. I desire to be of that house whose builder and maker is God, not one that I have a hand in building; for my work is too faulty. But the work of that great and eternal God shall stand forever. Bless his holy name for his wonderful works among the children of men. If God be for us, who can be against us? No trials and persecutions of the wicked one can separate us from our God. Instead of separating us from him, trials and troubles only serve to draw us nearer to one who suffered that we might be free. And I believe that the more trials and afflictions come upon us, the more we are going to praise and adore our glorious Lord and Savior,

just as did poor old Job. When all was taken from him, instead of turning from the Lord, he was constrained to say: "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

In the bonds of love,

Your little sister in hope,

LOLA HOLLAND.

Fayetteville, W. Va.

Williamston, N. C., Aug. 14, 1916.

Elder P. D. Gold

Dear Brother:

I had the very great pleasure yesterday of baptizing my only daughter, Mary, the wife of John L. Hassell, a merchant of this place. She is thirty-one years of age today. Her mother died when she was four years old; and she and John, the son of my half-brother, Dr. Alonzo Hassell, who died in 1888, have been reared by Brother William Slade and his wife, my half-sister Cordelia.

Mary has long had serious impressions and remarkable dreams. Feeling herself to be a sinner, she experienced a hope in Christ about five years ago. She thought that she would offer to the church in July, but I was then at Brin-Mar, Pa., with my sons Charles and Calvin, and she wished me to be present. Last Saturday morning she went into her room up stairs to seek the guidance of the Lord. She opened her Bible, and read Luke 6:46-49, and she then felt afraid not to go to the Church. Wiping away her tears, she came down and requested her husband to take her to Skewarkey. When she entered the meeting-house, the members seemed to her more beautiful than ever before. And when the opportunity of uniting with the Church was given, she having already taken the front seat, told the members that she loved them, and desired to be with them, and that she believed

the doctrine held and preached by the Primitive Baptist. Like the Apostle Paul (in Romans 9:3) I actually felt, for a few moments, that I could wish myself accursed from Christ, or lost, if thereby my dear daughter might be saved! But the next feeling, from the bottom of my heart, was "Bless the Lord, O my soul; and all that is within me bless his holy name, Psalm 103:1. And I have been in a heavenly and happy frame of mind ever since, with my soul full of thankfulness to the Lord for His marvelous mercies to myself, who feel to be the most unworthy of His creatures. My feelings are very similar to those that I had 52 years ago, (Jan. 11, 1864), when I myself was baptized by my dear father, Elder C. B. Hassell.

Yours in love,

SYLVESTER HASSELL.

My Dear Elder Gold

I have in time past and specially so the last few days had considerable thought on love, that is the love of God. Spiritual love, the love that is in the children of God, which is sacred, pure and holy. Knows no envy, thinks no evil and considers neither old age or youth, male or female. God is the foundation of this love, the streams of love flow out from him to and through every heaven born soul, which in return flows back to him. One said, "we know we have past from death unto life because we love the brethren". This love is as different from any thing the natural mind can conceive of as day and night, for it is heavenly, and not a product of nature; it is eternal, it will never die. He loved us when as yet there was none of us and he loved us when we were dead and unthinking sinners. He has a purpose in bestowing this love upon us as he also has a purpose in all things. We can not help but love him when by his

grace we are brought in contact with him. When we realize we were children of wrath even as others, and that God loved us, and we come to see the exceeding sinfulness of sin, and see him holy, yet has condescended to come down and take up his abode in us, and love us though we esteemed him not, we can not help but love such a pure and holy being for he gives us the love with which to love him in return for his great love wherewith he loved us when we were dead in sin. This love not only flows back direct to God but flows freely from one member of his precious body to another. And we love the brethren with the same love, for they are a part of the body. The sweet singer in his song of songs says "Many waters can not quench love neither can the floods drown it." He figuratively speaks of love here as fire, which hath a most vehement flame, and takes that which consumes or destroys—natural fire—and says it can not quench this love. We may feel a natural love for one and they may do so terrible that it would quench all the love we had for them, but not so with this love which is in the Lord's people, which God gives them through Christ Jesus.

I feel that the word water is used in many places of the Scripture to mean trouble and if I may make the application here, trouble can not quench this love. Nor yet a whole flood of trouble which signifies confusion, terrible distress, none of this can drown out this love, but seems to draw God's children closer together and to him. Paul in his eighth chapter of Romans closes "For I am persuaded that neither death nor life nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ

Jesus our Lord". Paul covers the entire ground here after mentioning various things closes by adding "nor any other creature. So then there is nothing shall be able to separate us from Jesus our Lord, Trouble does not for we flee to him in times of trouble, we flee to our brethren in time of trouble, and in great distress of mind in a flood of trouble we fled to our mother the Church and tried to show her how we loved her above all others that she is the fairest of women. This love can not be bought, it can not be sold. It is not a thing of barter and sale, but an everlasting possession, and one who has it does not want to part with it, but wants more, and one who has it not does not want any of it. One is a possessor of this heavenly gift before he is aware of it, and it is an evidence of life when we love the brethren. One felt that evidence so strong as to say we know we have past from death to life. And there are times we now can say the same. Still other times there comes instead doubt and fears that we have not this love, but we have for there is a secret yearning to be with the Church, to be like our brethren. And we can recall times when every fibre of our being was affected by this love, when every thing was praising God and we desired fitting words to render praise to Him, when our whole soul was illuminated above the brightness of the noon day sun, when we felt fire in our bones, and our throats choked with words we could not utter.

Love is the golden chain that binds
Those happy hearts above

And he's an heir of heaven that finds
His bosom glow with love.

When each can feel his brother's sigh
And with him bears a part

When sorrow flows from eye to eye
And joy from heart to heart.

It is only the children of God that

can testify to these things, none other know any thing of them, and if not at present, there have been times in the past with us when we could testify to these things and are faithful witnesses for these sacred things leave their mark and these experiences are burned indelibly in our minds that we may face testimony to the truth and know the joyful sound when we hear it.

May the Lord bless us and fill us with that love, bind us together, and to him and the things of the kingdom, esteeming the reproach of Christ greater riches than that which the world has to offer, and may he fan the embers of this love in us into a vehement flame. So that we can feel our brother's sigh and with him bear a part.

Elder Gold I read the Landmark with interest. Your editorials are like your preaching GOOD. I read with special interest in Aug. 15 copy the communication of Sister Rebecca L. Hardee and hope she will feel to write further about this vision, it has interested me and I want to hear more about it.

I hope I have the love of God for you and all the redeemed. I feel that I love spirited things above every thing else, and would that my mind were wholly taken up with these sacred and holy things that perish not with the using but grow brighter the more they are handled

Your unworthy brother,

F SHELBY FISHER.

Salisbury, Md.

TO THE BRETHREN WHOM IT
MAY CONCERN.

I heard there was some difference between Elders Sam McMillan and J. W. Wyatt. I prevailed on them at Upper Country Line Association to settle that difference, which they did by each confessing his faults and, also confessing that what brought about

the difference was partly hearsay, each one confessing his faults so far as he saw them.

They forgave each other and shook hands, saying by their acts the difference was settled, for which I was glad. I'm sure if Brethren would come together and talk such matters, between each other, confess their faults, there would not be so much confusion in our Baptists ranks.

ISAAC JONES.

VISIT TO ASSOCIATIONS.

Farboro, N. C., Aug 29, 1916.

Elder Gold,

Dear Brother

I desire to express through the Landmark my appreciation of the great kindness shown me while on my trip. I feel to be unworthy of it, yet there is nothing I desire so much as the confidence of the brethren. I had never been on a trip of this kind before, so met with new experiences all along the way, but one experience I had which was not new to me. I realized especially at one time that I was carrying my old self along. I often have a feeling in my soul I want to go somewhere where this old sinful self cannot follow, or cannot be. Every time I see myself it is an ugly picture. I cannot fellowship my fleshly self. I looked at the rocks around Roxboro one day feeling my heart was just as hard and insensible as they were, and wished I had never left home. I decided to return as soon as possible, but after a while the Lord appeared again. Oh how sweet it was. I have been thinking today how much we are like the disciples of old. After the death and burial of Jesus two of them walking to Emmons, communed and reasoned. They had seen the mighty works of Jesus, and believed he would deliver Israel, and now they reasoned that their hope was vain, Jesus was

dead. Their hearts were sad. But oh what a wonderful thing takes place now. Jesus himself drew near. He did not send some one else, but came himself. Oh how near he is to the poor lost sons and daughters of Adam, so near he is our Elder Brother. We are bone of his bone, flesh of his flesh. We are his bride loved with a never dying love. Jesus himself drew near and went with them. But they did not know him. Their eyes were holden, yet they felt something in their hearts that made them say afterwards, did not our hearts burn within us etc. Jesus is always near his people, but they do not always realize his presence. Jacob said, surely the Lord is in this place and I knew it not; but when we can see him. Oh how wonderful! it is to behold him. I attended three associations Lower and Upper Country Line, and Staunton River. I enjoyed hearing the different preachers, many I had not met before. I pray the Lord will still continue to bless them, and all his people with the rich blessings of peace and love. I often feel that my poor feeble effort to preach is of very little use, yet I desire to speak of the things that shall be for the good and prosperity of Zion, and all these things are in Jesus. With love to all the household of faith I remain your unworthy brother.

E. C. STONE.

THE RIDE INTO JERUSALEM.

Our Lord went on the waters' in boats and he walked from place to place but all His riding appears to be on the ass. The flight into Egypt from the face of Herod was on an ass and his return from Egypt was in the same way.

The ass when broken is very domestic but slow in his movements. While unbroken he is stubborn, wild and mean to handle.

Our Lord appears to have had the one ass in view or elected for himself to ride into Jerusalem. He was tied just outside of Bethphage on the Mount of Olives. He was tied with his mother.

The place where he was tied appears to have been a place of unripe figs. Therefore he was unbroken and in a place the fruit of which was not ready to gather.

The young ass and his mother were tied in a place where two ways met. There the disciples found them just as Jesus had told them. Then there was no one who raised any objection to their taking him because, 'The Master had need of him.'

The idea of man is that the young are loose and that they must tame in their Sunday Schools, Protracted Meetings, etc., before the Lord can save them. That He is dependent on whether they will believe and accept the offers of the gospel, and close in with the pleadings of mercy.

Man does not know that the young of God's people are just as much under the hand of God as they are who have been born again. They who are born again are held or tied by God's almighty power. That is the never failing halter which is put on the children of God; which halter both men and devils cannot break. The time of the harvest is not yet but the halter is of sufficient strength for every emergency. The young ass is tied in the same place and by the same power. While the people of God are by nature the children of wrath even as others yet that all seeing eye is ever watching for them. He knows their waywardness and holds them that the sea of wickedness shall not destroy them. They are where the way of providence and the way of grace meet together and the eye of God is always upon it and

all who are tied there.

This as was chosen and appointed of God. It was not just any beast they might chance to find by or in the way he was clearly pointed out to them and the place of his being fully stated. He was chosen of God for that purpose and for that occasion, he could not have been anywhere else for he was tied.

All whom the Lord will ride into Jerusalem which is above are in that certain place where the two ways meet, they are tied there and cannot be elsewhere. The covenant relation between them and God is a wonderful power which holds them and always keeps them under the father's eye. The Lord finds them in their natural or unbroken state. All the training that men may have given them has not prepared them for the use of the Master but He rides them safely into Jerusalem without any failure or any mishaps by the way.

The way which they travel is the Highway of Holiness that leads to God. The old ass and the young ass are alike stubborn. The presence of the master does not take away that stubborn nature but subdues it in the ass that He has tamed, and He tames; all that he rides into Jerusalem. Our God is the only independent and almighty power. The only one who does. The rest of us undertake to do and we fail. We desire but are not able to accomplish. Our God rides safely, He rides majestically He rides triumphantly. He never fails to fulfill every purpose of His. The sellers of purple, and sheep, and oxen have no power to continue when He rebukes. The tables of the money changers cannot stand when He puts His hands to them.

What a God is our God! and what power He shows in saving His people! None in all the earth are like Him.

Well might the children and the

multitude bow before Him and cast their garments in the way and strew the path with palms and cry out, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord; Hosanna in the highest."

So is with every one whom the Lord brings into Jerusalem. They are so subdued, so rejoiced in the stubborn disposition in them being under the master's hand that their hearts are filled with blessings and they cry out in spirit, "Lord save the King," or "preserve this son of David."

They know that if the King is saved so are all those who are with him. What a glorious salvation! what a precious Master! Bless the Lord.

Yours in hope,

L. H. HARDY.

Atlantic, N. C.

Raleigh, N. C., Aug. 9, 1915.

Elder P. D. Gold,

Wilson, N. C.

Dear Brother in hope:

I am mailing you under separate cover, one of my Booklets "Aerostics," hoping you may be able to say a word in your paper, the Beloved Old Landmark, that will cause some brother, or sister to send 25 cents to J. Dale, Raleigh, N. C., for a copy and thus help a poor, old Southern Veteran of the war between the States to get out of the Soldiers Home and that he may yet help to pay off the debt on our Church at Kinston. I don't feel like I can ever die satisfied with such a debt on our church.

With much love for you all and hoping all is well, I remain as ever hoping and trusting in the mercy of the Lord.

J. DALE.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

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.

SO WALK YE.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him;" Col. 2:6. The Colossians were commended by Paul for their love and the steadfastness of their faith in Christ.

There is a precious beauty in this epistle, wherein is set forth the holy and high calling of God in Christ Jesus, and a marvelous declaration of this holy calling of God in behaving as becoming the church of God, which is the body of Christ, he being the head, the Creator of all things the first born from the dead. Ye are circumcised with the circumcision made without hands in the putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

ses, blotting out the handwriting of ordinances that were against us, which were contrary to us, and took out of the way, nailing it to his cross.

Let no man therefore judge you in meat, or drink, or in respect of a holy day, or of the new moon, or the Sabbath day, which are a shadow of good things to come; but the body is of Christ. Ye are complete in Christ, wanting nothing. He hath redeemed us from sin and death. For it pleased the Father that all fulness should dwell in Jesus. If he give you Christ how shall he not with him feely give us all things? "As ye have therefore received Christ Jesus the Lord, so walk ye in him." What more do you need? Having begun in the Spirit will you finish in the flesh? will you turn away from Jesus to trust in your own vile work?

How did you receive Christ? Were you doing any thing to help the Lord to save you? Did you begin this gracious work? "You hath he quickened who were dead in trespasses and sins, wherein ye were walking in the blindness of your heart, and the enmity of your carnal mind, when God opened the eyes of your understanding." He began this work by leading you a new and living way.

Did you improve yourself, and make yourself willing in the day of his power? was it not a new way altogether? Did you know how to pray? Did you help throw off your burden of guilt? Could you purify your thoughts? Did not your burden of sin increase? What were you doing to help the Lord when he appeared to you as the chief of ten thousands and the one altogether lovely? Did you not feel that the Lord did all the saving? Are you not still a sinner, dependent on the Lord, helpless as you ever were? What can you do without him? is not salvation now as much by grace as it ever

was? Will it not always be by grace that we are saved?

Then as you have received Christ the Lord so walk ye in him, so continue in him. Do the same things you did then. Love him, praise him, trust in him, so walk ye in him. You are not to add anything to his perfect way, nor to omit or leave off anything he has commanded. Abide in him. Dwell in his love. Rest in him.

What right have you to take up any thing new, or that he has not commanded? What right have you to go into or join any secret society, or order that Jesus never commanded? Why go and join a Sunday School, when such a thing is not once named in the bible. Jesus never did any thing in secret, or in the dark. He never took any oath to man or of man. If you have Jesus you have all you need. Any thing outside of him is idolatry. Forsake all for him. Deny theyself, take up thy cross, and follow him.

Are you rooted and grounded in him built up in him, growing up into him in all things. Whatsoever you do, whether in word or deed, do all in him, and to him. You belong to him. Therefore walk in him as you received him, a helpless sinner not worthy of the least of all his mercies. We are separate from the world, married unto the Lord, therefore glorify him in your body and spirit which are his. Laying aside all malice, anger evil speaking, as new born babes desire the sincere milk of the word that ye may grow thereby.

Love one another with a pure heart fervently, having your fruit unto holiness, and the end everlasting life.

P. D. G.

He giveth to the beast his food, and to the young ravens which cry.

WHAT OF THE TIMES?

Anciently a question was asked, and the watchman said, "The morning cometh, and also the night," Isai, 21:12. Morning betokens brightness, and the night darkness. There is good tidings to some, and evil tidings to others.

The watchmen were in ward whole nights in times of great judgments and calamities. There at this time alarming events, sudden changes, great and unforeseen things coming to pass. God is ruling in the heavens, and great distress is upon many nations of earth. The bloodiest wars that have ever occurred in our days, though they are in the old world. But what havoc has been wrought! Great distress to the nations of earth. Those not in these fierce wars do not know the terrors of war, nor are perhaps not thankful that these wars have not come nigh unto us. What a mercy that the Lord has not suffered us to face into them.

Watchmen in ancient times were placed as sentinels to take notice of events, and report them. When Babylon was fallen there were runners speeding to announce this event. There was lamentation following. When the great things of earth tumble down, the spirit of the world stands astonished at such blows that cast down the pride of man. When the kings and rulers of spiritual wickedness in high places are cast down and men are astonished at such downfalls, the humble will take it to heart, and consider. What means so much bitterness and evil speaking? Why are not men humbled into fasting and prayer?

Is there the prevalence of the spirit of peace, love, also good will among men. Are we humbled under the mighty hand of God. Let us consider that God keeps and direct us.

P. D. G.

THE BLOOD OF SPRINKLING

See Heb. 12:22-24.

Here is reference to the blood of sprinkling that speaketh better things than that of Abel. For the voice of Abel's blood, when Cain slew, cried unto God from the ground. The first man born of woman was of that wicked one the devil, and he slew Abel his righteous brother. And slew him because Abel was accepted of the Lord, and he displayed every principle of wickedness of the murdered. And complained when he received the due reward of his murderous deed.

What a horrid thing to slay a man, to be a murderer. Wicked mankind in their false pity for the wicked will forswear their oath to excuse themselves from executing the law that said, he that murders another is not fit to live, but shall be put to death. A murderer is a vagabond, and a fugitive whom the earth refuses to harbor. Undeserving of pity and favor from men he proclaims his shame.

When the Lord said to Cain, "Where is Abel thy brother. Cain said, I know not, am I my brothers' keeper?" The voice of Abels' blood cried unto the Lord from the ground which had opened her mouth to receive the blood of Abel from Cains' wicked hand.

Cains complaint was against the punishment that justice inflicted upon him, the sure sign of guilt and rebellion against justice. There is not a particle of justice or mercy in the spirit of wickedness as shown in Cain who was of that wicked one, and slew his brother: 1st John 3:12.

What a cry from the ground did Abel's blood utter against Cain! But how different the voice and merit of the blood of Jesus that speaks peace and mercy, forgiveness and salvation. The blood of Abel who was slain in hatred of the truth, who yet speaks of the blessed truth of faith, cannot speak

all powerfully as the blood of sprinkling of Jesus who, though was slain by wicked hands; yet offered himself to God without spot to make an end of sin, and to bring in everlasting righteousness, shows the righteousness of God in the justification of the ungodly that believe in Jesus, whose blood cleanses from all sin.

So far as Abel yet speaks it is wonderful speaking, but none can stand equal with the Lamb of God whose blood takes away the sin of the world, for Jesus is become the end of the law for righteousness to every one that calls on him, or that believes in him. All honor, dominion and glory belong to him who is Lord of lords, and king of kings.

Jesus brings his people to Mt. Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel, Heb. 12:22-24. What wonderful and glorious assemblage is this of the hosts of heaven. What companionship is this to which Jesus has brought the people of God. What holy standing. No wonder those that taste, see and feel this heavenly companionship see their unworthiness, and desire to ascribe all to God's marvelous grace revealed through his blessed son, and made known by his Holy Spirit.

P. D. G.

PHARAOH SAID WHO IS THE LORD THAT I SHOULD SERVE HIM?

He evidently did not know the Lord, though he was the greatest earthly king of his day.

The Lord sent Moses and Aaron unto him with the command, let my people go that they may serve me. They had been enslaved by Pharaoh King of Egypt, and were serving him. Now the Lord had come down to deliver them from this slavish Egyptian bondage, in order that they should be made the Lord's freemen.

Pharaoh thought himself was some great one. The Lord told him that he would send his armies (Ex. 7:4.) and lay his power upon Egypt, and make the Egyptians willing under the great power God displayed on Pharaoh and his people, so that Egypt was humbled, and glad to send Israel out of Egypt.

But Israel had long been in Egypt, and were not willing to leave Egypt, until they had been greatly oppressed, and were much burdened by reason of bitter bondage. So that there must be great display of divine power to make Israel desire to leave Egypt, and great judgments poured on the Egyptians before they were willing for Israel to leave Egypt.

This is a type of the Lord's people in the bondage of sin and death, when to them is a warm nest and a good place, until the power of the quickening spirit of God shows them the idleness of Egyptian service, and worship of false gods, and also quickens them to hunger and thirst after the goodly promises and mercies laid up in heaven for Israel, so that they begin to lay up treasure in heaven, and desire to hunger and thirst after the righteousness of God.

What a wonderful power that quickens the dead in sins—in the love of sin and death, to hunger and thirst after the righteousness that they have never seen, tasted, felt or heard, and to desire to leave a land, place, occupation and seems that they had loved so much. Surely it requires bitter bond-

age, suffering and oppression to cause the Hebrews to hate and desire to leave that which they had been so enamoured of, so pleased with, and he brought to love, desire and hunger for that they once knew nothing of.

These facts and occurrences are figures of gospel principles and realities. What is embodied in the history of the Hebrews, and their bitter bondage, and their being turned away from their former homes and occupations, and made willing to enter into altogether new employment, manner of living, and worship, and instead of living in the most productive country on earth, and just as if leaving the fattest land on earth to journey in the poorest desert known in the world, and wandering there for forty years, until they were wasted away by death, shows that the God of the Hebrews is unlike any other god, and is above all gods.

Pharaoh learned this, for he felt the power of God who humbled him until he was made willing for Israel to leave him, and leave him enriched with much of the wealth of Egypt.

The Lord sent his armies. What were they? Plagues, swarms of flies, lice, murrain, boils, thunder and lightning, water turned to blood. Every natural blessing turned into a plague. Surely these were plagues. Finally he opens the Red Sea making a lane or road for Israel to walk through out of Egypt into the desert, or beyond the power of Egypt. The Egyptians saw this marvel. Instead of being humbled they were emboldened to follow Israel into the sea. But the divided waters that opened for Israel to pass through, closed on the daring, poorseeing Egyptians, and forever buried them in the reign of death to trouble Israel no more forever. No invading army of surrounding nations attempted to pursue them. Pharaoh was taught the power of God until he sank

as a stone into the sea to rise no more, nor to be feared any more.

Israel is proven to be God's chosen people for he had done for no other people as he did for Israel his first born son, and God's name is known through all the earth by what he did in and for Israel his Son.

P. D. G.

THE RECORD.

The teaching and example or life of Jesus Christ, illustrated and enforced in the teachings and conduct of the prophets and Apostles of the Lord Jesus, all within for our learning, as set forth in the Bible, is the standard authority that should guide us. The Holy Spirit casts light on the highly important matter of the manner in which we should live. If they walk not according to this law it is because there is no light in them. All that live our Lord Jesus delight in his teachings, and contend earnestly for the faith once delivered to the saints. This doctrine and faith is without change, because it emanates from the fountain head of Him who is perfect, and hence is unchangeable.

P. D. G.

REQUEST.

If a church is considered out of order, and some of the members desire to become members of another Primitive Baptist church considered in order, should such members be baptized again in order to become members? We think not. If a church by disorderly conduct has lost its identity, how can members of that disorderly church who have not enclosed the disorder be cleansed from such disorder? By withdrawing from every one that walks disorderly. If but a few of the members walk orderly they retain the virtue and strength of the church, and thus its integrity is preserved; while

the disorderly members have lost their identity and cease to be members of the true church. Withdraw from every brother that walketh disorderly 2nd. Thess. 3:6.

If there are 50 members of a church that are in disorder, and only ten or a smaller number walk in gospel order, the orderly ones are the true church; while those in disorder have lost their rights and have no strength in their disorder.

P. D. G.

Obituaries

B. M. LEWIS, SR.

This dear brother fell asleep in Jesus on June 12, 1916, at his home near Farmville, N. C. He was born Nov. 13, 1866. His father died when he was seventeen leaving a widow, five sons and three daughters, he being the oldest child, the youngest being one year old lacking a few days. He took charge of the farm and cared for the family.

He was a father to his sisters and brothers and their love for him was great, some of them going to see him every day the last five months of his life. His mother idolized him. A stranger asked one of his younger brothers who his father was and he answered "Bud Ben." He said he knew better but did not know what to tell him.

All the family sought his advice until he was stricken with paralysis on Jan. 12, 1916. He arose early, dressed and fell to the floor as he reached for his coat. They laid him on the bed where, for awhile he was unconscious. Finally, however, he revived and his mind returned. He suffered much. About March 1, he became very nervous and only wanted members of the

family with him.

The second Sunday in March he sent for Elder D. A. Newborn to whom he related his experience which was wonderful, and there being several members present he was received into the church. Afterwards he was happier than I have ever known him. He had had a hope for thirty years.

The day after he joined he sent for me. I went and spent the night with him and talked on the scripture which he enjoyed.

He began to slowly improve and we had hopes he would get up again. He loved for the brethren to go and see him and all his talk was of heavenly things. He had a great desire to be baptized but wanted to be in running water.

He was baptized by Elder T. B. Lancaster, assisted by his three brothers, and he went into the water laughing and came out laughing. He was perfectly happy.

He was patient through his illness and cheerful until noon on the 12th, when he was taken with convulsions and died about 7 P. M.

His friends, who were many, came from far and near to see him. His mother was with him constantly until about three weeks before his death when she was taken sick and had to return home.

He was married to Mittie Baker, July 28, 1892, who died Oct. 19, 1909, leaving five children who survive him. On Nov. 12, 1913, he married Miss Dora Grady, who together with one son also survive him. In addition to the above he leaves a mother, five brothers and three sisters to mourn their loss.

He seemed to be lacking in nothing that is required to constitute a noble character. He was an excellent farmer and his industry was rewarded with

plenty.

He was loved and respected by all who knew him. May God bless his children and lead them in the right way.

The funeral services were conducted by Elders T. B. Lancaster and D. A. Mewborn and he was laid to rest in the family burial ground near his old home in the presence of a large concourse of sorrowing relatives and friends.

Written by his brother-in-law,
E. A. STANFIELD.

.. RESOLUTIONS OF RESPECT ..

Whereas it seemed good in the sight of God, to remove from time to eternity, our brother and pastor, Elder John W. Jackson on June 7th, 1916.

Therefore be it resolved by the church at Pleasant Hill, Edgecombe Co. N. C., in conference assembled; That we bow in submission to the will of Him, who doeth all things according to His own purpose.

Resolved further; that we tender our condolence to the bereaved family and the church, which he so faithfully served as pastor for 35 years, ever pointing to Jesus as our only Savior and Redeemer.

That; these resolutions be spread on our minutes and a copy be sent to Zions Landmark for publication.

Done by order of conference Friday Aug. 26, 1916.

Bro. J. W. PROCTOR, Mod.
H. L. BRAKE, Church Clk.

Resolved—Whereas it has pleased our Heavenly Father to take from our midst our beloved pastor and brother, Elder J. H. Johnson.

As a preacher he had no equal and no superiors. We regret to lose such a good man, but we submit to the will of Him who doeth all things well.

We desire that a copy of these resolu-

tions be put on our church book, one sent to Zion's Landmark and one sent to the bereaved family.

Done by order of conference at Beth-el church this fourth day of August, 1916.

B. F. YOUNG,
B. F. LANGDON

Deacons.

J. B. HARDEE, Clk.
A. D. JOHNSON, Mod.

MRS. HATTIE WINDSOR.

It is with a sad heart that I attempt to write the obituary of my dear aunt, Mrs. Hattie Windsor. I cannot do her justice but I will do the best I can. She was the daughter of Mr. Charlie J. Wright and wife. She was born in the year of 1890 and died February 12, 1916. She was married to Mr. O. F. Windsor at a very young age, to which union were born three children, all dying in infancy.

Her health had been bad for several years, suffering with tuberculosis of the lungs.

All was done for her that husband, kind friends, doctors and nurses could do, but none could stay the icy hands of death. Her faith in Christ was strong. But at last, she is gone and I feel it was a relief to her for she had said she was willing to go whenever the Lord's time came. I feel like she has gone to the Great Beyond to reap her reward and fill her seat that our dear Savior had prepared for her. She was a strong believer of the Primitive Baptist faith, but did not join. She craved to hear the good old doctrine preached. She leaves a husband and a host of kind friends and relatives to mourn her loss. She will meet her dear ones gone before and may it be God's will that those left behind may meet her on that happy shore to praise God forevermore in a world that shall never end.

Thou art gone my precious aunt,
 Never more eans't thou return,
 Thou shalt sleep a peaceful slumber,
 Till the resurrection morn.

Then beyond this vale of sorrow,
 We'll awake from every care,
 In a city bright eternal,
 And its joys we'll ever share.

Thou are gone our precious aunt,
 Never more we'll see thy face,
 Till we meet thee over the river,
 In that happy dwelling place.

There we'll spend the countless ages,
 Ever by our Savior's side—
 There we'll never know a sorrow,
 And with Him we'll abide.

In that bright eternal city,
 Death can never, never come!
 In His good time He will call us
 From our toil to home, sweet home.
 Written by her niece and one who
 loved her dearly.

HORTENSE STEWART.

Reidsville, N. C.

SISTER FRANCES JEFFREYS.

By request I write the obituary of Sister Frances Jeffreys, who departed this life October 25, 1915, her stay on earth being 76 years, 30 years of which time she lived a consistent member of the Primitive Baptist church, Prospect Hill, Caswell County, N. C.

I was often in her presence the latter part of her life and her mind seemed to be exercised in the good things of the Lord. Her bodily afflictions seemed to be very severe, though she seemed to bear them patiently, seeming to realize by reason of her hope that her suffering would soon come to an end and that she would be at rest. She seemed to be perfectly resigned to her death.

She selected the hymns to be sung

at her funeral and burial and made choice of one to preach her funeral.

She enjoyed reading Zion's Landmark and has many years been a subscriber to the same.

A. WHITTED.

MARTHA A. HOOD.

This dear sister and "Mother in Israel" has passed from earth to her heavenly reward, we believe, because of the life she lived and her faithfulness to her church in every respect. She was married to J. C. Hood November 17, 1853 was the daughter of Ezekiel Young and wife, Martha, was born November 25, 1833 and died November 11, 1915. She and her husband united with the church at Smithfield. (I think) in 1873 and were baptized by Elder Wm. Woodward of Wilson. Her husband preceded her to rest many years ago, and during his life was a faithful deacon of Smithfield church, and permit me as her pastor to say she was the full embodiment of a deacon's wife faithful in duty to her pastor, the poor of the church and the needy generally. She raised a lovely family, all of whom held much devotion for mother, and proved the depth of their love by their walk in life. They caused her no grief in her widowed life, but were a comfort to her. She gave direction for her burial, and also the hymns to be sung during the funeral exercises, requesting the unworthy writer, together with Elder W. M. Monsees, to conduct the same. The congregation present showed the high estimate of her Christian character which I pray, may be a living epistle to her children and grand children, brethren and sisters in the Lord. I will say that Elder Monsees was present and we carried out her request as near as we could, and may God bless us all, children, grandchildren, brethren, sisters and friends, and

may we meet her in that blessed heavenly world where sorrow and pain, sin nor death is know no more, is the desire I hope of the unworthy writer.

J. A. T. JONES.

PARROTT HARDY MEWBORN.

On November 17, 1915, it pleased the good Lord to take from our midst, our loving father, Parrott Hardy Mewborn, who was born August 29, 1850, making his stay on earth sixty-five years, two months and eighteen days.

For over two years before his dath he was a great sufferer from Bright's disease, the last four months being confined to his bed. He bore his sufferings with great patience, looking unto the Lord for relief. It seemed that his whole desire was to die and go home to the Lord. He said his case was an outside one and was a mystery to him, that he had never seen or read of one like it.

He joined the Primitive Baptist church at Mewborn's and was baptized by Elder John W. Gardner on Saturday before the second Sunday in September, 1883.

He lived a consistent member of that church until dath, always attending his meetings when he lived near enough unless providentially hindered. If he lived too far to go to Mewborn's he would go to the nearer churches. For over two years before he died he was not able to attend at any.

I spent several days with him during his last days and he told me while I was with him that he did not care to talk about things of this world, and said: "Oh, if I just could see Brother Lancaster and talk with him about heavenly things it would be so much consolation to me."

Everything was done for him that could be done by a dear, loving wife and loving children but nothing could stay the cold, icy hands of death.

He was married to Larry Louisa Hardy, January 16, 1872, and they lived happily together until March 4, 1897 when it pleased the good Lord to call her home to himself. Unto thm were morn eleven children, six girls and five boys. Two boys died in infancy.

The following September he was united in marriage to Miss Lizzie Outlaw, and unto them were born two children, one son and one daughter. The daughter died at birth. In September, 1902 it pleased God to take her from our midst.

On aMreh 1, 1903 he was married to Miss Addie Patterson and unto them was born eight children, six sons and two daughters. Three sons preceded him to the grave. He laves behind to mourn their loss fifteen children, thirty-four grandchildren and two brothers and one sister.

Though we miss him ever so much we feel that our loss is his heavenly gain.

May the Lord bless all that is left behind to mourn in the earnest prayer of his loving daughter.

EFFIE J. CREECH.

MISS NELLIE JACKSON

It is with a sad heart I attempt to write an obituary of a dear friend. She was so near and dear to my heart. 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.

On Saturday morning, July 15th, 1916, in the still hours of night the death angel quietly entered the home of Mr. and Mrs. Jim Jackson, and bore their daughter's spirit away to the place of abode from whence no traveler ever returns. She had been in very feeble health for the past months and though her death was a shock to relatives and friends, it was not unexpected. She will be greatly missed in this

community. She was a devoted sister, and always a friend to her neighbors, and ready to lend a helping hand. She was a faithful member of Eanon Missionary Baptist church and loved her church and attended with much care as long as her health would permit. She united with the church the 19th day of March, 1915, and was baptized the following Friday by W. O. Biggs. She leaves a father, mother and two sisters and four brothers to mourn her loss. She was born in the year of 1898 and departed this life July 15th, 1916, making her stay here on earth 17 years.

Her body was laid to rest in the Jackson burying ground, near Rocky Mount to await the resurrection morn.

She is gone but not forgotten,
Never will her memory fade,
Sweetest thoughts will ever linger
Around the grave where she is laid.

We loved her, yes we loved her,
But angels loved her more,
So they have gently called her
To yonder shining shore.

Dearest Nellie thou hast left us
And thy loss we deeply feel,
But it was God who hast bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the cares of life hath fled,
Then in heaven we shall meet thee,
Where no farewell tears are shed.

In that bright eternal city,
Death can never come;
In His own good time He will
Call us from earth to home, sweet
home.

Written by a loving friend.
M. E. D.

SISTER SMITH
Rocky Mount, N. C.

Dear Brother Gold:

I am sending you a very sad, sweet letter from Sister Hattie Taylor of La-Grange, which I received yesterday and in which she requested me to send it to you for publication in the Landmark.

She writes of the death of her dear mother, Sister Smith, whom it was my pleasure to have with me during the entire Contentnea Association last fall at Pleasant Hill.

I know nothing of her only what I learned at that time, but I can say with all sincerity I have never met anyone that my heart went out to so much. She was just as a mother to me while with me, and I was sorry when the time came to part. On the last day of the Association when she and several others were getting off home she said to me, "God bless you. I love you, and I'll never forget you, if we never meet on earth no more I hope we'll meet in a better place."

Oh, how comforting to we poor little ones to have such dear old mothers in Israel speak so tenderly to us; it strengthens our feeble souls and encourage us to press on, ever looking unto Jesus, our Prophet, Priest and King.

I will close, hoping the Gracious Giver of all good and perfect gifts may comfort, and bless the bereaved family. With much love to all the family of God, everywhere, I am, a little sister, I hope,

EMMA F. BRAKE.

Appointments

ELDER L. H. HARDY.

Hancocks—Sept. 26th.

Some one please meet him at Ayden on the arrival of the morning train from Kinston.

Red Banks—27.

Great Swamp—28.

Greenville—at night.

Bear Grass—29.
 Thence to Kehukee Association.
 Cross Roads—Oct. 3.
 Conoeta—4.
 Tarboro—at night.
 Old Sparta—5.
 Lower Town Creek—6.
 Thence to Contentnea Association.
 Meadow—10.
 Snow Hill—at night as friends arrange.
 North East—12.
 South West—13.
 Thence to White Oak Association.
 Muddy Creek—17.
 Sand Hill—18.
 Thence to Black Creek Association.

ELDER J. W. WYATT.

Tarboro—Monday night after 4th Sunday in Sept.
 Robersonville—Tuesday 3 P. M.
 Flat Swamp—Wednesday.
 Bear Grass—Thursday.
 Williamston—Friday.
 Thence to Kehukee Association.
 Great Swamp—Tuesday.
 Farmville—Wednesday.
 Tyson's—Thursday.
 Sparta—Friday.
 Thence to Contentnea Association.
 Kinston—Tuesday.
 Sand Hill—Wednesday.
 Muddy Creek—Thursday.
 Cypress Creek—Friday.
 Thence to White Oak Association.
 LaGrange—Wednesday.
 Goldsboro—Thursday at night.
 Thence to Black Creek Association.
 He will be on appointments with Elder F. F. Eggleston from Upper Country Line down to Smithfield.

ELDER G. M. TRENT

Pleasant Grove, September 24.
 Bush Arbor, September 25.
 Prospect Hill, September 26.
 Wheeler's, September 27.

Flat River, September 28.
 Mt. Lebanon, September 29.
 Durham, at night, September 29.
 Raleigh, September 30.
 Clayton, October 1.
 Smithfield October 2.
 Wilson, October 3.
 Upper Town Creek, October 4.
 Lower Town Creek, October 5.
 Sparta, October 6.
 Thence to Contentnea Association.
 Meadow, October 10.
 Nabunta, October 11.
 Sand Hill in White Oak Association
 October 12.
 Muddy Creek, October 13.
 Thence to White Oak Association.
 Some one please meet me at Pink Hill.

ELDER J. E. ADAMS.

Clement, Monday after 4th Sunday in September.
 Smithfield, at night.
 Bethany, Tuesday.
 Beulah, Wednesday.
 Tarboro, Thursday.
 Baregrass, Friday.
 Some one meet him at Everetts Thursday evening.
 Thence to Kehukee Association.
 Washington, Monday night.
 Galloways, Tuesday.
 Red Banks, Wednesday.
 Tysons, Thursday.
 Farmville, at night.
 Thence to Contentnea Association.

BROTHER R. E. ADAMS

Saturday and 3rd Sunday in September, Newport.
 Thursday, September 21st, North River.
 Thursday night, Straits.
 Saturday and 4th Sunday, Hunting Quarters.
 Monday night, Hog Island.
 Tuesday, Cedar Island.
 Monday night, Washington.

.. ELDER SAMUEL McMILIAN ..
 White Oak Association, Sand Hill
 Tuesday after, Muddy Creek Wednesday.
 Goldsboro—Thursday night.
 Thence to Black Creek Association.
 Newport—Sunday night and Monday.
 Hadnots Creek—Tuesday.
 North East—Wednesday.
 South West—Thursday.
 Maple Hill—Saturday and 5th Sunday, at Union meeting.
 Wilmington—Monday night.
 Will some one meet him at Whiteville Monday.
 Mill Branch—Wednesday.
 Simpsons Creek—Thursday.
 Thence to Mill Branch Association.

ELDER L. A. HARRISON.
 Conoho, Saturday and 3rd Sunday.
 Roberson, September 19 and at night.

Flat Swamp, September 20.
 Briery Swamp, September 21.
 Bethel, Thursday night.
 Spring Green, September 23 and 24.
 Skewakey, September 25.
 Thence to Kehukee Association.
 Tuesday, Galway's.
 Wednesday, Red Banks.
 Thursday, Tysons.
 Friday, Farmville.
 Thence to Contentnea Association.
 Tuesday, Meadows.
 Wednesday, Mewborns.
 Thursday, North East.
 Friday, South West.
 Thence to White Oak Association.
 Tuesday, Muddy Creek.
 Wednesday, Sand Hill.
 Thence to Black Creek Association.
 Wednesday night, Jones Bay.
 Thursday, Goose Creek Island.
 At night, Vandemere.
 Saturday and 1st Sunday in November, Sandy Grove.

NOTICE.

The "Black Creek Primitive Baptist Association is appointed to be held with the church at Cross Roads (1 mile from Princeton, N. C.) Friday, Saturday and Sunday, October 20th, 21st and 22nd, 1916. Visitors will be met at Princeton (on Southern R. R.) Thursday evening, Friday and Saturday morning.

A cordial invitation extended to all who have the mind to meet with us.

ELDER J. F. FARMER,
 Clerk.

The White Oak Association will be held with the church at Cypress Creek, Duplin Co. N. C., Saturday, 3rd Sunday and Monday in October.

Those coming from the north and south will be met at Burgaw Friday morning. Those coming on Southern road will come to Goldsboro and come down from there on Friday morning.

Those coming from the East will be met at Jacksonville Friday morning.

ISAAC JONES.

The Little River Primitive Baptist Association is appointed to be held with the church at Fellowship meeting house Johnston Co., N. C., to commence on Friday before the last Sunday in September, 1916 and continue three days. Visitors from the North and West will be met at Willow Spring Station on the Norfolk and Southern R. R. on Thursday morning before at 8 o'clock a.m. Those coming from the South will be met at Benson on the Coast Line, R. R., on the same day at 1 o'clock p. m. Those coming from Northeast (via Selma) on the Coast Line will be met at Benson about 3 o'clock p. m. It is desired visitors strictly notice the time of the above notice. A general invitation is extended, especially to ministers.

J. A. T. JONES,
 Association Clk.

ASSOCIATION.

Dear Brother:—Please publish in the Landmark that the Fall session of the Bear Creek Primitive Baptist Association will convene with the church at Pleasant Grove, Union County, N. C., on Saturday before the first Sunday in October, 1916.

Marshville is the nearest railroad station and 4 miles from the church.

Those coming by way of Charlotte and Monroe will be met at Marshville, N. C., Saturday morning about 6 o'clock. Those coming by way of Hamlet, Cheraw or Wadesboro will be met at Marshville on Friday evening at 2:15 o'clock.

Those coming and wanting conveyance please notify any of the following in advance: Elder J. F. Mills, fin, Monroe, N. C., R. 3, Zeb M. Little, Monroe, N. C., R. 3, T. A. Helms, Marshville, N. C., R. 4, Elisha Mullis, Marshville, N. C., R. 2, and conveyance will be amply provided.

We extend a cordial invitation.

Done by order of the Association.

J. W. JONES, Clerk.

ASSOCIATIONS.

In August I visited three Associations, Lower Country Line, Staunton River, and Upper Country Line. Each was very largely attended. The two in North Carolina were visited by many that were anxious to hear preaching. Large numbers seated themselves early near the stand, as they well could, and quietly listened to the preaching. But in so large a gathering as were there it is difficult for all to hear. Many are there gathered that are fond of talking and greeting each other. They forget also that where many are talking much noise is produced, and necessarily it is disturbing to those that desire to hear the preaching.

How little regard for the comfort

of others is shown when some assembled at places for the worship of God, and spend their time in talking and laughing.

Our people are thinking of the propriety of holding their meetings in the week. They consider that it will be better for all classes that desire to promote the good of the cause of truth. The object of preaching is to declare the truth. In order for this to be done there must be decent quiet behavior.

There were many preachers at these meetings—quite as many as visited years ago. We are glad to see and meet so many of our preachers, and are pleased to see a large correspondence. Peace generally prevails among the churches.

P. D. G.

ASSOCIATION.

Brother Gold:—Please publish in the Landmark that the next sitting of the Kehukee Association will be held with the church at Smithwick's Creek, Martin County, N. C., ten miles south of Williamston, N. C., commencing on Saturday before the first Sunday in October, 1916.

Visitors coming by way of Rocky Mount and Parmalee will be met on noon train at Williamston, Friday before. We prefer to meet noon train so as to get visitors out to homes before night. Those who cannot come on noon train will please notify Bro. Kader Lilly or Bro. A. G. Griffin, Williamston, N. C.

Visitors coming by way of Plymouth will be met at Jamesville on the 4:30 train Friday afternoon.

W. H. DANIEL,
Church Clerk.

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

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Lynchburg, Virginia
References: Banks of Lynchburg.

**I love the Lord, because he hath
heard my voice and my supplications.**

The Mechanics of a Bad Cold

The disease of the membranes of the organs of breathing known as a cold, consists of an inflammation of the membranes caused by germs.

Any safe antiseptic or germicide will cure a cold by killing the germs if they can be reached.

In an advanced cold the mucus thrown out by the membranes hardens in the air passages, protecting the germs from the application of the germicide.

To reach them it necessary to loosen and remove the mucus deposit from nostrils and other air passages.

This explains why good germicides are often useless in curing of colds.

Mentholatum is especially helpful in such cases. It is not merely a germicide, for its pungent volatile oils encourage secretions by tickling the nerves of the air passages.

The fresh flow loosens the hardened phlegm and permits the germicidal effects of Mentholatum to have full sway. For this reason millions of people use Mentholatum for coughs, colds, cold sores, sore throat and croup. It is cleanly, safe, agreeable and useful whenever there is inflammation.

Send us your Job Work.

**If Threatened
With Tuberculosis**

you must pay proper attention to diet and living conditions, and get plenty of rest and fresh air and good food. Many a life claimed by this affection might have been saved by timely attention to these matters. In many cases, however a rundown system needs assistance. Under these circumstances, try Eckman's Alternative, a lime treatment which has the unique quality of being easily assimilated by the average person.

Give Nature every chance, but strengthen your own chances by using this preparation, which often has effected beneficial results.

No undue claims are made for it, but it has helped in many cases. And it is safe to try, for it contains no opiates, narcotics or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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ASSOCIATION

Winston-Salem, N. C., Sept. 4, 1916.
The 7th annual Session of the Salem Association is appointed to be held with the church at Sardis Rockingham Co., N. C., commencing on Saturday before the Second Sunday in October, 1916. Elder C. A. Davis was appointed to preach the introductory sermon and Elder J. A. Ashburn his alternate. Brethren, sisters and friends, especially ministers, are cordially invited to attend.

W. L. TEAGUE,
Asso. Clerk.

Health for Sick Women

For Forty Years Lydia E. Pinkham's
Vegetable Compound Has Been
Woman's Most Reliable Medicine
—Here is More Proof.

To women who are suffering from some form of woman's special ills, and have a constant fear of breaking down, the three following letters ought to bring hope:—



North Crandon, Wis.—“When I was 16 years old I got married and at 18 years I gave birth to twins and it left me with very poor health. I could not walk across the floor without having to sit down to rest and it was hard for me to keep about and do my work. I went to a doctor and he told me I had a displacement and ulcers, and would have to have an operation. This frightened me so much that I did not know what to do. Having heard of Lydia E. Pinkham's Vegetable Compound I thought I would give it a trial and it made me as well as ever. I cannot say enough in favor of the Pinkham remedies.”—Mrs. MAYME ASBACH, North Crandon, Wis.

Testimony from Oklahoma.

Lawton, Okla.—“When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me.”—Mrs. A. L. McCASLAND, 509 Hlave St., Lawton, Okla.

From a Grateful Massachusetts Woman.

Roxbury, Mass.—“I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it.”—Mrs. B. M. OSGOOD, I Haynes Park, Roxbury, Mass.



If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

HOW I CURED MY CATARRH

TOLD IN A SIMPLE WAY

Without Apparatus, Inhalers, Salves,
Lotions, Harmful Drugs, Smoke
or Electricity.

'HEALS DAY AND NIGHT

It is a new way. It is something absolutely different. No lotions, sprays or sickly smelling salves or creams. No atomizer or any apparatus of any kind. Nothing to smoke or inhale. No steaming or rubbing or injections. No electricity or vibration or massage. No powder; no plasters; no keeping in the house. Nothing of that



kind at all. Something new and different, something delightful and healthful, something instantly successful. You do not have to wait, and linger and pay out a lot of money. You can stop it over night—and I will gladly tell you how **FREE**. I am not a doctor and this is not a so-called doctor's prescription—but I am cured and my friends are cured, and you can be cured. Your sufferings will stop at once like magic.

I AM FREE -- YOU CAN BE FREE

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hacking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave, because every moment of the day and night it was slowly yet surely poisoning my vitality.

But I found a cure, and I am ready to tell you about it **FREE**. Write me promptly.

RISK JUST ONE CENT

Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me how you cured your catarrh and how I can cure mine." That's all you need to say, I will understand, and I will write to you with complete information, **FREE** at once. Do nothing. Send postal card or write me a letter today. Don't think of trying this cure until you have asked for this wonderful treatment that can do for you what it has done for me.

SAM KATZ, Room A. L. 310
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Barium Rock Water Corrects Stomach And Kidney Disorders.

F. M. Shannonhouse, Charlotte, N. C., writes: "I was suffering from shattered nerves and disordered stomach and kidneys, and the Barium Rock Spring Water brought a speedy cure." Other testify to even more remarkable cures but we do not ask you to take their word or ours... We guarantee you relief. If you are suffering from stomach, kidney, liver or bowel trouble—if you have rheumatism, gout or other ailments caused by uric acid poisoning, send \$2.00 for ten gallons of Barium Rock Water. After drinking this extraordinary water according to directions, if you are not benefited, tell us so and we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. If you want further proof of the efficiency of this water, write for statements from many prominent people who have been benefited by drinking it. Address Barium Springs Co., B-20, Barium Springs, N. C.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

MOORE'S MINERAL SPRINGS.

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

I 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.

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GREENSBORO, N. C.

WASH THE POISONS OF RHEUMATISM SCIATICA, NEURALGIA AND URIC ACID OUT OF YOUR SYSTEM WITH SHIVAR SPRING MINERAL WATER

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucamines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.

After using Shivar Water my rheumatism

has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am going where I please. Wishing you much success in your noble work. I am

Very respectfully,
J. H. Best, J. P.

Scranton, South Carolina.

My wife has been suffering of rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McClam.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Frederickburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

Wm. C. CARTER.

Sign The Coupon.

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.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones

MRS. JAMES R. CARTER.

FILL OUT THIS COUPON AND MAIL IT TODAY.

SIVAR SPRING,
Box 55-L SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

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THE COUNTRY OVER.

READER, do you wish to read the lives of the faithful Soldiers of the Cross, to find the true Church, and to become better acquainted with *Primitive or Old School Baptist*?

THEN READ THESE BOOKS.

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COMBINATION PRICE for all, \$4.00. For all except History of Ministers, \$2.50. Post paid.

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2. **THEODOSIA ERNEST, THE HEROINE OF FAITH.**

3. **TEN DAYS TRAVEL IN SEARCH OF THE CHURCH.** These two books, bound in one volume, contain 637 pages, very instructive and inspiring, and charmingly written. Children of Baptists especially, should read them. The Church that Christ built is set in fair colors. No book of its size and cost is a better defense of Bible principles. Price, \$1.25.

4. **TRIAL AND DECISION OF MT. CARMEL CHURCH.** No book like this among our people. This noted Church Trial was stenographically reported. The testimony of about 25 witnesses, the argument of counsel and the Judges' Decisions make interesting and instructive reading. The suit was brought by followers of Elder E. G. Egan and clearly shows who the Primitive, or Old School Baptists are, and what they stand for. Price, \$1.50.

Have
You
Read
Them?

The 174th Session of the Contentnea Union is appointed to meet with the church at La Grange and to commence on Saturday before the 5th Sunday in October, 1916. Elder A. M. Crisp was

appointed to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Six passenger trains pass daily.

L. J. H. MEWBORN,
Clerk.

Astonishing Power of Iron to Give Strength to Broken Down Nervous People

Physician Says Ordinary Nuxated Iron Will Increase Strength of Delicate Folk 200 Per Cent. in Two Weeks' Time in Many Instances.

NEW YORK, N. Y.—In a recent discourse Dr. K. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue, and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down, and frequently develop all sorts of conditions. One is too thin; another is hardened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney, or liver trouble; some can't sleep at night; others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment maybe at the expense of your life later

on. No matter what one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the time double and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthening and the best blood builder in the world. The only trouble was that the old forms of iron, like the ferrous iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated, and for these reasons they frequently did more harm than good. But with the discovery of the newer form of organic iron all this has been overcome. Nuxated iron, for example, is pleasant to take, does not insure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any charitable institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated iron does not at least double your strength in ten days' time. It is dispensed in this city by all drug

SOUTHERN COLLEGE Junior College.

Young Women, 4th year, \$26 to \$36. Social Training, Two-year College courses, Preparatory and Finishing Courses, Music, Art, Expression, Domestic Science, Tennis, Book-keeping, Gymnasium. Students from many states, International Non-sectarian.
Arthur Kyle Davis, A. M., 255 College Place, Petersburg, Va.

Elder Eggleton's appointments are called in after September, 1st Sunday, and Elder Wyatt's end at Smithfield.

P. D. GOLD.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating of Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Whow, It's Hot!

Let's go and get some good old

Coca-Cola

When you're hot and thirsty,
or just for fun, there's nothing
comes up to it for delicious-
ness and real refreshment.



Demand the genuine by full name—
nicknames encourage substitution

THE COCA-COLA CO.
ATLANTA, GA.

Praise ye him, all his angels: praise
ye him, all his hosts.

In the Lord put I my trust: how say
ye to my soul, Flee as a bird to your
mountain!

15 NEW BULBS, 10c.
1 Starred Tulip, 1 grand, 1 fragrant, 1 Pink,
1 Double, and 3 Purplish white 1 variety,
1 Large Bulbous, 2 Double Bordered, 2
Bicolor and 1 Grand Double Queen.
Also include our Bulb Culture for
gardens and homes, and catalogue.
ALL MAILED FOR 10CENTS
Also 10 Tulips, each 5 of 10 new classes
for 10c, 15 Grand Crocus for 10c, or all
3 lots, **40 BULBS FOR 25 CENTS.**
Our Catalogue of Hyacinths, Tulips,
Narcissus, Lilacs, Hardy Plants and
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We print your Minutes, Book and
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education in historic
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E. M. COLLETT, R. Fresh, Roanoke, Va.

He giveth to the beast his food, and
to the young ravens which cry.

*A safe and palatable laxative
for children*

**Mrs. Winslow's
Soothing Syrup**

Absolutely Non-narcotic

Does not contain opium, morphine, nor
any of their derivatives.

By checking wind colic and cor-
recting intestinal troubles common
with children during the period of
teething, helps to produce natural
and healthy sleep.

*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLIX. WILSON, N. C. OCT. 1. 1916. NO. 22

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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 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.

COMMENDATION.

Fayetteville, W. Va., Sept., 14, 1916.
Dear Brother Gold:

When I was a tiny girl I first felt a great desire to see you and hear you preach, and this desire has continued all these years. When I met you at Galilee last month I felt like the Lord was indeed good to permit such a poor little sinner as I to be so blessed as to clasp your hand and hear you proclaim the deep and unsearchable riches of Jesus Christ our Savior. How gracious is our Lord and Master; how long-suffering to us-ward, remembering us in much mercy, pouring out unto us his bountiful mercies all undeserved on our part. Surely he is worthy of all praise and honor, greatly to be adored by all his people.

With the exception of about three times when I was quite small, I never heard a Primitive Baptist sermon until I was, as I humbly hope, given a heart and mind to hear and understand his blessed word, and when the message came I could receive it with joy and gladness, but felt that I could not take it unto myself. I felt that I had no experience of grace, therefore was not one unto whom these sweet promises were given; yet I could see the beauty and the glory in the deep and wonderful things of God, and at times was made to rejoice with joy unspeak-

able and full of glory. During those years that I heard no preaching I would wonder in my mind what the Baptists preached, and would often inquire of those who knew what they preached about and what was the difference in their preaching and that of those whom I had heard all my life. When making these inquiries of my Aunt, she said, "Read Brother Gold's Editorials and you will know. He preaches just like he writes." When I heard you preach so ably that day at Galilee again and again I thought of her words, and it seemed that I could just close my eyes and imagine that some one was reading one of your editorials in the Landmark. Since I returned home, when I read one of them many times when I read a sentence it seems as if I heard your voice speak the words as plainly as I heard you speak that day. It seems as if I can hear the tone of your voice and feel a bond of Christian love uniting us in spirit. May you live many years to proclaim this blessed doctrine of salvation by grace, if it be his holy will. May it please him in his wisdom and mercy to guide and direct you, comfort and protect you, bear you up in every time of need and be unto you an ever-present help, is my humble petition. It seems to me, dear brother, that you have been so faithful, so true to the trust; ever ready to stand up for the

truth as it is in Jesus. And it seems to me that you are blessed with such blessings as this world can neither give nor take away. The blessed privilege, and ability to speak the Word in its truth and purity to the joy and comfort of the children of God. What a glorious privilege to feed the flock of God! To be a servant of the true and living God. And how sweet to hear Him say: "And lo, I am with you alway, even to the end of the world." Yes, he will be with you all along the way, and will never forsake you, but even down to old age when hoary hairs your temples adorn, still will he be your strength and shield, a friend that stayeth closer than a brother. Many times I wonder what the poor scattered lambs will do when the tried and true servants have passed away to receive the crown of righteousness that fadeth not away, eternal in the heavens. Then I am condemned for my lack of faith, for is he not able to raise up even of these stony preachers? And has he not power to raise up other fathers in Israel to go in and out before his people, feeding them with the manna from heaven and giving their counsel that the house of the Lord may be conducted in order as becometh it? He is the same God he has ever been, his arm is not shortened, and he has declared that he will never leave nor forsake his people. Then, O ye of little faith! Why will we have such foolish thoughts? But this all shows the frailty and weakness of man when he relies upon his carnal judgment. But when we can, as we sometimes hope, look upon these things by the eye of faith we can see and realize that he is the same God that was Israel's God, and has just the same power and the same kind mercy and boundless love he has ever bestowed upon his people. Bless the Lord for his goodness and mercy. All

that is within me praise his holy name. If he has never been pleased to plant within me a spirit of praise, then this poor sinner cannot praise his holy name; but I sometimes feel to bless that it has been his pleasure to bless me, a poor needy sinner, with a spirit of praise and worship.

I feel that the Lord has been so gracious in permitting me to hear his word so ably proclaimed that after my poor heart was made to love his blessed truth if I am not deceived. Remember this little weak worm when it goes will with you.

Your little sister in a sweet hope,
LOLA HOLLAND.

COMMUNICATED.

My Dear Brethren:

I feel this morning that I want to write some of my feelings hoping you will bear with my weakness and imperfections, for I am weak indeed both naturally and spiritually, depending wholly upon the dear One above, who is the Savior of sinners. Without Him we can do nothing. We know by and through experience that if we were left in the care of evil world, we would be utterly consumed. But that good Shepherd, "who we hope called us out of darkness into his marvelous light," never slumbers nor sleeps. He comes along, takes us up, cares for us in every time of need and without his tender mercies we could not live here.

In every condition, in sickness, in health, in poverty, in wealth, at home and abroad, on the land or the sea, as thy days may demand shall thy strength ever be. How precious and true are these lines. His promises are sure. God is not a changeable friend like frail beings. He is the same today, tomorrow and forever. What He reveals unto his little ones thandsfasts. They do not receive

it of the world, but God gives them eyes to see, ear to hear and hearts to understand the joyful sound. He is the truth and the Life and has all power in heaven and on earth and will subdue all our enemies at His own appointed time.

"His purposes will ripen fast, unfolding every hour; The bud may have a bitter taste, but sweet will be the flower," God's people live by faith not by sight and we would perish was it not for this little hope, that we hope and trust He has given us.

They that would live godly in Christ Jesus must suffer persecutions. "We do not find rest here but we seek and hope for rest beyond the skies, in everlasting day,

Through floods and flames the passage lies, but Jesus guards the way."

"Though I walk through the valley and shadow of death I will fear no evil, Thou art with me, Thy rod and Thy staff they comfort me."

These are true and comforting words to those who have felt them by experience. 'Tis in doubts and fears that we walk here, yet God is and has been with us; surely His goodness and mercies have followed us all the days of our life. We are kept by His power, through faith unto salvation, ready to be revealed in the last time. Let us not be weary in well doing, but pray for our enemies and forgive them for they know not what they are doing.

I have been very low down in health, feeling forsaken and cast down in my sufferings, but the dear Lord, I hope, heard my feeble prayers and came to my relief, comforting my troubled soul, and providing kind friends who administered unto my needs while my husband was away curing tobacco and could not be with me all of the time. May God's many blessings rest upon them in all their pathway of life here below, supplying their every need.

May He lead, guide and protect them. I hope I am improving some and ask a special interest in all your prayers for the prayers of the righteous avail much.

Please pray for me and mine. I feel to be the least and feeblest, if one at all, although hoping for rest beyond, where the wicked cease from troubling, and the weary are at rest.

Forgive all that is amiss hearin please

FANNIE C. SPEIGHT.

Wilson, N. C.

EXPERIENCE.

Dear Brother Gold: It has been on my mind for some time to write a little of my experience, if indeed I have any, although I have tried to cast the impression to write aside but cannot.

When I was still a child I had serious thoughts about dying, and would lie awake at nights with my sins rolling before me like mountains. I cried on account of my sins and tried to pray the Lord to forgive them. These feelings would wear away but would come back with double force.

I went with young company, danced and took part with them in their enjoyments, but there was no enjoyment for me. I have danced many times when I didn't want to, but just to please my friends, and many times I felt condemned for what I had done, and all the way home and after retiring would shed tears and pray the Lord to forgive me and I would never dance again.

But after awhile I would find myself doing the same thing again. I went to Old Baptist meetings and it seemed the preaching was all to me, and I could not help shedding tears. They seemed to be the happiest people on earth. I would say, Lord, if I could only have a home with such people, but

the morning of the resurrection with this robe on how happy I would be, and in my soul was a feeling and hope that I would be like Christ.

It is a sweet hope to feel, that by the grace of God, you may see Christ and be like him with love for all the household of faith and family of God. I truly hope to be like Christ, I hope a servant of Christ.

Roxboro, N. C., J. J. HALL.

MIND—FLESH.

Dear Brother Gold and all the household of faith: I feel that I would like to write a few thoughts for the consideration of all to whom it may concern and it should concern all that are in possession of the divine knowledge.

You bible readers will remember that Paul said when he was discussing the exercises of his mind, at least it is my view, that it was the exercises of the two minds he had possession of which he particularly had under consideration when he used these words. You hear him again saying that he bore about in his body the dying of the Lord Jesus daily, and also that he brought his body under subjection, etc. The thought I wish to present is this: When he said in the 7th chapter of Romans, "The good I would I do not, and the evil I would not that I do." Did he have under consideration the deeds of the body altogether, or did he mean the strivings of, the two minds, more particularly; for says he, the flesh lusting against the Spirit and the Spirit against the flesh. When he uses the word flesh here I think he means that carnal mind, and not the body, for the body is either the servant of one or the other of these two principals that we have to do with.

I do not understand that Paul meant that since we have come into possession of this divine knowledge that we

are powerless to bring this body under subjection, in the many ways that we are exhorted to do, to present it a living sacrifice, to administer to the poor, to visit the sick and the widow and to keep ourselves unspotted from the world etc. I understand that this knowledge that is written in our hearts and printed in our minds teaches us to observe things in that we are a law unto ourselves even if we had no scripture to read. Then do not those things that we are exhorted to do with the body, by reason of him who is in the body, become the service of God and not the inward worship of God? For after we have done all we are just as powerless to enter into the spirit and permitted to worship God in spirit and in truth as if we had not exercised the body at all. But nevertheless it becomes our duty to do these things with the body as much so as if we by doing them could enter into the spirit, for we attain unto this much, to wit, the answer of a good conscience toward God, feeling that after we have done all we are yet unprofitable servants; whereas if we had not done those things with the body we doubtless would feel guilty and condemned.

So you see because we can't enter into the spirit and be enabled to rejoice in the hope of the glory of God is no reason that we should not endeavor to do what our hands find to do. It seems to me that we are just as fainthearted, stiff-necked and rebellious under this law of grace as the children of Israel were under the hand of Moses.

Submitted in love and for the study of the saints.

Yours in hope of a better day

JNO R. SMITH,

Reidsville, R. 5, N. C.

Hillsville, Va., Aug. 2, 1916.

Elder P. D. Gold,

Dear Brother:

I am sending you a sketch of Bro. Wyatt's visit among us. I will ask you to publish in the Landmark (should it meet your approval.) as Bro Wyatt is now in that part of the country, and and is also soliciting subscribers for your paper. I would love so much to see you again and hear you preach. It has been about 16 years since I heard you last, at Lamsburg, Chestnut Grove church and if I am not mistaken, Eld Isaac Jones was with you. Perhaps you have forgotten, but memory holds the expression of your face visibly to me as well as the sweetness of your sermon.

I hope you are well and so blest both temporally and Spiritually that you can feel that your last days are your best days, and may you, by the grace of God, Continue faithful to the end.

I hope I'm your Sister.

ANNIE FULCHER,

Hillsville, Va.

Dear Kindred in Christ:

We can not all meet in this life and speak face to face of the goodness and mercy of God, therefore I deem it a sacred pleasure to write you. We need no acquaintance save to speak the "Canaan language". Clearly to do this we must be Spiritually minded, and as the Spirit receiveth the things of the Spirit, even so do we have fellowship for each other even though we be many miles apart.

We have again been given the opportunity of hearing Christ, the way, the truth and the life proclaimed by our much persecuted, but wonderfully protected Brother, Eld J. W. Wyatt of Black Creek Association.

His first appointment near us was at Elk Spur the first Sunday in July.

The crowd was not so large, but we have evidence to belive the "two or three" (if no more) are gathered in His name, and that He (Jesus) was in the midst. Our Bro. was given liberty to speak in demonstration of the Spirit and with power, and was made willing to acknowledge that all honor, power, and glory belongs to God, whose presence fills immensity. Bro. Wyatt's next appointment was at a school house some distance, to which he was conveyed by a kind Brother, John Hall, of New River Association.

Here we had another feast from the beautiful hand of the Father, whose blessings are a sweet foretaste of what we belive is in Store for all God's children, when they shall all be changed, and shall be caught up in the air to meet the Lord of glory. Hope shall then be turned into sight and we shall then see Jesus as he is and shall be like Him. Could we but realize this more fully in this life surely we would not be found speaking such unkind things of each other, and trying to see who shall be the greatest among us. Ah! my dear kindred, do we not bespeak the very spirit of darkness when we are thus found?

I am drifting from our Bros, tour I had mentioned. I could not attend any more of his appointments, but have heard pleasing reports from most all in our community. May it please God to send him again in our midst, and not only him, but may He send others of His chosen servants, who have been tried in the furnace of afflictions, among us, that we may be comforted and encouraged to press onward and upward, amid the perilous time which we now realize. Oh! may we all be given sustaining Grace, that we may be kept faithful, watching over each other for good and with brotherly love.

Now as the passing days are fast severing the loving ties of nature, Oh!

may they be wafting nearer, that Heavenly tie which cannot be severed, but endureth for ever and ever.

ANNIE FULCHER,
Hillsville, Va.

DEATH—JUDGMENT.

"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. God said in the day thou eatest thereof thou shalt surely die. And that day Adam died as God said he would. God brought him unto judgment. He was naked, and without defence. He attempted to hide his sins in his own bosom, but God searched him out. Nothing can be hid from God.

The judgment was by the one offence of one unto the condemnation of the many. It was judgment day, settlement day, when Adam and Eve were driven out of the garden of Eden, or of that state of freedom from sin, pain, suffering, sorrow, and many troubles; for it was cursed for man's sake.

Adam was the figure of him that was to come. In what sense was he the figure of him that was to come? Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgressions. This proves that death is in Adam and so is in all his offspring—that is by the disobedience of one many are made sinners, or that death has passed already upon all, for that all had sinned. Death reigned as fully from Adam to Moses as did after the law by Moses, yet where there is no law there is no transgression, or sin is not imputed where no law. This proves that death reigned by and through Adam. None of Adam's offsprings ever sinned as Adam sinned, only as they sinned

in Adam. By the one offence of one, death reigned—even so by one is the free gift of many offenses 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.

Once in the end of the world (the legal world) hath Jesus appeared to put away sin by the sacrifice of himself. So the judgment is satisfied, satisfaction is given, or comes in the death and resurrection of Jesus who was delivered for our offenses and was raised for our justification.

Where sin abounded grace did much more abound—for as sin reigned unto death by the one offence of the one man Adam, even so by the obedience of Jesus Christ grace reigned by Jesus Christ atoning for all the offenses of all for whom he died and rose from the dead. As in Adam all that are in and of Adam die, even in Christ all that are in and of Jesus Christ are made alive, and shall live because Jesus Christ lives.

If one died for all then all died, and if one lives for all then all shall live because he lives. For where sin abounded grace did much more abound.

What shall hinder or prevent all that are in Adam from dying, since death comes by Adam? What shall hinder or prevent all that are in Jesus from living, because Jesus lives, and has eternal life? Grace is given to all that are elect or chosen in Jesus Christ before the world began. They whom God did fore know are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." 1st Cor. 15: 22, 23.

We thus judge if one died for all then all were dead. Jesus said "Oh

fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? 'Luke 24:26.

The judgment makes manifest the guilt of the sinner. But a ransom is found. The sword awakes against the fellow of God. So Christ was once offered to bear the sins of many. Jesus comes to do the will of his Father. Then said he, lo I come to do thy will O God. He taketh away the first (covenant,) that he may establish the second (covenant,) by the which we are sanctified through the offspring of the body of Jesus Christ. Heb. 10:9, 10. How many? He lays down His life for the sheep—all that the Father hath given Him. By their fruits ye shall know them. Christ is become the first fruits of them that slept. (Under the law.) But his people are quickened with him. "You hath he quickened who were dead in trespasses and sins," quickened together with Christ, "Unto them that look for Him shall He appear the second time without sin unto salvation,"

Then first He came without sin unto salvation," of the sins of his people. (Read Isai. 53rd chap.) He was then a man of grief bearing the sins of his people.

But Jesus shall come again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. (See 1st Thess. 4:14-19 and 2nd 1:6-11.) The type sets forth the High Priest entering into the holiest, not without blood in behalf of His people. When He could not be seen, but was ministering, those interested in His ministration could hear the ringing of the golden bells and smell the odor of the pomgranites, and they looked for Him to come again, and they loved His appearing.

Jesus our glorious High Priest is exalted a Prince and a Savior on the right hand of God to give repentance and the remission of sins unto Israel.

Now to you that believe He is precious, and such love His appearing. And unto them that look for Him shall He appear the second time without sin unto salvation. This applies to all that love the appearing of Jesus. 2nd Tim. 4:8.

How will those that look for and love the appearing of Jesus pass their time here? Will it be in filthy conversation, or in dishonest living, or in the vanities of earth? Who loves the appearing of Jesus? Who is expecting His coming? Who is looking for it? Those that love it, and love Him, and that do feel and say as John did feel and believe. When the Lord said, "He which testified these things saith surely I come quickly." Even so, come, Lord Jesus. Rev. 22:20.

"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.

The children of God feel burdened because of their vileness, and they hunger and thirst after righteousness. Hence they feel this is not their home, nor their rest, but they seek one whose maker and builder is God. They love and look for the appearing of Christ, and desire to be ready when He shall come. They watch and pray.

P. D. G.

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EDITORIAL.

TRUE PRINCIPLES

Jesus spake as no man ever did or ever can speak: for He is the truth. Take His sermon on the mount as it is called. There is no hunting for eloquent expressions, or spell-binding language. There is no anecdote, nor art of deception, no fiction, no trick to please, no fawning to allure, no flattery to puff the great, no false show to catch the sympathy of the poor.

Every word of His is healing to the sin-sick soul, rebuking to the proud with no malice in the correction. The lily of love that blooms to shed its fragrance and perfume with its odors, and drop honey without the sting of the bee is its labor of love.

His teaching is to cast out dens of thieves, and dig up by the roots the hemlock that poisons the soul.

He said put your light on a bushel, or in the candlestick, that it may be seen by men so that it shall be helpful to others.

He did nothing in secret. What He

did was done openly. He organized no secret society, or order of men. How different His teaching and His example from secret orders that array one class against another. Good will toward men was His watchword. He needed no pass word nor does any of His followers.

If we are right, why should we fear having the light turned on? If we love men more than we love money why do we want to take advantage of any one?

They cry that capital and labor are at war with each other would be false alarm if men were what they ought to be. It is wickedness that flees when no man pursues. There is always cowardice and false fear where men are attempting to do what is wrong. The wicked flee when no man pursues. But the righteous are bold as a lion.

If true principles guide men then there is the defense of shield and buckler. But if men attempt to manufacture principles the products will always be shoddy goods, because men cannot make tools that will turn out products good and true. The inventions of men are like Adam's fig-leaf apron that cannot hide his nakedness. But if we are humble and honest enough to learn of Jesus, and of his fulness receive all the way will be pleasantness, and the paths will be peace.

All the teaching of Jesus is good, and all His paths are peace.

The teaching of Jesus is, make the tree good and then the fruit will be good. He did not come to save the righteous, but to seek and save that was lost. He did not teach that any man is good. But He said, ye must be born again. He came to make all things new.

The rich need the poor, and the poor cannot well do without the rich. The poor need the rich to give them employment, and to feed and clothe them.

The rich need the poor to labor for them. Why should a rich man despise a poor man, and why should a poor man envy the rich? God is the maker of them all, and in the grave they all meet together. The cares of the rich will not allow him to sleep. The sleep of the laboring man is sweet whether he have little or much, and to the hungry every bitter thing is sweet. The rich are sent empty away. The poor have the gospel preached to them. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?

P. D. G.

GATHER UP THE FRAGMENTS.

'When they were filled, He said to his disciples, Gather up the fragments that remain that nothing be lost,' John 6:12.

The words of Jesus are final, for no addition or improvement can be made on them, nor any change can be made of them without damage. They are expressions, utterances, of wisdom. His mother's advice should always be heeded, "Whatsoever He saith unto you, do it. John 2:5.

There are manifold uses for His words. There can be no changes of circumstances where the words of Jesus are not good. His command when the thousands were fed by the five barley loaves and two small fishes, to gather up the fragments, or what was left, that nothing be lost, should be considered by us. There should be no waste of what God has made and placed in our hands. Nature makes no waste. Why should we be extravagant with our money, or time or expressions? One labors and earns money, and when it comes into his hand he does not value it enough to pay debts with it, if

he owes anything. This shows he does not rightly value money or time, or labors. Another when money comes honestly into his hands buys what he thinks he needs, or if he values his money enough to save it for future needs, and has something to supply his own needs, or the needs of others, so that he is not made so poor by extravagance or wastefulness that he is not praying that he might be fed with food convenient lest he be full and deny the Lord, or lest he be poor and steal and take the name of the Lord in vain, Prov. 30:7-9.

Wilful waste makes woeful want and brings to poverty. Proper economy or saving the fruits of labor brings comfort and quietness.

Debt is a cruel, hard master. Owe no man any thing but to love one another is surely healthy and good.

The art of saving seems to be a lost art. It does not matter how much comes through your hand if you do not take care of it, or save it, the command "Gather up the fragments that nothing be lost," is not heeded, and that opportunity to save and have something is lost.

I heard a man make this statement, one who was urging upon his people the importance of making a wise use of time and the fruit of ones labor, and the inconvenience of poverty. He said there was a poor white man that wished to cross over a river by a ferry, but had no money to pay the ferrriage, and he went to a colored man to borrow three cents with which to pay ferrriage across a river. The colored man said, "If you have no money it does not matter which side of the river you are on." If we have no love of truth or righteous living, nor wisdom to redeem the time, no desire or care to live right, it does not matter about where we are. If we seek first the kingdom of heaven,

if our treasure is in heaven, and we seek these things which are above this world, better than this world, if our loins are girded to run the race of life on sound principles, or be guided by the words of Jesus, be upheld and preserved by the wisdom of heaven, gathering up the crumbs that fall from the Master's table, save the fragments dropped here and there, the handfuls that are dropped on purpose, are alive to the occurrences and events transpiring every day, mindful that we have to pass this road but once, and should be watchful that we pass over it in the least way possible, then we will act more as those who are wise redeeming the time, for the days are evil. Let the young man take heed to his footsteps, knowing there are many snares and traps set to ensnare us by the way.

P. D. G.

THE UNSPEAKABLE GIFT OF GOD.

"Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him and he would have given thee living water," John 4:10. How true is every word of Jesus. He is truth in all its fulness of merit and perfection of utterance. He is full of grace and truth. Solomon says he that ruleth his own spirit is greater than he that taketh a city. There is not much charm in a man that does not have discretion and wisdom to rule himself. He may do dashing things to elicit the admiration of others, but if the meekness of wisdom is not in him, lovers of wisdom cannot love him. It is the manner of spirit that leads and guides one that calls forth just praise, if indeed righteousness is the ruling of that spirit.

The wisdom that comes down from heaven is first pure, then peaceable gentle, and easy to be entreated, full of mercy and good fruits, without partiali-

ty and without hypocrisy, James 3:18.

He is made of God unto us wisdom and righteousness and sanctification, and redemption.

There is nothing, that is not put under the feet of Christ. All power in heaven and earth is put in his hand, and all things are under His feet. For He must reign until all things are put under His feet, and the last enemy is death.

He shall not fail, nor be discouraged. He shall bring forth judgment unto victory. Let not him that putteth on his armor boast as he taketh it off. Jesus puts on zeal as a cloak. It was said the zeal of thine house hath eaten Me up. He was wholly given for and to the purpose or cause why he came into the world. He gave himself as a ransom for many. He fully knew beforehand what He came to do nor was His heart ever turned from that purpose. He came to do His Father's will in earth, and delighted to do that will. It was His meat and His drink.

He sat down beforehand and counted the cost. He had wisdom to know what to do. His Father was well pleased with what He had done.

His voice was not heard in the streets. He did not lift His voice as if calling for help. He shall not be heard in the streets. A bruised reed shall He not break. He shall not call to man to help. The pleasure of the Lord shall prosper in His hand. As when the natural sun the king of day, rises he makes no outcry. His heralds are the breaking and beaming light of the morning with the outcry of thunder, nor earthquake. It is the still small voice that brings Elijah out of his cave. When the Lord brings the sinner into judgment a light above the sun's brightness bring him down to mother earth. The law or commandment comes with searching power in his heart, and his own crooked, shameful conduct abases

him, and the Lord Jesus is exalted in that day, and with healing power he reveals a glory above that of the natural heavens.

Jesus knows how to speak a word in season to him that is weary, and to give strength to him that hath no strength, and to raise the dead. He speaks and it is done. He hath done all things well. He makes the lame to walk, and the blind to see. His wisdom reaches us in our folly and is light in darkness.

This is eternal life to know Thee the only true God, and Jesus Christ whom Thou hast sent.

How He quiets those brought to sit down at His feet, and hear His word. It is the gentle, uncomplaining Mary that sits at His feet and hears His word and is satisfied. It is the once wild Gadarene that sits at His feet and desires to follow Him. The wrath of Saul of Tarsus flees away, and the little Paul endures all things for the elects' sake. When Jesus takes possession it is no longer the boasting Pharisee that goes about to establish his own righteousness, but it is, "Come, see a man that told me all things I have done. Is not this the Christ?" No longer does one boast of what he is, or has done in the way of good works, but it is come, all ye that fear God, and I will tell you how great things He hath done for me, and hath had mercy on me; for it is by the grace of God I am what I am.

Jesus hath made all things that are made, and without Him was not anything made that was made.

Shall not He that made all things know how to control and direct—all these things which he hath made.

Do we love and fear Him? Do we believe there is salvation in no other? Do we feel that He has power over all flesh to give eternal life to all that the Father hath given Him, and that all the Father giveth him shall come to him?

He said to the woman at the well, "if thou knewest the gift of God, and Who it is that saith to thee, give me to drink, thou wouldst have asked of Him, and He would have given thee living water. How blessed it is to know Jesus. Surely all that know Him worship Him, pray to Him, call upon Him. Surely it is eternal life to know Thee the only true God, and Jesus Christ whom He hath sent.

It shall come to pass that whosoever shall call on the name of the Lord shall be saved. How blessed it is to call on Him.

Then why does not every one call on Him?

How could Saul of Tarsus, while blinded by selfrighteousness, worship, or call on Jesus? How can any one in love with self call on Jesus Christ. It is only such as hunger and thirst after righteousness that call on Him. Whosoever hath the will to come to Jesus, calls on Him or asks Him for the water of life. No one in the blindness of sinful nature has any will to call on Jesus. Let him that thirsts after the water of life come.

Jesus delights in mercy. It is His joy to see the pleasure of His Father prosper in His hand. He shall see of the travail of His soul, or of the fruit of His travail, and be satisfied.

His heritage, His reward, the fruit of His humbling, His suffering unto death, even the shameful death of the cross, is given Him in crowning Him with eternal joy in bringing many sons unto glory. The pleasure of the Father prospers in His hand. A wise son makes a glad father. The obedience of Jesus unto death, and the glory of the salvation of the church of God in His resurrection, the outburst, the revelation of the glory of the hidden wisdom of God, as it ripens in the perfection of God's eternal counsel, fulfilled in the complete predestination to etern-

al glory of all that He foreknew was kept secret since the world began, but is made manifest in the revelation of Jesus Christ as expressed in Rom. 16: 25-27, "Now to him that is of power to stablish you according to My Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God the only wise, be glory through Jesus Christ forever."

P. D. G.

Dry Fork, Va., Aug., 16, 1916.
Mr. P. D. Gold.

Dear sir:—

I wrote you several months ago and asked you if you would please give your view in the Landmark, on 20 and 21st verses of 17th chapter St. John. As I haven't seen any reply yet and I am so anxious to know your view I am asking you again. I can't help but loving the doctrine saved by Grace.

For I feel sure if I so great a sinner be saved, it will be by the grace of our Lord Jesus Christ.

But I go days after days begging in myself, for Him (the Lord) to have mercy on me.

I feel that I cannot even call His holy name, much less pray to Him so you can imagine how poor and helpless I feel, so I am asking you when it goes well with you pray for me.

A Friend.

John 17:20-21, "Neither pray I for these alone, but for them which shall believe on Me through their word: That they all may be one, as thou Father art in me and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me."

Jesus prayed for His people, for those whom the Father had given Him out of the world.

Jesus also prayed for them also that should believe on Jesus through the word they preached. Jesus commanded the apostles to preach the Gospel to every creature. The evidence that we are interested in the truth is that we believe what the apostles preached and taught. He that believes hath the witness himself.

How do I know that I am a believer of the truth?

Do I believe the record of the scriptures? Search the scriptures for, in them ye think ye have eternal life; and they are they that testify of Jesus.

He that believes the doctrine of Jesus Christ, believes there is one Lord, one faith and one baptism, one doctrine one people, one church. Now to love this church, this doctrine and call upon this Lord, or believe in him with the heart unto righteousness, or to have that faith in him that works by love, and purifies the heart, and that overcomes the world is good proof that such have the faith of Jesus.

Do you believe His word? He says there is none good but one, that is God. He says the Son of man came into the world to give that which was lost, that he came not to call the righteous, but sinners to repentance. Thus is a faithful saying that Christ Jesus came into the world to save sinners.

Who needs and hungers after forgiveness more than they that loathe themselves, that hate their own life?

Jesus said to the Pharisees, except ye believe that I am He you shall die in your sins.

Those that truly feel they are sinners are the ones that hear Jesus, that believe in Him that worship Him. To be meek and lowly, to believe what He says gives proof that such receive Him.

He prays that all that hear what the scriptures teach, have the witness they are born of God.

I would rather have the prayer of intercession of Christ than that of all the preachers, priests and teachers of the world, because the Father always hears Jesus.

My desire is that our friend may trust in Jesus.

P. D. G.

Obituaries

MOLLIE L. SMITH.

It is with a sad and aching heart I attempt to write the obituary of my dear mother, although I feel that it seems impossible for an unguided hand such as mine, to do justice to a memory so sacred to my bleeding heart, as hers.

She united with the Church of God, the fourth Saturday in September, 1909 and was baptized by her beloved pastor, Elder J. C. Hooks, on the following Sunday. She was the daughter of Harry B. and Ava A. Ballance, and the elder daughter of a large family. She was born April 14, 1861 near Fremont, Wayne County, N. C., and was married December 25, 1888, to W. G. Smith, the fruits of this union being nine children.

We feel that we know that she has gone where the wicked cease from troubling and the weary are at rest. As a wife, she was kind, loving and obedient, as a mother, she was simply all the word could imply, as a neighbor, she was unexcelled, her home being ever open to every one. Every one who knew her, loved her. She had many friends and most earnestly contended for the faith once delivered to the Saints.

Oh! how I do miss her. How sweet and sacred is the name, "Mother,"

"Precious name, oh how sweet." Who can fill her place in this mortal life? She was so thoughtful to our every want, and so ministering to our every necessity. Her kind and cheering words and her tender care was all that a tender mother can give. How sad and lonely is home without her, and now her battle is over, her warfare is accomplished. She has fought a good fight thenceforth there is a crown laid up for her in Glory and we hope and feel that she is now sitting at the right hand of God, where sickness and sorrow, death and pain are feared and felt no more.

On June the 13, she breathed her last, at her home in the presence of a competent nurse and many friends and relatives. Thursday, before she died on the following Tuesday, was a day long to be remembered by me. It seems that her words of instruction and advice was closely allied with the teachings of Jesus prior to his crucifixion. She realized the end was near and asked the nurse that I be called to her bedside. She told me that her hours were but few here on earth and said, "You take care of Cooper and Willie," (her two last children) and your aged father. Be good, loving and obedient children, try to live right and peaceably."

Oh! does this not resemble the teachings of Jesus when He said "A new commandment I give unto you, that you love one another as I have loved you, if ye know these things, happy are ye if ye do them."

I was her chief nurse and attendant during the greater part of her illness.

She would often remark to me, that she didn't know what she would do if it wasn't for me, and oh how glad and rejoiced I feel that I did respond to her every want, her every call and her every necessity.

How sad is her husband's bereavement but for his solace he has left to him the

precious promise of Him who his loving companion so faithfully served throughout life.

The funeral was held at Aycock's Church, the dearest of all places on earth to her except home. The services were conducted by Elder T. B. Lancaster and J. C. Hooks, who spoke very comforting to a large concourse of relatives and friends. By request, she was laid to rest in Elmwood Cemetery, Fremont.

'Round her grave we lingered,

Till the setting sun was low.

Feeling that all our hopes were perished,

With the flower we cherished so.

Were not dear husband and children, sister and brother, she has gone before into that beautiful beyond where we hope He Who lived and died upon the cross will lead us in that straight and narrow way that we may meet her where tears will be no more.

What else has earth in store.

These farewell pangs, how sharp and deep,

These farewell words, how sad and sore.

Yet we shall meet again in peace,

When none shall bid our gladness cease.

There, hand in hand, firmly linked at last,

And heart to heart enfolded all,

We'll smile on the troubled past,

And wonder why we wept at all.

By her lonely, sorrowing, son,

Harry B. Smith,

Fremont, N. C.

MRS. ADITHA LAWRENCE.

Mrs. Aditha Lawrence was born June 11, 1828, died March 22, 1916 making her stay on earth 87 years 9 months and 11 days.

She was married on October 28, 1846 to Mr. Caleb A. Lawrence who preceded her to the grave 26 years and

1 day.

During her long widowed life, she ruled her family and home well and left a good name which is rather to be chosen than great riches.

Two sons, E. Meekins Lawrence of Dallas Texas and Jasper M. Lawrence of San Francisco, California, and five daughters Miss Emma Lawrence and Mesdames Henry Brown, Ella Bennett, Jas. A. Walker and Vera Ladd all of Guilford County, N. C., except Walker and Bennett who live in Rockingham County.

The family as a whole have much to be thankful for and they are the best monument the mother could have left bespeaking her faithful training.

She became a member of Cross Roads Primitive Baptist Church in Oct., 1879, was baptized by Elder T. J. Laekey, and continued in the Faith until her death.

Elder G. W. Trent and the writer were called to conduct the last sad funeral rites at the old home Church after which the remains were laid to rest in the church burial grounds, there to await the Resurrection call.

The large attendance showed the high esteem in which sister Lawrence was held.

To all the loved ones left behind we would say our best wish for each of you is that you may live as she lived and be blessed to die in the Faith that was the anchor of her soul.

Yours in hope,

O. J. DENNY.

J. J. BARHAM.

Elder P. D. Gold:

At the request of Mrs. Minnie Barham, widow of J. J. Barham, I will write a sketch of the life and death of the deceased.

He was the son of Joel Barham and Elizabeth his wife and was born Oct., 8, 1860, departing this life Feb. 21,

1916, making his stay on earth 55 years, 4 months and 13 days. He was married to Minnie Lemons Oct., 24, 1891, to which union were born 12 children, 8 sons and 4 daughters, 5 sons and 3 daughters now living. Four of the children died quite young. He resided in Rockingham County, N. C. He was a hard working man and by hard labor and economy he had bought and paid for a good farm and was improving it in the way of buildings. He had just erected a very comfortable dwelling house, and was running a shingle saw near his barn at the time of his tragic death. The saw caught a piece of timber and hurled it back with such force, striking him across the forehead, that he was instantly killed. His wife ran to him only to find him lifeless.

He was sober, truthful and honest in all his dealings with mankind. He had never united with the church on earth but I feel sure he possessed good hope, by grace through faith. He delighted much in reading the Scriptures and seemed to have a good understanding of the same. He was a good neighbor, a kind husband and an affectionate father. Funeral service was conducted at the residence by Elder J. A. Ashbern of Winston, after which his remains were carried to Sardis Church and laid in the tomb to await the morning of the resurrection, when all the sleeping saints can join in one perpetual strain of praise and adoration and will then fully realize that death has forever lost its sting and the grave its victory, for the last enemy that shall be destroyed is death.

Now to the sorrowing grief stricken [widow I will say, try to be reconciled to the will of the Lord, for what He doeth is surely right, for He is too wise to err and too good to be unkind. Try to cast your burden upon Him, for He knows your needs much better than

you do. He is a father to the fatherless and a husband to the widow; He hears the young ravens cry and tempers the wind to the shorn lamb; not a sparrow can fall without Him and we must be still and know that He is God, "Working all things after the counsel of His own will and none can stay His hand and we dare not say, what doest thou?"

And now especially to the children: I want you all, to remember the counsel and good advice of your Dear Papa, for he never failed to set a good example before you, and his great desire was that you would keep good company and always tell the truth. Obey your mother and do all you can to render her comfortable. Honor your father and forsake not the law of your mother. Remember now, thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them. Lovingly submitted by your uncle and sincere friend,

W. A. Gourley,
Danville, Va.

MRS. MARGARET L. HOWARD.

Mrs. Margaret Louise Howard, daughter of Irwin and Sukie Page, was born in Martin County, N. C., Sept., 9, 1842, and died suddenly of heart disease at her pleasant home two miles from Conetoe, Edgecomb County, N. C., Sept. 7, 1916. She was married, Sept., 8, 1865, to Mr. James T. Howard, with whom she lived happily about fifty-one years. They lost two sons, John and Walter, and two infant children. A sister, Mrs. Susan House, and five children are still living. W. O. of Tarboro, N. C., J. Herbert and Robert I. of Conetoe, N. C., and Mrs. Ella (wife of Charles W.) Gold, of Greensboro, N. C., and Mrs. Margaret (wife

of James G.) Moye, of Greenville, N. C., Walter's widow is the wife of Mr. W. R. Mann, of Whitakers, N. C.

Experiencing a hope in Christ, sister Howard united with the Primitive Baptist Church at Little Creek (Conetoe), Edgecombe, N. C., and was baptized by the Pastor, Elder David House, the 3rd Sundry in May, 1879; and she was, for many years, the most active and useful member of that church, serving as treasurer, keeping the key, attending to the house, the fires, the water, and always filling her seat when aue to do so, and most hospitably entertaining the ministers and members and visitors at her delightful home.

She was one of the sweetest and brightest Christians I ever knew. It was her great pleasure to engage in the service of the Lord, to hear the gospel of the Son of God, and to labor for the welfare of others. She was meek and lowly, kind and gentle, true and faithful, intelligent and noble. I have never seen a more beautiful and blameless life. If all human beings were like our dear sister, this world would be a heaven.

Last May she had a strange and serious affection of the head, but seemed to have recovered from it. On Sunday Sept., 3rd, she attended the yearly meeting at Flat Swamp, near where she was born and reared, and greatly enjoyed the preaching and meeting with the members and friends. About 5 p. m. the following Tuesday she had a severe pain at the heart, which was relieved by hot water applications; but about half past 10 a. m. Wednesday, she fell dead in her room. On Thursday afternoon, in the presence of a large concourse of sorrowing relatives and friends, I held a short burial service at her home, and her remains were interred, beside those of her deceased children, in the family cemetery, in the confident hope of a blessed resurrection

at the second personal coming of the Lord Jesus Christ to the world.

Sylvester Hassell.

OPHELIA RUFFIN.

This lovely sister was born in 1861, died August 26, 1916, aged about 54 years.

She united with the Primitive Baptist Church at Durham, N. C., and was a faithful member, much beloved by those that knew her. She was willing to depart and be with Christ, which is far better.

P. D. Gold.

MRS. E. F. MASSEY.

It becomes my sad duty to write a memorial of my much loved aunt, Mrs. Fannie Elizabeth Massey. Dear Aunt Fannie has made a special request of me for several years, to visit her as often as I could, and especially in sickness, and to attend her burial, if I could and at different times she has requested me to write her obituary with a sketch of her life, after she was gone.

Two years ago she sent for me when she was very sick, and her life had been despaired of by her physician and family, she embraced me and bade me sit down on her bed at once and listen to what she wanted to relate to me, and I promised her that with the help of the Lord I would try to do as she requested me.

Oh! how sweetly her feeble voice sounded as she fent over her experience of grace, and hope in the Lord.

I feel unworthy for the task.

Aunt Fannie was the daughter of Joel and Julia Hines, was born December 4th, 1842, and by a wonderful Providence was spared to reach and pass her three score and ten. She died the 6th of March, 1916. Making her stay on earth, 74 years, 3 months and 2 days.

When she reached young womanhood

she became the bride of Mr. Tom Barham, and were the parents of two children, a son, Willie, who lives near Smithfield, N. C., and a daughter, May, now Mrs. Boaz Woodard of Princeton.

Aunt Fannie was left a widow about the year 1885. During her girlhood she became concerned about her spiritual welfare and after she became a mother her mind was exercised more and more about her soul, feeling to be a condemned sinner. She told me of how she would hide to pray, and of her tears at the midnight hour when all around would be asleep, and how she felt to be relieved of her burden. Though she didn't believe in protracted meetings at all, yet it was while at one that she felt like the Lord spoke peace to her soul. She went up to the altar with her babe in her arms, feeling to be the lowest and vilest in the house, and that her sins were beyond pardon, when all in a moment she felt relieved and felt like she had a Savior, and ever afterward she hoped in Him, though at times she would be almost overcome with doubts and fears, but still she could not give up her hope. She loved the Primitive Baptists, and was a firm believer in Primitive doctrine, and united with the Church at Clement, Johnston County, N. C. I haven't the exact date. She and her brother Ben were baptized by Elder Moore Stephenson. Later on, her only sister died, (Mrs. Sophronia Massey) leaving a husband and ten children, the youngest, a baby only a few months old. She had such a tender sympathy for them all and saw that they needed her care so much that she was married to Mr. R. G. Massey in July, 1889 and became step mother in a large family.

To say step mother can only half express it, for she was as much like their own mother to them as any one could be, and I feel glad to say that they regarded her as such,

They all loved and respected her. They have been kind and dutiful children, and she loved them like her own as near as was possible. Two of the step-children have died, but she lived to see all the rest married and well settled for living. It was beautiful to see how devoted she and the boys' wives were to one another and the little grand-children too.

Aunt Fannie was a good and dutiful wife, and was always interested in the welfare of her household, industrious and a good housekeeper when she was able.

After her second marriage, uncle Needham exchanged his home near Smithfield for a large plantation near Bentonsville, and moved there. Some Primitive Baptist ministers would visit them and preach at their house near by, and quite an interest was manifested by the people around. So Corinth meeting house was built, and a church organized. For a good while there were but few male members, and it was necessary for Aunt Fannie to act as clerk, which she did meekly and humbly. She was faithful to attend meeting whenever her health would admit, though many times she was not able to sit up through the service, for her body became badly diseased, and she was a chronic sufferer. She went through with so much trouble and affliction that her life was of very little pleasure to her the last few years, and she longed to lay her armor down and be at rest.

She would quote these words and ask for them to be sung, "A few more days on earth to spend. And all my toils and cares shall end."

"Oh! for a closer walk with God," was another one of her favorites.

She took pneumonia about the first of March, and lived only a few days. Her remains were carried to Smithfield and funeral services were conducted

by Elder W. M. Monsees in the Primitive Baptist Meeting House, then she was placed in the silent tomb in the cemetery near by to await the resurrection morn. When, Oh glorious thought! we believe she will come forth clothed in immortality, at the sound of the voice of her Beloved, saying, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' For He has said, 'I will ransom them from the power of the grave; I will redeem them from death.' Then, Oh Death! where is thy sting? Oh grave! where is thy victory!

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep.
A calm and undisturbed repose,
Unbroken by the last of foes.
Oh blessed sleep that will not break,
For tears, nor prayers, nor loves
sweet sake;
Oh perfect rest! that knows no pain,
No throbbing, no thrill of heart or brain.
Oh life sublime beyond all speech,
That only pure through dying reach.
God understands, and His ways are
right;

Bid His beloved, a long good night,
Written by her affectionate niece,

Hattie Hinton.

Benson, N. C.

MARTHA E. TALTON.

Please publish by request of Brother J. W. Talton, the death of his dear wife, Martha E. Talton, who was born January 11, 1839 and died February 25, 1916. She leaves one brother, H. H. Penny, two half brothers, Elder J. T. and brother W. H. Coats, two sons, C. V. Johnson and John T. Talton.

She was first married to Mr. Johnson and after his death, to brother Talton.

Sister Talton joined the church at Little Creek, Johnston County, Saturday before the third Sunday in December, 1889 and was baptized next day

and she was a faithful member, always filling her seat when able.

She loved her pastor, her church and her neighbors and home which was a welcome haven to all.

While her death is a great loss to her husband and all her loved ones, such is at God's will and I feel assured she is at rest in a better land.

May God smile upon those left behind and reconcile them to her death, is my prayer.

Written by one who loved her for Christ's sake.

J.W. Gardner.

Appointments

ELDER J. E. ADAMS.

Mount Pleasant, Lee County, S. C.,
October 21-22.

Black Creek, Horry County, October
24-25.

Simpsons Creek, 26.

Thence to Mill Branch Union at Mill
Branch Church.

The week following as brethren may
arrange so that I can spend two or
three days with our dear Elder Bell.
Then to the Mill Branch Association.

ELDER J. W. WYATT.

Pee Dee, S. C., November 6.

Bells Chapel, November 8.

Bethel, November 9.

Pireway, November 10.

Simpsons Creek, November 11.

Mill Branch, November 12.

Black Creek, November 14.

The next session of the Black Creek
Union is to be held, the Lord willing,
with the church at Upper Black Creek,
Saturday and 5th Sunday in October.

Visitors will be met at Lucama on
the A. C. L. R. R.

P. D. Gold.

ELDER J. W. BRAGG OF ALA.
Tarboro, N. C., Oct. 6.
Autrey's Creek, Contentnea Association.

Meadow—Tuesday after.
Mewborns—Wednesday.
Northeast—Thursday.
Southwest—Friday.
Thence to White Association.
Muddy Creek—Tuesday after.
Sand Hill—Wednesday.
Thence to Black Creek Association.
Memorial—Monday after.
Beulah—Tuesday.
Upper Black Creek—Wednesday.
Scotts—Thursday.
Contentnea—Friday.
Wilson—Saturday.
White Oak—Fifth Sunday (Oct.)
Moore's—Monday.
Upper Town Creek—Tuesday.
Mill Branch—Nov. 1.(Wed.)
Falls—Thursday.
Pleasant Hill—Friday.
Williams—Saturday.
Kehukee—Sunday.
He will need conveyance.

Elder G. M. Trent was so hurt by his horse that he is not able to fill his appointments.
P. D. G.

ORDINATION.

According to appointment, the following Elders and Deacons met at Banister Church on Sept., 10th, 1916, for the purpose of ordaining Brother C. P. Williams to the office of Deacon.

After worship, chose Elder N. T. Oakes Moderator and J. W. Bryant, clerk.

The following Elders and Deacons composed Presbytery Viz-Elders, N. T. Oakes and W. R. Dodd; Deacons, W. B. Bryant, C. C. Dodd and J. W. Bryant.

After questions by Elder W. R. Dodd proceeded to ordination by prayer and laying on hands by Presbytery.

On motion a copy of these proceedings was ordered sent to Zions Landmark for publication.

N. T. Oakes, Moderator.
J. W. Bryant, Clerk.

A REQUEST.

Dear Brother Gold: As several people, who know my son and his suffering, have expressed a desire to help him, I feel that if they really feel in their hearts a willingness to contribute anything it will be highly appreciated, and I also feel to say that I am unable to express my thankfulness to those who have aided him and may the God of heaven and earth bless, protect and guide them through this world and at the end meet, Him in peace where joy forever reigns.

Please pray for me, all who seem inclined. Yours in hope of a better place beyond the grave.

Rutha Tripp.

Route No. 4, Box 68, Washington, N. C.

The next session of the Smithfield Union will be held, the Lord willing, with the Church at Little Creek, Johnston County, N. C., on Saturday and fifth Sunday in October, 1916.

Elder G. T. Powell is appointed to preach the introductory sermon, and Elder L. H. Stephenson is his alternate.

Brethren, sisters and friends, especially ministers, are invited to attend.

Those coming by rail can get conveyances from Wilson's Mills, by notifying J. J. Batten, Wilson's Mills, N. C., or conveyance from Smithfield by notifying D. T. Stephenson.

J. A. Batten,

Union Clerk.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

*A safe and palatable laxative
for children*

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor
any of their derivatives.

By checking wind colic and cor-
recting intestinal troubles common
with children during the period of
teething, helps to produce natural
and healthy sleep.

*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

Try This for Your Health.

For diseases do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit.

The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Box 55 C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instruc-

tions 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.)

Send us your printing. We do any kind
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Need Only Trust to Lydia E.
Pinkham's Vegetable Com-
pound, says Mrs. Kurtzweg.

Buffalo, N. Y.—“My daughter, whose
picture is herewith, was much troubled



with pains in her back and sides every month and they would sometimes be so bad that it would seem like acute inflammation of some organ. She read your advertisement in the newspapers and tried Lydia E. Pinkham's Vegetable Compound.

She praises it highly as she has been relieved of all these pains by its use. All mothers should know of this remedy, and all young girls who suffer should try it.”—Mrs. MATILDA KURTZWEG, 529 High St., Buffalo, N. Y.

Young women who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion, should take Lydia E. Pinkham's Vegetable Compound. Thousands have been restored to health by this root and herb remedy.

If you know of any young woman who is sick and needs helpful advice, ask her to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass. Only women will receive her letter, and it will be held in strictest confidence.

The Contentment Association will be held, the Lord willing, with the church at Autrey Creek, Edgecombe County, N. C., Saturday before the 2nd Sunday in October and continue three days.

Visiting brethren will be met Friday evening at Mealesfield and taken to the Association. All lovers of truth are invited to come.

F. F. Brown,
Church Clerk.

Heed the Warning If You Have a Cough!

The deep-seated cough that does not yield to ordinary treatment may lead to distressing pulmonary troubles. Or it may bring on a chronic bronchial affection. Many persons now incapacitated might have avoided such disastrous results by timely care and efficient medical treatment.

Among the latter Eckman's Alternative has an enviable record. It is a lime-bearing preparation which is easily assimilated in most instances. Where used in connection with nourishing food and proper living, it has given widespread relief.

Its freedom from poisonous or habit-forming drugs of any nature whatsoever renders it safe to try. And its content of calcium gives it tonic value. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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23 N. Seventh St. Philadelphia

A Few Practical Hints

Counter irritation is a valuable principle frequently used in medicine to overcome inflammation and attendant pain.

Arousing sleep glands to do their duty in providing normal secretions in the various organs of the body is another valuable little medical trick.

Destruction of disease germs and sterilizing the field of their attack so that they cannot multiply is accomplished by various germicides and antiseptics.

Mentholatum accomplishes all three of these useful purposes at one stroke.

That is why it is so highly valued for coughs, colds, croup, sore throat and cold sores.

It encourages the flow of mucus, making it easy to clear the air passages.

It kills the germs which are the cause of the trouble and it allays the inflammation resulting from the attack.

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.

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 Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid disease, 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 relieves these maladies by rendering 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 reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidney 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 specialist here 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 me 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.

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, or from any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Springs,

Pox 55 S., Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring 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)

"Barium Rock Water Best in Country,"
Says Dr. Myers.

Dr. John Q. Myers, Charlotte, N. C., says: "I have prescribed Barium Rock Water many times during the past two years and can say that all cases of skin diseases and chronic stomach troubles have improved beyond my expectations. I believe Barium Rock Water to be the best mineral water in the country and can recommend it to anyone suffering from chronic indigestion or skin disease." Many physicians have testified to the efficacy of this water in the treatment of various disease. We guarantee that Barium Rock water will relieve cases of indigestion, dyspepsia, rheumatism, gout or disease arising from disordered stomach, kidneys, liver or bowels or from uric acid poisoning. Send us \$2.00 for ten gallons, drink it according to directions and if it does not benefit in your case, tell us so and we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box C-20, Barium Springs, N. C.

Praise ye the Lord, O Jerusalem,
praise thy God, O Zion.

Praise ye him, all his angels: praise
ve him, all his hosts.

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There's the fun of quenching the thirst—and the deliciousness of the thirst quencher to give you double pleasure. But you don't even have to be thirsty to enjoy Coca-Cola—it's a treat, whatever your reason for drinking it. Demand the genuine by full name—nicknames encourage substitution. **THE COCA-COLA CO.** Atlanta, Ga.

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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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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

JOHN 12TH CHAPTER AND 27TH VERSE

"Now is my soul troubled and what shall I say, "Father save me from this hour! But for this cause came I unto this hour."

For several days and nights I have been so troubled over my condition I have felt that it would be good for me if I could pass out and be no more, so far as this poor world is concerned. Yet I want to say with Job, "All my appointed time will I wait till my change come." None but God knows the trouble I see, and none but He knows how patiently I want to bear my troubles, believing as I hope I do, they are for His glory and my good.

The above scripture came in my mind a few nights ago while I was meditating over my condition and wondering why it was as it is with me, and I have looked up the things (as far as possible that lead up to the language and I have seen some very beautiful thoughts in connection with it, and want to present a few of them if the Lord wills.

These words were spoken by the dear Saviour of sinners to Andrew and Phillip with whom he had been conversing at Jerusalem after he had ridden an ass into that memorable city in fulfillment of prophecy. He had just a few days prior to this at Bethany, near Jerusalem, raised Lazarus from the dead to the astonishment of

the Jews and especially to the weeping sisters, Mary and Martha. And on the way to Jerusalem the people took branches of palm trees and cried "Hosannah! Blessed is the King of Israel that cometh in the name of the Lord"—all in the fulfillment of prophecy. And doesn't it look as though he would have been happy! But with a feeling of seeming loneliness he said to them "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit, etc." thus setting forth the necessity of His death, suffering and resurrection. And doesn't it look like we would learn the necessity of our suffering from such a lesson as this! For he continues and says to them (Andrew and Phillip) just two, "He that loveth his life shall lose it and he that hateth his life in this world shall keep it unto life eternal!" Now, do we hate or love our life in this world? I say unquestionably, we hate it, we abhor ourselves, and say: "Behold, I am vile" and Jesus in the next verse says, "If any man serve me let him follow me, and where I am there shall my servant be; if any man serve me, him shall my Father honor." Oh, how blessed it is to follow Jesus through this wilderness of woe. What an honor it is to be counted worthy to suffer shame for his name, Oh, how good it is to know that it is not only given us to believe on His name but to suffer for His sake,

And now coming directly to the text we have some idea of its meaning"— Now is my soul troubled and what shall I say: Father, save me from this hour but for this cause came I unto this hour." It is so blessed here just to think of what Jesus said again: "The cup that My Father hath given me, shall I not drink it?" Just here, dear suffering saint, we do well to consider that God willed our suffering in order that we might follow Jesus, who said, "O my Father, if it be possible, let this cup pass from me, but not my will but Thine be done." The poet said, and it is true."

"The steps that I take and the station I fill,

My Father determined and wrote in his will."

Oftentimes when I am bowed down with sorrow and seemingly ready to give up, these words come to me—viz: "The cup which my Father hath given me, shall I not drink it?" Would my heavenly Father give me anything that would not tend to His glory and my good? No, indeed! So Jesus said in the next verse: "Father, glorify Thy name." Then came there a voice I have glorified it and will glorify it again."

Signifying that it is only through suffering that the name of God is glorified. This is true with the head (Jesus) and it is also true of the body (the church). Then why not be of good cheer—Jesus has overcome the world and we are more than conquerors through Him; and as often as we are made partakers of the sufferings of Christ so often are we of the glory that follows. Then let our souls take courage in the Lord and feel that it is not a vain thing to serve Him and that our labor is never in vain in the Lord. As I get older and am coming closer to the cross I see more and more beauty in the sufferings which Jesus endured; and Oh,

how I want to endure as Moses did as seeing Him who is invisible. So often we can't see the hand of the Lord in our troubles (for He is invisible), but we must endure as seeing Him who is invisible, for He is in it whether we can see it or not and will in the end work all things together for His glory and our good. "Behold, we count them happy which endure." And we are admonished by James to "Count it all joy when ye fall into divers temptations. liv'v samesird emfwy mfw ing of your faith worketh patience". Do we not need patience with which to run the race set before us? Most assuredly, and since tribulation worketh patience, would we wish for less tribulation? Jesus said: "In the world ye shall have tribulation" and we know that he is faithful who promised. But so often while we are being led in deep waters we say: "Now is my soul troubled" Yea, we groan and sigh and feel that our sorrows are more than we can bear. But, "As thy days are so shall thy strength be." Now you remember that Jesus said this to only two of his disciples and again he took Peter, James and John and said: "My soul is exceeding sorrowful even unto death." Oh, how good it is that there are a few that we can tell our troubles to with the assurance that they have some idea of what our words mean, even only two or three. We are glad there are some who know of the sufferings of Christ. Paul said, "I bear about in my body the marks of the dying of the Lord Jesus."

"Now for this cause came I unto this hour." Oh, what a grand cause and what a glorious effect for such a grand and glorious cause will certainly be effectual in all the souls in which this trouble is felt. God's people are a suffering people, yea an afflicted and poor people and yet they are both

rich and happy—happy because they endure—rich in faith and heirs of the kingdom; poor in spirit yet possessing all the kingdom of heaven; members of Christ in particular and members one of another. Oh, what a wonderful relationship, and what a wonderful teacher they have and what wonderful peace they have through Jesus. "Peace of God that passeth understanding" Peace that knows no confusion; power that knows no weakness; light that knows no darkness; righteousness that knows no sin; deliverance that knows no bondage."

Oh, how much we might say of this Jesus whom God has made to be all things for his people! May God bless and prosper His own.

Sincerely and affectionately,

W. A. SIMPKINS,

Sept. 27, 1916. Raleigh, N. C.

Praise ye him, all his angels: praise ye him, all his hosts.

He giveth to the beast his food, and to the young ravens which cry.

Great are thy tender mercies, O Lord: quicken me according to thy commandments are truth.

I was also upright before him, and I kept myself from mine iniquity.

Blessed art thou, O Lord: teach us thy statutes.

If you want a History of The Baptist Ministers, order soon. Nearly sold out. Price \$2.00.

New York City, Sept. 23, 1916.

Dear Brother Gold:-

Since being privileged to meet with

the brethren and friends at the associations and meetings in North Carolina and Virginia in August, I am inclined to send them a message through the medium of the Landmark. It was a season with me long to be remembered and my heart was made glad to meet again those whom I had met before, whose lives bear witness that they are the salt of the earth. I met many of whom I had heard and, particularly, was I pleased to meet two dear sisters with whom I once corresponded but had never seen. While I knew not many of whom I had never heard, but even with them I felt to be among my friends. Their conversation savored of the things of Jesus, and the many acts of kindness I received from all will not soon be forgotten. Since my last visit to that section some of the most highly esteemed brethren and sisters have bid farewell to this vain world, and my heart was touched with sorrow as I spoke with the bereaved ones of their lost loved ones, but I hope and believe the Lord will prove a husband to the widow and a father to the fatherless and that they may be reconciled to say, "Thy will, not mine, be done."

I felt that we had a "love feast" at the Lower Country Line Association. It seemed plain to me that God's servants really felt what they preached, and could say with Peter, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." They do not all have the same gift, but different gifts, according to the good pleasure of the Lord, but all must speak of the things which the Lord hath taught them. It requires a great deal of suffering, severe trials and hardships without number, for one to be prepared to speak as one having authority, but "They that

go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." The witnesses that the Lord raises up must be living witnesses; they must declare such things as they have seen and handled and tasted of the Word of Life. While some of the ministers were preaching, many times I felt to say, "I know that is the truth." Why could I say that with so much assurance? Because I had seen with my own eyes, handled with my own hands, and tasted myself of the things which they were presenting, and to my mind this is when the preached word comes to us with power, is when the words of the minister find an echo in our hearts, when the picture which he paints reflects our image or life, when he tells us of our ups and downs, our joys and sorrows, our hopes and fears, of Jesus being all and all our being nothing and less than nothing and vanity. Truly the Lord's ways are wonderful. We remember that the Prophet of old in foretelling of the coming or birth of Christ, said that his name should be called, "Wonderful, Counsellor, The mighty God, the Everlasting Father, The Prince of Peace," and when his name to us becomes that, then are we brought into fellowship with this prophet and all them who have been taught of God and thereby are we comforted by the mutual faith of each other. Then, let us speak often to one another of the wonderful works of God to the children of men. Let us speak of his glory and talk of his power; let us tell of his love and mercy to poor sinners; let us remind one another of how he has accomplished their warfare, of how he has pardoned their iniquities and of how they have received at his hands double for all their sins; that though they were blind, they now see; that though they were lame on both feet, he

has commanded, Arise, take up thy bed commanded, Arise, take up thy bed and walk, and though they were naked, he clothed them with his own robe of righteousness, he satisfied their thirst with living water to drink and feeds them anew each morning with bread of heaven. These are the poor and needy ones who have the gospel preached to them. Is it not amazing to such characters to be the recipients of such wonderful blessings at the hand of a Just and Holy God. They can't understand why the Lord should have remembered them; they are unable to reason out how he can be just and save such as they feel to be. He says, "Come let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What strange reasoning is this! We cannot search out his understanding. How unsearchable are his judgments, and his ways past finding out! His ways are as high above our ways and his thoughts above our thoughts as the heavens are above the earth, and yet, we are told that it has pleased him to hide these things from the wise and prudent and reveal them unto babes. All of his people feel to be but babes, and how consoling it is for one who is weak and helpless to realize that their God is a God of all power, that he hath measured the waters in the hollow of his hand, and meted out of heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. He speaks to the wind and the mighty raging billows of trouble and they obey him; he says to the soul in trouble, "Thy sins be forgiven thee," and there is a calmness and peace which words belittle in attempting to describe. What a comfort it is to feel that he is the God of our life. That not a single shaft shall

hit, Except the God of love sees fit." Can any child of God find any comfort in believing that there are some things in their life which are not according to the will of God? To me, there are things which it seems I would give the world to undo, yet, I am made to know that what is done cannot be changed, and while I am made to bate my life, because of sin, at the same time there is great comfort in hoping that God will use all things for my good and his glory, and that the more I see of self, the more I may desire to serve and praise him. I believe that all things are possible with God and that he raised up Pharaoh for a purpose, as he said; that he has a place for every piece of material in his wonderful building and does not leave it to them to say where they shall go or what they shall do. He governs our environments and surroundings and has a purpose in all the disappointments, trials and hardships, of his people in all walks of life, be they household affairs or business problems—all were appointed by him. In my own case, I remember the time when I could not understand why conditions were with me as they were and I was in great distress, not knowing what to do or where to turn, wondering what it could all mean, and while I am still in the dark about some of those things, yet, at times, I feel to hope that it was only God's way of dealing with me and teaching me what he would have me to know. Surely, his dealings have been strange and had to be understood, but He is his own interpreter and He will make it plain. I want to feel that whatever comes to pass with me has in some way and for some purpose been ordered of the Lord. Is it not a great mercy that one should be made to know how vile and sinful they are, that Jesus may be correspondingly exalted and lifted on

high in their affections! The Lord's people know that they are sinners, and therefore they cry unto one another, saying, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist." Let us remember that they were not only created by him, but FOR HIM.

For fear of wearying my readers, I will close.

Yours in hope of a better life,
R. LESTER DODSON.

Dear Brother Gold: Through a sense of what I feel to be my duty I will now try, in my weak way, to take up the chain where I broke off in my last writing and connect it with the vision as it seems incomplete without it and as it was connected with the I spoke of the word "Italy", but could go no farther as I had not fully received the interpretation. Take that all that was communicated to me was within my heart, but this time the speaker spoke plainly in my left ear saying, he was going to Italy. Then I spoke out and said I had been there, and I raised my eyes and looking Eastward saw the country as plainly as I ever saw a natural field in my life, although naturally it is thousands of miles away, and to my view it seemed a horrible desolate place. It looked dark as it does here when the Sun is hidden by clouds and I saw nothing that breathed there neither man nor beast nor anything with life. The country was longer than it was broad but over the border I saw life in every tree of the forest, and all was beautiful and flourishing. Thus ends the

vision.

So for several weeks I seemed to get along nicely, feeding on what I had seen, but alas, I must go down in Italy again which represented to my mind that she was a warring nation naturally and spiritually it was war and devastation. Brother Gold I was left to wonder alone down in this dark forsaken way. At least I was there and Oh it was so dark and forsaken. I felt myself to be warring with all my power to get out of it, but I could no more get out of that condition than I could get out of Italy to my native country without the aid of some great vessel to cross the greater waters. I struggled as though for life and got no relief. My grief became so great that my natural faculties gave way under the strain and I lost all interest in all I had or all I saw. I really believe if I had seen the prospect of being unable to make my bread I would not have cared at all.

Through all this trial though, I was not altogether forsaken, as the vision would appear before me occasionally although not at all plainly neither could I comprehend that greater love. I would find myself in the dark hours of the night with my hands raised and clasped together imploring my precious husband for relief. I could not see him but I felt his presence near, and I would even plead with him telling him how the natural bridegroom did and did he not care for my sufferings. But he stood off until his appointed time. And for three weeks I plead, but the burden remained until the first Saturday in June. I had almost given up in despair when in the evening there arose a fearful looking cloud from out of the West. I went out of the house and took a seat facing the cloud. The thunder pealed and the lightning flashed, Oh so red in my face but I felt no fear. It began raining and I went in-

to a back room of the house, fell across the bed and made a final plea. I could not whisper my petition but cried aloud, and dear Brother the burden began to leave me. I rose and walked out of the room and I felt as if I had been away to a strange land and had just returned home. I looked at the crops and they seemed so flourishing and Oh how glad I felt at the prospect of bread.

I believe all the children of God have to go to the fiery furnace of into the lion's den some time during their earthly pilgrimage.

After reading dear Brother L. H. Hardy's trials Oh, how I did long to meet him for I do believe his sufferings would have given me consolation in that trying hour, I did so much desire a witness to those things.

In meditating on Italy I was made to understand that her capital city, Rome, was the very seat of Catholicism that some of the saints of God had been there before me and that Paul had been carried there for the trial of his faith. But brethren the Lord went with him and He goes with His children in the belly of hell, for He tells us even though we make our bed in hell He will be there for He will never leave nor forsake us.

Brethren I know by experience this is a glorious truth so let us trust Him in all trials and conditions for He is our God and will do right. "Though I walk through the valley and the shadow of death I will fear no evil for Thou art with me; Thy rod and Thy staff they comfort me." Lovingly submitted. Your sister in a precious hope through grace.

MRS. REBECCA J. HARDEE.
Greenville, N. C.

Dear Brother Gold:-

I have read Brother L. H. Hardy's article in the September 15th issue of

the Landmark, under the caption The Ride into Jerusalem, and as I have very recently received a letter from much esteemed Brother C. B. Hall on this same subject, I am sending to you, believing it will prove interesting and profitable to the readers of the Landmark, should you see proper to publish it.

Yours in bonds of Christian love,
R. LESTER DODSON.
New York City.

My Dear Bro:-

Your kind letter to hand and glad to hear from you again. I have often thought of you since we parted at Old Flat River, I am sure that I was never better pleased than when I saw your face, as you came under the arbor Saturday morning, and during the entire time of the Association I was just glad that you were with us, and I missel you at the Upper Country Line.

We had good preaching at the Upper, C. L. Bro. Samuel McMillan preached an excellent sermon to me, and in speaking to Elder McMillan about the sermon, I said to him "Were I to tell you what I saw in your face while you were speaking, you might not consider it a compliment" I told him I thought I saw Jesus riding an association colt into Jerusalem." He dropped his head for moment, and said in one sense that is a high compliment. I told him that was the way I meant it. On Saturday following at Prospect Hill, the church of my Father's and late Mother's membership, I tried to talk some, and that Scripture was all I had. I tried to speak, and feel that the Lord gave me some light, and liberty. Though I can't tell you what I said for that is gone.

But, Jesus is the only one we have any record of who ever rode an association colt without bridle or saddle, and we remember that this was an un-

broken colt, for man had never sat thereon before. We are ready to admit that this is true history, that it really happened, but had you ever thought that you knew it, and had witnessed the feat? Yes, my dear Bro, you know Jesus did it, now when? When you were delivered from under bondage. This old flesh is the colt, the foal of an ass. Every treacherous principle of the mule or ass is present in our nature, and as the mule or ass will throw you when least expected so will this nature of ours dethrone us at an unexpected moment. We have never been able to break this colt, and bridle him, nor to saddle him that we might have any assurance of our mastery of him, but Jesus came here and rode humanity for 33 years, and it never ditched him. Showing that he had all power, but you say, when did I see this feat performed? You saw it when Jesus sent for the colt and told the Disciples to loose him and bring him to him for he had need of him. Now, when you were loosed, when the last binding cord that held you to the law was broken and you were brought to Jesus, then it was that Jesus was exalted, (placed upon your humanity, took full possession of all your being, rode you into Jerusalem (City of Peace) and you rebelled not, had no mind to throw the rider, but you were willing and obedient, and the dumb ass was even singing praises to his Lord, forget the time when we never carried into that City of Peace, (Jerusalem). The thought that we would never see another moment of trouble, but ere long we seem to share the fate of the one who journeyed from Jerusalem to Jericho (Law City). Oh! we became entangled with the world and its meshes, and we are lashed, beaten, stripped and left half dead and Jesus (The good Samaritan) reveals himself again as our friend places us upon

(his righteousness) while here in the world). His own beast. Takes us to an Inn and pays our fare, and promises if more is needed to pay that when he comes again. What a wonderful master and Brother we have. Should we not love him, and try to serve him, and I feel that I would if I had a bridle and saddle on this ass's colt, but if I did, I guess I would misguide him and we would both be in the pit in a very short time. Unless Jesus is the Pilot we are lost. The old Poet said: Guide me oh thou great Jehovah, Pilgrim through this barren land. He saw the need of a guide. So do you and all of us. One of the writers I think spoke of some who went ahead of Jesus into Jerusalem, and some followed after crying Hosanna, Those who went ahead it seems to me were the Prophets, and those following after are all of us who are blessed to pray and cry. O, Lord save I perish, (Hosanna, in Hebrew) Save, I beseech thee. How loud do we cry that hosanna! Just loud enough for God and the Lamb to hear us in heaven. Wonderful voices that God's children have. Can be heard from earth to heaven and yet not an audible sound to those around. Oh! it beats wireless telegraph. The gift or answer to that prayer comes back as rapidly as the plea went for God prepares the plea and he prepares the remedy. Oh, what a wonderful storehouse of mercy the Father hath prepared. He knows our every need, and has promised never to leave nor forsake us. But he knoweth our farms and remembereth that we are dust.

Now, Bro Dodson, if Jesus rode you into the city of Peace once, He will again and again as long as you journey in this tabernacle of flesh, or as long as you are an ass's colt). Our Fathers and Mothers were sinners, Hence we are the colt, the offspring of

their bodies.

Now, Bro. Dodson I have wearied you enough along this line, though I can't tell you the sweetness and fullness I have seen in it. If it be God's will, he can bless what I've written to your comfort. And may He comfort, guide and sustain you all through life, is the desire of

Your little Bro. I hope,
Goldsboro, N. C. C. B. HALL.

A REQUEST.

Dear Brother Gold: As several people, who know my son and his suffering, have expressed a desire to help him, I feel that if they really feel in their hearts a willingness to contribute anything it will be highly appreciated, and I also feel to say that I am unable to express my thankfulness to those who have aided him and may the God of heaven and earth bless protect and guide them through this world and at the end meet, Him in peace where joy forever reigns.

Please pray for me, all who seem inclined. Yours in hope of a better place beyond the grave.

Rutha Tripp.

THANKS

Dear Brother Gold: Please publish in the Landmark my appreciation of the kindness shown me by those good people and how thankful I am to them. I will mention their names and addresses:

J. R. Allsbrook, Allsbrook, S. C.; Bonnie A. Chick, Hopewell, N. J.; Fannie Warren, Robersonville, N. C.; Maggie Rowe, Aurora N. C.; J. M. Babson, San Marcos, Calif.; Nona Brown, Greenville, N. C.; W. M. Slade, Williamston, N. C.; J. H. M. Cliett, Powersville, Ga., and May the Giver of every good and perfect gift crown

them with success while in this world and in the end everlasting life.

Yours in much thankfulness,
Washington, N. C. RUTHA TRIPP.

ABOUT THE MINISTRY

(By Request)

Questions Answered.

Dear Brother Stewart:—For the information and satisfaction of a number of us, will you kindly answer the following questions through The Gospel Messenger:

1. Do you think Primitive Baptists should uphold, tolerate and fellowship preachers or elders who are known to be guilty of gross public offenses, sins or crimes, such as drunkenness, fornication, adultery, lying or fraud, etc.?

Answer. Genuine, orderly Primitive Baptists do not uphold, tolerate or fellowship such preachers, or elders, for such conduct as that just mentioned is not disorder merely, but is downright wickedness and violations of the moral law of God, and will not be tolerated by our orderly people any more than would thieves, robbers and murderers, with which they are classed in Rev. 22:15. Read it. The royal law, governing the ministry provides that the bishop, preacher, pastor minister or elder (all these terms mean about one and the same thing) must be blameless, vigilant, sober, of good behavior, a lover of good men, just, holy, temperate, a pattern of good works, in doctrine showing incorruptness, gravity, sincerity; must be faithful and be an example to the believers in word, in conversation, in spirit, in faith, in purity, and must have a good report of them that are without. And he must not be given to wine, not greedy of filthy lucre, not a brawler, not covetous, not a novice, etc. St. Paul's letters to Timothy and Titus. Read them all carefully. Would you employ an

unchaste person to train and educate your daughters? Would you engage a drunkard, a liar, murderer, gambler or any other immoral person to train and educate your sons? Would you put a donkey in a parlor? Then if you would not, do not tolerate and fellowship a man of bad or doubtful character as a preacher, teacher or pastor, for as the other things mentioned would be an abomination among men, so the latter would be a greater abomination before God and men.

2. Suppose that there is much common or general talk about a preacher that tends to show that his conduct is such as becomes the Gospel of Christ, and while perhaps there is nothing that has come to light or has actually been proven on him to show that he is guilty, yet his conduct is such as to cause general suspicion that he is guilty of dark, criminal, dishonorable practices, what then?

Answer. The Scripture already referred to answer this question, where the Apostle says he must have a good report of them that are without, lest he fall into reproach and the snare of the devil. See 1. Tim. 3:7. The good report required relates to the moral character of the minister, and not to his doctrine, for many who do not like nor care for his doctrine or religion will give him credit for good character, and I can truly say that I have never yet known a minister that deserved a good report of them that are without who did not have it. A minister who has not a good report of those without is not likely to have a good report of those that are within, and if he has not this good report, then according to the Scriptures just quoted, he is in reproach and the snare of the devil. And a minister in that condition preaching among Old Baptists! God forbid! Abominable! Horrible! Demoralizing! There is no more auth-

ority for putting a man of bad or suspicious character in the ministry and in the pulpit, than there is for putting a profane, ungodly man, or a heathen or a Hottentot there, because all such is forbidden. The duty of the minister is to teach, edify, build up and keep the flock together; but this other sort, the man of bad or suspicious character will do exactly the opposite. The walk, character and every day life of the minister should be encouraging, confirming, inspiring to and an actual defense for the people and church of God, and such they are divinely intended or appointed to be. On the other hand, if his life is not above suspicion, many mourn, grieve, scatter and perish yearly. On the common report that a certain man was a fornicator, Paul told the church to put away from among them that wicked person. See I Cor. 5:1 and 13. In that good old church of Jesus Christ, when they wanted deacons the direction was to look out men of 'honest report.' John says "Demetrius hath good report of all men, and of the truth itself." 3 John 12. Hence we should never recognize a man of bad report of suspicious character as a minister of Jesus Christ because, 1st, it is rebellion against God's law. 2d, because such a man cannot edify but mortifies the church of God, all lovers of truth and respectable people generally. 3d, because the church and lovers of truth must droop their heads in shame among the sons of God and before all men. 4th, because if such a preacher be tolerated, there are only a few places he can go and be tolerated at all, and then not by all perhaps, and because many sincere lovers of truth will not hear him, and if they learn that he is to be at a certain meeting, they will not go there, or if they have gone to meeting and find that such a preacher is there, it casts a dark shadow and a gloom over all of them, and

there is no more joy in that meeting for them. Would you undertake to introduce a fallen woman,—a woman of bad character, into good, honest, virtuous, and respectable society, and encourage or persuade them to recognize her as their equal, and to follow her example and teachings? Do you answer, No! Then, for God's sake and the church's sake, never do the other, for it is a far greater abomination before God. Toleration of such a preacher will have the effect of driving away some of the purest and noblest members of our churches and be the cause of many of the bleating lambs of God staying away and never entering or uniting with the church—in fine, such toleration would sooner or later cause the church to become extinct, visibly.

3. If the church where such a man has membership tolerates such things, then what should the sister nearby churches do? Answer: if the church where such a character has membership, will not stop him from preaching and exclude him, too, then the sister churches in that section should labor with the offending church on account of her inconsistency and great sin before God, and then, if she refuses to deal with that man, they should, after due course of gospel labor, withdraw fellowship from her, and publish to all that they have withdrawn from them; for in this way only can the reproach and burden be taken off the church and cause of Christ. But if other churches refuse, or fear, or neglect to act, then the sin, and shame and reproach rest upon them all, and upon the ministry in particular, for if such a condition obtains or becomes a matter of toleration, you may ascribe it to a slothful or cowardly, or unfaithful ministry.

4. Where a minister has been expelled from the church on account of gross immorality or conduct, such as lying, stealing, public drunkenness,

fornication, adultery *seduction, etc., and then repents and desires to be restored by the church to fellowship and to the ministry, can the church Scripturally restore him to his former position?

Answer. Let me answer your question by asking you one. Can a woman who has justly forfeited her respectability, good character and standing with good society be restored to her former or good character and standing in society? if so, how? Or can a church by the act of restoring such a character as the one now under consideration give, impart to, or cause him to have the good, blameless character of which God's law requires him to have? Can the church by such act of restoration cause the churches generally to love, and have confidence in him as a faithful minister and to be received and welcomed by them, if not as an able minister, yet as a faithful and true servant of God—cause him to be an example in word, in faith, in purity, to all the flock, and cause him to have a good report of them which are without? If she can do all this, then she can consistently restore him: otherwise, her attempted act of restoration is nothing but a sham and a farce. A true minister of the gospel of Jesus Christ, while he feels and confesses his inbred corruption of sin, and is made to mourn on account of it daily, yet maintains a good character with his brethren and before all men; but a minister of bad or suspicious character, loving his own sensuality, lust or greed, more than he does the church and people of God, will do all he can to sustain himself—will lie, defraud and resort to all the tricks and trades of the hypocrite to sustain himself. A true minister would rather shut his mouth and abide on the outside forever than to be the cause of reproach and suffering to the church and people of God.

5. Does not the blessed Jesus, His apostles and the spirit and tenor of the whole Bible teach that we should forgive, bear with, and labor with one another, and that, if we forgive not, neither shall we be forgiven and so on?

Answer. It certainly does; but these directions and admonitions relate to the every-day life and conduct of the people of God and church members in their relation to each other; for we all, being weak, fallible, and sinful in our very nature, are prone to do wrong, and we do wrong more or less daily, and if we do not bear with and forgive one another, we never can live together in peace, love and harmony; but such directions should never be so construed or interpreted as to shield and retain members, whether they be private members or ministers; for to do so is a misapplication and hurtful perversion of the Scriptures relating to private offenses or trespasses against one another, to the sustaining of corruption and disorder. I am sorry to have to confess that we in many places and instances today are as guilty of perverting God's law of discipline as any other people are in reference to the doctrine of grace. Did the Lord direct the first church to labor and bear with Ananias for lying, which was a gross public offense? No; for He killed him at once for it. Did Paul direct the church to labor with and forgive the fornicator? No, but he directed them to put that wicked person from among them. But you may ask, Did not Peter lie, and was not that a gross public offense? Yes, Peter, under the excitement of fearful events and of natural terror, lied in saying that he did not know Christ and was not His disciple; and under the excitement of unexpected personal danger, any of us are apt to do just what Peter did; but oh! notice just as soon as Peter came to himself and realized what he had done; how sincerely, deeply and bit-

terly he repented and wept. It is not such a liar as that that is so abominable and offensive; it is the cool, calculating, premeditated liar that you can not put up with, but must exclude. Suppose a man steals or commits unjustifiable murder, and then repents, confesses and asks the church's forgiveness. Can she forgive him and retain him in her body? Show me one instance in the New Testament where a gross public offender, guilty of wilful, deliberate public offense was labored, borne with and retained by the church, or where the church is directed to do such a thing. There are sins unto death, and for which we are not directed to pray. I John 5:16.

6. If after all, there is a preacher of bad or suspicious character and the churches of his section, knowing of it, allow him to go on anyway and refuse to deal with and stop him, and suppose that you know all this, and that preacher were to come to your section and church, would you recognize him and preach with him?

Answer. I would not, any more than I would an Arminian in an official way, for the reason that, if churches ignored the law of the Lord so as to sustain and retain in the ministry a man condemned by the law of the Lord, then I certainly would ignore them to the extent of refusing to honor and recognize him as a minister of Jesus Christ. The fact is, I am not able to command language sufficient to express the wickedness, horror and abomination of such things; and if it were possible, there ought to be a disciplinary dynamite placed under all such disorder to explode it into invisibility.

G. W. STEWART.

(From Gospel Messenger).

In the Lord put I my trust: how as ye to my soul, Flee as a bird to your mountain!

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.

THE PSALMS.

This book is not historical as many books of the Bible. It is a book of declarations, confessions, prayers, petitions, rejoicing, eastings down, liftings up, suited to all times, circumstances, conditions. It is utterances of such as are very near at times, and very far off at times—as if God is very present, then far off. The spirit of worship of the true and everlasting God is controlling. The need of his presence, the fulness and glory of that presence, now exclaiming whom have I in heaven but thee, with full satisfaction at his presence, then the deepest sorrow of heart and poverty of spirit. Why so rich, yet so poor, so full, yet so empty. Who is the chief speaker? The thought is often controlling that it is David. What place is he not, what state or condition, whether of prayer or praises, of joy or sorrow. But the character is suitable to, answers to and is owned as one that can be found in any and all changes, trials, joys and

sorrows of all ages. If you are one of the Lord's humble poor you will find this character in any and every age of the world, suited, familiar, a companion in every trial, joy and sorrow of your life. It is the common every day companion sitting down with you, s journeying with you, no stranger when you cannot tell what you are, or where you are.

Are you in the desert this companion is there. Are you walking about Zion counting her towers, are you beholding her beauty, are you singing the Lord's song in the land of Judah, or in Egypt oppressed under task masters? You will find a suitable place to rest your weary limbs, a balm soothing you in every strange experience.

Why art thou cast down O my soul and why art thou disquieted within me. Hope thou in God, for I shall yet praise him who is the help of my countenance and my hope. God is every where in the thought and desire, the expression of this character, the chief speaker, as if he sees God every where, yet so much above this worshipper.

Does he sing, pray, supplicate, confess, lament his poverty? His own case is one that calls for reproof and regret, yet there is no god like our God, the Lord of heaven and earth.

There cannot be a greater variety of scenes of need, of occasions for praise, of adoration, and of worship. How can one be hopelessly miserable with the Lord God as his portion to bind up the broken-hearted—no distress beyond his power to relieve; yet however small may seem his need or distress, still none but the God of heaven can manage it, one Lord ever present, present beholding the evil and the good.

David the sweet singer of Israel, the bright type of the Lord Jesus, as the

one that slew the enemies of Israel, foreshadowing the good Shepherd that laid down his life for the sheep, who is crowned in the day of his espousals, and exalted a Prince and a Savior, Lord of lords and King of kings, shines in the refulgent rays of glory as he rises, the Sun of righteousness with healings in his wings, and dispenses brightness of glory over all creation.

P. D. G.

PROVIDENCE.

The father of the faithful said to his son Isaac, when they were climbing a mountain, on the most unusual journey, and in answer to the searching question, waere is the lamb, my son, God will provide himself a lamb. How outside of, and above the ordinary routine of events, is that which we call the providence of God—"the Lord will provide."

There must be scarceness in order to quicken the dependent, to stir him up, to seek for a supply of that which is needed; yet which cannot be procured by us, or our effort. It must come as special gift endearing it to us and causing us to feel that we are altogether unworthy of such mercy and favor.

Laban said to Jacob, I have learned by experience that the Lord has blest me for your sake. There must come in the days man to furnish a cause for the providing that leads the beneficiary to feel that favor is granted on the ground of merit that is altogether above any worthiness of the recipient of his favor. Grace displays the abounding and the prevalence of mercy so far above the thought of its bestowed because of any goodness of the one to whom it is given, that it calls for praises and thanksgiving.

Ordinarily the falling of rain or the withholding of it, the sunshine, or the cloud, the cold or the heat, the day o-

the night, the health or the sickness, the friend or the foe, and all of what we call ordinary or common, every day supplies, none of which we could produce or control, come to us as a matter of course, and of right, and we grumble if they do not come, yet the more continuously and constantly they come to us the less we own them as gifts and favors of the Lord God's providing and we do not give thanks to God for them, or if as the Pharisee we do seem to thank God for them, it is in such a way that we reward him, keep even with him, and therefore are not in debt to him; but by the good things we are doing; and we are not such a one as that swearer, or drunkard, or fornicator, for we give titles or pay as we go, and hence the account is about balanced. No such thing as heartfelt thanks are offered to the giver of all blessings, the Creator of all things, that are made. They come as a matter of course, and hence we do not worship God the giver.

But when it pleases God—not when we please him—to show man the Lord's goodness and man's fallen, polluted character as the outgrowth of his base, brutish nature, then he sees that he is not worthy of the least of all the mercies (Gen. 32:10) God hath given to him. Then he feels that he does not knowhow to give thanks to God, and is surprised at the mercy shown to him. Then he feels that loving kindness crowns his life every day, and that praise waits for God in Zion.

Every good gift, and every perfect comes down from the Father of lights. Then we desire to say that the Lord God not only will provide, but has provided, the most wonderful of all gifts. "For God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

We would then love to live to the praise of the glory of his grace, and lament that we have a hard, unbelieving heart, and deplore our barrenness. Then we know that God is good, but we are vile and more brutish than the beasts of the earth. Oh we are so slow of heart to believe all that God spoke by the mouth of his holy prophets. Then we can sometimes see that without him we can do nothing. Then we somewhat see and believe that God works all things according to the counsel of his own will: and that all God's works praise him, and his saints shall bless him. The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty, power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places." Eph. 1:18-20.

Then we see that the ground we stand on is holy, and then we feel that all the Lord's providing is good and wonderful, and that we are not able of ourselves to provide, create or control any thing: and then we desire the Lord's will be done.

If God give us Christ how shall he not with him also freely give us all things. And we know that all things work together for good to the them that love God, to them who are the called according to his purpose. What manner of persons ought we to be in all holy conversation. A new world in Spirit to him who is a new creature in Christ Jesus.

P. D. G.

SAVED BY HOPE

It is difficult to define what cannot be seen nor handled; yet the most won-

derful, and most important, and valuable things cannot be seen, and one of these is Hope. In the 8th chap. of Rom. and 23th verse the reading is, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for."

But if we hope for that we see not, then do we with patience wait for it? If we truly hope for a thing then we have such confidence of obtaining it that we are strengthened to wait for it, being strengthened by endurance looking for its coming. Faith and hope are of God, proceed from God, from whom comes every good gift, and every perfect gift. Such gifts are building up and strengthening, and those exercised by the growth in grace and in the knowledge of the Lord Jesus. To grow up into him in all things capacitates those thus exercised to courage and to overcoming the world, and to mounting up as on eagle wings, and to giving glory to God.

There is much need of inward strengthening in order to resist the devil, and to judge righteously, and not according to deceitful and false appearances. If God be for us who can be against us? As the Lord God is above all those that hope in him must meet and overcome all enemies, because all these enemies are opposed to godliness, and they dispute the entire pathway.

'Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to

stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel. For which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak." Eph. 6:10—

The greatest enemies of truth are here arrayed against the most glorious power of truth and grace. All the wiles of Satan operating in the principalities and powers of spiritual wickedness in high places are opposing. We wrestle not against flesh and blood, but all the power of darkness. Therefore we are to put on the whole armour of God to stand against the wiles of the devil. We have no armor, nor defense of our own with which to fight nor to stand.

What a victory awaits all that fight the good fight of faith, and lay hold on the hope of the gospel!

P. D. G.

NOT UNDER THE LEGAL SYSTEM.

Mr. Gold,

Does the Bible tell us we must pay the tenth of all we possess? No. That was under the legal dispensation. In the gospel grace reigns. God's people are walking in the day of his power. Then the giving is free. The giver feels unworthy to give. God loves a cheer-

ful giver. The Lord gives a heart of flesh or of feeling—not the stony heart under the law written on tables of stone. But He gives a fleshy heart, and renews a right spirit, and hence it is esteemed a great mercy for one to be accepted in the beloved. "Every one whose heart stirred him up, and every one whom his spirit made him willing," Ex. 35:21. In the gospel \mathcal{N} does not make his heart willing, or control it, but his heart rules or controls him, and every one whom his spirit controls is caused to serve God acceptably. It is not a natural work for ones heart to control him right, or for his spirit to direct him wisely. This is a spiritual labor of love, and the labor is in the gospel field. Here how little one feels he has performed. The widow that gave two mites—all her living, who gave more than they all who gave of their abundance. But she gave all her living, not a tenth of it. How strange is the worship of God, and how blessed is his service.

P. D. G.

Obituaries

MRS. JOE J. APPLE.

My dear loving mother was the daughter of William and Nannie Brannock. She was married to Joe. J. Apple, son of Elisha and Julia Apple, in 1894. She was the mother of ten children, nine of whom are surviving her, three girls and six boys, the oldest being a girl and belonging to the Primitive Baptist Church at Pleasant Grove. Beside her children she leaves a husband and mother who were so dear to her heart and two sisters, three brothers and a host of relatives and friends to mourn their loss, but we hope our loss is her eternal gain. She was born

in September 1875 and died December 25, 1914, making her stay on earth 39 years and 3 months. She taken sick in August 1914, with dropsy of the heart. She was first up and down on her bed, but became so helpless that we had to help her get about. She suffered untold misery but bore it all so faithfully. All was done for her that physicians and loving friends could do, but none could stay the hand of Death. But God knew best to take her from a world of trouble to a better one, where all is done away but love and peace shall ever reign. She was not a member of any church but loved the Primitive Baptist doctrine. She greatly enjoyed hearing the Baptists tell their experiences, though she would never have very much to say on that line. She read the Bible and Zion's Landmark a great deal while on the bed of affliction. We believe she had a hope though she never made it known. Just a week before she died, we had to keep her propped up in a chair as she could not lie on the bed. On Christmas eve night she began to beg us to put her on the bed and while she was still in the chair and standing by her holding her head, these words came to me twice, "You are bound to give her up." It seemed to be more than I could stand though. I felt like it would be a great relief to her but knew I was going to miss her. We put her on the bed, when it looked like every breath would be her last. She began begging the Lord for mercy. We could hardly understand what she said at first. She began talking about one o'clock Christmas eve, telling of the glories and graces of God. She seemed to name such a pretty view of them and it looked like she could see so much. She talked on until daybreak but soon it got so we could not understand what she said. She prayed for her mother, sisters, brothers, husband

and children and prayed for all nations. She sang a song that I don't remember ever hearing her sing before: "Alas and did my Savior bleed, and did my Sovereign die, would He devote that sacred head for such a worm as I?" just one verse. She talked about a great association. She wanted to know what we were going to do, and we told her that we would do the best we could. She bade us all farewell and wanted her mother and husband to go home with her. She quietly passed away about ten o'clock Christmas day in that sweet sleep that none ever wake to weep. Her funeral was conducted by Elder B. B. McKinney at her home and her body was carried to the family grave yard and laid to rest to await the resurrection. "We shall sleep, but not forever, in the lone and silent grave; Bless'd be the Lord that taketh, Bless'd be the Lord that gave."

We shall never see her sweet face any more. I want all of the old Baptist believers to pray for us that we may be guided by the God of heaven, who rules both day and night. I want to live as she did and I want to die in peace with all mankind and rest in that heavenly place and love that God who prepared for all that love His name. Her daughter

Mary.

MRS. NETTIE BASS.

It has become my sad duty to write the death of my dear sister, Mrs. Nettie Bass, daughter of N. L. and Mary Hayes. She was born August 28, 1862, was married to Amisiah Bass in 1883, the fruits of which marriage were eleven children, nine living and most all grown.

Nettie joined the Primitive Baptist church at Lower Black Creek, December 8, 1889, and was baptized by Elder A. J. Moore, and there she lived until the Lord saw fit to call her to her

eternal home May 14, 1915. She was sick only a very short time, just two days, and all was over, and when I reached her bedside and saw her condition I felt to ask, Lord, come quickly, for she was paralyzed so she could not utter a word distinctly, but made out to tell us she was bound to die but would be better off. So we have evidence to believe she is with the redeemed of the Lord, now enjoying the full fruition of that which the Lord has promised to those who love him. Nettie was faithful at her meetings, always filling her seat unless providentially hindered.

Oh, how we miss her. And just three months from the time she died we lost a dear brother, both members at the same place with one other brother and myself. We four were always looking forward to our meeting expecting to see each other—now so lonely to see their seats vacant, yet I believe in the morning of the resurrection they will come forth singing praises to God forever and ever.

The community has lost a good neighbor, the children a loving mother, and the husband a devoted wife. I often remarked that they were as much devoted to each other as any two people I ever saw. Now may her lonely husband look to the Lord to whom she tried to serve for guidance, and if it can be His blessed will bring her children to the knowledge of truth and may they fill her seat is the prayer of her very little sister,

MRS. W. G. RAPER.

Appointments

ELDER J. E. ADAMS.

Mount Pleasant, Lee County, S. C.,
October 21-22.

Black Creek, Horry County, October
24-25.

Simpsons Creek, 26.

Thence to Mill Branch Union at Mill Branch Church.

The week following as brethren may arrange so that I can spend two or three days with our dear Elder Bell. Then to the Mill Branch Association.

ELDER J. W. WYATT.

Pee Dee, S. C., November 6.
 Bells Chapel, November 8.
 Bethel, November 9.
 Piway, November 10.
 Simpsons Creek, November 11.
 Mill Branch, November 12.
 Black Creek, November 14.

The next session of the Black Creek Union is to be held, the Lord willing, with the church at Upper Black Creek, Saturday and 5th Sunday in October.

Visitors will be met at Lucama on the A. C. L. R. R.

P. D. Gold.

ELDER J. W. BRAGG OF ALA.

Tarboro, N. C., Oct. 6.
 Antrey's Creek, Contentnea Association.

Meadow—Tuesday after.

Newborns—Wednesday.

Northeast—Thursday.

Southwest—Friday.

Thence to White Association.

Muddy Creek—Tuesday after.

Sand Hill—Wednesday.

Thence to Black Creek Association.

Memorial—Monday after.

Beulah—Tuesday.

Upper Black Creek—Wednesday.

Scotts—Thursday.

Contentnea—Friday.

Wilson—Saturday.

White Oak—Fifth Sunday (Oct.)

Moore's—Monday.

Upper Town Creek—Tuesday.

Mill Branch—Nov. 1. (Wed.)

Falls—Thursday.

Pleasant Hill—Friday.

Williams—Saturday.

Kehukee—Sunday.

He will need conveyance.

Route No. 4, Box 68, Washington, N. C.

The next session of the Smithfield Union will be held, the Lord willing, with the Church at Little Creek, Johnston County, N. C., on Saturday and fifth Sunday in October, 1916.

Elder G. T. Powell is appointed to preach the introductory sermon, and Elder L. H. Stephenson is his alternate.

Brethren, sisters and friends, especially ministers, are invited to attend.

Those coming by rail can get conveyances from Wilson's Mills, by notifying J. J. Batten, Wilson's Mills, N. C., or conveyance from Smithfield by notifying D. T. Stephenson.

J. A. Batten,

Union Clerk.

Elder J. W. Wyatt will preach, if the Lord will,

Pee Dee, November 6.

Bills Chapel, November 8.

Piway, November 10.

Simpsons Creek, November 11.

Mill Branch, November 12.

Black Creek, November 14.

The next Session of the Linville Union is appointed to be held with the church at Winston-Salem Saturday and 5th Sunday in October. Brethren and friends cordially invited to attend.

R. L. LEAGUE,

Union Clerk.

The next Session of the White Oak Union will be held, the Lord willing, on Saturday and the 5th Sunday in October, at Maple Hill, Pender County, N. C. All lovers of truth are invited to be with us.

R. W. GUYANUS,

Clerk.

Robinsonville, N. C., Oct. 2, 1916.
Eld. P. D. Gold.

Dear Brother please publish in the Landmark that the next session of the Skewarky Union, will be held with the church at Spring Green, Martin County, N. C., Friday, Saturday and 5th Sunday in Oct. Brethren and friends coming from the west will be met at Robinsonville Thursday and Friday evenings. Those coming from the east will be met at Everetts Friday and Saturday morning. All lovers of the truth or invited.

S. L. GRIMES.

MILL BRANCH ASSOCIATION

The next Session of the Primitive Baptist Mill Branch Association is appointed to be held with the church at Pleasant Hill, Horry County, S. C., on Friday, Saturday and 1st Sunday in November 1916.

Visitors coming by rail will come to Conway, S. C., via Chadbourne, N. C., on Wednesday before and spend Wednesday night in Conway, and go down Thursday morning on Myrtle Beach train.

C. W. BROWN,
Clerk.

THE DUTCHVILLE UNION

This Union is appointed to be held with the church at Cedar Grove, Wake County N. C., Saturday and 5th Sunday in Oct.

Visitors coming by rail will be met at Wake Forest. A general invitation to friends is extended.

G. C. FARTHING,
Clerk.

The 174th Session of The Contentnea Union is appointed to meet with the church at La Grange and to commence on Saturday before the 5th Sunday in

October, 1916. Elder A. M. Crisp was appointed to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Six passenger trains pass daily.

L. J. H. MEWBORN,
Clerk.

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 feeling 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 disease, 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, 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, Kidney 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."

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If you suffer from Rheumatism, or from any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the
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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars (or ten gallons (two five-gallon demijohns) of Shivar Mineral Spring Water. I agree to give the water 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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We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

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MOORE'S MINERAL SPRINGS.

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 Gallons and cases to be returned in 30

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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.

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The problem in cases of coughs, colds, sore throat and to a degree in croup is:

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Second, to apply to the diseased membranes a germicide or antiseptic which

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Third, to allay the inflammation or blood congestion in the membranes, thereby permitting them to return to their normal functions.

Mentholatum accomplishes these ends.

The phlegm is loosened by the volatile oils which are pungent and penetrating, in a sense tickling the nerves to an accelerated discharge, which liquifies the phlegm and hastens its removal.

As these oils are antiseptic, they cleanse the diseased surface and stop the propagation of the dangerous germs.

The volatile oils of Mentholatum are slightly irritating, acting as a cleanly poultice to the inflamed surfaces and driving out the inflammation.

That is why Mentholatum liberally applied is found so useful in treating coughs, colds, croup and sore throat.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the celebrated Shivar Mineral Spring. The booklet contains the standard form of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, hotel-keepers and others, telling how the Shivar and Indigestion, nervous headache, remarkable water has relieved them of dyspepsia, gall stones, kidney and liver disease, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no excuse to regret it.

Shivar Spring.

Box 56 D, Shelton, S. C.

Gentlemen: I accept your guarantee and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions 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)

WIFE TOO ILL TO WORK

IN BED MOST OF TIME

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Indianapolis, Indiana. — "My health was so poor and my constitution so run down that I could not work. I was thin, pale and weak, weighed but 109 pounds and was in bed most of the time. I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 133 pounds. I do all the house-



work and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy." — Mrs. Wm. GREEN, 332 S. Addison Street, Indianapolis, Indiana.

There is hardly a neighborhood in this country, wherein some woman has not found health by using this good old-fashioned root and herb remedy.

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Elders' Sanitarium, 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, any one wanting a copy should send their name and address at once.

Iron the Greatest of All-Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nourished Iron Will Make Delicate, Nervous, Run-down People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly begin to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nourished iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of

nervous, run-down people who were ailing all the while, dismiss their stomach and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or lactate of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nourished iron. If you want it to do you any good, it must be in just purest form that is obtainable. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the arena, while many another has gone down like a fighter defeat simply for the lack of iron.

NOTE—Nourished Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach on the contrary, it is a most potent remedy, is useful in all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nourished Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

Eczema Sufferers Relieved By Barium Rock Spring Water.

If you are a sufferer from Eczema, read what Dr. M. R. Adams, a Statesville, N. C. physician, says about Barium Rock Water. "It is especially fine for cutaneous affections (skin diseases) and more especially for Eczema. From time to time I have prescribed it in obstinate cases of Eczema and have had very satisfactory results. In obstinate skin diseases it should be used both internally and externally. It does not lose any of its medicinal properties in shipment. We guarantee relief or will refund your money. Send \$2.00 for ten gallons, drink it according to directions and if you fail to get relief, tell us so and we will refund your \$2.00. If you suffer from indigestion, dyspepsia, rheumatism, gout or diseases arising from uric acid poisoning or disorders of kidneys, stomach, liver or bowels, try this guaranteed water. It is understood that the empty demijohns are to be returned prepaid. Address Barium Spring Co., Box D-29, Barium Springs, N. C.

In the Treatment of Tuberculosis

remember that first aid to relief is found in abundance of fresh air—day and night—freedom from over-exertion and pure food.

Attention to these matters should do much to arrest the progress of the malady, but in many cases there is need for extra help. Where Nature has to work with a weakened body her power is limited.

Under such circumstances, try Eckman's Alternative, which has been used with large benefit by many sufferers. In numerous cases it has helped to bring about recovery. Also it has been successful in treating asthma and bronchial troubles.

And since it contains no opiates, narcotics or habit-forming drugs, its use is not attended with danger. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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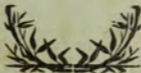
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P. D. GOLD, Editor, Wilson, N. C.

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.

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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.

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P. D. GOLD,

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

Elder P. D. Gold, Very dear Brother: As I have read after you for forty one years and find no fault but have been very much comforted, I enclose \$1.50 for you to continue to send me the glad tidings as the good Lord may bless you. I expect to read after you so long as we are spared to live. Of course if either one should pass away that would bring my reading after you to a close.

When we met at our association, we said to each other, "I am well". What a blessing. We know the blessed Lord is merciful to us. Remember we are dust. As a father pities his children so the Lord pities them that fear Him. (not with a slavish fear,) but with that love we hope He has shed abroad in our hearts; a love that can never be told for it is without beginning of days or end of life.

May His blessed love and mercy continue to abide with us and all of His dear saints that we may be humble at the feet of our blessed Redeemer, esteeming His blessed and Holy Name above every name and His great and glorious cause above every cause is the desire and prayer of this poor worm of the dust for Christ's sake.

Yours in hope of eternal life through grace.

Coats, N. C.

J. T. COATS.

Elder P. D. Gold, Dear Brother: I am sending you a letter written by my

dear sister in the flesh and in the spirit too, I hope. I feel it is worthy of publication and with her consent I am sending it to you hoping it will find space in the Landmark.

It is a great blessing to us to know that our God is still preparing His sons and daughters for His kingdom. Oh what a wonderful God we have, and He is worthy of all honor and praise. In Him we live, move and have our being and without His guidance we are only vile sinful beings and can't control our own bodies.

Brother Gold, I hope the good Lord will bless you many years longer to serve His little ones. Pray for me for I need your prayers.

Your little sister saved by grace if saved at all.

CHALLEY SADLER.

Seranton, N. C.

My dear sister in the flesh (and in the spirit I hope.) You remember we were speaking about mother and it seemed as though you were blessed to talk and I was so full I could not and to get it off my mind I thought I would write you. I feel so thankful to God that He has spared my own dear mother up to the present time although now aged and in bad health. She is so much comfort to me I feel that if I had to give her up it would be more than I could stand. In all my ups and

downs she has ever been my tried and true friend. No matter how disobedient I have been her love and devotion for me has not wavered. Thank God for such a friend as mother.

My heart beats to day with the hope that I have still a greater friend than mother. Some mothers do forsake their children, but God never. I must confess that when things don't turn as I think they should I feel to be forsaken of God, but when perhaps afterward I am enabled to see wherein it all was for the best and to see how disastrous my own way would have been, I do then want to ever be submissive to His will and to love and honor His most holy name above everything else. While mother has done for me what she could and I can never pay her for her love and devotion to her poor wayward child, yet I feel that God has done more for me than mother could do. For did He not give His own Son to die for me in order that I might have a home in heaven.

Mother has the same sweet hope and so, some sweet day, I, like you, hope to meet her around God's white throne. I don't know, but if I get there it will be by the grace of God and then I shall see Jesus and be like Him.

Dear sister, we are all well and mother is able to be up, for which I hope I am thankful. I hope this will find you and your family well.

May God bless and keep you in duty's way and remember me and mine.

Yours in hope,

MAMIE WATSON.

Scranton, N. C.

Eld. P. D. Gold.

Wilson, N. C.

My dear brother:

My mind inclines me to write again for the Landmark, and I trust it is the spirit power that is moving me so to do. That Eld. Keene so beautifully por-

trayed in his excellent sermon at the Rehukee association, and many times I feel like my neck will be broken for my slackness and disobedience. When I read dear Elder Medie Willifords article, I think in the July Messenger if I mistake not, on fasting and prayer, and how wonderfully he was led, and I believed every word of it, I thought then, I would write some of the Lord's dealings with me, not on the same line, but I trust by the same spirit, but no! I must wait to be driven.

What is now in my mind to pen down I told in the presence of both Elds. Gold and Williford on the funeral occasions of sister Anna Parker in Rocky Mt., who was the daughter of the late dear Eld. Bennett Pitt. I expressed myself in this manner in his presence, before I had any hope of heaven. I was asked by some one if I had a hope, I said no! I feel like there is a veil before my eyes. I want to see but can't see. This dear man of God—said to me "If you feel that way, you will see." Oh! how blessed those words were to me. How I love his memory.

For what I now shall write, Oh! God, guide my mind and pen to Thee. Oh! God, I stand justified or condemned. Over 20 years ago, I do believe I was forcibly impressed by the power of Almighty God to go among God's people. I would go, like the poor Ass driven. Oh! I feel like I couldn't go and leave my husband, children and home duties. In rebellion and disobedience I sunk down in a valley of woe, the darkness was so intense. I was like one in a dungeon, lifeless. One day I was standing looking at the sun set, when a voice spoke and asked me the question: "Who gave you your husband and children." I answered, the Lord. And I saw a sword as it were drawn over my head, obey me, and you shall have them, disobey me and I will take

away all that I have given you. Oh! friends think of this. For a time I was willing to leave all and follow Him. Then there came a time when I was tried, persecuted, and humiliated. I concluded in myself that I was not going as I had done, but not without some fear did I conclude not to go. My oldest daughter had been bookkeeper at the S. S. Me office in this town for 4 years at that time and if she had lost a day from sickness, I do not now remember it. She began to decline, and her health failed so quickly she had to take her bed. She had been sick in her room two weeks, (I felt like a criminal at the bar of justice. My husband came down stairs one morning and said to me "It makes me sorry for that poor child, talking about going to her work again. She doesn't know she'll never get out of that bed again. I said, you don't know it either. He said, the doctor says so. I said they don't know it either. I said, Mr. Whitley, I believe in the God that made heaven and earth and all therein is, and He is able to restore her, and not only is He able, but I believe He is going to do it. He said, the day of miracles is past. I said, not with my God. He went his way, I mine, I trembled and wondered what made me talk so, but had some reason. The Lord had given me a dream a year perhaps before this, and the interpretation also was given me, but I didn't know whether the interpretation was of God.

My words to Mr. Whitley put me to praying, and I prayed thus: Lord I believe you gave me the dream, and if the interpretation is from Thee, and if it be Thy will that I should go as I have done, so that I will know it is all of Thee, restore her, and I will go in the face of persecutions, scorns, frowns, anything it mattered not what, only to do thy will. Oh! I had suffered so.

In a short while after I had made this vow I thought I could see a little change in her condition, and I said to myself, Lord I believe it is thy will, but how shall I go is the question, I trembled for I saw that I doubted the power of the God that had made me willing-to-provide for me to go. Then I promised, not only will I go, but I will strive to go. This was on a Monday morning. Before that day was gone He showed me where to go, and the arrangements were made. The time drew on and my family was in ignorance of it all. The day came, a beautiful Friday morning in November, but before 1 o'clock the rain was pouring down. Oh! what a rest in that rain to me. The Lord knew how badly I hated to leave my sick child—but she was some better. It stopped raining and I saw my husband coming down the passage with a turn of short wood in his arms. I said, what are you going to do? He said to make a fire in the parlor, Fannie is coming down stairs this evening. She hadn't been down stairs in three weeks. Oh! friends, I was made there to understand Gods great mercy to me, and to my family, in my obedience to Him, and they to totally ignorant of it all.

A friend in the country sent for me and I went off that cold November evening, my husband perfectly willing for me to go, and helped me to get off, saying, I'm afraid you'll freeze. But I wasn't afraid of freezing—nor anything—for my God had bid me go. I staid at the house of a good friend that night and went next day to the Quarterly meeting at Smithwick's Creek and spent the night, (after hearing good preaching, and meeting the family of God there) with a dear widowed sister and back to the meeting again next day, again hearing the truth preached, and being in peace communed. Then I visited the sick along the

way, reached home Tuesday morning and found my dear child still improving. I went again on the following Friday to be at the Quarterly meeting with the church at Galloways, near Grimesland, N. C., and when I reached home my daughter had gone to her work.

Whose heart was filled with thankfulness, praise, and adoration, to Him from whom all blessings flow! Mine. Is there a true believer on earth that would say that these exercises of mind were imagination, when I had the proof positive—that it was the Lord? No! yet sin is mixed with all I do, think or say.

Now to you who have husbands or wives, who haven't been born of God, they give no such evidence, but are only moral men and women, God doesn't mean in His word that you are to ask these husbands or wives concerning His works in you. Oh! how I longed to tell my husband about these things, and started on one occasion, when the scripture was given me: "The natural man receiveth not the things of the spirit, neither can he know them for they are spiritually discerned. Is this not enough. (I love my husband, and he loves me, naturally). But you are to take that which troubles you to Jesus, your spiritual husband, and when He teaches you, obey Him, and all will be well, for He is not slack concerning His promises as some men count slackness, but will manage all things for His people and make all things work together for good to them that love Him etc.

Dear brother Gold, my mind has been so exercised with what I have written, there was no rest for me until I did write, and to God alone—I stand justified or condemned. I have had many like evidences along the way, which when made to look back, strengthen and confirm me, and make me to press

on in hope of a better resurrection beyond this vale of tears.

Affectionately,
BETTIE Z. WHITLEY,
601 E. M. St., Washington, N. C.

Lucama, N. C., Aug. 25, 1916.
Elder P. D. Gold,
Wilson, N. C.
Dear Brother Gold:-

Enclosed find letter from sister Thigpen. With her permission I am sending it to you to have published in the Landmark. I hope to be thankful to the dear Lord for being thought of by such a gifted writer. While the letter is addressed to me, I feel like it is too good to be confined to the pleasure of one individual, but should be broadcast so that other "little ones" may be strengthened.

In love I hope that I am your humble brother,

JESSE BARNES.

Tarboro, N. C., Corn Neck Farm,
July 21, 1916.

My Dear Brother Barnes:-

It has been sometime since I saw you or heard directly from you. But some how this morning my mind is directed (I hope by the Lord) toward you.

I feel to be burdened with these words, which the Savior spoke to His disciples, viz: "Unto you it is given to know the mystery of the kingdom of God."

"Unto you," the disciples, His chosen, the elect, the children of God even down to this present day, and for all time will it be given them to know the mystery of the kingdom of God. He did not say to solve or unravel the mystery, but to know the mystery. To the others it seems a very easy thing, simple affair—just do and live, there's no complications about the matter. If you will only do your part Christ will do His and you shall be

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saved at last, that is if you continue to go your part up until the end, and don't back slide. But not so with us. (O am I included?) The Lord's people know the mystery, Paul says "Without controversy great is the mystery of Godliness etc" and also in Psalms 25-14 we read "The secret of the Lord is with them that fear Him." Now if every body knew it, it would be no secret, but it is just with them that fear Him, and they have to keep it, they can't give it away or tell it. You preachers it seems to me are always trying to tell it or rather you are always whenever you preach telling it, but you can make none hear it, only those who have been brought into this mystical kingdom know aught of this secret. Yes it is just with them that fear Him, and only those who know this secret can know the mystery of the kingdom.

O! what a grand profound mystery this is all the way through.

Christ's conception and birth was a mystery—something never known to man that a virgin should bear a child—His whole life was a mystery it seems to me. We cannot understand why He who was God should take upon Himself a body of flesh like unto other men, sin excepted, and dwell here in this world of sin and sorrow thirty and three years, become a man of sorrows and acquainted with grief, to redeem a people who we're aliens from the commonwealth of Israel, and strangers from the covenants of promise.

And O, is it not a mystery why He should suffer as He did, as no man ever has or ever will suffer, that He should hang upon the cursed tree of the cross and altho in agony pray "Father forgive them, for they know not what they do," What mortal can understand these things. But "unto you it is given to know the mystery." Surely we know that this mystery is so

great that no mortal mind can comprehend it, and then mystery upon top of mystery. He has given to poor sinful worms of the dust to hope in His mercy—yes and at times we become so bold in the Spirit we can say with Job, "I know that my Redeemer liveth", "My Lord and My God." To me it is a great mystery that I should be "gathered into the fold. With believers enrolled." But O, what a precious name this is and how I love it above all natural things.

It is all from the beginning a great mystery, a hidden secret which is with the righteous Pr. 3-22; and which He revealeth unto His servants the prophets Amos 3-7.

Men have secrets from each other, both good and bad—but God knoweth the secrets of all hearts—and this secret is but one—the secret of the Lord and it is with them that fear Him you that tremble at His word, and that includes you and I hope even poor little me. But what am I to claim so much and yet I do claim it. But that is part of the mystery.

And Paul says, "Behold I show you a mystery, we shall not all sleep, but we shall all be changed." This as you know in regard to the resurrection. But I must not write further. It is all a mystery too great for me to even hint at—and I don't know why I have written this to you; only I just felt weighted down with the words "Unto you it is given to know the mystery of the kingdom of God." And then you got on my mind and so I have written. I hope some day to be blessed to hear you preach again, of the precious things pertaining to this kingdom, this blessed "inheritance that is incorruptible, undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Farewell in the Lord.

May grace, mercy and peace rest and abide with you and all who love His appearing is the prayer of

Your unworthy little sister,

MARY JOHNSON THIGPEN.

Corn Neck, Edgecombe County, N. C.

Dear Broth Gold,

By the request of the children of sister Lany Louisa Mewborn I will copy her experience which she wrote at the request of Elder I. J. Taylor, but which she kept. Recently one of her daughters found-in at her home. You will please give it room in Zoin's Landmark.

Yours in hope,

L. H. HARDY.

THE LETTER

Elder I. J. Taylor,

Dear Brother,

You requested me nearly a year ago to write out my experience and have it published, and I will now make the attempt to write it to you, and after you have read it you can do as you think proper with it.

I, as all of Adam's race all was born in sin and grew up believing that I must do something to inherit eternal life.

From childhood I would have serious thoughts about death and eternity, feeling that I must undergo or to appear before God in peace but would put off getting religion (as I thought from time to time as I had not enjoyed enough of the pleasures of this world.

I went on in this way until after I was married which event took place soon after I was eighteen years old. I would then sometimes think very seriously about it and would ask the Lord to give me religion before I died. I continued in this way until about the year 1875 when it seemed that every refuge failed me. It seemed that I was plunged into a gulf of deep despair without hope and without God in the world. I flew to the law, that is to

reading and studying the scriptures for relief but I only found curses and condemnation for me. I could find promises for somebody but none for myself. I would beg the Lord to pardon my sins, which I felt to be so many, but it seemed that I was as one whose doom was sealed and the justice and judgment must be meted out to me instead of mercy which I so much desired. I would sometimes think that I was going deranged but at the same time would feel and hope it was conviction for my sins, and would pray to the Lord if it was to make it more pungent if it could be His holy will to at last relieve me and give me an evidence of my acceptance in the Beloved. I felt that I was willing to suffer anything for His sake if He would only forgive my sins.

My troubles continued to grow worse all the time until on April 28th, 1876 when I have hope to believe that Jesus appeared to me as the chiefest among ten thousand, and the one altogether lovely.

On that day, in the first of the afternoon, being most wretched, I took my Bible and went off to a secret place to read some and to pour out my soul in prayer to God to relieve me, but I went back to the house feeling no better, verily believing that I was going to die.

My husband was plowing near the house and I went to the door and called him. When he came in he ask me what I wanted, and I told him that I was sick. He tried to get me to lie down but I told him that I could not lie on account of a violent pain in my side, and I felt that if I did lie down I would soon die. I walked the house across two rooms until I was almost exhausted when he got me to sit on his lap. Then I soon began to draw all over, my face being badly drawn, and I shook as though I had an ague. While he and one of his brothers and an old

colored woman whom he had called in were robbing me and doing all they knew to do, and I thinking every minute would be my last. But, oh the horror of dying in the condition I was in, feeling that I must be banished from the peaceful presence of God forever. I didn't want to die and not let my husband know my troubles, so I began to talk and told him that I was bound to die, and that I had been in a great deal of trouble for sometime. He ask me what my troubles were about? I told him that I had thought about? I told him that I had thought it was the sign of my death. As soon as I began telling my troubles it seemed that light sprang into my soul, and heaven was open to my view. Then if I had ten thousand tongues I could have employed them all in praising God for delivering my soul from so great a death. I stopped screaming and lay down quietly resting on the assurance of my acceptance in the Beloved. The doctor who had previously been sent for came but gave me very little medicine at that time but told my husband if I got any worse to let him hear from me immediately. The next evening I was taken about the same way that I was the previous one and the doctor came and found me very bad off but could not tell the cause of my troubles. He continued to visit me and give me medicine for sometime but did me no good. My husband sent for another doctor but he did not understand my case although he was considered one of the very best physicians anywhere about. He consulted with several good doctors besides the first one we had but all of them could not do me any good.

The scriptures say, "I will also leave in the midst of thee and afflicted and a poor people and they shall trust in the name of the Lord." I have been afflicted from then until now, but as

long as I trusted in worldly physicians for relief I found but little. I now hope that the most of my trust is in the good Lord who is strong and mighty to save all who put their trust in Him.

I think the cause of my troubles being so great after I hope I was changed was on account of being so much opposed to the Primitive Baptist Church, for I could not bear the idea of uniting with them although deeply impressed to do so. But the Lord works and no man can hinder, and in His own time I was made to love them and was more than anxious to unite with them, which I did at Mewborns in Greene County, N. C., on Saturday before the 2nd Sunday in May 1877, and was baptised on Sunday morning by you who I highly esteem for the works' sake.

Now, my dear brother, I wish to say in conclusion that I have ever fallen far short of what I feel to my duty as a follower of the meek and lowly Jesus, and am made to feel, Oh! that I could live as becometh a Christian. I know that in me, that is in my flesh, there dwelleth no good thing.

With much love for you and all the household of faith I am, I trust

Your sister in Christ,

L. L. MEWBORN.

Sept. 5, 1916.

Elder P. D. Gold,

Dear Bro:

You will please publish in the Landmark the following for the information of those who may be interested in the original Durham Primitive Baptist Association. I used the word "original Durham Primitive Baptist Association" because since the organization eight churches belonging to this association bolted and went out from us who now hold no fellowship correspondence with the Country Lane Association (white) from which we were authorized to organize through Elders

F. L. Oakley and James A. Burch by the consent of the Country Line. These churches that went off carried the name Durham Primitive Baptists, purporting themselves to be the original, but is known with us to be the Anti-Durham Primitive Baptist. It is a known truth that they have given much perplexity among the people. Notwithstanding the disorderly manner in which they went out, being lead by an elderly Brother, to-wit Elder Faneette, who up to this time had the confidence of all as a Christian. With him was one Elder Parker. They both only ~~were~~ **were** about two years after carrying these churches off. These churches never came back, being taken up by one man named Anderson Whitted, who they ordained, being an excluded member from Durham church in Hayti.

The Association above referred to was organized in 1888, under the name and title of the Durham Primitive Baptist called from thence until now. This association has endeavored to maintain the authordox principles under which she was organized, being brought with much patience, coupled with numerous false reports on the right and on the left, but thanks be to his adorable name that this association has been made able to stand fast in the liberty wherewith Christ hath made her free (we hope). During this period this association have had yearly more or less expenses to keep order, ranging from ten to twenty one dollars. In consideration of such expenses, we therefore resolve: 1st, To discontinue camping.

Resolve 2nd: That this association will not hire officers to guard, to keep order at night, nor be liable for the peace of those who choose to stay on the ground after night, after any service is over. But we do claim the right to enforce the law upon all trespassers day or night, at the place appointed

for worship. Be it understood that we do not discontinue camping because the officers of law will not come to our relief when notified to suppress lawlessness in our meetings, but because so much can be done before we can get them, especially at night.

It is the association's indispensable duty to adopt such rules and regulations as she feels to better her condition and the general good of the audience.

Done in open conference, sitting in an association capacty, Saturday before the 1st Sunday in August 1916.

Elder WESLEY HENDERSON,

Moderator,

Elder W. E. Slade,

Clerk.

DEATH-RESURRECTION

How strange is death—the end of our activity, thought, action knowledge, feeling. We shall thus see no more the one called away by death. However dear that one may be we shall no more commune with him, however, dear that one may be: he is gone.

In that very day he dies his thoughts perish. The places that once knew him shall know him no more forever. Love and hate are gone. Joy and sorrow come no more. However eagerly he may have plied his energies to gather gain, or to acquire knowledge, the tower is left off. Not another sound of tool shall be heard from him. He may seek to perpetuate his labor, or still conduct through others his plans, but he is no longer in the corporation. He passes out and is gone., no more to return.

The mysterious principle or power we call life has ended. We know not where it is. If a man die shall he live again? On the brow of the hill of time we passed him for our last time. Death was hid behind: we could not see or

know the consuming power of death's approach.

The one gone never returns to us. Silence reigns: all his powers of mind and body are gone. Death tells no tales, makes no report, regards not the strong man, medicine death heeds not, cares not for it. Prudence, carefulness, defenses, efforts to screen ones self amount to nothing. We have never seen any one that has returned from death's dominion. None return.

Is there no defense against death? None by the natural man. By man came sin, and by sin came death. Is there no relief, no escape from death. None. Is ever death destroyed? "O death, I will be thy plague, O grave, I will be thy destruction: repentance shall be hid from mine eyes." See Hosea 13:14.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." Isai. 63:1.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall be made alive. But every man in his own order: Christ the first fruits: afterwards they that are Christ at his coming.

The first man is of the earth, earthy: the second man is the Lord from heaven. If one knows these two Adams he knows the truth. One that knows the first man, the sinner—that knows that he is of the earth earthy, that knows he is vile with no power to perform a spiritual act—is carnal, sold under sin, corrupt from head to foot, in whom death reigns, who is mortal or dying, and hath no immortality in him, a failure coming up from the dust by power not at all his own creating, knowing nothing spiritual of himself, and desires

nothing good: but also knows the second man, the Lord from heaven, the quickening spirit through and by whom grace reigns through righteousness unto eternal life, that one knows the truth, and the truth the Second Adam shall free him. All death is in Adam the first, all life is in Adam the second, the Lord Jesus Christ. Thanks be unto God for his unspeakable gift. Let us always abound in the work and labor of the Lord which is not in vain. Blessed are all they that trust in him. He that liveth and believeth in Jesus shall never die, but hath immortality in Christ Jesus the Lord.

Jesus shall come again "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 and 28.

He appeared once in the end of the world to put away sin by the sacrifice of himself. As the High Priest on the high day of atonement entered once a year into the holy of holies, while those without were looking for and loving his appearing, for it was proof to them that he was accepted and his acceptance was their acceptance for because he lived they also lived, which type is fulfilled in Jesus our High Priest of the new covenant. Therefore if we look for him to appear the second time without sin unto salvation it is proof that we have tasted that the Lord Jesus is precious, hence we love his appearing. Such have part in the first resurrection of Jesus, and being quickened to gether with him are blessed and holy, and when he comes the second time it will be to receive his ready bride, and He shall change our vile body and present it without spot, or wrinkle, or any such thing with ex-

ceeding joy before his Father's throne.

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.

TEACHING OF JESUS CHRIST

(See Luke 1:1-4 and Acts 1:1-12.)

The above scriptures contain briefly what is recorded in the life of Christ while he sojourned on earth, his acts and teachings, the treatment he received from men, the manner of his death, and his resurrection, and ascension to glory.

These things are most surely believed by us. We read and search the scriptures because they testify of Jesus Christ. The teachings and doings of Jesus Christ constitute, with all that he is, the way, the truth and the life, by which we come to God. To eat his flesh, and to drink his blood, or to know him crucified, risen and glorified, all that he is, and all that he does, or to grow up into him in all things constitutes that change of the fallen, polluted sinner into that wonderful trans-

formation by which in the resurrection life such are changed from the glory of the law—the ministration of death—into the glory of the Gospel, or the resurrection of Jesus Christ by the Holy Ghost into the glory of God. So that if any man be in Christ Jesus he is a new creature, old things having passed away, and all things being new, and all of God.

The first man is of the earth earthy, the second man is the Lord from heaven; and as such as are of the earth are earthy, so those that are of the second man are heavenly, even as Jesus is heavenly.

Jesus Christ came into the world to do the will of God in earth. He did not come into this world to teach any thing of this world, nor to teach any thing that is not eternally true. He did not come to destroy the law or the prophets, but to fulfill. The law is spiritual, holy, just and true. He came to fulfill its every precept.

In the beginning of his ministry he showed the character of those that are blessed, Matt. 3:3-16, poor in spirit, mourn, the meek, that hunger and thirst after righteousness, are merciful, pure in heart, the peacemakers, are persecuted for righteousness sake.

Love of God and man. Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself, be just and honest in all things, abhor self. But how can a man who sees and knows that he is carnal and sold under sin ever become that, ever attain unto that state? It is not done by the creature, nor can it be performed or attained unto by man in this mortal state. There is none other name under heaven, given among men, whereby we must be saved. It is the entire life, death and resurrection of Jesus Christ. He gave himself a ransom. He laid down his life, for the sheep. Every word, every deed, every

thought, was for the redemption of his people. His every thought, word, deed calls for this consummation. Hence the Lord's people are interested in every thing relating to him. We show and prove our love to him according to our conduct. He came that we might have life, and that we might have it more abundantly.

Ought not Christ to suffer these things, and to enter into his glory. It behooved him to thus suffer. This is life eternal, to know Jesus Christ and him crucified. This is the greatest of all knowledge. We read and meditate on what Jesus said and did, and upon what he is, and the more we know of him, and of his power to save, the more wonderful he appears to us as having all power in heaven and in earth. This is healing power too. He makes an end of sin, he abolishes death, and brings life and immortality to life through the gospel. He heals our diseases, he binds up the broken hearted. He drives our darkness from light. The scriptures testify of Christ. As we understand Jesus Christ, and in spirit receive him we know that it is eternal life to know him, and the power of his resurrection, and the fellowship of his suffering, being conformable unto his death; and we shall be satisfied when we awake with his likeness.

P. D. G.

HOW GREAT THE WONDERS

"And my delights were with the sons of men," Prov. 9:31. Under and in the figure of wisdom is the Lord Jesus, the chiefest among ten thousand, and the one altogether lovely set forth surpassing the sun, the moon and the stars, the fountains of ocean, and above all principalities and powers. In wisdom he rules and counsels, speaks and executes. To the simple the fool He speaks of excellent things, and the

opening of his lips shall be of right things. Unto you O sons of men, I call. O ye simple understand wisdom. Receive my instruction and not silver, and knowledge rather than fine gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. "I wisdom dwell with prudence, and find out knowledge of witty inventions. The witty inventions of Jesus have no fraud in them. Riches and honor are with him, yea durable riches and righteousness. The Lord possessed me in the beginning of his way, before his works of old. He was set up from everlasting, from the beginning or ever the earth was. When God appointed the foundations of the earth Jesus was there. Then He was by him as one brought up with him, Rejoicing in the habitable part of the earth; and his delights were with the sons of men. He left the glory of heaven, took upon himself the form of a servant and was humbled unto the shameful death of the cross that we through his poverty might be rich. His love for the sons of men, his people, was such that his delights were with them.

After the Lord God had made the heavens, and the earth, made the Sun, moon and stars, and made oceans and seas, decked the earth with grass and trees, made the beasts of the earth, and fowls of the air, and caused the earth to yield her fruits, and decked it with beauty and caused it to yield fruit for the beasts of the earth and furnished it ready for the greater occupant last. He created man to rule and fitted him with an help-meet suited as a companion, and planted a garden with all manner of pleasant fruits endowing Adam with wisdom to dress and keep it—the figures of him who then was to come. Wisdom whose delights were with the sons of men, girded, qualified as

the brother born for this adversity. God so loved the world as to give his only begotten son who is made of God unto us wisdom, and righteousness, sanctification, and redemption, that our glorying should all be in him. Then in love Jesus comes down to earth, made himself of no reputation, took upon himself the form of a servant, and was humbled unto the shameful death of the cross, that we through his poverty might be rich. His name is wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. How strange, glorious, unspeakable, incomprehensible is this humbling unto death. How it binds the hearts and hopes of his people unto Him, and we love him because He first loved us. He delights to do them good. His wisdom in the mystery of love dwells with his people who are not in their feeling worthy of the least of all his blessings.

P. D. G.

INTERPRETATION

What should guide writers and speakers in the interpretation of the Bible? It is not to bring outside, foreign matter into the interpretation. As there can be no other matter so weighty and important as the bible matter itself, so nothing outside of the bible can be jugged in as something that should be taught or enforced as of equal importance. It is contrary to the purpose and object of a sincere and true consideration of what is the meaning of bible matter to deny any thing that is taught therein; or to introduce and advocate any thing besides what is declared in the bible. So to discredit or undervalue the importance of any thing the bible contains would be an unfaithful interpretation of it. To use one part of the bible to overthrow any part, or disown another

part, would make one part of it contradict another part of it.

The bible being God's way of communication to men, or commanding men what to believe, and how they should live, calls for a sincere and urgent treating of the entire bible, for man shall live by every word that proceeds out of the mouth of God. Nor would a faithful exposition of it suffer any part of it to go into disuse, which the bible declares to be of no private interpretation. The law that came by Moses with the worship through its symbols and types had its force, and was binding to the Israelites, specially under a certain dispensation, as the bible itself declares, until its purpose was supplied and fulfilled by the introduction of a higher and more wonderful dispensation. The law and the prophets were until John, since then the kingdom of heaven is preached. Among those born of women none was as great as John the Baptist, but the least in the kingdom of heaven is greater than John.

Christ came not to destroy the law or the prophets, but to fulfill. John was sent to preach the coming of Jesus as his forerunner, as one to announce the coming of Jesus the bridegroom, who must increase while John must decrease. None but Jesus can fulfill the law and accomplish all that is foretold in prophecy. Christ is become the end of the law for righteousness to every one that believeth. Then the law had its use, and prophecy its us, and he faithfully expounds the scripture giving to the law its portion, and to the prophets their proper place, rightly dividing the truth of truth. This causes no clash or contradiction in the expounding as interpreting scripture.

The mustard seed is the least of all seeds, Matt. 13:31-32, but Jesus said the kingdom of heaven is like the grain of mustard seed. How little appeared

the beginning of this kingdom as John compared to the voice of one crying in the wilderness saying Repent ye for the kingdom of heaven is at hand. How great was the opposition to Jesus made by the Scribe and Pharisees, who sat in Moses' seat. How great was the tumult as Jesus began to teach that a new dispensation is coming in that shall become greater than all that precedes, not by corrupting, but by fulfilling, establishing, encouraging the followers. Jesus is hated above all men, yet he fulfills all, puts new wine in new bottles, preserves both. All the law is fulfilled in this thou shalt love thy neighbor as thyself, and wisdom is justified of her children, so that in expounding the scripture truthfully there is need for all of the scripture, and nothing also takes the place of a single part of it nor must any of it be left out, or ignored, for all scripture is given by inspiration of God, and is profitable. So the gospel preacher or teacher must not allow any of the teaching to trample under foot any part of the word of God, for Jesus is that word, the word of God with a vesture dipped in blood, and his name is the word of God, Rev. 19:13 **Preaching** Jesus in his fulness allows of no other preaching but him and this allows of no interpretation of any part of scripture that can or attempts to exalt any thing, any theory, vision, notion, or anything contrary to Jesus Christ and him crucified. This exalts the Lamb of God that taketh away the sin of the world. "All hail the power of Jesus' name." So that the gospel preacher has a use for all the scripture as testifying of Jesus the way, the truth, and the life, by whom we come to God, Amen.

P. D. G.

Obituaries

POSEY JONES STEGALL.

Posey Jones Stegall was born April 29, 1891, and died, after an illness of many months, Sept. 2, 1916.

In November 1912, he was married to Miss Lovie Kendrick, and she with 2 little children survive him, as well as an aged grandmother, father and mother, with several brothers and sisters.

Posey was one of the most patient sufferers, during his illness, I have ever known. Altho' no human being knows the agony he endured, he was never rebellious nor complaining.

He joined the Strawberry church the first Sunday in June, 1916, and the following day was baptized in the stream near his home, by Elder O. C. Boaze; thus in his last days following his Master's command to be baptized. We all miss Posey, but sorrow not as those who have no hope, believing him to be at rest. May God bless and comfort his dear bereaved ones is our prayer.

One who taught him in his childhood.

Mrs. MARTIN H. TOMPKINS.
Whitewell, Va.

JOHN MORGAN

The subject of this notice passed away Sept. 4th, 1916, was born June 13th, 1892, thus making his stay on earth 24 years, 2 months and 21 days. He was a member of the Primitive Baptist here, and always faithful to his seat until his health failed him nearly two years ago. He suffered greatly but patiently with bright's disease and other troubles also and for more than a year it seemed he could not live, but he lived out the time allotted him, for

his case clearly proved there is a time to be born and a time to die. Bro. Morgan was a very spiritual minded man, he loved his Bible and hymn book and they were his constant companions and he loved so much to hear preaching. The poor unworthy writer has every reason to believe he is sleeping in Jesus, and will ere long awake in His likeness and be satisfied. He had many beautiful visions a few days before he died and spoke of them and told his people he would soon pass away. His people together with able physicians and friends did all they could for him, and this should serve to console them to some extent. The writer together with Elder G. T. Powell spoke to the family and friends on the burial occasion of brother Morgan, we hope with some liberty. May God bless all who put their trust in him, and finally save his people with an everlasting salvation.

W. A. SIMPKINS.

Raleigh, N. C.

MRS. MAGGIE ROBERSON.

Dear Brother Gold:

Through and by the request of the sadly bereaved husband, Mr. D. M. Roberson, I will try to write his wives decease. Sister Maggie was the daughter of Abel and Susan Voliva, born Sept. 1, 1885, the fourth child of nine, was married January 2, 1876 and was the mother of five children, all dying in infancy.

She professed a hope in Christ and was baptized into the fellowship of Primitive Baptist church by her pastor, Elder John R. Rowe, Oct. 20, 1891. She was confined to her bed almost ten months, from Sept. until June 28, 1916, with that dreadful disease cancer. Her desire was to depart and be with Christ which was for better than all else, for she had been brought to the line of all

perfection and found there was no help in man, and that man's arm was too short, and power too weak to alleviate her sufferings and raise her from her bed of languishing pain and distress. She had long since lost confidence in all flesh and knew that all flesh is but grass. She saw there was no relief save beyond the grave to which she was tending.

And I can say of her that the grave had lost its terror and death its sting and gloom. She is not dead, only fell asleep in the arms of Jesus there to rest from all her labors, cares, losses and heartaches, where there is nothing to molest or make afraid, but where all is rest, sweet rest. She has gone to join all her loved ones who have long since gone on before, where there will be no more goodbys, and where no said farewell tears are shed; where her spirit shall rest until on that resurrection morn, when she shall come forth robed in the glorious image of Jesus and ever be with him.

I would point her sad, lonely and bereaved husband to the lamb of God who taketh away the sin of the world. He can all your sorrows heal; dry your tears and take trust in him for he is all that can justly reward you for your untiring faithfulness to her. Your losses is her eternal gain. Her race was run, her purpose served and her father had called, come home. And she had to go, gladly leaving all below. Only a few short years, months, weeks and days, a few more briney tears, and you will be gathered with her, where you can join in the sweet refrain and ever be with her. The services were conducted by Bro. D. H. Watson. She was 61 years, 10 month and 26 days old.

Written in sorrow by her sister in hope of the resurrection.

EFFIE HARRIS,

Carawan, N. C.

MRS. DAVID McCAIN

Elder P. D. Gold: Dear Brother in Christ: It is with a sad and lonely feeling that I attempt to write the obituary of my mother who departed this life July 17, 1916.

She was born June 2, 1832 and was married to David McCain when quite young to which union were born six children, three boys and three girls, the girls all dying when small.

My father died eleven years ago and one of my brothers died five years ago leaving my mother with only two children in her last years. But she leaves a host of grand-children, great-grand-children and friends to mourn after her, but we mourn not as those without hope.

She manifested a hope in Christ about fifty years ago and joined the Primitive Baptist church at Newport about that time and remained a consistent member the remainder of her life, always filling her seat when able.

She was afflicted all her life by being partially blind and deaf especially for the last ten years of her life. She had been at my house for nearly six years before she died and was confined to the house all the time and for the last three years she was bedridden. But she bore her afflictions with patience and seemed to be reconciled to God's will, willing to suffer until His time came to take her away.

For the last seven weeks she suffered untold misery although the physician and all of us did all we could to ease her pain. But we believe she is at rest now.

The burial services were held by Elder W. W. Roberts and Brother T. G. Gould and she was laid to rest beside her husband.

Brethren, sisters and friends who may read this, please pray for us when at a throne of grace. May the good Lord enable us (her children and grand

children) to live the life of a Christian, as we believe she lived.

Written by her youngest son,

D. N. McCain.

Newport, N. C.

A. P. LEACH

My dear aged Father died the 2nd Sunday in March, 1915. He had been in feeble health ten months, but not confined to his bed. On Friday, before he died on Sunday, he got up and was taken with something like colic. A physician was summoned, who said he could not get well, and he seemed so calm and resigned and seemed to think his time had come. Saying Oh! death where is thy sting Oh! Grave where is thy victory. He was conscious until Saturday and slept all night Saturday without any pain, and woke up Sunday morning taking some nourishment, and talked some but soon began to slumber and about 5 o'clock in the evening fell asleep never to wake or suffer any more. I have no doubt but he is resting in the paradise of God, not because he was the dearest and best of fathers, and such a good man, but because I believe he belonged to that blood washed throng he talked so much about while here on earth.

He belonged to the Primitive Baptist church, having been a member for fifty eight years, and was a deacon and clerk of the church at Suggs Creek when he died, and had been for many years. He was clerk of the Abbott's Creek association for 30 years and did not miss a session while he was clerk. He was a good kind husband and a loving father.

Had he lived until the first day of May he would have been 85 years old. He always had such a pleasant smile for everybody and for his own dear ones. We miss, Oh we miss him, and his wise counsel. He lived with his youngest

child at the home place, W. A. Leach, and his dear wife and two little daughters who miss him more than the rest, for he was with them. He loved them so much, they were so good and kind to him.

We could not wish him back though we would love to see him. His pastor, C. A. Davis, spoke such cheering words to the largest crowd I ever saw at a funeral. Then his dear body was laid to rest in the family burying ground by the side of his dear wife where it will peaceably slumber until time will be no more.

He leaves eleven children, all married and doing well. It was his desire to see his children grown and doing well. So well do I remember, as I am the second child, how good he was the twelve years he was at home. He would sing and have prayer at night and read a chapter from the Bible. His work called him away, then we were all so glad when he came home. It seemed he was gone the most of the time, but he was the shadow of the home. But he is gone and will never come to us again. We would love to be sweetly submissive.

Most of his children are Primitive Baptist, and I thank all love the doctrine he love! so much.

Dear Father thou has left us,

Here thy loss we deeply feel,
But it is God who has bereft us.

He can all our sorrows heal

His daughter,

L. J. COCHRANE.

RESOLUTION OF RESPECT.

Whereas, God Almighty has seen fit to remove pastor Elder Jas. H. Johnson on Aug. 3th, 1916.

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 Zions Landmark for publication and that a copy be placed upon the church book. Done in Conference at the church in Four Oaks, N. C., on Saturday before the first Sunday in September, 1916.

ELD. J. T. COATS,

Moderator.

A. R. KEEN, Clerk.

J. C. KEEN,

WM. KEEN,

JAS. A. CREECH,

Committee.

RESOLUTIONS OF RESPECT.

Whereas it has been the will of Almighty God to remove from among us by death our precious and dearly beloved sister, Fanny E. Massey, who held fast to the faith and was one among the few that aided in the building and organizing the church of Corinth, Johnston county, N. C., several years ago, where she was a faithful and a consistent member. We believe in her death she is crowned in glory singing praises to our Father in eternity.

Therefore be it Resolved,

1st. That we cherish her memory and bow in humble submission to Him who worketh all things after the counsel of his own will.

2nd. That we deeply sympathize the bereaved family and relatives.

3rd. That a copy of these resolutions be spread on the church record, and a copy each be sent to the family, Zion's Landmark and the Primitive Baptist for publication.

Done by order of the church in Conference on Saturday before the first

Sunday in September, 1916.
 ELD. E. F. PEARCE,
 Moderator.
 P. E. JOHNSON,
 Clerk Pro. tem.

Elder P. D. Gaid,
 Wilson, N. C.
 Dear Brother,

At a business meeting held Sept. 8th, the church voted to ask our Editor to publish our meeting days. We shall thank you to publish in "Landmark" the following notice and if any charge let me know.

The Ebenezer Primitive Baptist church of Baltimore, Md., meets every 2nd, 3rd, and 4th, Sunday at 11 A. M., in meeting house on Madison st., near Calvert St. Elder Joshua T. Rowe pastor.

Yours in hope,
 A. S. ROWE,
 Church Clerk.

10 CENT "CASCARETS"
IF BILIOUS OR COSTIVE
For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you Sleep

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which sours and ferments like come filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks, glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

Barium Rock Water Relieves Weak and Nervous People.

Barium Rock Water is being prescribed by many physicians in the treatment of nervous debility and as a tonic and flesh-builder. They also recommend it in cases of indigestion, dyspepsia, rheumatism, gout, eczema and diseases arising from uric acid poisoning and for disorders of the stomach, liver, kidneys and bowels.

Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send \$2.00 for ten gallons. If it fails to relieve your case, we will refund your \$2.00. It is understood that the empty demijohns are to be returned unrepaid. Address Barium Springs Co., Box E-20, Barium Springs, N. C.

Renew Your Health

AT NATURE'S FOUNTAIN.

Without the Expencc 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 drug prepared by human skill. In fact drugs seem to do them about as much har mas 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 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 in it I owe my Restoration to health and probably my life. It has made me tens of thousands of friends in all part 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 in 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, rendering 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 restorator 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.

St. George, 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 anyone 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 recommend the use of your water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,

Vice-Pres. Young & Selden 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. E. 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 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. CROSSBY, 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 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. 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 the 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 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 gall stones, 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 gall-stones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Fill Out 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 receipt of the two empty demijohns, which I agree to return promptly.

Name
P. O.
Express office

Please Write distinctly.

Age of Beautiful Women Iron Men.

Roses Into the Cheeks of Women and Most of Men---It Often Increases the Strength Down" Folks 200 Per Cent in Two Time.

him with the blood pressure of a boy of twenty and as full of vigor, vim and vitality as a young man; in fact a young man he really was, notwithstanding his age. The secret, he said, was taking iron—Nuxated iron had filled him with renewed life. At thirty he was in bad health; at forty-six he was care worn and nearly all in. Now at fifty a miracle of vitality and his face beaming with the buoyancy of youth. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for some months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless. Many an athlete and

prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Schnyder C. Jacques, another New York physician, said: "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

NOTE—Nuxated iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in nuxated iron that they offer to forfeit \$100 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 200 per cent or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

ADVANCE OF PRICE

Newspaper is increased so much the present time compels us to advance the price of the Landmark to the original price—two dollars a year. This we are compelled to do in order to continue its publication. We hope you will help us by renewing your subscriptions, and increasing its circulation.

We all know something of the increased cost of living.

P. D. G.

HARD COLDS—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

SALTS FINE FOR ACHING KIDNEYS

We Eat Too Much Meat Which Clogs Kidneys, Then the Back Hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

HELP FOR WORKING WOMEN

Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—“I suffered so much with female weakness that I could not



do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I

recommend it to any woman suffering from female weakness. You may publish my letter if you wish.”—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

OLD Time REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

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GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't
harm tender little Stomach,
Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

RECIPE FOR GRAY HAIR

To half pint of water and 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.

Free :: :: :: The

Smallest BIBLE in existence; about size of postage stamp; marvel of printing art; 200 legible pages; New Testament; illustrated. Write today to
REV. A. A. WILSON, San Diego, Cal.

THE NASAL BATH.

There is one form of bath but little known and far too little practiced. It is the nasal bath.

Colds or catarrh of the head produce in the nasal passages an excess of dense secretion. This covers the linings of the air chambers of the head and results often in dull catarrhal headache.

To relieve such a headache and to treat the cold or catarrh, use a little nasal douche chambers of the head and results often in few cents.

Fill this douche with luke warm water, adding a pinch of common salt.

Hold the head very low and flow the water from the bill of the little duck douche, first into one nostril, then into the other.

Retain the position for some time, flowing the salt water first to one side, then to the other and drawing it down into the forehead by closing one nostril and inhaling through the other.

When the nasal cavity has thus been thoroughly cleansed, insert Mentholatum well into both nostrils, and if there is a headache rub the forehead and temples with it.

ECZEMA

Also Called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, Etc.

I believe eczema can be cured to stay. I mean just what I say. I say CURED and NOT merely patched up to return again, banding nearly a half million cases of eczema and devoting 12 years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured, all I ask is just a chance to prove my claims. If you write me TODAY, I will send you a free trial of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.

Dr. J. E. Cannaday, 1226 Court Bldg.,
Sedalia, Mo.

Reference: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

THICK GLOSSY HAIR,**FREE FROM DANDRUFF**

Girls! Try It! Hair Gets Soft, Fluffy and Beautiful—Get a 25-Cent Bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You cannot 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.

Don't Let a Cold Get a Good Start

The way to check a cold is to fight it from the first. Even the worst maladies often are easily conquered if attacked early enough. Colds may lead to asthma, bronchial troubles and pulmonary affections. In the treatment of these one of the first needs is to build up body resistance.

Eckman's Alternative often has assisted in such upbuilding. As a treatment for the troubles named, it has been used for more than twenty years. And in many instances it has effected lasting relief.

As with any other medicine, it should be regarded only as a first aid to right care and hygienic living—a safe one. For it contains no narcotics, opiates or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY

23 N. Seventh St. Philadelphia

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 a 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. St. Richmond, Va.

END OF VOLUME 49th

This issue closes another volume of Zion's Landmark. What an eventful year. The horrors of war are spread over the European world. Its greatest nations are harrowed with its cries and groans. Thanks be unto God we have been saved from its savages. God gives us peace. He maketh wars to cease when it pleases him. The peace of God passeth knowledge and understanding.

P. D. G.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" Digests 3000 grains food, ending all stomach misery in five Minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble for ever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Ladies! Take Dr. Welch's Cotton Root Compound Pills. Sure relief for suppression. Sent in plain wrapper for \$2.00. Welch Medicine Company, Jacksonville, Florida.

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