

Zion's landmark

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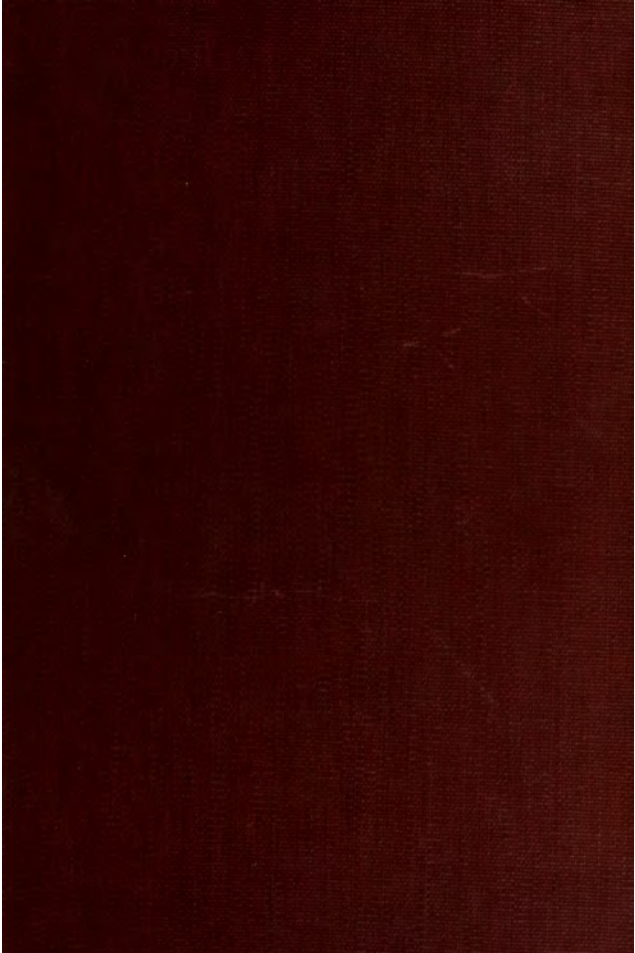
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ZION'S LANDMARK

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.

\$2.00 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.

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1916/17

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

CHRIST, THE APPLE TREE.

(1)

Emmanuel of thee, my heart is singing
They wondrous love has put my
soul in tune,
Sweet pardon and salvation from thee
springing
Delight my heart and banish sin's sad
gloom;
Oh, I can ne'er forget thy love and pity
As I beheld Thee mine on Calvary's
tree,
Thy precious blood is all my hope and
comfort
I trust in heaven thy beauteous face
to see.

Chorus.

O my Savior, so dear unto me,
My Beloved, my fair Appie Tree;
Thy voice that I heard like the song of
a bird
Sang ravishing music to me:
Poor and sinful unto thee I flee,
And thy shade is refreshing to me,
Oh Thy heart is so true Thy fruit
sweet, precious, new
My Savior, My Fair Appie Tree.

(2)

Compared with Thee, there's none my
my sweet Lord Jesus,
Amidst the woods Thou art the Ap-
ple Tree,
Delighted, I sit down beneath Thy
shadow,

Thy beauty is my blissful sanctuary
From sin and guilt and shame my soul
is sheltered

When thou dost smile, sins, sorrows
flee away;

The words of life eternal thy mouth
speaketh,

Oh, let me 'neath Thy shadow ever
stay.

Chorus.

F. W. KEENE.

North Berwick, Me.

COMMUNICATIONS

Dear Brother Gold:

We had a good meeting at Mt.
Springs the 4th Saturday and Sunday
after returning from the Association
My baby girl, Mrs. Nettie Abbott, joined
the church at Malmaison on the 1st
Saturday in August and it was her re-
quest to be baptized at home in her
father's pond the next 4th Sunday
morning So she was, and she
came up out of the water looking so
bappy. You may know it makes me
feel so thankful to the good Lord
that He is bringing my children into
the fold. I felt like she had taken her
father's place in the church, for we do
miss him so much there, and now we
see her presence instead of his. Broth-
er Evans and Brother Boaz spent the
night with us and the next morning
Brother Evans baptized her. I So

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much enjoyed the brethren's talk that night, they being the first preaching brethren who had visited us since my dear husband's death, and it made me think of him so much. He always enjoyed talking to them and hearing them talk. I don't think he enjoyed anything more than having the brethren visit him.

We had been united in marriage forty five years lacking three days when he was laid to rest and all this time he was a kind, affectionate husband and father and a friend to all.

I was so glad to get to see you and Sister Gold and to hear you preach that glorious doctrine once more. May the good Lord spare us to meet again, if it be His will. Hope you both are well and enjoying good health. Remember me in your prayers. From your troubled sister, if one at all.

MRS. JAS. R. BRYANT.

R. F. D. Dry Fork, Va.

Brother Gold:

I received a good letter from my grand daughter a few days after her grand-father's death and I wish you would please publish it in the Landmark.

MRS. M. T. BRYANT.

Dry Fork, Va.

My dear Grand-ma:

It is with sad heart that I try to write for some time but neglected doing so and now I feel very sorry I did not.

Grand-ma, I would like to be with you in your sad hours to try and comfort you, but the Lord has willed it otherwise and we must bow in humble submission to His all divine will. Weep not, dear Grandma, as those without hope, for I feel that our loss is his eternal gain. Blessed are they that die in

the Lord, for on such do we hath no power.

Grand-ma I shall always rememoer my last visit to your home. I believe the Lord was in that visit. I enjoyed so much my talk with Grand-pa and it seemed I loved him different and better than I ever had before. And the day I said to you all goodbye it seemed that something told me that I would never visit your home again during his life time. Grand-ma I can never tell you how sad and strange I felt and that is why I wanted Grand-pa to kiss me. I felt I was seeing him at his home for the last time.

I thought about him all that week and tried to put it from me, thinking it wasn't anything but a notion, but I couldn't do it. I wanted to see him and talk with him once more before he died but I could not. I shall always be thankful for that one visit.

One night last week I dreamed I saw Grand-pa and I asked him how he was and he answered that all was well with him. Yes he is well now. He will nevermore see sickness, sorrow, pain, nor death. Oh! what blessed rest.

I must close. I hope to see you soon.

With much love, your grand-daughter.

LILLIE LINK.

Danville, Va.

Dear Brother Gold:

As I was very much disappointed in not getting to Smithwicks Creek to the Association, I will make an attempt to write and send you what is due for the Landmark. I look forward to its coming, just as I would a letter from a regular correspondent. I have been a reader of the Landmark ever since I could read. My dear mother took it before my recollection, and it has always seemed dear to me. It affords me much pleasure to read the writings of

the dear brethren and sisters. We still have Bro. Hassell to preach for us. We appreciate and enjoy having him with us so much, because we think he is a Father in Israel.

I wish you and sister Gold would come to see us. We would be very glad to have you preach for us at Great Swamp. Can't you come the 4th Saturday and Sunday in November. Hope you and sister Gold are both well, and enjoying the sweet pleasures that are in this life for you.

May the good Lord bless you and spare you to proclaim the doctrine of salvation by grace to poor sinners as I feel to be.

I am your unworthy sister if one at all.

MRS. W. J. BRILEY.

Greenville, N. C.

Elder P. D. Gold:

Dear sir:

For some time I have had a mind to write to you my feelings of what I believe to be the dealings of the Lord with me and my heart failed me, but it seems that unless I do so my mind is not satisfied. When I was only a child I believed in the doctrine of the old Primitive Baptists that His children are chosen in Him before the foundation of the world and at His time He called them and they are willing to do His will and purpose. I would go to hear them preach and wish so much that I could be one of them and love Jesus as I thought they did. In the mean time a trouble came on me, one that I could not get rid of and it followed me until it seemed that I was sick and forsaken by everybody. I would try to pray and ask God to remove it but it kept growing worse and I thought I was going to die. I kept on in this way until finally I was made willing to give up everything and die for the sake

of Jesus. It seems that I saw myself pass away and I became as a little child, and this vile creature was able to praise God for His mercy toward me.

I had many dreams that seem to follow me that I do not write of, never the less I had a feeling which lead me to go before this church, and I wanted to be baptised though feeling very unworthy. I prayed that I might be shown in the spirit so as to satisfy my mind whether I was worthy to be baptised. Afterwards I had a vision which made it plain to me that I was commanded to be baptised, and so I was. I am a colored woman. I joined the old Primitive church that came out from the white church after the surrender, by permission of the white brethren.

Now I have a question that I want to ask you if my letter be worthy of your Primitive church that according to my knowledge, was sent out to themselves by the white brethren in later years. But the two sides did not fellowship each other as one came out of the their own accord by permission and the other was sent out. I feel that I want to join with my husband as it is not convenient for us to attend our separate churches together. They say I must be baptised again. Now to my mind I feel satisfied that this law is of the carnal mind, and that once baptised in the faith is sufficient. There is no good thing in the flesh, with the flesh we all err, and if not kept by God's power unto salvation we are gone. I trust if you feel to answer me that it may be directed by the the spirit. Tell me your thoughts concerning my being baptised again, whether it is directed by the power of the spirit or satisfaction of the carnal mind. Please find self addressed stamped envelope for reply.

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Yours in hope of eternal life through
Jesus Christ our Lord.

BEULAH L. BASS.

Reidsville, N. C.

EXPERIENCE

It is with fear and trembling that I attempt to write some of what I hope the Lord has done for me. I was very young when I would find myself trying to keep the commandments and I went on from time to time trying to live right. At last I became so troubled that it seemed that my time had come. One night I dreamed that some one came to me—it looked like a preacher and had wings—I heard a noise of wings. I looked and he was standing at my right side. He raised His hand and said, read Matthew the 5th chapter, 4th verse. "Blessed are they that mourn for they shall be comforted." Oh! I did not know what to think of that. I looked in the Bible to see if this was true and I found the words just as I dreamed. But Oh! my troubles got worse and I tried to beg the Lord to have mercy on me. I was so troubled night and day it seemed that I could not rest anywhere. I went to the Missionary meeting but it did me no good. I would not go to the mourner's bench, for I thought I was sitting on a mourner's bench. I thought I would rather be alone in some secret place, as I didn't want any one to know anything about my troubles, but papa would come to my room door at night and ask me how I was feeling, and I didn't want him to know how troubled I was. And so I went on begging the Lord for mercy. At last one day I was in so much trouble that I thought I would go down to the spring to be alone. I went begging the Lord to have mercy on me, a poor sinner, and I was feeling so bad when all

at once it seemed my burden was gone. Oh how my heart thrilled with joy. It seemed that everything was praising God. The sun shone as I never saw it shine before, and it was the prettiest sunshine I ever saw.

I then felt that I was changed from trouble to joy and supposed I never would have any more trouble. But Oh! doubts and fears came on and I was afraid I was deceived. I didn't want to be deceived and I didn't want to deceive any one, so I joined the Missionary Baptists but when I heard the Primitive Baptists preach I felt like I wanted to live with them. So I went before the church and, to my surprise, was received and was baptized by Brother Isaac Jones.

Oh! that day was a day of joy to me. I enjoyed the preaching so much, and I felt like he believed as I did. I felt like it was peace, sweet peace to me.

It seems that I have mixtures of joy and sorrow and this daily do. I pass through. So often I try to pray for my children that the Lord may keep them at his own will, as He has all power in Heaven and in earth. Blessed be the name of the Lord. Oh! how I love the household of faith and Christianity. I hope you all will remember me in your prayers.

Your sister in hope of eternal life.

FLORA VICKERS.

Dear Brother Gold:

I am at home from my very pleasant trip to the K-shukee, Contentnea, White Oak and Black Creek associations and some appointments between those associations. I want to say that I have never taken a trip which gave me more pleasure and upon which I can look back with more pleasure. I did not enjoy trying to preach every time it became my duty, nor I enjoy preaching every time the brethren spoke.

I am a poor dependant one and can do nothing unless the Lord lead me into that enjoyment. I heard some of the sweetest preaching it has ever been my privilege to enjoy, and I heard some which appeared to me to be somewhat on the extreme.

I remember that some years ago I heard one of our brethren say to the little ones on the outside, "You wait until the Lord makes you go. Wait until you cannot wait any longer;" I never thought that to be good advice. I heard some expressions which appeared to me to have the same meaning as that. I do not think it is good advice to give to the Lord's children. They have enough of that in them without having it cultivated. The word of God to us is, "Teaching them to observe all things, whatsoever I have commanded you." Tell them that if they love the Lord to keep His commandments. That they that do His commandments do enter in through the gates into the holy city.

Without the city are dogs, whomongers, sorcerers, idolators, and all who love and make a lie. These are not fit companions for the little children of our God. We should tell them so and encourage them to come out of such company. It is so very subject to lead the children astray. Their going astray does not destroy them but it does destroy their comfort. That the children very much need while traveling in this world of sin and sorrow.

Then, as well as to teach them to observe the things God has commanded we should also warn them against the things He has not commanded, the things which look to the glory of man and not to the glory of God. We cannot serve the things of the world and

ourselves and serve God at the same time. No, these things are so perfectly opposite that that will not come together here nor hereafter.

I found both this fall and last fall that there was right much complaint about our beloved family paper, Zion's Landmark, because it was so often so far behind, and sometimes the print was bad so the older people could not read it so well. This complaint was having the effect of our brethren subscribing for the "Primitive Baptist." That paper is getting a large circulation among some of our brethren. They do not know that there is now a war between that paper and the "Baptist Trumpet" of Texas over the new birth. Nevertheless this is true.

Some years ago that very question got to being discussed among the Baptists of Kentucky. It spread rapidly to the west and to the seashore in Virginia and divided the brethren wherever it went. In speaking of the heresy of the nonresurrection of the bodies of the saints the apostle said, "It eateth as doth a canker." These other questions do the same thing. They are dangerous to have circulated among us and our brethren should be very careful as to the kind of literature they recommend to our brethren. We should have good, wholesome literature in our homes for our children are sometimes inclined to read things which we read, and we should want both to read good true literature ourselves and to provide it for our brethren when they are with us and for those of our household. The propagating this or that reading matter will not make children of God out of our children but it will show them that we believe in the things which give all glory, honor, majesty, and power to our God for our great salvation. That is worth something to me and it should be to all of us.

We do not expect to be able to endorse all we find in any paper of human origin and of human management for such would amount to perfection in the flesh and there can not be such a thing. However we should be careful to avoid that which will amount to a continual discussion of points of differences among our brethren.

Concerning the new birth we should be careful to follow the direct teaching of our Lord in the 3rd chapter of John. He does not enter the dissecting room and divide the man up and tell us what part of the man is born again. He said, "Except a man be born again, he cannot see the kingdom of God." Why not be content to stop there as the Lord did? Peter said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

Those things are written for our learning that we through patience and comfort of the scriptures might have hope. They are given by inspiration of God that the man of God may be perfect, thoroughly furnished unto all good works. Anything added to these things is dangerous and should be shunned as we would a viper.

It appears to me that these are perilous times with our people. Our brethren who are sound in faith, in doctrine have reasons to stand shoulder to shoulder and contend earnestly for the faith once delivered to the saints.

I heard of a minister using the words of David as a text. "All thy works shall praise thee, O Lord; and thy saints shall bless thee," Ps. 145:10. In his exposition of the text he left the full impression that all his evil deeds were the works of the Lord, and that they were for His praise. If my evil

deeds are the works of God where are the works of the devil? What experience have I with him? Does no such being exist? My own experience tells me that there is such a being. He is my tormentor. I often find that he has dictated to me and I have followed his evil ways and am brought very low in repentance from my evil ways. For this very cause I am made to hate myself and to pray to God to deliver me from myself and all my ways. Satan is a snare and a trap to the children of God and has ever been. If I do evil in the sight of God and my brethren I do not feel that I should put it to God's account. We should be careful to shun every appearance of evil. Not only the evil itself, but the very appearance of it. There can be no danger in not coming anywhere near a rattle snake. We might stand straddle of him and not get hurt but we had better be farther away, even far beyond his reach. Then we are sure he cannot hurt us. So with every evil thing. Shun evil and temptations. Do not put ourselves in places where we know that temptations are so likely to rise. None of us are any too strong, and all of us are weak enough.

I want to thank the good Lord for His blessings to me on my trip and at all other times, and the brethren for their great kindness in so sweetly caring for me and receiving such a worm in their homes, churches and affections. I feel that all is of the mercies of God to me and I hope that He will give me grace to love and serve Him as long as I live and to praise Him in all eternity.

As ever your brother in hope of the resurrection of the dead.

L. H. HARDY.

Atlantic, N. C.

Remarks: We fully endorse the above sentiments; the old fashioned,

true doctrine and exhortations of God
our Savior.

P. D. G.

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

Dear Brother:

Please publish the enclosed clipping, it being Resolutions of respect to our beloved pastor to wit, Elder, A. B. Philpott.

Brother Gold, we did not know how to appreciate fully a gift like that of Elder Philpott, until since he has been taken from our midst. Oh the vacancy that has been caused by his death, a vacancy in his home, a vacancy in his community, and a vacancy in deed has occurred in the Baptist ranks in this entire community, that God alone can fill by calling, qualifying and equipping, as he did Elder Philpott. But we feel to bow in humble submission to God's will, believing as we do that our loss is his eternal gain.

Brother Gold, I hope that yourself and sister Gold, are well and enjoying the blessings of life.

Sincerely Yours, In hope of eternal life,

J. W. RAMSEY,
RESOLUTIONS

Riverview Church,
September, 24th, 1916.

Resolved. Whereas, God in his providence and in his all wise purpose, has seen fit to send his death angel into the home of our beloved brother, and claimed for its victim, our beloved pastor Elder A. B. Philpott and wafted his spirit across the dark river of death, safe home into the bright mansions above, ready to receive his crown of righteousness that was promised him: and not to him only but unto all them also that love his appearing, where we truly hope to bask in the blessed sun light of God's love, through out the deathless ages of eternity.

Elder A. B. Philpott, was chosen pastor of Riverview Church December 1895, and in September 1898 he moved his membership from Old Town Creek church and united with the church at Riverview, by letter, and from that time down to the time of his death he has ever been a loving brother and a faithful pastor. During his stay with us our church has been very prosperous, most especially for the last few months there have been 16 additions the entire time of his pastor ship the church has grown membership from 22 to 84 and we feel truly thankful that our beloved pastor did live to see the ingathering to the church that he had so faithfully served all these many years. This is consoling evidence to us that the Good Lord has wonderfully blessed his labors, and we truly hope and believe that his labors will continue to be as bread cast upon the waters that will last many days hence.

We deeply mourn our loss, as having lost a good neighbor, a good friend, a dearly beloved brother and a faithful pastor:

We tender the family of our beloved brother, our sincere heartfelt sympathy in this sad hour of their bereavement. May the God of All grace sustain you and uphold you and enable you to run the race with patience that is set before you, ever looking unto Jesus as being the author and the finisher of the Christians Faith.

And should there be any that are near and dear to him, that have not known Jesus in a pardon of their sins, may it be God's will to touch their hearts with the finger of his love, and cause them to see and to realize that the wages of sin is death, but the gift of God is life everlasting, and enable them to deny themselves and take up the cross and walk in imitation of their

Father, brother, or uncle as the case may be, and say as David said I know that he can not come to us but by the help of God we will go to him.

Sincerely submitted,

J. W. RAMSEY

J. W. SHUMATE

ALLEN EGGLESTON

Committee

SALT

"Ye are the salt of the earth. But if the salt have lost his savor, where-with shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men." Mat. 5:13.

Under the law Israel was required to use salt in all their sacrifices. Therefore the bread of the passover must have been salted. That was the bread which the Lord used when He instituted the Lord's supper. Our communion bread should be salted.

There is no duty that we may perform which does not need to be seasoned with the love of God, and love to His people. If one comes before the church to relate an experience it should be done in love. Those who listen and who receive that person should do so in love to God, and the peace of His church. When one receives the ordinance of baptism it should be in love of the ordinance for Jesus sake. It is the path which He trod and it is the example which He set.

The preaching of the gospel should be in love to God whose word it is, and in love to the church whose message it is. Every reproof, rebuke, exhortation and admonition should be in love. Spoken in love and received in love; Thus the law of God is fulfilled, for love is the fulfilling of the law.

To do anything in a religious way without love is to do it without the

proper savor and therefore without true effect. Even though the church should do the things in form which have been commanded and not have the love and regard for those things it would not be good fruit. It would be dry and dead; merely formal, and the church would lose her savor and be fit for nothing but to be cast out and trodden under the foot of men.

In the year 1639 Dr. John Clark, a Welch Baptist and eleven others constituted the first Baptist church on the American continent at Newport, Rhode Island. That church, with others that followed, was calvinistic in doctrine. That proves that they were Primitive or Old School Baptist. We are the only people in the world to day who hold to and firmly declare that sacred truth and no other. Some others may preach it occasionally but they will preach free willism with it and try to harmonize them. But we know that truth and error will not mix any more quickly than God will agree with satan.

In the three hundred years now past what has happened? There is not an Old School Baptist church, and it may be not a single member in Rhode Island, and some of the other adjoining states.

Were they the salt? Let us see. It now appears that since the removing of the candlestick from those Eastern states all other religions have waxed out and gone. Hundreds of large church edifices with never a congregational gathering nor a sermon of any description preached there.

This is proof that we are the salt of the earth. The earth and the vine of the earth hates us, and prophesies for our extermination when their existence on the earth depends on our continuance. "Ye are the salt of the earth."

In those North Eastern States it appears that there is very little notice taken of the seventh day or of the first. There are seven work days in the week and not one devoted to the service of God. Why this state of affairs. The churches that were at first sound in doctrine, in faith, in practice, became worldly minded. They loved the world with its societies and institutions. They followed the ways of the world, and the salt lost his savor. Now it is trodden under the foot of man.

As true Christianity gives way in any section all other professions go to naught. This is the rule. Churches become gathering places for societies instead of for the worship of God.

The order of the gospel is to have the church in the world, and by it the world is saved. "Ye are the salt of the earth." The savory element for the earth is in the church which is in the world yet not of the world. "Ye are not of the world for I have chosen you out of the world," said the Lord.

The order of false religion is to get the world in their churches. They want numbers and they boast that they have them. But many of them deny spiritual religion. This proves that they know nothing of true experience and the grace of God. The conflicts of the people of God are a foreign language to them: property which they would not have, evidences at which they scoff. They prove themselves to be of the mocking tribe of Ishmael, and boast of their numbers and power. Yet they cannot exist beyond "The salt of the earth."

But why do the churches lose their visibility? I mean the church? Is it not, in the first place, because she has lost her savor? She has not looked well to her ways. She has gotten tired of the old paths. They have become

so unpopular, and, "So far behind." Even her members get tired of her unpopularity, and want her to come nearer to keep pace with the progress of the world. Hence, the Missionary Baptist, the Christians, (or Disciples,) and all the other Arminian Baptists, the Progressive Baptists, and, last but not least to be feared by us, those who are yet among us preaching a conditional time salvation. They deny the power of God to do His will among His people and prove that they have lost their savor. Very few of such are ever convinced of the truth that, "The Lord reigneth."

Sometimes some among us turn and follow the wicked ways of the world in their outward conduct, and some in following the religions of the world to be popular. Such lose their savor and are fit only to be trodden under the foot of men.

When our Lord was in His flesh there were some who believed but secretly for fear of the Jesus. There were others who feared they would be cast out of the Synagogue. We may have both classes with us today, but, if so where is their savor?

For one to be a Christian in the true practical sense is to turn from all these things and follow the Lord as He has commanded. Thus they prove that they know Him and His leadings. As He leads they follow let the world think what it may.

The Lord so bless us by His rich grace that we may ever live unto Him, and His shall be the power, honor and glory forever Amen.

Yours in hope,

L. H. HARDY.

Atlantic, N. C.

Elder P. D. Gold:

Dear Brother in a Sweet Hope,

If you will let such a vile creature as I am claim such relationship with

you:) I have a desire to write to you and have been feeling so a good while but feeling too little and unworthy to even try to write to such a servant of God, as I esteem you to be, and I don't feel like I can write anything that will be of any comfort to any of the dear children of God, but if they should receive any I beg you all to give God the praise, who is worthy of it all, and if not please throw this aside and cast the mantle of charity over my imperfection.

I feel to be blank. I am different from all the rest. I know there has been a change in my mind, though whether it be for better or for worse I do not know, but the things I once loved I now hate and the things I once hated I now love. The scripture teaches that we may know we have **past** from death unto life because we love the brethren, and if I know my poor heart I do love the dear brothers and sisters. They are the sweetest people in this world to me and I am not worthy to be numbered among them. But it is by nothing good that I have ever done or ever can do that put me where I am; all the righteousness I have is in Christ and it surely must be the sweet mercy of a loving saviour. "Do I love the Lord or not, am I his or am I not." I seem to be in the dark the most of my time. Sometimes I am in the light and all that is within me seems to praise His Holy name. "Jesus"—tis a sweet name How could I bear to live here without the sweet mercy of a precious loving Saviour. I say precious because He is more precious to my soul than gold or rubies. I often wonder am I a child of God and if so why do I have so many doubts and fears. It is not sweet Jesus that I doubt but self that legal thing. "When I would do good evil is present."

I got to thinking a while back that I was not fit to be in the church, not that I had any ill will against any one for I certainly am not mad with any one, I just felt my unworthiness so much. I truly believe I have been made happy three times in my life if never no more. While feeling as I did, I was made to praise His Holy name and oh! I was so happy, and these sweet words came to me: "Thou dear Redeemer dying Lamb, we love to hear of thee. No music like thy charming name, nor half so sweet can be."

Enclosed you will find a sweet letter from a dear young sister, one whom I take to be a child of God. Her letter was so sweet to my poor soul that I wish to have it put in the dear Landmark if you see fit. Dear children of God, that name Jesus precious to your souls and the chiefest among ten thousand and all together lovely, come home to your friends and tell them what great things you hope the Lord has done for your poor soul and by so doing you will find rest. Jesus said, "come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden light. Happy are they that know the joyful sound. If ye know these things happy are ye if ye do them, come go with us we will do you all the good we can. I want to leave this world singing, sweet Jesus.

If we never meet each other here again, oh! may we meet beyond where congregations never break up and Sabbaths never end. Publish if you deem it worthy of space in the dear Landmark. May God bless you and your dear wife is my prayer for Christ's sake. Your little sister in a sweet hope.

(Miss) MARY APPLE.

Ruffin, N. C.

Miss Mary Apple,

Dear Sister in a precious hope:

If I am worthy to call you dear sister, though I hope I can call you that in a sweet way. If it can be the Lord's will I will try and answer your sweet letter as it was so sweet to my poor soul.

I received it last Sunday evening and started to answer it last week and it came to me to wait until after our meeting was over and so I felt like to-night I wanted to write. I know I can't write anything that will be of any comfort to you unless the good Lord helps.

We certainly did have a sweet meeting yesterday and today. Yesterday Brother B. F. McKinney's wife came to the church with a letter and was received with much joy. Dear Sister it was a sweet time. And old Brother B. B. McKinney was there. I was so glad to see his sweet face one more time and shake hands with him.

Brother B. F. McKinney's wife joined the church at the association at Flat River last Monday and I certainly was glad to see her come and I have always loved her as I have you and many others. The scripture says if we do not love one another we know not God.

You said something about if you felt that you were as good a child of God as you take us to be you wouldn't have any more doubts and fears. I feel that way about you. I thought you were the sweetest looking girl I ever saw the first time I ever saw you. I feel to say that you are one of God's little ones. I feel as young Brother McKinney said today that the older Brothers were our Fathers and the older Sisters were were our mothers in Isreal. It made me feel glad yesterday when Sis-

ter Fannie Rudd shook hands with me and called me little girl. I feel like I am a little girl. I certainly would have been glad, if you could have been with us yesterday and today. The church is the sweetest resting place I have ever found. Before I joined the church I would walk the floor and yard and try to find rest, but at that time I could have none. I would pick up the Testament and try to read it but it seems there was no rest for poor me. If not deceived I have found rest and rest that will never fail. I do not feel like it is anything good that I did that gave that sweet resting place to me; I feel like it was the mercy of God. I guess you are tired of reading such a letter. I want you dear people to remember me in your prayers. I am feeling better than I did last week when I had a dreadful cold. I feel to say the good Lord has blessed me to get better. I hope you will excuse this poor letter.

I want you to be sure and come to see me if you ever feel like you want to. I certainly would be glad to come to see you and if it is the Lord's will, I will come. I was glad to see you at Concord and I am glad every time I meet your sweet face. Write when you feel like it.

Your little Sister in hope of a better world.

NANNIE BYRD.

Union, Ridge, N. C.

Praise ye him, all his angels: praise ye him, all his hosts.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Because of the house of the Lord our God I will seek thy good.

All printing orders solicited and careful attention given. Address P. D. Gold Pub. Co., Wilson.

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. L.

NO. 1

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WILSON, N. C. NOVEMBER 15, 1916

EDITORIAL.

AS MANY—HOW MANY?

"And as many as were ordained to eternal life believed," Acts 13:48. "Through Jesus Christ is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." acts 13:38-39.

The preaching of the Apostles is very fully set forth in the Acts of the Apostles. It is on this wise, the death and resurrection of Jesus to die no more, to return to corruption no more; for on this wise: for he whom God raised from the dead saw no corruption. It is on this wise that God gives us the sure mercies of David.

When the gospel is preached those before ordained to eternal life believed. They were ordained to eternal life before they believed. Therefore the belief of the truth is good proof that all who believe the truth are saved. For the same reason, which is the same as believing in him, to them was

given power to become the sons of God; for they were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. That is the nation that is born in a day, Isai, 66:7-10, 1st Peter 1:3-5. Jesus perfected forever them that are sanctified by the one offering of himself once Heb. 10:14. Christ never died but once. He dieth no more, death hath no more dominion over him.

The gospel is the power of God unto salvation to every one that believes. For therein is the righteousness of God revealed from faith to faith. Rom. 1:16-17. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," 1st Cor. 1:21. "That in the dispensation of the fulness of time He might gather in on all things in Christ both which are in heaven and which are on earth; even in him. In whom also we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we (Jews should be to the praise of his glory, who first trusted in Christ, in whom ye (Gentiles) also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory". Eph. 1:10-14. This is in harmony with the command of the Lord Jesus who commanded his disciples saying, all power is given unto me in heaven and in earth," Go ye, therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, Matt. 28:19 and Mark 16:16. He that believeth and is baptized shall be saved; but he that

believeth not shall be damned, and in Luke 24:46-47." And said unto them thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." We do not know who are the Lord's people only as they are manifested in believing and loving the truth. If ye know the truth the truth shall make you free. Let every one that nameth the name of Christ depart from iniquity.

For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. Hence the gospel makes manifest who is saved. To them that are saved it is the power of God and the wisdom of God. It pleased God by the foolishness of preaching to save them that believe. The gospel calls them out of the world. It is the power of God and the wisdom of God to them that believe.

Then what a blessing it is to believe the gospel, to feed on it, to hear it, to love it, and to love the people of God and to obey the truth.

This is the Lord's way of showing whom God foreknew, or were before ordained to eternal life.

P. D. G.

Brother J. T. Stancil requests my view of Heb. 7th chapt.

This chapter specially treats of Melchisedec. He is one of the wonderful characters of the Bible greater than Abraham, the father of the faithful; for Abraham paid titles to him. Levi then in his loins paid titles also showing the priesthood represented by Levi admits its imperfection by this man Melchisedec lifted above all as the High Priest of the Most High God, without father or mother, or descent,

without beginning of days or end of time, abideth a priest forever, the Christ of God as he appeared under the old testament worship. He is the priest of the Most High God. This sets forth the priesthood of perfection. It shows that the priesthood of Levi made nothing perfect, and that a perfect priesthood should come. Also in the coming of this higher perfect order of priesthood there must also be a change of law to answer to the perfect priesthood. Hence the necessity of the New Testament or new covenant in which sin is no more remembered, and perfection shines. For in the new perfect order sin is destroyed, and Jesus our High Priest makes all things perfect. The law of liberty is written in the new heart, conscience is purged from sin and dead works, and our glorious High Priest has entered the holy of holies which is heaven itself, where He ever liveth to make intercession for us, having put away sin by offering himself once without spot to God. The Lamb of God for sinners slain is exalted far above all principality and power, and every name that is named, and must reign until every enemy is put under his feet.

His priesthood is eternal—without beginning of days, or end of time, and blessed are all they that put their trust in him.

Melchisedec appeared in the old testament worship embodying the principles of perfection, and showing substance of perfection overshadowing the mercy seat, and perfection of worship after which order Jesus the high priest of our profession is made. He is crowned with glory that in all things he should have the pre-eminence. By so much is He the surety of a better testament founded on better promises having all power in heaven and in earth, wherefore he is able to save unto the uttermost them that come to God

by him, seeing he ever liveth to make intercession for them: and because he ever lives they also ever live by the faith of him.

P. D. G.

NEW VOLUME

This opens a new Volume of Zion's Landmark. God declares the end from the beginning. We cannot do this, for we do not know what the end shall be, nor can we cause or produce it: for we have no governing nor controlling power. We do not know enough to declare what ought to be. What weakness attends men's efforts. Those sensible of their ignorance and weakness rejoice that such things are not lodged in man's power.

If we are imbued with the proper spirit we desire God's will be done, and rejoice when that is done.

Why do I write? There are principles working in ones mind exercising him to speak and write on subjects that exercise his mind. To reason and write or talk of these principles is to set forth that way that seems to me to be right and taught in scripture. The word which was made flesh and dwelt among us is the coming of the gracious one in the form of a servant touched with the feeling of our infirmities. He became as one of us bearing our burdens, oppressed with our sorrows, afflicted in all our afflictions, bearing our guilt, yet without sin: for he knew no sin. The friend that sticketh closer than a brother dwells with, among his people, knows their need, provides for it. To encourage endurance in the conflict as well as hoping and looking for the triumph is the object of this writing. There is none so glorious as our Redeemer. In all generations he has appeared in various forms. By the prophets who bore witness to his

certain coming and his safe managing of the entire case. He knows our frame. He remembers that we are helpless. To love and trust in him, to worship and serve him is the most perfect obedience.

Having obtained mercy of the Lord we continue until this present time.

P. D. G.

CONSIDER THE CASE

At the commencement of the publication of Zion's Landmark the price was two dollars a year. After this the price was lowered to \$1.50 a year. There is now such increase in the price of paper that we cannot publish it at \$1.50 a year, but we return to the old price of two dollars a year. We request our readers to consider this as a matter of necessity on our part: and we request the continuance of our subscribers in taking the Landmark.

P. D. G.

HIS COMPANIONS

The delights of Jesus were with the Sons of men. God made man in his likeness so that man occupies a relationship unknown to any other parts of his creation. Still God makes choice of his own elect family that of his family that of his fulness have received, and grace for grace. The foundation of this elect family rests in Jesus Christ. Having loved them with an everlasting love therefore with loving kindness He draws them, and they love him because he first loved them.

In all their affliction he was afflicted, and the angel of his presence saved them. His love for them is passing the love of women. Many waters cannot quench that love, nor change it. He delights to do his people good. So strange and unexpected is this, so far

and so high above the dealings of man with his fellow man, so different from what they are looking for, so different from man's way toward his fellow man, that it is above all that heart can wish, or than we are looking for, that it is a glorious wonder when God shows his loving kindness unexpected, unlike man's dealing with his fellow man: for where sin abounded even there doth grace much more abound. It is so much above our understanding or expectation, that it will never cease to be a wonder, and in eternity it will be ever a wonder of wonders, and will be to the praise of the glory of his grace.

P. D. G.

LOVE OF CHRIST CONSTRAINETH.

"For the love of Christ constrained us; because we thus judge, that if one died for all, then were all dead, 2nd Cor. 5:14.

Who is the **we** that thus judge? It is those constrained by the love of Christ, who thus judge that if one died for all, then were all dead, or all died. If one hundred equally owed the same sum of money, and were equally bound for it, and not one of them could pay one cent of it, but one born for this adversity, however unknown to them, had the power to pay the entire debt and did make full payment for all or them, would not we judge that all of the one hundred men were fully discharged from the entire debt, and that no claim for any part of the debt could be made against any one of this one hundred men? If one dies for all, then are not all dead? Then is not the benefit, the freedom of this act, accounted to all interested. We thus judge if one died for all then were all dead. Who loved me and gave Himself for me. Where sin abounded did grace much more abound. As by the disobedience of one were many made sinners, so by the obedience of one

shall many be made righteous.

If the death and resurrection was for our sins, and for our justification, should we live not unto ourselves, but unto Him who loved us and gave Himself for us? Do we not belong to Him? We are not our own, but belong to Him who redeemed us and gave Himself for us.

Henceforth know we know no man after the flesh: even though we have known Christ after the flesh, yet henceforth know we know him no more.

If Christ died for the many does not the death of Jesus for many reach to all of that many? We thus judge that it will surely reach to that many. Shall payment be made twice for the same transgressions? Is not the blood of Christ more efficacious than that of any other one? Then why should not he atone for all he gave his life for? Why do mankind so undervalue the atoning sacrifice of the most noble offering that could be made? There never could be greater service rendered than Jesus Christ rendered when he gave himself for our sins. If we love Him will not we hold His obedience so perfect and complete that it obtains eternal redemption for us?

When the case is so turned that our merit is considered then we sink down into a hopeless despair, unless the strong and glorious arm of the Lord be revealed and brought to our comfort by the Holy Ghost, when we can say, if God be for us who can be against us. He that spared not his own Son, but delivered him for us all, how shall he not with him feely give us all things?

Has Jesus not all power in heaven and in earth? Having loved his own he loved them to the end.

He does all his pleasure in both heaven and earth. He shall see of the desire of his soul and shall be satisfied: for by his knowledge shall my righteous servant justify many, because he

shall bear their iniquities. That is a complete reason why they shall be saved.

P. D. G.

To Sister Beulah L. Bass.

I do not consider that it requires a second baptism in the name of the Lord Jesus, and by the Spirit of our God, to give the answer of a good conscience to those thus baptized. The Spirit caught away Phillip so that the Eunuch saw him no more, but he went on his way rejoicing. If you have received this answer you have enough, and so are enabled to rejoice in the Lord Jesus; one Lord, one faith, and one baptism.

P. D. G.

Obituaries

LILLIAN VERNON ASTIN

With a heart filled with sorrow I attempted to write a little concerning the death of my dear little baby girl, Lillian Vernon Astin, who died Oct. 12, 1916, age seven years, eleven months and eight days. She was sick only five days with appendicitis and she suffered more than anyone I ever saw. We carried her to the hospital at Danville where she was operated upon but it did no good.

She often spoke of the songs she heard sung at the Mountain and said that the one "How Tedious and Tasteless the hours when Jesus no longer I see" was so pretty.

Like David of old I feel like saying, would to God I had died for her or in her stead. I desire to be reconciled, knowing the Lord makes no mistakes. I miss her everywhere I go.

I have one more daughter and three sons, but little Lillian's father and I are left to mourn and miss her bright

face and presence until God shall take us home.

Yours in sorrow,
ANNIE ASTIN.

R 6, Danville, Va.

Appointments

ELDERS E. F. POLLARD AND T. G. GOULD.

Cypress Creek—Wednesday after 1st Sunday in December, at 11 a. m.

Bro. Jimmie Browns, 4 o'clock p. m, same day.

Muddy Creek—Thursday.

Beaver Dam—Friday.

Sand Hills—Saturday and 2d Sunday, (regular meeting).

Will Brother Joe Houston please meet them at Muddy Creek.

ELDERS EURE LEE AND J. A. MASSENGILL.

Benson—Wednesday, December 6, 1916.

Four Oaks—Thursday.

Smithfield—Friday.

Old Union—Saturday and Sunday, December 9 and 10.

Bethany—Monday.

Little Creek—Tuesday.

Fellowship—Wednesday.

Reholboth—Thursday.

Clement—Friday.

Hannas Creek—Saturday and 3rd Sunday.

Centralia, Va.

Elder P. D. Gold:

Dear Brother,

Please publish in the Landmark that Elder J. E. Herndon has been restored to full fellowship of the church of Richmond after all due acknowledgements were made.

Your brother in Hope.

Everyone Should Drink Hot Water in the Morning

**Wash away all the stomach, liver,
and bowel poisons before
breakfast.**

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your lead; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside (do not bathe outside). This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

Aches and Pains of rheumatism are not permanently, but only temporarily relieved by external remedies. Why not use an internal remedy Hood's Sarsaparilla which corrects the acidity of the blood on which rheumatism depends and cures the disease?

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.

TREMENDOUS VALUE FOR 15c

**The Pathfinder, Leading Weekly Magazine
of Nation's Capital, Makes Remark-
ably Attractive Offer**

Washington, D. C. Special—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 costs 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 200,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 191 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

Because of the house of the Lord
our God I will seek thy good.

Brain Blood-Supply Must Be Good.

The importance of having pure blood is perhaps never more deeply impressed on us than when we are told by physiologists that if the brain is supplied with impure blood, nervous and billious headaches, confusion of ideas, loss of memory, impaired intellect, dimness of vision, and dullness of hearing, are experienced, and in time the brain becomes disorganized and the brittle thread of life is broken.

The more we learn of the usefulness of the great blood purifier, Hood's Sarsaparilla, the more grateful we are for this old and successful family medicine, which has accomplished so much in removing scrofula, rheumatism and catarrh and other blood diseases and correcting run-down conditions of the system. If you need a blood purifier, get Hood's Sarsaparilla.

If You Value Your Health

Read Every Word of this Remark- able Story

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



THE STORY OF A GREAT DISCOVERY

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

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the 2nd 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 cures of a great variety of chronic diseases.

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

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 headaches and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir:—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horriying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very indigestible 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 4 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. AVENT, 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 of 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—The Shivar Spring Water has cured me. I suffered with intestinal indigestion and 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 for the benefit of sufferers.

J. P. D.

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

FILL OUT THIS COUPON AND MAIL IT TODAY

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

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

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Shipping Point

Nuxated Iron to Make New and Vigorous

Say Physicians---Quickly Puts Roses
Astonishing Youthful Power Into the Veins
and Endurance of Delicate, Nervous "Run
Weeks"

A Wonderful Discovery Which Promises to Mark a New Era
in Medical Science.



NEW YORK, N. Y.—Since the remarkable discovery of organic iron, Nuxated iron or "Fer Nuxate," as the French call it, has taken the country by storm, it is conservatively estimated that over five millions persons daily are taking it in this country alone. Most astonishing results are reported from its use by both physicians and laymen. So much so that well-known doctors predict that we shall soon have a new age of far more beautiful, rosy-cheeked women and vigorous iron men.

Dr. King, a well-known New York physician and author, when interviewed on the subject, said: "There can be no vigorous iron men without iron. Pallor means anemia. Anemia means iron deficiency. The

skin of anemic men and women is pale. The flesh flabby. The muscles lack tone; the brain fags and the memory fails and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

"In the common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

"Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food, by using some form of organic iron, just as you would use salt when your food has not enough salt."

Dr. Sauer, who has studied abroad in great European medical institutions, said: "As I have said a hundred times over, organic 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, gripe, consumption, kidney, liver, heart trouble, etc. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood.

"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

Age of Beautiful Women Iron Men.

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 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 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. Scavoyler 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 other 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.

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. 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, improved by the addition of other ingredients, 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 repeated use the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

In the Early Stages of Tuberculosis

your chances for defeating this dreaded affection depend largely on your ability to restore normal functions.

To do this, one requirement is proper attention to diet and pure food. Also rest and fresh air, day and night.

Where the system is run down and likelihood of serious consequences thus increased, Eckman's Alternative may prove beneficial, as it has in many cases.

This is a lime treatment—but unlike any other. For here the lime content is so combined with other ingredients as to be easily assimilated by the average person.

A trial can do no harm, since Eckman's Alternative contains no poisonous or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

A REMARKABLE STATEMENT

Mrs. Sheldon Spent \$1900 for
Treatment Without Benefit. Finally Made Well by
Lydia E. Pinkham's Vegetable
Compound.

Englewood, Ill. — "While going through the Change of Life I suffered



with headaches, nervousness, flashes of heat, and I suffered so much I did not know what I was doing at times. I spent \$1900 on doctors and not one did me any good. One day a lady called at my house and said she had been as sick as I was at one time, and Lydia E. Pinkham's Vegetable

Compound made her well, so I took it and now I am just as well as I ever was. I cannot understand why women don't see how much pain and suffering they would escape by taking your medicine. I cannot praise it enough for it saved my life and kept me from the Insane Hospital."—Mrs. E. SHELDON, 5667 S. Halsted St., Englewood, Ill.

Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

If any complication exists it pays to write the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special free advice.

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 50cent bottle of "California Syrup of Figs" which contains directions for babies, children of all ages and for grown-ups.

EAT LESS MEAT IF BACK HURTS

Take a glass of Salts to flush
Kidneys if bladder bother you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly back-ache 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 Jod 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 disease.

CONSIDER THE CASE

At the commencement of the publication of Zion's Landmark the price was two dollars a year. After this the price was lowered to \$1.50 a year. There is now such increase in the price of paper that we cannot publish it at \$1.50 a year, but we return to the old price of two dollars a year. We request our readers to consider this as a matter of necessity on our part; and we request the continuance of our subscribers in taking the Landmark.

P. D. G.

Praise ye him, all his angels: praise ye him, all his hosts.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

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!

Guaranteed Relief From Many Chronic Ailments.

Barium Rock Water is guaranteed to give relief in cases of indigestion, dyspepsia, rheumatism, gout and diseases caused by uric acid poisoning and in cases of disorders of the stomach, bowels, liver and kidneys. As a tonic and flesh-builder for weak and nervous people, it has no equal. Recommended by physicians and absolutely guaranteed by us. If you suffer from any of the above complaints, send \$2.00 for ten gallons of Barium Rock Water. If it fails to give relief in your case, tell us so and we will refund your \$2.00.

S. S. Mauney, Cherryville, N. C., says: "After suffering for some time from rheumatism and using various drugs without gaining relief, I gave Barium Rock Water a trial. After using twelve gallons, I was entirely relieved from pain and the swelling had disappeared." It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box F-20, Barium Springs, N. C.



Oxford Orphan Asylum

H. L. BROWN, SUPERINTENDENT

OXFORD, N. C.,

Oct. 21, 1916.

The Kellam Hospital,
Richmond, Va.
Gentlemen:-

Sometime ago your advertisement to appear in the columns of the Orphans' Friend and Masonic Journal was sent to us. From the information we had at that time and our general impression as to patent medicine advertisements, we did not have any confidence in your claims, consequently, we excluded the advertisement from our columns.

Since that time one of our neighbors, a Mrs. Minor, has taken treatment at your hospital for cancer and apparently has been entirely cured, and I am writing to say that since you have effected a cure in her case I have confidence in your ability to cure most any case of cancer because here was a very serious case, and we shall be glad to run the advertisement if you desire us to do so. You may use this letter in any way you see fit.

Yours very truly,

H. L. Brown

Supt.,

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and I will explain how I was cured of a severe case of Piles of 45 years standing in four days without the knife pain or detention from business. I want all such sufferers to learn about this humane treatment.

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All printing orders solicited and careful attention given. Address P. D. Gold Pub. Co., Wilson.

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.

\$2.00 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.

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if **so impressed.**

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, 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

EXPERIENCE OF RUTH KEENE.

Republished by request)

North Berwick, Maine, Sept. 7, 1901.

Dear Elder Vail:—I am going to trouble you with another letter tonight, because I feel that I must write to you and tell you of things that have happened to me lately. But first I am going to tell you from the beginning, if I can, all that I have felt in regard to spiritual things. I know you will not be vexed with me, even though you may be tired before you get through reading this. As soon as I could understand what papa meant in his preaching, I wanted to have an experience like the Old School Baptists have, I did not feel sinful, but still I knew that I must be, and often wished I could be shown my sins and the way of redemption from them. At times I could see I was sinful, but I thought as I grew older that I would try to be good, and so win favor in God's eyes. I thought that the Old School Baptists were the chosen people of God, and that what they taught was the truth, and I can remember sermons which I thought were beautiful, when the great and wonderful love of God for his people was talked about. I sometimes wondered, Shall I ever know anything about it? Am I one of his chosen people? When the thought of death came to me I would wonder whether I would go to

heaven or hell, and would tremble sometimes when I thought that as I was not a believer in Christ as my Savior, I should certainly go to hell, which I imagined was something like a furnace, where miserable sinners were tortured by terrible fire-breathing devils. I kept on wanting to have an experience of grace, and one Sunday three, no, two years ago this September, Elder Chick was at the yearly meeting, and told some of his experience. When he was telling it, how I longed to have such an experience! I thought that if I could only have a true conviction of my own sin I could be almost happy, for then I should know that I was able to see them because of the light which had been given me by God, and I had read or heard that through much tribulation we must enter the kingdom. All the following year I listened intently to papa, as he preached the gospel every Sunday. I think now that I knew myself to be a sinner then, though I at the time only mourned because I could not see myself so. I was in London, Ontario, part of the winter, you know, and went to different churches while there. I could see there was a great difference between them and the Old School Baptists, and of the two I liked the latter better. I was at meeting with my aunt in the Episcopalian church one evening while a converted Hindoo was the speaker. He took as his text Romans i. 16,

and spoke of the gospel of Christ, the power of God unto salvation. I was expecting to hear something very different to what I did, for it ever I heard an Old School Baptist sermon I did that night. He told his experience, and how the gospel of Christ came to him as the power of God unto salvation. He did not talk about what he had done for the Lord, but what the Lord did for him, and I was astonished, for he said that no one had taught him this except the Lord God Almighty. How could he, I thought, have an experience identically the same as the people in the Old School Baptists have! Then how I longed for the Lord to show me how the gospel was the power of God unto salvation. Well, the yearly meeting (1900) commenced, and on Friday morning you preached from 1 Peter ii. 1-5. From the second verse down it seemed to me that I desired the sincere milk of the word, that I might grow thereby, but the third verse nearly broke my heart: "If so be ye have tasted that the Lord is gracious." I knew that I had never mourned for my awful sins, which suddenly seemed to confront me! I wanted to pray, but could not. I dared not look to God, whom I saw plainly to be a God of holiness, a God of mercy indeed to his chosen people, but nevertheless a just and righteous God whom I had most wickedly sinned against. O, I longed to have some evidence that I was born of God. In the afternoon papa preached from the text, "Jerusalem is builded as a city that is compact together." I could see that nearly every one seemed to enjoy his sermon, and I did not wonder at it, for if I had been in that city I should have been delighted to hear about it: he spoke of the people of God being knit together in love, telling the same story, how no member, however

small, could be left out of the body of Christ. How God's people must enjoy this, I thought. In the evening you preached from the text which tells that through much tribulation must we enter the kingdom of God. There, I thought, I must through much tribulation enter into the kingdom, I then cannot be saved, else would I have this tribulation. O, how I longed for tribulation of the right sort, no tongue can tell. I lay awake at night trying to pray for mercy, but in vain. Papa once said that God is everywhere, but I could not reach God with my voice, he was away off in the great infinity. The next morning I had to go to the railroad depot so I missed your sermon. In the afternoon papa preached from, "We have a strong city; salvation will God appoint for walls and bulwarks." I longed to have a strong city which should have salvation for walls and bulwarks, for if any needed one I certainly did, and do. In the evening your text was Psalms lxxv. 5, and I was indeed answered in a wonderful way by God. I was made to see him as all holy, just and merciful, and myself as a vile sinner who was so wicked that I could not expect mercy. I could not ask for mercy. So great were my sins I could not even look to God, I thought of the poor publican who dared not lift up his eyes to heaven, and felt the deepest sympathy for him. I felt my sins were crushing me into hell, indeed I thought they were all the hell I could ever know. I was sitting with two of my friends in the pew, and I thought, Mollie and Grace will say, Ruth is more interested than we are, perhaps she is experiencing religion. That thought was very frightening to me, to think that I could deceive any one in that way, and I said to myself, You know you do not care anything about these things, if you

did you would not have such a thought enter your mind that any one should think that you, you wretched hypocrite, should be exercised by any religious things; so I resolved to look cheerful at least, and act my true self, but I longed, with a hungry longing, to care for the things of God. I went to bed tired out in my mind. Sunday you took as your text, "He found him in a desert land." You described the condition of God's people when they are found of the Lord in the desert, in a solitary place, how they were altogether helpless, that they mourned because they could not mourn for their sins, and you went on to describe how helpless the child is, how he cannot even come to the Lord, but that the Lord must come to him, how he washes away their guilt by his death upon the cross, and carries them into his glorious kingdom of light and love, but what was the most beautiful part to me was the helplessness of the child, the inability to go to the Lord, and the marvelous grace of the Lord in coming through the desert to them, suffering, bleeding, dying for them. O, I thought, I have felt this helplessness, can it be possible that the Lord intends to come and save me? I could say with the jailor in Acts xvi. 30, What must I do to be saved? and the answer was, "Believe on the Lord Jesus Christ." But then I felt, I cannot do this, I cannot believe on him unless I am shown how. I wanted to ask you whether you had ever felt all this, and see how you were shown the way of life? I said to myself, If he has, how I love him; if the people of God ever feel like this, I love them, love them. Then the words came to my mind. "We know we have passed from death unto life because we love the brethren." What a wonderful text! Then I thought, O no, I do not love them, for

how can I love them and not love Christ, who is the Head of his people? About this time, although I do not know whether it was from the pulpit or in conversation, I heard the text, "Stand still and see the salvation of the Lord." It applied so sweetly to me that I held my breath, it seemed to me the voice of God. In the afternoon you preached from, "And now Lord what wait I for? my hope is in thee." Somehow it greatly comforted me in that I hoped that some day he would show compassion to me and deliver me out of the hands of Satan. But this comfort soon left me, in a few hours I was again in the dark. At night papa preached from the words, "O, that I had wings like a dove." I felt, too, that if I could but have those wings how quickly I would fly to Jesus, who should comfort and console me. At the association held the following week, at South Gardiner, I went through such deep suffering. I felt to be a castaway, a vile sinner, a lying hypocrite, everything awful and wicked that one can think of, all my little hope was gone. I wanted to die, but was afraid to; I wanted to listen to the sermons, but trembled at the words that were preached, and the texts papa took were terrible to me; one was about David, "But if he thus say, I have no delight in thee; behold, here am I." 2 Samuel 15-26. Another was about the four leprosy men. (2 Kings vii. 3.) It seemed that I was at the gates, and could peep in at times and see how the people in the city enjoyed themselves, all healthy and clean, rejoicing in their Savior, but that I was a leper forced to cry, "Unclean, unclean." Neither could I go into the camp of the Syrians and obtain food and drink for my soul. As long as the sermons described the sinful condition of God's people I could sympathize,

but the glorious redemption I could not enter into. So vile, so wicked was I, how could I? One evening, or afternoon rather, they gathered together after meeting and sang. I felt so unworthy to be among them that I kept in the other end of the room from them. Attie Curtis asked that the hymn, "Glorious things of thee are spoken, Zion, city of our God," should be sung. I thought, Now I must scream, or something, I cannot stand this. I could say certainly that I knew of glorious things about the Zion of God, but I was an outcast, a miserable hypocrite. Some people asked me, "Have you enjoyed the meetings?" and I would answer, I do not know, or turn away in tears. I loved to hear them talk even when their words cut me to the heart, yet how utterly miserable I was. Sometimes I would think perhaps God is teaching me by his grace, and then I would think, When any one is a child of God, such thoughts never come to them till they are made to hope in him, and are looking back over their experience. Sometimes this text would come to me, "We know we have passed from death unto life, because we love the brethren." I knew I loved them, but I could not feel that I loved Christ, who is their Head, their all in all. So it went on, and gradually I lost that awful burden of sin, and became cold and indifferent. Let me say just here that it always troubled me because I could be so borne down by my own sense of sin that I could hardly keep from crying aloud, and in a moment or so be talking as merrily as possible. I was then one day in the parlor, and spied a book entitled, "The way he hath led me," by Arthur Wilcocksoff. This is one of the most wonderful books I ever read; he described all my feelings, and I began again to hope that my experience was of God,

that this awful indifference came upon me at the association at South Gardiner. O, I was miserable enough, but when I could not feel that burden of sin so soul-crushing, I was in the depths. At rare intervals during the winter and a good deal of the spring and summer I felt to cry for mercy unto God. Well, I thought, if this goes on much longer I shall soon be crazy. During the autumn of last year as I rode back and forth to school, I thought upon these things, sometimes with comfort. One hymn I used to sing often, it begins,

"Ye lambs of Christ's fold, ye weaklings in faith,

Who long to lay hold on life by his death"

What a grand hymn that is! Another was, "Does the gospel word proclaim rest for those who weary be?" Another was, "Behold the sponse oppressed with fears." I used to think of these wonderful hymns when I was not singing them, but O, I got into that dreadful indifferent state. I tried to mourn for my sins, but awful to say, I could not, even when I thought of dying. I could not cry for mercy. I thought I was broken-hearted before, so I was, but now I could not break or feel my heart broken. The hymn of Hart's beginning, "O for a glance of heavenly day," describes my feelings fully. Just think of that, and I need not try to tell you how I felt. During the winter I boarded in the village at Dr. Brown's. One night after having been there some three or four weeks, Mrs. Brown asked me what was taught by the Old School Baptists. I tried to tell her, and she would produce parts of Scripture which she thought denied the teachings. I was trembling all over, but tried to show her what I believed. We sat up late, and neither of us slept much that night. I prayed to

God that she might know the truth and be saved. She had acknowledged that she had an altogether different opinion of the Old School Baptists than she had had, and this gave me some little encouragement. Afterwards she has told me that the saving by grace is wonderful, but that she thinks election and predestination very hard. During that winter I got worse and worse. I doubted the reality of the Bible, of God, of grace, of every true and blessed thing. I would say to myself, I do not believe in God, how then can I pray to him? But somehow at times I prayed. At length I got over that awful Atheism, these doubts went away, and I was made to pray unto God, whom I had denied in my thoughts, still I was cold. Then I resolved to try to lead a good life. I thought, While I am so wicked surely God cannot have mercy upon me, but I felt worse than before. Here I was really though I knew it not, depending on myself, that helpless being that I was once shown to be, to win favor in God's eyes. Not long after I came home for the summer holidays, and I began again to see myself as a helpless sinner who if anything saved, it must be Jesus and Jesus alone. About a month ago papa preached a sermon from Ezekiel xvi 2-19, about a helpless, new born babe; a more wonderful sermon I had never heard. Papa was surely inspired by God in that sermon. People held their breath and wondered, and some went: I understand it all, how utterly weak I was. The sermons in between that time and our last yearly meeting did not comfort me much; they were nearly all about doctrine, and although I knew the truth was spoken, yet I craved experience. Friday morning, Aug. 30th, Elder Chick preached a sermon which never to my dying day shall I forget; his text was

Phil. ii. 1, 2. I can remember what he spoke about. He began by telling about the consolation in Christ, and went on through the text, telling of the comfort of love the fellowship of the Spirit, everything he dwelt upon, and unfolded the meaning as a person takes the wrappings off a parcel, disclosing what is contained in the parcel. Then he told his experience. The text, "Come see a man, which told me all things that ever I did," applied to me then. Bit by bit, beginning at the beginning and through to the end he told my feelings, thoughts and desires, as never I could. O, can you imagine how I felt? I could not think scarcely, but wondered with an increasing wonder as he went on to the end. I felt such a boundless love for him that I could only look at him and be astonished at this new love. All day I lived on that sermon, thinking, pondering over it; it seemed to me like a rich feast before me upon which I could look and enjoy even after I had satisfied my hunger. Such people of God I can never begin to tell. In the afternoon Elder Beal preached a strong doctrinal sermon, from Romans xi, 33-36. I looked at Attie Curtis and Mrs. Butler, they were weeping gently, all around were enjoying it. I knew it was the truth, yet I did not feel comforted, or even interested: I wished I could feel interested more, but could not, I longed to speak to Elder Chick since the sermon, but did not get the chance to till after supper. He was feeling unwell, and had lain down on a sofa in the sitting room where we all were. At length the time for the evening meeting approached, when Attie Curtis said, 'It is about time to go to meeting, are you going now, Ruth?' said, "I think I will wait for mamma." After they had all gone out of the room except Elder Chick and myself, I hesitat-

ed as I was leaving the room, for I wanted to talk to Elder Chick, but had resolved never to speak to any one unless I was spoken to first, for I did not want to be a hypocrite. As I was standing Elder Chick said, "How have you enjoyed the meetings?" I said again, "I do not know." He said, "If I do not mistake you are interested in these things." I answered somehow in the affirmative, and he asked me several other questions, among which was, "Had I a hope," I answered "No." I told him how I loved the Lord's people, and did not love the Lord, of the long period of my indifference to these things, and of my desire to mourn truly for my sins. He comforted me wonderfully, telling me his own experience over again, and I telling him of my experience in regard to Hart's hymn:

"Ye lambs of Christ's fold, ye weaklings in faith,
Who long to lay hold on life by his death,
Who fain would believe him, and in your best room
Would gladly receive him, but fear to presume."

I said, "But it applies to the lambs, I am not one." He replied, "If you can apply the last part to yourself you can the first." Through the meetings sometimes I was comforted, and sometimes not. I often thought that if I were a child of God I could not fail to be comforted, and still I did not feel that sense of Jesus being my Savior, nor did I feel that I loved him, but I loved his people. On Sunday night it rained, and we had a small meeting in our house. Elder Chick prayed, prayed for papa and his family, and then prayed for me, and said, if there was one who was feeling to be without good evidence of a hope, if that person had

been caused to write bitter things concerning their ownself, to feel to love the people of God, but not the Lord, he prayed that God might reveal himself to that person, and give that person evidence of a God-given hope. I nearly broke out crying, for I am not used to being almost mentioned by name when prayed for in public. Tuesday I wrote a letter to papa and gave it to him before going to bed, telling him what I have told you in this. Wednesday morning both papa and mamma embraced me tenderly, murmuring words of love for me. I felt utterly wretched, (I was afraid I had deceived them somehow, I took papa to the railroad station, and we talked all the way down; he comforting me wonderfully. I told him I hardly knew whether I had a hope, but felt that I loved his people, and that I could only be saved if saved at all, through the blood of the crucified Lamb of God. During the last few days I have been thinking constantly upon this, Is this a hope in Jesus as my Savior? Do I love him? I desire to love him, I want to realize that he is my all in all, and sometimes it seems to me that I do love him, that he is altogether lovely, the fairest among ten thousand.

I began this letter last night, after having read Susie Bloomfield's letter in the SIGNS of March 15th, 1887. She wrote of many things that I too have known, and I felt that I loved Christ, I loved God, I loved every every one. I must write to you and tell you of this soul-filling love. This morning I cannot see and feel this love so much, but I hope I love him that he has died for me, that I am saved by his wonderful, wonderful grace. "'Tis a heaven below, the Redeemer to know." Is this hope? "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

Dear Elder Vail, I have tried to tell you what I have felt; I long to love the Lord with all my heart, soul and my strength. If I love him it seems a very small love, when I think how God gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. I am almost hoping nay, I do hope that God has given me a wee bit of love for him, and to him be the glory for ever and ever. Amen.

Pardon me for writing such a lengthy letter and remember me at the throne of grace.

Yours in love

RUTH KEENE.

Dear Mr. Gold:

I want to write you about some of my troubles. In my young days I had serious thoughts about death, and what would become of me if I was to die. I felt myself a sinner and unless God pardoned my sins I was lost. I would slip the bible into my room and read it to see if I could not find some consolation. I did not want any one to see me, and if I heard any of the family coming into the room I would hide it. The very breathings of my soul were to God for mercy. I would sit on the porch at night looking out at the trees, and everything around me was begging the Lord for mercy and I didn't feel like I would live to see morning.

My burden got so heavy I could not sleep at night and would roll from side to side on my bed begging the Lord for mercy. One morning I awoke and everything looked bright; the leaves on the trees glittered like gold and my burden was gone. But what troubles me I did not experience that continued joy I hear others tell about. After while I commenced thinking about it. My burden was gone and I had no hope

and I commenced trying to get it back but could not. I have troubles now; I cannot live like I want to. I am a sinner still. If I am saved it will not be for any good I can do. I love the Primitive Baptists and want to feel as they look. I haven't a doubt about which is the church—the trouble is with myself—am I one or am I not. I hear them tell their experience and I can go with them until they come to their deliverance and then they leave me, and that has been one great trouble with me. I did not have that sudden joy some of them have.

I would like for you to print this in the Landmark if you think fit, and tell me if you think it an experience of grace or not. I will withhold my name for the present.

A SINNER.

Dear Elder Gold:

Just finished reading Landmark and I can say your writings are rich with doctrine, truth, admonitions and council to every subject of grace. They are good for me. I am poor, and struggling to carry on business. I began in a small way 25 years ago, continued to increase and was wholly wrapped up in this world and the lusts thereof.

Eleven years ago I was shown that all worldly possessions came from God and I felt to thank him but could not as I thought God would not accept any thing from me. Six months later I was brought into the church, or was born in Zion (I hope). The next day I believe I preached Jesus to a good old Methodist woman, but she did not agree with me. In less than six months saw my worldly possessions doomed to destruction by fire and I was shown how all earthly possessions could be swept away, but the hope could never be destroyed. I seemed

to see the contrast between that which is of God earthly and that which is of God heavenly. They shall all be taught of God. Firemen were injured at the fire and one for life. I was sued for \$50,000 damages. The case was carried along for over seven years, the trial resulting in a verdict for firemen, their testimony making me out a liar. Unable to pay the verdict I was arrested and put in City prison with murderers, thieves and criminals. I was released next day and went to my appointment. Finally I settled the case. So I struggled along, battling with the world, the flesh and the devil. But I am rich, I have a good wife, three children and two grand children, both boys. Sometimes one gets hold of each hand pulling me around. A little child shall lead them. I get much instruction from a little child. I am trying to preach to three churches that have called me as pastor, two churches being over two hundred miles from my home and each in different localities. I travel much in every direction, and have only gone as I hope the Lord would have me go since I was set apart by the church to do the work. Most of the time an empty, barren and desolate, though from time to time I have been filled with the finest of wheat—never any two times alike so far as I can discern. I believe I know the truth when I hear it and know the gospel is the power of God unto salvation. I can hear some one else preach. I love to hear you. Elder Durand, Lester, Nail, Ker, Lefferts, McConnell, Vaughn, Coulter Mellot, Cabbage, Ewbank, and others. I was blessed to have eleven able and true Elders to lay hand on me at my ordination. Surely the Lord is good. We have a dear and promising young Brother, Elder Ruston, of New York among us. He was ordained one year ago and is serving

acceptably in New York State among churches that have had divisions among them, (followers of preachers and not of Christ.)

His ministry is bringing them together and the Lord is adding to the church. He has baptised eight recently and more are exercised. The Lord is good. I have been with him lately and I love him and love to hear him preach and I love to see how the Lord leads him. I love you as a father in Israel and Oh, that we had more like you among the flock—broad minded, kind, careful, considerate and looking after the sons of the gospel ministry. We need them.

I was with Elder Lefferts at Juneatta Association this fall and heard him publicly give a charge to a young Brother (I met for the first time) as Paul in love gave advice to Timothy. It seemed to me that Elder Lefferts had the gift of the Apostle. We need more fathers and mothers in Israel—good will toward men and not their destruction.

Will close hoping the Lord will long spare you to wield the sword of the Lord and of Gideon. If you are spared and can do so I want you and Elder Lester to attend the Delaware River Association held next June at Kingwood church of which I am at present trying to serve as pastor.

In best of bonds,

J. M. FENTON.

Phila, Pa.,

Dear Brother Bold:

I want to tell you that I was sorry we didnot go to the Black Creek Union. I cannot fully explain why. But I must have looked forward with too much delight, that I should have such kindness shown me, and I lived in such brightness each day, waiting for the time to come. And as I was enjoying

so much the thought that the Lord in his mercy had removed the last cloud that seemed to hang over me so long, and all was light, life, and love. And for three weeks had enjoyed more than the past six months when unexpectedly I was burdened with a fear of approaching trouble. In a short time I had a message that my sister's family, here in town were all sick. So I went and found them better, but still feared and being confused over that and other things, I sent the message, but regretted doing so. But we then went to our Union on Saturday and Sunday and while it was a good Union and much love manifested, I felt to be cut off. I was in such darkness, and unbelief. I still felt to be that sinful one full of doubts and fears. And I realize:

"The brightest things below the skies,
Give but a flattering light,
We should suspect some danger nigh
When we possess delight."

And when I think of the goodness and severity of God, my spirit seems to sink in deep humility: for all is vanity, sin and shame. I am all unrighteousness. Were it not for the Sovereign grace of God, there could be no hope for me. Please excuse me for taking your time to read this, but I hope you understand my weakness and pray for me that my faith fail not.

When can you come to see us. We want you and your wife to come, if you can.

Yours in Christian love, I hope,
LENA HARRINGTON
Greenville, N. C.

**He sent forth above, he took me
he drew me out of many waters.**

I love the Lord, because he hath
heard my voice and my supplications.

Dear Brother Gold:

I feel impressed to send this to you "But he himself went a day's journey into the wilderness, and came and sat down under the juniper tree, and he requested for himself that he might die, and said, it is enough now, O Lord, take away my life." And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, "Arise and eat." I Kings. Chapt. xix 4-5 verse. The poor, tried, tempest-tossed child of God, methinks, can plainly trace his own travail of soul that Job and other godly persons did, and that the Christian must suffer in this world is verified by the self sacrificing, sorrowful life of Jesus who went mourning all his days, and was "a man of sorrows and acquainted with grief." The experience of the prophet Elijah is sweetly comforting to me. When he was brought so low that he wished to die, alone in the wilderness, fleeing from a wicked adversary. How good and gentle and compassionate was our dear Lord when He sent an angel not only to touch him, to arouse him from sleep, but to feed his famished soul, to strengthen his weary fainting body, so that he went forty days on the strength of that food. How often the child of God goes to sleep when under great worldly trial. How sweet it is then to be touched or awakened by the Spirit, who gives us food, and soothes and comforts us as one whom the Father comforteth. With feelings of warmest Christian fellowship and love, I am your little sister I hope.

BESSIE BROOKS,
Greenville, N. C., R. F. D. 3.

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.

Dear Brother Gold:

As I have just read the letters of Dr. Hooper to you and the reply in your answer to him has brought some thoughts to my mind. The first I will is the humble spirit you manifested in your reply to him.

The second the blindness and lack of seeing in him, and the cause of it is he was born blind to the mysteries of God and godliness and has not been made alive to his richness. For a man that is born blind naturally can learn the names of the trees but he cant see them in the full form. He knows the name oak, gum and pine, but he don't see the difference in their form or fruit. So I think the Dr. can't see the difference in the worship of God from the beast for he set up four denomination's as the earth, churches and there is but one, only one, one faith, one Lord, and one bapitism and the whole body is one in the Lord. Now this cannot be, for they differ in baptism and church ordinance and are not agreed in preecepts or examples. But the 1749 denominations of America all agree on one point, that is, that salvation is conditional religon and is by chance. If you will please the Lord he will give to you, but if you don't please him he will destroy you and they take the 786,683 words of the bible to set fourth his conditional salvation. Does this not rob God of the free gift of salvation? Did not God give his son into the world that he should give eternal life to his people? Will he not give it to them? Yes he will and it will not take theological seminaries or Sunday schools to teach it to them for they all shall know me from the least to the greatest of them and great shall be the peace of my people. For the foundation of God stands sure having this seal the Lord knows them that are his. Well God has one church order in the whole world that God is the author of

and that is the church of the true and living God.

And John saw her beauty in that woman that appeared to him clothed with a crown of twelve stars and the moon was under her feet. The light of God had clothed her with the sun, the twelve tribes crowned her with truth and the law is under her feet. For the saints are not justified by the law, but by grace and that is the gift of God, for truth and grace come by Jesus Christ and the law by Moses. There is no more justification by the law, but by grace are ye saved. But John saw another lady appear that was dressed fine and deeked with gold and her name was written *Mex. Babylon* and it is written that she is the mother of harlots. I think Brother that it was some of her daughters that the Dr. called your attention to. He saw them dressed so fine in the theologocal seminaries and Sunday Schools and Missionary money collectors and literature publishers sending out the great theme of their mother in the will of their father to help to destroy the man child that was born of the first lady that appeared before John and they all cannot see the beautiful light of the sun nor of the shine in the heart's of God's people that showed them, the spirit that lead them, the power that keeps them, that brings them to know that they are the sons of God for they have the spirit in their breast having witnessed that they are the sons of God for they are by his spirit, kept by his power and made able to walk in the path of the righteousness of God.

Through the tender mercies and long sufferings and forebarance toward us. Greenville, N. C.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

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 MEEK INHERIT THE EARTH

Brother G. W. Walker requests my view of Matt. 5:5 "Blessed are the meek: for they shall inherit the earth." He who spake as never man spake, but never uttered a false word, nor ever a word to the wrong person, nor at an in opportune time, who never blundered, nor was even mistaken, nor ever mislead any one, is that perfect word called truth. He sat on the mount and his disciples came to him.

The law was given on Mt. Sinai Amid thunders and lightnings and displays of warth, so terrific that the people stood afar off and trembled. Read 19th chapter of Exodus."

How different as the Lamb of God who was led to the slaughter, and gave his cheek—his life—to the smiters, taught words of mercy, salvation to those who had felt the burden of their sins, and had become poor and needy—when his disciples came to Jesus he opened his mouth and taught them, describing the traits of character those

are blest with who are prepared to hear and receive the teaching of Jesus. But none of these traits are such as the world desires, while those who have them do not feel worthy to receive these blessings and cannot see even how they are blest already. Can one feel that he has the kingdom of heaven who feels that he is poor in spirit? There is nothing greater than the kingdom of heaven, yet the one that feels poor and needy does not feel or see how he has that kingdom, and is already blest.

Blessed are they that mourn for they shall be comforted. The true mourner is oppressed in spirit. You cannot reach his case, but Jesus comforts all that mourn in Zion.

Blessed are the meek: for they shall inherit the earth. A meek and lowly one would not take from a thread to a shoe latchet that belongs to another. There is no spirit of war in him. He uses no force, no violence. The meekest one that ever lived had not a place to lay his head. The kingdom of heaven suffereth violence, and the violent take it by force. They took John the Baptist and killed him. They crucified the holy one of Israel with violent or wicked hands. But Jesus did not strive, nor cry, nor lift up his voice in the street; yet he inherits all things. His followers are meek and lowly, and they inherit the earth. All things are yours, and ye are Christ's and Christ is God's. They are heirs of God and joint heirs with our Lord Jesus Christ. Those led to seek Jesus have undergone so great a change that they do not feel as they once did, nor do they act as they once did. Blessed are their eyes for they now see, as they once did not see, blessed are their ears, for they hear as they once did not hear. There is great change wrought in the thoughts, the judgment, the feeling they now have. They love what

they once did not love. They hunger and thirst for what they once did not hunger and thirst for. By the law is the knowledge of sin, and the commands of the holy law are sent into the heart and conscience of this one, that has become poor and vile in his own view. His conviction of his sinfulness abases him, and he feels that he can do nothing good. But the gracious words of Jesus are so full of compassion to him that he gladly hears of the words of mercy that fall as the gentle dew on the mown grass, and revive the disconsolate, and refresh and encourage the faint and feeble.

A meek man is one that is cut off from all dependence on his own ability. Feeling he is not worthy he has no claim. There is nothing in him that could induce him to set up any claim. Mercy is the theme dear to him. His prayer is God be merciful to me a sinner. He desires the Lord's will to be done. He will not contend that he has any rights. Still he loves truth; but what he loves he feels he has not, but is poor and afflicted; and if the Lord were strict to mark one of a thousand of his sins he feels he is without hope and without God. When we were without strength in due time Christ died for the ungodly: Yet there is a desire in this afflicted soul that the Lord would undertake for him, for he knows there is no strength in man, and he knows that God is the God of justice and cannot do wrong; but he is shut in so that he cannot see how he can escape the wrath of a righteous God. He is made honest and he abhors himself for his vile nature, and corrupt conduct, and he has no confidence in the flesh. When the light above the brightness of the sun shines upon him, and there is to his understanding the revelation of the Lord Jesus who loved him, and fulfill-

ed the law for him, suffered and died for him, was crucified for him, and rose from the dead for him, and ever lives to make intercession for him, the wonderful and blessed knowledge is given to him that Christ is made of God unto him wisdom, righteousness, sanctification and redemption. Then he glories alone in the Lord Jesus. God forbid that I should glory save in the cross of Christ whereby I am crucified unto the world and the world unto me.

The meek shall inherit the earth. 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.

P. D. G.

REMARKS TO A "SINNER."

In this issue of the Landmark there is a communication signed by "A Sinner," who feels that he is a poor and needy one. Do not all that are shown their true state and condition feel that they are vile? When the Light makes manifest what the state of the sinner is, it causes that one to abhor himself as not worthy of the least of God's mercies. Such hunger and thirst after righteousness, and ascribe righteousness unto God their Maker. Paul settles that case when he writes, "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief."

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. "Boasting" is excluded. Boasting is certainly excluded; but glorying in the Lord is surely lawful to all that see that salvation is of the Lord.

P. D. G.

LORD OF LORDS AND KING OF
KINGS

"Yet have I set my king upon my holy hill of Zion," Psa.2:6. How sweet, how heavenly is the reign of that king on God's holy hill of Zion, as well as in the hearts of God's humble poor. Never can those who have been shown who that glorious king is worship him in that blessed fullness as they desire. It is Jesus himself, the chiefest among ten thousand and altogether lovely, who is held in the unexpressed praise of their worshipping hearts. The decree of the eternal God fixes him forever on that holy hill of Zion. This decree has been declared. The enemies of Jesus seemed to have things all their way. With wicked hands and the fists of wickedness they cried crucify him, crucify him. He was delivered into the hands of wicked men. Though their witness did not agree, yet they cried crucify him, crucify him. Nothing less than the blood, pure, spotless, holy of the Son of God would satisfy their thirst for the Son of God. The Governor Pilate had said, I find no fault in him, and he said, shall I crucify your king? They said we have no king but Cesar. How fallen and corrupted was the Jewish nation. How darkened in counsel, how wicked in conduct.

Shall the powers of darkness prevail? Jesus said to them, "this is your hour, and the power of darkness." Luke 22:53. Jesus the Son of God was delivered into the hands of wicked men who were controlled by the devil—Satan. No man can know how Satan hates the Son of God. But this exhibition of his malice was displayed as he was delivered into the hands and power of men who were ruled by Satan. Every principle of truth and honesty would be trampled in the dust. When God withdraws his restraining

power, and wicked men and devils rule the principles of truth and honesty are sacrificed. Mercy is disregarded. Behold in this European war, when madness rules the times, see what efforts nations make to destroy the rights of each other. For years they had toiled and labored to build up society, and gather up wealth for the comfort and prosperity of town and country, studying to take care of life and seek peace, and respect the lives of each other: but when the dogs of war are turned loose on each other, see how they seize each other by the throats, and destroy property and butcher life. Supposed learning, refinement and professions of brotherly love all dragged down in the mire and filth of hate. Is this the boasted progress of Christianized mankind? Is this the reign of grace? Is this the progress of missionism when the world is converted to Jesus Christ, and the kingdoms of this world have accepted the meek and lowly Jesus, and have beaten their swords into plough shares, and their spears into pruning hooks, and a little child shall lead them?

"Yet have I set my king upon my holy hill of Zion." Jesus does reign in the hearts of the meek and lowly—in those dead to the law by the body of Christ, in those in whose hearts Christ is formed the hope of Glory, in those who walk not after the flesh, but after the Spirit. "If ye then be risen with Christ seek those things which are above, where Christ sitteth 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 ye also appear with him in glory. Mortify therefore your members which are on earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." "Wherefore lay-

ing aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, and as new born babes desire the sincere milk of the word that ye may grow thereby: If so be ye have tasted that the Lord is gracious". 1st. Peter 2.1-4. How blessed is his reign of peace and joy in the Holy Ghost, when he that would be greatest among you shall be the least and servant of you all, and by love ye shall serve one another.

Jesus Christ is Lord of all, and he must reign until every enemy is put under his feet, and the last enemy is death. All power in heaven and earth is in the hand of Jesus who is the Prince of Peace. "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"? Rom. 8:32.

P. D. G.

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 gladly moves out of its little bowels without griping, and you have a well, playful child again. See 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.

QUESTION OF CHIEF PRIESTS AND SCRIBES

"Tell us by what authority thou doest these things"? Jesus also asked them a question. "The baptism of

John, was it from heaven, or of men"? Luke 20:4 They reasoned with themselves saying, if we shall say from heaven he will say, why then believed ye him not? But if we shall say of men, all the people will stone us. For the people held John as prophet. They answered, we can not tell. Then Jesus said, neither, tell I you by what authority I do these things.

When shown their duplicity, craft, lying and cowardice in the face of men they will still prevaricate right before men. While Jesus knows what subterfuges they will resort to to accomplish their aims, he always pursues the straight course of truth in all he says and does. He does not do anything because others do such and such things. He had gone into the temple, and had overthrown the money changers, speculators, money changers making the temple a den of thieves. He came to purge out false worship, to expose such corruption. But it gave them great offence. Touch a man's scheme for making money, and you offend him. Instead of asking Jesus what right he had to encroach on their violation of law why did not they enquire what right had they to seek to make a gain of godliness. The true worship of God forbids men speculating on sheep, lambs, and bullocks used in the temple sacrifices in order to make gain of godliness. But the love of money is the root of all evil. These pharises rejected the kingdom of God against themselves not being baptized with John's baptism which came from heaven, and was in no sense of men. Honest men and honest women know that the baptism of John came from heaven. These Pharisee rejected the kingdom of God against themselves, not being baptized with John's baptism. If we were right we would welcome that which comes from heaven,

and honor the servants of God in giving good heed to what it taught.

John came preaching the baptism of repentance saying, repent ye, for the kingdom of heaven is at hand. The baptism that follows repentance is the baptism of repentance. They were to repent for the kingdom of heaven was at hand. John preached that one mightier than he would come after him, and those that believed him should be buried in baptism, showing a new kingdom or a new dispensation is coming, and that in this new kingdom the ax is laid at the root of the tree. Therefore every tree that brings not good fruit is hewn down, and is cast into the fire. Death, burial and resurrection is set forth in the preaching of John the Baptist. It is setting forth a new doctrine—the doctrine of death and resurrection. If any man be in Christ he is a new creature, old things are passed away, and behold all things are become new. Ye are dead, and your life is hid with Christ in God. It is the doctrine that calls for a new creation, or resurrection from the dead, and that your life is hid with Christ in God. It is the Baptism of the Holy Ghost, and fire that burns up the chaff or the corrupt nature of man, and shows forth a new kingdom of power in self-denial and the kingdom of heaven.

P. D. G.

"Who healeth all thy diseases,"
Psalms 103:3.

The Lord Jesus is the greatest of all God's gifts to men. His blessed Son is the embodiment of perfection; yet coming to earth in the form of a servant, stooping to the most menial servitude, and not shunning to do and suffer all he was sent and came to do; while he thought it no robbery to be equal with God, yet he brought into the most faithful and perfect service

all that was necessary and needful, and he gave himself to remove our guilt, and make an end of sin, and hence to abolish death.

In him are hid all the treasures of wisdom and knowledge. His ability to perform was in accord with his delight to seek and to save that which was lost. He went about doing good. There was no instance in which he withheld his service. No suffering was beneath his pity. No case was too unworthy for him to relieve. No instance was ever found beyond his pow-

er to reach. No violation of law, or shameful misconduct was beyond his reach or compassion. The leprous so foul and unclean that such as were seized with it were banished from contract with mankind, he freely granted favor or contact to his touch, and this always healed the disease. Healing power was fully, perfectly in him. So great and wonderful is that healing power in him that he shall raise the dead, destroy him that has the power of death, that is the devil, present his people in the resurrection life forever free from sin, disease, death, decay, mortality and corruption, for they shall all possess eternal life and be like Jesus. Thanks be unto God for his unspeakable gift.

P. D. G.

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.

To Live Long!

A receipt given by a famous physician for long life was: "Keep the kidneys in good order! Try to eliminate thru the skin and intestines the poisons that otherwise clog the kidneys. Avoid eating meat as much as possible; avoid too much salt, alcohol, tea. Try a milk and vegetable diet. Drink plenty of water, and exercise so you sweat—the skin helps to eliminate the toxic poisons and uric acid."

For those past middle life, for those easily recognized symptoms of inflammation, as backache, scalding "water," or if uric acid in the blood has caused rheumatism, "rusty" joints, stiffness, get Anuric at the drug store. This is a wonderful eliminator of uric acid and was discovered by Dr. Pierce of Invalids' Hotel, Buffalo, N. Y. If your druggist does not keep it send 10 cents to Dr. Pierce for trial package and you will know that it is many times more potent than lithia and that it dissolves uric acid as hot water does sugar.

WHEN IT LOOKS DARK to any weak



or ailing woman, Dr. Pierce's Favorite Prescription comes to her help. For "female complaints," pains, internal inflammation or ulceration, bearing-down sensations, and all chronic weaknesses and derangements, this is the proven remedy. It's the only

one so sure that it can be guaranteed. "Favorite Prescription" will benefit or cure, in the case of every tired and afflicted woman.

An easily procured vegetable pill is made up of May-apple, the dried juice of the leaves of aloes, and the root of Jalap, made into a tiny pellet and coated with sugar. It was first put into ready-to-use form by Dr. Pierce nearly 50 years ago. Almost every drug store in this country sells these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Pellets. They have Dr. R. V. Pierce stamp,

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 unseemly. 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.

Dear Brother Gold:

The 175 session of the Contentnea Union is appointed to meet with the church at Sandy Bottom in Lenoir Co. This church is situated about ten miles South West from Kinston. Elder D. A. Mersborn was chosen to preach the introductory sermon and Elder T. B.

Launcester his alternate.

L. J. H. MEWBORN,
Clerk.

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 per-lar 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 Alterative 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

33 N. Seventh St. Philadelphia

PRINTING.

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

P. D. GOLD.

THE MYSTRY.

'Which is Christ in you, the hope of glory.' Col 1:27.

This is a great mystery. A contention about what is born again is agitated among people at times. But a more serious question with others is, "Am I born again?" The necessity of a spiritual birth before one can see or enter into the kingdom of heaven is admitted by all lovers of gospel truth. It is not so much what is born again as it is, am I born again?

We know that what is born of the flesh is flesh, and what is born of the Spirit is Spirit: for the child partakes of the nature of the parent. But seeing so much that is sinful, hateful in myself, I am seriously oppressed, with the question, am I born of God? I cannot divide myself into parts and separate part of myself from another part of myself, for I am a sinner from head to foot. If I am born again why am I thus? Are there two manner of people within me? Is there a new man, a hidden man of the heart, and an outter man that can be seen—one called spirit, and the other flesh, and these are contrary one to the other, so that ye cannot do the things ye would, and do the things ye would not?

To be born of God is a mystery that we cannot comprehend, nor explain. Then why are you trying to explain it? I am not, but trying to show that these two are so opesite that there is no fellowship between them. A mystery cannot be explained, nor done away. We may show a mystery, but that is not removing the mystery, so that it ceases to be a mystery. To accept or receive the true teaching of scripture as it is declared, and abide in that teaching, rooted and grounded in the truth, to put on the whole armor of God, being strong in the faith giving

glory to God, and confessing our dependence on God is safe ground of standing on, or abiding in. We know in part. Our knowledge is limited. Then should not we wait until God's time arrives. To endure unto the end in a state of conflict and anxiety is not desirable. Job said all my appointed time will I wait till my change come. But we do not like to wait for that we hunger for,—nor to bear that which is burdensome. To be in a state where is no satisfaction, and to be fearing that which we do not desire will come upon us, places us just as we do not love to be. Who shall deliver us from such a bondage? Our hope is Jesus Christ. It is Christ in you the hope of glory. This is the anchor of the soul. He is at the right hand of God, and we hope for his appearing. When I awake with his likeness then shall I be satisfied.

The power in those born of God is the power that quickens the dead and causes a longing for the realization of grace that causes a hatred of self, and a hungering after righteousness.

To be absent from the body and present with the Lord is far better. But we are saved by hope, and in the mystery of faith is that blessed hope of final redemption, which is Christ in you the hope of glory.

P. D. G.

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I love the Lord, because he hath
heard my voice and my supplications.

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 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 spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my restoration to health and probably my life. It has made me tens of thousands of friends in all 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 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 restorer 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.

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 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. 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 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 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 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 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 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 receipt of the two empty demijohns, which I agree to return promptly.

Name
P. O.
Express office

Please Write distinctly.

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City Physicians Explain Why They Beautiful, Healthy Women

Now Being Used By Over

Quickly transforms the flabby flesh, toneless tissues, and pallid health and beauty---Often increases the strength of delicate,

New York, N. Y.--It is conservatively estimated that over five million people daily in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of well-known physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below:



Dr. King a New York physician and author says, "There can be no vigorous iron men without iron.

Pallor means anaemia.

Anaemia means deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone, the brain fags and the memory fails and they often become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degenerated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished by throwing down the waste-pipe the water in which our vegeta-

bles are cooked is responsible for another grave iron loss.

Therefore, if you wish to preserve your youthful vim and vigor to a ripe age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt.



Dr. Sauer a Boston physician who has studied both in this country and in great European Medical Institutions says: "As I have said a hundred times over, organic 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 troubles, etc. The real and true cause which started their diseases was nothing more nor less than lack of iron in the blood."

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 a blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young

Prescribe Nuxated Iron To Make And Strong, Vigorous Men

Five Million People Daily

cheeks of weak, anaemic men and women into a perfect glow of nervousrun down folks 200 per cent in two weeks time.

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 29 he was in bad health; at 46 he was careworn and nearly all in—now at 59, 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, 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 meals for two weeks. Then test your strength again 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 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 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.



S. Jaques, M. D.

Dr. Schuyler C. Jaques 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 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 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.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of water material must be carried out of the body. If this waste material is not eliminated by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiast on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvement in both health and appearance shortly.

BEAUTIFY YOUR HOME GROUNDS!

Write us for our FREE illustrated book on "Simple Plantings for Southern Homes." It will give you some good ideas on how to make your home attractive and beautiful by planting the right kind of vines, shrubbery, and trees. Also write for our catalog which is full of practical information on setting out and caring for trees and plants.

J. VAN LINDLEY NURSERY COMPANY,
Box J. Pomona, N. C.

Appointments

ELDERS E. F. POLLARD AND T. G. GOULD.

Cypress Creek—Wednesday after 1st Sunday in December, at 11 a. m.

Bro. Jimmie Browns, 4 o'clock p. m, same day.

Muddy Creek—Thursday.

Beaver Dam—Friday.

Sand Hills—Saturday and 2d Sunday, (regular meeting).

Will Brother Joe Houston please meet them at Muddy Creek.

ELDERS EURE LEE AND J. A. MASSENGILL

Benson—Wednesday, December 6, 1916.

Four Oaks—Thursday.

Smithfield—Friday.

Old Union—Saturday and Sunday, December 9 and 10.

Bethany—Monday.

Little Creek—Tuesday.

Fellowship—Wednesday.

Reholboth—Thursday.

Clement—Friday.

Hanna Creek—Saturday and 3rd Sunday.

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, returned to us prepaid. Address Barium benefit your case, tell us so and we will promptly refund your \$2.00. It is understood that the empty demijohns are to be

PAINS IN SIDE AND BACK

**How Mrs. Kelly Suffered and
How She was Cured.**

Burlington, Wis.—“I was very ir-
regular, and had pains in my side and back,



but after taking Lydia E. Pinkham's Vegetable Compound Tablets and using two bottles of the Sanative Wash I am fully convinced that I am entirely cured of these troubles, and feel better all over. I know your remedies have done me worlds of

good and I hope every suffering woman will give them a trial.”—Mrs. ANNA KELLY, 710 Chestnut Street, Burlington, Wis.

The many convincing testimonials constantly published in the newspapers ought to be proof enough to women who suffer from those distressing ills peculiar to their sex that Lydia E. Pinkham's Vegetable Compound is the medicine they need.

This good old root and herb remedy has proved unequalled for these dreadful ills; it contains what is needed to restore woman's health and strength.

If there is any peculiarity in your case requiring special advice, write the Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., for free advice.

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 efforts to filter it from the blood and they become sort of paralyzed and luggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your 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 make a delightful, effervescent lithia-water drink.

HIGHEST CASH PRICES PAID

for Rags of all kinds, Brass, Copper and all grades of Metals, old Auto Tires and Rubber of all descriptions, Books and Magazines, Hides, Wool and Old Feathers. Write for prices.

LYNCHBURG IRON & METAL CO.,
Lynchburg, Virginia
References: Banks of Lynchburg.

Catarrh is an excessive secretion, accompanied by chronic inflammation, from the ocular membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

DAINTY COOK BOOK FREE

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

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

Dear Brother Gold:

I've been impressed for sometime to write you a few lines for publication in the Landmark, that the many dear Baptists who have heard of my recent illness, might know that I am still spared for some purpose, altho. very weak and unable to do anything yet.

Since being confined to my bed on June 16th I've suffered much and especially for three months, which time I was down, but with all the kind and thoughtful services of two good physicians, three nurses and a host of untiring friends and loved ones, through the mighty power of God I've been benefitted to a certain extent. I can now sit up some and walk out just a little. I lie out on my south porch during the day and that facing the road I can see people passing which helps to pass my lonely hours, when there is no one with whom I can talk.

I feel this morning to be as Jonah down at the ocean's bottom with the

seaweeds about my head and just hate to obey this command to write, fearing that I'm not in the right spirit. The dear Baptists who have visited me during my deep troubles have been a source of great comfort to me; feeling altogether too vile and sinful to even be remembered by such good people. Oh how much I do desire to praise God for all the blessings he has bestowed upon me even while in afflictions I'm bowed. "Afflictions tho' they seem severe in merrcy oft' are sent." And when I was not afflicted I went astray so Jesus through suffering brings us to see our nothingness and to realize from whence our strength must come.

I went to Pleasant Hill last 4th Saturday and Sunday feeling hardly able to sit up long enough to go, but when I got there and heard the sweet songs of Zion and listened to those soul-stirring sermons from Elder's Pridden and Roswell, and also Brother Denson, on Sunday, I felt what a feast and I was strengthened so much that I felt that I relished it more than some of those who had been having plenty to eat all the time. It was the first preaching I'd heard since February.

It is now just two days to our meeting time again and oh, how bad I do want to go but dont know whether I can or not.

Well, I'm very weak and writing tires me so much that I'll stop, feeling that I can't write anything of comfort to anyone, as I feel to be the least if indeed one at all.

I desire to ask all the dear saints everywhere to pray for me for I feel the need of prayer. May God's true blessings rest upon His children everywhere and especially those whom He sends out to proclaim His everlasting gospel.

Submitted in fear and love.

A little sister I hope,

EMMA T. BRAKE,

Rocky Mount, N. C.

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ZION'S LANDMARK

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AT
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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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May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

Dear Brother Gold:

I have had a great impression to write you ever since January and so by the help of the goodness and mercy of the Lord I will try to do so, although I feel too unworthy to write to such a dear one as you are.

I am Mrs. J. R. Bryant's daughter. She is well acquainted with you. My dear Papa died December 21st, 1915, and O! what a great loss to us. He was such a dear good husband and father that it is so hard to give him up. The hardest thing I ever tried to do is to give up dear Papa, but I trust its the good Lord's will for me to become more reconciled yet, for he knows best for all things. I have no Papa to talk with on scripture now and he was so good to explain scripture to me. I have enjoyed many hours listening to his singing and reading the Bible. Papa loved all his children and wanted them to live right. He asked me to read the dear old Landmark one night while he was sick. I was in great trouble then and I was in fear he would find it out for I knew I could not keep from shedding tears, but I went and got the Landmark and began to read a beautiful experience and O! how it touched our hearts. He would get so full every time any of us read to him that he would try to sing but for tears could not. He was a Primitive Baptist in belief for many years but

did not unite with the church until about five years before his death. It seems I can hear his sweet voice at any time calling Mary and Net, and Oh! how his sweet voice rings in my ears, singing his favorite songs. I must say Papa was the sweetest and prettiest corpse I ever saw. He looked like I think an angel from Heaven would look. When we were grieving over his dear old body in the casket, I believe if he could have spoken he would have said, "Dear wife and children don't grieve, I am so happy, just pray to God to meet me in Heaven."

Brother Gold, I have been in great trouble ever since 1914. In 1915 my troubles grew so heavy upon me I felt I could not bear them. I have not had good health this year. I had two hard spells, first appendicitis and second Acute Indigestion, and Oh! so many times did I say, Lord have mercy upon me a poor sinner, though I felt the good Lord was merciful to me. I felt so sinful I did not feel worthy of his goodness and mercy. In 1914 I had a peculiar spell. If ever I thought I was I would not be saved unless a great change was made. My desire was Oh! Lord may I be better prepared to leave this world when thou seest cause take me. I felt I would be willing to die if I was fit. A calm feeling came over me and I felt I loved every body and wanted to be with God's

people. So I promised myself to try to live a better life but instead it seemed I did worse. I am so thankful to say the good Lord has answered my imperfect prayers. I professed a hope in 1915, during a revival meeting at Spring Garden Presbyterian church. Sometimes my hope was so little I thought I would throw it by and sometimes it seemed sufficient if I were called to die. And that dear little hope has lead me to my daily prayer. I had been attending the meeting regularly and had several pretty dreams. One of them I will tell you of. One day as I went to lie down to take a nap I asked the good Lord to show me in a dream the right path, and I believe he did. I dreamed the two preachers that were carrying on the meeting at Spring Garden were standing over me begging me to come, and I said, "No God, I can't come." They said why? I said, I love the Primitive Baptists and want to be with them. It seemed I was almost smothering to death and I said, "Lord have mercy upon me, and I arose. That dream was very plain to me, and all that day these words were with me. "Straight is the way, and narrow is the path." I was in so much trouble I did not feel fit to be with the dear old Primitive Baptists for fear I would deceive them. After that dream I was comforted a little. This poor sinful soul lingered on feeling too unworthy to offer to the dear Primitive Baptists, until the first Saturday in August. I went to Mal-mason that day and I asked the Lord to be with me that morning if it was his will. Brother Evans preached. It seemed he preached and prayed altogether to me. I felt hated by everybody and thought they would scorn me if I went to tell my troubles. When brother Evans gave offering I thought I would go and tell them my feelings but feared they would not receive me.

My heart was in my throat and did not go and tell my feeling then for I could not. When preaching was over I was talking to Bro. Evans, telling him my troubles before I hardly knew it. He asked me if I wanted to talk to the church and I told him I wanted to but feared they would not fellowship me. He said that was the kind he wanted. So I told him I would try to tell my feelings, but I could not tell then and never will. But to my great surprise I was received and Oh! what joy for me. I was baptised the fourth Sunday in August and what a glorious day for me. Oh! that was the happiest hour for me for when I was coming out of the water I felt that I was walking the golden streets.

All the brethren and sisters looked alike to me and all praising and rejoicing. I was so happy and my every breath was praise the Lord, Oh! my soul. Oh! praise his sweet name. I fear I will never be that happy any more. Dear gracious Lord be with me, "Jesus is thy charming name, it's music to my ear. Fain would I sound it out so loud, that earth and heaven might hear."

We had such a good meeting at Mt. Springs that day. Bro Evans and Bro. Boaze preached and no one knows how I enjoyed that meeting. My cup was full and running over. It seems to me that Bro. Boaze had told my feelings better than any one I ever heard. I dreamed of him preaching to me and set the day for me to be baptised before I ever saw him. Never before had I felt like I have since that day. If I am not changed by the grace of God I hope I am not changed at all. On the Sunday after I united with the church and on the day before I arose with these words, "I will sing and praise him all the day," and these words entered my mind, "suffer little children

and forbid them not to come unto me for of such is the kingdom of heaven." One good consolation I have Brother Gold is this: the scripture has been opened to me so much plainer than ver before. I once was lost but now am found, was blind and now I see; by the help of God I trust in thee, Oh! is there any one like me? My brother, L. A. Bryant, took mama and I to Malmason the day I joined and we spent the night with him and never before have I enjoyed such a visit at his home. I am the youngest child of mama's twelve children and all of them are living except two. Our oldest sister was taken from us in 1907. All of us are united with the church now but one and that is my brother, C. D. Bryant. I dreamed a few nights before I was baptised that he joined me at the water and we both were rejoicing and praising the Lord as we went into the water and dear sweet papa was standing on the banks happy as could be. I have had many sweet dreams about papa since his death and in almost every one he is rejoicing and saying he is well. I am thankful to the good heavenly Father that our mama is with us to comfort our aching hearts in our troubles.

Bro. Gold I know you don't remember my face although I have heard you preach so many times, I have not heard you this year but did last and I certainly enjoyed your preaching. I think of you so often. I had a dream about you when but a little girl, and Brother Gold, I hope you will tell me what you think of dreams, I have so many. Well as I fear I will not make this interesting I will stop.

"I am a stranger here below, and what I am 'tis heard to know, I am so vile, so prone to sin, I fear that I am not born again." Pray for us and Mama.

A little sister I hope.
NETIE M. ABBOTT.
Java, Va., R. F. D.

"THE LORD OUR RIGHTEOUS-
NESS."

Jeremiah xxiii-6. This is one of the names of Jesus, one which was prophesied he should be called. He has many names. Beloved, Guide, Protector, Elder Brother, Lord of lords, King of kings, Wonderful, Councelor, The Mighty God, The Prince of Peace, The Everlasting Father, and many others all of which are very beautiful to His people. None see the beauty in these names as applied to him until they are born again.

The prophecy of Jeremiah is very strong, the word shall is frequently used and when, as in this prophecy it is used by Jehovah, while it implies future, yet it is as sure as though it had already taken place. God's "wills" and "shalls" are sure—no failure. He says they shall be my people, and I will be their God, no uncertainty with our God, for there is no event, circumstance, or condition unseen or unknown by Him. Seeing the end from the beginning calls for a clear and unobstructed view of intervening time, and our every thought and move was clearly foreknown by Him. All events are in accordance with His foreknown and predetermined plan. I use the words of another which I think convey my meaning. "Sometime we think we act as we please, forgetting that God gives us the please and that every act of our being is according to dictated plan." The prophet here in this chapter is fore telling of the coming of Jesus and that in His days Judah should be saved and Israel should dwell safely, both Judah and Israel had wandered far away from Israel yet they prophesied speaking lies

lies. Many false prophets had arisen, whom God had not sent, yet they ran, he had not spoken to them or called them and given them a message for Israel yet they prophesied speaking lies — profaning the house of God, but Jeremiah was an entirely different prophet from these: the Lord had spoken to him as the first chapter shows saying "Before I formed thee in the belly I knew thee, and before thou earnest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations." When God calls one like his he is not going to prophesy a lie, but if God don't call him how can he prophesy the truth. Jeremiah says then, that he is a child and can not speak, but the Lord told him not to say he was a child, "for thou shalt go to all that I shall send thee and whatsoever I command thee thou shalt speak." Surely Jeremiah felt to be a child and doubtless in a two-fold sense, that is he, only man, to be thus dealt with by the God of all, he would so realize his weakness and inability before God. Man may be great in his own eye but when the Lord comes near he diminishes so fast that instantly he becomes less than nothing and Jeremiah being no exception he felt a child, also doubtless, he felt to be a child of God. And the Lord put forth His hand and touched his mouth and said 'Behold I have put my words in thy mouth.' Now Jeremiah is a true prophet for Gods word is in his mouth to speak to Israel. Many of the words to them were very unpleasant for them to hear for this was in a time of much idolatrous practice in Israel and he told them of their sins in idolatry and what terrible things the Lord would visit upon them: one thing he was told to tell them was: "I will make Jerusalem heaps, and a den of dragons and I will make Judah desolate without an inhabitant." Ninth chapter, eleventh

verse, this with many, many others, of like nature must surely been very terrible in the ears of the inhabitants thereof. Yet it was the word of God, and should and did take place and our portion today is often to be in heaps, a den of dragons and desolate, but this does not sever the sacred, tender and eternal relationship between us and our God, for He makes us that way, and here now is a more pleasant prophecy that the days come that He would raise unto David a righteous branch and Judah should be saved and Israel should dwell safely, and the name of the King should be called "The Lord, Our Righteousness." We see here that all this prophecy was and is to God's people, and when desolation, famine, the sword and pestilence is visited on one it is no sign that he is not a child of God, but rather that he is a child, for He scourgeth every son he receiveth, and if ye be without chastisement whereof all are partakers ye are bastards and not sons.

This King was then promised and now is come and He is the God of them who are afar of equally so as the God of them that are near. And now this King who is the Lord Our Righteousness is come and has set up His temple in the hearts of men, for it is by the light of the knowledge of the glory of God in the face of Jesus Christ that we see all these things: it shows us first, our lost estate, our miserable and sinful condition in the sight of an Holy God, this is the first thing his light reveals to us, it does not put wickedness in us, is the first thing his light reveals to us, but, reveals to us that which is already there, what we of ourselves really are, a den of dragons in heaps and desolate, and by nature we are never any better, we are all equally, sinners, but the promise is to them that are near, and to them that are afar off. The Lord

our Righteousness is just exactly what Jesus is to a sinner, for by this Light that is turned on him the sinner which is the most powerful of all search lights, for it reveals everything. All manner of uncleanness in us. Simply one mass of corruption, no soundness at all, but in the fullness of time this Light also reveals to us that the Lord that he is become our righteousness. We are clothed in his righteousness for what we thought was good or righteousness in us is but filthy rags. And just as sure as one knows he is a sinner and he can only know it by the knowledge of Jesus Christ, he will also know that this same Jesus is become his righteousness, for where he begins a good work he will perform it unto the day of Jesus Christ. And he has begun a good work in one when he shows to that one his sinful condition his wickedness and short comings. Oh, the way is so very different from all human conception, it is beyond the possibilities of natural comprehension. "Eye hath not seen nor ear heard, neither hath it intered into the heart of man the things which God hath prepared for them that love him." You love Him don't you? Oh Lord thou knowest all things, thou knowest that I love thee.

Our greatest wisdom to Him is foolishness and how different are our prayers, but so different from what we can imagine, we oft time fail to recognize the answer and are sure to unless we are shown by Him that this very thing is an answer to our cry.

"I asked the Lord that I might grow
In faith and love and every grace,
Might more of his salvation know
And seek more earnestly his face."

'Twas He who taught me thus to pray
And He I trust has answered prayer

But it has been in such a way
As almost drove me to despair.¹¹

The Lord's people know the truth of these lines as composed by Newton long ago, for the experiences of the Lord's people are the same in every age, and whether we feel that we understand or whether we are "all at sea." He is our Righteousness and by his righteous obedience we are saved in him. His willing obedience even unto death has forever freed us from the law of sin and death, the demands of justice are answered, the wrath of God appeased and we stand before God in Christ Jesus, clothed in His righteousness which by virtue of union Head and body, is our righteousness without spot, or wrinkle or any such thing, and not unto us Oh Lord but unto thee be all praise now and forever. Blessed are they that mourn for they shall be comforted." We are not blessed because we mourn, but the mourning is a blessing. We are blessed with a knowledge of ourselves and of Him who is the Chiefest among ten thousand and the one altogether lovely, we mourn because we are not like him, we mourn in his absence because of the tender relationship that binds us to him. He is our righteousness. He is our God and friend, our Elder Brother, the Head of the body. We mourn because we want to be like him now, we wish to be freed from sin, we mourn because the things we would do, we do not and the things we would not do, that we do, but we shall be comforted for he is our righteousness and we shall awake in his likeness and be satisfied.

This in an exhaustless theme and one might go on and on writing of Jesus and what he is to the sinner. I have been made to fully realize this, that Jesus is all there is to speak or write about, and though I write volumes or

spcak myself hoarse and do not present Jesus it is all nothing. My writing is only fit for the flames, and of a day's talking I am hoarse as a sounding brass or a tinkling cymbal. Then Jesus is the one subject, but there are many views—all beautiful and lovely—a variety. Not monotonous—ever changing, yet ever the same, always old, yet ever new. The sun is as old as creation, yet new each morning.

One day last February I was burdened with a desire to write but nothing came to me, the burden increased with my emptiness toward even I took up my bible and closed my eyes, breathed a sincere desire that the Lord would show me something to write about. I would open the book with my eyes closed, place my thumb on a certain place on the page which place I felt to hope the Lord would show me something of and guide my thoughts and pen. When I opened the book and placed my thumb, opened my eyes and found the book open at the fly leaf of the New Testament on which reads "The New Testament of Our Lord and Savior Jesus Christ", my thumb on the words "Jesus Christ." I was miserable at first thought as the book was not open at some verse of scripture, but second thought was that those two words "Jesus Christ" was the Sun and substance of all scripture that it is an inexhaustible subject which the Lord had given me according to my desire, for had I the ability to write or speak steadily all the days of my life I could not begin to tell the half of the length and breadth and depth of what Jesus Christ is to a sinner, nor what the sinner is to Him. He is the Lord our Righteousness, we are his body clothed in his righteousness. He is the Chiefest one among ten thousand, one altogether lovely to us and we are as dear to Him as the apple of his eye. And Unto Him who is more

to us than we can even think be all honor and glory now and world without end. Amen.

Your unworthy brother,

F. SELBY FISHER,

Salisbury, Md.

Newark, Delaware, Nov. 26, 1916.

Dear Brother Gold:

The poetry under the caption of "Christ, The Apple Tree" in Vol. L No. 1, November 15th, 1916, was sweet and edifying to me. Coming as it did from the author, Elder Keene, made it sweeter, in a sense, for he is given such sweet precious grace from above, whenever he writes, (and it has been a long time since I have heard his voice on the stand, only a boy in tender years when heard him, but his writing in the Signs and Landmark is truly of the Spirit, or it could not edify such a worm as I. It would seem he had a sweet exercise of mind on 2nd Chap. Song of Solomon, 3rd to 5th verses. The apple tree as spoken of there is the king of trees of the wood and such a beautiful comparison he made to "King Jesus," and His fruits. The fruit of the apple tree is so sweet and palatable to the taste, then how much sweeter are the fruits of His Spirit, "love, joy, peace, long meekness temperance: against such there is no law."

This brings to mind these words of Newton—"How sweet the name of Jesus sounds in a believer's ear. It soothes his sorrow, heals his wounds, and drives away his fear. It makes the wounded spirit whole, and calms the troubled breast; tis manna to the hungry soul, and to the weary rest. Dear name, the rock on which I build, my shield and hiding place; my never-failing treasury, filled with boundless stores of grace"—It would seem Elder Keene's visitation of the "grace of life" is wonderful and pleasant to him and it is most surely to others, "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 I 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." As he said once, that grace, that appearing unto us is all we have to feast upon in this time-state, and it is precious whenever it comes into us, when He prepares us to receive it. Yes, it is pleasant and delightful to sit beneath that shadow, the shadow of the Apple Tree; refreshing, and it surely is ravishing music to us poor sinners groping along, awaiting "His coming", His second coming, then and then only we shall be like Him, and see Him as He is.

The tune of the original song entitled "under the shade of the old apple tree," can be sweetly applied to this poetry of dear Elder Keene's words, and together with the sentiment contained in his words, is sweet melody to the heart.

J. B. MILLER.

WHEN STANFIELD SINGS

O pleasant 'tis to her him sing
Those sweet and pleasant songs,
I pause to catch the parting strain
With chorus loud and strong.

No more I think of sorrows past,
Nor troubling thoughts caress,
The sweetest always is the last,
And every one the best.

I think no more of daily care,
My mind's no more employed,
I grope no more in deep despair,
I feel no aching void.

Nothing then can trouble me
All cares take to their wings,
And I ever feel to happy be,
Whenever Stanfield sings.

I cherish still his pleasant songs,
When melody ever fills
The heart of him who is athirst,
And their echo lingers still,

I fancy now hear him sing
Those songs to me so dear,
Most pleasant thoughts to me they
bring
My drooping heart they cheer.

The greatest of joys on earth I find
Are in the midst of songs;
Like golden chords they seem to bind,
Me to the joyful throng.

But none seem so sweet to me,
Nor does this memory cling,
Nor do I feel so full and free,
As when our Stanfield sings.

And may he sing if God be pleased.
The drooping hearts to cheer,
And when his useful life is ceased
His memory will be here.

And when from us he takes his leave,
And by others is supplied,
We'll remember still his favorite song
"Cast down but not destroyed."
—B. W. Cowen.

New Market, Ala.

Elder P. D. Gold,

Highly Esteemed Brother:—I desire to have space in your paper, the Landmark, to give a short account of my late visit to North Carolina and South Georgia. I left home on the 5th day of October, 1916, to fill appointments as arranged by yourself, commencing at Tarboro, N. C. I did not reach Tarbo-

ro in time to fill my appointment there but met all the balance of them as arranged. I was at 3 associations, Contentnea, White Oak and Black Creek, and churches as follows in North Carolina and South Georgia: Meadow, Mewborns, North East, Southwest, Muddy Creek, Sand Hill, Memorial, Beulah, Scotts, Contentnea, Wilson, White Oak, Moores, Upper Town Creek, Mill Branch, Falls, Pleasant Hill, Williams, Kehukee and Skewarkey. In Georgia: Lower Lotts, Lower Mill Creek, Sanders, Ash Branch, Red Hill De Loach, Ephesus and Carmel.

I enjoyed my trip very much. The preaching I heard at the several associations was principally the doctrine my soul loves I believe. The good Lord did send me to North Carolina and Georgia. I enjoyed my meetings with the churches as well as any tour of my life and at several of the churches I never have been more at liberty to preach in my life, and the brotherly kindness I enjoyed can never be excelled by any Baptist anywhere. It would be impossible for me to express my thankfulness just like I would like to to all the dear brethren and sisters and friends for the kindness they did show me I never can forget them. I love them in deed and in truth.

I shall hold you my brother in kind remembrance as you were so particular in your preaching not to use extreme expressions as some of our Brethren do at times. I do think your example in preaching is worthy to be followed so far as I heard when I was present. I desire to be right and if I am not I am certainly deceived. If I am not a true Primitive Baptist I desire to be.

Now if I never see you any more in this life I do hope we will meet where there will not be any tears. I wish you and your dear people well and do hope the Lord will bless us all with his sustaining Grace so that we may be able

to bear hardships as good soldiers of the cross, and when He does call for us we will be ready and willing to go at His command.

Good Lord bless all among whom I mingled in God's sweet service during the above tour. So farewell, my Brother and all the Household of Faith.

J. W. BRAGG.

New Market, Ala.

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

Dear Brother In Christ:—No doubt but you will be surprised to receive these few lines from me, a perfect stranger in the flesh, but I trust related in the spirit, or indeed I hope so. We are located here on account of the health of our darling son, age 17 years. We came here in September but have not succeeded yet in locating any Old school or Primitive Baptist, and I wrote to Brother Hassell a few days ago and will inclose his letter with this to you, and today I will also write to Brother Lundy.

To introduce myself will say that I am the daughter of (Elder) Thomas J. Jones, of (Sheridan Ind.) Antioch church, in the Cons Creek Association. I was called home since we came her on account of the death of a sister and while there I was so thankful I hope to the giver of all things good to be permitted to attend our regular communion meeting. Dear Brother R. W. Thompson was present at this meeting and came to Indianapolis and as I came he gave me Ed. Lundy's address, thinking perhaps he could give me some information as to some church of our faith and order in this section of the country.

I feel that if justice was only meted out to me that there would not be much hopes of a better world for me, and at the same time I think I believe in a just, merciful and alwise God.

There was a lady friend of this town

(which I am sure we have some although we do differ religiously) said to me yesterday evening, while we were returning from a sick room, while talking of a poor old lady of this town who has been confined to her bed for several years with creeping paralysis, that she did not see how we could speak of God as being merciful when that poor old lady has to be punished that way. But my dear Brother, I am sure the Lord is merciful, for He saith to Moses "I will have mercy on whom I will have mercy." This certainly means our, or I should say, good doctrine of election. O, how I would love to hear that preached today. This is Sunday morning and the so-called churches have been ringing their bells all around us. There are two almost across the street, one is the Episcopalian's and the other is the Congregational. There are 5 churches besides two for colored people. But I don't find any comfort there. I just feel like staying in today and hope the Lord will have mercy on us and I am sure He knows what is best for us, and I want to be reconciled to His will, and say with that of the Psalmist, that I trust in the mercies of God forever and ever.

Now, dear Brother, if you can give any information as to the closest church to us will certainly be thankful to you and will hope to hear from you immediately.

I am a poor, lonely sinner, but saved by grace if saved at all.

Unworthily,
MILLIE A. COX.

Tyron, N. C.

Williamston, N. C., Nov. 15, 1916.
Mrs. Millie A. Cox, Tryon, Polk Co.,
N. C.

Dear Sister:—Your letter of November 13th is just at hand.

I well remember my visit to your

to your dear father's home and church.

I hope very much that the health of your afflicted son will soon improve, by the blessing of the Lord.

Elder E. E. Lundy's address is 708 South Second Street, Wilmington, North Carolina.

I am not acquainted with any Primitive Baptists in or near Polk County, N. C. You might write to Elder P. D. Gold, Wilson, N. C., and inquire of him in regard to the names and addresses of some of our members and churches in your section. He was born and reared in Cleveland County, N. C., which is just east of Polk Co., N. C., and he goes there occasionally and preaches, and he could probably tell you the names of some Primitive Baptists and their churches. He is the Editor of ZION'S LANDMARK; and if he would publish your letter in his paper, you would probably hear from some of our members in that part of North Carolina.

Your brother, as I hope, in Christ,
SYLVESTER HASSELL.

Dear Brother Gold:

Brother J. M. Liles, of Winsboro, Texas, has requested me to write for the LANDMARK on 2nd Timothy, 2:16, 17, 18, which reads as follows: "But shun profane babblings; for they will increase unto more ungodliness and their word will eat as doth a canker; of whom is Hymenus and Philetus; who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some."

In the 15th verse Timothy is exhorted to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of the truth."

The truth rightly divided will be sure to show the poor little children of God and comfort and feed them. It will

show to them that they are not of the world because the Lord has chosen them out of the world. In manifesting this choice He has called them out from the world and sanctified them by His spirit, and they are born again, and are the children of the kingdom.

The gospel with all its promises and blessings is theirs. They are children and heirs of God, joint heirs with our Lord Jesus Christ. He and all that He has belongs to them. These things Timothy was to study for and to preach it for the comfort of the little children of God that they might be strengthened in Him who is the Author and finisher of their faith.

"But shun profane and vain babblings." Anything that professes to be religious and does not glorify God through our Lord Jesus is profane. The arguments of the Jews that this Jesus was not the Christ was profane. To contend that they must be circumcised and keep the law of Moses or they could not be saved was profane. The law could not make the corners thereunder perfect, but the bringing in of a better hope did. This better hope is Christ in whom the law is fulfilled in every jot and tittle. He is the only person who perfectly fulfilled the law and was not an offender in one point. Though we could and were to keep the whole law up to one point and offend in that one we are guilty of the condemned by it. To teach otherwise is profane.

To teach that man can do anything towards his salvation is equal to teach ing salvation by the works of the law, and therefore it is profane. Any of these and all of them are vain babblings. They are not preaching the gospel of our Lord Jesus and are vain babblings.

To say that one after he is born again is not yet a poor needy creature who has to be led by the hand of God is vain babbling. The Lord has said, "I will

bring the blind by a way they know not; I will lead them in paths they have not known." Therefore they were entirely dependent in the first place that He should bring them, and just as dependent in the second place that He should lead them. In both instances they are the clay in the hands of the potter. To say otherwise is profane and vain babblings which the servant of God should shun. Anything which is in any way connected with the gospel that does not give all the power, the honor, the glory to God, and that does not show the helplessness, the complete dependence of the creature both before and after regeneration is profane and vain babbling. Whatever the children of God do in obedience to His high and holy calling and to His commandments they do because He works in them both to will and to do of His good pleasure. He does not work in them to OUGHT TO DO but to DO. Therefore both the WILLING to do and the doing of the dictates of the will are the leading of the spirit of God.

"For they will increase unto more ungodliness."

The word "more" in this connection shows that not only are the profane and vain babblings ungodly in themselves but that they are multiplying seeds increasing unto more ungodliness.

If God is dependent on the preaching of the law or its works, the preaching of the gospel or its works to quicken sinners and bring them into His fold, then it might and would be a fact that He was dependent on man to go and help along His cause. This is "more ungodliness" growing out of that which has preceded it. It is very evident that if God is dependent in any one thing he may be and is dependent in all, and if

any of that be true He is not the Sovereign God. If there is anything He would have done by or in any of His creatures which is not done in that much is His will depleted and His sovereignty destroyed. If it was possible that His will can be depleted in any one thing, however minute that thing may be, it is possible that the whole will of God can be successfully protested and every saint and angel bound in chains of eternal darkness, and God dethroned.

Does not this prove that such doctrines are profane? That they are vain babblings? That they do lead to more ungodliness and that every minister of God, and the whole family of His saints should shun them?

"And their word will eat as doth a canker." (or gangreen).

The most poisonous and dangerous thing which can infect any part of the human system. Millions of little worms just eatin and poisoning the blood unto certain death.

That is exactly what all such doctrines lead to and wherever they prevail you will see the whole church begin to fade away and lose her visibility.

All you have to do is to look out and observe the progress of things to prove this thing. Now, within the memory of some yet living these things have gotten in the church of God, and note the effects. In the beginning of the last century the doctrines of conditionalism and means were the amputations which had to be performed to save any part of the church alive. Those evil departures led to the following the Roman Cath-

Jesuits in the organizations of nations both home and foreign. Thus God had to be helped to perform the work of salvation.

These amputations led to the separate organizations of the Disciples,

(or followers of Alexander Campbell,) and the Missionary Baptist, (or followers of Andrew Fuller). In many places the church lost her visibility altogether and in some places nearly all religious faiths died out.

In more recent years these conditional doctrines have gotten hold in some places. Organs have been installed in the churches to hold the young folks to keep them from following off after the world, and then the whole church has given over to this relic of Rome. To hold the children and to please them the whole church joined hand to hand with Babylon. Then *evangelical* meetings are resorted to to get in the churches those who have not enough of the love of the truth in them to cause them to come out of the world. *Sinners, heathens* and all are resorted to to get them to come in. Then some flattering report is made in the papers of that meeting and the numbers of the associations to the church.

Such as this gathered in so much and so many, and there were so many doctrines that the thrashing machine and separator had to be employed. When the storm ended there were no more in the good old church of God than there were before and sometimes not so many but there was another sect born. A sleeping off of the decayed flesh from the "canker" that had taken hold. And that fungus growth has grown faster than the church. It will always do so. They might be called "The Conditionalist," and the church would be better in health and strength if all the conditionalist were with them. Some have styled them "Progressives." Paul boldly names some of the leaders in those false doctrines, Hymeneus, Philetus and Alexander, and says: "Who concerning the truth have err-

ed, saying that the resurrection is past already; and overthrow the faith of some."

I do not know to what time they referred in saying that the resurrection is past already, whether it was the resurrection of the body of Christ or of the saints who rose and came out of their graves at that time, but be it assured that they were in error and the apostle fully condemned them and put them and their doctrine in the company of the profane and vain babblers who were to be shunned, and their doctrine with that gangrenous stuff which so infected the body that they had to be delivered over to satan. This would appear to be a case of rendering unto a man his own things. It fully proves that all those false ways and doctrines, including that the resurrection is past already, are of the devil, and therefore they are rendered unto him.

The teaching of the apostle is that there is to be a resurrection of the bodies of the saints. That the resurrection of our Lord's body is the first fruits of that in which all the saints shall come forth like unto His glorious body, the same body as His was the same body in which He had lived and suffered. The manner of that resurrection appears to be given us in the resurrection of those saints who arose at that time. Many of the saints arose and came out of their graves after the resurrection of Christ, and went into the holy city and were seen of many. This appears to be the manner in which all the children of God shall come forth. Paul taught it that way. He was and is the inspired apostle, sent of God. His words are true, they are the teachings of the Holy Ghost, and there can be no error in them. Any teachings contrary to his teaching is dangerous and to be re-

jected and condemned by the church.

It is not according to human reason but according to the spirit of God. The world will reject it because it is not of the world. The church has been called out of the world, and the doctrine of the church, in all of its points, is from God. It is given by God himself for the comfort and strengthening of the church, and it is safe and sure, and to be received and trusted at all times and in all places.

The Lord bless us to believe and receive His truth and to reject all errors with those who teach them is the prayer of this poor needy one.

L. H. HARDY.

Atlantic, N. C.

Centra, Va.

Elder P. D. Gold,

Dear Brother:—Please publish in the Landmark that Elder J. E. Herndon has been restored to full fellowship of the church of Richmond after all due acknowledgements were made.

Your Brother in Hope,

G. S. WEIDER.

Clerk of Richmond Church.

Dear Brother Gold:—The 175 session of the Contentnea Union is appointed to meet with the church at Sandy Bottom in Lenoir Co. This church is situated about ten miles Southwest from Kinston. Elder D. A. Mewborn was chosen to preach the introductory sermon and Elder T. B. Lancaster his alternate.

L. J. H. MEWBORN, Clerk.

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.

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. L. NO. 3.

Entered at the postoffice at Wilson as
second class matter.

WILSON, N. C., DECEMBER 15, 1916

EDITORIAL.

END OF THE YEAR.

The end of 1916 approaches. How sad and trying this year has been to many; yet how merciful to others. By wars without, and fears within it has passed near unto us; yet we have been preserved. The good hand of God has been upon us. Should not we adore Him who has shielded us from war, famine and pestilence, and has opened the treasures of heaven to us.

P. D. G.

ELDER J. A. ASHBURN.

This beloved brother, and highly esteemed Elder fulfilled his ministry, fought a good fight, and finished his course, and was called home in October, at his home in Winston-Salem.

He was about 55 years of age. He was of excellent morals from his youth, conscientious, observant, sincere honest and truthful. Early in life he united with the Primitive Baptists. He was a beloved preacher for years. He was highly conscientious, and

fauthful, and zealous according to knowledge. He was pastor for years at High Point, and at Winston-Salem, and at other churches. He was very useful as a pastor, and greatly beloved. He was very industrious and laborious. He was wise redeeming the time.

His labors in the ministry were greatly blest.

He was impressed that he would not live to old age. But he packed much in a small space in the sense of being wise and redeeming the time because the time was short. He did not seem to fear death but felt that he must work while it was day, for the night would come when no man could work.

I was requested together with Elder Stone to speak at his funeral, which was at Saint's Delight. Seldom have I seen so great a gathering of Baptists and their friends at a burial, or one so deeply lamented. His preparation and consideration of how he should live, and what he should do, providing for his departure, setting his house in order, was so remarkable that while he considered death a solemn thing, yet he met it with such submission, and in so great faith in the Lord Jesus that he should depart and be with Jesus Christ is far better; yet that to serve the Lord Jesus was a wonderful privilege while here
his world.

P. D. G.

CONSIDER.

The present year has been a very hard year for printers. Because of the scarcity of newspaper it has cost us about three times as much as it did formerly, and the cost of printers has been much higher, and all labor and material of every sort has advanced much in price; therefore we are forced to raise the price of the LAND-

MARK, or cease the publication of it altogether.

We have had to do things I do not like to do in order to run the paper this year. If I could manage it as I like I would have nothing but LAND-MARK reading in it, and would not have a single advertisement in it. If I can so arrange it I aim to publish it with no reading matter in it except the truth of the gospel, with no foreign matter in it, so its readers would see nothing only the pure reading that is in harmony with the teachings and sentiments of the Bible—with no contentions except to earnestly contend for the faith once delivered to the saints. It has never but once been delivered to the saints—not to the world. It came from heaven. Christ Jesus is its author and finisher. It is the substance of things hoped for, the evidence of things not seen. It is that which purifies the heart, and overcomes the world. It brings no confusion into the body of Christ, nothing rotten or unclean into the streets of the City of God, nor any strife among the brothers. It does not allow of new things in the church of God nor suffer the neglect or omission of anything taught by Jesus our head and life, nor anything to be neglected or omitted that is taught by the Apostles of the Lamb of God, who are the Judges in Israel.

Happy is that people that gives good heed to what is taught in the Word of God. Then they have a regard to all He has taught. A need to return to the old paths, the good old way that the Bible teaches, is loudly called for now.

Preaching Christ and him crucified, the way, the truth and the life is the only preaching that the Holy Ghost owns and that instructs and comforts the saints and warns the disobedient and the unruly. P. D. G.

WHY?

I have wondered why Brother Gold should allow my name to cumber the ground by remaining all these 33 years associated with his, as I have written so little, and to such small account, especially in these last months has my pen been allowed to lie idle. I say allowed, but that does not seem to express the facts in the case. One may take up his pen, but unless he himself is properly in hand his heart inciting a good matter, speaking the things which are made touching the king—and unless his tongue is the pen of a ready writer, boiling or bubbling up all is a failure. While I have been favored with my usual liberty I have in speaking, I have felt to be cut off from writing, I have felt somewhat as I did once when I felt that if I could concentrate all my powers and strength into one extreme effort I might, if with but one thought, pierce the seemingly vaulted skies and penetrate the infinite beyond, if peradventure I might reach the throne of grace, and obtain mercy, but I could not, and yet I trust I did and yet not I but the grace of God that must have been with me, for there came a breeze—as a gentle zephyr—which seemed to blow over me and around me and through me from my head to my feet, and as it passed on my supplications were borne upon its wings in a spirit of thanksgiving and praise, all of which I humbly and truly believe went straight to the throne of grace, and obtained mercy for me, and I found grace to help me, in that never to be forgotten time of need. That is the way my hope came and my preaching and writing are much after that same manner or order. When the north wind awakes, and the south wind comes and blows upon my garden then the spices flow out and my beloved comes into his garden and

eats his pleasant fruits, and as he eats so do I, and as he is pleased, as the pleasure of the Lord prospers in his hands so am I pleased as his pleasure prospers in me, then I praise the Lord. There surely can be nothing more delightful to a sinner saved by grace than to be lifted up and exalted in the righteousness of Him whose spirit is upon him and whose anointing is in his heart. But dare I claim a favor so divine? I have thought I was given to inhale the mingled sweetness of fragrance of the garden of the Lord as he would come into the garden and as he would feed among the lilies; but is this the heritage of sinners? Yea, verily. But is it for a poor sinner like me? It is a faithful saying—faith says it is, and I find myself resting in the blessed assurance that I have not believed in vain, since though I be I would write the vision of these things, but so much of the time they are too high and too wonderful for me, I can not attain unto them. And yet if I preach the gospel I must tell the dream and the interpretation thereof, I must confirm the hearts of the taught of the Lord both in their dreams and in their visions. The old man dreams his dream, the young man sees his vision, and the maidens prophesy. All these are borne upon the breezes of the spirit on the Lord's day, and I am expected to take them off as the breezes blow, but the breeze must be in the spirit on the blessed day. I must be on that which is exceeding great and high. I must be lifted up for the vision is glorious, it is born of God, its shining is unto the perfect day, its radiance garnishes the everlasting hills until the sun and moon and stars fade away, and the Lord himself is the light of the place. How wonderful the thought, that sinners deserving nothing but

the shame of all manner of unworthiness should be given to ride upon the high places of the earth and to eat the increase of the fields; how sweetly satisfying is the assurance to one who feels that he can do little more than presume a call to the work of the ministry, that he has been given to feed the sheep and lambs of the fold of his Lord and Master. The called of God to feed his sheep are supplied with the proper food for sheep, and their desire is to feed with only that for they themselves have also tasted that the Lord is gracious, and with the same comforts wherewith they comfort His people, and while they feed the sheep they are fed in the assurance that the sheep are being fed.

P. G. L.

ABOVE OUR THOUGHTS AND WAYS.

We are informed in Scripture that God's thoughts are not as our thoughts, neither are your ways my ways, saith the Lord; Isai.55: 8. Is there any sense in which man's ways are as the Lord's ways? God's thoughts are as far above ours as the heavens are above the earth. God's thoughts do not fail to be effective as realities. They are true always. They are as far above man's thoughts in reality and true value as truth is above falsehood. God's thoughts are not imaginative as man's are.

In point of elevation or purity and reality man's thoughts are vain, while God's thoughts are never frivolous or useless and unreal.

The fool's thoughts are of the ends of the earth having no reality, no value, illusive, deceitful. While God's thoughts towards his people are exceedingly precious. Men often wish or think that which can never be, does

not suit the case and soon perishes, while the thoughts of God are good and needful, wise and carry profit to the objects of these thoughts. Men's thoughts are low, base, of the earth earthy, and perish in the dust of the earth, while God's thoughts are far above all grovelling, sordid, perishable objects, elevated, pure and holy, exalted far above the dust of filthy here, and sickly vanities.

Men's thoughts perish and bring forth nothing, while God's thoughts never return to him void of good fruit, but always productive of pleasant and profitable results.

The Lord's ways are straight and clean, safe and so pure that the unclean and filthy do not seek to walk in such safe and clean ways, while man's ways are crooked, slippery, deceitful, disappointing, never leading to any noble purposes or ends.

The way measures and proclaims the character of the man; while the Lord's ways are holy and elevating, safe and pure. It is not in man that walketh to direct his steps for he cannot see before him, while the Lord declares the end from the beginning. All God's way is pleasing and all His paths are peace, while there is a way that seemeth right to man but the ends thereof are the ways of death.

God's way leads through and above all barriers, for He makes a way in the desert, and His paths are in the deep, while man cannot, because of his blindness, find the way to the city, nor go to a city of habitation.

P. D. G.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to remove from our midst by the irresistible hand of death our highly esteemed and worthy brother, Elder J. H. Johnson, which sad event at his home in Johnson County on

the night of August 3rd, 1916.

For many years he served the church at Hannah's Creek as pastor, and we feel safe in saying that no church ever had a more faithful servant, while at the same time believing our loss his eternal gain, therefore be it:

Resolved first: That we sincerely mourn his demise, and with sad hearts meekly bow to the will of Him who doeth all things well.

Resolved second: That his bereaved wife and children have lost a kind husband and an affectionate father, and the community a highly cherished and respected citizen.

Resolved third: That we tender to his family our deepest sympathy, and commend them to Him who has promised to be with them in the sixth trouble, yea in the seventh will He never leave nor forsake them.

Resolved fourth: That a copy of these resolutions be sent to the family of the deceased, and one each to Zion's Landmark, The Primitive Baptist, and The Smithfield Herald for publication, and that the same be spread upon our Church Record.

Done by order of the church at Hannah's Creek, this the Third Sunday in August, 1916.

G. W. JOHNSON,
J. D. MORGAN,
J. WILLIS CREECH,
Committee.

Raleigh, N. C., Nov. 18, 1916.

Raleigh Primitive Baptist Church in conference this day, having learned of the death of our dearly beloved senior deacon, Jas. R. Young, on the 10th of November, 1916, ordered that the surviving deacons and the moderator draft and ask to be published in ZION'S LANDMARK a memorial resolution.

1st. We desire, hope and pray that we be reconciled and bow in humble submission to the Lord's removing by death from our midst our dearly beloved deacon, Jas. R. Young.

2nd. We very deeply feel that our church has lost a most worthy, faithful and true deacon and member, and he will be very greatly missed among us at all times and most especially on our church days in the service and worship of our God, as he was always so true to be with us.

3rd. We know a good, true, model husband, father and neighbor has gone from us; therefore, we extend our heartfelt sympathy and love to bereaved family and neighbors.

4th. Resolved that a copy of these memorials be mailed to his bereaved family and a copy be spread on record in our church book.

Elder W. A. SIMPKINS, Moderator,
J. L. BRITT,
J. E. WEATHERS,
G. T. POWELL,
N. B. GULLEY, Deacons.

ELDER A. B. PHILPOTT.

He was the son of the late Edward and Nancy T. Philpott, of Henry County, Virginia. Elder Philpott of Philpott, Virginia, was born December 21st, 1858. He died September 25th, 1916. Making his stay on earth 57 years, eleven months and 27 days. His father passed away during the late war between the states, at which time Elder Philpott was only a lad. He was left with a widowed mother, to battle the uneven journeys of life, destitute of a father's counsel. When he was about nineteen years old he was convicted of sin, and heard his first sermon preached by Elder Bodenheimer.

On the 14th day of January, 1879 he was married to Mary E. Helms. To

that union were born seven children, four girls and three boys, namely: Nancy Ira Bell, the wife of E. S. Franklin; Harriett Rosie Lee, the wife of H. T. Williams; Edward Jefferson Philpott; Martha Susan, the wife of Grover Wade; Charlie Philpott, and Eliza Ruth Philpott. All of them survive him to mourn their loss and bear the burdens together with their sainted mother, that naturally fell on them because of the death of husband and father. He was blessed to them until all grew into manhood and womanhood, all of them being energetic, bright and intelligent, honoring their father and mother as much as any children I ever knew. Nothing in my judgment speaks louder for children than to obey their parents and in that sense we never become of age. We never get so old but what we should listen to the admonition of our parents. Elder Philpott united with the church at Town Creek in 1879, and was baptized by Elder Peter Corn. In 1883 he was ordained to the ministry by Elders P. G. Lester, Amos Dickerson, T. L. Robertson and Peter Corn. The writer has been intimately acquainted with Elder Philpott since the date of his ordination. During the 33 years of his ministerial life he has had the pastoral care of several churches and all of them have been prosperous. He was well established in the doctrine and practice of the apostolic church and wanted no new gospel or practice in the house of God. He was a very able preacher, it was hard indeed to find his equal. Yet he was one of the greatest nurses for young preachers I ever knew. In speaking of those things he would say God's word taught us not to despise the day of small things. He was a man that did not possess a spirit

of jealousy as we sometimes see manifested.

In 1896 he got a letter from Town Creek church and united with us, and from that time down to the time of his death he was a loving brother and a faithful pastor. During the time of his pastoral care over our church it has grown in number from 22 to 85. During the last six months of his life, there have been 18 additions to our church by experience and baptism.

He was a man that devoted a great deal of his time to preaching the glorious gospel in answer to his call to the ministry. He was not a man to make chargeable to the churches that he served or to cast his burdens before his brethren in order for them to help him concerning the necessities of life. He was a man that labored with his hands, and did not expect people to support his family because he was a preacher. He was a man that donated liberally to the building of churches, to aiding traveling preachers on the way after a Godly sort. Perhaps he gave as much to the poor and needy of the community as any man you could point out. When we come to speak of the kind hospitality that we have received at the hands of our brother in his home we are at a loss for language to express just how welcome he always made us feel, how kind and free hearted he has always been. He was a justice of the peace for a number of years. In 1914 he was elected to the house of delegates to represent Henry County, which office he filled with credit to himself and to the county he served.

In the latter part of August he was taken sick with that fatal disease, diabetes. It was my pleasure to visit him often during his sickness. He bore his suffering with such patience that none could unless they were resting on the fulfilment of the sweet

promises of God. He talked freely about his condition, realizing that his time was very short on earth, did not think that he would ever be well again, said he had a great deal of business on hand that he felt sure he could manage better than anyone else as he was more familiar with it, but at the same time he was perfectly resigned to God's will. Feeling satisfied that the change from this world to that of a never ending eternity would be a happy exchange with him.

On Saturday before he died he remarked that death was not what he had expected; in as much as to say that the grace of God had already made his dying bed as soft as downy pillows are. He retained his right mind as long as he could talk, only while under the influence of medicine to ease pain, he talked till within a few hours of his death. The day before he died he said he was perfectly satisfied with the doctrine he had preached and said, "I am completely happy." For several hours before he died he seemed to be perfectly easy, entirely free from pain, breathed perfectly easy and passed away without a struggle.

Just before he breathed his last he opened his eyes and lifted them upward as if he had them set on some beautiful object in the home to which he was soon to enter.

The funeral service was conducted by Elders P. H. Johnson, J. A. Brooks and Randolph Perdew.

Elder Philpott is gone. He fought a good fight, he kept the faith, henceforth. We believe he is now enjoying the crown of righteousness that is promised to all that love his appearing.

Let us say to dear Sister Philpott and children, mourn not at the death of husband and father, realizing as

you do that your loss is his eternal gain. He has only paid the debt that you must pay soon or later. Dear children remember the admonition of your father. May his pious walk and Godly conversation be indelibly stamped in your memory. May the God of all grace, who is able to be more than a husband of father lead and guide you and touch your hearts with a finger of his love and cause you to see a beauty in the footprints of your father, and enable you to be the recipients of the loving ties that are 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.

Sincerely submitted,
J. W. RAMSEY.

MRS. FANNIE HUNDLEY.

Please insert in the LANDMARK the obituary notice of my dear wife, Mrs. Fannie Hundley, who died in the General Hospital of Danville, Va. on April 28th last. She was operated on for ovarian tumor which resulted in death.

She was a member of Strawberry church and was much beloved by the churches I serve. She always went with me to help me, I being deaf. She was of much help to me and was just the kind of wife a preacher needs. She was firm in her convictions of right and was a strong believer in salvation by grace.

She was my third wife, we having married in 1907. She was buried between my other wives. Services were conducted by Elders W. R. Dodd and Boaz in the presence of a large gathering of friends.

Brethren, pray for me in my afflictions and distress.

ELDER G. W. HUNDLEY.

Appointments

ELDERS EURE LEE AND J. A. MASSENGILL

Benson—Wednesday, December 6, 1916.

Four Oaks—Thursday.

Smithfield—Friday.

Old Union—Saturday and Sunday, December 9 and 10.

Bethany—Monday.

Little Creek—Tuesday.

Fellowship—Wednesday.

Reholboth—Thursday.

Clement—Friday.

Hannas Creek—Saturday and 3rd Sunday.

ELDER J. E. ADAMS.

Bethany (Pine Level)—Saturday and 4th Sunday in December.

Union LevednadMC th amth amth Old Union (Smithfield)—Wednesday.

Four Oaks—Thursday.

Black River Union (Oak Forest) Saturday and 5th Sunday.

Benson—Sunday night.

Bethsaida—Monday.

Primitive Zion—Tuesday.

Coats—Wednesday.

Wilson's Mill, N. C., Nov. 20, 1916.
Elder P. D. Gold.

Dear Brother:—Please give notice in the Landmark of the Smithfield Union. The next session of the Smithfield Union will be held with the church at Hannah's Creek, Johnson county, N. C., on Saturday and 5th Sunday in December, 1916. Brethren, sisters and friends, ministers especially, are cordially invited to attend.

Those coming by railroad can get conveyance by notifying Bro. J. D. Morgan or Bro. J. Willis Creech, Benson, N. C.

Elder J. T. Coats is appointed to preach the introductory sermon and

Elder E. F. Pierce his alternate.
Yours in hope,
J. A. Batten, Union Clerk.

UNION NOTICE.

The Dutchville Union is appointed to be held with the church at Durham, N. C., Saturday and 5th Sunday in December. A general invitation is extended. Bro. G. C. Farthing, Clerk.

UNION NOTICE.

The Eastern Union is to be held with the church at Pungo River to commence on Friday before the 5th Sunday in December.

We would be glad to have many of the brethren and sisters with us especially ministers.

A. W. Ambrose, Union Clerk.

Black Creek Union will be held with the church at Goldsboro Saturday and 5th Sunday in December.

A general invitation is extended.

Elder R. H. Boswell is appointed to preach the introductory sermon and Elder J. W. Wyatt the alternate.

The next session of the Black River Union will be held with the church at Oak Forest meeting House Saturday and 5th Sunday in December, 1916.

Visitors will be met at Four Oaks on Friday P. M. All that love the Lord are invited to attend.

Elder W. G. Turner, Moderator.
Cornelius Hodges, Union Clerk.

Dear Bro. Gold:—You will please have published in the Landmark that the next session of the Skewarky Union will be held with the church at Bear Grass, Martin County, N. C., commencing Friday before the fifth Sunday in December 1916 and continuing three days. Those who may have a desire to visit us at that time and coming by railroad from the west will be met at Everetts, N. C., by writing to Bro.

J. H. D. Peele, Williamston, N. C., stating the day and time that they will be there. We prefer to meet the noon train as it is dark when the late train gets there. Those coming from the East will be met at Williamston, N. C. on Friday or Saturday morning by writing to Bro. C. B. Harrison, Williamston, N. C., stating the day they will be there.

J. H. D. Peele, for the church at Bear Grass.

Williamston, N. C.

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

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.

Our Advertising Department is in Charge of
JACOBS & COMPANY, CLINTON, S. C.

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PRINTING.

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

P. D. GOLD

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever,

WOMAN AVOIDS OPERATION

Medicine Which Made Surgeon's Work Unnecessary.

Astoria, N. Y. — "For two years I was feeling ill and took all kinds of tonics. I was getting worse every day. I had chills, my head would ache, I was always tired. I could not walk straight because of the pain in my back and I had pains in my stomach. I went to a doctor and he said I must go under an operation, but I did not go. I read in the paper about



Lydia E. Pinkham's Vegetable Compound and told my husband about it. I said 'I know nothing will help me but I will try this.' I found myself improving from the very first bottle, and in two weeks time I was able to sit down and eat a hearty breakfast with my husband, which I had not done for two years. I am now in the best of health and did not have the operation." — Mrs. JOHN A. KOENIG, 502 Flushing Avenue, Astoria, N. Y.

Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

If you want advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

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.

He sent forth above, he took me he drew me out of many waters.

Herbs Smoked in Pipe or Cigarette Relieve Catarrh.

Write for a Free Trial Package.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medicinal herbs, flowers and berries, to be smoked in a pipe or made prepared cigarettes. The smoke vapor reaches all the passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, catheter, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and has sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect The Blosser Company, 701 Walnut Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medicinal cigarettes. If you wish to continue the treatment it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Bronchitis, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.



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.

If You Value Your Health

Read Every Word of this Remark- able Story

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

THE STORY OF A GREAT DISCOVERY

The hardships of a travelling 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 Bell of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the 2nd day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

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

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

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith



in them and in the curative power of the spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

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

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

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 \$3.00. 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 headaches and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE

Savannah, Ga., Dec. 23, 1919.

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 4 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. AVENT, 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 of 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— the Shivar Spring Water has cured me. I suffered with intestinal indigestion and 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 for the benefit of sufferers.

J. P. D.

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

FILL OUT THIS COUPON AND MAIL IT TODAY

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

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

Name

Address

Shipping Point

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 stinging 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 a necessity than a luxury in millions of homes.

I love the Lord, because he hath heard my voice and my supplications.

I am in need of money with which to pay expenses of the Landmark.

TREES AND SHRUBBERY.

Let us send you our FREE BOOK on "Simple plantings for Southern Homes" which describes and fully illustrates very effective plans for setting out trees, shrubbery, vines, etc. You can get most beautiful effects at very low cost. We will also send you a copy of our latest illustrated catalog which will give you practical information about trees and plants.

J VAN LINDLEY NURSERY COMPANY,
Box F. PALMER, N. C.

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.

LOOK

HIGHEST CASH PRICES PAID

for Rags of all kinds, Brass, Copper and all grades of Metals, old Auto Tires and Rubber of all descriptions, Books and Magazines, Hides, Wool and Old Feathers. Write for prices.

LYNCHBURG IRON & METAL CO.,
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References: Banks of Lynchburg.

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(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.

CONSIDER THE CASE

At the commencement of the publication of Zion's Landmark the price was two dollars a year. After this the price was lowered to \$1.50 a year. There is now such increase in the price of paper that we cannot publish it at \$1.50 a year, but we return to the old price of two dollars a year. We request our readers to excuse this as a matter of necessity on our part; and we request the continuance of our subscribers in taking the Landmark.

P. D. G.

'FIFTY YEARS AMONG THE BAPTISTS.

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 \$1.00 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.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

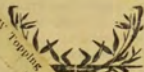
AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. L. WILSON, N. C., JANUARY 1, 1917 NO. 4.

Edd D. W. Toppins
1917



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

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

\$2.00 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

Dear Brother Gold:—For the first time I write what I hope have been the dealings of my dear Heavenly Father with me, a poor sinner, since I first felt myself as such, which is the foundation and support that my hope of the resurrection from the dead unto an inheritance that is incorruptable and undefiled.

When a child, as far back as I can remember the fear of death and a burning hell confronted me with such threatening terror of everlasting punishment that I was continually frightened and in dread of it. I felt then while a child myself, a sinner, and if I died that I would have to go to that dreadful place which I believed to be a burning hell, to remain forever. My thoughts were that when I died that the devil would get me, for as mean as I felt to be I could not hope that the righteous God, as I felt He was, would take me to heaven.

I yet so vividly remember a dream I had: That I was standing on the back porch and looked across the field in rear of our home and saw a great beast sitting on his haunches, but standing straight on his fore legs. He was so tall that the pine trees only reached about half way his body, and I believed that he was a great leopard, and believed that he was also the devil. I was so frightened at the appearance of that great and ter-

rible monster that I ran in the house and hid myself behind a table of cloths to keep him from getting me. I yet remember how I was frightened and what a heavy burden it left on my little heart, for I was yet a child; and if the good Lord had never taken the fear of that dreadful monster, and the angel place that thought he would carry me, if he got me, there never would have been any rest in this world, nor the world to come, for me. I believed the Lord could keep that dreadful beast from getting me, if he would. But I could not have any consolation that He would. I want to say right here that from my experience as a child, shows me plainly that the Lord can and does reveal to little children or to those who are destitute of worldly wisdom, that they are sinners and their last condition, which compels them to call upon the name of the Lord and to know Him and know that he is the only one that can save them from everlasting punishment, and at his own time reveal Himself to them as their deliverer and Jesus Christ their Saviour and give them a hope of eternal life and thereby verify the truth of Scriptures, "Out of the mouth of babes and sucklings thou hast perfected praise."

The fear of torment with all its horrors remained a great part of my time through all my youthful days,

so much so that I never did enjoy myself like other young people did. While at school I felt lonely and desolate, feeling I was the meanest of all the school children and put all the blame for my indifference on myself. At times it was not so much so with me and I was more cheerful, more like my young friends and playmates. I was fearful of doing wrong; I felt it a great sin to tell a lie and tried not to do so. I do not remember the time when I did not feel that I was a sinner. I wanted to do the best I knew how, but was so vile. I thought if I could be a good boy the Lord would save me, but with all my efforts I felt to be worse instead of better. This feeling remained with me until I went to the war, and then an additional weight was added to that which I was already carrying, that was the fear that I would be killed, having no hope of being any better off after death. I was continually begging God for mercy. While in the trenches behind the breastwork at Petersburg, Va., I was so heavily burdened that I got down on my knees and prayed to the Lord to have mercy on me and spare my life 'till the war was over, hoping to serve Him better if I ever got home again. And I knew if I knelt down to pray in the trenches that the boys would laugh at me or make fun of me, which would make me feel bad. So I resolved to get over the breastworks, notwithstanding I would be exposed to the fire of the enemy, for our lines of breastworks were very near together, (our picket lines being only seventy-five yards apart), and although it was night, with firing from both lines, all night along the lines, and I in danger of being hit by shot from friend and enemy, my desire to get down upon my knees was so great, yes, low down upon the ground, that I silently climb-

ed over the breastworks and humbled myself before my God to bow to Him for mercy. And I have often thought since then that the fear of the wrath of God was greater to me than the fear of being killed by the nemy, and I have also thought that surely that was one time that I prayed not as a pharisee, for I wanted to be where no eye could behold me. And I do believe the Lord heard my prayer and answered then, for it was revealed unto me that I would live to see the war over, also that I would live to be thirty years old. I felt better and my mind easier, but with no hope of rest beyond the grave given me.

I was then about nineteen years old. After the surrender of General Lee "I being in his command" was parolled and the thought came in my mind that the first promise that the Lord gave me in my prayer that night, "That I would not be killed in the war" was fulfilled, for I had lived to see the war over, and was yet alive. After getting home I tried to enjoy myself with the young people in their amusements, but mostly I felt more sorrow than joy, for I felt it a sin and as it is always the case I felt that my sins would find me out, and they would point me out, and that my friends and associates would look upon me as the biggest and most awkward dunce of them all.

I still remembered the promise the Lord gave me in my prayer, as before mentioned, that I should live to be thirty years old. So I expected that thirty years was my allotted days upon earth, and as the years passed by I felt to be drawing to my appointed period, and yet without a hope. But somehow I had some consolation given me that I should have a hope given me, or I had a hope for a hope, for which with some degree of faith I still

begged the Lord for mercy. One ever-to-be-remembered day I was on my knees all alone in the field picking cotton, in prayer between a little hope and despair, my burden began to move slowly but surely, I hope, from my poor burdened heart, and a quickening together with my Lord and Saviour Jesus Christ took possession of me. I began to realize that the Lord was moving upon the troubled waters and I saw the light for the first time in my life shining out of darkness and shining in my heart, giving me the light of the knowledge of the glory of God in the face of Jesus Christ my redeemer. Then I saw how Jesus could "save a poor sinner like me," and I could say 'O Jesus my Saviour I know thou art mine.' I was not made so exceedingly happy as some express themselves, but I could say "It is the Lord," and He has answered my prayers and delivered me from the fear of death that "made me all my lifetime subject to bondage." Then the promise that the Lord gave me on that night had been fulfilled, for I was when I received my deliverance from sin and death, thirty years old, being born in 1844 and my death to the law with all its terrible denunciations and fiery curses and death to sin was in 1874, which made me thirty years old and I could understand and realize the fullness of the promise the Lord made me that night in answer to my prayer for the war was over and I alive, and I had lived to be thirty years old and died, I hope to sin. And now I have a hope that my life is hid with Christ in God and when He who is my life shall appear I hope to appear with Him in glory. Now I am seventy-two years old and it is so encouraging, strengthening and consoling to me to know that that death was so complete that I do feel to say and

"believe it true" that I am dead to the law by the body of Christ, and that He is my Husband.

M. B. WILLIFORD.
Rocky Mount, N. C.

Dear Brother Gold:—My husband told me this morning that it got on his mind last night that he wanted me to write my experience, and that impressed him very much, and as it has been on my mind to do so for some time, I will, "The Lord will," try to do so.

When I was young I loved to engage in worldly pleasures such as going to parties. I especially enjoyed dancing and engaged in such until after I was married and until the Lord sent sore afflictions and suffering upon me, which put an end to that kind of enjoyment for me forever. After I had been married about four years I was severely burned by flames from kerosene oil which caught fire while a lamp was being filled while it was burning, after which I suffered inexpressible misery and pain, being an invalid, unable to wait upon myself and my little children, and under the doctor's care for a great while, during which time I saw myself a great sinner.

One morning after my husband had dressed my wound, which was the result of the burn, it came so forcibly and with such convincing effect on my mind that I was a great sinner and am now suffering for my sins that I felt and saw myself as I had never before. I felt that I was lost and there was no hope for me. And the suffering and pain I had for a long time I can't describe, being so afflicted in body and believing that I must soon die from my bodily afflictions and too sinful to live, and having no hope of being any better off after death. My

troubles were so heavy upon me that I could sleep but little, and although I was so weak that I could scarcely walk, I could not lie on my bed and I would get up and walk the floor at night, and pray the Lord to have mercy on me, a poor lost sinner. My burden was so heavy I felt like I would choke to death. One Saturday morning after my wound had gotten a little better, my husband asked me if I could not go with him to church, which was at Moore's meeting house, and insisted that it might do me good if I would go. I wanted to go but felt that I was unworthy to be with the Lord's people. I loved them and was satisfied that they were the people of God, but could not see how they could love such a one as me. Although by his permission I consented to go, after we started I felt so bad and so miserable that I told my husband to carry me back home, for I did not feel like I could live to get to the church. He tried to comfort and encourage me, and would not carry me back. So finally we got to the church and Brother A. J. Moore was preaching. And it appeared to me that he knew how I felt, and told just how I felt better than I could myself. That night I was still burdened with my sin so that I could not sleep. We went back to church Sunday morning, still feeling as sinful and vile as ever. I felt that the people could see how sinful and vile I was, as I felt it, and would look upon me as such. We started home and I told my husband how dreadful I had felt all the while and there was no rest for me anywhere I went. And while riding along the road begging the Lord for mercy I believe that He heard my prayers. I felt a change taking place with me, for that great burden of sin that just before seemed to be pressing my life out of me began to move off my heart and

joy and happiness took its place and filled my whole being, and sorrow and sadness departed and joy, peace and love and adoration filled my heart, and the words of the Psalmist: "Praise God from whom all blessings flow," commenced ringing in my ears, and I began singing it, feeling every word of it. My husband said: "Pat-tie, what is the matter with you?" I told him: "I am so happy, help me praise the Lord."

Brother and Sister W. M. Daugh-eredge were riding along the road just ahead of us and my husband called to them to stop. As soon as we caught up with them they saw what had taken place with me and that the Lord had been merciful to me and delivered me from my great burden, and put a new song in my mouth even praises to His great name. And we all had a season of rejoicing together there on the road. I have never felt that same burden since, but instead have had a sweet comforting hope that there remaineth a rest for me beyond the veil of tears. I began to be impressed to unite with the church but could not feel worthy and tried to keep my feelings to myself. Sometime after that Brother Moore came to Pleasant Hill and he and others came home with my husband and when they drove up into the yard I went out to meet them and when I shook hands with Brother Moore he said he felt that the Lord had sent him there and it so filled my heart that I began crying. I hated so bad that I had acted that way for I did not want to deceive them. That night we had preaching at home and after the people left Brother Moore told me that he believed I had a hope and wanted to hear me talk some and for the first time that I had ever told anyone of my trials and feelings I began to tell it to him and I believe the Lord gave me liberty to tell of His

dealing with me. Brother Moore asked me why I did not join the church and I told him I did not want to deceive any one. He told me that I would never know that, I would have to live by hope.

Sometime after that I went to the Falls to preaching and three gave in to the church. I wanted to also, but could not, but that night I was so completely overcome and felt that if I rebelled any longer I was bound to die, and I resolved that if the Lord would spare me I would offer myself next morning. And He gave me strength to fulfill my promise, and O, how happy I felt after doing so. My health was so bad that some told me that I ought not to be baptised, but the Lord had given me such faith in Him that I felt like He would take care of me. I had not gotten well of my burns and was very weak, but Brother Gold knew of it, and he was so tender with me, so as not to hurt my wounded arm, which was yet sore from my wrist nearly to my shoulder, and which had to be amputated, of which I will write and I will close.

My arm never cured up and eighteen years afterward the doctors told me they would have to take it off, and appointed a day that they would meet at our house to perform the operation. I had suffered so much that I had gotten so weak that I could hardly be up and about. When the doctors came in my room for me to go in the room and put me on the operating table I did not feel that I could get up and walk in the other room, but the blessed Lord spake to me these words: "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, that where I am ye may be also." And took all my fear away from me and gave me strength to "Rise up and walk," and I did so with ease. And I

believe he was with me whether I lived or died I was the Lord's. And when I awoke from the operation the same scripture was on my mind and I was rejoicing and it has been a great comfort to me at times ever since.

Your sister in hope.

JERUTHA A. WILLIFORD.

Rocky Mount, N. C.

EXPERIENCES

Elder M. B. Williford and his wife, beloved members, each has an article (experience) in this issue.

Dear Brother Gold—My health is still very poor. I went to Atlanta, Ga., about a month ago and had my throat operated on and I am still under a specialist's care and I hope that I shall be restored to health before many months.

Pray for me dear Bro. Gold; I get so low down at times that I feel that I haven't a friend in the world. But this feeling doesn't last but a few days and I am so glad, but I often wonder what good I am in this world and I think to myself, well I suppose God has a purpose in letting me live and suffer. When I had this throat operation I had such a hemorrhage that I thought I would die and I tried to pray to God if it was His will I was ready to go. I never felt so willing to die before.

It seems to me there is much coolness in our church these days and it hurts me so much when I am sick and not able to go to church that none of the sisters or brethren will come to see me. I always go to church if I am any ways able to walk and not suffering too much to enjoy the preaching, but when I am suffering so much bodily pain I can't enjoy anything. I get so restless and nervous. But I know I am blest in lots of ways and I

try to be thankful. So many poor sufferers worse off than I am.

There is an old gentleman just a few doors from where I live who is an invalid and has been for years and I believe he suffers night and day, but he seems so resigned to God's will I believe he is a Christian. Although he belongs to the Missionary Baptist Church he told me that he wasn't satisfied there, but poor old fellow, I hope he won't have to suffer much longer in this world. I have carried him some Landmarks to read at times and he enjoyed reading them so much and wanted more. Some times I send him a tray of dinner that is warm. His two daughters work in the mill and he sits there all day by himself with a cold lunch for dinner. There is so much good and so many little acts of kindness people could do in the world if they would only look around them.

If you think this fit you may publish, if not, burn it.

Yours in hope of a better life,

FRANCES S. HEDRICK,
West Point, Ga.

Elder Gold:—I have just been reading the Landmark and it is a feast indeed to my hungry soul. I shall never be able to tell the joy and comfort I have found reading those precious letters and your views on the sweet scriptures in which I have found many soul comforting truths, pointing poor sinners to the Lamb of God which taketh away the sins of the world. I want to say to the dear editors that your editorials are very sweet to me; they are so plain and yet so full of truth. Truly this is a precious doctrine to them that have eyes to see, ears to hear and a heart to understand. It is the way the little flock is comforted.

Bear with me, dear Editor: I want to tell of some comforting words that

came to me one morning just as I was waking up: "Seek the Lord while he may be found." I think it is Scripture and if it is I would like to have your views on it. I love the Primitive Baptists but I am not worthy of a name among them. When I go among them and hear them tell of their joy and sorrow I hope I can witness to "how blessed are the people that know the joyful sound," and I do believe I know the truth when I hear it preached. May the Lord remember Zion the world over and keep peace in her midst; add unto her borders such as He will own and save in the coming day.

Elder Gold, I want to tell you of some very good letters written by Mamie Wiles and her cousin, Lester Dadeau, dated October 15, 1912. For years and months I have feasted on them, having received much comfort from them myself and I was impressed to let it be known through the Landmark. But as we are strangers in the flesh, he said they belonged to the people of God and I agree with him. Many times I have read them with joy unspeakable although I feel to be nothing and less than nothing.

Words fail to express the unworthiness I feel in addressing such dear people of God as I feel and believe them to be. I have long labored under the impression and kept putting it off from time to time feeling so weak and insufficient to the task, trusting it is for a good purpose. He put it in my mind to write that others might look up the laid away copy and get an account if not a feast. Wonderful indeed how she could remember so much to write. It has been my sweet privilege to hear those dear Elders she mentioned in her letter. I have heard Elder Wilson once, would love to hear him some more. I shall never forget the forcefulness of

his sermon although it has been some time since I heard him. I well remember his text: Song 4:2, "Thy teeth are like a flock of sheep that are even shorn which came up from the washing whereof every one bear twins and none is barren among them, all bearing the peaceful fruits of rightness." While listening to him it did seem like the gospel poured from his mouth like a living stream of water. I believe he is a servant of the true and living God. When I go among the Primitive Baptist and hear those faithful soldiers of the cross crying aloud lifting up their voices like a trumpet showing Israel her sins and the house of Jacob their transgressions I am happy in my inmost soul for if I pray or read sin is mixed with all I do. You who love the Lord in deed tell me is it thus with you?

I will now close and if this should prove a word of comfort for any one give the honor to whom all glory and honor is due. I could not help from writing it.

The remainder of my days I hope to follow in the footsteps of Christ and with Ruth my soul feels to please entreat me not to leave thee nor from following after thee. Wish you to remember me at the throne of grace

A POOR SINNER.

JESTING

Dear Brother Gold:—For some days I have been much impressed to write on the practice of Jestng, which is so much amongst us, and which the Epistle to Eph. 5:4 treats of.

The words "not convenient," mean unbefitting or unsuitable. That is altogether contrary to the word "grave." Timothy was taught that Deacons must be grave, (1st Timothy 3:8, and that their wives must be

grave, verse 11. The teaching of sound doctrine says that the aged men and the aged women should be grave, (Lit. 2:2-3). Therefore these are signs which mark the true Christian character."

In introducing the qualifications of the Deacons the apostle uses the word "likewise." This shows that to be grave is a qualification of the ministry for that is the subject which he had just been considering and teaching. Therefore it is necessary that our ministers, Deacons, their wives; our aged men and aged women should be grave, sober; and not given to foolish jesting which are unbefitting a true character of a child of God, especially those among us who are in reputation for wisdom and honor.

"Dead lies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor." Eccl. 10:1.

An old minister was once spoken to by a good sister who told him of his jesting and called up the words Paul that it is not convenient. He joked back at her faithfulness by saying, "it is the most convenient thing I ever did." This doubtless was true as pertaining to his carnal nature, but it was very unbecoming to him as a servant of the living God, and he should have been severely reproved by the faithful sister's kindness to him and love for the purity of the gospel.

The late Elder F. A. Chick said that on one occasion he and a number of other brethren were joking and telling funny things for the amusement of themselves and one another. Just before bedtime the brother with whom they were lodging fixed the table and asked that one of them go to prayer. They were so much re-

proved at their evening's conversation that only Elder Hartwell, who had not in any way engaged in the frivolous conversation, could read and go before the Lord in prayer. In his prayer he asked the Lord to reprove and forgive the brethren for the levity in which they had so freely engaged during the evening. It was some time after the service before any of them dared to open any conversation at all because they were so reprovved of their conduct.

Less than a year ago I attended a two days meeting with one of our churches. I was in a cold and barren state. It fell to me to speak first and I was followed by a young minister with whom I had not met before. I did not enjoy my ministry but was well pleased and comforted in his. That was all the comfort I got out of that meeting. At night several of us stopped in the home of one of the brethren. There was with us a minister who is of big reputation. During the evening the conversation was varied in many worldly things but the religion of our Lord Jesus appeared to not have been thought of at all. Later the drift was against prohibition and I soon found that all but myself were of one mind. Soon they all had their drams. After supper the same subject was proposed by some one in the company and was carried on until the minister above referred to proposed to have some music from the graphophone. Then that became the order for the rest of the evening, and after each piece of music that minister would tell jokes and create much laughter in the company. I kept thinking of the dead flies in apothecary's ointment. That night's conversation finished my comfort for the balance of that meeting and I was glad when the time came for it to adjourn.

We frequently hear brethren tell

funny things in their sermons and the congregation will laugh at such things and afterwards speak in the highest terms of that minister and of that sermon because of that funny, or that sharp saying. Such is altogether contrary to the calling of God's ministers and entirely unworthy of a place in a gospel sermon. God cannot be praised in such levity. It grows up in worldly-mindedness. It is giddy and unbecoming the ministry of God's servants. When such things arise in our minds we may know that they are of anti-Christ. They are not fit to be used to illustrate the solemn word of our God, and we, as the servants of our God, shall totally abstain from all such filthy conversations and evil communications. They are not befitting the children of God and should not be indulged in by the children of God, and especially the ministers of God who should be ensamples to the flock. Better be dead ourselves in our conversations than to poison the minds and hearts of the children of God with such fleshly things as "dead flies." Such things make us very acceptable with the giddy and with young people who know nothing of the solemnities of our God and His worship but such is not convenient with those whom the Lord has called out of the world, and given them a home with His little ones.

We should let our lights so shine before men that they may see our good works and glorify our Father who is in heaven.

I pray the Lord to give us to love and follow after the purity of His holy examples which He gave us in the days of His flesh.

I am, I trust, your brother in the hope of the gospel.

L. H. HARDY.

Atlantic, N. C.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

UNCHANGEABLENESS.

Man is subject to changes. He receives impressions from without. Hence he is a creature, and liable to change. He cannot create. Outside of him are powers greater than he possesses. Countless influences not caused or produced by him affect his thoughts and impressions and conclusions. Light, heat, day, night, the things visible, physical, mental, moral are continually operating on him to change his thoughts, visions and purposes, so that there is scarcely any creature more subject to change than man.

The babe appears and enters into the world small, helpless, inexperienced. This growth and development, his contact with things new to him give him views and make impressions on him that tend to harden his thoughts and impressions of life. If he grows to manhood he may become sober-minded and considerate, fixed in his views, and we call him firm, steadfast. If he refuses to change his mind or view of things some think he is

stubborn or prejudiced. If he reasons, weighs matters presented to him so that he is influenced by circumstances, so that his mind or purpose changes we say he is changeable, unstable. If his convictions hold him fast, so that he refuses to yield to any outside pressure we say he is self-possessed.

But if there is a man able to consider the entire field or range of thought and view so that nothing new could ever enter his mind, nor could anything ever be presented to him that he had never before looked at it or considered it. To him all things are open, so that all this he knew from the beginning, and nothing could ever occur or come to pass that had not been foreseen or foreknown, so that all things were present to him, for he had declared all of them from the beginning, we would esteem such an one as perfect. Nothing could increase or lessen his knowledge, or at all affect it. We could say that such a one was of one mind, and therefore could not be changed, is unchangeable.

Suppose such a character to be holy, true, perfect, and therefore not at all influenced by any outside thought, desire or impression. Such a character we would love and adore, trust and worship, if the principles of the perfect one existed at all in us for there must be in our view, mind or heart a love for this perfection which would so delight us that we must feel and behold in him the beauty and purity so great that it would call forth and command our love, reverence, worship, praise and trust, so that this would be to us the perfection of praise, adoration and confidence.

Happiness, joy, contentment, delight, peace, quietness, satisfaction, with every other ennobling principle would call forth our worship so that we

could truthfully say, whom have I in heaven but thee, and there is none on earth I desire beside thee.

The eternal God is the refuge and strength of his people, who are exhorted and taught to adore, love and trust in him.

We cannot love or delight in a character that possesses the principles of truth and love, faithfulness and steadfastness, purity and truth if there is no desire for these holy principles in us. What we hate or love in spirit and worship, or seek tells of the spirit or nature we are.

P. D. G.

"How beautiful are the feet of them that publish peace."

Their walk must be peaceable—not provoking any strife. They must not step on the necks of the poor and needy. No bones must be broken. No burdens must be laid on the oppressed. The land wherein these hearers dwell must be the land of Judah. Salem's heights must be beheld. Zion's courts must be looked upon as the city of their solemnities.

No wars must be dreaded. No galley with oars must plough on these peaceful waters. No galley with oars can enter this river of water clear as crystal proceeding from the throne of God and the Lamb. No death shall be there.

Who are those that preach peace, and where dwell the blessed ones that see their teachers, and that know the joyful sound. The depths say it is not in me. The height says not in me. It is in that highway and way that that there is no confidence, no love, no vulture's eye hath seen. No ravenous beast ever enters there. There is but one character that walks in this blessed way where there is no sickness, nor death, and where the wayfaring man though a fool nev-

er errs.

Jesus the way, the truth and the life embodies in his perfection all that is necessary to fill the vessel of mercy with praise, satisfaction and glory in the Lord, and to beautify him with the garments of salvation. But this is hid from all who are wise in their own eyes.

The spirit that hears, loves and rejoices in this salvation is not the carnal mind. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Hence there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Such are dead to the law of sin and death. They are dead to the law by the body of Christ, and are married to him who is risen from the dead, that they should bring forth fruit unto God. To be joined unto him who is risen from the dead raises us above death. That is we are dead to the law by the body of Christ. He that believeth is passed from death unto life.

It is not the flesh or Adam man thus delivered. If any man be in Christ he is a new creature, old things are passed away, and behold all things are become new, and all things are of God. Hence all is peace and love in the Spirit, and all the preaching in this land of peace is glory to God in the highest, on earth peace, and good will to men.

No burden is laid upon the humble that rest in the Lord. It is the bride the Lamb's wife.

P. D. G.

WHAT CONFUSION.

Behold how the world seems to be out of joint. When the bonds of society are snapped, and he that you considered your friend betrays you so that there is no confidence, no love

no good will, but hate, malice and suspicion takes the reins, then where is security and safety? When there is a state of war, and the powers of destruction are broke loose, so that law and order no longer prevail, then mankind can begin to see the good of law and order, where every one must behave himself, or be put in such confinement that compels him to respect the rights of others.

Our condition is yet better than that. We yet have rights respected under the forms of law. But look at the insecurity of reckless driving and see how many are killed or maimed for life because some drunken man is running automobiles. See how little regard there is for the rights of others. How little good will there is between many of our people. There should be a halt of this dangerous speed ere it is too late..

The machinery of society needs careful watching and guarding, lest it be so wrecked for want of good will and respect for the rights of others that the foundations of society are removed and destroyed ere we are aware of it.

The safeguards of society are built up slowly, and need vigilant watching. When they are lost like one's virtue it cannot be restored. The price of liberty is eternal vigilance.

When war takes charge of the country it is then too late to enjoy the security of rest and quietness. The building up of the bulwarks of liberty and prosperity of a nation is one of the greatest labors of conscientious regard for the rights of all, and the sincere purpose of every one to observe the laws and regulations of the state which requires that every obedient one shall be respected and protected in his rights, and every one that transgresses the law shall be

punished or taught that he must respect the rights of others. The framework of society is much complicated, and so knit together that it is incumbent on every person to divide his lot and dwell in quietness and peace with others. When this is observed there is health and satisfaction in the body-politic, and none is molested, but each one dwells in quiet and with good will to others.

Leaders, as they claim to be, in society are boasting of such enlightenment and progress that soon wars will cease. During the month that the European war broke out the frail fetters that held the war dogs off, it was said by a leading man of Wilson that they thought the principles of peace had such firm hold on the public mind that there could be no more wars. But how deceitful are such appearances. A man in quietness may think he could not be easily provoked to offend, but how suddenly he may become enraged and all his supposed self-control may be turned into fury and thirst for revenge.

We read of a time when nations shall learn war no more, shall beat their spears into pruning hooks, Isa. 2:4. But that peace shall be in the holy mountain of the Lord. See Isai. 11. It is the reign of the Prince of Peace that such wonders shall be accomplished that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11 chapter. But as long as men are possessed of the savage and brutal nature of the savage, when that nature is aroused the cords of society are snapped, and the hate and murder of the fiend appears. Hence those European nations a few years ago supposed to be so refined have in

this fierce war shown the hate and malice of the savage, and they feast and gloat in the slaughter of mankind.

How fearful when the dogs of war are turned loose. How hard it is to stop them. How much better for each one to take heed to himself, and to keep his own body under, and obey the powers that be. How needful to give good heed to the faithful Moses who wrote, "when thou goest to war keep thee far from every wicked thing." For war is in its nature contrary to every pure principle of love and righteous dealing. P. D. G.

"Behold I make all things new." Rev. 21:5. This is said by Him that sits upon the throne. The Lord God is Lord of lords, and king of kings; therefore his power is above all power. None can tell him any thing. Known unto God are all his works from the beginning of the world, Acts 15:18.

The first Adam is of the earth. The Second Adam is the Lord from heaven. God made Adam of the dust of the ground, and God said unto him dust thou art and to dust thou shalt return. Yet he was still in the hand of his Maker, though when he sees himself as he is he feels that he is dust and ashes. (Gen. 18:27.)

The Lord commands Jeremiah to go down to the potter's house. He is shown the clay in the potter's hand. It is marred, but it is still in the potter's hand. The potter takes the same clay still in his hand, and of it he makes another vessel that suits the potter. Hath not the potter power over the clay, of the same lump to make one to honor and another to dishonor?

If any man be in Christ he is a new creature. It is the sinner that is saved. The power is all of God. Created in Christ Jesus unto good works

which God hath foreordained, that we should walk in them. Then is this the man that is born again. It is the Adam-sinner that is born again. Years ago I went to the Little River Association. Before I stepped out of the buggy I was in a brother came to me and said, "Brother Gold there is a question all over this hill. what became of Adam?" I replied, if Adam is not saved who is saved? But when Adam sees and feels his sinful nature and condemnation the question with him is how can I be saved? I am a sinner, Paul wrote, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief. The Lord does not cast off his people whom he foreknew. They are still in his hand though marred. You hath he quickened who were dead in sins. Who could be found in a more corrupt and defiled condition than to be dead in trespasses and in sin, wherein we walked in times past, and by nature were children of wrath even as others? But God who is rich in mercy with the great love wherewith he loved us, even when we were dead in trespasses and in sins, hath quickened us together with Christ, and made us to sit together in heavenly places in Christ Jesus. How great and wonderful is this love. Are not all things made new in Christ. Old things are passed away, behold all things are become new, and they are of God. Created in Christ Jesus unto good works; not in Adam unto good works, but in Christ Jesus unto good works, that we should walk in them. Behold what manner of love the Father hath bestowed on us that we should be called the sons of God. Well may it be said, "It doth not yet appear what we shall be; but when we see him we shall be like him, for we shall see him as he is. His ap-

pearing with the glory of his Father and the holy angels shall change these vile bodies and fashion them like unto his glorious body, and we shall awake with his likeness, and shall be satisfied.

Why should it be thought a thing incredible with you that God should raise the dead? In nature Saul thought he ought to do many things contrary to Jesus of Nazareth, which things he did. But he said: "When I saw in the way a light from heaven above the brightness of the sun at noonday shining round about my feet, and I fell on the ground, and when we were all fallen to the earth I heard a voice from heaven speaking unto me in the Hebrew tongue, and saying, Saul, Saul, why persecutest thou me? Cannot the Lord God who created man of the dust of the earth put his truth in his inward parts? Cannot God who commands the light to shine out of darkness, who said, Let there be light, and there was light, that God who quickens the dead raise up these vile bodies and so change these mortal bodies that this corruptible shall put on incorruption, and this mortal put on immortality, and death be no more, but be swallowed up in the victory of the resurrection, wherein God makes all things new? What did Christ fail to do while he was in the flesh? He spake and it was done. There was no difficulty in his raising Lazarus from the dead. Shall there be any difference when all power in heaven and in earth is delivered into his hands, shall there be any difficulty in raising the dead?"

The first man is of the earth earthy. The second man is the Lord from heaven. As is the earthy such are they also that are earthy; and as is the heavenly such are they also that are heavenly, and as we have borne

the image of the earthy we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery. What is it? We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall be raised. For this corruptible shall put on incorruption, and mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting. O grave where is thy victory. The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Have not believers in Jesus been shown and taught that Jesus is the truth, and that it is not a vain thing to serve and trust him?

Our experience teaches us that He that hath delivered doth deliver, and we trust he will yet deliver; and blessed are all they that trust in him.

P. D. G.

View requested of Mark 10:17-27: "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him: Good Master, what shall I do that I may inherit eternal life?"

A strange question he asked, "What shall I do that I may inherit eternal life?" How can one make himself the heir of another?

Jesus said unto him: Why callest thou me good? There is none good

but one, that is God." Jesus loved Primitive Baptist church, shouting and the commandments." Then Jesus states some of them. The man said: "All these have I kept from my youth." Here is an answer that sounded that it was perfect: "What lack I yet?" Jesus beholding him loved him, and said unto him: "one thing lackest thou yet." Was he that near the kingdom of heaven? "Go thy way, sell what thou hast and give to the poor; and thou shalt have treasure in heaven; and come take thy cross, and follow me." The young man was sad at that saying and went away grieved: for he had great possessions: Jesus said: "How hardly shall they that have riches enter into the kingdom of heaven.

What a wretched condition man is in. The very thing he wants and strives for, if he had it would keep him out of the kingdom of heaven. The love of money is the root of all evil. How hard, said Jesus is it for them that trust in riches to enter into the kingdom of heaven.. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." That is what a man cannot do. The disciples were astonished and said who then can be saved? Jesus looking upon them said: "With men this is impossible; but not with God; for with God all things are possible." Salvation is of the Lord. Who is the friend of poor, fallen, sinful man? God is the only hope of poor, fallen man. If left to men to perform the things the law requires no man would be saved, because no man is equal to this righteous command: for by the deeds of the law shall no flesh living be justified. But the wisdom of God has opened a way that reaches the case of man. He has laid help upon one that is mighty, or is able to save

unto the uttermost them that come unto him. Jesus is the unspeakable gift of God. Nor is there another name under heaven given among men whereby we must be saved, neither is there salvation in any other.

They that are humble to receive him are the ones prepared to be saved by the gift of God which is altogether perfect, and in whom there is no failure.

The disciples understood and Jesus meant that it is impossible for man to go through the eye of a needle, but that with God all things are possible; that with man, or left to man, it is impossible for man to keep the holy law of God, and therefore if left to man to comply, or perform what the law requires, it is impossible for him to be saved, but that God has provided a perfect way of salvation through Jesus Christ who shall save his people from their sins, and in whom there is no failure. Hence blessed are they that put their trust in him.

P. D. G.

Obituaries

DULA M. MOORE.

Dear Brother Gold:—I do believe it seemed good to our Heavenly Father to take home our dearly beloved sister, Lula M. Moore, (nee) Blalock, daughter of William A. and Judith Mary Blalock.

She was born October 7, 1882. On June 3, 1908, she was happily married to W. L. Moore, of Durham, N. C., making their home in this city 612 Holloway street.

She seemed to know she was bound to go. In August as her bed was being made up she was trying to help and said: "It reminds me of Jesus making up his dying bed."

On March 13, she sent for Elder C.

F. Denny and united herself with the rimitive Baptist church, shouting and singing, being so weak she could not raise her arms, she would pat the bed coverlets and say: "I am so happy, no one knows of this happiness until they experience it."

I went to see her the next morning. Oh! she looked so relieved, so happy.

It seems there is no doubt but that she is a mother in Israel, which is sweet to me. She died April 17, 1916. Leaving a broken-hearted husband and two dear little children to know no more a mother love. She said: "I am ready and willing to die, but my poor little motherless children. But we know He has promised to be a mother to the motherless.

Just before she died she called her husband to her bedside and told him to wake the children and let her see them once more that she was dying, and when they brought her little two-year-old girl to her she told her good-bye and said: "Mama's dying," etc, and it was not long before she fell peacefully to sleep in Jesus. She had told her husband not to let the children forget her.

We can cherish her memory, endeavor to imitate her example in this life, and to bow in humble submission to the will of Him whose mercy endureth forever. May the God who gave her to us give us grace to trust in Him, so that when this life is ended we may meet with her again.

May God's rich grace and love rest on the bereaved family, and us all.

Her bereaved sister,

ALLIE A. BLALOCK,
Timberlake, Star R., Box 4, N. C.

MRS. PHELISHA E. ALLEN

Phelisha Emeline Allen was a daughter of George and Sarah Keene. She was born November 12, 1851 and died November 3, 1916, making her

stay on earth 64 years, 11 months and 21 days. At the age of sixteen she was married to Julius Allen and to this union were born seven children, five of whom are living, her husband and two children preceding her to the grave by a few years. She also leaves four brothers and two sisters to mourn their loss.

She united with the Primitive Baptist church at Four Oaks, N. C., several years ago.

She was a faithful wife, a devoted mother, a kind neighbor and friend to all. She had been afflicted for several years and her death did not come as a shock. Oh! how we miss our dear mother but we feel the Lord has taken her from the toils and cares of this world to a home in Heaven. Our loss is her eternal gain. May the thought that she is resting with her dear Savior comfort the heart-broken children in this sad hour.

The funeral services were conducted by her pastor Elder A. D. Johnson, after which she was laid to rest beside her husband in the family burying ground, amidst a crowd of sorrowing friends.

Her daughter,
MRS. Y. J. HOCKADAY.

RESOLUTIONS OF RESPECT

Whereas; God in his great wisdom has seen fit to remove from our midst by the messenger of death on August 7th, 1916, our dear sister: Ella V. Everett, therefore be it resolved;

First, That we cherish her memory, endeavor to emulate her example in this life and bow in humble submission to the will of Him who doeth all things right.

Second, That our church has lost one of her most worthy members and the community a kind and generous hearted neighbor.

Third, That we extend to the bereaved relatives and friends our heartfelt sympathies and trust God will comfort and sustain them.

Fourth, That a copy of these resolutions be spread upon our church records and a copy to Zion's Landmark and Gospel Messenger for publication.

Done by order of church in conference assembled on Saturday before the first Sunday in September, 1916.

D. F. Roberson, Moderator,
R. A. Bailey, Clerk.

JERE S. BLAKE

It is with a sad heart I attempt to write of the death of my dear son who was born April 30, 1879, and died August 30, 1916, making his stay on earth thirty seven years and four months.

He never married, always living with his parents at home on the farm.

He was an honest and sober young man and liked by all who knew him. The cause of his death was typhoid fever, only living one week after he was taken.

He was not a member of any church but said he believed in the Primitive Baptists and oftentimes stated how much he loved to hear Elder Isaac Jones preach.

Dr. Cox was his attending physician until death.

Jere was the son of W. T. and Lucy Blake, and it is with sorrow we have to part with our dear boy.

Written by his aged father,

W. T. BLAKE.

Dear Brother:—Please publish the following:

The Primitive Baptist church at Salisbury adopted the following resolutions:

Whereas, it has pleased God our Saviour in his all-wise Providence to remove from our midst by death our dear pastor Elder J. A. Ashburn, who

has served this church faithfully, ably and acceptably from the first of March 1910 until his death which occurred on the 9th of October, 1916.

Therefore be it

Resolved 1. That we deeply feel there is a vacancy caused by his death that none but God can fill, and we desire to bow in humble submission to his holy will.

Resolved 2. That his neighborhood has lost a good neighbor, the family a good husband and father, his church a good member and an able minister of the gospel.

Resolved 3. That a copy of these resolutions be sent to the bereaved widow of our deceased brother, a copy be spread on our church book and a copy be sent to Elder F. Branscome and Elder P. D. Gold and request them to publish same in their papers.

Read and signed by order of the church in conference on Saturday before the first Sunday in Decr. 1916.

ELDER S. J. REICH,

Moderator Protem.

A. L. Owen, Clerk.

Dear Brother Gold:—Please make the following announcement through the columns of the Landmark:

The church at Winston-Salem, N. C., at the regular conference meeting held on Saturday, December 23, 1916, unanimously called Elder O. J. Denny to serve her as pastor, and called Elder S. J. Reich to serve as assistant pastor. This action of the church made it necessary to change the time of our meeting from Saturday and 4th Sunday to Saturday and 3rd Sunday, (in each month) beginning in January 1917.

Services on Saturday at 3 P. M.

Services on Sunday at 11 A. M.

Brethren and friends, please note this change and assist us as often as you can.

W. L. TEAGUE, Clerk.

Appointments

ELDERS A. L. MOORE AND J. P. VIA.

Buffalo—1st Saturday and Sunday in February.

Stonewall—Sunday night.

Spray—Monday night.

Masadonia—Tuesday.

Reidsville—At night.

Wolf Island—Wednesday.

New Hope—Thursday.

Pleasant Grove—Friday.

Gilliams—Saturday.

Burlington—At night.

Harmony—2nd Sunday.

Wheeler—Monday.

Flat River—Tuesday.

Surls—Wednesday.

Roxboro—At night.

Stories Creek—Thursday.

Ebenezer—Friday.

Prospect Hill—Saturday.

Lynches Creek—3rd Saturday.

Bush Arbor—Monday.

Oak Grove—Tuesday.

Pleasant Grove—Wednesday.

Liek Fork—Thursday.

Dan River—Friday.

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.

"FIFTY YEARS AMONG THE BAPTISTS.

Please allow me to say in the Landmark that I have a few copies of Bene-

diets "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 sent forth above, he took me, he drew me out of many waters.

CHRISTMAS

Does our manner of improving or observing the day commend us? If we become drunken is the day to blame? Whose fault is it if I become intoxicated? Can it be charged to this day? No. It cannot be imputed to the day. It was in me beforehand to become drunken. This opportunity let the cat out of the bag. If the cat had not been in the bag it could not have jumped out. The Christmas day did not create the cat and a wild cat it was. Men show what is in them as occasions call these things out of them.

The history of Christmas calls up the gratitude and the rejoicing in the coming of Jesus Christ in the flesh. Sending gifts, remembering the suffering, forgiving offences, showing good will to men, abstaining from evil.

It is a day in which men are inclined to show what is in them. If they love the good, they show that.

P. D. G.

PRINTING.

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

P. D. GOLD.

They that trust in the Lord shall be as mount Zion, which cannot be re-

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 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 spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my restoration to health and probably my life. It has made the 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 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 created 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.

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 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. H. LOWE,

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 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 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 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 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 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 receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

Express office

Please Write distinctly.

CIRCULAR LETTER

(Republished by request)

To the Ministers and Messengers Composing the Country Line Association—GREETING:

You remember the association last year appointed me to write a Circular Letter, to be read and adapted or rejected by this body, and my mind seems to be impressed to write upon the subject of ordaining ministers.

I suppose our association will compare favorably with other associations of this state and of the United States, and yet the wholesale manner in which we have put men into our pulpits is alarming. Several years ago I was talking with a faithful old minister on this subject and I told him that I thought at least one-third of the men who had filled our pulpits since I joined the church had been excluded from the fellowship of the Baptists. He admitted that our course had been bad, but thought it had not been as bad as I said. Upon investigation we found the case to be even worse than I had expressed it to be. We came very near making it half instead of one-third. Such a record as this ought to cause the Baptists to pause and consider.

Perhaps some one may be ready to say I ought not to be making these evils so public, lest our enemies should find them out and use them against us. Ah, my brethren, our enemies already know these things, and the better course for us to pursue will be to take steps to correct our faults, and thereby give our enemies less cause to speak evil of us. Some years ago Elder C. B. Hassell, in preaching an introductory sermon, remarked that some brethren, in opposing the support of the ministry, would argue that the churches were too poor to support all our preachers. His modest answer to that argument was "have fewer

preachers." So long as churches feel that their preachers cost them nothing they will not be particular about how many nor what kind, they send out. Whenever churches are brought to see that the scriptures require them to attend to the temporal needs of their preachers they will doubtless be more cautious, and not so ready as they are now to call for the ordination of every man who may come forward and request the privilege to preach regardless of his qualifications. We too often look at these things from a fleshly standpoint, instead of comparing the qualifications of the applicant with the scriptural requirements. A man's being able to speak fluently, and even quote scripture correctly, are not necessarily evidences of his call to the work of the ministry. "And no man taketh his honor unto himself, but he that is called of God as was Aaron;" Heb. 5:4). There are other gifts besides the gift of the ministry, but we Baptists seem to have lost sight of all except that one. As soon as a man has impressions to exercise in any way he is taken right from the floor to the pulpit, and thus the church often spoils a good deacon or exhorter, to make a poor preacher. "Now there are diversities of gifts, but the same spirit (1 Cor. 12:4). Where are those diversities of gifts here spoken of? They are not now found among us. No church should feel at liberty to send forth any man to preach, provided they are unwilling to take him as their own pastor. They should not cast off upon others that which they are unwilling to receive themselves.

The scripture requires a preacher to have a good report of them that are without, or in other words, he is to be a man of good moral standing among his neighbors, whether they be members of the church or not. I will here

offer a suggestion which might perhaps check this evil tendency to ordain men who are destitute of the scriptural qualifications. Let each church give frequent opportunities to its male members to exercise in opening meetings and offering a word of exhortation.

This course would, of itself develop the various gifts in the church, and make the church (and not the applicant himself), the judge of the fitness for the work. By this experiment some egotist, who is anxious to make a display of his oratory, might perhaps learn by experience that preaching is a harder task than he had thought it was, and thus might be induced to desist from his preaching delusion, and thereby save himself and the church from a wide spread disgrace.

In speaking of the support of the ministry Paul said: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait on the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel. (Cor. 9:13,14.)

Here the apostle is alluding to the fact that God, in dividing up the land of Canaan, did not give to the tribe of Levi any land at all, but required them to spend their time in ministering about the holy things of the temple, and to get their support out of the offerings brought by the other eleven tribes to the temple to be sacrificed upon the altar.

In the above quotation the apostle tells us that God has ordained that those who preach the gospel should live of the gospel. Some brethren undertake to make it appear that the above language is figurative and not literal, but the context shows conclusively that he was speaking of a liter-

al living—meat and bread. In the Old Testament God often warns the other eleven tribes against forgetting the Levites, because they had no land. The less a gospel minister has to do with things of the world the better for him and for the cause of God.

The devil is always seeking an opportunity to criticise a true minister in reference to his management of temporal things as well as spiritual ones. If our churches would attend better to the temporal needs of their pastors no doubt all would be more spiritual, and the preaching would be better. Evidently, no preacher can meditate or speak composedly, provided he knows at the same time that his family is in need, and that he is robbing them of his services to attend a church that will not compensate him for his labor. A preacher who will require of his brethren a contract for his services before he will agree to preach for them does certainly manifest very little confidence in their honesty. Baptists that want their preacher to preach for them gratis are requiring him to do that which they themselves would be unwilling to do. Sometimes you hear a brother say that he would have done more for his preacher than he did if he had not said so much about money. No preacher should go beyond the teaching, of the Scriptures, and he should not be too cowardly to tell the whole truth. He need not be afraid of losing anything financially by such threats as the above, because members who talk that way are not the ones that help preachers anyway. Those members that are so much afraid of letting the left hand find out what the right hand is doing, do very little for preachers with either hand. They generally want to conceal their own covetousness. The

(Continued on page 96)

Nuxated Iron to Make New and Vigorous

Say Physicians---Quickly Puts Roses
Astonishing Youthful Power Into the Veins
and Endurance of Delicate, Nervous "Run
Weeks"

A Wonderful Discovery Which Promises to Mark a New Era
in Medical Science.



NEW YORK, N. Y.—Since the remarkable discovery of organic iron, Nuxated Iron or "Fer Nuxate," as the French call it, has taken the country by storm, it is conservatively estimated that over five million persons daily are taking it in this country alone. Most astonishing results are reported from its use by both physicians and laymen. So much so that doctors predict that we shall soon have a new age of far more beautiful, rosy-cheeked women and vigorous iron men.

Dr. King, a New York physician and author, when interviewed on the subject, said: "There can be no vigorous iron men without iron. Pallor means anemia. Anemia means iron deficiency. The

skin of anemic men and women is pale. The flesh flabby. The muscles lack tone; the brain fags and the memory fails and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

"In the most common foods of America the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

"Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food, by using some form of organic iron, just as you would use salt when your food has not enough salt."

Dr. Sauer, who has studied abroad in great European medical institutions, said: "As I have said a hundred times over, organic 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, heart trouble, etc. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood.

"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

Age of Beautiful Women Iron Men.

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 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 2 weeks. Then test your strength again 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 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 fray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Sczytler C. Jacques, another New York physician, said: "I have never before given out any medical information or advice for publication, as I ardently 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.

Scripture tells us that covetousness is idolatry, therefore, it should not be tolerated in the church.

When a member loves his money better than he does his brethren there is grave doubt about his loving God at all. "But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.)

In conclusion, I will say that I have used great plainness of speech, because I love the Baptists too well to daub them with untempered mortar.

I have written what I considered to be the plain truth and I do not mean to be personal. If anyone is not guilty of the evils of which I have whitten he need not take any offense. If he is guilty he will be likely to show it by bringing opposition to the truth.

JAMES S. DAMERON.

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 is necessary to loosen and remove the mucus deposit from nostrils and other air passages.

This explains why good germicides are often useless in curing 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.

I love the Lord, because he hath heard my voice and my supplications.

STOPS TOBACCO HABIT

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.

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When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

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Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

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CONSIDER THE CASE

At the commencement of the publication of Zion's Landmark the price was two dollars a year. After this the price was lowered to \$1.50 a year. There is now such increase in the price of paper that we cannot publish it at \$1.50 a year, but we return to the old price of two dollars a year. We request our readers to consider this as a matter of necessity on our part; and we request the continuance of our subscribers in taking the Landmark.

P. D. G.

I am in need of money with which to pay expenses of the Landmark.

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.

\$2.00 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

Dear Brother Gold:—You will find inclosed a good letter from Sister Hux, which you may publish in the Landmark. I baptised her husband on the 4th Sunday in August and her on the 4th Sunday in October. We have been having very good meetings in much love, seeing the work of the Lord in bringing dear children home. O, may his blessed name be praised above every name.

I am well at this time, hope you are enjoying the same blessing and that God of all mercies will spare you many more days to jingle the golden bell, for I am sure you have on the robe and the bell has given no uncertain sound.

Yours in much love,

G. W. BOSWELL.

Wilson, N. C.

Dear Brother Boswell:—Somehow I cannot feel satisfied without writing and telling you some of my feelings of late for I do feel that the Lord has been dealing with me right much for the past three months. I joined the church so soon after I had a love for it I don't feel as I have very much experience, it has been short but very sweet to me. I joined the M. E. church when I was along in my teens and since I left Halifax county and came to Edgecomb to live they took my name off because I didn't attend regular; so it's all right, guess I didn't get hurt much. I can't say I ever

disliked the old Baptists so very much. There were times I felt I didn't like them but I do believe I can truthfully say now I love them best of all. And Oh, how glad I do feel that my blessed Savior caused me to see and feel my ruined condition before it was too late. There were times when I saw lots of trouble; I didn't even want to see anybody, wanted to be by myself. And then there seemed to be times when things were brighter to me and I would feel happy. I would go off to myself and read something, Landmark or Bible—cry some and read some, I would always find some comfort there. I wanted to join the church but I felt I was such a vile sinner I could never join, I would surely be lost. It seemed everything I did was ugly to me and every one else, but that little spark of love was there and kept growing.

My husband said he would never join that old Baptist church, he almost hated some of them, especially one of the preachers he heard some time back, he shamed the Methodists so bad; but he was sick here this summer with typhoid fever and lay in hospital three weeks and we certainly thought he would die, and while he was there he was made to feel his weakness and how he had been walking and leading the wrong life, and was through Christ made a new man. He said the Lord called him and told him to get up, take up his cross and

follow Him and he should have rest the rest of his life and he was a happy man. He wouldn't tell me of it the last time I went to see him before he came home but told Bro. Brake to tell me to be ready to go with him to the water and when that message reached me I just cried right out, I could not help it. I thought right straight he would be saved and I would be lost but I braced up and did the best I could and went and saw him baptised. I wanted to go in too but tried to keep my feelings down as best I could to keep anyone from seeing or knowing anything about it. I heard you preach that day and thought it was the prettiest sermon I ever heard for it seemed it was all to me. I found that day before I left church I loved you good people more than I can tell. I would look at you people and thought you were the happiest people I ever saw and I sure wanted it too. And next fourth Saturday and Sunday Bro. Denny came and preached for us at Pleasant Hill and preached here at my home for my mother on Saturday night and I loved every word he spoke to us that night, it was pretty to me and I dreamed of talking to him that night but can't remember much of it but I woke up and felt good, I felt happy. I wanted to awake my husband and tell him but I thought he would laugh at me, so I got up and waited on mama and went back to bed but didn't sleep much more and I just felt like if I could talk to you and tell you how I felt about it I would feel a little relieved but didn't have the courage to do it, thought I would write you but never did. I was just miserable for a few days, seemed I just couldn't talk to anybody around here about it, didn't want them to know. I tried it once or twice but would receive cold answers so did not try any more. So

I decided if no one ever saw it in me I would never mention it to any one else, not in a long time. So now I feel the Lord knew my feelings and knew I wanted to tell them to you or some one, so he must have directed you to me to speak, as you did. Those were comforting words to me and now I feel proud you came just as you did.

Sometimes I don't feel as happy as I would love to be and like others look to me. I often pray for just a little more evidence outside of love. Often wish I could have dreams like some I read of. I dreamed of seeing you and talking to you several times before I joined the church but can't remember enough of it to tell it.

My happiest days are when I am at church listening to you good people preach, for I love every word of it, I never tire of it. I love those dear old hymns. They are beautiful to me. There are times when I feel like singing and there are times I can't so will cry for relief, as I am very tender hearted and can cry every time and expect to feel free about it hereafter. My prayer is God keep me with you dear people, for now you are the dearest people on earth to me. I love them, but often think if they could not love me could they see me as I see myself. But my greatest desire is to live and walk the life that becometh the children of God.

Please pardon all errors herein, for they are like the writer, all imperfect, but in love if I do feel the very least among you, if one at all. Only God knows these things. I am living in hopes Bro. Boswell. I am not writing this letter because I feel worthy of doing such, but my mind led me that way before I joined the church and it seemed to still linger there so I am doing it for relief of mind. These words often come to me:

" 'Tis so sweet to trust in Jesus,

Just to take him at his word,
Just in simple faith to trust him

'Neath the healing, cleansing flood''

O, if I could write letters like some I read I would be prouder, but I haven't that gift so I do the best I can. This is a new love to me and a sweet one. I do so much desire the prayers of all Christian people. I feel I need them to help me along this long journey.

Mama asked me the day after you preached for her that night if I could tell her all you spoke for her that night. I told her, no indeed, I could not tell, not even one half of it. She said he preaches to me every day, I'll never forget it, and I hope she will live to hear you again some day.

We would be glad to have you visit us and spend a night some time, not because we feel worthy of having you but we think so much of you we feel we would enjoy it and would try and make it as pleasant for you as we could.

I will bring this poor scribble to a close as I am afraid I have already been too lengthy. May the Lord guide you and keep you and enable you to preach the gospel many, many times over for it is what I love to hear.

Your unworthy Sister,

MINNIE HUX.

Rocky Mount, N. C.

Elder P. D. Gold,

Dear Bro.:—I have been thinking of writing to you to discontinue my paper for some time. You have already sent it two years free, and you don't know how I appreciate it and your kindness. For it is a welcome visitor to me. I am down on the bed of afflictions, low down with grief and sorrow. I feel like saying as one of old, is His mercy clean gone forever, and will he be favorable no more? Pray to the Lord that He speak peace

to my soul before I leave this world. I have been impressed some time ago when I was in good health to write a few lines to the Landmark, but I have put it off until now, and I feel my unworthiness and sinfulness and I have nothing to write that would be of any comfort to any one. I have become so feeble and nervous that I can't write and it still bears on my mind, so I have asked my daughter to write these lines for me. I don't see why the Lord of heaven would require anything from one that feels as low down and as unworthy as I do. I hope all who read these lines will remember me in their prayers, that the Lord will remember me and deliver me out of these troubles.

Brother Gold, please remember me in your prayers that I may be delivered out of these troubles. I hope you may be spared many years to comfort the Lord's people. I have been comforted so much through reading his pieces in the Landmark. I am trying to have these few lines penciled to try to relieve my mind.

Oh! it is heaven below, the Savior to know, and hell when he departs.

Now Brother Gold, do as you please with these few lines, have them published or thrown in the waste basket, as you see best.

As I say, I want you to discontinue the Landmark to me as I don't feel able to pay for it and hate to impose on your kindness.

From your unworthy sister, if one at all.

BETTIE A. FEAVER.
Greensboro, N. C., 507 N. Cedar St.

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.

When I was a girl I would often think of dying and would wonder

what would become of my poor sinful soul. I went on that way for some time and while in this trouble some people would say to me, if you will join the church this trouble will not be so bad on you. So after a while, as my mother belonged to the Freewill Baptist church, I went and joined them, but this trouble remained with me. But I tried to stay with them and be satisfied and I would go and hear them preach, but it wasn't any feast for me. They would get up and tell what they had done for the Lord, but I never heard them say what they hoped the blessed Lord had done for their souls, and I was as hungry when I came back home as I was when I left, but still I tried to stay with them although my troubles got worse and worse. I stayed like this about ten years and I stopped going to hear them at all and sent for my name.

One day I was over to sister H. J. Stokes' and I was telling her and her daughter about one of my dreams and what great trouble I was in. They were both Primitive Baptists, and when I talked with them some I felt better for a while but it would all come back again. They told me to go to hear the Primitive Baptist preacher.

I told Brother G. W. Stokes also some of my dreams and what great trouble I was in and he told me to go and hear the Primitive Baptist preacher, he thought I would feel better. So the second Saturday in July I went with sister H. J. Stokes to Red Banks church, and when I saw those dear loving people I thought they were the prettiest and most loving people I had ever seen in all my life, and I love each and every one of them, and that preaching did sound so good to me. Brother G. W. Stokes preached and he told my feelings all along while he was talking. I had dreamed of him

baptising me twice before I united with the church or had heard him preach, and I asked the good blessed Lord if it could be His will to show me in a dream the right church, and I hope he did. I dreamed of washing feet with some of the dear sisters at Red Banks church, and one day when I was in the field at work this song came to my mind; "How sweet the name of Jesus sounds in a believer's ear. It soothes his sorrows, heals his wounds and drives away his fear." I had never heard this song and had never seen it in a book. My husband's sister was staying with me some and she had a Primitive song book and I asked her if this song was in her book and she said it was. In a day or so these words came into my mind: "Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your soul, for my yoke is easy and my burden is light." Here is another song that came into my mind: "Thou dear Redeemer, dying Lamb, we love to hear of thee, no music like thy charming name, nor half so sweet can be."

This is a dream I had before I united with the church: I dreamed I saw a path commencing in the East and extending into the West, on the left side was dark and the right side was light. At the end of this path I saw two men talking to Christ, one being at his head and one at his feet. They put him on the cross, and beside his cross there were two other crosses and under His cross I saw four little white houses. And there appeared before me five people who said these little houses were churches. They had a round place in which they marched and wore crowns on their heads and had instruments of music. After marching they stood in a row and sang, "keep your lamps trimmed and

burning," and after they sang they said glory, and began to shout. I thought I tried to shout with them. Then there appeared a cross and a crown, made of diamond settings. When I awoke I thought this was all, as everything looked so bright to me.

Dear Brother Gold, I don't feel worthy to say so, but I know there has been a change in me because I love the brethren.

So on the second Saturday in August, 1916 I went with sister H. J. Stokes again and I asked those dear, loving people for a home with them and I was received, though I didn't feel worthy to be with such good people as they were. I was made to feel willing to give up husband and children and land for the love of Jesus before I asked this loving people for a home, and when they received me I was so full I didn't say but a few words. So as I have been impressed to write a part of my experience Brother Gold please publish it if you see fit to, if not put it aside.

I will stop here, hoping the good Lord will lead and guide us all.

Your sister in hope, if one at all.

MAUDE EVANS.

Chieod, N. C.

Black Creek, N. C., Nov. 29, 1916.
Elder P. D. Gold, Wilson, N. C.

Dear Brother:—Inclosed you will find \$2.00 to renew my subscription to the Landmark, of which I have been a subscriber for three or four years, and if it is the Lord's will I hope to be a reader many more years, and that you will continue to be the editor dear Brother. If you do not mind I would be pleased if you would give me your views of the following Scriptures, in the Landmark: 33rd chapter of Exodus, 10 and 11th verses, "And they saw the God of Israel and there was under his feet as it were a paved

work of Sapphire Stone, and as it were the body of Heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand, also they saw God and did eat and drink.

4th chapter of John, 12th verse: "No man hath seen God at any time, if we love one another God dwelleth in us, and his love is perfected in us."

24th chapter of Joshua, 14th verse: "Now therefore fear the Lord, and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord." Same chapter, 19th verse,

"And Joshua said unto the people, ye cannot serve the Lord for he is a holy God, he will not forgive your transgressions nor your sins." 78th chapter of Psalms, 69th verse, "And he built his sanctuary like high palaces, like the earth which he has established forever."

2nd Peter, 10th verse, "But the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 1st chapter of Ecclesiastes, 4th verse, "One generation passeth away and another generation cometh, but the earth abideth forever."

24th chapter of St. Matthew, 35th verse, "Heaven and earth shall pass away but my words shall not pass away."

Brother Gold, if I have asked you the questions of a foolish man, cast them in the waste basket and remember it no more.

In reading over the Bible which I have many times, I come across the above Scriptures, and meditate over them a good deal, and am never able to understand them, and it is my desire to ask you, a man I know the

Lord has blessed with the truth and the knowledge and understanding of many scriptures. Perhaps a man of God and not a poor ignorant sinner like me would understand the above scriptures and would have no need to ask an interpretation, but I confess that I do not, the above scriptures seem to a man that does not understand to contradict each other. Perhaps many people of the world would say that it was a mistake, that they didn't believe everything in the Bible, (as I have heard of many saying) but a man of God is given to understand if there is one truth in the Bible it is all truth. And not only that they are given to understand that all scriptures are for good to the church and people of God, even though they get to many and many parts they do not understand. And later when you have the spare time I would like to have your views on these scriptures: 20th chapter, 13th verse of Revelation, "And the sea gave up the dead which were in it and death and hell delivered up the dead which were in them and they which were judged every man according to their works." 22nd chapter, 12th verse, "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

Perhaps a man of little understanding, or rather a babe in Christ (as I feel myself to be), after reading the two parts of scriptures would begin to wonder what it means, knowing by experience that he cannot do good, as he is taught there is none good, no not one, and he knows also that it is not by works of righteousness which he has done, but is by God's mercy that he is saved.

He knows also that he is saved by grace through faith and not of himself, not of works lest he should boast, and as Paul says that a man is not justified by the works of the law,

but by the faith of Jesus Christ that we might be justified by the faith of Christ and not by the works of the law, for by the works of the shall no flesh be justified.

Then what can a poor blind sinner like me say to the two verses of scriptures? Perhaps this: Oh, I do not understand, it is not revealed unto me.

Then we ask some one to explain it to him, and I desire you Brother Gold, if you will, sometime in the Landmark. Forgive me if I have asked too much of you, hoping some day if the Lord's willing that I will understand in part what the Lord has blessed you to understand.

Your brother, I hope, in Christ.

W. L. MINSHEW.

Dear Brother Gold:—

And to the redeemed family of our Lord and Savior who was bought with his precious blood:

Again I am coming but nothing in my hands I bring, simply to the cross I cling. How hard and rugged is the way to some poor pilgrims' feet in all they think, do or say, they in opposition meet others again who most smoothly go. Like one alone I seem to be. O is there anyone like me. But Jesus is my life, my all, in him is my trust. So far from God I seem to lie which often makes me weep and cry, and cry to him to lead and guide me in this cold, sinful world. I can but say, "Bless the Lord O my soul and all that is within me, bless his holy name," feeling he has done so much for me whereof I am glad. He brought me out of a horrible pit, out of the miry clay, placed my feet upon a rock and put a new song in my mouth and established my goings even praises to Israel's God. What wondrous love is this. Nothing can separate us from the love of God, this love was bought with Jesus' precious blood. He has promised to never

leave nor forsake his people, and his promises are sure; how quick we are to lose sight of him, but his unseen hand is still leading and guiding us in paths we know not, supplies all of our needs both natural and spiritual; what manner of love ought we to have! So if God is for us who can be against us.

I have a hope I would not exchange for ten thousand worlds like this, this world is built on nothing but vanity and vexation of spirit. I am glad that I was born to die, this world is not my home. I am seeking one to come whose maker and builder is God. O, to love him more and serve him better. I am like Paul, when I would do good evil is present, and how to perform that which is good I find not, but with the mind I serve the law of God, but with the flesh the law of sin. Paul had his false brethren to contend with. I believe Paul's experience is the experience of every child of God. O for a heart to praise him more and more each day I live for his goodness and mercies.

The past summer was blest to visit seven churches amidst my afflictions, attended five yearly meetings, heard twenty-two sermons. On Tuesday night after the association Elder L. H. Hardy preached in Bethel. I met him there. He told me he preached there especially for my benefit. I told him the Lord sent him. I could but thank and praise him for putting it in his mind to remember me, how glad I was to meet him, how uplifting his sermon was to me. I have also enjoyed hearing Elder A. L. Harrison from Front Royal, Va., and being in company with him and his wife. We were blest to have them with us at our yearly meeting at Cross Roads, my home church. It was a glorious meeting to me, it reminded me of bygone days. He baptised my sister at

the association, Mrs. Emma L. House, surely it was of the Lord. Jesus said 'Come unto me all ye that are weary and heavy laden and I will give you rest,' a rest none but Zion's children know.

We are blest to have Elder E. C. Stone from England to preach for us now. I enjoy hearing him.

From one whose hope is in Jesus.

MAGGIE A. STATON.

Bethel, N. C.

(Republished by request)

Rocky Mount, N. C., April 9, 1875.

P. D. Gold:—

Much esteemed Editor, and beloved in Christ Jesus, and also all the dear brethren and sisters in the Lord:

Through the request of brethren and sisters, I made the weak attempt of trying to relate to you the dealings of the Lord with my poor soul, though I have been somewhat at a loss whether to write or not, for I don't know as any one could be edified or comforted by it; but, whether it be of the Lord or not my poor soul has been made to run over with joy, and my eyes to flow with tears from reading others' correspondence or dealings of the Lord with their sinful souls as they say; so, brother Gold, I leave it to your better judgments; and do as you think best and all is well with me.

Sometime during the first or second year after the war closed I had a dream. I saw myself walking in a place of woods with my head bowed down, and I walked along until it seemed I came to the edge of a large opening, and I raised my head up and saw a straight path lead off from a field, and I looked just before me and beheld a place called hell, and I was going straight to it, and saw no way of escape. So, in going on alone the very first thing I saw a man step-

ped in just before me and just as close to me as he could walk; and it was revealed to me that it was Jesus Christ. So he went before and I followed him, and he carried me away to another place when we parted and I saw him no more. Well, when I awoke I thought it a strange dream, but it did not concern me much. Well, after a while I had another dream, and behold! it was just like the other except Christ's apparel appeared to be something like white linen. This dream did not bear with much weight on my mind, and some time in the course of six or eight months, not taking any notice of it, for I thought it to be nothing but dreams—I had another dream or vision, that I was in a strange place in the woods; the first thing I saw was Christ in company with two other men; Christ was bare-headed, had long brown hair that came down below his ears; he was arrested and was to be crucified; I was one of the guard over him. The men with him were lying on the ground, one on his right and the other on his left side, each with his elbow resting on the ground and his head leaning on his hands, looking up in Jesus' face, and he was looking down on them. While I was there looking at Jesus, there came a passage of scripture in my mind, where his coat was without seam from top to bottom. Then I looked and beheld that there was no seam in his coat. He then threw open his arms and advanced two or three steps and looked like he was going to kneel down to pray—then we parted and I saw him no more.

After this it seemed that I had a desire to pray. At night after retiring to bed, I would try to turn, in my weak and stammering way, my petition to the Lord. Sometimes it seemed that there was something of it,

and then it would seem more like mocking than anything else. So one night just after going to bed, I threw my arms over my head and shut my eyes and was trying to pray. Over where I was lying I saw the most beautiful head and face that my eyes ever beheld. It frightened me so that I opened my eyes to see if it was possible, but saw it no more; so I then shut my eyes to see if I could see it again, but did not. I then thought it all imagination, because I could not see it with my natural eyes. After this, at times, it seemed that I was in a soft humble condition, and then again it would seem to the reverse; but I would try to pray for some cause or other, but did not know for what; but, it seemed like I felt the necessity of something being done for me that I could not do for myself; but had no thought of this being anything like the workings of the Lord with my poor soul, for I supposed the dealings of the Lord could be seen with the natural eye and heard with the natural ear. So, you see how much mistaken I was—not knowing the workings of the Spirit.

Soon after this I was told my wife's sister was expected to leave the world and try the world to come. There were a great many people there; the weather was cold and there was somewhat of a crowd around the fire; I was invited by a lady to share her seat and warm; I did so, and while sitting there heard a voice speaking these words to me, There is another king of the earth born, there shall be another star entered in the sky. This voice seemed to rest on the mould of my head. I then got up and thought it the strangest thing I ever heard in all my life. It seemed that I knew it was a spiritual voice. I kept all these things pretty well and pondered them in my mind, say-

ing but little about it. By reading the Bible I found in Rev. 1:5-6, which gave me a little satisfaction—that if anything spoke by a voice that was not natural, and it was in the scriptures, it was of the Lord. So in reading the scriptures, I saw where men in olden times were warned of God in a dream and obeyed the warning. So, it seemed like I began to hope that it might be of the Lord; still it seemed that I could not take this for a hope. Time passed on until some time in the year 1873, if memory serves me right, in the Summer, it seemed like my burden grew worse by degrees.

After this I had a vision or dream, it seemed like I found myself at a large house, not knowing anything of going there at all; but before I found myself, there was something at that house that I wanted to see; so when I found myself I was standing in something like a piazza about two steps from the house. I stepped to the door and looked up in the loft and I did not see or hear what I hoped I should. I then went out, and heard something behind me and looked back and saw a pair of stairs of a light color, and saw a little woman coming down to meet me. As soon as I beheld her my heart leaped for joy—it seemed that I loved her. She was dressed in the old style of ladies' dressing—there was no fashion of the world about her. She came down before me and spake these words, "I am come down to testify to you of my Father's will, it must have the Lord's name to do it." It seemed that I wanted to say a word to her. So, I asked her if she was at rest. She said I am resting very well! but the Lord says you are doing nothing here. It came into my mind while standing there that I was in the world and it was my duty to go to the Church.

So after these things had transpired I saw her no more. Dear brethren and sisters, this seemed to have more effect on me than anything else. It seemed that I was out of my duty and did not know what to do. I then tried to pray to the Lord that, if it would be just, and if saved it would be by the goodness and mercy of God. Yes, dear brethren and sisters, the power was so great over me that my wife found out something was the matter with me. I told her not to say anything to me for I believed that my sins would kill me. She told me that she would not stay in bed, and got up and made a light. This aroused one of my boys and he too, found out something was amiss with me. So they both went to the door and remained there for some time; and while they were there I could hold in no longer and commenced praying aloud. How long I remained in this condition I am not able to say. But when that feeling went off, Oh my dear brethren and sisters, the love of my poor soul had its inexpressible joy. I loved everything in this world. My bed seemed to be changed, and I lay as happy as a little babe the remainder of the night.

Next morning when I awoke I felt in the same loving condition and remained so all that day. After the next night it seemed that my loving feelings were gone. Ever since then I feel like I am on mountains of love; but, at times, I would be as low down as I could get. It seems that now I am sure there has been a change in me, but whether it is from nature to grace I am not able to say.

After this there was a spiritual vision that I hoped and believed showed me the change. I did not dream it nor see it with my natural eyes, but saw it as plain as I ever saw anything in my life—not to see it

with my eyes. There was a line of discrimination drawn: the line was running North and South and I was facing the West, and behind me was a representation of all old things, and before me of all new things, and my hands were reaching forward for the new things. So, on the fourth Sunday in November 1873, at Pleasant Hill, N. C., I went forward and tried to relate what I hope to be the dealings of the Lord with my poor soul; and was received and baptised on Sunday morning by William Barnes. For three or four weeks after this I never felt better in all my life; but, the cross and temptations that I have seen since I can never tell.

Dear brethren and sisters, these are some of what I take to be the dealings of the Lord with me; and if this is not of the Lord, I am deceived, and yet in my sins, and have disgraced the cause of Christ and put reproach on the Church.

Brethren and sisters, I do humbly ask your prayers, and may the God of all grace bless and comfort all of Zion's little ones.

For fear of worrying your patience I will close.

Your unworthy brother, if one at all.

JOHN W. JACKSON.

CONSIDER THE CASE

At the commencement of the publication of Zion's Landmark the price was two dollars a year. After this the price was lowered to \$1.50 a year. There is now such increase in the price of paper that we cannot publish it at \$1.50 a year, but we return to the old price of two dollars a year. We request our readers to consider this as a matter of necessity on our part; and we request the continuance of our subscribers in taking the Landmark.

P. D. G.

ZION'S LANDMARK

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

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

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

VOL. L.

NO. 4

Entered at the postoffice at Wilson as
second class matter.

WILSON, N. C., JANUARY 15, 1917

EDITORIAL.

ONE THING

"But this one thing I do," Phil. 3:13.

If an earnest, sincere, intelligent, successful man does one thing faithfully, and devotes his entire time to this one thing, and so succeeds that he could not have done better, then he must have finished the course appointed for him, and must have been among the most noted of mankind. This man had no regrets at the end of his life, nor did he wish to live it again; for he said he had finished his course, and that the crown of life was laid up for him.

This one thing Paul did ranks as the most important thing that man has ever done. There is no other business that can ever rank with this one. Thus serving in this high calling one never desires a vacation or rest from this labor, nor can any other business be pursued along with this; nor does this one desire to do any other. No change of condition or of circumstances can cause him to regret that he has given himself wholly to this one thing.

It cuts off and thrusts out of his way every other object of research. He forgets the things which are behind—none of them can offer him any inducement to turn aside after any other thing. Nor can anything ever occur that could induce him to regret the course he has chosen. The more truly he forgets all other things the more earnestly he seeks this one thing. He counts all other things vile, but as filth and dung compared with this one.

What a power is displayed in this one thing to sweep off altogether every other concern or care. Every thing behind is being forgotten, *while* all care and all concern is merged in this one thing. Forgetting the things which are behind, and reaching forth unto those things which are before, he presses towards the mark for the prize of the high calling of God in Christ Jesus.

Could there be a nobler business, or one more closely and successfully followed than Paul did when he did this. Forgetting the things which are behind—not all fully forgotten—but forgetting them, they are fading from his mind. Their importance is passing away as of less value than the one thing needful which is so important it excludes all other things. He is apprehended for this. A glorious, divine power has so seized and so holds him in its blest embrace that it is a hateful lash to him to perform this, but it is so absorbing and so important that nothing can cause him to neglect it or weary of it.

In the wonderful end of his noble career how thrilling and full his exultation and glorying in the Lord. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8. There is no envy of others that run well; there is no bitter rivalry lest another may outrun him; but great gladness towards all that do run well so that they also may attain unto the resurrection of the dead, and be found unto praise and honor at the appearing of the Lord Jesus Christ.

P. D. G.

OPENING YEAR.

Time does not belong to us. Tomorrow never is now. The future holds its mysteries locked in such secrecy that no man can know what will be. The now is the only brief moment that we may call ours, and how little of that is ours!

We talk of the swiftness of steam, and fast-going machinery, but what of the days, the weeks, the months, the years that fly fast as the whirling spheres?

If we feel our dependence truly on Him who measures time to us we will be wise redeeming the time, or using it as a gift from God.

Does time hang heavy on you? Does its wheel roll slowly for you? All my times are in the Lord's hands. We know not what a day may bring forth. But if faith, which is the substance of things hoped for, directs our course, then the unfolding will be as willed by Him in whose hand is our breath, and it shall be well with us. When the sincere desire of our heart is, Lord what wilt thou have me to do, then it is well with us. P. D. G.

Elder P. D. Gold,

Dear Brother:—I herewith send you check for Landmark subscription.

The past year has been a year of tribulations for me. Last May my horse ran away, turned the buggy ov-

er, threw me out and under the buggy, leaving me there until help came. My left arm was broken, left shoulder sprained, and my head and face bruised very badly. In about seven weeks I recovered from the hurt. Four weeks ago my horse dashed by me and kicked me under my left breast, breaking three ribs and causing other serious troubles, which I thought would prove fatal as my sufferings were so great all through my chest. For two weeks I lay on my back, not hearing to be moved.

But today for the first time I am walking around some, and am now trying to tell you this little message. I would love to write you a long letter, but feel too weak. But I want to say that while I was reading your piece on "Death and the Resurrection," and knowing I had been so near the dividing line, and still seeing no clear sky, nothing but thick clouds overshadowing me, I felt that I wanted some one to tell me why God sent Moses to tell Israel: "Go tell Israel that I am." It seems that Israel had forgotten the wonderful display of His power in Egypt and of the dividing of the waters of the Red Sea.

Now, dear brother, as Israel was so I seem to be. I want some fresh token of His love to me. "Oh tell me of Him whom my soul loveth." The clouds are thick over me. Do I believe in the Lord Jesus Christ? I have believed when I was made to feel free from sin and His presence dispersed all my gloom. This made my soul rejoice.

As ever your brother,

THOMAS BELL.

Wamee, S. C.

REMARKS—Elder Thos. Bell is a dear brother to the Baptist people. I have known what it is to be hurt with joints wounded and bones broken. God is the healer of broken bones

and lacerated flesh. He also drives back dark clouds, and lifts upon us the light of his countenance, and gives us peace.

We are to be still and know that he is God. He is the God of the living—of Abraham, Isaac and Jacob, the Father of our Lord Jesus Christ, and the Father of glory. Whom he loves he chastens, and scourgeth every son whom he receives.

He that endures to the end shall be saved.

P. D. G.

WHAT STRANGE DOCTRINE IS THIS?

"And some said, what will this babbler say? Others say he seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." Acts 17:18.

Paul must stand before kings and rulers, the great men of the earth, and be a witness before all people. The Lord had fitted him for this service. He was not ashamed of Jesus, or of the gospel of the grace of God. He declared: "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written: "the just shall live by faith," Rom. 1:14-17. From faith to faith. That is it is all of faith—not at all of works of the creature, nor of the works of the law. For the just shall live by faith. So holy is this living that it is produced by the revelation of Jesus Christ crucified. Paul did not preach creature works. He determined not to know anything among men but Jesus Christ and him crucified. This

gospel is not of man, nor by man, but by Jesus Christ and him crucified. Neither did he receive it of man, neither was he taught it, but it came by the revelation of Jesus Christ.

Now what did Paul preach? He preached Jesus and the resurrection.

When Paul came to Athens, the most famous city of the world for philosophy and learning, where the learned spent their time in inquiry for new things. But Paul preached something new indeed—it seemed to them strange gods. They desired to hear him. He certainly did preach something new. He preached Jesus and the resurrection. He saw these things at an altar bearing this inscription: "To the Unknown God." Whom therefore ye ignorantly worship, him declare I unto you. "God that made the world, and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshipped with men's hands as though he needed any thing, seeing he giveth to all life, and breath, and all things," see Acts 17:24-26.

Paul preached the wisdom and the power of God. Jesus Christ is God, was manifest in the flesh, justified in the spirit, seen or owned of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1st Timothy, 3:16. What a wonderful mystery. His name is called Jesus, for he shall save his people from their sins. The interpretation of it is God with us. Here is resurrection. Old things are passed away, and behold all things are become new, and all of God, who shall change our vile bodies and fashion them like unto the glorious body of the Lord Jesus. For as we have borne the image of the earthy Adam, we shall also bear the image of the heavenly Adam, the quickening Spirit,

This power is able to subdue all things unto himself. Man can not give the Lord any thing. He gives us the blessing of heaven above, the earth beneath, and the deep that coucheth under.

P. D. G.

A sister requests my view of Rev. 20th chapter.

The Book called Revelation is a prophecy in part. The Revelation of Jesus Christ which God gave with him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. In the 20th chapter John saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up in the bottomless pit, and set a seal on him that he should deceive the nations no more till the thousand years should be fulfilled. After this he must be loosed a little season.

I have thought for years that Satan has been bound. Because there have been no bloody persecutions among the people. Each has been allowed to worship, or not worship, as it seemed good and proper to each one. None compelling others to worship contrary to their desire, or not worship, unless they felt a desire to worship as it seemed good to them.

But of late there has been a great agitation, oppression, strife, confusion, war, bloodshed and great distress among the nations of earth, and great wars and bloodshed and strife and confusion are still raging. Perhaps in no modern time has there

been such consternation, confusion and distress.

Is not satan loosed and showing his wrath?

But satan cannot destroy any of the seed of the woman clothed with the sun, and the moon under her feet.

Blessed and holy are they that have part in the first resurrection of Jesus, for over such the second death hath no power.

It is Gog and Magog, or the nation's of the earth that are deceived by the devil. But he and the Beast and the false prophet shall all be cast into the lake of fire and brimstone. The Beast is the great persecuting power, the false prophet teaches lies and deceives the world and satan is the god of this world. These all with death and hell shall be cast into the lake of fire and brimstone.

This is the second death. And whosoever was not found written in the book of life was cast into this lake of fire.

P. D. G

Woodsdale, N. C., Jan. 8, 1917
Elder P. D. Gold,

Dear Sir:—Please express your views on taking an oath and swearing. Does it mean not to swear to the truth? We are often called on to take oaths of office, an oath as a witness, etc.

I shall greatly appreciate your view through the Landmark.

Your brother in hope.

CLAUDE HALL.

REMARKS—See Matthew 5:33,38. "And ye shall not swear by my name falsely, neither shall thou profane the name of thy God, I am the Lord;" Lev. 19:12.

We have forms of oaths in courts of law, etc.. It is not wrong to sub-

mit to the powers that be, which are ordained of God? See Rom. 13:1-8. To be subject to the powers that be, or to the laws of the land in the proper spirit of serving the Lord in whatsoever we do is right.

What does Christ mean when he said, swear not at all? It seems to me when we feel that we have no power to change, nor control any thing, then we are not taking the name of the Lord in vain. We cannot control any thing. We are to submit to the powers that be. Let your yea be yea. Let your nay be nay. It means that every one should speak the truth. Swearing does not change any thing. We cannot make a hair white or black. We have no right to take vengeance. We have no control of things. Let our words be in harmony with facts. The Lord confirms things by an oath. "The Lord swear, and will not repent; thou art a priest after the order of Melchisdee;" Heb. 7:21. See Heb. 6:13-20.

We have no power therefore we are to depend alone on the Lord, and speak the truth in all we speak. We cannot add to nor take from, in the sense of strengthening or changing things. An oath of confirmation is an end of all strife. God is immutable, his oath is unchangeable. Therefore the Lord swear, and will not repent. "Thou art a priest forever." Christ is an everlasting high priest. None of this power belongs to man. Hence we are not to swear at all, but let our yea be yea, and our nay be nay, for more than these comes of evil.

Wrathful speaking and taking oaths is taking the name of the Lord in vain. To swear by him that lives forever is the most solemn form of oath that no creature should take,

for the creature has no power, and no right to control or create, or swear, neither by heaven nor earth, nor by any power.

When one gives in his taxable property under an oath that means that so far as he knows he is making a true statement of his property, or to be subject unto the powers that be.

When men become enraged or embittered against others, and wish to call down punishment or curses on others, or to take vengeance then they are offending and cursing.

Profane language is a form of wrathful expression very unbecoming the creature.

P. D. G

"Take heed to thyself." 1st Timothy 4:16. Again it is written watch as well as pray.

It is a natural act and much practiced for man to watch others. If a man does not love another he watches him—not for good—but for evil. One says, I have my eye on such a one; I do not think well of him. He will bear watching. But who am I to watch? It is myself. When you have found that self is the one that cannot be trusted, but must be watched, then there is good work done. When I find that I am the sinner, that I have no confidence in myself then I am afraid of myself. To keep my body under is the task for me.

The scripture says thou shalt love thy neighbor as thyself. If I love the truth I am careful to do right myself, and that helps my neighbor much. If I do not wrong to another then I do not provoke him to do wrong. But I encourage him to do right. When Paul said to the jailor at Philippi: "Do thyself no harm," he was proving his love to that man.

If I take heed to myself, to my conduct, then I am doing the best I can do for myself and for others, too. Be ready always to give a reason of the hope that is in you with meekness and fear. Suppose I am angry, how can I give a reason of my hope, or the hope that is in me? I must so take heed to myself as to cause others to see and think that I am striving to enter in at the straight gate. If I am drunk I am not taking heed to myself, nor encouraging others to live right. The best way for me to help others is to take heed to myself—to keep my own body under.

If I love another I will seek to do things that will set a good example to him. The man who is afraid of himself, and who watches himself, will help others more in that way than in any other way. The man who does not take heed to himself does no good to others, but sets a bad example before them. Watch self. To watch another is not to cherish good will toward him, but to encourage evil. The man who is watching another is not loving him, nor doing himself nor any other one any good. Love works no evil to one's neighbor. If I am watching him I am not seeking his good. If I see a body of death in myself then I abhor myself. I cannot see that body of death in another. It is only in myself that I can see it. Then I feel like I am vile and cry out, Oh, wretched man that I am. Who shall deliver me from the body of this death? Then while abhorring myself I can love another, and can pray for him. Watch and pray. We watch ourselves, and pray for our enemies is a most blessed thing. While loving our own life we can hate another, but

while hating our own life we can pray for others even for our enemies.

When Job abhorred himself then he prayed for those that had reviled him, and the Lord turned his captivity and his last days were his best days.

How strange is the life of faith. How contrary to natural reason. When a man sees and feels that his foes are of his own household then he is poor and needy, vile in his own eyes, and has no confidence in his flesh; but then he worships God in the spirit, and rejoices in Christ Jesus. He is not watching or finding fault of any one but himself. But he has good will towards others. P. D. G.

Remember the oft repeated Bible injunction, "take heed to thyself."

This is self-denial. Deny thyself. That is taking up the cross.

Appointments

ELDERS A. L. MOORE AND J. P. VIA.

Buffalo—1st Saturday and Sunday in February.

Stonewall—Sunday night.

Spray—Monday night.

Macedonia—Tuesday.

Reidsville—At night.

Wolf Island—Wednesday.

New Hope—Thursday.

Pleasant Grove—Friday.

Gilliams—Saturday.

Burlington—At night.

Harmony—2nd Sunday.

Whealers—Monday.

Flat River—Tuesday.

Surls—Wednesday.

Roxboro—At night.

Stories Creek—Thursday.

Ebenezer—Friday.

Prospect Hill—Saturday.

Lynches Creek—3rd Saturday.

Bush Arber—Monday.

Oak Grove—Tuesday.

Pleasant Grove—Wednesday.

Lick Fork—Thursday.

Dan River—Friday.

ELDER J. D. VASS, OF VIRGINIA.

Wilmington—Saturday and Third Sunday in February.

Yopps—Tuesday.

Bay—Wednesday.

Wardsville—Thursday.

North East—Friday.

South West—Saturday and 4th Sunday.

Maple Hill—Monday.

Cypress Creek—Tuesday.

Goldsboro—Wednesday night.

La Grange—Thursday night.

Mewborn—Friday.

Meadow—Saturday.

White Oak—1st Sunday in March.

Moore's—Monday.

Upper Town Creek—Tuesday.

Pleasant Hill—Wednesday.

Falls Tar River—Thursday.

Mill Branch—Friday.

Wilson—Saturday night.

Lower Black Creek—2nd Sunday.

Contentnea—Monday.

Scotts—Tuesday.

Upper Black Creek—Wednesday.

Will Elder J. T. Coats arrange for him through the Little River Association so as to be at Raleigh Thursday night after 3rd Sunday in March.

Winston-Salem 4th Sunday.

PRINTING.

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

P. D. GOLD.

Praise ye him, all his angels: praise ye him, all his hosts.

MOLLIE JANE HARVEY.

It is with a sorrowful heart I attempt to write the obituary notice of my dear mother. I fear that I should do so, and send it to be published in Zion's Landmark, which paper she dearly loved to read, and which privilege she enjoyed for more than thirty years.

Her maiden name was Mollie Jane Lumpkin, oldest daughter of the late Nathaniel and Judith Lumpkin, near Danville, Va.

She was born December 22nd, 1841, and was reared at the old homestead.

In November 1868 she was united in marriage to the late George E. Harvey, who preceded her to the grave a little more than four years. He was a sufferer from paralysis and she waited on him cheerfully and without a murmur during his last years.

Truly she was a dutiful wife, and a loving mother to her children. She never seemed too tired, nor was it ever too hot or cold to administer to their wants.

She lived happily with her husband for more than forty-four years. To this union were born nine children, six sons and three daughters. One son having died in infancy, eight survive her. Her prayer that she might see her children grown was answered.

The second year after marriage she and her husband moved to a home near Whitmell, Va., where she lived the remainder of her life.

She professed faith in Christ near forty years ago, and united with the Primitive Baptists at old Mt. Arrarat church and was baptised by the late Elder James S. Dameron, who was then the pastor. She remained a faithful member of that church till death. She attended the meetings regularly unless Providentially hindered. Her home was ever open to the preachers, brethren and friends to whom she extended a hearty wel-

come.

As a neighbor she was kind and ever willing to extend a helping hand to the needy and sick. She had suffered from paralysis about three years, when on October 31st, 1916, she was attacked with the third stroke from which she never recovered, departing this life November 4th. at ten o'clock in the morning, when that precious soul took its flight to her Savior.

We shall miss her loving voice and sympathetic touch. Nothing was left undone that we could do for her comfort, but we could not stay the hand of death. Her remains were carried to her girlhood home for burial where a large concourse of relatives and friends had met for the funeral, which was conducted by Elder Geo. W. Hundley, of her faith, assisted by Rev. Geo. W. Kessler, of the Methodist church, and to witness the burial under the large trees, under which she had played in childhood with her brothers and sisters. Four of her sons and two of her sons-in-law acted a pall bearers. Eight of her grandchildren and four of her nieces acted as flower-bearers. There were many beautiful offerings.

Our dear mother is gone nevermore to return to us. May we, her children, so live that we may go to her when we are called. HER SON.

MRS. MARTHA ELIZABETH BRILEY.

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

Dear Brother Gold:—I am requested by the Church of Flat Swamp to write the obituary notice of sister Martha Elizabeth Epiley. She was the daughter of brother Stanley Overton and Hanna Rose, his wife, was born September 12, 1845, died July 3, 1916, making her stay on earth 70 years and 10 months. She united with the Primitive Baptist Church at

Flat Swamp on the first Saturday in September, was baptised the next day by Elder J. L. Ross. She was married to Mr. J. T. Briley April 3, 1871; unto this union were born five children, four girls and one boy. One child preceded her to the grave. She leaves a kind husband and four children and several grandchildren to mourn their loss.

I can sincerely say she was a good neighbor, a kind and loving wife and mother, and her Christian conduct could not be surpassed and now she is gone to her reward which is prepared for those with like Christian character, and may God's most holy will be done and not ours, and may He reconcile her loved ones to His most holy will.

The burial services were conducted by Elder H. D. Jenkins in the presence of a large crowd of sorrowing friends and relatives.

May God guide and protect her dear husband and children and grandchildren to follow in the footsteps of the one just gone before, and may He fill her vacancy with His presence, for she is one that has lived such a life that it surely cannot be forgotten.

Written by her brother in hope of the resurrection.

GRAY COREY.

JOHN EDWARD WILLIAMS

By request I send you for publication the obituary of little John Edward Williams, born January 23, 1915, died June 25, 1916. He was the only child of Floyd and Mattie Williams.

He was a bright, sweet child, loved and petted by all of the family. He was taken with cholera infantum and suffered intensely but bore his suffering with marked patience, rarely complaining. All was done for him that fond parents and good physicians and loved ones could do, but nothing

could stay the hand of death.

We loved him, yes we loved him,

But the angels loved him more;

And they have sweetly called him

To yonder shining shore.

His step grandmother,
NANNIE L. BUTCHER.

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver,
and bowel poisons before
breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

He sent forth above, he took me,
he drew me out of many waters.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated,
cleanse little bowels with "Calif-
ornia 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.

TO DARKEN HAIR APPLY SAGE TEA

Look Young! Bring Back Its Natural Col-
or, Gloss and Attractiveness.

Common garden sage brewed into a heavy tea with sulphur added will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.

BIG EATERS GET KIDNEY COLIC

Take Salts at First Sign of Bladder Irrita-
tion or Backache.

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.

STOPS TOBACCO HABIT

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.

Our Advertising Department is in Charge of
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Drinking of Water

(BY W. LUCAS, M. D.)

The general conclusions of the latest Medical Scientists proves that drinking plenty of pure water both between meals and with one's meals is beneficial to health. It has now been proven by means of the X-rays and actual tests upon many healthy young men that the drinking of large amounts of water *with meals* is often beneficial. Therefore if you want to keep healthy drink plenty of pure water (not ice water), both with your meals and between meals. If you ever suffer from backache, lumbago, rheumatism, or any of the symptoms of kidney trouble—such as deep colored urine, sediment in urine, getting out of bed at night frequently and other troublesome effects, take a little Anuric before meals. These Anuric tablets can be obtained at almost any drug store.

TO RESIST THE ATTACK—of the germs



of Consumption, Scrofula, Grip, Malaria, and many other diseases—means fight or die for all of us. These germs are everywhere in the air

we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on healthy flesh, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spot," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.

"The Common Sense Medical Adviser," latest edition, in French cloth binding, will be sent free on receipt of four dimes or stamps to pay the cost of wrapping and mailing only. Address Dr. Pierce, Prest. Invalids' Hotel, Buffalo, N. Y.

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!

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. CANNADY, 12½ Park Square, Sedalia, Missouri.

ORNAMENTAL FENCE

Decorative—well adapted. Handmade—strong and durable. Very durable. We use only the best material. Write for free catalog and sample colors.

KONOHO FENCE MACH. CO.
111 North Street, Kokomo, Ind.

Lice-Proof Nests

WRITE Circular for Catalog and **SPECIAL OFFER**

Nests won't cost you 1c
Last boxes will cost for them in Ware Room

You can get 25¢ for 25¢ per cent more strength

KNUDSON
Advanced Food
Lice-Proof Nests
These wonderful sanitary nests last a lifetime. *Patented*
Satisfaction Guaranteed.
The illustrations show your intended Nest set.
Cost Less Than Wood Nests. 25000 in use.
Over 1 Week. Save Big Money on Fleas, etc. Write Knudson Mfg. Co., Box 247, St. Joseph, Mo.

KEEPS OUR BODIES WARM

Pure, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.

There is a suggestion in this that, at this time of year especially we should take Hood's Sarsaparilla, if our blood is impure, impoverished or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequalled record for radically and permanently removing blood diseases, scrofula, rheumatism and catarrh, and giving strength and tone to the whole system. It is a scientific combination of roots, barks, herbs and other medicinal substances that have long been used by successful physicians. Get it today.

How to avoid Operations

These Three Women Tell How They Escaped the Dreadful Ordeal of Surgical Operations.

Hospitals are great and necessary institutions, but they should be the last resort for women who suffer with ills peculiar to their sex. Many letters on file in the Pinkham Laboratory at Lynn, Mass., prove that a great number of women after they have been recommended to submit to an operation have been made well by Lydia E. Pinkham's Vegetable Compound. Here are three such letters. All sick women should read them.



Marinette, Wis.—“I went to the doctor and he told me I must have an operation for a female trouble, and I hated to have it done as I had been married only a short time. I would have terrible pains and my hands and feet were cold all the time. I took Lydia E. Pinkham's Vegetable Compound and was cured, and I feel better in every way. I give you permission to publish my name because I am so thankful that I feel well again.”
—Mrs. FRED BREHNE, Marinette, Wis.

Detroit, Mich.—“When I first took Lydia E. Pinkham's Vegetable Compound I was so run down with female troubles that I could not do anything, and our doctor said I would have to undergo an operation. I could hardly walk without help so when I read about the Vegetable Compound and what it had done for others I thought I would try it. I got a bottle of Lydia E. Pinkham's Vegetable Compound and a package of Lydia E. Pinkham's Sanative Wash and used them according to directions. They helped me and today I am able to do all my work and I am well.”
—Mrs. THOS. DWYER, 989 Milwaukee Ave., East, Detroit, Mich.

Bellevue, Pa.—“I suffered more than tongue can tell with terrible bearing down pains and inflammation. I tried several doctors and they all told me the same story, that I never could get well without an operation and I just dreaded the thought of that. I also tried a good many other medicines that were recommended to me and none of them helped me until a friend advised me to give Lydia E. Pinkham's Vegetable Compound a trial. The first bottle helped, I kept taking it and now I don't know what it is to be sick any more and I am picking up in weight. I am 20 years old and weigh 145 pounds. It will be the greatest pleasure to me if I can have the opportunity to recommend it to any other suffering woman.”—Miss IRENE FROELICHER, 1923 Manhattan St., North Side, Bellevue, Pa.

If you would like special advice write to Lydia E. Pinkham Med. Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

If You Value Your Health

Read Every Word of this Remark- able Story

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

THE STORY OF A GREAT DISCOVERY

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

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the 2nd day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

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

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

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith



in them and in the curative power of the spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

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

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

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 headaches and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir, As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in 4 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. AVENT, 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 of 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— The Shivar Spring Water has cured me. I suffered with intestinal indigestion and 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 for the benefit of sufferers.

J. P. D.

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

FILL OUT THIS COUPON AND MAIL IT TODAY

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

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

Name

Address

Shipping Point

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Medicated Smoke Drives Out Catarrh

Try This Pleasant Herb Smoke.
Sent Free By Mail.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medicinal herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette.

The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 504 Walton Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medicinal cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.



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 be renewing your subscriptions, and increasing its circulation.

We all know something of the increased cost of living.

P. D. G.

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.

THE INWARD EFFECTS of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alternative and tonic, whose merit has been everywhere established.

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 is necessary to loosen and remove the mucus deposit from nostrils and other air passages.

This explains why good germicides are often useless in curing old 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.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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W. J. Mizell
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P. D. GOLD, Editor, Wilson, N. C.

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

\$2.00 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

(Republished by request.)
EXPERIENCE—CALL TO THE
MINISTRY.

The following is the experience and call to the gospel ministry of brother Rufus Hutchins. It was sent to me some time before he died. Nobly he filled the brief time allotted to him after he began preaching, and he fell early at his post, a gifted young preacher. Many that knew him will read with increased interest the following written by him some months before he died.

P. D. G.

Elder P. D. Gold.

Dear Brother:—Through the earnest solicitation of many precious brethren and sisters I will attempt to write my experience and call to the ministry for publication. My education is so limited I am almost ashamed to see it in print. To attempt to tell when I first felt that I was a sinner carries me back to eight years of age. About that age I had a dream that made me feel very sinful, and from then on I began to try to do better, and would often try to pray. At the age of twelve I had read the New Testament through and formed many great resolutions that I would live free from sin, and often thought I was not near so bad as some in my knowledge, but my father being poor and

advantages quite limited it was my intention to educate myself when I became a man, and make a great mark in this world. After I passed the age of twelve I learned to swear and dance, and would often do so with my conscience condemning me, and yet I thought I was not such a great sinner. Sometimes I would pray until feeling much better. But soon it would all leave me. Soon after passing my twentieth year one day while in the field suddenly my heart was opened unto me and I saw myself not only a sinner, but a condemned sinner in the sight of God. It seemed to me that God was looking into my heart with power, and all I had ever done was sin. It seemed if I died in that condition hell was my doom. But I began to try to shake off the condemned feeling. I had serious thoughts before, but now I was condemned, and tried to keep it hid from father and mother, but soon so dreadful was the feeling of condemnation that I began to forsake my former associates, and go to some secret place to ask the Lord for mercy. Swearing had left me, even the desire was gone, and I cannot tell today when it left me. I continued to feel worse until my prayers seemed to avail nothing, and I felt that my doom was certain destruction. My father was a member of the

Primitive Baptist church. My mother claimed a hope in Christ, and I looked on them as Christians and was not worthy to be their son. I thought if I could only ask them to pray for me that surely the Lord would hear them, but that would be asking too much it seemed. When I was in the ball room or engaged in swearing they had often bowed their knees at a throne of grace in my behalf. I verily thought that their prayers would stand as a witness against me in judgment. About this time I first felt the call to the ministry. Right here I leave some of my dear brethren in the ministry, but I must date my call there, if I have one at all. While feeling that I was sinking into everlasting woe, my prayers had failed me, and I saw that without mercy, sovereign mercy, I was forever gone. All that I could say was Lord be merciful to me a sinner. While in that condition one day in the field at work with my brother a great power seemed to come down from above and surround me. There was no possible way for my escape, and with that came a voice that said, you have got to preach. The suddenness and power of the voice made me tremble. I stood dumbfounded for a moment. Then the dreadful thought rushed into my mind that my doom was fixed for the Lord surely would not call such a miserable wretch to preach as I felt to be. Language is inadequate to describe my feelings. For three weeks I labored under a double burden. I could not tell which was the greatest. I saw no hope for me. I had sinned away the day of grace, and now it was forever too late. I could say it is just. I felt sure that in a few more days I would meet my doom, and I saw so plain the justice of Almighty God in my condemnation that I tried to pray with all the earnestness of my

heart that even in the flames of torment I might be reconciled to His will. One morning I went to the field to work with my brothers. But such was the condition of my mind that I could not work. I told them I was sick, though I was not conscious of a bodily pain. The disease was of the mind and heart, for the very groanings of my soul were God be merciful to me a sinner. I went to the house and lay down across the bed, and while there, whether I went to sleep or not I am not able to tell, but I know I became unconscious. How long I was unconscious I cannot tell, but I saw myself travelling up a hill toward the west. The noonday sun was shedding a flood of light around me. My clothing was beautiful and I was leaning upon a staff that I held in my right hand. Just at the brow of the hill was a dark grove, and as I entered that the burden rolled backward from me, and a glorious light filled my heart, and immediately I was praising God. I rose up from the bed, but before I even stepped off something said, you are deceived, this is not for you and I began to feel that I was mistaken, it was all imagination; and from that time on my pryer was, Lord, if I am deceived undeceive me. But the burden of the ministry was not gone. The words, "you have got to preach," were continually with me, and at times a subject of scripture would of fer to my mind, and for hours I would be absorbed in the beauty of it, until I would forget everything that was going on around me. Again I would set a resolution never to think of such a thing again. I thought it was a sin to me to think of such a thing as my preaching. I felt sure I was mistaken in the matter, for I was so young and so limited, and the worst of all I was a miserable sinner. In this way I

was exercised for three years. In a vision of the church God in his mercy established my little hope, and at the same time I was forcibly impressed to join the church, but I felt so unworthy I did not feel fit to be with the church, and I thought if I never joined the church I would never have to try to preach. For three years I was thus exercised. Then my health failed me, and friends and family at home, and the doctor thought I had consumption. About this time I concluded to leave home. The impression to preach and the great burden seemed almost more than I could bear. The fact is I wanted to run away from the impression. My father and mother begged me not to leave. All their kind of tender persuasion did no good. I was determined to go, though I believe the Lord had shown me the consequence of leaving. Oh, I have been so stubborn and rebellious. How often have I trampled God's tender mercies under my feet, and passed his warnings by unheeded. At Mt. Airy, N. C., I found employment with a respectable firm, and there worked nearly two months at good wages, though I was hardly able to work at all. But I was soon taken down on the bed of affliction. I employed one of the best physicians in the town, but the first visit he said my case was doubtful. I gradually grew worse, yet all the while my mind was active and my appetite good. One night after I had been sick about three weeks, I was taken with a pain in my head, and in early morning it was easy, but so severe was the pain in that short time it took my eyesight, so that I could not tell any one person from another. On the following Sunday I was stricken with paralysis on my right side, yet so stubborn was I that I did not yield to the impression. I

thought I was resigned to death, but my nature was soon to be subdued, and on Monday at twelve o'clock I was taken with convulsions. The agony I endured then I have never been able to tell. I saw that I was suffering for my disobedience. The judgment of the Lord was upon me, and I could only say it is just. My friends gave me out at the first convulsion, which they said lasted two hours. When I regained consciousness I was speechless, though my mind was active, and I knew as well what I wanted to say as I do now. My right side was helpless and my tongue was dumb, so that I could only make known to those around be by motioning with my left hand. But while in this condition, when all had given me up to die, even the doctor saying I was out of reach of medical skill, I saw the road of my life laid out to my view, saw that my time must be devoted to the work of the ministry, and all the doctors in the world could not have made me believe I would die then. Amidst the tortures then endured I was made to vow I would go and join the church, and if received I would try to preach. My whole desire was for some of these old despised Baptists to pray for me. I endured five of those convulsions from 12 o'clock Monday until two o'clock Tuesday night. It seems to me that death is not more dreadful than what I suffered this time, for a cloud of condemnation intervened between me and my God, inasmuch that I could not pray for myself. I begged my father to pray for me after I had regained the power of speech, and on Tuesday evening he knelt down beside my bed and prayed a most wonderful prayer. That night at two o'clock there was a change for the better, and in three weeks I was able

to be carried home on a wagon. During my illness, though after I was much better, Elder J.M. Wyatt visited me, and has since told me that he never expected to see me again when he left me, for he thought I was in the last stages of Consumption. But God in his mercy raised me up, and I was carried home. How wonderful it appears to me that God Almighty should be mindful of such a vile sinner as I am. Soon after I got home I began to be fearful that I was deceived, but the judgments of the Lord urged me on to duty, so that I was carried to the church still paralyzed and blind, and after I was there I resisted the impression to offer until they had sung the last hymn for dismissal, then I felt death come over me, and I saw that I would be carried away a corpse if I did not offer. Right here my little experience was taken away from me. I was compelled to go and nothing to go with, but I went and told but little reason of a hope, and was received for baptism. It seemed to me I could not wait till next morning to be baptised, though some of my friends said it would kill me. I had no fears of its hurting me. So Sunday morning I was carried to the water and baptised, and while in the water my paralyzed arm was restored, and I came out praising God. From Saturday until Monday I had no doubts and thought the burden of the ministry was gone. The sweet peace of mind, the joy of these hours I can't describe. I could shed tears of joy. But on Monday the same power settled around me that I had felt at first. The same voice said, you have got to preach, and from then on I saw no more peace. The vow I had made at Mt. Airy during my illness came into my mind, and something kept saying, go pay thy vows unto the

Lord. All this rendered me miserable. The days and nights I spent in heart rending trouble I will not attempt to describe here, as I am making this article longer than I expected. But for five months I persisted in gross rebellion before I would try to preach. I felt so ignorant and incompetent that I was sure for me to make the attempt to preach would only reproach the cause. I often tried to ask the Lord to relieve me of the impression or take me from time. The burden became so great, and such a cloud of trouble enveloped my mind that I thought I could not endure it much longer and keep my mind. One day, after I had made many promises to go, my over burdened feelings gave way, and I began to shed tears, then to cry aloud, when it seemed to me that reason had left me, and I lost control of myself. Oh, the horror of mind I endured. Then all the unfilled promises, all the broken resolutions rushed upon me. My miserable condition by reason of my disobedience almost drove me frantic. But then with all the earnestness of my soul I promised to go. I thought I would never let another opportunity pass, but when the opportunity was offered I was just as stubborn as ever, refused to go, thought I had better wait longer. I was so afraid I was mistaken. After I refused this time I hourly expected some dreadful judgment from the Lord. There was no soundness in me. I had lied to the Creator. After so solemnly promising to go, had not gone. With great dread I watched the sun set night after night. As the gloomy shadows of night began to gather, the fear of coming judgment would increase, and the dark hours would be spent in tossing to and fro on the bed, or walking the floor. One night I retir-

ed very early, but not to rest. A miserable feeling of death and judgment came over me. I could not lie on the bed, but soon got up and sat by the fire, or walked the floor. I was sure the family would find me a lifeless corpse in the morning. I tried to pray with all my heart, but my doom was unalterably fixed. I thought I did not dread death so much, but a yawning hell was just beneath me, and I felt as soon as dead I was damned. Before this time I had prayed to die, but now I prayed to live. I went out and knelt down that night in the rain, and tried to promise the Lord with all the powers of my poor soul that I would go. About midnight, while sitting by the fire, I felt the floor, the chair I was sitting in and myself sink down, I thought, into the jaws of everlasting destruction. When the sinking sensation left me I got up and walked the floor. Every avenue of my soul seemed to be drawn out in prayer to God, and if I ever prayed in my life it was that night. From then until our church meeting I felt like a criminal condemned, and the day of execution fixed. I went to meeting wretched, felt that if I did not make the attempt I could not live longer. But our pastor invited me into the pulpit, and when he did all my strength gave way, and a new power took possession of me and carried me through that day, the sweetness of which I will never forget. A great cloud of trouble rolled away, and I felt that the Lord was smiling upon me. This is a part of my experience and call to the ministry. I cannot tell it as I feel it, for sometimes it seems so great to me and so wonderful indeed that the Lord would condescend to bless such a poor vile wretch as I am, that my imperfect language fails to e-

press it. But sometimes it all seems so small I am almost ashamed to tell it.

Trusting that the God of all grace will continue to bless and unite the household of faith in love, I remain your unworthy brother in hope,

RUFUS HUTCHENS.

Palmetto, Va.

KEYS.

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven—Matthew 16:19.

The above was addressed to Peter by the Savior.

And Jesus said unto them (the Apostles) "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne in his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel—Matthew 19:28.

Then said Jesus to them (the Apostles) Peace be unto you; as my father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins retain, they are retained.—John 20:21-22-23.

It seems necessary to have all of the scriptures referred to in order to present what is upon my mind.

"I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven." It would seem that Peter was placed in authority above the other apostles, but not so, for the apostles were to sit upon thrones judging Israel, that is Spir-

itual Israel, the new Jerusalem, the Church.

Each apostle has equal authority, or as we speak of it Apostolic Authority, this having been given them of the Savior.

They have no successors to their thrones because Jesus lives they live, and because Jesus reigns King of Kings and Lord of Lords, they reign with him, it is an everlasting Kingdom.

The words, "I will give unto thee the keys, etc., was fulfilled in part when Jesus had risen from the dead and breathed on them (the apostles) and saith unto them, Receive ye the Holy Ghost.

The Holy Ghost is the key to the kingdom of heaven, flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and upon this rock (revelation) I will build my Church.

A key is used to lock and unlock Heaven is known by those having to unlock the things kept secret from the foundation of the world, things hidden from the wise and prudent and revealed unto babes.

The keys or revelation of God through Christ Jesus the Lord are without number. Peter and the Apostles received keys when the Savior said unto them "Receive ye the Holy Ghost." Also on the day of Pentecost when the apostles preached, also when Peter preached at the house of Cornelius. Every manifestation of the Spirit taking of the things of Jesus and showing it unto them were keys given unto them of the Kingdom of heaven and unlocked the mysteries hidden from the wisdom of this world.

The Epistles written by the Apostles in the New Testament are for the church, the redeemed of the Lord, the

called of God, and when their declarations as Judges in Israel remit your sins, they are remitted, and when the apostles' declarations retain your sins, they are retained. There is no higher tribunal than the Savior who is Judge of the whole earth and the Apostles who are judges in Spiritual Israel.

When the Apostle Paul says: "For-sake not the assembling of yourselves together as the manner of some is," it is by Apostolic authority.

When James says "to him that knoweth to do good and aueth it not, to him it is sin," it is binding upon the household of faith.

When Peter says to the Elders: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God's heritage," etc., every declaration is binding upon every elder that has or will be set apart to the work of the ministry and what the Apostles have bound on earth is bound in heaven.

When Paul says "By grace are ye saved through faith," it is by authority he has declared it for Paul was a chosen vessel unto the Lord. How often have we heard some sayings of the apostles as well as the words of Jesus, having delivered some heavy burdened soul; the spirit taking of the things of Jesus and showing it unto them. So we believe it is the Spirit accompanying the words of Jesus or the words of the Apostles that remit or retain our sins, and if our heart condemns us God is greater than our heart, and knoweth all things.

Beloved, if our heart condemns us not, then have we confidence toward God.

To sum up briefly I would say that every one born of God, born in Zion is given keys to the kingdom of heaven, they enter in and behold the King in his beauty, their eyes see, and ears hear, their hearts understand. They can behold if they cannot tell it.

Many things they behold are unlocked and opened up to them by the preached word. And every member no matter how small occupies a place in the kingdom and is under law to Christ.

The Apostles in their declarations have given every needed instruction to the Church and what they have bound on earth is bound in heaven. what they have loosed on earth is loosed in heaven.

Whosoever sins they have remitted they are remitted, and whosoever sins they have retained they are retained.

J. M. FENTON.

Philadelphia, Pa.

Dear Brother Gold:—Hope you will receive this little token in the same spirit in which it is offered, and that it **may be of some slight pleasure or service** to you. I often think of your hardships and of your faithfulness. I feel that you have not buried your talent, but used it in the proper manner and that to the comfort of others; and in so doing you have added to that talent and received joy and comfort yourself.

This scripture concerning the talents came upon my mind last night and still remains. Bro. Gold, I feel that every one of God's little children is given a talent and that when he is quickened into divine life. He of himself a vessel of clay—nothing but earth. When the spirit of the living God operates upon his heart he be-

comes a live creature in Christ Jesus, filled with the love of God. Now, if he takes his talent, digs a place in the ground or earth and buries it how can it multiply? To my mind the flesh and things pertaining to the flesh represent the earth where that talent was buried, and it was doubts and fears that caused him to bury it there. But if we do, through the spirit, mortify the deeds of the body, then may we grow in grace and in the knowledge of the truth as it is in Jesus. If we let our doubts and fears prevail, go on in sin and wickedness, rolling sin under our tongues as a sweet morsel, how can we expect to enjoy the fruits of the spirit? Will our talent not be taken away, even that which we had and prove no pleasure and comfort to us while we dwell in the earthen vessel? Are we not become as the dog that returneth to its own vomit, and the hog to its wallowing in the mire? I feel I am one of these, and know what it means. For after we have once tasted of the Lord that he is gracious, then do former delights appear as filthy as those things mentioned. But the Lord is so gracious, so long-suffering to usward.

For seven long years I followed after my ambitions and fleshly interests until I lost all the pleasure of spiritual things, if indeed I had ever known such. But I had tried for so long to live upon husks (man-made sermons) and was completely famished, naked and wretched, then I humbly hope it pleased the Lord in his tender mercy to prepare a feast for my starving soul, a robe of righteousness for my naked body, brought me to the banqueting house, and his banner over me was love. O, what love is this! How can I ever praise him enough? Never, in this world; but I have a

sweet and precious hope that I may be enabled by the grace of God to praise him throughout eternity in the Glory Land.

If we never meet again in this world may it be his good pleasure that we met again around the throne with all the redeemed to sing his praises forever. I ask for no stars in my crown. Only let me be blessed with a crown of righteousness that fadeth not away, eternal in the heavens, the gift of God's love. That is enough. It cost the suffering and death of his blessed son. What a precious gift.

Remember a poor sinner at a throne of grace when it goes well with you. I am nothing, with sin added thereto. What have I to recommend me? Only Jesus can save a sinner like me.

Yours in love and fellowship,

LOLA HOLLAND.

Beloved in the Lord:

For several months I have said to myself repeatedly that I would write no more for publication, for it looks like I am so wicked in every way, and follow so much after the vain and foolish things of the flesh instead of mortifying the deeds of the body and striving to live after the spirit, that I fear I am only a stumbling block. It seems that satan meets me on every hand, and when I would do good, evil is present with me. Then sometimes I feel that I am blessed in being enabled to see the evil in self, for it was so with Paul after the scales fell from his eyes, though prior to that time he doubtless thought himself very good, for he says, "As touching the law, I was blameless." then he must have been very good indeed, if he did not break the commandments of the law. But we find that when the spirit of the Lord came upon him he fell to the earth, crying out: "Who are thou,

Lord?" And you see, even while he asked who it was, he shows by his question that he already knew it was the Lord who was dealing with him. How many of you poor sinners have been made to fall to the earth and cry unto the Lord? Not only literally fall to the earth, but beed brought down to the earth; made to feel that you are nothing but earth; that of the dust you were formed, and unto dust would return?

It has seemed to this poor sinner that I have been enabled (I humbly trust, by the spirit of the Lord) to view myself as not only a helpless earthen vessel, with a natural life, is true, which enables me to think and move about; but in the sight of a just and holy God as nothing more than passive clay. I humbly hope it is by the life and light of the glory of God revealed within that I am enabled so to view self as lifeless in the sight of God. I understand that all people born in this world are possessed of a natural life that enables them to enjoy the natural things about them, but Christ said to Nicodemus, "Ye must be born again," and I understand this to be a spiritual birth that he has referred to, being born of the love of God, for he that loveth is begotten of the Father, and that which is born of God shall never see death, for God is eternal; therefore, the soul that is born of God, of that life that is hid in Christ, shall never see death; for Christ tasted death once for all for his people when he died the cruel death of the cross, and he not only died, but rose from the sealed tomb of stone the glorious conqueror over death, hell and the grave, and now sits upon the right hand of the Father and maketh intercession for the saints, for it is through his righteousness that poor sinners can have sweet

communion with the Father. We feel to be nothing in his sight, and our good works are nothing more than a cloak of filthy rags in the sight of that just and holy God; but glorious thought! Christ came to seek and save sinners, such as feel to realize there is no good in self and nothing they can do appeases the anger of a just God. Such it is that Jesus died to save, and he clothes them with the robe of his righteousness, and this robe hides from his Father the sins of his people, and in that way he justifies them in the sight of God, for the sins of his people are covered up in the righteousness of Jesus. Then it is that the poor sinner can sing praises to God and the blessed Lamb that was slain, and he can then confess that he is vile, but God is just if he condemns him for his sins and sends him to eternal punishment, for he knows he can do nothing to justify himself in the sight of God. But what a glorious thought! It is sinners Christ came to save. He came to save people who are poor and needy, who feel to need the righteousness of Jesus, to justify them in the sight of God; and let me say to you, poor trembling sinner, if you feel your unworthiness, know you can do nothing that will merit salvation, and can also see and realize that Jesus is pure and holy, without spot, and perfect in the sight of God, then surely He is your Savior, died for your sins and rose for your justification, and it is because of the light and life of Jesus revealed within the vessel of clay that you are enabled to see these things. There was a time when you did not see yourself in this light, neither did you view Christ so; for at that time you were dead in trespasses and sins and blind to the glory of the Lord. Not until the light (and Jesus

is light) shined in your heart could you view your lost and ruined condition; and when you could see yourself as vile and sinful, then it was that you could see God as holy and just then you felt,

"If he sends my soul to hell,

His righteous law approves it well."

But what a gracious season when you were enabled to view Jesus in his purity, the only Mediator between God and man. His is the only name given under heaven given among men whereby man can be saved, and I cannot see how we can trust him for life and salvation until we feel the need of it, and I don't believe anybody has to come around and tell us we need it, for God works and none can hinder, hinders and none can work. But dear sinner, if you have ever felt the need of Jesus and his righteousness, rest assured he died for you and atoned for your sins. Whether he has yet been revealed unto you as a Savior or not, if you have felt to need him, that is evidence that God has begun the good work in you, and if so, he will continue it to the day of Jesus Christ; and just let me say that Jesus' work is all complete, for he said with his last breath, "It is finished." He had done all that the Father had commanded him to do, so salvation is already complete. But in these latter days this same salvation is being made manifest in the hearts of the sons of men. And how? Why by the quickening spirit of the living God as it works in the hearts of his children both to will and to do of his own good pleasure, first by showing unto them their vileness, then by revealing unto them Jesus, the glorious Savior of sinners; and when a sinner has been led along this way from nature's darkness to the marvelous light and liberty of the

Son of God, he can then say that Jesus is all his righteousness, and unto him can ascribe all glory and honor; and dear trembling one, if you have ever felt to ascribe unto Jesus all praise and honor, surely he is your Savior, and surely you have an experience of grace.

But, you will say, if that be so, why do I again become so cold and lifeless, so wicked and sinful? Surely I am deceived. But dear one, just reflect. At that moment were you not perfectly happy? Were you not at rest, and satisfied? Of course you were. And had you remained in that blessed state would you have cared to look forward to a heavenly home where there is no sorrow nor pain? No, because for that moment you were satisfied, and you were then enjoying the pleasure of that heaven below, you were in the spirit on the Lord's day, and it is always the Lord's day when we are in that blessed state; but we are told here we have no continuing city, but we seek one to come; and that will be the Holy City, the New Jerusalem—a perfect city, for it lieth four-square, etc., showing perfection. But there is no perfection in the flesh, therefore this fleshly body must die and return to mother earth, for nothing of this world can enter that holy place to defile it; but the life and light that have been made manifest in the flesh will never know death, for that life is of God, and is hid in Christ; and when death comes and releases the spirit from the confines of the earthen vessel, that spirit will go shouting away on the wings of love to God from whence it came, and when time shall be no more, and Christ comes the second time without sin unto salvation, then shall the sleeping saints come forth stripped of sin and fashioned like unto the glorious body of Jesus,

be re-united with the happy spirit, and rise with a shout to join the Savior in the air when he comes in the clouds of love and glory, and thus be forever with the Lord. Glorious theme! Paul tells us to comfort one another with these words. So take courage, poor, down-cast soul, for the trials and sufferings this world are not worthy to be compared with the glory that shall be revealed in that happy day. Our light affliction is but for a moment, and works for us far more exceeding and eternal weight of glory. So let us put on the whole armor of God that we may withstand the fiery darts of the wicked, and having done all, to stand; take up the cross; strive to fight the good fight of faith that we may have the precious witness within that henceforth there is laid up for us a crown of righteousness that fadeth not away, eternal in the heavens.

The grace of God, peace, love and his kind mercy be with all those that that love the Lord and await his appearing.

In the bonds of love and sweet communion, the least of all in the kingdom, if indeed one at all.

Your little sister in hope,

LOLA HOLLAND.

Fayetteville, W. Va.

Necessity has forced the appearance of advertisements in *Landmark* to raise money to pay the increased cost of paper in the publication of the *Landmark*. I do not know the nature of the claims as remedies published.—Ed.

ZION'S LANDMARK

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

P. D. GOULD,.....Wilson, N. C.

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

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EDITORIAL.

HOW?

The question will now and then intrude itself upon my mind: How do you know there is a God? and I do not always find a ready answer. In my peculiar existence and habitation it is not an easy matter to every time determine just what I am and where my citizenship belongs. I seem to dwell much in the borders of the land, and sometimes find it difficult to determine whether I am on this or that side of that which defines the borders. If I am in the spirit and faith of the gospel of Christ I readily pitch my tent on the right side, but if I am in the flesh I am wrong already. Then by what rule and virtue do I decide the question? I think I know that a gospel knowledge of God is by revelation through the faith of Him, but how am I to know whether and when I am in the faith? When and how is one in the faith? It seems to me that I only know my present identity with respect to my relations to God when and as I am affected by him through the

faith of the attribute in which I sustain that relation to Him. His attributes are indicated by and in His name, therefore it is only as he quickens me in this or that respect, that I am given to determine my status.

Much of my time I am restless in mind and irconciled in my state or condition, and not satisfied in the little which I seem to know, and I try to delve into the why and wherefore of things only to discern eventually in most instances that I am trying to find out things which are not revealed or as I deduce conclusions which I can not associate with my experience, and the very roaring of its high sounding emptiness makes me feel sometimes that after all perhaps there is nothing or very little in anything that I preach or believe. And then at other times when I might do well to fear my boldness, if one should say: If you preach that the heavens will fall, I should have to say, Let them fall, if their upkeep is dependent upon me. In the contemplations of those things which are revealed there is a simplicity of confidence not found in other things, and I seem to know them with an assurance that brings quietude and rest, and then I am made to feel that I "know in whom I have believed, and that the doctrine I preach is of God. How much better it is to abide in the faith as it abides with us and in us, and to abide in the love of God, for we love Him as His love is shed abroad in our hearts, and we serve him as he serves in us both to will and to do of his good pleasure. After all it does not seem that we have to know much to have faith in God. The gist of the matter is in the faith: It is in the mind of the spirit through faith that we know the things freely given us of God even as we are of God. But we do not know by faith as we know lit-

erally. We cannot reason out the things of faith, but faith reasons in us, and reason the things which concern us, and seals them unto us as things of God—revealed things which belong to us and to our children. P. G. L.

HINTS.

In attempting to drop some hints concerning scriptures that brother W. L. Minshew has referred to I am dependent, as other imperfect creatures, on the God of revelation to understand the scriptures.

Exodus 33:11, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Yet when Moses desired to see God's face the Lord said unto him, "no man can see my face and live."

In the appearing of the Lord God the body of heaven appeared in its clearness or perfection. There is nothing in heaven, or earth, or under the earth that can set forth the glory of God. There is nothing to which he can be likened.

The Lord showed Moses his back parts, but his face could no man see. The glory would consume man. He could not live. But the Lord God showed him his back parts, causing his train of goodness to pass before Moses in which is a wonderful mercy. If God is with us what can harm us?

If we love one another God dwells with us, and his love is perfected in us. Though we can not see God, yet if we love our brother God dwells in us, and that love is perfect in us. We know that we have passed from death unto life because we love the brethren.

Joshua 24:2-14, "Now therefore fear the Lord and serve him in sincerity and truth, and put away the strange gods which your fathers served on the other side of the flood, and

in Egypt, and serve ye the Lord; but if it seem evil to you to serve the Lord choose ye this day whom ye will serve, whether the gods which your fathers served on the other side of the flood, (Terah, Abraham's father served other gods, not the true God, also the gods of the Amorites are not true gods, for ye own their land, hence none of these are true gods.)

Now if it seem evil to you to serve the true and living God, you can choose between different false gods, but none of them will do you any good. If it seem evil to you to do right, you can choose between two or more wrongs, but any of them is sin to you. For while it seems evil to you to serve the true God you can choose between different evils, but they are all wrong. I have heard it said choose the less of two evils, but where all is evil do not choose any of them. It is the good part Mary chose which should not be taken from her. The same mind that loves a wicked thing could not love a good thing. No man can serve two masters. Joshua does not give any right to choose between things which are all wrong. But he said: "Ye cannot serve the Lord, for he is a jealous God." Psalm 78:69, "He built his sanctuary like high palaces, like the earth which he hath established." Israel does not give strength to the sanctuary. The Lord brought Israel out of Egypt with a high hand and stretched out arm. He also delivered them, fed them, guided them in the wilderness. The Lord has helped Israel. The Lord has built his sanctuary like high palaces, like the earth which he has established, and no man can destroy it. He also chose David from the sheep fold whom he exalted. The Lord is the strength of Israel.

One has but to consider the conduct

of Israel, his rebellion, his disobedience to God, his proneness to serve idols to see that it is because God changes not that Israel is saved. God has established the goings of Israel.

Salvation is of the Lord. "But the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works therein shall be burned up." 2nd Peter 3:10. For this they (these scoffers) are willingly ignorant of, that by the word of the Lord the heavens were of old, the earth standing in the water and out of the water was overflowed with water (the flood) and perished. But the heavens and the earth which are now by the same word are kept in store (reserved unto fire against the day of the judgment and perdition of ungodly men. But be not ignorant that one day is with the Lord as a thousand years. But this day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, and the earth with its works shall be burned up. But we look for a new heaven and a new earth wherein dwelleth righteousness."

One generation passeth away, and another generation cometh, but the earth abideth forever." Eccl. 1:4. That is it remaineth or abideth the same although so many generations pass away. The generations of men that come and are soon gone, are but as a day compared with the solidity and stability of the earth. But the earth itself compared with the eternity of the Lord soon passes away, but the Lord is from everlasting to everlasting the same. One day is with the Lord as a thousand years, and a thousand years as one day.

Heaven and earth shall pass away, but my word shall not pass away," Matt. 24:35. The word of the Lord endures forever. By that word the heaven and the earth were made. The Lord speaks and it is done. The Lord upholds all things by the word of his power. That word was made flesh and dwelt among us.

The less is confirmed with the greater. There are no contradictions in the word of God. Scripture is compared with scripture, and it is its own witness.

Revelation 20:13, "And the sea gave up the dead that were in it; and death and hell delivered up the dead that were in them, and they were judged every man according to their works." God will bring every work into judgment with every secret thing, whether it be good or whether it be evil, Eccl. 12:14. Death, hell and the grave must give up their dead. Every secret thing will come to the light. There is no hiding place. Not even to the sea, nor hell, nor the grave, Rev. 20:13.

Brother Minshew does not think that a man is justified by the deeds or works of the law. How then does every one receive according to his works, and how is it true as recorded in Rev. 22:12, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be?"

The two classes are referred to in the last chapter of the New Testament "He that is filthy let him be filthy still, and he that is righteous let him be righteous still; and he that is holy let him be holy still. Behold I come quickly, and my reward is with me to give every man according as his work shall be." Blessed are they that do his commandments that they may have right to the tree of life, and may enter into the city. Rev. 22:14. This is the work of God that ye believe on him

whom he hath sent, John 6:29. "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.

Every one convicted of his sins and brought into judgment has seen and felt the justice of God's holy law in his condemnation, when he hungers and thirsts after righteousness he beholds Jesus who knew no sin made sin for us that we might be made the righteousness of God in him. So he ordains peace for us, for he has wrought all our works in us. Blessed and holy are they that have part in the first resurrection, for over such the second death hath no power. But of God are ye in Christ Jesus, who is made of God unto us wisdom and righteousness and sanctification and redemption, that he that glorieth might glory in the Lord. P. D. G.

THE FOX, AN ENEMY.

"And the same day there came certain of the Pharisees saying unto him, (Jesus) Get thee out and depart hence; for Herod will kill thee. And he said unto them, Go ye and tell that fox, Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." etc.

A fox is a cunning animal, but is not harmless like a dove. He is sly. He does not meet one face to face. He is not courageous. But he has his holes or hiding places. But Jesus has not, seeks none, meets every toe, and says "I do cures today, and tomorrow and the third day I am perfected." Nothing that men could threaten could cause the Lord to change his course.

The Son of Man must work while it is called day, for the night cometh when no man can work. Foxes have holes, but the Son of Man hath not where to lay his head.

But on the Lord's day his work should be perfected, or on earth finished.

His face was set steadfastly toward Jerusalem. He was never wearied of or with his work. Such thing as moral courage, or what is called bravery of man, was not to be considered. His business was not as that of a man, to be hindered or hurried by circumstances. His delights were with the sons of men, and all he did was for others.

How safe is the case of those favored with his faith, and put their trust in Jesus. For the faith of Jesus places those who have it on the right hand of God standing in the obedience of Jesus, and therefore complete in him, and hence justified by the law of Moses. It is not through the law of Moses that believers in Jesus are justified, but from all things that we could not be justified by the law of Moses we are justified; but it is by the faith of Christ that they are justified. It is a higher order than that of the works of the law that they that believe in Jesus are justified (See Acts 13:38-40), but it is the work of God that we believe in Jesus. What could be a more holy work than this? How high and holy is this calling of God. What is in man, and what we need, considers the entire case, and therefore his counsel or advice or answers—his instruction suits any and all cases at all times. Hence no change of circumstances or time can cause any of his teachings to become useless. His teaching is perfection. Jesus said, "Go tell that fox the third day I shall be perfected.

How faithful, holy, overcoming every enemy, giving himself to the smiters. If ye take me let these go their way, escape. The Hand of Justice lays on the holy one the sin, the guilt of all his people. He seeks no hiding place as the fox does. Smite the Shepherd and the sheep shall be scattered, but he will turn his hand on the little ones to shield and save them.

P. D. G.

Appointments

ELDER J. D. VASS.

Wilmington, N. C.—3rd Saturday and Sunday in February.

Yopps—Tuesday.

Bay—Wednesday.

Wards Will—Thursday.

North East—Friday.

South West—Saturday and 4th Sunday.

Maple Hill—Monday.

Cypress Creek—Tuesday.

Goldsboro—Wednesday night.

LaGrange—Thursday night.

Mewborn's—Friday.

Meadow—Saturday.

White Oak—1st Sunday in March.

Moore's—Monday.

Upper Town Creek—Tuesday.

Pleasant Hill—Wednesday.

Falls Tar River—Thursday.

Mill Branch—Friday.

Wilson—Saturday night.

Lower Black Creek—2nd Sunday.

Scotts—Monday.

Contentnea—Tuesday.

Upper Black Creek—Wednesday.

Will Elder J. T. Coats arrange for him through the Little River Association so for him to be at Raleigh on Thursday night after 3rd Sunday in March.

Durham—Friday night.

Winston-Salem—4th Sunday.

E. E. LUNDY.

ELDERS B. L. TREECH AND W. R. HELM.

Union—Third Saturday and Sunday in February

Benson—Sunday night.

Hannah's Creek—Monday.

Clement—Tuesday.

Four Oaks—Wednesday.

Smithfield—Thursday.

Union—Friday.

Bethany—4th Saturday and 4th Sunday.

Little Creek—Monday.

Clayton—Tuesday.

Rehobeth—Wednesday

Fellowship—Thursday.

Bethel—Friday.

Coats—at night.

Angier—Saturday and first Sunday in March.

Willow Springs—Monday.

Middle Creek—Tuesday.

Raleigh—At night.

Your Brother,

J. T. COATS.

Coats, N. C.

UNION NOTICE

The next session of the Staunton River Union will be held with the church at Mill, Pittsylvania county, Va., Friday, Saturday and 5th Sunday in April, 1917.

Brethren, Sisters and Ministres are cordially invited to attend.

JACKSON WALTERS,

Church Clerk.

Atlantic City, N. C., Jan. 16, 1917.

Dear Brother Gold:—For several weeks I have felt impressed to write something concerning the following scripture: "Let your light so shine before men, that they may see your

good works, and glorify your Father which is in heaven." Matthew 5:16.

The 6th and 7th chapters of Matthew are said to be the sermon of our Lord on the Mount and we accept that saying as the truth. It has appeared to me that as the Lord gave the ten commandments to Moses for the children of Israel in all their generations, so our Lord has given these words which He spake to the disciples for the church in all her generations in this world. The whole law is in perfect conformity to the ten commandments. To have it otherwise would show a change in the Giver of the law. This could not be for He is God and knows no change. Those ten commandments were given right in the beginning of God's manifesting himself to Israel as their Great Deliverer.

The sermon on the mount is the pattern for all gospel preaching throughout all the days of the church here on earth, and this pattern was given right in the beginning of the setting of the visible church here on the earth. Therefore the work was begun in order and in time with not one word short in all its teachings. If ye should carefully trace every word of our Lord during His life here on earth we will find not the slightest deviation from His teachings on the Mount.

Therefore it becomes the duty of His servants and all His children to study well all of His teachings in that sermon of all sermons, as much as in them is, to be careful to follow all His commandments therein given. To us they come as rebukers, reproofs, exhortations, admonitions, chastenings and encouragements.

It is in my mind to write from time to time on the things contained in these chapters as the Lord may impress me and enlighten me.

Just now I want to say something

about the verse quoted at the head of this letter.

The word "Let," when spoken by our Lord does not mean permission as it would if spoken by one without authority. It is the voice of the King to his subjects, of the Father to His children. It is that which requires attention and obedience.

The word "Your," referred directly to those to whom the Lord was speaking. There is neither the first nor the third person in it. It fully implies possession. It is a thing which those spoken to were actually in possession of.

What was the possession? Answer: "Light." "Let your light," etc. This is a gift from heaven. It is the great manifestation of all that is within us and of the things which the King is pleased to give us in His kingdom. We are poor, vile, dead sinners. Therefore we cannot know our condition, being dead. The Lord sends His Holy Spirit in our hearts. He is light and that light shines in our darkness and reveals it to us. It is light which maketh manifest, and that is the manifestation. Then we know we are sinners. That manifestation continues until we realize that God is perfectly just in His sentence of condemnation against us. But this is a good work which our Lord has begun in us and He will perform it unto the day of Jesus Christ. Unto the day of our perfect deliverance. There is no power in heaven, the earth nor hell that can stop this perfect work. No, all of them combined as one cannot stay God's hand. Therefore just as sure as there is conviction or the knowledge of sin given so sure will the forgiveness of sins be given. The same light which made known to us our condition as a sinner does most surely lead or bring us to Christ Jesus and

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reveal Him to us as our Savior. Then are we born again. All the struggling in pain for deliverance has ceased and we are born in the gospel kingdom. This is actually the only door of entrance.

We are now new creatures. Created in Christ Jesus unto good works which God has before ordained that we should walk in them. We are good trees to bear fruit unto holiness and to receive that experience that the end is everlasting life. The old carnal mind which had full control of our hearts, our desires, our acts, while we were dead in sins is not to dictate to us any longer. The time for the shining of our light has come in this perfect day of liberty.

That carnal mind was, under the influence of satan, a strong man. He kept our hearts and was lord of the house, but now his armor is taken away and this dominion is no more his. He was lord once but now he is a bound servant. He is a prisoner and all his dominion is taken by the stronger man. That old carnal mind yet dictates to us at times for he who was lord of that mind is as a roaring lion walking about seeking whom he may devour. Like all shrewd rulers who are of an evil mind, he does not want to devour his own. Therefore he seeks to devour the fruit of "The trees of righteousness; the planting of the Lord."

Do you have temptations to go to the dance which you once so much enjoyed? It is the devil seeking to belch your light and to devour your peace. Do you have temptations to "have a game of cards or checkers with us?" It is the devil seeking to devour your fruit, to destroy your comforts.

Are these things Christian? Did they spring up from the teaching of

our Lord or from the giddy of the world and from the gambling dens? Stop, think, repent.

But some one is appointed to see your light. This light is to shine before men who are the "men?" To whom has the Lord given eyes to see? Are they His little ones? The dead can't see, nor can they know if you have a light. Then they are not the men spoken of in the text. But there is a little one, hungry one, a very feeble one who desires to have the way of salvation shown to him, he wants to be instructed in the way of God more perfectly, he is looking for "your light." Does one see it in any of those things which you are doing? Are not those things clouds of thick darkness to such little ones? Will they not turn away hurt, wounded, distressed? Can they glorify God in those fruits of the flesh which they see? If they taste with you would it not be "death in the pot?" Really are not these things "Wild gourds?"

But if that little, hungry, weak one should find us giving ourselves to reading, to exhortation, to prayer and relating our experiences it would be so very different with them. They would feel that they were beside the Shepherd's tent, and that a few morsels of bread were there and they would eat and rejoice. They would smell the odor of our obedience, precious ointment, and they would breathe deeply of the rich perfume, and feel like they were at the door of heaven glorifying the King.

Again. That one with eyes goes to meeting and thinks to see the brethren and sisters, for there is in them a commandment to "Forsake not the assembling of yourselves together as the manner of some is? They see the minister and some of the members. But the inquiries, where is such an

one of some one says: "He or she went visiting today, or he or she had company and had to stay at home to keep from wounding their feelings, or he or she was a little indisposed and did not feel just like coming." What does that one with eyes think? Only yesterday I heard one say: "I sat and looked around on Sunday and thought how cold things looked. There were so few members there." Brethren, Sisters, did you ever think how discouraging that is to your pastor? On the days appointed by the church for you to meet together you have no right to go visiting. If you are able to go visiting you are able to attend your meeting. If company comes in take them with you. If they will not go let them keep house for you until you get back. If they will not do that let them go where they may like. It is better for you to wound their feelings and be faithful to your heavenly calling than it is to wound the whole church and your pastor and throw a cloud of darkness over the light that is in you.

If there was one hundred dollars at the meeting house for you and you knew that if you did not go that very day and get it, what would you do? Think of it; are not the things of God of more value than silver or gold? If not you had best to not have professed.

No. You are not excusable for any thing in which your pastor is not excusable. If you should go to meeting and he not there and no one came to

Continued in Next Issue

ELDER J. D. VASS.

Benson—2nd Sunday night in March.

Four Oaks—Monday.

Clement—Tuesday.

Rehoboth—Wednesday.

Fellowship—Thursday.

Middle Creek—Friday.

Raleigh—Saturday and 3rd Sunday.

With the Fingers!
Says Corns Lift Out
Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezane, says a Cincinnati authority.

It is claimed that at a small cost one can get a quarter of an ounce of freezane at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heeled footwear is putting corns on practically every woman's feet.

DON'T think because you have taken many remedies in vain that your case is incurable. Hood's Sarrapilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nations Capital, Makes Remarkably Attractive Offer.

Washington, D. C., Special.—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 costs 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 200,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 140 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

Uric Acid Poisoning!

The most eminent physicians recognize that uric acid stored up in the system is the cause of rheumatism, that this uric acid poison is present in the joints, muscles, or nerves. By experimenting and analysis at the Invalids' Hotel and Surgical Institute in Buffalo, N. Y., Dr. Pierce discovered a combination of native remedies that he called Anuric—which drives out the uric acid from the system, and in this way the pain, swelling and inflammation subside. If you are a sufferer from rheumatism, backache, pains here or there, you can obtain Anuric at any drug store and get relief from the pains and ills brought about by uric acid; or send Dr. Pierce 10c. for trial pkg. Anuric which you will find many times more potent than lithia and eliminates uric acid as hot water melts sugar. A short trial will convince you.

Anuric is a regular insurance and life-saver for all big meat eaters who tend to deposit lime-salts in their joints.

A WOMAN'S HEAD is level and her judgment good when she puts her faith in Dr. Pierce's Favorite Prescription. There is no beauty without good health. Nobody expects to become really beautiful from the use of complexion beautifiers.

Bright eyes, clear skin, and rosy cheeks, follow the use of the "Prescription."

All women require a tonic and nerve at some period of their lives. Whether suffering from nervousness, dizziness, faintness, displacement, catarrhal inflammation, bearing-down sensations, or general debility, the "Prescription" is sure to benefit. In tablet and liquid form.

Dr. Pierce's Pellets were first put in ready-to-use form nearly 50 years ago, and will always relieve the inactive liver and biliousness. Insist on getting Dr. Pierce's Pleasant Pellets—there is none so good.



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 liquifies 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 irritated surfaces and driving out the inflammation.

That is why Mentholatum liberally applied is found so useful in treating coughs, colds, croup and sore throat.

WANTED—Men to learn the Barber Trade—Best paying work within reach of poor men. Wages from \$12 to \$20 weekly. Course completed in few weeks. Tools given. Wages while learning. Booklet mailed free. **RICHMOND BARBER COLLEGE**

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 diarrhoea 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-20, Barium Springs, N. C.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, successful treatment that will relieve it. Stop the itching and heal permanently. **DR. CANNADY, 1225 Park Square, Sedalia, Missouri.**

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Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert-vigorous and vivacious—a good clear skin; a natural, rosy complexion and freedom from illness are assured only by the clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place.

Instead of thousands of sickly, anaemic-looking men, women and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "rundowns," "brain fags" and pessimists we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate, liver, kidneys and ten yards of bowels the previous day's waste, sour fermentations and poisons, thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds, and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store which will cost but a trifle but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice it—that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

GLASS OF SALTS CLEANS KIDNEYS

If your Back Hurts or Bladder Bothers
You, Drink Lots of Water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire

urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The functions of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will 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 clogged kidneys; also to neutralize the acids in uric so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

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.

STOPS TOBACCO HABIT

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.

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 recipe, 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 you 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, improved by the addition of other ingredients 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 darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve-force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy of inestimable value.

Dr. Miles' Nerveine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerve-force, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nerveine is especially recommended in cases of Sick Billous and Nervous Headaches; Epilepsy; Fits; Irregular, Profuse and Painful Menstrues; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 year Dr. Miles' Nerveine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nerveine is suited to your case, procure a bottle from your druggist, take it according to directions which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Eikhart, Ind.

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.

Lice-Proof Nests

WRITE QUICK for Catalogue **SPECIAL OFFER**

Nests won't cost you 1c
Your hair will thank
you for them
Put for them
in here
Case

You will get
20 to 30
per 2 to 3 c.

Improves with
KNUDSON
Selected Seed
Lice Proof Nests

These wonderful nestery
Nests had a lifetime. Safe
action—Unlimited Guarantee.
The illustration shows
our Improved Nest Set.
Cost Less Than Wood Nests.
Don't Wait, Write for Catalogue
Over
10000 in use.
Write
Knudson Mfg. Co., Box 242, E. Joseph, Mo.

He sent forth above, he took me,
he drew me out of many waters.

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 relieved 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 to 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 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 restorer 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.

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 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. TRUFFT,
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. H. LOWE,

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 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 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 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 receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

Express office

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Write for a Free Trial Package.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette.



The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly

to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 704 Walton Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.



PAINS IN SIDE AND BACK

How Mrs. Kelly Suffered and How She was Cured.

Burlington, Wis.—'I was very irregular, and had pains in my side and back,



but after taking Lydia E. Pinkham's Vegetable Compound Tablets and using two bottles of the Sannative Wash I am fully convinced that I am entirely cured of these troubles, and feel better all over. I know your remedies have done me worlds of

good and I hope every suffering woman will give them a trial."—Mrs. ANNA KELLY, 710 Chestnut Street, Burlington, Wis.

The many convincing testimonials constantly published in the newspapers ought to be proof enough to women who suffer from those distressing ills peculiar to their sex that Lydia E. Pinkham's Vegetable Compound is the medicine they need.

This good old root and herb remedy has proved unequalled for these dreadful ills; it contains what is needed to restore woman's health and strength.

If there is any peculiarity in your case requiring special advice, write the Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., for free advice.

LADIES \$1000 REWARD! I positively guarantee after my great Successful "Monthly" Compound, safely relieves some of the largest, most obstinate, abnormal cases in 3 to 6 days. No harm, pain or interference with work. Mail \$1.00 Double Strength \$2.00. **FORGET FEEL**, Write today. **Dr. S. D. Scott**, 110 North Broadway, St. Louis, Mo.

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praise thy God, O Zion.



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New Kentucky Paradise. For immense size, wonderful colors and value they are unequalled. Seed 10 cts. per pkt. 12 for 25 cts.

Everblooming Sweet William, a startling novelty, blooming in 30 days from seed, containing all the season, and every season being hardy. Flowers large, colors exquisite—pink, 10 cts. These 3 great Novelties, with two more (12 for only 25 cts. See Catalog for colored plates, culture, etc.) Our Big Catalog of 1 flower and Veg. goods, Bulbs, Plants and over 500 new fruits free. We are the largest growers in the world of Garden and Country Plants. 2 illus. 10 cts.

JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.



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.

\$2.00 PER YEAR

The Purpose of Zion,s Landmark

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

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

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

(Continued from last issue)
preach to you you would go home disappointed, and you would not do that many times before you would not go again. Any excuse that you would not accept from your pastor he has no right to accept from you.

He often feels that his voice is but a chattering voice to you, that it has become just an old sound of which you have become tired, and when you stay away from your meetings he has some right to feel that way about it.

Now, brethren, sisters, bestir yourselves. Show to the brethren that you love them by meeting with them. Make sacrifices of your worldly business to do that. If the nonperishable things of the kingdom of God are not more precious to you than the things of this world which perish with the using, how dare you profess that you love these things? Show to your pastor that you love him and the word he preaches. Don't freeze him out by staying away from meeting. That is the meanest treatment you can give him. If you do not want him any longer go to him in Christian love and tell him so and give him your reasons therefor. Your pastor has very heavy burdens under which he often groans both day and night. Do not add to them by freezing him out.

Be careful to observe the words of our Lord, "Let your light shine be-

fore men that they may see your good works and glorify your Father which is in heaven."

The Lord bless us all so to do.

Your brother in gospel fellowship.
L. H. HARDY.

Bent Mountain, Va., Jan. 2, 1917.
Mr. P. D. Gold, Editor, Wilson, N. C.

Dear Brother, in hope of eternal Life:—I am inclosing you my check for \$2.00 to renew my subscription for another year to your valuable paper, Zion's Landmark. I enjoy reading it so much and don't see how I can do without it. I have been taking it over twenty years I think, and I consider it the best paper I read, as I am almost an invalid and don't go to the dear good meetings of the Baptists very much, and therefore don't get to hear much preaching. But the Landmark is a regular visitor in our home unless it is delayel by the mail, and it is always a comfort to me as it is laden with so many good things from the dear saints of God, all claiming the same thing—the faith once delivered unto the Saints, giving God all power, honor and glory—salvation by grace and grace alone. No merit on our part or anything we can do, but His own free gift. He speaks and it is done, commands and it stands fast. All things move at his bidding; and it is not of him that runneth nor willetth

but of God that showeth mercy. What a merciful God is our God; I would love to praise him for all his goodness, blessings and mercies toward me, a helpless sinner, who am not worthy of the least of his great blessings. I want to thank him for preserving my life and allowing me to be able to be up and about. Surely His goodness and mercy have followed me all the days of my life.

Bro. Gold, I am a rheumatic and thinking about the Shivley Spring water. I have tried so many remedies to no effect, also taken treatment at Hot Springs, Ark., without relief.

If you see course to print what little I have written please correct all mistakes. I did not think I would write anything but a check when I took up my pen, as I don't feel able nor gifted to write for the consideration of my superiors or more gifted brethren.

Hoping you and dear Sister Gold are enjoying good health, if it is the Lord's will. We will be glad if you can come our way this year that we may have the pleasure and privilege of hearing you preach some more.

Your brother I hope.

J. L. PERDUE.

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

Dear Bro., I Hope:—When Elder Oaks and I were at the White Oak Association and stayed several nights with Elder Isaac Jones, I told him I expected to talk some about him when I returned home, and he proposed that I do so through the Landmark. So if you see proper you may insert what I may say. A eulogy from me about E'der Jones will not amount to much, for he is well known around his own home and up here as well and I can say we were so well treated at his home we felt we loved him as one near akin to us. I know

I never enjoyed a trip in all my life more than at both Associations, White Oak and Black Creek, and when we met with you, Bro. Gold, and so many preachers we had met before and some we never saw before, and they all spoke the same language, our hope of meeting them on high was greatly strengthened. Yes, the doctrine the Baptists preach down there and up here seems the same to me, eternal salvation through Jesus Christ, him crucified, risen and glorified, who ever liveth to make intercession for his people given him before the foundation of the world. Now if I am mistaken in this I feel to be mistaken in all things that have ever been taught me from reading, preaching and all that I have ever seen or heard. I would love to meet with all the Baptists we met and stayed with on our trip but be assured you are remembered by us often and I hope you will not forget us in your petitions at a throne of grace and visit us when you can.

Well, it seems I can't leave you without saying something about the joys experienced after I got home. Our youngest daughter had written her mother a letter and she gave me to hope and believe in this letter that she had received evidence that the Lord had shone in her heart to give the light of the knowledge of the glory of God in the face of Jesus Christ, and in a day of two a darkey met with us and tremblingly began telling us how he hoped the Lord was dealing with him, so much so, that I told him if he would go before the church of my membership I could heartily give him the right hand of fellowship. So there was joy in my heart to overflowing and I cried to my satisfaction for the time being. But I seem down in the valley at this time, how long to remain I don't know.

Asking you again to remember me and mine I will close this poor scribble. With love, I hope to the household of faith, a weak Brother, if one at all.

J. L. WILLIAMS.

Dry Fork, Va.

Sunday, February 4th, 1917.

Dear Brother Gold:—On account of extreme cold weather I am kept from my appointment at the old Black Rock church today, and it being so unusual for me to be at home at eleven o'clock on Sunday somehow I feel strange and I am wondering whether it is from force of habit or do I really love to meet and mingle with the saints of God in the worship of his holy and b'essed name. I find myself at times so cold and indifferent to spiritual things that I wonder whether or not I am really in love with them, and then again my mind is so absorbed in them that I feel surely the delightful things that were real and that I do love them still. If I do not love God's people and the worship of his name as well as I ever did I am not conscious of it. I do feel that it is good for the Lord's children to meet together often and to spend the time in talking of his goodness to them, but we often when together spend too much time in talking of trashy things. While we are in the world we shall need to do more or less with the things of the world, yet we should ever remember that the earth and the fullness thereof belongs to our God, and whatever of its good things we are favored to enjoy are his mercies to us. However we should not as sluggards give up and wait for things to come to us unsought, but seek in an honest way for the things necessary for our comfort and of those dependent on us. Since our Creator hath said: "In the sweat of thy face thou shalt eat bread, till

thou return to dust, for dust thou art, and unto dust thou shalt return. But though this be the doom of mortals our God is an all powerful God. Nothing is too hard for him, and so according to his promise we confidently expect the mortal to put on immortality. When the same Jesus that has given us hope in this life will come again the second time without sin unto salvation and then the mortal that now hopes in Jesus shall put on immortality and realize the full blessedness for which he has hoped in this life.

I am called on to attend the funeral this p. m. of an old friend ninety-three years of age. I think you remember him, Dr. Benjamin R. Ridgeley of Warren, Baltimore county, Md. Upon such occasions I am reminded of the question of Job, 14:14, "If a man die shall he live again?" which question is fully answered by the Apostle in the 15th chapter of 1st Cor.: "It is sown a natural body, it is raised a spiritual body," etc. Seeing Jesus hath made sure to us such a complete and glorious salvation as this what manner of person ought we to be in all holy conversation. When he gives me light on this most wonderful of all themes and liberty of speech, I do love to talk of it and impress it upon the hearts of the dear children of God, and I have been blessed to have a companion who loves these precious things as I do. Both my first and my present wife have been companions and helpers in my labors in the ministry.

If you see fit to publish this you are at liberty to do so. Wife joins me in much love to Sister Gold, yourself and the household of faith.

Your Brother in hope of the things of the Kingdom.

Roland Park, Md.

JOSHUA T. ROWE.

A TOUCHING INCIDENT OF THE
-CONVERSION OF A YOUNG
LADY.

(Selected.)

About thirty-five years ago, before the late war, there lived a wealthy farmer some forty miles from Opelika, Ala., and having the means at hand, he had given his children quite a liberal education, and lived to see several of them married and settled in comfortable homes of their own. And in addition to this, he had other and higher sources of joy in seeing the grace of God manifest in some of them, so that they became devoted members of the Primitive Baptist church, of which both himself and wife were members.

But amidst all these enjoyments and comforts, these devoted Christian parents had, for a time, some things to regret and mourn over. They had one amiable and lovely single daughter—educated, intelligent refined in her conversation and manners, but like many others of her opportunities and accomplishments, she had much vanity and pride, and thought the Primitive Baptist church rather a low stoop for her family. The little church where her father and mother were members, though located in a community of considerable wealth, fashion and style, had a few poor members in it, and among them one aged sister whose best attire when she came to meeting was a plain homespun dress, spun, woven and made by her own hands. And besides her extreme worldly poverty, it was said that her husband treated her most cruelly. But to the honor of God's grace amidst all these trials and embarrassments, this poor, aged sister was blessed with a meek and quiet spirit, and had the loving confidence and fellowship of every member in the church, whether they were rich or poor in this world's goods.

The time of church communion and feet washing came on, and when this lovely and amiable daughter saw that her precious mother selected this poor old sister as the one whose feet she desired to wash, it was more than she could bear without some expression of contempt. Turning to some of her youthful associates, she said: "I am surprised and deeply mortified to think that my mother would wash the feet of that old thing." And having expressions of sympathy from her vain comrades, her usual refinement, modesty and intelligence had for a time to give way for expressions of her indignant feelings of contempt.

But how wonderful is the love of God in Christ! It is from everlasting to everlasting, and it is written of Him who washed His disciples' feet that "Having loved his own he loved them to the end."—John xiii. And it is evident from subsequent events that this haughty, proud and vain young lady was loved of God with an everlasting love, and with loving kindness He drew her to Himself, and drew her away from these foolish vanities of the world.

Some time after her attendance at this "feet washing meeting" she visited some of her kindred in another part of the state, and was sick nigh unto death, so that she and all her kindred and friends, including the doctors, despaired of her life. Her father and mother were sent for, to whom she related, in feeble whispers, dreadful agonies of soul she was suffering under a feeling sense of the wrath of God upon her as a sinner. But there she lay week after week, growing more and more feeble, until she was a mere skeleton and could only be heard to speak as her father would put his ear close to her mouth. The doctor directed the utmost quiet to be observed, as the poor child was so feeble and nervous. For a few

days there was scarcely any symptoms of life or breath in her.

But the time had come in the purpose of God for a change, and to make known the riches of His grace upon a vessel of mercy whom He had afore prepared to receive such grace in faith and love. Suddenly she aroused, a glow of heavenly light and love was seen upon her face, while with uplifted hands and clear and distinct voice she proclaimed the praise of God, who had saved her from her sins. Some friends, thinking such demonstrations would cause immediate death, tried to get her to hold her peace, but so much the more she rejoiced and praised God.

Eventually her attending physician came in, and telling her she must be quiet, she was too feeble to talk, and that death would certainly ensue if she did not cease to speak and exert herself in such a manner. She looked calmly and steadfastly upon the doctor for a moment, then reaching out her feeble hand and taking hold of his, she said, "O, doctor, have you no confidence in God? Cannot the great and omnipotent God, who has saved such a sinner as I am, give strength and enable me to tell of His wonderful work to the praise and glory of His grace?" The doctor, her father, mother and other friends around the bed were astonished, and for a time quite overcome. But eventually the overjoyed father, seeing the Lord had spoken peace to his dear child, cried out: "Speak on, daughter, as much as you please; it is not going to hurt you." She continued, with short intervals of rest, to speak the praises of God, and tell of the wonders of His grace to her, a poor, helpless sinner, expressing a fervent desire and prayer that God would raise her from that affliction so that she might be carried once more to her father's home near the little church

where he was a member, and that she might have the privilege of talking to the church and being baptized, and especially she desired, if received into fellowship among Primitive Baptists, that she could have the privilege of getting on her knees before that poor, old sister whose feet her mother had washed, and be permitted to wash her feet as Jesus washed the feet of His disciples and wiped them with the towel wherewith He was girded.

But the faith of this poor, suffering youth had to be tried. Her recovery was very slow, and at times thought to be doubtful. She thought the time long, and the distance across the country by private conveyance, compared with her feeble condition, made it seem almost impossible for her to make the trip.

Eventually her faith triumphed over all seeming difficulties, and a suitable vehicle was prepared, so that she returned home with joy and thankfulness to God, though much exhausted. One church meeting after another came on, and she was still too feeble to attend, but still her fervent desire to follow Jesus in baptism continued unabated. And having requested if she should ever be received by the church, that the writer of this article should baptize her, I was sent for. I never had the pastoral care of the church, though I had preached there two or three times. A time was set when it was hoped she would be able to attend the church conference, some two or three miles from her home. Starting from my home by private conveyance. Quite early on Friday morning, I reached her father's home late in the afternoon. She had just been riding about one mile, which was the first time she had ventured out since her arrival home. She was rejoiced greatly on seeing me, and said she had fervently prayed that God

would enable me to come that now I had come she believed the Lord had sent me. Her conversation was meek, humble and heavenly, and in quite a composed manner she related to me the substance of what I have written of the dealings of the Lord with her. Her father and mother also told me many things which would be exceedingly interesting to many readers, but time and space forbid the mention of them now.

Suffice it to say that after many trials, struggles and fervent prayers to God, this amiable young lady got to the church meeting, and after preaching an opportunity was given by the church in conference for any who might desire membership to come forward and let the church hear them. By the assistance of her mother and other sisters she was raised from the temporary couch on which she had been lying during the hour of preaching, and walked to what is sometimes called the 'Moderator's seat,' and was seated by the Moderator, relating in a clear, distinct manner, though with feeble voice, the dealings of the Lord with her, and was heartily received by the church as a proper subject for baptism, which was to be attended to next morning.

But when the morning for her baptism came, her mother had fears the dear daughter would not be able to leave her room. She had not rested well through the night, but she insisted that she be allowed to go to the water for baptism. Promptly by 10 A. M. she was at the creek, a beautiful place for baptizing. After singing and prayer, she was led into the water by the writer. On raising her out of the water she seemed to be entirely helpless, so much so that some thought the shock had been too great on her feeble, nervous system that it would never react. But after wait-

ing and holding her up for a moment or two, I saw tokens of life and joy of soul. (I almost literally carried her out of the water, as she was so feeble. And it is almost needless to say to the Christian readers with what joy the sisters and aged mother in Israel received this young sister in their arms at the water's edge, rejoicing and praising God for the wonders of His love.

At the appointed hour for preaching this young sister was comfortably cared for in the house, and said she felt better than at any time since she had been prostrated. She seemed to enjoy the services of the day exceedingly, and on next day (Monday) before taking my leave of the family for my home I had quite a pleasant conversation with her concerning her faith in Christ Jesus.

After our return home we would occasionally hear that this afflicted sister was gradually and slowly improving in bodily health, and the fruits of the Spirit were abounding abundantly in every good word and work.

But the faith, if strong in the Lord, must be tried by fire, that it may be found to the praise and glory of God. Trouble got into the church, parties were formed, one headed by the pastor and the other by the deacon. Again I and other preachers were sent for to aid in restoring peace and fellowship. We found a bad state of feeling existing among the members, and a bad spirit was at work, so that but few of them could really tell what they were fussing about. When we arrived there on Saturday the brethren were gathered in squads here and there out of the house, and some of them could hardly be prevailed on to go in the house at all. One aged brother, a doubting Thomas, said to me "We are torn all to pieces here; this is the last church meeting we will ev-

er have." At length a few brethren and sisters engaged in singing, and after preaching services were over it was manifest by the countenances of the brethren that a better spirit was prevailing. The church conference was organized, the subject of difficulty was freely discussed in a mild and Christian-like spirit. He was on intelligent man and good brother, but naturally "high-strung"—stern and decided in his convictions, whether right or wrong—and when he took a position never yielded until fully convinced of his error.

This deacon had been a useful and beloved member in the church, and was a brother-in-law of our young sister. I and other visiting brethren went home with him that afternoon, and for two hours or more we labored to show him his wrong and save him to the church, but he remained stern and obstinate. This precious young sister, with silent attention, had listened to all that had been said till her whole soul was absorbed in the fervent desire for gospel peace and fellowship to be continued in the church, and seeing that her brother-in-law, whom she loved as a Christian, was wrong and stubborn, she could no longer conceal her emotion or remain silent. Suddenly she sprung from her seat and dropped on her knees before the unyielding deacon, and seizing hold of his hand, she gave vent to that fervent desire within her, which could no longer be concealed, by exclaiming: "Oh, brother William, you are too stubborn. Can't you be more like Christ, Who has died for your sins and my sins, and as God, for Christ's sake, has forgiven us, can you not forgive your brother for whom Christ suffered and died on the cross?" And a more pointed, forcible and touching prayer I never heard than she then and there poured forth for her brother and the church.

All except the stubborn deacon were in silent tears.

After this affecting scene had passed off there was but little more conversation on any subject. The company dispersed, and soon we retired to rest during the night. I felt a degree of confidence that the angel of peace and love had spread her heavenly wings over the little church. Early the next morning I saw the deacon making for the silent grove near by, and when he returned to his room I saw that he had been weeping, and his countenance manifested great agony of soul. Nothing more was said concerning the church trouble, and very soon all of us were off to the meeting.

When the hour for preaching came a large congregation of people were in attendance, and the preaching seemed to be with great power, and we felt that the power of the Lord was present to heal. At the close of the preaching services a hymn was sung for dismissal, and just as we were about to dismiss the beloved brother deacon arose from his seat waving his hand, and in sobs and tears eventually said, in broken accents: "Hold on, Brother Mitchell—don't dismiss yet—I must speak a little, and tell the church and brethren here that I have been the whole trouble in this church. I ask them to forgive me if they can, though I am not worthy of their confidence. I have sinned and have been stubbornly wrong, but could not see it. But last night the solemn admonition and prayer of the dear young sister yesterday took such hold upon me that I could not sleep, and in fervent prayer in the silent grove this morning I felt that the Lord had showed mercy to me, and I have felt during the preaching today that I would die if I did not confess my wrongs to God and to my brethren and sisters, who have borne

so long and patiently with me. I trust that God, for Christ's sake, has forgiven me, and ask forgiveness of the members of sister churches." This little talk settled the trouble and the Christian reader may well imagine the effect upon those who heard it.

And now, Brother Repass, and readers of the Messenger, suffer me to say that the love and mercy has been written a little at a time under circumstances very unfavorable as it seems to the writer, but from some cause, I have been strangely impressed in mind, for many days to write a brief sketch of the abounding grace of God as manifested to that dear young sister. There are a few yet living who were eye and ear witnesses of the main substance of what I have written, but some have "fallen asleep."

I regret that this article is so lengthy, but hope the blessings of the Lord may rest upon all readers who love and serve our Lord Jesus.

W. M. MITCHELL.

Gospel Messenger, 1891.

Elder P. D. Gold,

Dear Brother:—It seems to me to be imperative that I must write again. I who feel to be I hope indeed and in truth, the most insignificant creature of God's creation. I feel ashamed of myself many, many times and indeed all the time when I see myself—a mean, helpless sinner—but I am to write about God's mercy to me, and to leave myself behind if possible, though not out of sight, for there must be a mocking Ishmaelite present at all times, either in or out to mar our peace here below, but I've been blessed of the Lord much of late. I attended our, the Skewasky Union at Spring Green, such a good meeting and good preaching. The Lord ras in the midst I believe. This was in

October. I left home Thursday evening before, thinking sure to be back home in a week, but went on, attended the quarterly meetings at Robinsonville, Skewarky, Bear-Grass and Smithwicks Creek and visiting our kindred in Christ between these meetings at Smithwicks Creek. I felt the presence of the Lord a great many times I believe while going on, also great infirmity of the flesh, which kept me in continual prayer. On arriving at home found all well and glad to see me. Wednesday, the day before Thanksgiving Day, I was sitting busy at work and my thoughts, well I can't tell them my thoughts, God's mercy to me and thinking of the morrow and our two boys, all the sons we have, Benjamin and Kenneth, both far away on the seas, they having been one on the eastern and the other on the eastern coast of South America, hadn't heard from one in 7 or 8 weeks, the other in a longer time than that, I was wondering to myself how I would feel on Thanksgiving day, under such circumstances when suddenly a neighbor girl ran in and said, "Mrs. Whitlee, you are wanted at our phone, and who do you suppose has called for you?" I said, "Of course I don't know." She said, "Benj. and he is in Norfolk." I ran, and there was the voice of my son, 125 miles away, and he talked joyfully. He said: "Mama, I am well, and here is Kenneth standing beside me, and he is looking fine, and now we want you to come right on over here to be with us, as we only have a few days." I said, well. I left home that night on the 2:20 train, arrived at Norfolk at 8 o'clock on Thanksgiving day. Oh, what a day of Thanksgiving God had arranged for me, I don't know how to express what I felt, but I think when John, the Revelator, wrote, "There was si-

lence in heaven for the space of half an hour," it must have meant the glory was too great for words. I know that God's word is true and His promises are sure. God had promised me that he would take care of my sons, and He did. Oh, praise the Lord all ye nations, praise Him all ye people, for his merciful kindness is great unto us, and the truth of the Lord endureth forever. Praise ye the Lord. Psalms 117.

Affectionately,

BETIE Z. WHITLEY.

601 East Main St., Washington, N. C.

ZION'S LANDMARK

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

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

F. G. LESTER,.....Floyd, Va.

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WILSON, N. C., FEBRUARY 15, 1917

EDITORIAL.

GIDEON—SIGNS

This man is one who felt himself to be of a poor family in Manassah, and he the least in his father's house. He lived in time of great impoverishment in Israel, on account of the oppression of the Midianites.

The angel of the Lord appeared to him and said: "The Lord is with thee, thou mighty man of valor, Judges 6:12. The answer of Gideon is "Ob, my Lord, if the Lord be with us,

why then is all this befallen us? and where be all his miracles which our fathers told us of, saying: Did not the Lord bring us up from Egypt, but now the Lord hath forsaken us, and delivered us into the hands of the Midianites." Judges 6:13. In the great oppression then weighing him down he did not see how he could deliver Israel. The Lord said unto him: "Surely I will be with thee, and thou shalt smite the Midianites as one man." Then Gideon said unto him, "If now I have found grace in thy sight, then show me a sign that thou talkest with me." He brought an offering and laid it upon a rock. The angel touched it with the end of his staff. Then fire rose out of rock and the angel of the Lord departed. Then the humble man said, Alas O, Lord God, because I have seen the Lord face to face. The Lord said unto him, "Peace be unto thee; fear not; thou shalt not die." The feeling of Gideon was he should die, for he had seen the Lord. No man can see the face of the Lord and live. But the Lord is very pitiful to them that fear him; for the fear of the Lord is the beginning of wisdom. But wisdom does not see how the Lord would even condescend to own or notice him. He desires to be assured that it is the Lord that speaks to him.

He builds an altar to the Lord, and worships. The Lord commands him to throw down the altar to Baal his father had built, and cut down the timber of the grove, and make an offering unto the Lord with the wood of the grove. This was done at night. When the men of the city arose early and found the altar of Baal cast down and were told that Gideon did this; then the men of the city told Joash to bring out his son Gideon that he may die. Joash said unto all that stood against him, will ye plead for

Boal? Will ye save him? He that will plead for him let him be put to death.

The Lord delivers Gideon.

The spirit of the Lord comes on Gideon, and he blew a trumpet, and has followers. He sends messengers throughout Manasseh. Gideon desires a sign. He said unto God: "If thou wilt save Israel by my hand, as thou hast said, behold I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry on the earth besides, then shall I know that thou wilt save Israel by mine hand as thou hast said." Early on the morrow he rose and wringed a bowl full of water. Was not that sign enough? No, he desired it reversed, and said, "Let me prove, I pray. Let it be dry only on the fleece, and upon the ground let there be dew." And God did so that night, and there was dew upon all the ground.

Can man name signs enough to give him faith? If the Lord gives the sign it will be sufficient. Therefore the Lord himself shall give you a sign: "Behold a virgin shall bear a son, and shall call his name Immanuel." Isa. 7:14. This being interpreted is, God with us—Matt. 1:23. Every one to whom this glorious truth is given—even every one that believes this is saved; for his name shall be called Jesus, for he shall have his people from their sins.

Gideon shows his dependence on the Lord God, and feels his insufficiency. How incomprehensible and glorious is the Lord, how fearful his worship. How insufficient is man, if any man thinks he knows any thing of himself he knows nothing as he ought to know.

A large number gathers to follow Gideon. The Lord says there are too many for me to give the Midianites into their hands, lest Israel vaunt

themselves against me, saying mine hand hath saved me. Would that have been the truth? No. It would not have been truth. It would not have been to the glory of God, nor for Israel's good.

The Lord said, proclaim in the ears of the people saying, whosoever is fearful and afraid, let him depart early from the Mount Gilead.

There returned of the people twenty thousand; and there remained ten thousand. And the Lord said unto Gideon: "The people are yet too many; bring them down to the water and I will try them for thee there. The result must be that only such as the Lord says must go with Gideon.

So he brought down the people unto the water and the Lord said unto Gideon, Every one that lappeth the water with his tongue, as a dog lappeth water shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hands to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place, Judges 7:4-7. 'And it came to pass the same night that the Lord said unto Gideon, Arise, get thee down to the host (the host of the Midianites encamped near by), for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah the servant down to the host. Now the Lord will give Gideon a sign. He shall hear one Midianite telling another Midianite a dream he has had, and the other Midianite interprets his dream, telling him this is nothing

else save the sword of the Lord and of Gideon. When Gideon heard this he said, rise up for the Lord hath delivered the Midianites into your hand.

The Lord strengthened this poor man into such faith that all carnal fear was gone, all doubt was gone, the strength and power of the Lord so possessed and controlled him that the victory was already his. It was all the power and glory of the Lord. It is marvelous. There can be no failure where it is the Lord's work.

Gideon takes the three hundred men that lap water like a dog. They did take water in their hands and put it up to their mouth and did see the water and knew what they were drinking. Their hands must be clean. Did you ever kneel down and drink out of a stream? You cannot see so well what you are drinking. You soon get enough. But a dog laps at every stream he crosses. He gets a little here and a little there. He is instructed in all things. The spirit of the preacher of the gospel is instructing him in all things. He must have clean hands. What he preaches is what he has handled and tasted of the word of God. He does not seem to himself to have much. He is vile in his own eyes, and in the eyes of the world like a dog.

Gideon takes three hundred empty pitchers with a trumpet in every man's hand. They were to look on and do as Gideon did. They were to break the pitchers, holding the lamps in their left hand, and the trumpets in their right hand, and to shout the sword of the Lord and of Gideon. They were to do as Gideon did. Suddenly the light flashes from the broken pitchers, the trumpet sounded, the enemy is turned every man against his fellow, and the Midianites melt away into death.

This is a type, it seems to me, of preaching. Whom the Lord calls to the strange labor of the gospel ministry each one he calls is under a peculiar power. He does not qualify himself. He does not receive it of man, nor by man, nor through man, but of God. He does not preach himself, nor what man does. He preaches that which is purposed of God. He shouts the sword of the Lord and of Gideon. It is one sword, God's sword in the revelation of Jesus Christ crucified, risen and glorified. This slays all the enemies of the Lord. It crucifies the flesh and exalts the Lord.

Feed the flock of God which he hath purchased with his own blood. He gave himself for us. He is the bread of life. He gave his flesh to eat. He is the water of life. He is the light of the world. The shout of victory is sounded in the year of jubilee. The freedom of deliverance from sin and death comes through the Lord Jesus. His preachers preach one and the same thing in Christ Jesus. P. D. G.

THEY THAT HANDLE THE PEN OF THE WRITER.

What is it that Israel hath not excelled in?

Deborah and Barak figure among the singers. Deborah was a mother in Israel, and proved her interest in the good behavior of those worthy, and sharply reproved such as loved not the honor of Israel. Nor could one be a true mother that did not seek the glory of God, nor the integrity of her children.

Valor is a high tone of conduct wrought in people possessing it, and displayed in their appropriation of truth, and their proscription of what is unsound and unsavory.

Her companion was Barak who

felt such need of her presence and sound judgment that though called by her to take the field against Jabin King of Canaan, she being a prophetess and judging Israel, he could not go without her.

The Lord calls whom he will, inspiring them with strength for the battle. She calls Barak to fight against Sisera, the commander of King Jabin's army. It is good to notice how the Lord orders the matter and puts it in the minds of his servants to act for victory over the enemies of Israel.

Barak says she must also go. She tells him surely she will go, but that the journey that he takes will not be for his honor if a woman accompanies him. He was not working for honor.

The Lord delivers the enemy into their hand. But some of the tribes did not respond to the call to arms. Those who love the Lord and seek the honor of Israel will fight in the battle. But were there cowards in Israel? Were there fault-finders, and such as deserted, or were hindrances to the cause? Yes, that has always been so. There are church members that seek their own pleasure under cover of great soundness. Things must suit them or they draw back. It is not the right time or manner of going. The signs are not right in the moon. Or there is a lion in the way. It is too cold, or they do not feel like going. They have not been consulted.

When Deborah and Barak celebrate the victory mention is made of such as were valient in the battle, and the cowardly are not spared, but their heartless conduct is mentioned. Those who came up to the help of the Lord against the mighty are honorably mentioned. Those that had great heart-throbs of cowardice do

not escape. They are served right. "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves," Judges 5:2. These two valient servants of the Lord praised the Lord for the courage of Israel. If Israel behaves prudently thanks are given to the Lord for this; if some come not out to the battle they themselves are reproved, blamed. Lord, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel," Judges 5:3-6.

Why is it that declensions follow? Love ceased in Israel until that I, Deborah, arose, that I arose a mother in Israel," Judges 5:7. Her heart was towards the governors of Israel that offered themselves willingly among the people. Bless ye the Lord. She makes honorable mention of the brave and faithful.

But for the divisions of Reuben there were great thoughts of heart. What is the matter with Reuben? Great divisions in him. The church cannot abide in the strength of the Lord where there are divisions. Strive together for the unity of the Spirit in the bond of peace. Why do you abide among the sheepfolds to hear the bleatings of the flocks? See Judges 5th chapter and 16th verse. What about Gilead who abode beyond Jordan? Why did Dan remain in ships, and Asher continued on the seashore?

Always there have been in Israel wonderful characters. How much have the nations of earth been indebted under God to Israel for prophet, priest and king, for song, for the pen of the ready writer, for Chronicles; yet how despised is the Jew!

"Curse ye Meroz, said the angel of

the Lord, curse ye bitterly the inhabitants; because they came not to the help of the Lord against the mighty," Judges 5:23. It does not mean that they were to come to help the Lord against the mighty. It is not the Lord that needs the help. Israel was in need of help. The Lord is always the helper. Israel is the character in need. The trouble is that Israel is not always humble and sensible of her need. When pride or love of what is sinful controls Israel she becomes careless and knows not the day of her visitation. When we are considerate, as it becomes us to be, we know that vain is the help of man, and that the Lord is a present help in time of need.

When we consider the helplessness of man, and give glory to God then we worship God, and in the day of trouble we call on him. But why is it that when God has shown man his vanity and guiltiness, and has shown him that God only can save him, yet man thus shown will turn away from the Lord; and turn to dumb idols that can neither see nor hear, and are no gods at all? We see in Israel that proneness to forget God and turn to idols. It is an evil heart of unbelief in departing from the living God. This is the dreadful snare of Israel, the great cause of the suffering of the people of God. This people are cursed for forsaking the fountain of waters and trusting to broken cisterns that can hold no water.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty, Judges 5:23. There was an important battle. The people of this place came not to the battle. Therefore they were cursed.

The people of God are to put on the whole armor of God. They fight against principalities and powers,

and spiritual wickedness in high places. They are to watch as well as pray, to be vigilant, fight the good fight of faith. They have an adversary as a roaring lion seeking whom he may devour. We are not ignorant of his devices. We are to endure unto the end. We are not to be weary in well doing, for in due season we shall reap if we faint not. We are cautioned not to be deceived. God is not mocked, for whatsoever a man sows that shall he also reap.

Those watchful and being girded for the battle enduring are blest.

Those born of incorruptible seed by the word of God know that all power is of the Lord. Therefore they call on the name of the Lord, and they are commended for their faithfulness.

P. D. G.

Witt, Va.

Dear Brother Gold:—Herewith I send you check for Landmark subscription. Please pardon me for not sending it sooner. I have been a subscriber for 4 or 5 years, and if it is the Lord's will I hope you will be the Editor many more years. Somehow I cannot feel satisfied without telling you some of my felings.

When I was about fifteen years old I felt very lonely one Sunday evening that I had company. As soon as they were gone I went upstairs and fell down on the bed. Christ came through the room over me shining and glittering, and a seat was under his right hand for me. That has been about 32 years ago, and it is as bright now as it was then. In about six years I became so dissatisfied, and wanted to be baptized, so I joined the Missionaries, and thought I would be satisfied, but I became more dissatisfied, and remained in the church about 20 years, then I went to the old Mt. Arrarat Primitive Baptist church the 4th Sunday in August

1912.

I was not expecting to join, but went up and was received and baptized by Elder Walton the next 4th Sunday.

I thought of writing some of my dreams, but I am afraid of worrying the dear saints of the Lord.

Your unworthy sister in hope.

BETTIE W. DAVIS.

Brother Gold, please give your views on the ten virgins.

Remarks:—"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish." &c, Matt. 25:1-46. Read the entire chapter.

THEN shall the kingdom of heaven be likened unto ten virgins; five were wise and five were foolish. Again the kingdom of heaven is as a man travelling into a far country, who called his own servants unto him and delivered unto them his goods; again "When the Son of Man shall come in His glory, and all the holy angels with him. And before him shall all nations be gathered; and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left."

In the 24th chapter Jesus was describing the destruction of Jerusalem and the end of the world. But cautioned his people to watch as well as pray, for no man knew when that time should be, for it should come as a thief.

Then in the 25th chapter he tells of the ten virgins. While the bridegroom tarried they all slumbered and slept. At midnight a cry was uttered, "Behold the bridegroom cometh." Then all those virgins rose and trimmed their lamps. Five were wise and took oil with their vessels in

their lamps, but the foolish took no oil. The wise went in while the door was open to the marriage, and the door was shut. Afterward came also the other virgins saying, Lord Lord, open unto us. But he answered and said, I know you not. They could not enter therein.

Also the kingdom of heaven is as a man travelling into a far country, and called his own servants, and delivered talents unto them, and straightway took his journey. After a long time he cometh and called his servants unto him. Those that put their talents to exchangers are commended. But one was a slothful, wicked servant, who hid his Lord's money. He is cast into outer darkness where there is weeping and gnashing of teeth. That which he had or seemed to have is taken from him. Was he a Christian? The last we hear of him he was cast into outer darkness where there is weeping and gnashing of teeth. The foolish virgins were not owned by the Lord. But one says, were they not virgins. They were foolish, not wise unto salvation. They had no oil or grace in hearts. Though they had a profession of religion.

When the Son of Man shall come in his glory, and all the holy angels with him, before him shall be gathered all nations, and he shall separate them as a shepherd divideth the sheep from the goats, and he shall put the sheep on his right hand and the goats on his left hand.

They grow together as the wheat and tares until the harvest, when the Lord separates them. The sheep are received into heaven. The foundation of God standeth sure having this seal the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity. Watch as well as pray.

The tendency of man—his nature is—to corrupt his way, wax worse and

worse. In the last days perilous times shall come.

While some shall be found faithful unto death, yet sad to think, some shall depart from the faith giving heed to seducing spirits and doctrines of devils. P. D. G.

Dear Brother Gold:—I write you in part to inform you of my condition. On the morning of October 16, I fell and dislocated my hip and I have no hope of ever walking again. I sit on a wheel chair a good deal of my time. I have suffered a great deal and am yet very weak. I try to bear it as patiently as I can and in the language of Job "though He slay me yet will I trust him." My hope beyond death is unshaken and sometimes I greatly desire to die, hoping to be freed from sorrow and suffering.

Dear brother, you have been a wonderfully blessed man both mentally and physically. Your writings and teachings have been very able and of great comfort to many weary pilgrims.

I have been reading your paper, with a very little exception, ever since 1875.

I hope you and your family are in good health and I would like to hear from you any time.

Elder B. F. Stultz is very low with a cancer on his face and Elder Asa D. Short is paralyzed so that he cannot feed himself. The old Soldiers of the Cross are fast falling away.

A good many young preachers have started out one at Roanoke in his seventeenth year.

There have been about twelve to join Roanoke church recently and fifteen or twenty at River View. As far as I know the Baptists in this country are at peace.

I will now close, praying the blessing of God on you and yours.

PETER CORN.

Ferrum, Va.

ERRATA.

Dear Brother Gold:—In my article in Zion's Landmark for December, 15, 1916, written at the request of Brother J. M. Liles, of Winsboro, Texas, I notice several serious mistakes which I hope you will correct in the next issue of the Landmark.

SECRET SOCIETIES.

A writer signing his name A Poor Sinner, desires to know if it is wrong for a Primitive Baptist to belong to a secret society. There are some reasons we think why a Primitive Baptist should not belong to a secret society. One is "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." True light comes from heaven or above. Every good gift and every perfect gift comes down from above, from the Father of lights. Christ said men do not light a candle and set it under a bushel, but on a candlestick, that all who are in the house may see it.

Christ said, I have done nothing in secret. He taught openly and publicly. He commands his people to be separate from the world.

That which is done in secret shall be told on the housetops. Even when the seeker prays, and enters into his closet to pray, the answer shall be manifested openly. This thing of the resurrection of the dead, and the manifestation of the Lord's mercy is coming to the light, that such wonderful things are not done in a corner, but so openly and in the light that it must be shown as not of this world. Be ye transformed from this

world.

Be ye separate from the world. Be not conformed to this world, but be ye transformed from this world, be separate from the world, seek those things which are above the world. Set your affections on things above the world, not on things on earth.

Why should a man that is called of God out of the world desire to be joined to a secret worldly society? Why should he want to be hidden? Come to the light that it may be seen that your deeds are wrought in God.

If you feel vile and sinful why not desire that you may show forth the praises of Him who has taught you the power and glory of that doctrine that is from heaven. That which is of the earth is earthy; but that which is from above from heaven is higher than the earth, is above the world, is open to all, is fair as the moon, clear as the sun, cannot be hid or done in secret; but is done openly and cannot be hid. P. D. G.

"And Jephtha uttered all his words before the Lord in Mizpeh," Judges 11:11.

A very remarkable man was Jephtha in his day. His brightness of intellect, quickness of resource, bravery, resourcefulness, courage, boldness fix his standing in the Chronicles of Israel. He was on the watchtower seeing after the things to be done. He seizes every opportunity to defeat the enemy, and serve friends, picking the moment to turn the battle in to defeat against his enemies, and victory for his friends. He recognized the hand of God. He made the fullest demands for his rights.

When the children of Ammon made war upon Israel they demanded Israel to surrender country Israel had captured from the Ammonites. Then again Jephthah sends messengers

unto the king of the Ammonites saying, Israel took not away the land of Moab, nor of the children of Ammon, Israel avoided passing through the land of Moab and Edom. Sihon king of the Ammonites refuser also to suffer Israel to pass through his land, but they gathered their hosts to fight Israel. And the Lord God delivered the Ammonites into the hand of Israel. So the Lord God hath dispossessed the Ammonites from before Israel his people.

Wilt thou not possess that which Chemosh thy god giveth thee? So whomsoever the Lord our God gives us shall not we possess it? Art thou anything better than Barak the king of Moab?"

Did he ever strive against Israel for three hundred years Israel possessed Heshbon her towns and Arnon and her towns? Why therefore did ye not possess them within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me. The Lord the Judge be judge this day between the children of Israel and Ammon. But the king of the children of Ammon did not hearken unto Jephtha. Then the Spirit of the Lord came upon Jephtha. The Lord delivered the Ammonites into Jephtha's hand. See Judges 11th chapter. What wonderful reading was this. No statesman of modern times can surpass it. He went to the root of matters, and opened them up and set matters right.

But Jephthah could not dictate to the Lord. No man can instruct the Lord in anything. If we could be still and know that He is God, and stand still and see his salvation how safe it would be. But Jephthah vowed a vow unto the Lord saying, "If thou shalt without fail deliver the children of Ammon into mine hand, then it shall be that whatsoever cometh

forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will give it for a burnt offering." His only daughter was first to meet him. When he saw her he rent his clothes and said alas, my daughter, thou hast brought me very low.

Her wonderful obedience and submission to her father shines in such selfdenial as burns inn solemn brightness on the altar of submission.

But to fulfill that which is vowed to the Lord exalts his holy and glorious name above all things of earth. The testimony of faithfulness to the Lord God rises above all things of earth, and brings to the worshipper of God glory above all things of time. He that forsakes father, mother, wife or children, houses or lands, for Jesus' sake shall find in this present world fathers, mothers, wives, children, husbands and in the world to come life everlasting. For the blessing of the Lord adds no course, and showers upon those that forsake all for Jesus' sake life everlasting.

P. D. G.

ELDER PETER CORN.

Elder Peter Corn has filled his place well it seems to me. He is an old man with large experience of human life, has been a Primitive Baptist many years, and an Elder of bright, good character. He has long been the Moderator of the Pigg River Association, showing a mind to serve where the brethren desire. His conduct has been good, so that he deserves well of his brethren, and they hold him in high esteem. He has been blest with a prudent wife. He has been a good, plain liver, o'd fashioned and sincere in his manner and has a comfortable home.

It is sad to us that he is disabled

from walking in his old age. We would like much to visit him.

Our aged preachers are fast passing away to their long, eternal home, where the wicked cease from troubling, and the weary are at rest. Elder Corn is a dear brother to me. May his last days be passed in God's praise.

P. D. G.

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The Chinese Woolflower

Introduced by us three years ago is now acknowledged to be the greatest new garden annual. It is a success everywhere, plants growing 2 to 3 feet, a pyramid of color, its many leaves bearing great balls of wool like substance and most intense crimson scarlet. Flowers develop in June and more late before frost, even brilliant and showy beyond belief. Seed per pkt. 10 cts., 5 for 25 cts.

See Catalogue for other plants. For immense size, wonderful colors and vigor they are unequalled. Seed 10 cts. per pkt. 5 for 25 cts.

See Catalogue for colored plates, culture, etc.

See Big Catalogue of Flowers and Veg. Seeds, Bulbs, Plants and more new fruits free. We are the largest growers in the world of Gladioli, Camellias, Dahlias, Lilies, Iris, etc.

JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.

ORNAMENTAL FENCE

For strength and beauty, Ornamental Fences made from wood, more durable. We can make you money. Write for free catalogue and special prices.

KNUDSON MFG. CO.
 242 North Street, St. Joseph, Mo.

Because of the house of the Lord our God I will seek thy good.

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STANDARD MEMORIAL WINDOWS

MADE IN HIGH POINT

Beautiful in design—strong in construction. Largest and oldest glass plant in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. References—any of our old customers or any bank or banker in High Point. Write for catalog.

STANDARD MIRROR CO., High Point, N. C.

CHEAP HOGS

Nothing compares with pears for producing cheap meat of the highest quality. One hundred and eight Keffer pear trees will plant an acre and will feed a bunch of from 10 to 20 hogs from July to December. Write for prices. We will make you a cheap price on Keffer pear 5 to 7 feet and will give you valuable information.

Apples also make a splendid pasture. Special prices for the next 30 days.

Greensboro Nurseries and Stock Farms,

John A. Young & Sons, Owners,

Greensboro, N. C.

ITCH-ECZEMA FREE TRIAL

(Also called Tetter, Salt Rheum, Pruritus, Milk-Crust, Weeping Skin, etc.)
ECZEMA CAN BE CURED TO STAY, and when I say cured I mean just what I say—C-U-R-E-D and not merely patched up for awhile, to return worse than before. Now, I do not care what all you have used, nor how many doctors have told you that you could not be cured—all I ask it just a chance to show you that I know what I am talking about. If you will write me TO-DAY, I will send you a **FREE TRIAL** of my mild, soothing guaranteed cure that will convince you more in a day than I or anyone else could in a month's time. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today you will enjoy more real comfort than you had ever thought this world holds for you. Just try it and you will see I am telling you the truth.

Dr. J. E. Cannaday, 1300 Park Square, Sedalia, Mo.

References: Third National Bank, Sedalia, Mo. Could you do a better act than to send this notice to some poor sufferer of Eczema?

HYMN AND TUNE 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 \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Iroyd, Va.

Our Advertising Department is in Charge of
JACOBS & COMPANY, CLINTON, S. C.

SOLICITING OFFICES:

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..... G. H. Ligon
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..... W. F. Hightower

WOMAN AVOIDS OPERATION

Medicine Which Made Surgeon's Work Unnecessary.

Astoria, N. Y. — "For two years I was feeling ill and took all kinds of tonics. I was getting worse every day. I had chills, my head would ache, I was always tired. I could not walk straight because of the pain in my back and I had pains in my stomach. I went to a doctor and he said I must go under an operation, but I did not go. I read in the paper about



Lydia E. Pinkham's Vegetable Compound and told my husband about it. I said 'I know nothing will help me but I will try this.' I found myself improving from the very first bottle, and in two weeks time I was able to sit down and eat a hearty breakfast with my husband, which I had not done for two years. I am now in the best of health and did not have the operation." — Mrs. JOHN A. KOENIG, 502 Flushing Avenue, Astoria, N. Y.

Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

If you want advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Saltpeter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE

YOUR FIVE HUNDRED MUSCLES

The five hundred muscles in the human body depend on pure and rich blood for their health and contractile energy which is the ability to labor. If they are given impure blood they become enfeebled, they lose their elasticity, the arm is inefficient, and there is incapacity to perform the usual amount of labor.

What a great blessing Hood's Sarsaparilla has been to the many ailing thousands whose blood it has made and kept pure and rich! This medicine cleanses the blood of all humors, inherited or acquired, and strengthens and tones the whole system. It is important to be sure that you get Hood's Sarsaparilla when you ask for it. No substitute for it is like it.

HEADACHES AND OTHER ACHES AND PAINS

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, back-ache, neuralgia, rheumatic pains, monthly pains and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

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 REDEEMER" and positive proof.

Praise ye the Lord, O Jerusalem,
praise thy God, O Zion.

Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Some of us wake up unrefreshed, tired, dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, and, instead, always be washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or the malism a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.

FEATHER BED BARGAINS

This ad and \$10.00 gets you our Big Bargain as follows: One strictly New 40-pound Feather Bed; one pair 6-pound New Feather Pillows; one pair Full Size Blankets; one Full Size Counterpane, and one pair lace Pillow Shams. All new, clean, sanitary feathers covered with Six A. C. A. Ticking. Retail worth of whole lot \$23.00. Money back guarantee. Most for money. This offer is good for 30 days only. Mail order now or write for order blanks.

SOUTHERN FEATHER & PILLOW CO.
Dept. 177 Greensboro, N. C.

LADIES \$1000 REWARD!

3 positively guaranteed 100 grams of the strongest "Mentley" Compound. Safely relieves all cases of 120 longest, most obstinate, abnormal cases in 2 to 5 days. No harm, pain or interference with work. Sold at 10¢. Double strength 42¢. 175111111111. Write today. Dr. G. D. Southington Remedy Co., Kansas City, Mo.

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 note 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 sours, 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 time 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 salts 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.

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!

Kidney Disorder

(BY DR. L. C. HADCOCK)

The most simple methods are usually the most effective ones when treating any disorder of the human system. The mere drinking a cup of hot water each morning, plenty of pure water all day and a little Anuric before every meal has been found the most effective means of overcoming kidney trouble. Death would occur if the kidneys did not work day and night in separating poisons and uric acid from the blood.

The danger signals are backache, depressions, pains, heaviness, drowsiness, irritability, headache, chilliness, rheumatic twinges, swollen joints or gout.

Since it is such a simple matter to step into your favorite drug store and obtain Anuric, anyone who earnestly desires to regain health and new life will waste no time in beginning this treatment

IT'S DANGEROUS GROUND that you stand on—with a cough or a cold, and your blood impure. Out of just these conditions comes Consumption.



You must do something. Doctor Pierce's Golden Medical Discovery cures severe, lingering Coughs, Bronchial, Throat, and Lung Affections, and every disease that can be reached through the blood. Nervous prostration and debility are conquered by it. When you're weak after an attack of grip or fever—you will build up health and strength and put on

needed flesh by taking the "Discovery." Obtain at your drug store a vial of "Pleasant Pellets," made up of the May-apple, aloe leaves and jalap. This is the well-known pellet made up nearly fifty years ago, by Dr. Pierce, and which can be had for a quarter from almost any apothecary. Simply ask for Dr. Pierce's Pleasant Pellets.

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 lining 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 the douche with luke warm water, adding a pinch of common salt. Tilt 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 cleaned, insert Mentholatum well into both nostrils, and if there is a headache rub the forehead and temples with it.

STOPS TOBACCO HABIT

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.

Laugh When People Step On Your Feet

Try this yourself then pass it along to others. It works!

Ouch ! ! ! ? ! ? ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

Humors Come to the surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

If You Value Your Health

Read Every Word of this Remark- able Story

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

THE STORY OF A GREAT DISCOVERY

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

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the 2nd day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

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

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

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith



in them and in the curative power of the spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

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

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

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 headaches and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C., Dear Sir, As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in 4 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. AVENT, 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 of 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—the Shivar Spring Water has cured me. I suffered with intestinal indigestion and 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 for the benefit of sufferers.

J. P. D.

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

FILL OUT THIS COUPON AND MAIL IT TODAY

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

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

Name

Address

Shipping Point

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.

WANTED—Men to learn the Barber Trade
—Best paying work within reach of poor men. Wages from \$12 to \$20 weekly. Course completed in few weeks. Tools given. Wages while learning. Booklet mailed free. **RICHMOND BARBER COLLEGE**

TREMENDOUS VALUE FOR 15c.

Washington, D. C., Special.—An unusual offer is being made by the publishers of the Pathfinder, to send the paper to new readers 13 weeks for 15 cents. This well known national weekly magazine contains all the worth while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, non-partisan, reliable—well printed in large type. It puts everything clearly, fairly and briefly.

Washington is the fountain head of the activities and progress of the day; the Pathfinder is right on the ground—the only big national publication at the seat of government. \$1.00 for a year, or send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 127 Douglas St., Washington, D. C. The 15 cents does not repay them, but they are glad to invest in new friends.

FRUIT TREES

ALL KINDS

Plant your fruit trees now. Our trees are healthy, strong and very prolific. Write for descriptive catalog of fruit trees, vines and plants. Agents wanted in every locality. Express charges paid on orders of \$5.00 or more.
CATAWBA COUNTY NURSERY, NEWTON, N. C.



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 attractive. Whenever her hair took on that dull, faded or steaked 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 Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the 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 and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. 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, or 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, Larum Springs, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. L. WILSON, N. C., MARCH 1, 1917 NO. 3.



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

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

\$2.00 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 give 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

RESURRECTION.

Dear Elder Gold:—This subject has often been quoted by our brethren during the past three years, and perhaps not more than in previous years, but more to take special attention since the Association at Philadelphia and Kingwood. I have been asked my views at different times in private conversation on the doctrine of the resurrection of the dead. Your article written and published in the Signs of the Times December 1st, 1915, issue was of much comfort, and I felt most assuredly that the brethren generally endorsed the sentiment set forth. Then in the December 15th, 1916 issue the article written by Elder W. J. May was not comforting to me and did not correspond with your article written in the issue before, as to my understanding, but the fault may be in me and not in Elder May's article, and for us to sit down and speak face to face, we would agree. Expressions of brethren are very different in the language used, but all are desiring to express the same glorious truth, but expressions that are not generally used by our people have a tendency to gender strife. So our elders should desire to use words to be understood.

The subject of our article is of vital importance to the children of God. Jesus says: "I am the resurrection and the life." What we are desirous

to know is, are we in Christ, chosen in Him before the foundation of the world, preserved in Him, raised in Him, sanctified by God the Father and remembered in Him by which He is able to intercede for us according to the will of the Father by which we receive the blessing. "I was ever with the Father as one brought up with him"—so we believe He is God manifest in the flesh, and is able to do all His pleasure, and will save to the uttermost all His Father gave Him. Jesus is the name of God which was made flesh, and by the power of the Father in Him He is able to do all things. He was begotten by the Father through the conception of the Holy Ghost, and His name is above every name, a name most glorious because He shall save his people from their sins. What is their sins? I will now quote what I felt is their sins, and the source from which they are conceived. Lust when it was conceived, brought forth sin, and sin when finished brought forth death. So all have sinned and come short of the glory of God.

This conception was contrary to the law of our God to Adam in the garden of Eden which is proclaimed in His law to be the wages of death. This debt is in full power over every child of God until he is made free from it by the power of God because none can stay His hand and make

themselves free from under the curse and condemnation of God's law. In the transgression man became mortal, being enraptured in the embodiment of sin. God in His infinite wisdom knew all things, so in His Son, a remnant should be saved. "As in Adam all die, even so in Christ shall all be made alive." Jesus quickeneth whomsoever He will, and His will and His Father's will are the same which makes them one, and by His Spirit which the Father hath sent forth into our hearts makes us one in spirit even as He and the Father are one. The source from which the conception of iniquity was originated is the devil and all the children of God are led, captivated by him at his will until one that is stronger binds him and casts him out. The work which the Father gave Him to do was to fulfill His law and pay the ransom for His people, or bride. For Jesus to pay a ransom and fulfill the will of the Father, He must be partaker with us in the flesh, and when the conception of the Holy Ghost was effected, then there was the uniting of the Son of God to His bride, and in His body were all the members remembered, and when he made the sacrifice it embraced every child of God that will sing His praise in glory and according to the Scriptures, Jesus stood a Lamb slain before the foundation of the world for the sins of His people. God knowing all things that should come to pass as though they already had transpired, decreed that the work in accordance to His will should be accomplished by His Son. Jesus said, "I have power to lay down my life, and I have power to take it up again" expressed that God would raise Him from the dead. So He came forth from the grave with a body in which He made the atonement for our sins and is not a dead sacrifice

but a living sacrifice. The will of God is confusing to the carnal mind because His ways are contrary to the reasonings of carnality, and the way the carnal mind had mapped for the coming of the Messiah was not the way He came and for that consideration they could not think of this one born of the virgin Mary as being king of the Jews. The Jews from the birth of Christ tried to slay Him but they could not touch Him until the appointed time that He should lay down His life, which expresses to those who are born of the Spirit that the flesh is continually warring against the Spirit but the flesh cannot dethrone our resurrection. The devil being the fulness of iniquity betrayed Jesus into the hands of His enemies, but not until it pleased the will of the Father, and His betrayal was to satisfy the spirit of the carnal mind, and to satisfy their lust, tried to condemn Him before the Judge of the carnal law which expressed he found no fault in Him, and which also expresses He is the transgressor of no law but a fulfiller of the law, and was obedient even unto death. As His time was fully come He was crucified by those wicked hands, that they after their own lusts should be abased by the power of God. Jesus being the end of the law for righteousness which expressed the law given by Moses, only pointed to Him and His coming, and when He came, it was fulfilled. The children of God not being justified by the law of Moses, but in the righteousness of Jesus. Now we have in mind this Jesus, born of Mary, and fulfilled the will of His Father, is One which rose from the dead, and those who thought He was forever destroyed and all His works brought to naught, receive the message from the watch which they set, that He had risen from the dead, and

to deceive the sons of men, published a lie which stated "they (His disciples) came and stole Him away while we slept, but His disciples declare the words of Jesus to us by the Scriptures, "He who is alive and lives forevermore," and we trust the Spirit of Him that hath quickened us together with Christ, we can say our redeemer liveth. After the crucifixion of Jesus, God raised Him from the dead, and we note in St. John 19th chapter, 36th verse: "not a bone of Him shall be broken," so He is no cripple. Jesus being already dead when the soldiers came to break the limbs of those crucified, only broke the limbs of those who were crucified with Him, as He was already dead, His limbs were not broken, which gives full expression to the language that He had power to lay down His life and power to take it again. After he was crucified, it was felt by those who performed the act that all was over with him and were willing to give His body over to the disciples to be buried. So they took it and buried it in Joseph's own new tomb, and as Jesus expressed, He would destroy this temple and raise it in three days. He rose the third day. The same that was buried. And the testimony of His resurrection is plainly set forth in the 20th chapter of St. John, and this same Jesus the disciples saw ascend into heaven. For the sake of the truth, now can we say the body of Jesus is glorified a Prince and a Savior at the right hand of the Father to make intercession for the saints according to the will of God. The sacrifice being Holy, God has accepted His work, and raised Him from the dead, and He manifests Himself to His disciples, and glorified Him at His own right hand to reign a Prince and Saviour which bore our sins in his own body and He intercedes for us in that body "which knew no sin" neither was guile found in His

mouth." If he be not risen our preaching is vain, and your faith is (also vain, and ye are yet in your sins and are without hope and God in the world, and are of all men most miserable." If Jesus be not risen, we have no living sacrifice for in, and could not satisfy or atone for the transgressions of a spiritual law. All the names of the members of the bride of Christ being in Him, they are His delights, and he calls them by name and leads them out and they follow Him. When one is made alive by the power of God through the Holy Spirit which translates him out of the kingdom of darkness into the marvelous light of liberty of the Son of God, being raised from death in trespasses and in sin we live by faith of the Son of God and desire the things of the spirit, and in this condition the child of God lives by faith which is the substance of things hoped for, the evidence of things not seen, but with patience do wait for them. This is only a foretaste of the joy that shall be revealed in all the children of God, when faith shall be turned into sight and hope into possession, then mortality is swallowed up in life. I believe the dead in Christ shall be raised and not a particle of a child of God is left behind, but soul, body, and spirit shall be brought off more than conquerors in Him (Christ Jesus), that loved Him and gave Himself for Him which makes Him an heir of God and joint heirs with the Son of God. I being of the first man Adam after the flesh, I am a sinner under the condemnation of God's holy law and dead in trespasses and in sin until I hope, I was made alive or born of the Spirit of the second man Adam. I do not believe the first man Adam was a cripple after God took the woman, so I do not believe the second Adam was a cripple when His side was pierced for His bride, but in that He has blotted out all of His bride's sins

and she is made spotless in His blood and is acceptable in the sight of His Father. I have never contended that we shall be men and women of the flesh, and have carnal minds when we are blessed in the full triumph of a living faith, but I do contend that the children of God shall be raised incorruptible, and all mortality by reason of transgression shall be swallowed up of life, and then and not until then will we be like Jesus. I do not, and my brethren at Hopewell do not feel to say just what we will look like, or how we shall be, only like Jesus. All we have to quote is the language of the apostles together with our Saviour, we shall be like Him, and, are neither marrying nor given in marriage, but shall be as the angels of God in heaven. All the iniquity of the flesh will be blotted out, and we shall be whole.

The Elders which I have associated with and also the record of many, such as Hartwell, Purrington, Chick, Gold, Lester and many others which are true old school Baptists in the true sense of the term, stand for the faith as the old Hopewell church has stood to continue in the same faith and doctrine.

The question of the resurrection of the dead as it has been agitated among us, denies the resurrection of the bodies of the saints, and the wicked are no more than a horse after death. I hope by the grace of God to speak comfortably unto Jerusalem and cry unto her in the true language of the Scriptures, which are words of sound doctrine, and be enabled to speak unto her in the true language of the honor and glory of the blessed name of Jesus as long as I live, and be guided to shun vain and profane babblings which confuse the church of God. The conversations which have a tendency to engender strife should not be mentioned. Fellow laborers, in the gospel of truth, I am a young man,

but I feel to ask you, as well take the same admonition myself, let us strive to keep the unity of the Spirit in the bonds of peace. Allow me to quote Jesus' own words in support of the true doctrine of the resurrection of the bodies of the saints—"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"—then again the apostle records: "But I would not have you to be ignorant brethren, concerning them which are asleep that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead 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." "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day." "For our conversation is in heaven (from w) e

also we look for the Saviour, 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.' If by faith we are given a hope to believe through His grace and mercy, that the worlds were formed by His word; that He made man of the dust or clay of the earth, breathed life into that lifeless clay, should not our faith given us be strong enough to believe that He has the power to breath Spiritual life again into the same dust of the bodies of His saints whethers that dust be an incinerated body in a retort or awaiting natural decay or in the bottom of the sea, has he not power to reawaken, requicken and breath Spiritual life into that body thus fulfilling the scripture passing from mortality into immortality? Must we not believe by faith that He was seen forty days on earth in the same body that He brought Himself out of the sepulchre? "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have," He further says after His resurrection, "Have ye here any meat?" And they gave Him a piece of a broiled fish and of an honeycomb, and he took it and did eat before them." The translation was made in the ascension and His body did not see corruption but the carnal mind cannot fathom that part of it. So by faith will not the bodies of His saints be quickened, changed in the twinkling of an eye be like Him in the resurrection? Does it not occur to us that it is the very same process the bodies of His saint must pass through except that His glorious body saw not corruption but ours will. It would seem that is why He remained on earth for forty days after His resurrection

from the grave to demonstrate His almighty power over the flesh. Nothing is impossible with God.

This article which I have written is passed to you for publication that the brethren may have my sentiment from by own pen, and I trust I have plainly set forth the truth, that I am not misunderstood.

I have not desired in writing, to criticise or reflect on any brother's writings but to set forth the truth.

I am, I hope,

Your brother, in Christ

CHAS. W. VAUGHN.

Hopewell, N. J.

My Dear Elder Gold:—I have read the circular letter to the Country Line Association as written by James S. Dameron, and published in January 1st, 1917 "Landmark," and while this is not just a circular letter as I am used to I can not help but endorse the sentiment so clearly expressed. I feel sure that just this identical letter was needed, and Oh, if it would only be heeded. I am not a preacher and possibly I have no right to intrude myself on you in this matter, but the exhortation contained therein struck me so forcibly as being good and in harmony with sound doctrine, and the admonition of Paul to Timothy to lay hands suddenly on no man. Let a man first prove, and abundantly so, that he can preach, by the evidence that he does preach before he is set apart for such a solemn work.

To preach the gospel of Jesus Christ is a great work indeed, but all are not preachers. If all were preachers where would the hearers be? A preacher is a part of the body of Christ, the same and no more so then the humblest hearers of the flock, a God called ministers is a servant indeed, perfectly submissive to the will of the body. I have known of a few instances when certain men have

found themselves in a very embarrassing position by being ordained by the church to preach when they could not preach, that is their ministry was not profitable and comforting to the children of God and they soon dropped into nonentity and I feel it is a great imposition for the church to place on one of its members and brothers to set them apart for the work of the ministry, until the whole church is thoroughly satisfied in their minds that God has called one for this work, and the best evidence to judge by, is to whether a man can preach, is that he does preach. It is not worth while to get in a hurry about it. A man's gift will make room for him.

I am glad this letter was published, was glad to read it.

I am still enjoying your editorial, also the most of the correspondence. Elder Hardy on "Jesting" was excellent, also Elder Williford's experience, some facts particular came very near me; this number is all good without mentioning each name. When one writes they have no idea whom it is for.

Your unworthy brother,

F. SELBY FISHER.

Salisbury, Md.

ERRATA

Dear Brother Gold:—In my article in Zion's Landmark for December 15, 1916, written at the request of Brother J. M. Liles, of Winsboro, Texas, I notice several serious mistakes which I hope you will correct in the next issue of the Landmark.

On page 58, column one, paragraph 3, line 10 "Corners thereunto should read, "comers thereunto." Same paragraph, next to last line, instead of "We are guilty of the condemned by, read, "We are guilty of the whole law and condemned by." On page 59, column one, in lines 5

and 7 the word, "Depleted, should read, "thwarted." Same page, same column, paragraph 5, line 8 from bottom of paragraph reads, "Were the amputations." &c., should read, "Were preached among us, and see the amputations," &c. Same page, column two, paragraph 2, second line the word "associations," should be "accessions." In paragraph 3, same column, line 9, "A sleeping off," should be "A stuffing off."

Please pardon the above and you will greatly oblige.

Your brother in hope,

L. H. HARDY.

Atlantic, N. C.

Dear Brother Gold:—With a quivering hand and fear at heart that I may offend one of God's little ones, I send you for publication, in the Landmark some of our duties as Primitive Baptists that I feel we are negligent of.

I asked one of our dear and faithful old preachers a few days ago to tell me the best he could how much the churches he served helped him. He expressed a hesitation of regret to speak, drew a long breath and said: Brother Thorn, I don't think all I get would amount to more than ten dollars, certainly not over twelve dollars a year.

This man is as poor as any of us, lives on rented land to make his bread and meat and is away from home almost every Saturday and Sunday in the year, serving churches which I am informed are the strongest in his section of the country.

Brethren, it seems to me we are neglecting this man which God has made our humble servant and who goes through heat and cold to scatter gospel food and glad tidings of a rich and merciful God who has saved us poor hell-deserving sinners through the blood of the meek and lowly

Lamb of God who stood as a lamb slain from the foundation of the world who has given us the hearing ear and gospel relish and the sweet communion of assembling together and grow and bask in the light and life of the gospel, and no way of ours to get those sweet communions in bonds of Christian love and fellowship of the saints drawn together by the tender cords of God's love and free grace with none ever to feed and give drink except the poor servant of God who has been made to feed us when we thirst and hunger. Is not this heavenly blessing enough to make our poor hearts yearn to administer to their needs?

Your brother I hope in Jesus,
J. J. THORN.

Elm City, N. C.

Elder P. D. Gold,

Dear Brother:—I am enclosing for publication a letter received from my cousin, William Key, over ten years ago. I found it in looking through some old papers and I feel that Primitive Baptists generally will enjoy reading it. Since the time this letter was written the writer has been exercising a public gift.

Yours in love,

J. R. JONES.

Revolution Mills, Greensboro, N. C.

Ash Hill, N. C., April 6, 1905.

Mr. J. R. Jones,

Dear Brother:—I gladly received your letter dated March 31, 1905, and glad that when I read it that the brotherly love was manifested in my poor soul, and when my wife was reading it I felt like I had not been deceived in a vision I had last October. I feel like telling something about it.

It seems like I saw it as clear as I ever saw anything in my life and I was not asleep.

It appeared to me as though there was a level country where I was standing, and south of where I was there appeared 40 yards before me a round high hill or mountain and on the side nearest to me I saw a group of oxen with their heads toward the top of the hill as though they were desirous to go to the top of it. They appeared to my view the third time and they were all under yokes and appeared to be heavily burdened and were pressing toward the top of the hill. And there were of them that appeared to be old oxen and were under a yoke together, and I felt like one of the old ones represented me, and I felt the burden that he was bearing in my body, and beneath the yoke was the place to get relief.

And this scripture came on my mind with power: "Take my yoke upon you and learn of me for my yoke is easy and my burden is light." And I never wanted to talk to my people worse in my life and I am persuaded to believe that God's people often refuse to perform the duties that are resting upon them and are left to grope in darkness because of their rebellion, and I want to impress this language on the brethren and sisters' mind, that all who have been the recipients of the Lord's salvation, that is eternal salvation, that Christ is the author of, be obedient in working out our own salvation. When He has redeemed us from so great a death he lets us know by a still sweet voice what our duties are and this salvation is to be worked out with fear and trembling, for it is God that works in his people to will and to do of his own good pleasure.

If all of God's people would do as they are instructed to do by his revelations there is no telling how much enjoyment we would have here in this world. I don't feel I can do this

subject justice, but I find more relief in pressing toward the mark for the prize of the high calling of God in Christ Jesus than any other way, so I will leave the subject at present.

I want you to visit us again soon and make a long stay with us. I want a long talk with you on the subject of religion and tell you a whole heap about what I have experienced since I saw you last.

I will close at present, so brother, farewell,
W. J. KEY.

Elder P. ~~W.~~ Gold,

Dear Brother, in the Fellowship of the Gospel of Christ:—I arrived home on Friday evening, November 3rd, and found all well. The memories that are mine of my association with the people of God in North Carolina during all of last month are pleasing indeed to my spirit. To worship God in spirit, to rejoice in Christ, the fellowship and companionship of the saints are all, our new covenant heritage, and my soul would love and adore the everlasting God that he has, I trust, given me a place in the household of God. While at your home and on other occasions also your companionship with me a poor sinner is all a sacred, comforting remembrance. Our companionship, so blessed, is in those divine and eternal realities treasured up in our Covenant Head, Jesus Christ, our Lord and Redeemer.

There is a line of a hymn that you repeated several times to me in conversations, and it has been so much in my thoughts ever since. Here are the words: "Our wishes all above." Of course you recall the circumstance that occasioned you to repeat that line a number of times. It surely is all the fruit of divine life, and the teachings of the Holy Spirit within our souls. While dead in sin our

thoughts and desires ever rise so high, we mind mere earthly things. But O, when a quickened sinner is given some glimpses of "those things which are above where Christ sitteth on the right hand of God" then our yearnings mount up, our affection flows forth to reach and to dwell in the realms of the blessedness of the gospel of Christ. Here "mercy and truth are met together; righteousness and peace have kissed each other."

O Lord, thou hast a mighty arm; strong is thy hand, and high is thy right hand. Justice and judgment the the habitation of thy throne; mercy and truth shall go before thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted."

Jesus is enthroned upon the holy hill of Zion. There he reigns our Priest and King upon his throne. He is our Redeemer, Friend, crowned with glory and honor, the Lamb that was slain but now liveth again, "the Lamb in the midst of the throne." O, Lord, here let my affection be set, on things above, not on things on the earth. May I reckon myself to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Then, dear brother, surely the fruit will be that we shall be found mortifying our members which are upon the earth.

"Jesus is all I wish or want,

For him I sigh, for him I pant.

Let others after earth aspire,

Christ is the treasure I desire."

If it is this with us then our relations with our brethren, the household of God will be in harmony with the joyful sound of the goings of mercy and truth before the face of our God.

We shall then in truth be found putting off all these: anger wrath, malice, blasphemy, filthy communication out of our mouth.—Col. 3:8. All is sacredly blessed in this chapter unto the end, and brings your verse very agreeably to my mind again:

“When free from envy, scorn and pride,

Our wishes all above,
Each can a brother's failings hide,
And show a brother's love.”

But I will not burden you with my writing. May the Lord continue his lovingkindness unto you, and yours, and may peace and fellowship in the gospel of Christ continue in the churches of Christ that it was my happiness to be among so recently in North Carolina.

I am your brother in hope of eternal life in Christ Jesus.

FREDERICK W. KEENE.
North Berwick, Maine.

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., MARCH 1, 1917

EDITORIAL.

SEPARATED

Paul speaks of being separated unto the gospel of Christ, and I am thinking as to what this word separate

meant to him, and whether it should mean anything less to those whom the Lord calls to the work of the ministry in this day. It is true Paul as an Apostle had a different calling from that of Timothy, and yet was Timothy, and are not we as certainly and as fully separated unto the gospel as preachers, teachers, evangelists and **pastors as was Paul** in apostleship? There are divers operations, but all of the same spirit and all to profit withal. The work of the spirit is complete in all of its phases, whatever their relation one to another. But the character of the separation is the thought under consideration.

I can readily see how he could have been separated from some things, from many things, yea from all things; but to be separated unto a thing does not so readily and clearly appear. There seems to be but the one thing unto which he is separated, which must have appeared to him to be the most momentous thing to which all things else must stand, and to which they must sustain their relation truly, though they be in their nature and character directly contrary and contradictory.

In this separation is revealed a holy calling, in which the function or work designed is so clearly and decisively penned as to leave no question as to what it is, and where it is. And the one thus separated comes to but the one thing, and is given to know its fullness, virtue and power, and finding nothing at hand but the King's business immediately he confers not with flesh and blood, but straightway preaches Christ the way, the truth, and the life—salvation by grace, which is the gospel of Christ.

Now it seems to me that one thus separated unto the gospel of Christ, and thereby made so certainly sure

of that UNTO which he is separated ought to and does as surely and certainly know those things FROM which he is separated. And that as he is separated unto the gospel he is separated from every thing else. The word separate does not admit of any other conclusion. There can be no short of such decisions as a holy calling must imply. In this separation there is a holy calling in which there is a thorough supplying, or a thorough furnishing, unto all good works. In the gospel we have the assurance that God will supply all of our need according to His riches in glory by Christ.

This gospel unto which Paul was separated is in the church, the salvation rendered in it is in the church, the subjects of this salvation all in the church, the promises are all yea and amen in Christ in the church. There are no gospel dispensaries outside of the church. The man who is separated unto the gospel pitches his tent in the church, and serves there, and should live there. The sound of his preaching may reach to the ends of the earth, but it emanates from the midst of the church.

The old Elders used to say: God calls us from nature to grace, translates us from the darkness to light, from satan unto Himself, and commits unto us a dispensation of His gospel. The man who is called to the work of the ministry, and assigned to the feeding of sheep is expected and required to be a member of the church, and to live and serve in the midst of the church and of the brethren. And the gospel unto which he is separated requires that he meditate upon the things thereof, and give himself wholly unto them, that his profiting may appear in all things.

The greatest lack among our people, especially in the South land of

our country, is directly involved in the matter under consideration. Paul says: "Do these things that thy profiting may appear." I dare say the Apostle's injunction is according to the gospel, therefore ones profiting does not appear who does not meditate upon the things of the gospel unto which he has been separated, and does not give himself wholly to them.

If one called to the work of an evangelist, a pastor, or a teacher abides and serves faithfully in his calling, he has no right to tie his hands in other matters, and he will measure up to the full requirements of his gift, to the full proof of his ministry, and the profiting will appear in the flock that feeds at his hand.

The work of the ministry is in the gospel Canaan, in which seed time and harvest are perpetuated. The Saviour said: Say not yet four months until harvest, for the fields are now white unto harvest. The gospel laborer sows, reaps and treads out the corn as he goes, even "as ye go each." **We are not to muzzle the ox that treadeth out the corn, therefore this gospel laborer sows, reaps, threshes and eats as he goes. As he serves he is served. As he furnishes he is furnished. As he sows he reaps.**

As the priests served at the altar they lived of the things of the altar. And Paul says: "Even so hath the Lord ordained that they that preach the gospel shall live of the gospel.

Is it a thing to be truly expected in this day that the preacher of the gospel shall live of the gospel? That is what he shall be unto his wife and his little ones, eat bread and drink milk in common with the brethren of the churches which he serves? Is that it? Yea, verily. Then wherever you find one thus living you will find one thus preaching, and vice versa.

What about the rest of us? Well,

we are simply a lot of unfaithful, unprofitable servants, and our congregations are like us; not somehow realizing that we are poor and naked and hungry. How pleasing it must be to the pride of our carnal natures when we insist that we are zealously waging the warfare of the good fight of faith at our own charge! And how strangely restful must be the feeling of brethren who congratulate themselves upon having an able, faithful, humble, God fearing man who comes to them regularly, through all kinds of weather, without regard to other conditions, and preaches the gospel to them, being careful to say nothing to disturb the serenity of their pecuniary feelings.

How long has it been since you heard one of our pastors tell a church of his charge that the scriptures teach that he should live with them, sharing with them their liberal substance? How strange it is that for fear some one might charge us with preaching for money we will dodge the plain teachings of the scriptures of eternal truth, act unfaithful with our personal convictions of a call to the work of the ministry, defraud ourselves, our wives and our children, and impoverish the minds and spirit of the brethren by encouraging them, in effect, to withhold that which is meet. In the spirit of liberality there is health and growth and comfort in the truth of the saying that it is more blessed to give than to receive. Of this liberality the pastor should obtain his supplies altogether from the brethren.

The pastor is in poor plight who preaches Saturday and Sunday, and then has to dicker with the world, the flesh and the devil the rest of the time to make a meager support for himself and family.

For one to attend upon the regular church services, visit the sick and the afflicted, and poor, pray with the dy-

ing and bury the dead, and keep himself in touch with the membership of his charge, the time left might in all good propriety be restfully spent in the midst of his family.

Paul said he had the same right to abstain from work, and to lead about a sister or a wife as might be accorded to other men. I presume as a man, he could appreciate with becoming understanding the domestic and social diversions of life; and receive supplies sufficient for a rainy day without the fear of being called in question as to the orthodoxy of his religion, nor of his right, if he chose to eat bread in the sweat of his own face. He labored with his own hands, providing for honest things, not only in the sight of the Lord but also in the sight of men. But he did not entangle himself with the affairs of this life, nor was he chargeable to any man, but taught that the man who would not work should not eat. P. G. L.

Allsbrook, S. C., Feb. 1, 1917.

Elder P. D. Gold,

Dear Mr. Gold:—I have been thinking for some time of writing you and asking your opinion on a subject which has been on my mind now for some time. It is in reference to the death of infants as to where they go after leaving this world. Suppose a child who is not elected, or rather embraced in the covenant of God's chosen elect before the foundation of the world should die in its infancy is it lost or is it saved?

I've heard some say or argue that they are saved by grace like other folks. If God leaves them out in the beginning and has no use for them why does he save them just because they happen to die in their infancy? According to my understanding, Mr. Gold, there are infants in torment, or

if not God does not call them (those not elected) to depart from this life till they are grown up to maturity, and only seen fit in His all wise power to call the elect to him in their infancy. According to my understanding God has no use for those not elected at any time, either in their infancy or at maturity.

If I am wrong, Mr. Gold, I would be glad to get right, and I will thank you to please write me your opinion concerning the matter. Awaiting your reply, I beg to remain,

Yours most sincerely,
ANDREW J. COX.

Remarks:—"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law," Deut 29:29.

There are things too deep for me, too high for me. I cannot attain unto them. Meddlers, such as attempt to look into hidden things, that presume to pass judgment on things not revealed, such as offering strange fire, such as do not pray, keep back thy servant also from presumptuous sins, so that they may not have dominion over me, (Psalms 19:13-14 would do well to consider that to wait and hope and trust in God that cannot do wrong is the wise thing to do.

The Lord knows our frame, and how frail we are. If a man be ignorant let him be ignorant. There are worse things than ignorance. It doth not yet appear what we shall be. All my appointed time will I wait until my change come. Humble men feel that they do not know any thing of themselves. They commit their case to God. They know that the Judge of all the earth will do right.

Has the Lord God made any thing He cannot manage, or dispose of righteously?

I once heard a dear brother preach

about infants dying in their infancy, and he said, if they were elect of God they would be saved; but he did not know whether all infants that died in infancy were elected of God, and he also said the Bible did not say much about infant salvation. I said to him if the Bible does not say much about that matter, had we not better observe the Bible way of treating it, and not say much about it, but let it rest where the Bible leaves it?

We do not consider that infants are saved by their works, for they do not know their right hand from their left. Yet we know that they are sinners, or are conceived in sin, and brought forth in iniquity.

One reason why so many people say that they have heard Primitive Baptists preach that there are infants in hell not a span long is because Primitive Baptists preach that grace alone can save an infant.

The fact that so many die in infancy is proof that they are sinners. It was for the sins of His people that Christ died. He knew no sin, except by imputation.

It is such as fear not to go where holy angels would not dare to go that intrude and presume to meddle with things too high for man. The devil lied to Eve and said to her: "Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4-5. He is a liar and the father of it.

What does Jesus say about the little children? "And they brought unto Him also infants, that He would touch them, but when His disciples saw it they rebuked them. But Jesus called them unto Him and said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not recei-

the kingdom of God as a little child shall in no wise enter therein." Luke 18:15-17.

Most of us are too great in our own view to be saved. None of the Lord's people ever becomes too helpless, or too weak, or too little to be saved. Not many great, or wise, or mighty, or rich, or that feel they are great, or mighty or noble are saved. "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and are despised, hath God chosen, yea and things which are not to bring to nought things that are; that no flesh should glory in his presence." 1st Cor. 1:26-29.

Little children are helpless. Perhaps there is not the young of any class as helpless as little children. We become helpless before we come to Jesus. Out of the mouth of babes and sucklings God hath ordained praise to still the enemy and the avenger. When the Christian is weak then he is strong. The lame take the prey.

Many die in infancy, nor is it an accident or a happen so. Christ showed his compassion on the widow and the orphan, the damsel, the old man, on all classes. He has power over all flesh to give eternal life to as many as the Father hath given to Him. He saves of all classes. The blind receive their sight, the lame walk, the deaf hear, the dead are raised up, the poor have the gospel preached to them, and blessed is he whosoever is not offended in or toward Jesus. All that the Father giveth to Jesus shall come to Him "Come unto me all ye

that labor and are heavy laden," said Jesus. When David's child died he said: "I shall go to him, but he shall not return to me." 2nd Sam. 12:23. When Job's children were slain he said, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Job 1:21.

The Lord giveth not account of His matters. How good to have faith in God. There are mysteries that we cannot look unto. There is a veil cast over much. We must be still and know that he is God, and that He works all things according to the counsel of His own will.

When Peter sought to know in what manner John was to be led, Jesus said to Peter, "If I will that he tarry till I come, what is that to thee, follow thou me."

Why do so many of the Lord's people, while under conviction for sin, and before they have any hope through grace that they are saved, wish that they had died in infancy before they became such hardened sinners? It is for our sinful nature and our sinful practices that we are burdened and suffer so much. It is not that we have hard thoughts of the justice or decrees or the electing love of God towards His people.

P. D. G.

A COLD WINTER.

We are now on the last month of winter; and much of it has been wintry. Cold and heat, day and night, winter and summer, seed time and harvest shall continue while the world stands.

The times and seasons are put in God's hand. We know not what a day will bring forth. We do not have to manage time, nor decide what a day may bring forth. We are at no pains, nor labor in directing the rising nor setting of the sun, nor of guiding his course. We are not expected to control any thing. The

course our tongue takes is not fixed by us. How little there is for us to do, yet that little we often neglect. Our time is so passed away that His healing mercy restores unto us much that should cause us to wonder at the goodness and long suffering of our God, who heals our diseases, restores to us that which He had not taken away, reminding us ever of our great indebtedness to Him for His mercies toward us.

This winter reminds me of some of the weather of my boyhood days. Things are much as they were of old. Day unto day uttereth speech, and night unto night showeth knowledge. While there is nothing new under the sun, yet the daily recurrence of similar things establishes the truth of the power and wisdom of God.

We should pass the time of our sojourn here in thanksgiving to God for His daily blessings. P. D. G.

WHAT THINK YE OF CHRIST?

It is a question directed to more than one—to many—to all. It is a question that must come to all, and all must come to it.

Christ is the One mediator between God and man. Man needs no other. All judgment is committed to His hand or disposal, for there is one Mediator between God and men—the man Christ Jesus. All knowledge edge is possessed by Him, for there is no case of which He is ignorant. All power is His, therefore no case is beyond His knowledge. None are beyond His comprehension. His wisdom, His love of truth, His appreciation of righteousness qualify Him for the final settlement of matters. He is a just God and a Saviour.

But it is required that all that are the objects of His redress are those that come within the scope and provision of His treatment are those that will forever appreciate His service,

and will forever own Him as their Saviour. Such marks and results, such effects follow His deliverances that forever they will be the praise of the glory of His grace. His work will stand and endure forever. Nor will ever a wrong one obtain that help, nor will it ever be misapplied, nor the wrong one be relieved. Nor will any ever abuse that relief, nor will any ever deny the fullness and the completeness of His relief, nor that He will not forever be indebted to the glorious Redeemer, nor will there ever be any corruption invading the perfection of that redemption. Forever those saved shall be to the praise of the glory of His grace. Such will be the unchanging, everlasting perfection of that glory that there never can be any call for any change.

While those that thirst not for Him never will have any love nor desire for purity, nor holy life, nor salvation, and will never have any desire to worship and love the Lord Jesus.

P. D. G.

REFERENCES REQUESTED

In the last issue of the Landmark I made a statement that God would bring every work or secret thing unto judgment, that neither the grave nor death, nor hell, nor the sea, could withhold anything, but all must be given up, and made reference to Revelation 20:13 to prove it. That scripture reads, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." My meaning was in substance this: that no secret thing, it mattered not how deep buried, whether in the sea or in the grave, or in death, or in hell, could withhold or hide any of them, but that they should all be brought who deny that there is an everlasting

punishment for the wicked. But nothing can be hid from the eyes of God. He will bring every work into judgment, with every secret thing, whether it be good or whether it be evil—for not the grave, nor the sea, nor death, nor hell can hide anything.

P. D. G.

Obituaries.

RESOLUTIONS OF RESPECT.

Whereas God, in his infinite wisdom, did call from our midst our beloved Brother and Pastor, Elder Jesse A. Ashburn, on the morning of October 9th, 1916, therefore be it resolved,

First. The church at Winston-Salem, in conference assembled, bow submission to the will of Him whose mercy endureth forever.

Second. That this church has lost a faithful and a loving pastor, who had the heavenly Master's cause at heart, and who watched over the churches, entrusted to his care, for good, and not for evil.

Third. That we extend condolence to the bereaved family, other relatives and friends, and the churches which he faithfully served as pastor, ever looking to Jesus, the author and finisher of the Christian's faith.

Fourth. That these resolutions be placed upon our church record, and copies be sent to Zion's Landmark and Messenger of Truth for publication.

ELDER S. J. REICH,

(Brother) J. A. Thompson, Mod.

W. L. Teague, Clerk.

W. L. TEAGUE, Committee.

(Republished by request.)

JAMES H. BENNETT.

Our brother, the subject of this obituary, was born in Virginia on February 11th, 1834, and died at his home

near Reidsville, N. C., on January 5th, 1917. He was the son of William Bennett and Mary, his wife. They moved from Virginia when he was quite small. There were three of the brothers and two sisters and all of them lived to pass the three score and ten years, and all five of them were members of the Primitive Baptist church. The subject of this notice was the last of the family.

He married Mary Lou Holderby during the civil war. He hired a substitute to serve in his stead while he came home to marry. There were ten children born to them. Two of them died in infancy. There are two sons and six daughters who survive their father.

In his younger days he was impressed with gospel preaching and would often shed tears. This he took to be a weakness, and prayed that it might be taken away. Then for a year or two he was hardened that he could not shed a tear for anything. In this condition he suffered much from hardness of heart. His convictions were deep and his burden heavy until August, 1896. He was curing tobacco in South Carolina. There the Lord appeared to him in the forgiveness of sins and he was made very happy. This blessing came in the still hours of the night when no one was in two miles of him. From that time he was given to love the Lord Jesus as his Savior, and to hope in His holy name. He would get very low at times but his hope proved to be the anchor of his soul both sure and steadfast, and his faith, like the sure needle of a compass which is never out of order, ever pointed to Jesus. He could be nothing with such an experience but a true believer in the sovereignty of the eternal God, a true Primitive Baptist.

The doctrine of the experience of God's mercy to poor sinners was his

chief delight and while listening to it he would often weep.

He united with the church at Wolf Island about the year 1900, and continued a member there until 1915 when he with his daughter moved their membership to the church at Reidsville. Perhaps no man was more firm in his convictions than brother Bennett and he would stand by them if he had to stand alone.

He was as free from deceit as any human could be. He never ceased to mourn because of what he felt to be his wicked life. He knew that words and acts came out of the fact that "The heart is deceitful above all things, desperately wicked," for it is from the abundance of the heart that the mouth speaketh.

However many faults he had he was always truthful and honest. You always knew where he stood on things which he would discuss.

For many years he had a very troublesome cough and suffered much because of it.

For the last year his daughter, sister Sallie Bennett, left her school work and stayed by her father. Later Miss Mamie did the same. His desire was to have all of his children with him and they came, as many as could, to be with him to the end. He prayed that the end would come, it came without suffering and pain. He went to sleep in Jesus Christ, our Lord, there to wait the day appointed of God when this mortal shall put on immortality, and death has been swallowed up in victory, and he shall be called to dwell with the Lord in glory and to forever praise and adore Him who redeemed him from sin and death.

I feel that he has left to his children the greatest of legacies, an honest report, a truthful life, and the blessed

evidence that Jesus Christ is His Savior.

Some of them have given evidence that they too are born of God and therefore hope that when they are called hence they will be taken in the same glory and praise of the Lord forever.

The Lord of life and glory comfort them and give them strength to trust Him.

By one who loved him and them for the sake of our dear Lord.

L. H. HARDY.

Atlantic, N. C.

WILLIAM RANEY BURCH.

I have been requested to write for publication a notice of the death of my uncle, Raney Burch. He was born in Person county, September 24, 1852, eldest of ten children of Elder J. A. and Margaret Burch—died in a hospital at Oakland, California, September 29, 1916, following an illness with diabetes. He was married three times, his first wife being Emma Cox of Goldsboro. The second time he was married in Atlanta, Georgia, and the last time to a Miss Stiver in Chicago, who survives him, also two daughters, Mrs. Herbert Anderson of New York City; Mrs. Clinton Beale of Uffington, Ala.; two sons, Ernest of Ashkosh, Wis., and Howard of Oakland, California. He is also survived by one brother and four sisters.

While living in Atlanta, Ga., he united with the Primitive Baptist church there and was baptized by his father. In October and November of 1915 he visited North Carolina and Georgia. He seemed to enjoy being again in the Southland with his beloved ones and after returning to his home in California early in the New Year, he wrote his sisters beautifully of his visit to his home church in Atlanta.

His request was should he die in his western home that his body be cremated and the ashes be buried at Goldsboro, N. C. Funeral services were held in the parlors of the San Francisco Crematorium October 2. The urn is now in a niche at the crematorium but will later be removed and interred beside his first wife at Goldsboro.

Am sure there are many who knew him who will be saddened to learn of his passing away.

His niece,
ETHEL SUMERS.

Burlington, N. C.

W. M. BOYKIN.

This dear brother, an excellent citizen, a very successful farmer, a faithful member of the Primitive Baptist church at Healthy Plains, a model man, was baptized by the writer, perhaps 35 years ago—and passed away from this world of sorrow last autumn, after much suffering.

He leaves a devoted wife and several children, grown and prosperous people.

We miss such a man as brother Boykin who lived to a remarkable age, and then left this world without a stain upon his bright name.

P. D. GOLD.

Appointments

ELDER J. D. VASS.

Beulah—Thursday after 2nd Sunday in March.

Bethany—Friday.

Hannah's Creek—Saturday and 3rd Sunday.

Benson—Monday.

Fellowship—Tuesday.

Coats—Wednesday.

Durham—Thursday.

Burlington—Friday.

Winston-Salem—Saturday and 4th Sunday.

UNION NOTICE.

The Eastern Union is to be held with the church at Concord commencing Friday before the 5th Sunday in April, 1917.

We invite all who have a mind to come and they will be met Thursday at Creswell by notifying A. W. Ambrose or W. E. White at Creswell, N. L.

A. W. Ambrose, Clerk.

Dear Bro. Gold:—Will you please state in "Landmark" that the Section meeting appointed at our last session to be held with Camp Creek church on second Saturday and Sunday in April, has been postponed until the 5th Sunday in April, and Saturday before, at which time the Dutchville Union is appointed to be held at Camp Creek. Both meetings being held at that time.

All lovers of truth cordially invited.

J. H. GOOCH, Church Clerk.

Bro. Gold, the next Contentnea Union will be held at Pleasant Hill Saturday and 5th Sunday in April. We hope many of the brethren will visit us then. Can't you come too? Of late our Union has not been attended as well as it ought to be by preachers and we do hope to have a good Union. If you can come publish it in Landmark so all will know it. Visitors will be met in Rocky Mount Friday afternoon and Saturday morning.

Your brother in hope,

H. L. BRAKE.

Raleigh, N. C., January 20, 1917.

The Primitive Baptist church at Raleigh, N. C., in conference this date, having heard some dissatisfactory talk for some time, and also having heard of dissatisfactory talk abroad and fault-finding of the business of

this church transacted in our conference at times in the past, wish to state, and do hereby invite and request that if any Primitive Baptist church in good standing, or any individual member above suspicion and in good standing has any charge against any of the business proceedings of this church, or the pastor of this church, that such charge or charges be brought to this church in writing and in person, at our regular monthly conference on Saturday before the third Sunday in March, 1917.

We hereby also invite and request that each church of the Little River Association send one or more members as delegates or messengers to sit with us in this conference; and especially do we invite Elders and deacons of the churches of the association. The conference will be open to any Primitive Baptist out of the Little River Association also to sit with us or to present charges.

By order of the church in conference.

Elder W. A. Simpkins, Mod.

G. T. Powell, Clerk

N. B. Gully,

J. L. Britt,

Jas. E. Weathers,

Deacons.

N. B.—The minutes of our conference are on record and will be open for inspection. Elder Isaac Jones will be asked to sit as Moderator. Meeting at 11 o'clock A. M.

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

If you care for heavy hair that glitters 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 flake, 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.



The Chinese Woolflower

Introduced by us three years ago is now a household name. It is the greatest new garden annual. It is a serious competitor where plants growing 2 to 3 feet, a profusion of color, in many branches, having great long, curved like-silk flowers that hang between the main stalks. These develop in time and come half before first, size increasing and colors brilliant. It is a seed per pkt. 40 cts. 2 for 75 cts.

See *Excelsior Pansies*. For beautiful color, wonderful color and vigor they are unrivaled. Seed 25 cts per pkt. 2 for 50 cts.

Everblooming Sweet William, a sparkling beauty, blooming in 30 days from seed, covering all the season, and every season being lovely. Flowers large, colors exquisite—pkt. 10 cts.

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For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Salt-peter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

**BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE**

Lord, who shall abide in thy tabernacle
who shall dwell in thy holy hill

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 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 returned home well.

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

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.

FEATHER BED BARGAINS

Take and see \$10.00 sets you see Big Bargain as follows: One extra New 48-pound Feather Bed; one pair 66-pound New Feather Pillows; one pair Full Size Blankets; one Full Size Coverlet, and one full size Pillow Sham. All new, clean sanitary feathers covered with Sox, A. C. A. Ticking. Retail worth of whole lot \$23.00. Money back guarantee. Must for money. This offer is good for 30 days only. Mail order now or write for order blank to:
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Dept. 177, Greensboro, N. C.

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For use in Old School Baptist churches. Both round and shape notes, 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 \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Iroyd, Va.

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Each package of Knox Sparkling Gelatine will make enough jelly to serve twenty people, or it is so easily measured that one can make an individual dish.

Wm. Charles B. Knox,
President

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Soak 1 envelope Knox Sparkling Gelatine in 1/2 cup cold water five minutes, and dissolve in 2 cups boiling water. Add 1 cup of sugar and stir until dissolved. Then add 1 cup orange juice and 2 tablespoonsful lemon juice and strain through cheese cloth into a glass first dipped in cold water, and chill.

NOTE—If desired, add fresh or canned fruit or chopped nuts when making. Serve with or without whipped cream.

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The record of the Kellam Hospital is without parallel in history, having treated 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.

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Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the other discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

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.

PEPSIN NUX IRON and

Sarsaparilla—Fine Course of Medicine.

Physicians and pharmacists have long known the desirability and difficulty of combining iron—a superlative tonic—in a blood-purifying medicine.

The combination of the iron with Hood's Sarsaparilla has now been secured through the happy thought of prescribing Pepton Pills in connection with the Sarsaparilla—the latter before eating, Pepton Pills after.

In this way the two medicines work harmoniously, giving four-fold results in blood-cleansing and up-building.

Pepton Pills include pepsin and iron,—note the name, Pepton Pills,—nux vomica, manganese, other tonics, digestives and laxatives.

What better course of medicine can you imagine for this season? You get blood-purifying, appetite-giving, liver-stimulating qualities in Hood's Sarsaparilla and great strength makers in Pepton Pills. Buy these medicines today. They also combine economy with merit.

STOPS TOBACCO HABIT

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.

LADIES \$1000 REWARD! I positively guarantee my great "Successful" Monthly Compound. Safely relieves some of the longest, most obstinate, abnormal cases in 3 to 5 days. No harm, pain or interference with work. Mail \$1.00 Double Strength E.L.M. BOOKLET FREE. Write today. Dr. S. D. Bewington Remedy Co., Kansas City, Mo.

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 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.

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. 50, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

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 gas, 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.

FRUIT TREES ALL KINDS

Plant your fruit trees now. Our trees are healthy, strong and very prolific. Write for descriptive catalog of fruit trees, vines and plants. Agents wanted in every locality. Express charges paid on orders of \$5.00 or more. CATANEA COUNTY NURSERY, NEWTON, 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 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 spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to health and probably my life. It has made me tens of thousands of friends in all 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 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 restorer 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. B. AVANT, 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 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. H. FOWE,

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 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 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 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 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 gallstones, 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 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 receipt of the two empty demijohns, which I agree to return promptly.

Name

P. O.

Express office

Please Write distinctly.

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To Prevent Old Age Coming Too Soon!

(BY L. H. SMITH, M. D.)

Toxic poisons in the blood are thrown out by the kidneys. The kidneys act as filters for such poisons. If we wish to prevent old age coming too soon and increase our chances for a long life, we should drink plenty of pure water and take a little Anuric.

When suffering from backache, frequent or scanty urine, rheumatic pains here or there, or that constant tired, worn-out feeling, the simple way to overcome these disorders is merely to obtain a little Anuric from your nearest druggist and you will quickly notice the grand results. You will find it many times more potent than lithia, and that it dissolves uric acid as hot water does sugar.



A BAD WRECK—of the constitution may follow in the track of a disordered system, due to impure blood or inactive liver. Don't run the risk! Doctor Pierce's Golden Medical Discovery cures all disorders and affections due to impure blood or inactive liver. The germs of disease circulate through the blood; the liver is the filter which permits the germs to enter or not. The liver active, and the blood purg, and you escape disease.

When you're debilitated, and your weight below a healthy standard, you regain health and strength, by using the "Discovery." It builds up the body.

Sold in Tablet or Liquid form. If your dealer does not have it, send 50 cts. for the Tablets. Dr. V. M. Pierce, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar coated, tiny granules, easy to take as candy.

Large Apple and Pear Trees at Great Bargains.

We have too many large apple and pear trees and are putting them at a price that will move them at once. A general line of all kinds of nursery stock at great bargains.

GREENSBORO NURSERIES,
John A. Young & Sons, Owners,
Greensboro, N. C.

NERVOUS DISEASES

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.

THE BIGGS SANITARIUM, Asheville, North Carolina.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner

that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells; Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggists and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, I.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. L. WILSON, N. C. MARCH 15 1917

NO. 9.



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

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

\$2.00 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

621 West 179th St., New York City,
October 15, 1918.

Dear Bro. Hall:—I am not unmindful of my indebtedness to you, but I realize my utter inability to draw a draft upon the Bank of Heaven to reimburse you for your last good letter. You told me so many good things in that letter that I no longer feel able to speak anything to your comfort or edification, and it seems almost presumption on my part to even attempt to write to one so far my superior in knowledge of spiritual things as I regard you. I am wondering if I know anything aright, and since I have sent your letter to Brother Gold for publication, I will not attempt to answer that, but shall content myself with an attempt to make a few observations in connection with the language found in the second verse of the seventh chapter of St. Matthew: "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." To me, this seems a most wonderful acknowledgement. First of all, this one felt that he was unclean, that he was a leper indeed, that there was not a sound spot upon which he could lay his finger, that he had a disease impossible of cure by all the physicians of the land, that it was a loathsome disease, one that required his banishment from the presence of his kindred; he feels to be "alone," like a pelican in the wilderness, or an own

in the desert; there is none so vile, so corrupt, so unfit or so unworthy as he; that he is separate from his friends and has no right to intrude himself among them, for they seem so much better than he feels to be, and he wonders if in all the world there is a companion for him. But, secondly, the same light that hath shined into his wicked heart and given him a knowledge of himself hath also enabled him to behold the glory of God in the face of Jesus Christ and by faith he ascribes all power unto Jesus, he confesses that even his case is not too hard for this Great Physician, but that he is able to heal him, that "thou canst make me clean." There is no questioning the power of God with him, for he has tasted and knows that the Lord is good and has beheld the Lamb of God that taketh away the sin of the world. He knows that Jesus need only speak the word in order that he might be healed and, therefore, his petitions are directed to the only source from which he can hope to find relief, and while he does not know that the Lord will give ear unto his cries, yet he cries, nevertheless, hoping that the Lord will be merciful unto even him. He has gotten to the end of his row and has exhausted all of his strength. There is no place else to go. To whom shall we go? asked one of old. "Thou hast the words of eternal life." His only hope is in what Jesus will do, if it is

his pleasure, and his resolve is "If I perish, I perish." Did this one who spake as never man spake, whose voice the winds and storms obey, who only need say, "Lazarus, come forth," and the grave gives up its dead, ever turn a deaf ear to the cry of such an one as this poor leper? If so, I cannot recall where it is so recorded. The Publican said, "Lord be merciful to me a sinner," and he went down to his house justified. This poor woman who had spent all that she had only to grow worse, said, Lord, save, I perish." Jesus puts forth his hand and saves Peter. And in this case of the leper, it is declared that "Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." His word is accompanied with power from on high and there is never any failure with Him. This incident occurred just after Jesus had come down from the mountain where he had preached what we often hear spoken of as His sermon on the mount. So it would seem that poor leper also felt that it was a great condescension on the part of Jesus that he should even notice him, but in the face of all questions and doubts he possessed that God-given faith to believe all things were possible with God and that He was able to wash and cleanse him from all his filth.

Has there been any change during the past nineteen hundred years of God's way of bringing his people to know him the only true God and Jesus Christ whom he hath sent? There has not. And if you and I have been made to cry unto the Lord to undertake for us and out of a heart of destitution to plead with him not to leave nor forsake us, is it not an evidence that we have been brought into fellowship with him who besought his Heavenly Father that "If it be possi-

ble, let this cup pass from me," and who out of anguish of his soul was made to cry out, "My God, My God, why hast thou forsaken me?" This is the one who said on one occasion, The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head. Did he faint in that experience? Surely not. He felt poor and needy, and so it would seem that when we are pleading our poverty, when we are acknowledging that we are sinners, when we are confessing that we are weak and helpless and naked, that of ourselves we can do nothing, that the Father doeth the work, that it is Jesus who hath suffered and died and rose again in our behalf, that he hath finished the work which the Father gave him to do, that he hath paid the debt charged to our account and stands in our stead, and that all things are possible with God who worketh all things after the counsel of his own will, ascribing unto him might, dominion and power, both now and forever; is not this worshipping Him in truth and in spirit? This kind of an experience abases the creature and exalts his Creator, it casts down man and lifts Jesus on high, it causes him to turn from self and trust in God. He is now become such a character as the Lord hath called blessed for he said "Blessed are the poor in spirit; for their's is the kingdom of God, for they shall be comforted. Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

To be poor in spirit, to mourn, to be meek and to hunger and thirst after righteousness is crucifying the flesh and rebels against it, saying we will not have this man to rule over us, but the death of the flesh is the life of the spirit, and so there are times when we are passing through

firey trials, when our afflictions seem greater than we can bear, that He does come to us as our deliverer, he does take our feet out of the pit of the miry clay, he places them upon the rock upon which he has built his church, he reveals himself to us as our Savior, as our God, one to whom we can go in time of trouble, upon whom we can call for help in time of need, and it is not strange, then, that we should praise him and adore him for his wonderful work: to the children of men. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? There is no likeness unto him for he is God alone and besides him there is no Savior.

Brother Hall, sometimes I felt that I would like to praise him for his goodness to me, but when I attempt to speak to his praise words fail me and I am so often shut up and cannot come forth. I was in hopes that I would be able to write to His name's honor and glory tonight, but feel that I have failed and that besides you will become bored before you reach the end of this attempt. I would love to hear from you sometime, even though I feel this undeserving of a reply.

With love to you and yours: I am,
Your unworthy brother,
R. LESTER DODSON

Dear Bro. Gold:—I herewith send you a copy of the Messenger of Truth of October, 1914, with the request that you republish a piece written by one (Sister Minnie Corder) in Zion's Advocate, headed "Timely Admonition." It does seem to me that it is so full of facts that surely it would serve as a good dose of medicine on those that are afflicted with the things mentioned therein, for I feel in part, to be one of those described, not that I engage in card playing, shows, theaters, picnics, etc, but my

daily walk and conversation is not what it seems to me it should be, and have no one in the world to blame but myself. Sometimes I try to pack it off on the devil, thereby excusing myself, but when that Divine knowledge that I hope I am in possession of, is in exercise, it teaches me that that won't do, so I am left without a cloak for my sins and I am made to realize what the writer meant when he said, be sure your sins will find you out.

I hope that I have been born again, but there is something about me that loves sin as well as it ever did, which I understand is this natural life, or spirit, that we possess, and our mind or soul is the part that has been quickened unto divine life. Then we have a natural life that ends with our natural death, but the spiritual life that dwells in the soul never dies, but the carnality that dwells in our natural mind and body has dominion in part over our natural life and our bodies are servants to these lusts, thereby bringing us into captivity, but this spiritual life governs the body to a considerable extent only when the new man, the stronger, is reigning in us, in a manifested sense to us, and the Holy Ghost stirring up our pure minds, bringing the things of Christ and what He has done for us to our remembrance are we enabled to rejoice in the hope of the glory of God and have no confidence in the flesh, and this being accompanied by faith enables us to look beyond all time and time things. And then we are enabled to overcome the obstacles that appear as mountains and sycamore trees in our way, and run race with patience, ever looking unto Him who is the author and finisher of our faith. So you see if faith was in exercise all the time we would not have the trouble we do have, but we are helpless to attain unto those things as we would like to, and so our

troubles of every description teach us something, but our hope is when we fall asleep in Jesus we shall rest under the altar in the paradise of God until the appointed time of the Father, when these vile bodies will be quickened by the same spirit and power that our souls were here in time, and then the promise is that we shall be caught up together to meet the Lord in the air and so shall we ever be with the Lord. Amen.

Bro. Gold, my pen has followed my mind. You can do as you please with this. With best desires for you and family, I remain,

JOHN R. SMITH.

Reidsville, N. C., R. No. 5.

P. S. I have not received the article mentioned by Bro. Smith. P. D. G.

Elder P. D. Gold, Dear Brother:—The church at Canaan request you to publish the following ordination of Brother G. W. Herndon, Sunday, December 17, 1916.

After preaching by Brother Herndon, the Presbytery composed of Elders N. T. Oakes, E. O. King, G. W. Hundley and W. R. Dodd together with deacons W. B. Briant and T. C. Dodd of Canaan; T. H. Oakes Strawberry; C. C. Dodd, Mt. Springs, were called to examine the qualifications of Bro. G. W. Herndon. They chose Elder N. T. Oakes, Moderator and Elder W. R. Dodd spokesman who presented Brother Herndon. The necessary questions were asked by Elder N. T. Oakes who found him orthodox and after the laying on of hands by the Presbytery prayer was offered by Elder G. W. Hundley.

The charge was also given by Elder Hundley after which Brother G. W. Herndon was set apart to the full work of the ministry.

Elder N. T. Oakes, Moderator,
R. Y. Blair, Clerk.

Dear Brother Gold:—The fifteenth of this month my subscription expires to the Landmark, and as I do not wish to get behind with a single number, will hasten to renew. Brother Gold, I did not think last spring and summer that I would be living to renew my subscription, but God willed it otherwise. I was troubled with a weak heart, and at times felt that I could not live, then had a carbuncle which lasted four months. Oh, I was so very feeble, felt that I was as well as I ever should be on this earth, expected death at any time, and at times was reconciled and made willing to go. God in mercy saw fit to spare my unprofitable life to the present. Surely, surely, God has blessed me, and I can say as one of old, that goodness and mercy have followed me all the days of my life, and I hope I shall dwell in the house of the Lord forever.

Brother Gold, if not deceived, I do desire to praise and thank Him for the many blessings so lavishly bestowed on me from the earliest dawn of my existence to the present, but can't feel that I do, so will have to beg Him for a heart to love, praise, adore, and serve Him better.

As writing seems a task, will close. May the Lord ever bless you and yours, is the prayer of a very little sister in Christ I hope.

MRS. JANE E. HARDEE.
Greenville, N. C.

Dear Bro. Gold:—Enclosed please find check for \$2.00 (two dollars) to pay for my paper another year.

The Landmark affords me great pleasure when I am pleased to understand the good pieces contained therein. How delightful to feel the presence of Jesus either when one is reading, writing or listening. Surely were it possible for each person on

earth to know this pleasure there would not be so many obstacles in the way. Sometimes I have been to my meetings under so many trying difficulties that I would resolve in my mind to give up never to try again and before more than one song was sung I'd declare that to feel the presence of Jesus and to worship with the dear saints on earth was worth all my effort and I'd rather be deprived of any pleasure than this, for as a writer has said it's meet and drink, the very essence of my soul.

The Lord has blessed us with such a bright Sabbath day after a bad spell of winter weather and no doubt some are now enjoying the sweet gospel, as it is preached. I can praise and bless His holy name, for my little family are in usual health and are with me and it is a wonderful blessing. I hope the dear Lord will spare my unprofitable life to see them men and women.

Desiring to be remembered in your prayers, I am,

Humbly I hope your sister

ELLA W. RICHARDSON.

Keeling, Va. -o

Dear Elder Gold:—Since you saw my dear old mother last May, 1916, at Welsh Tract, Delaware Association she has been afflicted with almost total blindness. A few days ago a friend of hers sent her the enclosed words, presumably by Luther, and they were a comfort to her in her affliction and tribulation, and the sentiment of these words is soft and sweet to me, also. There is such a strong, sweet appeal for a passive submission to His will in our afflictions as they appear to us. There seems to be such an inspiration of faith infused in the heart through His grace to the writer of this poem, and it comes into my heart with such sweetness that I hope it may comfort others whatever their

afflictions may be, bereavement, bodily pain or otherwise, to these expressions seem to be of grace.

If it will not crowd out your other matter, kindly publish it in the Landmark, if you deem it proper material in your good and most welcome paper.

Unworthily yours,
J. B. MILLER.

STILLNESS.

Be silent to God: Let Him mould thee.—Luther.

Thy lesson art thou learning,

O tried and weary soul!

His ways art thou discerning,

Who works to make thee whole!
In the haven of submission

Art thou satisfied and still?

Art thou clinging to the Father,

'Neath the shadow of His will?

Now while His arms enfold thee,

Think well, He loveth best,

Be still and He shall mould thee,

For His heritage of rest.

The vessel must be shapen

For the joys of Paradise,

The soul must have her training

For the service of the skies;

And if the great Refiner

In furnaces of pain

Would do His work more truly,

Count all His dealings gain.

For He himself hath told thee

Of tribulations here;

Be still and He shall mould thee,

For the changeless there.

From vintages of sorrow

Are deepest joys distilled,

And the cup outstretched for healing

Is oft at Marah filled.

God leads to joy through weeping,

To quietness through strife,

Through yielding into conquest,

Through death to endless life.

Be still, He hath enrolled thee

For the kingdom and the crown;

Be silent, let Him mould thee
 Who calleth thee His own.
 Such silence is communion,
 Such stillness is a shrine;
 The fellowship of suffering
 An ordinance divine.
 And the secrets of abiding
 Most fully are declared
 To those who with the Master
 Gethsemine have shared.
 Then trust Him to uphold thee
 For His Presence and for Home.

For Resurrection stillness
 There is Resurrection power;
 And the prayer and praise of trusting
 May glorify each hour;
 And common days are holy,
 And years an Eastertide,
 For those who with the Risen One
 In Risen Life abide.
 Then let His true love fold thee,
 Keep silent at His word;
 O rest thee in the Lord.

Some hold the doctrine of God's predestination as not making man accountable for his deeds. The doctrine of predestination is only known by those whom God has been pleased to reveal it unto them. Paul uses the word predestinate in his letter to the Romans and the word predestinated in his letter to the Ephesians and in both letters he calls attention to what God has wrought and further than this we have no authority to declare and can take some comfort if we have attained unto the hope in the mercies proceeding from God's predestination.

Somehow I believed in predestination before I believed or hoped that God had for Christ's sake been merciful to me a sinner and my belief at that time I am satisfied was according to carnal reasoning and not of faith.

Man's accountability unto God is clearly set forth in Scriptures from

Adam on down through all the succeeding generations. The Son of God is subject unto God that God may be all in all.

By one man's (Adam's) disobedience many (all of Adam) were made sinners. The apostle does not place the accountability above man but confines it to Adam. The Apostle James says "Let no man say when he is tempted that he is tempted of God, God cannot be tempted with evil neither tempteth he any man; but every man is tempted when he is drawn away of his own lusts and enticed. We occupy dangerous grounds if we assume an authority above the apostles in our views or declarations. Let us hold fast the form of sound words as taught of the Apostles who give us sound doctrine both in strong meat and sincere milk of the word—any thing that does not savor of this is not edifying or comforting.

The penalty of man's disobedience unto God was death, the penalty of Israel's disobedience unto God was death, each in its peculiar sense, we who have been translated from Kingdom of God's dear Son, if we live after the flesh, we shall die, but if we by the Spirit do mortify the deeds done in the body, we shall live. If we sow to the Spirit we shall of the Spirit reap life everlasting.

In whatever condition we are upon this earth we are accountable unto God. The apostles abundantly prove this in their Epistles and we believe they were given to declare the truth as it is in Jesus.

J. M. FENTON.

A NEW DOCTOR.

Dear Brother Gold:—I thought I would pen a few of my thoughts and meditations had of late for the benefit of some who have requested me to relate the experience of our daughter, Matilda for publication in the Land-

mark.

I have lately been made to realize that the blessings of our Lord are above and beneath and all around us and yet sometimes we get down so low we conclude His mercies are clean gone forever and that He has forgotten us.

Now the experience we have had in our home of late has brought the circumstance of the blind man when Jesus spit upon the ground and made clay of the spittle, then commanding him to go wash in the pool of Siloam and he received his sight. Now this man was of age and was qualified to testify before and in the presence of those who were doubting the power and authority of performing such wonderful miracles, and they continued to press this poor man until he made use of this language: "One thing I know, wherein I was blind now I see." What wonderfully convincing evidence which for us establishes his healing power as a Great Physician, not only having power to heal but we see Him step up to the bier of the widow's only son and raise him from the dead and restoring him to his mother, establishing the sacred fact that He is God of the dead as well as of the living.

But back to the experience in our home, which I believe has created a desire and zeal to write you.

Some eight weeks ago our daughter Matilda, who is a member of the Primitive Baptist church here at High Point, was suddenly struck with inflammatory rheumatism. My choice of physicians was Dr. W. J. McAnnally who attended her regularly and faithfully, visiting her once and twice a day. Still the disease continued to spread affecting all her limbs and finally reaching her heart. Finding from the doctor that her case had become critical, he and I agreed

that next morning we would call in a new doctor by the name of Doctor Mann. Her lower limbs had become terribly swollen and drawn and it required us a long time to get her out of bed when necessary. I was in much trouble concerning her but somehow after leaving a good fire in the grate I went off to sleep and knew nothing more until twenty minutes after twelve o'clock when she called to me and asked me if I had seen the "new doctor." I said no, has he been here? She answered, "yes, and he just left as I spoke to you. He has been here about an hour." Her little sister, twelve years old, was sleeping beside her, and when I reached the bedside the child said: "Papa, Matilda has been trying to show me the new doctor for quite a while and I couldn't see him." I said, Matilda, you surely have been dreaming. She answered: "Papa, I have not been asleep tonight, besides if you don't think he has been here there is one of my legs he straightened and cured," at the same time moving her leg at will. I certainly was astonished and I began to inquire how and in what manner he had healed her leg so suddenly and I asked how he looked. She began to describe him in the most simple way as though she really thought it was the doctor that Doctor McAnnally and myself had agreed upon. She said he wore a uniform as white as snow and that all the time he was performing the operation he was smiling the brightest smile she had ever seen in mortal man, and the very touch of his hands was healing to her limbs. She said he washed her leg often taking out the old drawn leaders and putting in new ones which looked like silk threads of different colors. She said she propped her head on a pillow and watched everything he did and when he had finish-

ed he told her to move her leg, which she did and found it well. She wanted to awaken me and tell me what the new doctor had done but when she called he disappeared. She said, "Papa, he promised to come back tomorrow night and cure the other one."

She told her little sister, while the new doctor was working on her, that if all the sick folks in High Point knew the doctor was here all would want him.

The next morning in some way doctor McAnnally learned that his patient was better and so he decided to come alone first and if it was necessary to later 'phone for the other doctor. He arrived and smilingly said: "I'm sure you are feeling better this morning Miss Matilda." She answered "Yes, no wonder, doctor, your new doctor came last night and cured one of my legs and promised to cure the other one tonight," and in her simple way related part of what I have written. And with a sweet smile on his face and with tears in his eyes the doctor said: "I hope he will come again tonight. He is ahead of all our doctors here."

And sure enough the pain and misery did leave the other leg the next night and she easily got out of bed herself and ever since she has been recovering fast.

Brethren and sisters, in my night clothes I sat down by my fire and bowed my head feeling I was unworthy for this New Doctor to come under my roof, and but for the proof I would doubt all this myself and Matilda has been interviewed so much and by so many she is in the same condition as the blind and can only say that her legs were so drawn with rheumatism that she couldn't move them and now they are healed.

Now brethren, this may seem fool-

ish to some, but it has been a source of great comfort to me. I surely feel that God has remembered His covenant He made to a thousand generations.

Yours in love,

SAMUEL McMILLON.

807 E. Green St., High Point, N. C.

ZION'S LANDMARK

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

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

F. G. LESTER, Cleveland, Va.

VOL. L. NO. 9.

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WILSON, N. C., MARCH 15, 1917

EDITORIAL.

HOW DO YOU CONSIDER YOUR WORK?

Do you consider your occupation beneath you, or do you regard it as very important, and that you are not capable of showing it in its true value, and hence you are endeavoring to improve your performance of it. If you value it as trifling, and you do not much care how you perform it, you will never render good service nor improve your manner of rendering the service, nor will you ever magnify your performance, nor will you exalt your office or position; but you will lower the estimate that is placed on your work, because you do not cause others to highly esteem your labor, nor will they highly es-

teem you.

If you feel that you desire a nobler occupation or office than the one you are serving in, then you will make no progress in your work, nor command the respect of others, nor will you ever cause others to feel that you are a conscientious workman; but others will consider that you are not eager to contribute to the labor that is being performed.

If one endeavors to do the very best he can in what he is employed in, then he is striving to improve his labor, and dignify his occupation, because he considers it worthy of better labor than he can render. He thinks that what is worth doing at all is worth doing well.

If a man does not consider what he is engaged in as being important then he will never study to improve in the matter.

Paul instructs Timothy to study to show himself approved unto God.

Suppose that a man claims that his occupation is preaching the gospel but he does not consider it a highly important matter, could he say, "Who is sufficient for these things?" If one considers himself qualified for this high calling, then he will not seek the preparation that comes alone from God. If a man considers himself equal to the performance then there will not be much effort coming from him.

If one thinks he is greater than the business he is occupied in then he cannot contribute anything in this matter, for he considers himself greater than the labor he is performing.

P. D. G.

SELF-GOVERNMENT

What is the most important government? "He that ruleth his own spirit is greater than he that takes a city." Men consider it a great triumph to capture a city. But he that

rules his own spirit—he that commands his own affairs, that keeps his own body under, he that rules his own matters is a great commander. He that brings his own body under has peace at home, and that is the best place to keep peace. Quietness and self-restraint have peace at home.

Solomon says the fools eye is at the end of the earth. Then he sees things he ought not to see, and does not see things he ought to see. A proper inspection of ones own premises, so that he keeps all his own affairs in good shape, will have peace at home.

To know that a man keeps his own affairs in proper shape is to proclaim a good case at home, of well managed affairs. A farmer who has his crops in good healthy growing condition shows a well managed farm. To find what a man's standing is at home is to prove that he is strong in his citadel, or home, and hence that he rules his own spirit—has peace and plenty at home.

An individual man possesses the elements, the principles, the ministerial members, the faculties of subordination, provided each member, each component part, in harmony with the other members, so that there is no conflict, or strife, insubordination, or contention, no breaking out or over, no desire of any faculty or member to rebel, or withhold what it is expected to contribute, so that there is no conflict. The tongue performs its part without murmuring, the eye sees nothing wrong, and fully does its part of inspecting, the ear is quick to hear, and makes no mistakes, the feet are nimble and active in performing their part, the hands cheerfully render their service, the mind is quiet and calm, so that the entire man is in peace with every member and faculty of the body, soul, mind and spirit, so that he is quiet and lowly, well behaved, and doing what is right and prop-

er to be done, so that it is truly said, or could be said, he that ruleth his own spirit is greater than he that taketh a city; is not this a case of a well governed man. This is a good case of self government, which is so very important.

P. D. G.

THEY HAVE CORRUPTED THEMSELVES.

Any one considering the words of Moses, the man of God, surely must ascribe righteousness unto God. He is the Rock. His work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." Deut. 32:4 Ascribe ye greatness unto our God.

If all God's way is judgment and perfection, whence comes sin? Can we ascribe it at all unto God? No, in no wise. Israel hath corrupted themselves. Deut. 32:5. "O Israel, thou hast destroyed thyself; but in me is Thine help. Hosea 13:9 Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his lust and enticed. Then when lust hath conceived it bringeth forth sin, and when sin is finished it bringeth forth death. Do not err beloved brethren. Every good and perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." James 1:13-18. James says: "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." This old fashioned doctrine strips the devil and false teachers, and apologists for man's sins, by charging to God that cannot lie, and in whose doctrine there is no falsehood, no shelter, nor hiding place for a refuge of lies,

or any excuse for sin.

If our preaching, writing, or any of our conduct, furnishes any excuse or defense for our own sin, then we charge God foolishly. Sin comes from the wicked, or is from beneath. Wickedness proceeds from the wicked.

In the history of Israel is detailed in the Bible a people called out of the world. Abram a Syrian by race, a sinner by nature and practice, is called by the Lord, and separated from his people. He becomes the father of a race of people the most noted in all the world. He is called the father of the faithful. God is revealed, as the God of Abraham, and of Isaac and Jacob his sons of whom there sprang a race numerous as the stars of the sky, and as countless as the sand of the seashore. By the will and purpose of Almighty God they, when but few in number, were sent down into Egypt, then the most prosperous and flourishing nation on earth. A definite pre-appointed number of years they dwelt in Egypt, becoming greatly oppressed by the Egyptians. As the time of their deliverance from Egypt drew near they greatly multiplied, and the Egyptians began to dread them, fearing that they would rebel and join their enemies, so the Egyptians began to increase their tasks of hard labor, and they sighed by reason of their bondage, and cried to the Lord. He sent them Moses to lead them out of Egypt. With wonderful deliverances, such as had never been known, the power of the God of Israel was shown, Egypt was stripped of her wealth, the proud King Pharaoh was humbled and drowned with his chosen men in the divided Red Sea, as they assayed to follow Israel through the sea. One of the most memorable, unmistakable deliverances ever known was there manifested where the Lord God threw the horse and his

rider into the sea, and showed that there is no god like the Lord God of Israel. The people saw this and sang a song of praise in celebrating that wonderful display of God's favor to Israel.

Then He led them under a pillar of cloud by day, and pillar of fire by night, under the visible leadership of Moses 40 years through the great trackless wilderness, feeding them from heaven, and giving them water from the Rock that followed, which was Christ.

At times Israel would see and own the hand of God. But much of their time rebellion would break out, and murmuring against God and Moses. Unbelief stained and marred their wanderings until all but two that had come out of Egypt died in the wilderness. Israel had enough to cause them always to love and fear God, but it was demonstrated in them that we have an evil heart of unbelief in departing from the living God—that we do always err in our heart, and are prone to believe lies and worship false gods, and that there is no power in earth of overcoming this sin.

Moses was a faithful, wonderful leader, whom God honored as He did no other man, and Moses loved Israel and pleaded and suffered for them. He was the meekest man that ever lived, yet these murmuring Israelites provoked him to speak unadvisedly with his lips. He could not lead them into the goodly land. He died in sight of the land so long promised, a land flowing with milk and honey, and the Lord buried him embalmed in the sweetest vestments of loveliness, a type of the Lord Jesus.

Look in the 30th chapter of Deuteronomy and see how the Lord told him that the people that Moses loved so much would forget what God had wrought for them, and how foolish and sinful they were, and how they

would, after the Lord had caused them to inherit that good land, worship false gods, and depart from the living God, and how foolish this people would be, and that God would cast them off and they should be delivered into the hand of their enemies.

The Lord gave Moses a wonderful song to be sung as witnessed by them in the days of their captivity. They must remember the good days they had enjoyed, and that they could not sing the Lord's song in a strange land, yet they could not forget Jerusalem.

Who is so ungrateful as Israel? Who is so foolish? Were it not that we are men of like passions, foolishness, sinfulness, and idolatry as they are we could not see or admit the base ingratitude of sinful man to his Maker and his Redeemer.

What more could the omnipotent, eternal God have done than he has done to Israel?

In the mystery of redemption what He has done in Israel his people in sending, last of all his well beloved Son, and given him a perfect sacrifice—the Lamb of God verily foreordained before the world began, and by whom he made the world, to be made sin for us, and bear our sin in His own body that knew no sin, in order that we might be made the righteousness of God in Him. It is truly said, what hath not God wrought for His people? So full, complete and everlasting is this salvation which is all of the Lord that God hath wrought in us, that glorious salvation so perfect that nothing shall be able to separate us from the love of God which is Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption so that he that glorieth let him glory in the Lord. We are kept by the power of God through faith unto salvation ready to be revealed in the last time, so that our

glorying is in the Lord—Christ in us the hope of glory. All else but Jesus is a failure. None other name but that of Jesus will do the vile sinner any good. But if God be for us who can be against us; and if God give us Christ how shall he not with him freely give us all things? P. D. G.

“Where is He that is born King of the Jews?” Matthew 2:2 and Luke 2:11.

Naturally and literally no son of Adam is born a king of any race or nation of mankind. Because a literal natural man may be king of men it cannot follow that his natural son is born a king.

There is only one person that ever has been born king, and that one is the Lord Jesus, the Son of Mary who was a virgin. “Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel.” Matthew 1:23. “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 God will 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.” Luke 1:31-33. “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel.” Isaiah 7:14. This is a new thing in the earth. There is nothing else like it. He shall never become old. His kingdom is not of this world. Jesus said to Pilate, “For this purpose was I born.” John 18:37.

The types, figures, shadows of this marvelous matter are recorded in the first Book of the Bible. The first man (Adam) is of the earth earthy. The second Man is the Lord from heaven. Adam is the figure of him

who was to come. Rom. 5:14. The atonement is declared in Rom. 5:12-21.

Wise men are the only ones that ever truly seek this child that is born King of the Jews, of those circumcised in heart, the true circumcision that worship God in Spirit, rejoice in Christ, and have no confidence in the flesh.

The wise men found the young child meek and lowly, no room for him in the inn, or in this world. That is this world does not receive or love Him. He was the poorest one that ever lived on earth. They that seek Him also become poor in Spirit, but of the fullness of Jesus they receive and grace for grace.

In the types there is marriage. The woman is taken from the man, and brought to him by the Lord God. He receives her as bone of his bone, and flesh of his flesh. Hence they are one: One Lord, one faith, one baptism.

The serpent, more subtle than any beast which the Lord God had made, beguiled the woman, and this reached the man who loved his wife, that gave him of the forbidden fruit, and he did eat, and death passed upon them; for by man came sin, the transgression of the law, and by sin came death, for by the disobedience of one death hath passed upon all men for that or because that all have sinned.

The Lord God said, “Behold the man is become as one of us to know good and evil: and now lest he put forth his hand, and take also of the tree of life and eat, and live forever Therefore the Lord God sent him forth from the garden of Eden to till the ground, from whence he was taken. So he drove out the man, and placed at the east of the garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life. So that man

cannot reach forth of himself and eat of that fruit.

But Jesus the child born, the son given, the quickening Spirit, the Lord from heaven, the Redeemer, the root and offspring of David, the Lord of lords, and the King of kings, to whom all power in heaven and earth is given, the quickening spirit, the way, the truth, and the life, who must reign until every enemy is put under his feet, comes, the just God and the Savior, who takes away the curse from the earth, makes an end of sin, abolishes death, makes all things new. He is the unspeakable gift of God. He appears in glory, the man Christ Jesus, Lord of heaven and earth, God manifest in the flesh, made of God unto us wisdom, righteousness, sanctification and redemption. All that receive him, that love and adore him, that with the heart believe in him unto righteousness are eternally blest in him. Unto Him that loved us, and gave himself for us, and has washed us from our sins in his own blood, and made us kings and priests unto God and his Father be glory forever.

P. D. G.

WHAT A PEOPLE.

He is a Jew which is one inwardly. This means more than flesh and blood, or a natural genealogy.

Abraham is the father of the faithful. As a progenitor of a race of mankind he outranks Adam from whom we all descended. Adam is of the earth earthy. But Abraham is the father of the faithful, and is the friend of God. He believed in God, and it was counted to him for righteousness; yet he had not whereof to glory before God. Abraham was by nature a Syrian—an idolator.

It was a higher order of life that was manifested in him. He was separated from his father's house and people, and was a true worshipper of

God.

Moses was a leader of the children of Israel (Abraham's seed) out of Egypt to the border of the land that God gave to Abraham and his seed that came through Isaac and Jacob in the patriarchal line.

The greatest national deliverance ever known among men was their deliverance from Egyptian bondage. It was not accomplished through war or force of arms. It was the Lord God that with a high hand and a stretched out arm, freed his people of their bondage. Their pursuers were drowned in the Red Sea. The great and dreadful wilderness had never before nor since been by men so traversed. There was no road through that sandy desert. No army or great company as this one had ever attempted to traverse this vast desert. There was no outfit. No three days journey of food was provided.

This great company was not dependent on any nation for guidance, or supplies for production, or upholding. The pillar of cloud sheltered them by day and the pillar of fire lighted them by night. Manna from heaven fed them for forty years. The Rock that followed them gave them water. No storehouse nor merchandise of factories or looms clothed them. Their clothes did not become threadbare. Their shoes did not wear away. No mouldy bread was eaten. No other people were ever borne as on eagle wings as were they.

Under the special superintendence and shelter of God, who was their king, and directed by Moses, through and by whom He spoke to the people, as no other people had ever been led or taught; out of whom sprang prophets, kings and greatest of all came Jesus, the Apostle and High Priest of our profession, God's greatest, unspeakable gift to mankind for Christ sprang of the Jews. Can we ever

properly weight and appreciate God's gifts to men that have come through this race of people?

What hath God wrought for his people which he foreknew? What other ation has he shown such mercy towards, separating them from such others, giving them the choicest position of the earth, placing them in this goodly portion, fencing them with a wall of denfeuse, not given to any other people? Yet what have they shown to him in return? Ah, sinful nation.

"Hear O heavens, and give ear O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people will not consider. Ah sinful nation, a people laden with iniquity, seed of evil doers, children that are corruptors; they said, "His blood be on us, and on our children." While for ages they have wandered without an altar, or a prophet, or a priest, or a king yet they still are reserved intact, Jews in their vigor, and race characteristics, showing great capacity for business, "to buy and sell and get gain" as the brokers of the monetary world.

He came unto His own nation, but they refused to accept him. They received him not.

Never was any other so fully demonstrated as the Son of God, so that they were without excuse, and to the end of the world it will be demonstrated that they were the murderers of the only One absolutely innocent. They said they would not have this man to rule over them, and they are a standing, incontrovertible witness of the truthfulness of the Bible, and of God's moral and spiritual government of the world.

Multitudes at times appeared to have forgotten the true God. One of the surprising things that displays the folly and vanity of mankind is their proneness and readiness to depart from the true and living God, and to worship Baal, or some other false gods.

Sunk into stupidity and in readiness to worship an idol, they prove their idolatry.

When Jesus was manifested in the flesh as the true Messiah long foretold, they rejected Him with one consent, and crucified Him.

In almost or altogether in that nation there were a few grains as of salt that had not lost its savor, that abode in the goodly tents of Israel.

At times the true worshippers were more numerous; and at other times there were scarcely any of them. So there is no difference in races in the gospel; for the Jew is saved by grace as well as the Gentile. If ye be Christ's then are ye Abraham's seed, and heirs according to the promise. How wonderfully exalted are those that are in hrist Jesus and through Him overcome the world.

The law was delivered on Mt. Sinai in awful displays of God's glory, yet this rebellious people turned back from the Lord, and called on Aaron to make them gods to go before them. They gave their jewels to him, and he fashioned a calf and they worshipped it and said, These be thy gods, O Israel, which brought thee out of the land of Egypt," Ex. 32:4-5. Could they have uttered a greater falsehood? All false doctrine is a lie, and comes from the devil.

The Lord God told Israel that he is the true and living God and that they should have no false gods. The wonderful service of God allowed of no other service except to Him. "Thou shalt have no other gods to

worship." Yet they often went into idolatry and went whoring after false gods. How polluting. Israel found that it is a fearful thing to fall into the hands of the living God, whose ways are unsearchable, and past finding out. For who hath instructed God, or by seaching found Him out. For of Him, and through Him, and to Him are all things, and in whose hand is our breath.

Yet there is nothing in heaven, or on earth or under the earth that can be likened unto Him, whom no man hath seen, or can see. He is God over all and blessed forever, and that God cannot lie, and is of one mind, and changes not. Let God be true and every man a liar, and that rewards and promotion proceed from Him, and that God did not save them because they were better than other people, or because they had any righteousness that caused it. It was not for their worthiness that any of these wonderful favors were shown them. It is because He loved this people. But this love proceeded altogether from the Lord who will have mercy; and to show that by grave we are saved.

But that by grace we are saved, and that the same God is rich unto all that call on Him; that it shall come to pass that whosoever shall call on the name of the Lord shall be saved. And his calling on the Lord is proof that he belongs to Christ and is a Jew inwardly. P. D. G.

ASSOCIATIONAL NOTICE

Elder P. D. Gold,

Dear Brother:—The Spring session of the Bear Creek Primitive Baptist Association will convene with the church at Liberty Hill, Stanly County, N. C., commencing on Saturday before first Sunday in May 1917. Those coming by railroad no-

tify Brother C. W. Saffley, Oakboro, N. C., and he will meet you. Oakboro is about four miles from the church, on Norfolk & Southern from Raleigh to Charlotte. I am not versed in the schedule on this road. A cordial invitation is extended.

J. W. JONES, Association Clerk.
Marshville, N. C.

The Spring session of the Pig River Association will be held with the church at Chestnut, Franklin County, Va., seven miles southeast of Rocky Mount, Va. An invitation is extended to sister associations. Bro. L. E. Scott, Rocky Mount, will arrange to meet visitors coming by rail. Notify him.

RANDOLPH PERDUE, Mod,
E. L. FRANKLIN, Clerk.

The next session of the Skewarky Union is appointed to be held with the church at Great Swamp, near House, Pitt County, N. C., the fifth Friday, Saturday and Sunday in April. All lovers of truth are invited. Those coming by the Atlantic Coast Line will be met at House; and those coming by the Norfolk-Southern will be met at Greenville.

S. HASSELL, Pastor.

The next session of the Linville Union is appointed to be held, the Lord willing, at Bunker Hill, three miles south of Kernersville, N. C.

A general invitation is extended to one and all that have a mind to come. Saturday and 5th Sunday in April.

P. W. Williard.

Dear Brother Gold:—The next session of the Contentnea Union is appointed to meet with the church at Pleasant Hill in Edgecomb county. Messengers will be met at Rocky Mount on Friday before 5th Sunday in April, also on Saturday morning,

Elder T. B. Lancaster was chosen to preach the introductory sermon.

L. J. H. MEWBORN, Clerk.

Appointments

L. H. HARDY.

Friday, Saturday and 5th Sunday in April Great Swamp Union Meeting.

Sunday night—Robersonville.

Monday—Concho.

Tuesday—Lawrences.

Wednesday—Williams.

Thursday—Hopeland.

Friday—Falls.

Saturday and 1st Sunday—Tarboro.

Monday—Lower Town Creek.

Tuesday—Upper Town Creek.

Wednesday—Autrys Creek.

Thursday—Meadow.

Saturday and 2nd Sunday—Mewborns.

L. H. HARDY.

ELDER JOS. E. ADAMS.

Old Union (Johnson Co. N. C.) Saturday and 2nd Sunday in April.

Bethany—Monday.

Goldsboro—Tuesday.

Kinston—Wednesday.

New Port—Saturday and 3rd Sunday.

Morehead City—Monday.

North River—Tuesday and Wednesday.

Will some one meet him at Gloucester Tuesday morning?

Marshallburg—Tuesday night and Wednesday.

Davis Shore—Thursday and at night.

Nelson's Bay—Friday 3 P. M.

Hunting Quarter—Saturday and 4th Sunday.

Cedar Island (Union meeting) 5th Sunday and Saturday before.

Will spend the week before visit-

ing among the brethren and preach as they may arrange.

Jones Bay—Monday night.

Goose Creek—Tuesday.

Beaulah—Wednesday and Thursday.

Rose Bay—Friday.

Tiney Oak—1st Saturday and Sunday in May.

North Lake—Monday.

East Lake—Tuesday night.

Thence to Kitty Hawk Banks—Saturday and 2nd Sunday in May.

Elizabeth City—Monday night and Tuesday after.

Bethlehem (Tyrrell Co.)—3rd Saturday and Sunday in May.

Concord—Saturday and 4th Sunday.

Obituaries

On the 9th day of October, 1916, my dear and loving mother, Mary Ann Ambrose, died of indigestion after an illness of two months. She was the daughter of Mr. and Mrs. Robert Clampain and was born October 22nd, 1840, and was joined in holy matrimony to my father, Nehemiah W. Ambrose, February 8th, 1865. By her death I lost a very dear friend. She left two living children and several grandchildren and a husband to mourn her death. She was a member of the Primitive Baptist church since 1878 and loved her church and was an attentive member to the same. She and her husband both joined the church at Concord in Washington county on Saturday before the 4th Sunday in October, 1878 and were baptised the following day by Elder Stephen Biggs, and she was a constant member until the day of her death. The community at large feels that it has lost a good neighbor and very good friend.

Written by her daughter,

MRS. MARY E. OVERTON.

ROY VICKERS.

It is with a sad heart that I attempt to write the death of Roy Vickers. He was born March 13, 1895, and departed this life June 27, 1916. He leaves mother, father, six brothers and three sisters. He was suddenly killed at Petersburg, Va. He was a sign painter by trade, and had been at Petersburg only a short while when he came in contact with a live wire. He was setting the hooks which held the scaffold on which the painters stood. A 2,300 voltage wire was within four feet of the house where he was at work, and in the act of stooping over to move the hooks his forehead touched the wire and instantly killed him. Roy was a good boy and a precious one to me. He was always a truthful, kind and obedient son. His associates have lost a good and loving friend, his brothers and sisters have lost a good brother while I have lost a good child. Oh, sad it was the morning we received a telegram that he had met death. There is no language that can express our sadness. He was young and in the bloom of life. He was sober, industrious and honest in all his dealings. It seemed that he did not forget his mother's teachings.

He never had made any profession of religion that I know of. But it seems that God in his wisdom saw fit to take him from us. But in all our grief that parting with him causes, we must console ourselves in the fact that it is God's will and his way is always best.

"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 his mother,

FLORA VICKERS.

RESOLUTIONS OF RESPECT.

Whereas, God in his infinite wis-

dom did call from our midst our beloved Brother and pastor Elder Jesse A. Ashburn, on the morning of October 9th, 1916.

Therefore be it resolved,

1st That the church at Winston-Salem in Conference assembled bow in submission to the will of Him whose mercy endureth forever.

2nd. That this church has lost a faithful and loving pastor, who had the Heavenly Master's cause at heart, and who watched over the churches entrusted to his care, for good and not for evil.

3rd. That we extend condolence to the bereaved family, relatives, friends and the churches which he so faithfully served as pastor, ever looking to Jesus the author and finisher of the Christian's faith.

4th. That these resolutions be placed upon the our church record, and copies be sent to Zion's Landmark and Messenger of Truth for publication.

(Brother) J. A. Thomas, Mod.

W. L. TEAGUE, Committee.

Done by order of the church in Conference assembled on Saturday, November 25th, 1916.

W. L. TEAGUE, Clerk.

STOCK LICK IT—STOCK LIKE IT

For Horses, Cattle, Sheep and Hogs. Contains Cop-peras for Worms, Sulphur for the Blood, Saltpeter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE

He sent forth above, he took me,
he drew me out of many waters.

Send the Landmark your job
work.

LADIES \$1000 REWARD! I positively guar-
antee my great-
Successful "Monthly" Compound. Safely relieves cause
of the longest, most obstinate, abnormal cases in 3 to 5
days. No harm, pain or interference with work. Mail
\$1.00: Double Strength \$2.00. **WOMEN'S FRIEND.** Write today:
Dr. B. D. Southington Remedy Co., Kansas City, Mo.

MEDICINES, LIKE MEN HAVE CHARACTER

From their fine outward appearance, through the various elements of strength that go to make up the standing of a remedy, including the final and absolute test—does it "make good"?—does it cure?—Hood's Sarsaparilla and Pepton Pills conclusively prove every day that they are medicines of the highest character.

Hood's Sarsaparilla originated in a physician's successful prescription.

Pepton Pills, named from pepsin and iron, include nux and other tonics.

For scrofula, eczema, humors, boils, pimples and other eruptions—for loss of appetite, indigestion and dyspepsia—for kidney and liver troubles—for loss of appetite, that tired feeling—for brain-fag, nerve exhaustion, anemia and poor, thin blood—Hood's Sarsaparilla and Pepton Pills make the ideal course of medicine, the former before meals, the latter after.

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.

DRINK HOT WATER IF YOU DESIRE A ROSY COMPLEXION

Says we can't help but look
better and feel better
after an inside bath.

To look one's best and feel one's best is to enjoy an inside bath each morning to flush from the system the previous day's waste, sour fermentations and poisonous toxins before it is absorbed into the blood. Just as coal, when it burns, leaves behind a certain amount of incombustible material in the form of ashes, so the food and drink taken each day leave in the alimentary organs a certain amount of indigestible material, which if not eliminated, forms toxins and poisons which are then sucked into the blood though the very ducts which are intended to suck in only nourishment to sustain the body.

If you want to see the grow of healthy bloom in your cheeks, to see your skin get clearer, you are told to drink every morning upon arising, a glass of hot water with a teaspoonful of limestone phosphate in it, which is a harmless means of washings the waste material and toxins from the stomach, liver, kidneys and bowels, thus cleansing, sweetening and purifying the entire alimentary tract, before putting more food into the stomach.

Men and women with sallow skins, liver spots, pimples or pallid complexion, also those who wake up with a coated tongue, bad taste, nasty breath others who are bothered with headaches, bilious spells, acid stomach or constipation should begin this phosphated hot water, drinking and are assured of very pronounced results in one or two weeks.

A quarter pound of limestone phosphate costs very little at the drug store but is sufficient to demonstrate that just as soap and hot water cleanses, purifies and freshens the skin on the outside, so hot water and limestone phosphate act on the inside organs. We must always consider that internal sanitation is vastly more important than outside cleanliness, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

WANTED—Men to learn the Barber Trade
—Best paying work within reach of poor men. Wages from \$12 to \$20 weekly. Course completed in few weeks. Tools given. Wages while learning. Booklet mailed free. **RICHMOND BARBER COLLEGE**
Richmond, Va.

MANALIN Steadies Your Nerves

Most of the nervousness that makes people "high strung" and sleepless comes from a digestive disturbance. Food fails to digest and cumbers the system with a fermenting load. Gases are generated and fluids thrown off. These disturb the delicate balance of the body, and as they are absorbed into the blood irritate the nerve centers, which manifest this irritation, and you are "nervous."

The remedy for this condition is to arouse the liver and bowel action gently, empty the fermenting food out, and start the digestive process into right action. Violent cathartics will do this by further irritating the bowels, to be followed by a worse reaction.

MANALIN

will do it better, because it is a laxative, not a purge. Its action is mild, but effective. It gives a gentle stimulation to the liver, and it does not form a habit.



A package of candy Manalin Tablets will cost you but ten cents, and it may give you more comfort than you anticipate. Next time you are nervous, try a Manalin tablet. 14 and 25 cents at druggists, or from the manufacturer.

THE PERUNA CO., Columbus, Ohio

A POSITION ASSURED

Standard Courses in Commercial Branches, Bookkeeping, Stenograph, Touch Typewriting. New students are entering every week day. Graduates placed in positions without charge. Write for free catalog and particulars.

David Wagner Business College

NORFOLK, VA



STANDARD MEMORIAL WINDOWS

MADE IN HIGH POINT

Beautiful in design—strong in construction. Largest and oldest glass plant in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. References—any of our old customers or any bank or banker in High Point. Write for catalog.

STANDARD MIRROR CO., High Point, N. C.

HYMN AND TUNE BOOKS

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 \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Iloyd, Va.

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 RE-DEEMER" and positive proof.

FRUIT TREES

ALL KINDS

Plant your fruit trees now. Our trees are healthy, strong and very prolific. Write for descriptive catalog of fruit trees, vines and plants. Agents wanted in every locality. Express charges paid on orders of \$5.00 or more. CATAWBA COUNTY NURSERY, NEWTON, N. C.



FOR THROAT AND LUNGS

STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLE BY ALL LEADING DRUGGISTS

The New Method

BY L. W. BOWEN, M. D.

Backache of any kind is often caused by kidney disorder, which means that the kidneys are not working properly. Poisonous matter and uric acid accumulate within the body in great abundance over-working the sick kidneys, hence the congestion of blood causes backache in the same manner as a similar congestion in the head causes headache. You become nervous, despondent, sick, feverish, irritable, have spots appearing before the eyes, bags under the lids, and lack ambition to do things.

The latest and most effective means of overcoming this trouble, is to eat sparingly of meat, drink plenty water between meals and take a single Anuric tablet before each meal for a while.

Simply ask your favorite druggist for Anuric. If you have lumbago, rheumatism, gout, dropsy, begin immediately with this novel treatment.

LOSS OF POWER and vital force follow loss of flesh, or emaciation. These come from impoverished blood. Dr. Pierce's Golden Medical Discovery enriches the blood, stops the waste of strength and tissue, and builds up healthy flesh.

Thin, pale, puny and scrofulous children are made plump, rosy and robust by the "Discovery." They like it too.

In recovering from "Grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, it speedily and surely invigorates and builds up the whole system. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength.

Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. Easy to take as candy.



ITCH-ECZEMA FREE TRIAL

(Also called Tetter, Salt Rheum, Pruritus, Milk-Crust, Weeping Skin, etc.) **ECZEMA CAN BE CURED TO STAY**, and when I say cured, I mean just what I say—C-U-R-E-D and not merely patched up for awhile, to return worse than before. Now, I do not 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 show you that I know what I am talking about. If you will write me TO-DAY, I will send you a FREE TRIAL of my mild, soothing guaranteed cure that will convince you more in a day than I or anyone else could in a month's time. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today you will enjoy more real comfort than you had ever thought this world holds for you. Just try it and you will see I am telling you the truth.

Dr. J. E. Cannaday, 1300 Park Square, Sedalia, Mo.

References: Third National Bank, Sedalia, Mo. Could you do a better act than to send this notice to some poor sufferer of Eczema?

Large Apple and Pear Trees at Great Bargains.

We have too many large apple and pear trees and are putting them at a price that will move them at once. A general line of all kinds of nursery stock at great bargains.

GREENSBORO NURSERIES,
John A. Young & Sons, Owners,
Greensboro, N. C.

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 salt is made from the acid of grapes and lemon juice, combined with lithie, 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 lithiawater drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

YES! MAGICALLY!
CORNS LIFT OUT
WITH FINGERS

You simply say to the drug store man, "Give me a quarter of an ounce of freezone." This will cost very little but is sufficient to remove every hard or soft corn from one's feet.

A few drops of this new ether compound applied directly upon a tender, aching corn should relieve the soreness instantly, and soon the entire corn, root and all, dries up and can be lifted out with the fingers.

This new way to rid one's feet or corns was introduced by a Cincinnati man, who says that, while freezone is sticky, it dies in a moment, and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.

Don't let father die of infection or lockjaw from whitening at his corns, but clip this out and make him try it.

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 always 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.

NOTICE WRITE ME and I will explain how I was cured of a severe case of Piles of 10 years standing in four days without the knife, pain or disturbance from treatment. I want all such sufferers to learn about this humane treatment.
R. M. JOSEY, Route 4, Lamar, S. C.

ORNAMENTAL FENCE
We have the best material and workmanship. We can give you a quote for free cost and send you a sample of our material.
KOROMO FENCE WORKS CO.
102 North Street, Richmond, Ind.

If You Value Your Health

Read Every Word of this Remark- able Story

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



THE STORY OF A GREAT DISCOVERY.
The hardships of a travelling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries 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 imagined 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 restored. That was nine 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 could restore others as it had me. During the first year I shipped ten gallons 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 others reported decided benefit or complete restoration. Some 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 be-

lieve me by showing my faith in them and in the restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from their fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from 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 a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal 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 give you the equivalent of a three weeks visit to the Spring by shipping you two five-gallon demijohns on my agreement 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 benefitted you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any curable disease, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, neuralgia, gout, uric acid poisoning, 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 any one who suffers from any curable ailment.

Yours sincerely,

N. F. SHIVAR, Proprietor.

portions that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS

Columbia, S. C.

I suffered for 5 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.

J. P. R.

Fill out This Coupon and Mail it Today

SHIVAR SPRING,

Box 55, P. Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons (two five gallon demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom your agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name

Address

Express Office.....

Every Mail Brings Me Letters Like these:

Savannah, Georgia.

Mr. N. F. Shivar, Shelton, S. C., Dear Sir—As you are well aware 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 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 pro-

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

Mrs. JAMES R. CARTER.

Blaney, S. C.

Shivar Springs, Shelton, S. C., Gentlemen —I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it, and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir —I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. Very truly,

W. F. MATHENY, M. D.

DuPont, Georgia.

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

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seelag your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain, in this case it has been a great blessing.

M. L. UNDERWOOD,

Pastor Oakland City M. E. Church So.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated,
cleanse little bowels with "Cal-
ifornia 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.

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. 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 his famous old recipe, improved by the addition of other ingredients, 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, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

FEATHER BED BARGAINS

This ad cost \$10.00 and you got Big Bargains as follows—One strictly New 88-pound Feather Bed; one good-sized New Feather Pillow; one pair Full Size Blankets; one Full Size Counterpane, and one pair face Pillow Shams. All new, clean sanitary leather covered with Sox. A. C. A. Ticking. Retail worth of whole lot \$25.00. Money back guarantee. Most for money. This offer is good for 30 days only. Mail orders now or write for order blanks.

SOUTHERN FEATHER & PILLOW CO.
Dept. 177, Greensboro, N. C.

Cancer Successfully Treated At The Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having successfully treated without the use of the knife, acids, X-ray of radium, over 90 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

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.

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!

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. I. WILSON, N. C. APRIL 1, 1917

NO. 10.

W. J. Mizell
R. 2
1 Oct 17



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

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

\$2.00 PER YEAR

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i>	1.54
<small>(hot) (5 fl. oz.)</small>	
<i>Green tea—1 glassful</i>	2.02
<small>(cold) (8 fl. oz. exclusive of ice)</small>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	1.21
<small>(fountain) (prepared with 1 fl. oz. Syrup)</small>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	1.12
<small>(bottlers) (prepared with 1 fl. oz. Syrup)</small>	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U. S. A.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

WHO CREATED THE EARTH? WHAT FOR?

In the beginning God created the heaven and the earth.—Genesis 1:1 Who did it, and what for?

God said unto Moses: "I am that I am; and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Ex. 3:14. Not I was nor I will be but I AM. Jesus said to the Jews, "Verily, verily I say unto you, Before Abraham was, I am.—John 8:58. He said to John, "I am Alpha and Omega, the beginning and the end, the first and the last," Rev. 22:13. Not he was the beginning and will be the end, out I am. "For thus the high and lofty One that inhabiteth eternity whose name is Holy." Isaiah 57:15. And He is before all things, and by Him all things consist.—Col. 1:17 "Jesus Christ the same yesterday, and today and forever."—Heb. 13:8. The Lord appeared to Abram, and said unto him, "I am the Almighty God."—Gen. 17:1. "And Jacob said unto Joseph, "God Almighty appeared unto me at Luz."—Gen. 49:3. "And God spake unto Moses, and said unto him, "I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them."—Ex. 6:1-3. "For the Lord God Omnipotent reigneth."—Rev. 19:6. "For I am God, and there is none like me, declaring the

end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah 46:9-10. "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, I behold thee: and there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee. For thou hast possessed my reigns; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalms 139:4.

16. "Known unto God are all His works from the beginning of the world."—Acts 15:18.

The texts of scripture referred to above teach me that God is Omniscient, Omnipotent, Omnipresent, Holy, just and Immutable. He is the one who created the heaven and the earth.

"The four and twenty elders fall down before him that sat upon the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive love and honor and power; for thou hast created all things and for thy pleasure they are and were created."—Rev. 4:10-11. If they are created for His pleasure then what is His pleasure? Jesus answered that, "For I am come down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will, which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day."—John 6:38-39. This teaches me that the Father had given to Jesus certain ones and that it was the Father's pleasure or will that Jesus should not lose but save them and raise them up at an appointed time called the last day. And for the accomplishment of this purpose this world was made, and that all things are made and prepared for that purpose, and all power in heaven and in earth was given to Him, and all things are made to work together for the salvation or for good to them that love God, the called according to His purpose.

This world is but a place, according to my understanding, where God raises up, develops, instructs and prepares His family or children for the

appreciation and enjoyment of His presence in the eternal hereafter.

To enjoy His presence they must know Him as He is, and they cannot know Him unless they can see Him, and they cannot see Him unless they are like Him. They cannot know Him in His mercy unless they have experienced His mercy, which is favor to poor unworthy sinners in the forgiveness of their sins, and they cannot know Him in His love unless they have felt that love shed abroad in their hearts by His Holy Spirit. They cannot know He hates sin unless they have experienced its hatefulness in their own lives, and realized that He so hated it that He died on the cross that He might eradicate it from their hearts and lives.

Did God cause that man should sin that he might experience the joys of its eradication. No, emphatically no. God is absolutely pure and infinitely remote from unholiness and corruption. "Whoso is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises."—Ex. 15:11. "Holy, holy, holy, is the Lord of hosts."—Isaiah 6:3. "Thou art of purer eyes than to behold evil, and canst not look on iniquity."—Hab. 1:13. How then came sin? "Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

Could not God have prevented sin from entering into the world? If God is Omniscient, Omnipotent, and Omnipresent as we believe He undoubtedly is He could if it had been His will have prevented sin in the world, but since He did not we must conclude it was not His will to do so. But he set the bounds or limits of it. "And said, 'Hitherto shalt thou come but no further; and here shall

thy proud waves be stayed."—Job 38:11. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psalms 76:10. By the knowledge of sin and by the experience of being saved from our sins we are enabled to see something of the lovekindness and mercy and holiness and justice of God in our salvation and are thus prepared to praise Him and adore Him for His love and mercy. Does God predestinate all things, both good and evil? I do not understand that God has so taught in the Scriptures, but if He is Omniscient and Omnipotent all things are present before Him and all known to Him and nothing will or can take place but that which ever has been known to Him and has ever been before His all-seeing eyes. Therefore He was able to provide a Savior for His people who is able to save to the uttermost all that are given to Him by the Father and He saves them from their sins.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."—John 1:13. He is called the beginning of the creation of God.—Rev. 3:14. All the works of God show the work of the Trinity, are three in one. Especially was man made in the image and after likeness of God. Therefore we find in man a trinity, a body, a soul and a spirit, and the apostle prayed for the preservation of the spirit and soul and body of the saints at Thessalonica, "God made man upright."—Ecl. 7:29. "And God saw everything that he had made, and behold, it was very good."—Gen. 1:31. But man sinned and brought himself into a state of death.—Gen. 3:19. And all his posterity have been born in this state. But God knowing and

foreseeing this had made provision for his people's salvation by laying help upon One that is mighty.—Ps. 89:19, even Jesus. "And the Lord hath laid on Him the iniquity of us all." He hath borne our griefs and carried our sorrows. He was wounded for our transgressions and bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."—Isaiah 53:4-6. And He laid down His life for the sheep.—John 10:15. "And He is the head of the body, the church; who is the beginning, the firstborn from the dead that in all things He might have the pre-eminence."—Col. 1:18. All the members of His body or church being in themselves dead as the posterity of Adam, are as the chosen or elect members of the body or church given eternal life in the Lord Jesus Christ, for in Him is life, and the life was the light of men.—John 1:4. And as Eve was bone of Adam's flesh, so the church is Spirit and life of His life.

The sins which the children of God commit are, through the relationship existing between Jesus, as the head of the church, the Great High Priest, the Great Sacrificial Offering and Husband or Bridegroom, and the church, His sins. Not in any sense as that He was the author or transgressor but in the same sense that the wife's debts are the husband's debts.

Jesus told his disciples that it was expedient for them that He go away. "For if I go not away the Comforter will not come unto you, but if I depart I will send him unto you."—John 16:7. "He shall glorify me, for he shall receive of mine, and shall show it unto you."—14. The Comforter or Holy Ghost takes the sins of each individual which Jesus bore for him, and shows them to him individually, and causes each one to experience the great wickedness and hate-

fulness of sin as Jesus saw it, and bore it for him, and in this way each one of His people enters into the fellowship of the sufferings of Jesus. "For if we be dead with Him, we shall also live with him. If we suffer, we shall also reign with him."—2 Timothy 2:11-12.

But none of the human race have this experience but those whose sins Jesus bore, but every one whose sins Jesus bore and suffered for are quickened into spiritual life and led by the Comforter to know Jesus in the mourning for sin and are given repentance and the forgiveness of sin through the atonement made by the Lord Jesus Christ in His crucifixion on the cross. And God the Father was reconciled to His people through the atonement; but the poor sinner is reconciled to God through the redemption, which is the work of the Holy Spirit in our hearts, giving us spiritual life and leading us through the fellowship of the sufferings of Jesus for us who are each individually represented in Him and in all He did and all He suffered and in His death and burial and resurrection and ascension, and He sits at the right hand of the Father now in glory as the representative of each little individual of those given to Him by the Father. And just as sure as the first fruits of the harvest, which is Jesus Himself, is holy just as sure is the whole harvest, including each and every one who now feels himself the chief of sinners, holy also.

And just as sure as the body of Jesus was raised from the grave and was taken or received up in heaven just so sure will these vile, corrupt, mortal, natural bodies of ours which are sown in death be raised up from the grave, living, spiritual, holy and incorruptable bodies like the body of Jesus. And all who now sincerely desire to be like Jesus will then be sat-

isfied in His likeness. "He shall see his seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of his soul, and shall be satisfied." Isaiah 53:10:11.

Thus there will be a mutuality and unity of life, righteousness and pleasure between the Lord and His people which will be complete and perfect and endless.

For this purpose He created the heaven, the everlasting home and the preparatory place, for his people. And all things work together for good to them that love the Lord, the called according to His purpose. And all for His glory.

D. A. MEWBORN.

Farmville, N. C.

THE MINISTRY

A Bishop is one who has the care of churches or a church, a pastor. They are superintendents and feeders of the flock of God. Jesus Christ is the great Shiloh of His people. He gathers them all in one. The pastor is to put them in mind of this and feed them with the body of Jesus broken for sin that sinners should live.

His blood was spilt for their cleansing and purifying. By it they are justified before God who sees no fault in them because of the perfect righteousness of our Savior.

He has appointed overseers or pastors to watch over and feed His flock. To do this they must do it by both precept and example. For him to teach well and do evil is not the way of God which He has commanded His servants, the pastors.

They must be blameless. Must be. That is their life must be above reproach. The apostle does not mean that men should not speak evil of them for those who live Godly in Christ Jesus shall suffer persecution. But it should be persecution and not

a true evil report.

For one to be blameless is for him to live in such a way as not to give the adversary any occasion to speak reproachfully. He should be virtuous in his life and in his manners, truthful, honest, faithful to his word. Blameless.

The husband of one wife. This cuts him off from concubinage. He must not have but one wife. To do so is to forever disqualify him as a minister. His example would be contrary to the word of truth. Our Jesus has but one bride, the Lamb's wife. That must be the manner of those He has chosen for pastors of His sheep. To do otherwise is to dishonor our Jesus and our high and holy calling. A pastor must so live with the sisters and other ladies that there is no room left for suspicion that his life is lewd. He cannot reprove and rebuke with authority if his own life is under suspicion. His authority is gone and it can be well said of him "Physician, heal thyself."

It is not required that a pastor should or should not be married but it is required that he should not have but one wife and that he live virtuous.

I cannot see that when one has been entrusted as a minister by the churches and he so little regards his obligations as to commit acts of lewdness that he can ever again in this life be recognized in the capacity of a gospel minister. No, if he be a child of God let him remain in the fire of purification and let the church be free from his sins. The same must be true of drunkenness, lying dishonesty, and all sins which are against even the moral life of worldly men. One often accused by honorable people of such things as these surely has not a good report of them which are without and this is one of the required qualifications. For a pastor to have

an evil report following after him is a great stumbling block to the churches and gives the adversary the best of opportunity to speak reproachfully. For a pastor to be guilty of these evil things should cause him to hang his head in shame all the days of his life because he has led the flock of God astray and exposed them to open shame.

Vigilant. That is he must be watchful of himself and of all the things connected with the church of God over which he is chosen to be overseer. If the Holy Ghost has so appointed him he will be watchful of his own steps and those under his care.

It is shameful to be so loose in his daily life that conferences have to be called and witnesses summoned to appear for or against him. He should know that these meetings give the greater publicity to his evil conduct, and they never release him in the minds and hearts of the brethren. His influence is so destroyed that his preaching, even though it be sound and good, has no power in it to those who know, or have reason to believe that his conduct is bad.

Sober. Not only as to alcoholic beverages but in word and conduct as well. Notice that in all these connections the words, "Must Be," has the same force. He must be sober.

"Of good behaviour. Must be that way. His behaviour must not be in levity with the wicked and light-minded world but must be as becometh those professing godliness. His examples must be worthy of emulation by those who know him.

Given to hospitality. Being ready at all times to take care of the brethren, the friends and even his enemies. Thus showing himself a pattern of good works and in entertaining strangers.

Apt to teach. No minister can be

successful without this special qualification. One must not only know but he must be given to teaching others. A great noise in the pulpit is not preaching. I used to hear that shallow brooks make a great noise but great rivers run with silent majesty. Preaching the gospel does not consist in long and loud talking but in imparting to those who are prepared to hear the word of God so they will be instructed thereby.

The word "Apt" has these meanings: "Fit; suitable; liable; ready; qualified." To benefit to teach he must himself be living that which he teaches. To be suitable for this work he must possess the knowledge which he is going to impart to others. To be liable to teach he must be accustomed to do so, and ready to do so when occasion offers; and his life and conduct must be such that he is qualified for this work. One not apt to teach, however fluent in words he may be, or however long he may stand in speaking, should never be ordained to the ministry. A long empty pulpit discourse is not preaching. A sensational discourse to stir up feelings and make people cry is not preaching. Getting up a feeling of sentimental animation is not preaching. Teaching in word and doctrine so the children of God are edified and instructed is preaching the gospel. It always points them from self to God and gives them to understand the difference in the things of this world which perish, and the things of God which abide forever.

A bishop must be apt to do those things, and one should never be ordained to the ministry of God's word unless God has given him this word and called and qualified him to impart it to others. For one to run before he is sent and for such an one to be recognized by the churches are both evils which must work against

the welfare of the churches.

Not given to wine. One professing to be called of God to preach the gospel and going about the country drinking alcoholic beverages surely shows himself unworthy to be received by the churches.

No striker. However much temper he may have in nature he shows very little of the gift of grace in so resenting an insult that he acts with and like the vile and rowdy of the world. He has forgotten the word of the Lord, "If ye be smitten on the one cheek, turn the other also." Our Jesus gave His cheek to the smiter. In following Him when we are reviled one shall not smite again. Bless them that curse us, and curse no! Do good to all men and not evil to any. Remember that vengeance is the Lord's and we cannot handle it and do our calling justice.

Not greedy of filthy lucre. The love of money is the root of all evil. The purpose of the minister of God must be the glory of God and the edification of His people. To have the making of money in his mind is to be greedy of filthy lucre. The words of the Lord, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you,' should be his desire in faith towards God and the Lord Jesus Christ. In this and all other things he should be patient, waiting on the Lord.

Not a Brawler. Noisy and wrangling, and thus getting up confusion among men and especially the household of faith. Nor covetous, or desiring the things which are not lawfully his. He must seek to be honest and live on his own income whether it be little or much, and One that ruleth his own house, having his children under subjection with all gravity. One who does not rule and rule well his own family is surely not at

all worthy to be a ruler in the house of the Lord.

These things should be well considered, not only before a pastor is called, but before one is ordained to the ministry of the word. Looseness in this matter is a crime in the house of our God for which we will suffer sooner or later.

I have merely given an outline of what is in my mind on this inexhaustible subject. I pray the Lord that He will bless what I have written to the comfort and benefit of His people.

In hope and love.

L. H. HARDY.

Atlantic, N. C.

Look at the scene in Matthew 14:24-33.

In our troubles we are sometimes like these disciples. Our ship is now in the midst of the sea, tossed with the waves; for the wind is contrary. We find it more than we are able to do to calm the storm, or to be calm ourselves. Jesus is absent, and we fear that our trials will overwhelm us, and that we must utterly sink in our adversities. While we were sailing upon a smooth sea we could sing with pleasure to ourselves.

"Be gone unbelief, my Savior is near, And for my relief will surely appear; By prayer let me wrestle, and He will perform."

"With Christ in the vessel I smile at the storm."

But now that we are in a sea of troubles and no small tempest is upon us, what are we saying? Are we saying: "I smile at the storm? I know it is not impossible; but it is only possible for a child of God to do so when Christ is felt to be with us in our tribulations. Then ye can say, "Though I walk in the midst of trouble thou wilt revive me,"—Psalm 138:7; and even with the prophet sing, "Although the

tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hind's, feet and he will make me walk upon mine high places."—Hab. 3:17-19. And in such divine confidence we are saying, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof"—Psalm 46:1-3. But in the sea afflictions we are alone, if our gracious God is not feelingly near then we are tossed with tempest and not comforted, for none can give us comfort, succor, and endurance in a "great fight of afflictions,"—Heb. 10:32; but Jesus Christ the Captain of our salvation.

Sometimes amidst the buffetings of our trials we find ourselves reeling to and fro, and we stagger beneath the blows of the waves of our troubles, like a drunken man, and are at our wits end.—Psalm 107:27. We come to the end of our resources, "neither know we what to do."—2 Cron. 20:12. "I am shut up and cannot come forth."—Psalm 88:8. Some of the children of God know but little of such adversities of soul; as yet they have not come into deep waters, and know but little of the furnace of affliction.—Isaiah 48:10. But in Matthew 14:25 we read, "And in the fourth watch of the night Jesus went unto them, walking on the sea." They are tossed with the waves, and it is night, but Jesus came to them; he comes walking upon our troubled sea.

He treads it under his feet; he has dominion over it. O troubled child of God, will come to you. Christ came to them saying, "Be of good cheer; it is I, be not afraid." The tempest still rages, and the waves run high, and they are tossed upon the troubled sea. But Peter answered Jesus and said, "Lord, if it be thou, bid me come unto thee on the water." The voice of Christ has inspired his heart, and if this is Christ, the Son of the living God walking upon the waves, then if he will bid me to come unto him, I too, can walk upon this tempestuous sea; I can tread these afflicting waves beneath my feet. Yes, with Jesus I near walk even this dark night upon the deeps. Shadrack, Meshack and Abednego walked in the fiery furnace with the Son of God.—Daniel 3:25. And Daniel spent a sacred night in the lion's den. They did not devour him, neither did they affright him with their roaring. He saith, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."—Dan. 6:22.

Jesus said unto Peter, "Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus." O, it is comforting in our darkness to see Jesus, even though it be but dimly; and then to hear his voice. Surely it is the voice of our Friend, the voice of our Beloved, I shall not sink, I shall not perish, He is coming. And as veiled in the obscurity of our night He is approaching we long for yet more assurance that it is our Savior. It is thyself dear Savior that cometh to me; if it be so bid me come unto thee and I will tread everything beneath my feet to be with thee. Jesus said, "Come." That one word is sufficient. It is His voice. It strengthens us, puts away all our misgivings, all our unbelieving fears; it allures us, we are drawn forth to Him with steps of faith that worketh by

love; we come out of the tempest-tossed vessel, and walk upon the water, to go to Jesus.

How many steps did Peter take? While his thoughts were taken up with Jesus he walked in the darkness upon the waves of the sea. "But when he saw the wind was boisterous, he was afraid, and beginning to sink, he cried, saying, 'Lord save me.'" As the boisterous wind, the angry billows have distracted Peter, he is not thinking of Jesus now, and he begins to sink. Then he remembers Jesus again and cried unto Him, Lord, save me. What changes! Faith and unbelief. Walking upon the waves, then he walks no longer, not another step toward Christ, but he is sinking down in the tempestuous sea. But poor sinking, perishing Peter cries, save me. "And immediately Jesus stretched forth His hand and caught him and said unto him, O thou of little faith, wherefore didst thou doubt?" Christ is near the sinking one, his arm is not shortened that it cannot save. His saving, almighty arm reaches unto the uttermost, to them that are off upon the sea. "He sent above, he took me, he drew me out of many waters."—Psalm 18:16.

It looked as though Peter's faith was great when he stepped down out of the ship and walked in the darkness upon the sea. But the wind blew in his face. Yes, he has to face that boisterous windy storm as he walks, he is buffeted by that wind; he was afraid. Ah, those fears! "Wherefore dist thou doubt?" Those doubts have made his legs feeble, and he cannot walk another step upon such a sea, and facing such a boisterous wind; he sinks in the sea. Jesus caught him, saying, O thou of little faith wherefore didst thou doubt? Jesus knows his name. Jesus saves Little Faith, and Jesus holding his hand Little Faith walks with his Sav-

ior upon the waves into the ship. "And when they were come into the ship the wind ceased. Then they that were in the ship came and worshipped Him, saying, of a truth, thou art the Son of God." And I am sure that Little Faith was far from all fleshly boasting about his walking upon the water. But all his boasting concerning this exploit was in Jesus Christ the Son of God. The humble hear this and are glad. O, child of God are you in straits, in afflictions, in temptations? The Lord knows the way that you take, and when he hath tried you, you shall come forth as gold. And though you may feel alone, and that yours is an isolated case, and in your sighing you are saying, "No man cares for my soul."—Psalm 14:4. Nevertheless, He, thy covenant God, careth for thee.—Peter 5:7. And he will know thy soul in adversity.—Ps. 31:7. God will befriend thee, sustain and succor thee, and carry thee through to the praise of His own sacred name. He will show himself thine everlasting friend. This is His word, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isaiah 43:2. And he also saith, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."—Psalm 50:15. Thus in all our trials, straits and conflicts we are more than conquerors through Him that loved us.

FREDERICK W. KEENE.

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ZION'S LANDMARK

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

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

F. G. LESTER.....Floyd, Va.

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EDITORIAL.

WHAT PROFIT?

"For what is a man profited, if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"—Matthew 16:26.

How blessed is the people or the individual that hears and gives heed to the words of Jesus Christ whose teaching is perfect, and whose words are final. Never man spake like this man. God who spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, and his words are perfect. He is merciful and just, full of wisdom and knowledge. He asks a serious question. What is a man profited if he should gain the whole world and lose his own soul? It is impossible for one man to gain the whole world. But if he could gain the entire world, and lose his own soul, what advantage would it be to him? Jesus said, if any man will come after me, let him deny himself, and take up his cross, and follow me. He must not please himself, but deny himself. He must

not gratify his nature or natural desires. He must keep under his own body. He must mortify his vain, selfish nature. He must control his temper, bridle his tongue, give his life for the purpose of serving the Lord.

To deny himself is not to please himself—not to do the things which are popular with the world, not to seek to be great in the world. But he must forsake all the things pleasing to the world. He must take up his cross and follow Jesus Christ. He must do the things that the natural man does not wish to do, and that a man will not do if left to rotow after his own fleshly, carnal or natural mind.

Pride, vanity, self-seeking is the natural and pleasing pursuit of man. He must be humble, meek and lowly, long suffering, returning good for evil. Revenge does not belong to him. He must love his enemies, and pray for them. Do good to others. Seek the good of mankind. As much as is possible live peaceably with all men. Bless them that curse you. Bless and curse not. Revenge does not belong to man.

Whosoever will save his life shall lose it; and whosoever will lose his life for Jesus' sake shall find it. That is to worship the Lord Jesus and seek him above all else, and follow him.

What shall a man give in exchange for his soul? What is worth so much to a man as his own soul?

Man has a body and a soul. At death they separate. The spirit goes to God who gave it, and the body goes to the dust. The soul is capable of great endurance, of suffering, is possessed of powers that if rightly directed will love, praise and serve God; and, in the spirit. Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—[Luke 1:46-47.

The soul and spirit are used interchangeably to worship and serve the Lord God. The base nature of man loves and cleaves to the dust, and is corrupt; but he that is born of God is enlightened in understanding, and if risen with Christ seeks the things that are above this world, and such affection is set on things above this world.

There is scarcely a deeper sorrow than for one to feel his soul is lost. There can be no joy to one thus oppressed. But when Jesus appears to one the chiefest among ten thousand, and the one altogether lovely, then joy is shed abroad in the heart and better than any worldly joy or desire.

There can be no love so pure as the love of God shed abroad in the heart of one born of God. Nor can there be such pure service as that rendered by one who has seen the vanity of all things trashy as worldly riches and worldly honors. For a day in the Lord's courts is better than ages of worldly service. One had better be a door keeper in the house of God than to dwell in the tents of wickedness for a season. P. D. G.

GOD'S SALVATION

"Then took he him up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word." Luke 2:28-29.

Simeon a devout man under and in the power and guidance of the Holy Ghost was told that he should see him until he had seen the Lord's Christ.

When the child Jesus was eight days old he was carried into the temple to be circumcised.

At that time Simeon was led by the Spirit of God into the temple, and seeing the young child he took him in his arms, and blessed God, and was ready to depart, according to God's salvation. How blest is the one that

believes and like Simeon, guided by the Spirit of God, is waiting and hoping for the salvation of God that comes out of Zion and is prepared before the face of all people.

It is wonderful to wait for this salvation. None do this except those that believe in God and have and look therefore for his coming. He was promised soon after the fall of man from his state of uprightness in the day the Lord God made him. The Lord God said, 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy heel and thou shalt bruise its head.' Gen. 3:15. The Lord God said to the serpent, 'Jesus is the seed of the woman, the promised seed, that should bruise satan, and destroy the works of the devil, 1st John 3:8. Jesus is the greatest gift of God to man, the unspeakable gift. He is foretold in the types under the law that came by Moses. The law dispensation showed the necessity of Christ's coming in the flesh, as the passover Lamb to be slain for us. Prophecy in line upon line and precept upon precept foretold of the wonderful event of his coming in the flesh. "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." Isaiah 9:6.

Holy men of old spake as they were moved by the Holy Ghost. Every prophet spake of his coming. The porter opens to him. That is all prophecies unite in him, agree in him. The scriptures testify of him. John the Baptist is a notable witness of his coming. The law and the prophets were until John. Since then the kingdom of heaven is preached.

Simeon is one that was waiting for

the coming of Jesus, and was shown that he should not see death before he had seen the Lord's Christ. What a strength and consolation this was to him. When he saw the child born unto us, the Son given, he took him in his arms and blessed God. It was not a guessing about things; but a revelation from God. No man knows Jesus as the Son of God except by revelation. It fills Simeon with joy and at once he is ready to depart from this world, and enter into the rest God has prepared for them that love him. His language is wonderful: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." This is God's salvation, for salvation is of the Lord. As soon as it is revealed to any soul that one knows that this is the Lord's salvation, and those to whom he is revealed at once rejoice in that salvation which is marvelous in our eyes.

If the Lord Jesus should be revealed or shown to any one of us as his Saviour, at once that soul would gladly leave this world. This is God's blessed gift. Thanks be unto God for his unspeakable gift. P. D. G.

46th PSALM.

There are weighty matters to me connected with this Psalm.

In the night of the greatest earthquake I ever felt, which was in 1886, an experience was felt in me and by me that is still precious to me. Soon after retiring for sleep on that night I was aroused by a shaking. My first thought was that a heavy freight train was passing up the railroad. I arose, went to the front door of our home and hearing much hallowing down in the town of Wilson, I did not know what it meant. I started back to bed when I felt a distinct shock of earth which told me instantly what it

was, and I spoke aloud and said, it is an earthquake. My first thought was what a power is this that can so shake this earth; the next thought was, what a nothing I am.

Then the 1 and 2nd verses of the 46 Psalm came to me with the most quieting, comforting and peaceful feeling of rest, security and confidence in the Lord. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea."

When the Lord appears for our help there is none present beside the Lord God to help. There is no need of nor any room for any other help or comfort. God is in the midst of his holy city. There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved, God shall help her and that right early. He maketh wars to cease unto the end of the earth. He breaks the bow, and cuts the spear in sunder, burns the chariot in the fire. Men bring on wars by their unlawful desires, and wicked mismanagement of matters. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"—James 4:1. Men by transgression can procure troubles, distresses and confusions, but they are not able to cause these troubles to cease. God can make wars and trouble to cease to the end of the earth. The Lord God does His pleasure in the army of heaven, and among the inhabitants of the earth.

We can by no means heal our diseases, nor cause sin to cease. But God is our refuge and strength, a very present help in trouble. In the

midst of wrath He remembers mercy. We do not call upon Him until we fall or enter into trouble, but then we find Him a very present help. We do not have to hunt Him up, and bring him to us. We can not tell how to find Him. But the Lord found Jacob in a desert land, in a waste, howling wilderness. It is when we are shown it is a desert land, a waste howling wilderness that we are in that we find the Lord is in that place and we knew it not. Jacob went out in distress from his father's house fleeing from his brother, and took of the stones of the wilderness for his pillow. When God appeared to him in his trouble Jacob said, Surely the Lord is in this place, and I knew it not. If God be for us who can be against us? If God is for us more are they that be for us than they that be against us. Though the earth be removed into the midst of the sea, we shall not fear, for there is a river, the streams whereof shall make glad the city of God. For God is in the midst of his church; she shall not be moved, for God shall help her and that right early. The Lord is with us; the God of Jacob is our refuge.

P. D. G.

Obituaries

ELDER JESSE A. ASHBURN

Our dear Brother, Elder Jesse A. Ashburn, was born in Surry county, N. C., near and in sight of the Pilot Mountain, Dec. 21, 1861; and died at his home, 888 North Liberty Street, Winston-Salem, N. C., at 4:45 a. m., Monday, October 9, 1916, aged 54 years, 9 months and 18 days.

Brother Ashburn was deprived of the assistance, advice and protection of a father. His father died in the

war between the States (1861-1865). Elder Ashburn was the only child. But under the influence of a good Christian mother, he grew up to manhood, working on the farm with his grandfather in the summer, and going to school in winter. I have often heard him speak of gathering up pine knots on his way from school, to make a light by which to study at night. By so doing he acquired a sufficient education to teach in the public schools. He remained a student while teaching, adding to his own knowledge while teaching others. Later he taught in the graded school at Westfield, N. C., and, also, at Pilot Mountain, N. C.

While a young man his ambition was to read law, that he might plead for the unfortunate. But before taking such a course of study, he was made to feel, as he said, that he, himself, was one of the unfortunate; and instead of wanting his case before the court of justice, he felt the need of mercy.

Later, having received a hope in Christ, he joined the Primitive Baptist church at Ararat, N. C., at their April meeting in 1888. Feeling that God had called him to a greater work, he soon began to preach the gospel in a wonderful manner, even from the beginning. On one occasion, while he was preaching at Union church, I remember that an old sister said to his mother, "If Jess can preach this way now, what will he do when he gets grown (in the ministry)?" He was ordained an elder on February 7, 1891.

Having made choice of Miss Addie Needham as his life companion, he and his devoted and Christian wife settled down, making farming and teaching his occupation for a livelihood, and preaching the gospel of his

profession for Jesus' sake. He was a successful farmer, a good school teacher, and a wonderfully favored preacher. He took great delight in his work, making money and providing well for his wife and five children; and moreover, he made for himself a noble character and reputation which secured for him a host of friends. These friends showed their appreciation for him when, in November, 1896, they elected him to represent the counties of Stokes and Surry, in the State Senate of N. C., session of 1897.

After this he spent three years in Washington, D. C., as a doorkeeper to the Reserve Galley of the U. S. Senate; and while serving in this capacity, he wrote the history of the Fisher's River Primitive Baptist Association, of N. C., using as his motto: "Truth is that perfect word that knows no deception."

This definition was a key to his sincere and truthful life of service to his fellowmen. It was this definition to the word "truth," given by him to Hon. Champ Clark, now speaker in the upper house of the U. S. Congress, that was featured in many of America's leading papers.

Returning from Washington city, he continued his farming and teaching and preaching, traveling much, visiting churches in different parts of the country.

In 1904 he was elected clerk of the Fisher's River Association, and served till 1911.

Having accepted a position with the Wachovia Bank and Trust Company, of Winston-Salem, N. C., as a soliciting agent he while working among the farmers, helped the farmers to work out many difficult problems, and was the author of several advertising booklets, handling in an able manner the problems of farm

and fireside

Having moved to Winston-Salem, N. C., in the winter of 1911, he and wife joined the Primitive Baptist church at that place, March 25, by letter, a little church built up under his preaching and influence, and which was organized July 27, 1907, with 12 memers; but, at the time of his death, it had a membership of forty-five.

At the time of his death he was serving four churches, to-wit: The church at Winston-Salem, the church at High Point, the church at Salisbury, and the church at Pine, N. C. He preached the gospel in its purity, his watchword being "Peace and Unity," to which end he labored in his churches.

Being one of the able associate editors of the Messenger of Truth, published at Laurel Fork, Virginia, by Elder F. P. Branscome, he gave to its readers many interesting and helpful letters, always carrying a good message to the saints of God, so as to make him ever remembered by his brethren, sisters and friends abroad.

Brother Ashburn had been afflicted for many years, but remained cheerful, working nearly all the time till a few months before his death, when he went to a hospital for treatment. But he soon returned to his home, where he was under the care of his home physician, and improved so much that he had been going to the bank and doing some work. But on Friday night, October 6, 1916, after making his arrangements to go to the Salem Association, which was to convene with the church at Sardis on the next day, he retired for the night. But, at 9:30 p. m., he was stricken with paralysis and never regained consciousness nor ever spake again; and, at 4:45 a. m., Monday, October 9, 1916, the death angel visited his home

and his spirit went to God who gave it.

The high esteem in which Elder Ashburn was held by the people of his town was shown by the beautiful floral tribute made by the leading citizens of the town, the most beautiful of which was a wreath made of wheat heads.

After a short song and prayer service in the home, as requested by him, the funeral procession, consisting of thirty-five machines, filled with relatives and friends, moved slowly to the church at Saints Delight, seven miles east of the city, where the funeral was preached by Elder P. D. Gold and the writer to a large concourse of relatives and friends. Then the body of Elder Ashburn was interred in the cemetery at that place, a spot selected by him. He selected the place to be buried, made choice of his casket, and ordered a suit of clothes, which arrived the night before his death; and with his wife, made choice of those to preach his funeral, preparing for his death in life.

Often he spoke of the short time that he had to live, and told me, at the Fisher's River Association, in August, 1915 that he would not be a living man two years from then; and told his dream of working in a cornfield with other brethren; that his row was as thrifty as theirs, but was shorter.

Now, since he has come to the end of his row, the end of his labor of love, may the Lord enable us to bow in humble submission to the Master's will.

He leaves a wife, four sons, Arthur, Ellis, Isaac and Hassel, of Winston-Salem, N. C., and one daughter, Mrs. J. T. Ayers, of Pine Hall, N. C. His death is a distinct loss to our country, and especially so to his family and

churches. Children, may his example be a light unto your feet, and his admonitions so deeply impressed in your minds that they can never be erased. Dear Sister Ashburn, we know now impossible it is to silence your grief with words. May God enable you to bear the cross till the victory is won, when you shall join your loved ones who have gone to that happy, happy shore.

His death we mourn, who lately stood

A herald of the mighty God;

Proclaimed the Savior of our race,

And bore the message of his grace.

But all his labors now are o'er

And we shall hear his voice no more;

His dust lies silent in the tomb,

He's gone to heaven, his final home

Jesus, though earthly shepherds die,

Do thou thy churches still supply,

With gifts, instructions to impart,

Pastors, according to the heart.

Written by request, and by one who loved him.

(ELD.) F. P. STONE.

Francisco, N. C.

OBITUARY.

Dear Brother Gold:—I have been requested to write a short obituary for publication in Zion's Landmark, and the family of the deceased, would appreciate space for same.

David Scott was born October 13, 1844, and died December 18, 1915. He married Mary Kneline Gilliam on April 9, 1868, to which union were born four children, one boy and three girls. Only two of the children have survived him and his companion, the latter having preceded him about two years. Those remaining are Mrs. Cora Christmon and Mrs. Fannie Maxwell. Mr. Scott was not a member of the church, but was a firm believer and attended church at Gilliam's, at which place his wife was a member. It has been my pleasure to visit them several times in their home, and I was

especially impressed with their interest in the scriptures and in Bible characters. Their conversation seemed seasoned with good things. Mr. Scott was a good husband, a kind and loving father, and a neighbor indeed. He is much missed by all who knew him. The funeral services were conducted at Gilliam's by the writer of these lines, after which we consigned his body to the tomb, but commended his spirit to God who gave it.

May God remember the bereaved in mercy, and teach us to know Him whom to know is life eternal.

Yours in hope,

J. W. GILLIAM, JR.

Altamahaw, N. C.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to send the grim Messenger of death to the home of our dear brother and beloved pastor, Elder J. W. Johnston, on March 1st, to remove him from our midst and take him, we humbly hope to his eternal home. Therefore be it resolved:

1st, That while we bow in humble submission to the will of Almighty God, we do not the less mourn for our beloved pastor who has been called from his labor. We mourn not as those without hope, believing as we do that our loss is his eternal gain.

2nd, That we tender our heartfelt sympathy to the bereaved family.

3rd, That these resolutions be entered in our church books, a copy of them to the Zion's Landmark with request to publish.

Done by order of Conference Saturday before the 3rd Sunday in March, 1917.

ELDER J. C. MOORE, Moderator.

C. H. SPIVEY, Church Clerk.

RESOLUTIONS OF RESPECT

Whereas: God in His infinite wisdom has seen proper to remove from

our little church our very worthy, highly esteemed and much beloved brother, J. H. Bennett, Sr. Therefore be it resolved by the Primitive Baptist church at Reidsville, N. C.: That while we keenly feel the loss to the church, of one of its worthy members, to the community one of its honored citizens we bow in humble submission to the will of Him who knoweth the end from the beginning and who maketh no mistakes, feeling our loss is his eternal gain.

Resolved further: That a copy of these resolutions be recorded in our church book, a copy be sent to the bereaved family and a copy be sent to Zion's Landmark for publication.

Approved by the church in conference at the February meeting in 1917.

Elder O. J. Denny, Moderator,
E. R. Harris, Clerk.

JOHN ELWOOD WILLIAMS

By request I send for publication in Zion's Landmark the obituary of little John Elwood Williams, only son of Floyd and Mollie Williams, age sixteen months.

He was a bright, sweet child, loved by all the family. He was taken with cholera infantum and suffered intensely but bore his pain with marked patience, hardly complaining at all. All was done that kind parents and two physicians could do, but nothing could stay the hand of death.

We loved him, yes we loved him,
But angels loved him more;
And they have sweetly called him
To yonder shining shore

Written by his step-grandmother,
Nannie L. Butcher.

SISTER G. A. LANCASTER

By request of Elder T. B. Lancaster, I will write a brief obituary notice of the death of his dear wife, G. A. Lancaster.

She was born December 9, 1843, and died March 6th, 1917. Sister Lancaster joined the church at Nahunta, Wayne county, N. C., April 20th, 1881, and was baptized by Elder Shade Pate.

She was a good woman, and loved by those that knew her. She was attentive to the church, always filling her seat when not providentially hindered.

This dear sister was afflicted for 11 years, and though her suffering was great she bore it with patience and Christian fortitude.

Sister Lancaster was a preacher's wife, never putting any hindrance in the way to keep her dear husband from visiting his churches.

Oh what a blessing she was to him, but now she is gone, and has left our dear brother alone in this cold world of sin to fight as he has fought for 30 years the good fight of faith.

For about 4 years our dear brother was unable to even be away from home at night on account of his wife's health, but she improved and our dear brother was able to stay with us during our Association.

She was taken for the worse on 6th of March and lived but a short while after being taken, and died in the arms of her dear husband.

I was at her burial and spoke a short while from the words: "Blessed are the dead which die in the Lord." Brother Roberts concluded at the grave.

There was a large gathering of sorrowing friends to sympathize with our dear brother in his loss which is her gain.

May the Lord bless, sustain and heal his broken heart is the prayer of one that loved them both for Christ's sake.

Yours in hope,
J. W. GARDNER

Goldsboro, N. C.

ZION'S LANDMARK

UNION NOTICE

The next Black River Union is appointed to be held with the church at Reedy Prong meeting house in Johnston County, N. C., on Saturday and 5th Sunday in April, 1917. Visitors will be met at Benson on Friday morning. All that love the truth are invited to attend. We hope to have a goodly number of ministers.

Your humble brother I hope,
Cornelius Hodges, Union Clerk.

NOTICE

The White Oak Union is appointed to be held with the church at Stump Sound, one mile from Hollybridge station, Onslow County.

All lovers of truth are invited to be with us.
R. W. Gurganus,
Union Clerk.

Raleigh, N. C., March 7, 1917.

The church in Raleigh in conference on Saturday before third Sunday in March 1917, after preaching by Brother C. B. Hall and Elders J. W. Wyatt and J. F. Farmer.

1st: Invited visiting Brethren and Sisters to seats with us.

2nd: Inquired after the peace of the Church. Announced in order and fellowship.

3rd: Door of Church was then announced open for reception of members.

4th: Following up the order of conference of January 20th, last—the published invitation and request—by order was read. No charges were presented.

Visiting brethren C. B. Hall and J. H. Parker and Elder J. W. Wyatt and J. F. Farmer (the Moderator) and also brother J. W. Woodall then made many very loving and advisory talks, virtually agreeing and stating that there should be no more of the so-called dissatisfactory talk and fault finding in the future as referred to in our letter published January 20th in our religious papers.

The following churches of the Little River Association were represented: Bethany, Middle Creek, Mt. Gilthead, Smithfield, Salem, Union, Willow Springs and Angier. From Black Creek Association: Beulah, Goldsboro, Wilson, Scotts and Upper Black Creek.

5th: In view of the fact that no charges were presented at this meeting be it known that we will hold any person or persons strictly accountable, according to gospel discipline, who may circulate or cause to be circulated any charges against the pastor or the church at Raleigh.

Elder J. F. Farmer, Mod.

Elder G. T. Powell, Clerk.

P. S.—Elder Isaac Jones could not attend to sit as Moderator. His wife was sick.

The next session of the Black Creek Union will be held with the church at Creech's in Johnson county, N. C., Saturday and 5th Sunday in April.

Micro and Selma on Southern and A. C. L. railroads are the nearest stations.

A general invitation is extended to lovers of truth.

Elder J. T. Collier resides at Micro, N. C.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Salt for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE

FOR THROAT AND LUNGS
SUBBORN COUGHS AND COLDS

Eckman's
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SOLE BY ALL LEADING DRUGGISTS

TO LIVE LONG!

A recipe given by a famous physician for long life was: "Keep the kidneys in good order! Try to eliminate thro the skin and intestines the poisons that otherwise clog the kidneys. Avoid eating meat as much as possible; avoid too much salt, alcohol, tea. Try a milk and vegetable diet. Drink plenty of water, and exercise so you sweat—the skin helps to eliminate the toxic poisons and uric acid."

For those past middle life, for those easily recognized symptoms of inflammation, as backache, scalding "water," or if uric acid in the blood has caused rheumatism, "rusty" joints, stiffness, get Anuric at the drug store. This is a wonderful eliminator of uric acid and was discovered by Dr. Pierce of Invalids' Hotel, Buffalo, N. Y. If your druggist does not keep it send 10 cents to Dr. Pierce for trial package and you will find that it is many times more potent than lithia and that it dissolves uric acid as hot water does sugar

NOTHING STANDS AS HIGH, as a **remedy** for every womanly ailment, as Dr. Pierce's Favorite Prescription. It's the *only* medicine for women certain in its effect.



"Favorite Prescription" is an invigorating, restorative tonic, a soothing and strengthening nerve, and a complete cure for all the functional disorders, painful discharges, and chronic weaknesses peculiar to the sex.

For young girls just entering womanhood; for women at the critical time; nursing mothers; and every woman who is "run-down," tired or overworked—it is a special, safe, and certain help.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels, Sugar-coated, tiny granules, easy to take as candy.

How to preserve health and beauty is told in Doctor Pierce's Common Sense Medical Adviser. It is free. Send Dr. Pierce, Buffalo, N. Y., four dimes, or stamps, to cover wrapping and mailing.

MAKE TWO POUNDS OF BUTTER FROM ONE

Not magic, but a money saving recipe for a Butter Mixture, making one pound of butter double its weight. It can be used for every butter purpose except frying and cuts your butter bills in two. The Butter Mixture recipe and many others for making Desserts—Salads and Candies are in our book—"Dainty Desserts for Dainty People" sent free if you enclose your grocer's name.

KNOX GELATINE CO.

201 Knox Avenue

Johnstown, N. Y.

Take a MAN-A-LIN Tablet

THEN YOU'LL FEEL BETTER

When you are sluggish in thought and action, when your mouth tastes bad, your breath is foul, your eyes are clouded and your body aches—you need Manalin.

Your liver has quit; your body is full of waste matter, and your blood is becoming polluted with toxic elements you should throw off. You cannot stay well in that condition.

Arouse Your Lazy Liver

Clean out your intestines. You will note the difference the next day. Manalin is the ideal laxative, because it gently starts the liver into action, and it works without griping, without habit forming, and comfortably.

Manalin Tablets are delightful to the taste, easy to take, and may be carried with you. They regulate, and their use will enable you to restore natural habits. 10 and 25 cents. Liquid form 25 cents and \$1.00 bottle. All dealers or from one manufacturer.

The Peruna Company, Columbus, Ohio



**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 glitters 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 fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

STOPS TOBACCO HABIT

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.

NERVOUS SPELLS

And Combination of Troubles Relieved by a Combination of Medicines.

A quotation from one recent letter: "I have been taking Hood's Sarsaparilla and Peptonin Pills as a course of medicine and find this combination has worked like a charm. They told me I had neuralgia, and certainly I was in a very low and discouraging state of health. I suffered extremely with nervousness and had neuralgia pains so I could not sleep nights.

"Those nervous spells were awful! "I heard about taking Hood's Sarsaparilla and Peptonin Pills—one before me, the other after—the suggestion struck me favorably so that I have taken the medicines carefully and faithfully with most pleasing results.

"It is a long time now since I have had one of those severe nervous spells. I can do a good day's housework, can work in my garden and walk a mile."

Mrs. Fred J. Wecklev, Bagdad, Fla.

Your druggist will be pleased to supply you with these good medicines.

**Everyone Should
Drink Hot Water
in the Morning**

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headaches, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young people feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

MOORE'S MINERAL SPRINGS.

I gladly recommend this water to be 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, starrr, &c.

ORNAMENTAL FENCE
Manufactured and sold. Illustrated. Write for catalogue. See how we make our fences. We can save you money. Write for free catalogue and price list.
KORDON FENCE MACH. CO.
100 North Street, Kokomo, Ind.

I OWE MY HEALTH

To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—“I am the mother of four children and have suffered with female trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say 'Why do you look so young and well?' I owe it all to the Lydia E. Pinkham remedies.”
—Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.



We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

*If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

NOTICE WRITE ME

and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detour from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

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.

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 laggard. 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 sour, 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 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.

**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.

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The record of the Kellam Hospital is without parallel in history, having successfully treated without the use of the knife, acids, X-ray of radium, over 90 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.

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**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, improved by the addition of other ingredients, 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 or becoming faded have a surprise awaiting them because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

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

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

HURRAH! HOW'S THIS

Cincinnati authority says corns dry up and
life out w/ th fingers

Hospital records show that every time you put a corn you invite lockjaw or blood poison, which is needless says a Cincinnati authority, who tells you that a quarter ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heels she will be glad to know of this.

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I positively guarantee my great "Normal" Monthly Compound. Safely relieves some of the longest, most obstinate, abnormal cases in 8 to 15 days. No harm, pain or interference with work. Mail 10c. Double Strength \$2.00. **SHREVE'S PILLS.** Write today.
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Renew Your Health

AT NATURES' FOUNTAIN.

Without the Expence 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 spare the time to spend several weeks or possible 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 by 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

I was suffering with indigestion, stomach and liver disorders and all its train horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

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. 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, La Grange, Ga.
President Unity Cotton Mills

ZION'S LANDMARK

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped me, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.

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, Baltimore, Md.
Vice-Pres. Young & Selden Co., Bank Stationers.

**-Fill Out This Coupon And Mail it Today-
SHIVAR SPRING.**

Box 55, 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 report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name
P. O.
Express Office
Please write distinctly.

RHEUMATISM

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 has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. 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., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va., was anxious to get more of the Water, as it has done me more good than anything I

have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N. C.

BILIOUSNESS

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. DEREUUX, Greenville, S. C.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Oboopoe, Ga.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN, Carlisle, S. C.

RENAL AND CYSTIC

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., Columbia, S. C.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F., Virgilina, Va.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man. S. B. D., Wesley, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHEWSON, M. D., Chancellor, Ala.

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Properly reared children grow up
to be strong, healthy citizens*

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

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It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

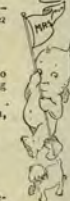
Mrs. Winslow's Soothing Syrup

*Makes Cheerful,
Chubby Children*

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. L. WILSON, N. C., APRIL 15, 1917.

NO. 11



W. J. Mizell
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P. D. GOLD, Editor, Wilson, N. C.

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

\$2.00 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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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

Rufus, N. C., Feb. 28, 1917.

Dear Brother Gold:—We want to send you our subscription to the Landmark for this year. We should have attended to it sooner, for we don't want to do without the Landmark, as we do not get to hear very much preaching except through it and the Gospel Messenger.

I remarked some time ago that a short article from Elder P. G. Lester, after he had been silent for so long a time, was worth the price of the Landmark to me for one whole year. I hope that gentle, heavenly breeze will move him to write again, as I trust it moved in me to desire he might write.

Then, the article written by W. Mitchell concerning the conversion of a young lady, was rich indeed to my hungry soul. And I can hear from so many loved ones whom it has been my pleasure to mix and mingle with in days past, as well as many whom I shall never meet in this life.

It makes me so sad when I read of the helpless condition of such as Elder Thos. Bell and Peter Corn, and realize that they are drawing near the close of their journey in this life, and that the time will soon come when those of us who remain will know them no more. But it is indeed sweet to see how strong they remain in the faith, through which they are enabled to look beyond this vale of tears where Jesus the forerunner

ever lives, and when we awake with his likeness we shall be satisfied.

Brother Gold, won't it that be enough? This world is perishable, but the heavenly city is abiding.

How glad I would be to meet Sister Lola Holland of West Virginia, who writes such soul cheering letters for the Landmark. Surely she has had a pilgrim's travel, else she could not comfort the lonely pilgrims as she does, and yet it is no more she that does but Christ in her.

Mr. Coffey's mother is still lingering on the shores of time; but has been sick most of the winter, not able to help herself any scarcely. Mr. Coffey and I have deep colds.

In love and Christian fellowship, with a desire that the Lord will be your help and strength, I am, I trust,

Your little sister,

(Mrs.) J. Q. Coffey.

Rufus, N. C.

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

Dear Brother:—I send you the experience of Brother B. W. Martin. If not asking too much of you please give it room in the Landmark.

Yours in hope,

C. W. Brown.

Tabor, N. C.

Conway, S. C., March 3, 1917.

Brother Brown, Dear Brother—Since you asked me to write my experience I have thought of myself so many times and feel so unworthy of

writing to you, for I am a poor writer and a very bad speller. I am so poor in spirit and so sinful I feel it a great task, but I have been impressed to try to write you this morning some of the dear Lord's dealings with me a poor sinner as I feel myself to be.

My experience is so short I feel some times I have but very little to tell, but I can truly say I love the people I believe to be the Lord's. Sometimes I feel I can say they are the Lord's beyond a doubt.

I was so bitterly opposed to the doctrine the dear old Primitive Baptists preached I would not go to hear it preached. My dear wife was a believer and a Sister to these people and I thought it never would do for me and my children to go with these people and if we did we would be lost forever and ever more. But bless the Lord and praise His holy name when He saw fit to show me the way, which I believe is the right way, if I am not badly deceived myself and I hope I am not and sometimes think surely I am not for I love what I once hated and hate what I once loved. I believe now the dear Lord has been with me all my life, for I remember when I was a child I would have serious thoughts of myself and I knew I was a sinner and if I was not saved I would be lost forever, and I wanted to be alone for I felt like nobody cared for me. When I grew up, my parents were Missionary Baptists. I was taught if I did not save myself I would be sent to hell. O, how I felt. So I tried to pray and I was taught a little prayer to say when I went to bed at night, and I would say my prayers and hope my Lord would save me for I thought then if I was ever saved the blessed Lord would have to save me. But I continued to say my little prayer. I grew up to

the age of eighteen and in a protracted meeting I joined the Missionary Baptist church and remained a member of that church 6 years. I got married in the mean time and my wife was an old Baptist and that did not suit me. She was sick a good deal and she seemed to be sick on every one of my meeting days and I had to stay at home with her. So by not attending my meetings they turned me out, and I felt relieved. So I went on and on till 1916 when I hope the dear Lord began his work with me. I felt helpless and knew if the Lord did not help me I could do nothing. So I asked Him to help me in all my work this year and bless the Lord I hope he did for my work was made easy and by his will I made a good crop, and in September I became deeply interested about my poor soul. I saw plainly that I was lost for my sins were so great how could the Lord ever save me. O wretched man that I was, I would try to pray but I could not. I would say over and over, Lord have mercy upon me a poor sinner. I was in this condition only two weeks when I hope my dear Savior saw fit to believe me of my sins, but during this two weeks I was so wretched I could not eat nor sleep but very little. I saw my lost condition so plain. My sins were like mountains before me. I could plainly see myself lost and was surely doomed to torment. I thought my time had come to die and I gave my business up to my wife and told her I was going to die. She would say, Oh, don't talk that way, you are not going to die, for it is the Lord working in you, for He has begun a good work in you and bless the Lord He did on Wednesday of the second week deliver me of my burden about 3 o'clock in the evening and I could say bless the Lord my Savior, and praise His holy name on high.

It seemed to me everything was praising the Lord, and this song was given to me, "Am I a Soldier of the Cross, A follower of the Lamb; And shall I fear to own his cause, Or blush to speak his name." The song has ever been sweet to me since that time. Oh I was so happy 'till Friday when I was burdened with my sins again.

I had two dreams that night. First, I dreamed of two birds sitting on my arm and I loved the birds but they disappeared, and in a few minutes I dreamed the second dream. I thought something like a cat got on my shoulder and it was very black, and I could not get it off and when I awoke I was so burdened and wretched that I walked the room and prayed but I seemed my prayers would fall instead of going up. So I went on till Sunday when I hope I was fully delivered and given a sweet hope. Some times I can say I have a sweet hope, that in heaven above the Savior is waiting there for me. Oh how I love the dear Lord's people. I cannot express myself nor my love for the good old Primitive Baptists, the church of the dear Lord, I believe. Surely it must be, for it was shown to me so plainly and made me so happy. I was then burdened with baptism, I wanted to join the church and to be baptised was in my mind day and night, but I kept back with the thought, I am not fit to be with such good people as I thought they were and could such people receive such a sinner as I, and give me a home among them.

You were to preach at Pee Dee the fourth Sunday and day before in September and I told my wife I wanted the next preacher who preached at Pee Dee to preach on faith and hope, and I hope it being the will of the Lord he gave you that subject to preach from on Saturday. It was the first gospel sermon I ever heard and understood. It seemed to me it was

for me for I enjoyed it so much. I was filled with the love of our blessed Jesus to overflowing. I still wanted to be with the dear old Primitive Baptists more and more but that unworthy feeling still stayed with me. I am not worthy but it still rang in my mind, "Join the church and be baptised," but I felt I could not. I went on in this condition till Brother Bell came at his regular appointment in October and I wanted to go to the church so bad but I said to myself it is no use for they ca not fellowship me, but being the will of the Lord, as I hope, I went and was received and how I felt. It seemed I had deceived these people for I was so sinful and they such good people, for I knew they were the Lord's people, but I wanted to be baptised and I met Brother Bell and these good people the next morning at the water with Sister Nancy Haiselden and was baptised by Brother Bell. That was the happiest day of my life. We went back to the church and Brother Bell preached a noble sermon for us. It seemed everything was praising the Lord. The trees, the birds and everything seemed to be praising His holy name. I cannot tell how it was with poor me but I can surely say the Lord was with his people and I hope I am one of His, for He says, you may know you have passed from death unto life because you love the brethren. Yes, I love them better than every other people on earth, and Brother Brown I want these people to pray for me that I may live right with the Lord and the church and do His will as long as I live.

May the good Lord be with and bless all of His people is the prayer of your unworthy Brother, if one and I hope I am, but if one the least of all.

B. W. MARTIN,

FORTY YEARS AGO

Dear Brother Gold, and to the Family of God:—I have an impression if not deceived, to speak of the change there has been in the Lord's people since the above period. My dear father was living at that time, and I well remember that at quarterly meeting he often had from three to five of the brethren and sisters home with and they sang and talked until a late hour at night. And Oh, how they enjoyed these happy seasons, forgetting home and domestic affairs, gladly leaving all behind. They generally volunteered by twos and fours from each church to go to these happy meetings. We only go by ones and twos at this fast and progressive day, and some of these you may invite home with you though he may have come from a distance, he cannot go with you satisfied, he must return home to his idols, fine crop, Jersey pigs or something else, such, a lack of Godly zeal and love for Christian company, how different from the old faithfulers that have past and gone. Can we sing "Children of the Heavenly King!" Can we sing "We are traveling Home to God?" in the way our fathers trod. Oh, see where we have drifted to. I have visited some of the quarterly meetings this past fall, where they used to meet in the house about thirty minutes before services commenced and talk and sing, but now we stay out in front of the doors talking worldly affairs until eleven o'clock, the time services should commence. Brethren this should not be. Our Godly zeal, our love one for another should be manifested so plainly that others on the outside, even the little lambs of God might take knowledge and be made to say this is the church, this is the family of the true and living God. Now there is a cause for all this coldness, and little and sinful as I feel myself to be, shall I charge a part of it to the ministers of God? Well, some of them began to go into politics, canvassing their county for office, having to abuse the

party on opposite side, knowing that they had brethren on both sides. This is not the step that God's ministers should take. Remember that Matthew was called from his office and put in the ministry, the highest office on earth, and the duties of this office should be carried out. Some, I fear, are failing to declare the whole counsel of God, many of our modern preachers, called of God I hope, but they are jolly fellows, full of jokes and jesting, usig them in the sauered pulpit to make the world and we that are so cold laugh, but when there comes around one of the old type he is as a root out of dry ground to us. We read that Jesus wept but we do not read that he ever laughed, then what manner of men should the ministers of God be? Some have walked in such a way as to cause some of the good brethren and sisters to lose Christian fellowship for them and suffered their names to be taken off of the church book. When iniquity abounds the love of many shall wax cold.

God's people are called trees of righteousness, the planting of the Lord, a new tree grafted in, handed over to the husbandman to be looked after and cared for, but there are sprouts from the old roots which should be kept off as well as feeding, or fertilizing, I fear the pruning knife has not been used enough. Exhortation has almost been left off by some of our preachers. I think when one claims he is called for this great work his qualification should be well looked after, the doors of the church well guarded. Trouble is so much easier settled, none but the pure in heart to deal with, no friend of disorder to be contended with, and now my reason for speaking of the preachers.

Some years ago I dreamed my dear father who had been called from time to home appeared to me and took me out along a road and we came to a level scope of prairie land and he showed me thousands of sheep grazing there and the grass was very dry and

they were so poor and thin they could hardly travel. Some were dragging themselves along, could not walk and dingy, except I saw one occasionally amongst them that was healthy looking and white as snow. I asked my father what was the matter with these sheep, that they would die unless they could have some attention. He said why Zack, their shepherds are neglecting them. He also said that I had some sheep amongst them. I said no, the dogs had killed all my sheep long ago. He said, I guess not, the dogs had never killed any of these sheep.

Now I feel like these sheep were a figure of the church of God, and the change it has undergone since the period mentioned above.

Brother Gold, I want to say that the Landmark is not what it has been. You say you have to run the advertisements to make it pay, which takes up nearly one-fourth of its reading matter. Brethren and sister, this ought not to be. We know that it is very expensive to run a paper at this time. We should have this dear old paper continued, and pay the two dollars per year and fill those pages with experiences of grace and upbuilding communications. I want to say that I saw in my vision a few of those sheep that looked clean and healthy. I meet them occasionally, and Oh, how I love to meet them, talk with them and hear them talk. I am glad that all this dear family is not sleeping for if all sleep who shall wake us up? Some members in some of the churches that I visit stay at home on Sundays. Brethren, what is the matter? Were you ever in great trouble on account of sin and condemnation and did the good Lord visit you, take your feet out of the miry clay and place them upon a rock, put a new song in your mouth, establishing your goings? Then why not serve Him that did all this for you? But if not it seems good for you to stay at home and serve your domestic gods;

stay at home and serve them but for the Lord's sake have your name erased from the church book till the Lord in His wrath shall visit you and set you right. Then you will say to home and its belongings, tarry ye here until I go over yonder and serve the Lord my God.

Now my dear Brethren and Sisters, I must soon close this. I am sixty-five years old, nearing my journey's end. I have come out very plainly but I wanted to put some of you in remembrance of the dear old fathers that have gone before. Trust that you will hunt for the old paths and tread in their footprints and you will be blessed.

Brother Gold, if you think this is too strong, too offensive, cast it aside, but if you think it is worthy of a place in your paper, I hope others will copy it. I wrote most of this some time ago but have hesitated to send it but I can not get the consent of my mind not to do so.

Your brother in the Lord, I hope,
ZACK STEPHENSON.
Clayton, N. C.

Benson, N. C., March 27, 1917.
Elder P. D. Gold, Wilson, N. C.,
Dear Mr. Gold:—Enclosed find a copy of a good letter from Elder L. H. Hardy for publication in Zion's Landmark, if you will please give it a place.

Sincerely,
ELIZABETH H. BARBOUR.

Atlantic, N. C., March 14, 1917.
Dear Miss Barbour:—Your letter came this evening and was not a surprise for I have been thinking about you for several days. I was wondering in my mind if you were sick as I had not heard from you for some time. I am glad to hear from you again.

I will try as best I may to comply with your request in a condensed form. I was born in the 17th of March 1835. Therefore by the time

you get this I will be among the old.

At the age of four years in a dream I had the rod of God in my right hand. It was beautiful to me, perfectly smooth and straight. When I awoke it was impressed in my mind that that was the ministry. That soon passed off only occasionally it would come again.

At seven years old in a vision I saw the end of the world and myself a sinner before God and that it was just in Him to cast me off forever. I loved Him with all my heart but of fear that he would not take me to live with him. In the same view I saw satan. I abhorred him and those with him more than anything I ever saw, yet feared that I would be cast off with him. I never thought of hell nor feared it, but had no love for satan and his host, but I loved Jesus and His disciples and wanted with all my heart to live with them. But I was too little and altogether unworthy to speak to him in anyway.

When I awoke I wept because I was such a sinner and not at all worthy to dwell with one so holy as I saw the Lord to be, and I could see no difference in Him and His apostles, only I knew them apart. This terrible conviction of my mind as an unworthy sinner lasted severely for three days when it gradually left me. However it would come back and I often found myself musing over it and crying when alone. In company with other children I was as lively and playful as any of them and really loved all our sports. At the age of eleven years these terrible convictions of my mind grew heavily on me and destroyed much of my comforts in our plays. I began to have a mind to hear the old people, especially the Primitive Baptists, talk and tell the things of God as they had seen and experienced them. For that purpose I used to go in the room where they were talking and lay down across the foot of the bed and appear to be asleep. I had an inexpressible love for their conversation and did not want to be

noticed in listening. I have gotten so full at times in listening to them talk of things of God that I have had to get out of the room and re-engage in the plays in another room or I would be compelled to cry out.

These experiences led me to beg for mercy but it appeared to me that the Lord would not hear such a poor sinner as I, and therefore my prayers appeared to be only empty wind. This state of things continued with me until I was sixteen years old. Then it appeared to me that I had as well give up all hope of any relief in that line for the Lord would not hear me; that I had as well go on and enjoy the world along with my comrades and throw away this bad feeling. I tried to do this and began to engage in card playing, and a year later in dancing. These things I followed with as much zeal and in as much earnestness as it was in my power to do and while I had some temporary enjoyment in them yet my chief object was to cast off and put from me that tormenting feeling that I was a miserable sinner before a just and holy God. However the result was the reverse. All was but adding fuel to the fire which was so hot in my soul and my tears were more and my groanings heavier.

I continued in this way until I was 20 years old, and to add to it was the feeling that God would require me to preach His gospel. This feeling came heavily on me at sixteen years old in a vision in which I saw myself in the field reaping ripe wheat. Then that impression was renewed by a voice in me at seventeen years old. That voice said: "You are called to preach the Gospel."

L. H. HARDY.

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

Dear Mr. Gold:—I am enclosing check for which please send the Landmark one year.

We, the believers in the Primitive Baptists at Rocky Ford, seldom have

the opportunity to listen to the gospel preached. There is a church 80 miles east of here where we try to go once a year.

I was raised in a Primitive Baptist home, but if I could possibly be any thing else I would, but no other heals my heart and feelings like the Primitive Baptists.

I am the daughter of Mr. and Mrs. James A. Leak, members of State Line church at the time of their death.

Please excuse me for writing so much.

Pray for me.

Unworthily,

Mrs. S. L. Lackey.

Rocky Ford, R. F. D. 2, Box 54, Col.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Psalms 90:10.

Dear Brother Gold:—For some days I have been thinking of you and others of our old people who have passed the above mark. I have thought that all of you could in your own experience give evidence with Moses in this Psalm.

I will write a word or two about some of our old people.

The first, one of our old brethren, Owen Salter, born in 1797, baptized in the fellowship of the Primitive Baptist church at Hunting Quarters in 1848; lived all his time out in Carteret County and died in 1901. Thus he lived through the 19th century and died at 104 years old.

Second, Zedekiah Meadows. While on his death bed we had a meeting at his home. He told me that he was 101 years old and wanted to be received in the fellowship of the church. The brethren and sisters present were satisfied with him and we gladly gave him the right hand of fellowship as a member of the church at Hadnots Creek but he never got able to be taken to the water and be baptiz-

ed.

Third, Mr. William Sharp, who lives ear Bogue Sound, in Catawba County is 94 years old. If he is a professor I do not know it, but he has always been an honorable citizen, living at home.

Fourth, Mr. Thomas Harris, at Marshallburg, 92 years old. Not a professor but a quiet citizen, now living all alone but being cared for by his children and other kindred and friends.

Fifth, Our sister Cibel Piner, of Morehead City, and a worthy member at Cedar Island church is 84 years old. She lives with her daughter, Mrs. Bettie Lee, and keeps active and able to get about and do for herself.

Sixth, Yourself, on next Sunday, March 25th, will be 84 years old. How the Lord has preserved you and given you strength in both body and mind, and grace to preach and write His blessed word to the comfort of many of His little ones, and to preach peace to churches and communities of brethren in turmoil and distress. Surely you have in many cases been, through our Lord, a peacemaker.

Then comes Elder J. E. Adams, 83 years old, whose life is without a blot, and who has preached the gospel in several of our states and is so preserved that he is yet in the cause of his Master.

Also Elder Jordan Johnson, about the same age. His life is beyond reproach. Has been a pastor all his ministerial life and lived at home. Now very seriously afflicted, yet holding on his way, living in the hope that shall not fail.

Elder Jordan Johnson fell asleep recently. He died at his post.—P. D. G.

Time and space forbid me to say things about all I know who are past 80 years, some precious sisters here in our church and others scattered here

and there over the country who love the Lord, His word and His way. His commandments are precious to them.

Yet all, professors or non-professors, have been led in the experience of Moses, the man of God, that their strength is labor and sorrow. Also they all see and understand that they will soon be cut off and will fly away.

How precious are those who live in the glorious hope that their flying away will be in the bosom of our Lord Jesus Christ to know Him without a veil between, to see Him as He is and be like Him, and to dwell with Him, forever and forever, world without end.

The Lord spare you yet a little while to comfort His people and to glorify His holy name.

Your brother I hope in the Lord,
L. H. HARDY.

Atlantic, N. C.

Is there anything beyond this world of turmoil and strife? How often we pause and wonder. The nations at war and the same spirit sweeping across the waters to our very midst. Food beyond the reach of many and some not able to receive sufficient for the subsistence of life. **There is a struggle even for existence** and what does it profit us if we live many or few years? All must end; we return unto the earth naked as we came forth from the earth. Faith causes us to learn from the things of earth and all contained therein and by aith we understand the worlds were framed by the word of God.

All things were made by Him and without Him was not anything made that as made. In Him we have life and the life was the light of men. **How different the world and all its struggles and the ever blessed eternity with peace, good will toward men.** What a contrast between the powers of darkness and the kingdom of light.

In the one we are distressed, tossed about and have no continuing city and in the other we are made to lie down in green pastures and led beside the still waters.

No wonder we long to fly away and be at rest. In the world ye shall have tribulation but be of good cheer. **I have overcome the world. What blessed sayings of Jesus and how comforting when they are applied by His spirit.**

He speaks to the troubled waves and they are calm; peace, be still and know that I am God. The waters are all there but there is a calm. Great and marvelous are thy works. Lord God Almighty, just and true are all thy ways, thou King of Saints.

Draw nigh to God and He will draw nigh unto you, resist the devil and he will flee from you. As we have known the belly of hell, how we long to be delivered and hear the cry of the destitute and who answers their prayer. How glad that we have a brother born for adversity. One who is touched with the feeling of our infirmity, and is able to deliver all that call upon him.

Lord teach me to know mine end, the measure of my days, what it is; that I may know how frail I am.

What is man that thou art mindful of him. God is in heaven, man below. Yet it pleased God to make a way of escape through our Lord and Savior. He made him to be sin for us who knew no sin that we might be made the righteousness of God in Him.

Well might the sons of God sing together the glories of His love. A1 eternity shall be occupied in singing never ending praises to the throne for thou hast redeemed us and made us kings and priests unto God and He shall wipe away all tears from their eyes.

J. M. FENTON,
Philadelphia, Pa.

Elder P. D. Gold, Dear Brother:—I will try to write you and let you know that I am still getting my Landmark regular, every month. I certainly do thank you for your kindness in sending me the Landmark so long free of charge. I have been sick since I wrote you to discontinue my paper. But I hope if I live I will be able to send you a part of the money, if not all that I owe you. I have thought I would never try to write again for the Landmark but I feel like I must try to write again to relieve my mind. I have been lay down in trouble and afflictions since last November, and I am only able now to sit up in bed, and try to do this writing. I fell so cast down that I am made to cry out, Oh! how wretched I am. I feel like I am traveling through the valley and shadow of death. I am suffering so much at times, I feel like I am in the very jaws of death. I would cry to the Lord from the very depths of my soul to be merciful to me, a poor sinner. I do feel like I am a lone wanderer in a strange land, still begging the Lord to guide me in the right way, and deliver me out of trouble. For He has delivered and I hope He will still deliver. Oh! how I crave to be still and wait on the Lord. Brother Gold, pray for me for I feel like you are a man of God. I am so crossed and tossed about in my feelings. Do as you think best with this writing, have it published or throw it in the waste basket. For it is so much like the **writer, imperfect. I have not written** as I intended to when I commenced to write, but I could not do any better if I was to write it over. So I will send it to you, and you can do as you think best with it. I still ask you to remember me in your prayers.

Your unworthy Sister in tribulation,

BETTIE A. WEAVER.
Greensboro, N. C., 507 N. Cedar St.

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 15, 1917

EDITORIAL

A SCATTERED SHEEP.

"Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him; and last this Nebuchadnezzar, king of Babylon hath broken his bones."—Jeremiah 50:17.

Who but a sheep could endure after such handling? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.—Romans 8:36. Yet behold we live! "Nay, in all these things we are more than conquerors through Him that loved us."—Rom. 8:37. Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The elect of God, whom He did foreknow, are loved with an everlasting love, and while chastened all the day long, are brought off more than conquerors through Him that loved us.

What a wonder is this people. Timid, weak, defenceless, beset with enemies, with no means of defence, as lambs amid wolves, helpless among lions, prone to wander off, never inclined to run or return home; all we like sheep have gone astray, every

one has turned to his own way. Then how, why and through whom, and by whom shall Jacob arise? By whom can he live? Surely his salvation is not of himself. Nor can it be ascribed to the wisdom or strength of man. When there was no eye of man to pity, nor arm of man to help, when the lions had driven him away, when the great king of Babylon had quite broken his bones, when he could neither walk nor stand, then the Lord laid on Jesus the iniquity of us all, and by His stripes are we healed. When there was no eye to pity and arm to save, then the Lord God alone did save. In His love and pity He redeemed them, and carried them all the days of old. Jesus said, My Father gave them me, and all that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out. He that keeps Israel neither sleeps nor slumbers. These sheep are kept by the power of God through faith unto salvation. By grace are ye saved through faith.

Who shall gather this scattered sheep into one fold? Son of man can these bones live?

"Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts."—*Ex . 37-11.*

These bones were very dry, and scattered, no two bones together, no life in them. The Lord God gathered them bone to its own bone, fitly framed together. There was no power of man that could gather them together, nor give them life. What power can raise the dead, and bring the dead to life, quicken them into spiritual life, a perfect body? The Lord Jesus shall change this vile body that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto Himself—*Phil. 3:21, 1st Thess. 4:14-18.* See 1st Cor. 15th chapter. Consider the resurrection of Jesus, his ascension to glory, exam-

ine your own self whether you are in the faith. What is your experience of these glorious things? Does your faith stand in the wisdom of man or in the power of God? P. D. G.

GOD IS LOVE

Love is the best and strongest sentiment of the heart of man. There are many different ways of showing this feeling or passion. In some it is displayed in noble deeds, in others in horrifying conduct.

If a man glories in conduct showing that he loves to inflict pain and cause grief we could not admire that sentiment in him. If his pleasure is in defrauding or wronging others we could not find any delight in such displays of his nature. Should one resort to the base, besetting practice of drunkenness and stupidity and waste his energies in such gratification, we could not feel that there is any thing ennobling in such love.

If the object of his love is elevating then to seek and pursue the things prompted by that passion will be helpful and beneficial.

The object loved should be worthy and ennobling.

He that loves the eternal God, and is actuated and led by the Spirit of truth is blest and guided by the highest motive to serve the true God. He that loveth is born of God, for God is love. This pure love worketh no ill to his neighbor, nor does it wrong any one, nor does it wrong another; but is purifying. It brings no wrong or grief to another. This love is correcting and helpful. That man is blest who loves God.

How wonderful are the objects we behold in God's creation, as we are exercised to consider the Lord's works which praise him. He has made nothing in vain; but everything He has made is useful in its place. However much wicked men may pervert the works of God to base and corrupting uses, yet all the fault of such misuse and abuse is in man.

All God's works praise him, and his saints shall bless him. P. D. G.

A MORE SURE WORD OF PROPHECY.

"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 eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy Mount, we have also a more sure word of prophecy." etc.—2nd Peter 1:16-19.

Peter is endeavoring that the brethren may be able after his decease to have these things always in remembrance. He knows that shortly he must put off this tabernacle, even as the Lord had showed him. But he would write them that the Bible readers might have these things in remembrance when he was gone.

Peter, James and John were taken by Jesus in the excellent Mount, and was gloriously transfigured that they could not behold His glory. What a proof was this of his divine character. The witnessing voice of the Father, the shining, overshadowing glory of Jesus, the revelation of his glory so great that they could not look upon His glory, were the enduring proofs.

Instead of building tabernacles to Moses and Elias, or to man, they should worship, and hear the glorious beloved Son of God.

This is not a cunningly devised fable we have followed, but a glorious revelation of the blessed Son of God and we have also a more sure word of prophecy—more sure than any cunningly devised fable. For we know that no prophecy is of any private interpretation, for holy men of old spake as they were moved by the Holy Ghost who moved them to speak. This was truth, for they spake as the

Holy Ghost moved them to speak. Therefore it was not of any private interpretation. A matter of private interpretation would have meaning very different from the scripture which is not of any private interpretation, but is true at all times, and must most surely be fulfilled as the infallible truth of God.

Heaven and earth may pass away but the word of God cannot fail. There is nothing more sure than the sure word of prophecy. Also the word of God heard on the excellent Mount is the eternal word of God sure of fulfillment. For the word of God never returns to him void. All scripture is profitable and shall certainly be fulfilled.

This more sure word of prophecy than any cunningly devised fable of man's procuring, or the putting forth this blessed word of God, certain of fulfillment, we do well to take heed to, as unto a light that shines in a dark place, until the day dawns, the day of the coming of the Lord Jesus in glory, and the day stars arise in our hearts, which we are looking for when Jesus shall come from heaven with the glory of the Father and the glory of the heavenly hosts.

The transfiguration was so glorious that the apostles could not behold it, but were overshadowed by the exceeding rays of the divine glory of Jesus as he appeared in a glory above the brightness of the sun at noon-day. Paul beheld a light above the brightness of the sun at noonday. This vision of Jesus in the transfiguration was a wonderful reality, no fable, but a vision or view of the Lord Jesus as flashed from heaven in Paul's heart, mind and soul, and stamped in his life and character enduring as the word of God, directing and controlling his life, and causing him to worship and serve the Lord Jesus. It was no cunningly devised fable, but as the more sure word of prophecy, all of which must be fulfilled.

Those that have seen the glory of the Lord Jesus know that he is God.

over all and blessed forevermore. Hence in their experience of the revelation of Jesus Christ which guides them into all truth the word of God is a guide to their feet, a lamp to their pathway, that they do well to take heed to as unto a light that that shines in a dark place.

We have also in addition to this excellent voice) a more sure word of prophecy. This refers to the scripture we do well to take heed to. When God speaks from heaven it is no cunningly devised fable. His word shall never return unto him void. The law came by Moses, and prophets spake as they were moved by the Holy Ghost, but God hath spoken unto us in these last days by His Son whom He hath appointed heir of all things, by whom he made the world, who being the brightness of His glory and the express image of His person, whom we are to hear in all things. Moses spake of him stating that whosoever would not hear that greatest of all prophets, who possessed and biended in himself the prophet, the priest and the king, being the brightness of God's glory and the express image of his person, and how blessed, therefore to hear him, and worship and love him who is Lord of lords and King of kings.

All prophecy relates to him. The law and the prophets were until John since then the kingdom of God is preached. P. D. G.

CHURCH CONSTITUTION

At a meeting held today at the School House at Pittman's after preaching by Elder Jesse Barnes and J. F. Farmer went into a conference for the purpose of organizing a Primitive Baptist church at Pittman's Grove in Johnson county, N. C. and proceeded as follows:

1st, Conference opened by a hymn of praise and prayer by Edler W. M. Monsees.

2nd, A Presbytery was formed with Elder S. B. Denny, Jesse Barnes, W. M. Monsees, J. F. Farmer and Dea-

acons David Bryant, James Overman, L. B. Boyett and J. B. Pierce.

3rd, Elder Jesse Barnes was chosen moderator and Elder J. F. Farmer clerk.

4. Invited visiting brothers to seats.

5th, Called for Letters of those desiring to be organized as a church and the following were handed in and read: all from Upper Black Creek, brethren R. L. Scott, A. M. Holland and D. N. Bridgers and sisters Irma Crawford, Sallie A. Hinnant and Emma Bridgers and upon motion it was unanimously agreed that these letters be received and recognized as in proper force and order and the Moderator extended to the said six brethren and sisters the right hand of fellowship, declaring them a duly consistent Primitive Baptist church in gospel order at "Pittman's Grove," whereupon the said conference adjourned and the newly constituted church went into conference appointing Elder Jesse Barnes Moderator and Elder J. Frank Farmer clerk.

1st. The following Rules of Decorum and Articles of faith were read and adopted:

The usual rules of Decorum and Articles of faith of Primitive Baptist churches in the bounds of the Black Creek Primitive Baptist Association.

2nd, Visiting brethren were invited to seats with us.

3rd, The door of the church was announced open for the reception of members into fellowship.

4th, Brother A. M. Holland was unanimously elected as clerk of our church.

5th, Agreed to hold regular meetings on the 2nd Sunday and Saturday before at 11 a. m. in each month at Pittman's School House until our church building is completed.

6th, On motion Elder Jesse Barnes was unanimously chosen as our pastor and he being present, agreed to serve us.

7th, Agreed that we appoint brethren

ren A. M. Holland and D. N. Bridgers as Messengers to the Black Creek Primitive Baptist Union, to be held Saturday and 5th Sunday in April, 1917 at Creech's church in Johnson county and by them petition for admittance into the Union.

8th, Agreed to appoint Brethren R. L. Scott as amessenger to Upper Black Creek, D. N. Bridgers to Memorial and A. M. Holland to Beulah to petition to their churches for brotherly correspondence with them.

9th, Agreed that we set apart as our Yearly Meeting Saturday and 2nd Sunday in July and wash feet at that time.

10th, These minutes were read and approved and upon motion it was agreed that they be sent to "The Landmark" for publication thereon and invite our preachers to visit us when they can. Brethren from the following churches were present with us in this conference and also the conference organizing this church: Upper Black Creek, Memorial, Beulah, Scotts, Smithfield, Wilson.

Conference closed with a hymn of praise and benediction by the Moderator.

Elder Jesse Barnes, Moderator.
Elder J. F. Farmer, Clerk.

OBITUARIES.

ALICE MAYE WATSON.

The neighborhood of Peletiers, N. C., was saddened on February 21st by the death angel visiting the home of Mr. and Mrs. J. W. Watson and taking from them their bright and lovable daughter Alice Maye. She was their oldest child and a favorite among all.

Her sickness was of short duration but her suffering was intense. She was conscious to the last and seemed to realize from the very first that she had to part from her devoted father, mother, brothers and sisters. She had reached her eleventh birthday and seemed to be in the bloom of health when taken. The writer deeply sym-

pathizes with the bereaved parents. May God comfort and guide them through his omnipotent power, so when their work on earth is finished they will be prepared to meet their angel in Heaven, where separation is unknown. Her remains were interred in the family burying ground near the home of Mr. W. P. Weeks' on February 22nd, 1917.

A Friend.

LIZZIE CREWS.

Dear Brother Gold:—By request I am sending you a few lines in memory of our dear sister Lizzie Crews who was born March the 18, 1849, died December the 31st, 1915, making her stay on earth 67 years, 9 months and a few days. She was the daughter of Henderson Joyce and his wife Elizabeth Joyce and was first married to G. W. Combs to which union were born two children, one dying in childhood and one yet living, Emma Combs, a devoted member of the Primitive Baptist church at Buffalo, at which place her mother was a member.

She was married the second time to S. H. Crews July 22, 1877, to which union were born two children, both living, one daughter and one son. She was baptized the 8th of May 1890 by Elder J. J. Joyce.

She was a faithful member, only missed three communion meetings during the 25 years. I remember of her walking to her meetings several miles and it being the distance of seven miles.

She was a true and loving mother and a good neighbor, ever ready to do all she could in the time of need and was ever mindful of the sick, and while we mourn her loss we are assured that it is her eternal gain. Her funeral was preached by her pastor, Elder J. P. Via. She was laid to rest in the family burying ground, there to await the change of these bodies in the morning of the resurrection. I will say in conclusion may God abundantly bless Brother Crews

and family and give them grace in time of sorrow sufficient to bear them up above all their troubles together with all who are near and dear to her is my prayer for Jesus' sake.
Oh, the tender love of mother,

What can with it compare,
Always so 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,
Mayodan, N. C.

MISS MARY A. E. SIMMONS.

The subject of this notice was the daughter of Elisha and Frances Simmons of Caswell county, N. C., and was born February 19th, 1850, and left this world March 1st, 1917, making her stay on earth 67 years and 10 days. Her father died the 18th of June 1865, her mother died July 4th, 1901, about 26 years later. Sister Mary united with the church at Arbor at the November meeting 1887, and was baptized the next day by the unworthy writer, and remained a faithful and consistent member to the end. She loved to go to the regular meetings, and being possessed of a meek and quiet spirit, she was of a kindly and neighborly disposition, industrious and helpful and will be sadly missed by her friends and relatives and especially her blind sister with whom she lived at the old homestead, but we should not grieve as those who have no hope, for we believe she has gone to that land where there is no sorrow nor death, and after a few more days on earth we, too, will be called to go over the River and we hope to join those that have gone before in praising the Lamb of God that taketh away the sin of the world."

She was laid to rest in the family burying ground, on the lands of her brother, J. E. Simmons, to await the resurrection of the dead.

Yours in tribulation,

Y. I. CHANDLER.

MRS. E. J. LITTLETON.

Mrs. E. J. Littleton, the subject of this notice and widow of the late deacon E. J. Littleton and daughter of John and Nancy Metchem, was born September 12th, 1835, was first married to A. White (date unknown to writer), after his death she was married to deacon E. J. Littleton April 13, 1879, joined the church at South West many years ago, afterwards moving her membership to Wilmington where she lived a faithful, consistent member until her death which occurred on October 25th, 1916.

She leaves two step children, Mr. John F. Littleton, Mrs. J. A. Lewis and one foster daughter, Miss Gussie Rhodes, together with several grandchildren, the church and numerous friends to mourn her loss, but with the assurance that she died in faith of God's elect and that she is now where the wicked cease from troubling and the weary are at rest. She suffered so long and so severely that we felt it was sweet for her to fall asleep in Jesus to awake in His likeness at His second personal coming. In the absence of her pastor her funeral was preached by Elder P. D. Gold, who spoke comfortingly to the sorrowing relatives and friends of Jesus and His love, then her body was laid to rest beside that of her last husband in beautiful Oakdale cemetery to await the sound of the trump of God at the last day which shall awake all His dear children, then He will take her home to himself where she will go out no more forever. May this be the happy lot of all concerned.

Affectionately,

E. E. LUNDY.

Wilmington, N. C.

The next session of the Black Creek Union will be held with the church at Creeche's on Saturday and 5th Sunday in April. Elder George Boswell is appointed to preach the introductory sermon and Elder Jesse Barnes alternate.

All visiting brethren will be met Friday evening before at Miero, on the A. C. L. Railroad. Be sure to be at Miero on Friday evening before if you wish to be conveyed to Creeches.

Done by order of conference.

J. T. Colyer, Moderator.

A. W. Thompson, C. Clerk.

Wilson Mills, N. C.

The next session of the Smithfield Union will be held with the church at Mt. Gilead, Clayton, Johnson county, N. C., on Saturday and 5th Sunday in April, 1917. Elder E. F. Pearce is appointed to preach the introductory sermon, Elder A. D. Johnson to be his alternate. Brethren, Sisters, friends and ministers especially are invited to attend. It is convenient to railroad at Clayton for all who wish to come on train.

Yours in hope,

J. A. Batten, Union Clerk.

The Spring Session of the Mayo Association will be held with the church at Spray, N. C., Saturday, 3rd Sunday and Monday, May 1917. A general invitation is extended.

A. P. Robertson, Church Clerk.

Dear Brother.—Please publish the following:

The Primitive Baptist church at High Point adopted the following resolutions:

Whereas, it has pleased God in his infinite wisdom to remove from us by death our dear pastor Elder J. A. Ashburn, who served this church so faithfully and ably since it was organized February 17, 1916 until his death which occurred October 9, 1916. Therefore be it,

Resolved 1st. That we deeply feel it is a great loss to us to lose so able a minister that none but God can fill, and we desire to bow in humble submission to His Divine will.

Resolved 2nd. That his community has lost a good citizen, the family a good husband and father, his church

a good member and an able minister of the gospel.

Resolved 3rd. That a copy of these resolutions be sent to the bereaved widow of our deceased brother, a copy be spread on our church book and a copy be sent Elders P. D. Gold and Branscome with a request that they publish same in their papers.

Read and signed by order of the church conference on Saturday before the third Sunday in February, 1917.

Elder Branscome please copy.

Elder H. D. Mickey, Moderator.
R. T. Stone, Clerk.

ELDER T. J. Head, OF GA.

Charlotte, N. C., at night May 9th.
Salisbury, N. C., at night May the 10th.

Lexington, N. C., 11/2 a. m. May the 11th.

Saints Delight Saturday and second Sunday in May.

Bunkers Hill—Monday.

High Point—Tuesday night.

Greensboro—Wednesday night.

Burlington—Thursday night.

Durham—Friday night and with Elder Gold there Saturday and third Sunday in May.

Roxboro—Monday at night.

Wheelers—Tuesday at 11 a. m.

Prospect Hill—Wednesday at 11 a. m.

Lynches Creek—Thursday.

McCrays—Friday.

Gilliams—Saturday and 4th Sunday in May at the Section meeting.

Burlington—Sunday night.

Reidsville—Monday night.

Danville—Tuesday night.

Cane Creek—Wednesday.

Malmason—Thursday.

Mountain Spring—Friday.

White Thorn—Saturday.

Weatherford—1st Sunday in June.

Washington, D. C., June 5-7.

Norfolk—Sunday, June 10th.

Mt. Zion (near Hobgood, N. C.)—June 12th.

Tarboro—June 13th.

Falls—June 14th.
 Wilson—June 15th.
 Upper Black Creek—16th.
 Beulah—17th.
 Raleigh—18th.
 Wolf Island—19th.
 Dan River—20th.

ELDER L. H. HARDY.

Great Swamp Skewarskey Union.
 Robersonville—Sunday night.
 Conoho—Monday.
 Lawrence—Tuesday.
 Williams—Wednesday.
 Hopeland—Thursday.
 Falls—Friday.
 Tarboro—Saturday and 1st Sunday in May.
 Lower Town Creek—Monday.
 Upper Town Creek—Tuesday.
 Autrys Creek—Wednesday.
 Meadow—Thursday.
 Mewborns—Saturday and 2d Sunday.

ELDER L. F. WALLACE, of KY.

Nashville, Tenn.—Tuesday, May 1, at night.
 Chattanooga, Tenn.—Wednesday, at night.
 Atlanta, Ga.—Thursday, May 3rd, at night.

Some brother or friend please meet him at the train at each of these places and convey to church. Elder O. J. Denny please have him met at Charlotte, N. C., on train from Atlanta Friday, May 4th. Elder Wallace will leave Saturday morning, May 5th for Oakboro to attend the Spring Session of the Bear Creek Primitive Association at Liberty Hill.

Bear Creek—Tuesday., May 8th at 2 o'clock p. m.
 Meadow Creek—Wednesday, May 9th at 2 o'clock p. m.
 Crooked Creek—Thursday, May 10, 2 o'clock p. m.
 Jerusalem—Friday, May 11th, at 3 o'clock p. m.
 Pleasant Grove—Saturday, May

12th, at noon.

Lawyers Spring—Sunday, May 13, at 11 a. m.

Salisbury—May 14th and 15th as Brother A. L. Owens may arrange.

Elder Wallace will leave Peachland for Wadesboro on the 6:30 evening train and take first train on Winston Road from Wadesboro to Albemarle and first train on Southern from Albemarle to Salisbury. This is in compliance with request from Bro. Wallace. He is dependent for conveyance when off railroad. The Wallaces, Crowells, Bowlings and Steads in or around Salisbury are his relatives. Let us give him welcome and glad hand.

J. W. Jones, Marshville, N. C.

ELDER J. E. ADAMS

Hunting Quarter—Saturday and 4th Sunday in April.

Cedar Island—5th Sunday. Will spend the week before visiting among the brethren and preach as may arrange.

Jones Bay—Monday night.
 Goose Creek—Tuesday.
 Beulah—Wednesday and Thursday
 Rose Bay—Friday.
 Tiny Oak—Saturday and 1st Sunday in June.

North Lake—Monday.
 East Lake—Tuesday night.
 Thence to Kitty Hawk Banks Saturday and 2nd Sunday in May. Elizabeth City Monday night and Tuesday.

Bethlehem (Tyrrell Co.) Saturday and 3rd Sunday.

Concord—Saturday and 4th Sunday.

Married on April 3rd, 1917 at the residence of the bride's grandparents, Elder and Mrs. L. H. Hardy at Atlantic, N. C., Dr. Virgil H. Mewborn of Kinston, N. C., and Pearl H. Glancy of Atlantic, N. C., by L. H. Hardy.

Dear Brethren and All Concerned:
—I have written a book containing 248 Acrostics, the proceeds from the sale of which will be used to pay the debt on our Primitive Baptist church house at Kinston, N. C.

The precious sisters, members of this church, have struggled in their poverty to pay this debt, and I want to help them raise this mortgage.

If you will send me \$1.00 for two books neatly bound in basket cloth, or four of the paper back, the mortgage will be lifted from the church at Kinston, and the property will be theirs.

Please help me, those who can.

Your brother in Christ, I hope.

J. DALE.

Raleigh, N. C.

Dear Brother Gold:—As it is time for me to renew my subscription to the **Landmark** am enclosing check for \$2.00 to pay to April 1918.

I wish that I had a mind to write something for the consideration of the readers of the **Landmark** which would tend to encourage those who feel to be cast down, but this evening, it seems that I am in the depths and I fear that my dwelling place is a strange house to the majority of the Lord's people. If my pathway has been ordered of the Lord, surely it will lead to his banqueting house bye and bye, but when darkness surrounds and the storm is fierce, how impossible does it seem for one to feel assured that such a way is none other than the King's highway. There are times when all is confusion, when there is no turning to the right nor to the left, no looking backward to the ensigns and ebezers which we have set up in the past as testimonies of God's mercy to strengthen and encourage, and we cannot go forward. I have been feeling to be in just such a place as this to-day and have been made to wonder if this is the place where one must be brought before they stand still and see the salvation of the

Lord. Surely in such a place they of necessity are made to cry unto the God of heaven and earth to deliver and right here some words come to my mind which I read a few days ago and which were used in connection with our beloved country's entrance into the most horrible of wars. The words are, "God lives and reigns." When I read them and thought upon the awful consequences of war, and particularly this war; of the innumerable wrongs which have been committed, the untold suffering experienced by millions of innocent people and the rivers of blood which have flown almost as freely as the water down the side of a mountain, I was made to rejoice that "God lives and reigns." And I am thinking now of that warfare which has no end in this life, that of the flesh against the spirit. There is no discharge in this war, for that which is flesh remains flesh and that which is spirit remains spirit and the complete victory will not be won until death has been swallowed up of immortality and we appear in the likeness of our dear Lord and Savior Jesus Christ. What a great and marvelous blessing to have as our Leader in the war One who has conquered every enemy, who challenges and overcame the powers of death, hell and the grave, but if we are to prove worthy of his disciples, must we not be found fighting as good soldiers, enduring patiently some of the sufferings which he suffered? "God lives and reigns," dear friends. We hope that the end to be attained in the great struggle which our Government is now entering will justify the means and that freedom and liberty may come to all men.

"God lives and reigns" gives me reason to hope that I may yet behold the beauty of his countenance and that he may loose the winds from the hollow of his fists

Your unworthy brother,

R. LESTER DODSON,

New York City,

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for the Worms, Sulphur for the Blood, Soda for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

**BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE**

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

Just 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.

Cancer Successfully Treated At The Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having successfully treated without the use of the knife, acids, X-ray of radium, over 90 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**

FOR THROAT AND LUNGS STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

LADIES \$1000 REWARD! I positively guarantee my "Eckman's Alterative" to relieve my great "Soreful" Monthly "Complaint." Safely relieves some of the longest, most obstinate, abnormal cases in 3 to 5 days. No harm, pain or interference with work. Mail \$1.50 Double Strength 12.50. **ESKAT FEET.** Write today. DR. SOUTHINGTON REMEDY CO., 229 Main St., Kansas City, Mo.

NUX IRON PEP SIN and

**SARSAPARILLA—Effective
Combination.**

As comprised in Hood's Sarsaparilla and Pepton Pills, these valuable remedies possess unequalled health-giving, for the alleviation and cure of a long train of ailments common among our people in this 20th century.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs and must have the aid of the health-giving powers of this combination of medicines to support and sustain normal health tone. If it is not supplied, the depletion of the blood and the broken-down nerves will soon give way to permanent invalidism and ruined health.

The very best remedies for blood-purifying and nerve-building are found in Hood's Sarsaparilla and Pepton Pills. You know well the great tonic properties of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals, Pepton Pills after

FRUIT TREES

ALL KINDS

Plant your fruit trees now, our trees are healthy, strong and very prolific. Write for descriptive catalog of fruit trees, vines and plants. Agents wanted in every locality. Express charges paid on orders of \$5.00 or more.
CATARAUGUS COUNTY NURSERY, NEWTON, N. C.



NOTICE WRITE ME

and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

CHURCH CLERK'S RECORD BOOK

The object in having a Church Clerk is for the keeping of a correct roll of the membership and the church acts regarding them, and to keep a record of the proceedings of the church for future reference. But the best Clerk, if provided with a blank book only, can but write facts down from month to month, and to get particular facts from such a book is like "hunting for a needle in a haystack." IF THE FACTS ARE WORTH PRESERVING, PUT THEM IN A BOOK SO ARRANGED THAT THEY WILL BE AVAILABLE FOR REFERENCE.

LOOK AT THIS EXAMPLE

ROLL OF MEMBERS

Taken from	NAME	RECEIVED	EXPIRES	RECEIVED	RECEIVED	RECEIVED	RECEIVED	Size of Page—
Record of	<i>Cash, Walter</i>		<i>Jan 1st</i>				<i>1892</i>	8 1/4 x 13 1/4
West Union church							<i>1892</i>	Printed on good
Linn Co., Mo.							<i>1892</i>	Letter Paper

In this book the names of members are entered in alphabetical order, there being a thumb index to pages. An entry in either of the three left hand spaces removes them from membership, so it is seen at a glance who are the members. See how plain this is!

BRIEF HISTORY OF EACH MEMBER

BIOGRAPHICAL

Opposite Each		PRICES:
Page of the Roll	<i>Cash, Walter</i>	50-yr. Record, \$5.00
of Members is a	<i>Jan 1st 1892</i>	100-yr. " 8.50
Biographical	<i>Jan 1st 1892</i>	Express prepaid
Page	<i>Jan 1st 1892</i>	

On this page important facts are recorded; and if there is not room for all, a reference page-number is given where facts are entered, and a printed obituary of deceased members may be pasted in.

These dates make an index to the minutes where detailed facts are recorded, so that from the roll of members a reference may be had to find the record in regard to any member.

Pages for minutes are properly ruled, and instructions given for correctly entering them, so as to best serve the purpose of recording them. WHY USE THE OLD BOOK WHEN IT DOES NOT SERVE IN THE BEST MANNER THE PURPOSE FOR WHICH RECORDS ARE KEPT?

DESIGNED AND PUBLISHED BY ELDER WALTER CASH, St. JOSEPH, MO.

Why Rheumatism Comes With Cold Weather!

BY VALENTINE MOTT PIERCE, M. D.

A close connection exists between these two—cold weather and rheumatism. Prof. Alex. Haig, of London, has the most followers in the medical profession in the belief that the presence in the system of uric acid, or its salts in excess, is the real cause of rheumatism. Everyone has recognized the difference in the appearance of their water as soon as it gets cold; there is often a copious sediment of brickdust.

Several causes may lead up to an accumulation of uric acid in the system, which, in turn, causes rheumatism or gout, or creaky joints, or swollen fingers, or painful joints. For one reason the skin does not throw off the uric acid, by profuse sweating, as in the hot weather, and the kidneys are unable to take care of the double burden. Another reason

is that people do not drink as much water in cold weather as in summer, which helps to flush the kidneys. Again, they eat more meat in cold weather, and some people are so susceptible that they soon develop rheumatism after eating meat.

At all such times persons should drink copiously of hot water, say, a pint morning and night, and take Anuric three or four times a day. This Anuric comes in tablet form and can be had at almost any drug store. It dissolves the uric acid in the system and carries it outward. I would advise everyone to take Anuric occasionally, and continue for three or four weeks, and in that way avoid rheumatism, gout and many of the painful disorders due to uric acid.

MRS. WINSLOW'S SOOTHING SYRUP



**THE NATION'S FUTURE
Depends Upon Healthy Babies**

*Properly reared children grow up
to be strong, healthy citizens*

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

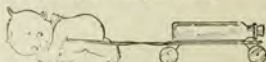
Mrs. Winslow's Soothing Syrup

*Makes Cheerful,
Chubby Children*

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

**Buy a bottle today
and keep it handy**

Sold by druggists throughout the world.



For Inactive Liver and Clogged System

A safe treatment should be used. A violent liver stimulant and a severe cathartic may afford temporary relief, but they weaken as well, and the reaction leaves the sufferer worse than before.

MANALIN

is prepared on different principles. It is mild, and induces a natural action of liver and bowels. It is safe, because it is free from any drastic purgatives. It is effective because it combines the principles of a liver arouser and a laxative. And it is pleasant to take.

THE TABLET FORM

is convenient, pleasing, effective and economical. Proper use will nearly always correct faulty habits and bring back a natural condition.

The sufferer who fails to obtain proper results may write to the Medical Department of this Company, and get medical advice free of all charge.

Start correcting your habits today—Manalin will help you.

THE PERUNA COMPANY, COLUMBUS, OHIO



**SUMMER SCHOOL OF
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A splendid opportunity to secure or renew a Teacher's Certificate; to increase efficiency as a teacher; to prepare for leadership in the new education for agriculture and other industries; to receive inspiration from association with fellow teachers; and to enjoy a sojourn at the State's Capital and Educational Center.

For preliminary announcement or other information, address

W. A. WITHERS, Director
Rooms 216-217 Winston Hall, West Raleigh, N. C.



STANDARD MEMORIAL WINDOWS
MADE IN HIGH POINT

Beautiful in design—strong in construction. Largest and oldest glass plants in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. References—any of our old customers or any bank or banker in High Point. Write for catalog.

STANDARD MIRROR CO., High Point, N. C.

A POSITION ASSURED

Standard Courses in Commercial Brandon, Bookkeeping, shorthand, Touch Typewriting. New students are entering every week-day. Graduates placed in positions without charge. Write for free catalog and particulars.

Davis Wagner Business College

NORFOLK, VA

**Sure! High Heels
Cause Corns But
Who Cares Now**

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This

suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

If You Value Your Health

Read Every Word of this Remark- able Story

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



THE STORY OF A GREAT DISCOVERY

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries 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 imagined 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 restored. That was nine 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 could restore others as it had me. During the first year I shipped ten gallons 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 others reported decided benefit or complete restoration. Some 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 be-

lieve me by showing my faith in them and in the restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from their fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from 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 a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal 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 give you the equivalent of a three weeks visit to the Spring by shipping you two five-gallon demijohns on my agreement 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 benefitted you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any curable disease, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, neuralgia, gout, uric acid poisoning, 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 any one who suffers from any curable ailment.

Yours sincerely,

N. F. SHIVAR, Proprietor.

portions that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Boper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS

Columbia, S. C.

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.

J. P. R.

Fill out This Coupon and Mail it Today

SHIVAR SPRING,

Box 55, P. Shelton, S. C.

Gentlemen:

I accept your offer and enclose here-with two dollars (\$2.00) for ten gallons (two five gallons demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom your agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name
Address
Express Office.....

Every Mail Brings Me Letters Like these:

Savannah, Georgia.

Mr. N. F. Shivar, Shelton, S. C., Dear Sir—As you are well aware 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 pro-

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

Mrs. JAMES R. CARTER.

Blaney, S. C.

Shivar Springs, Shelton, S. C., Gentlemen —I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it, and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir —I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. Very truly,

W. F. MATHENY, M. D.

DuPont, Georgia.

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

AUSTUS DUPONT.

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malleolous type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD,

Pastor Oakland City M. E. Church So.

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The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i>	1.54
<small>(hot) (5 fl. oz.)</small>	
<i>Green tea—1 glassful</i>	2.02
<small>(cold) (8 fl. oz. exclusive of ice)</small>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	1.21
<small>(fountain) (prepared with 1 fl. oz. Syrup)</small>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	1.12
<small>(bottlers) (prepared with 1 fl. oz. Syrup)</small>	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

ZION'S LANDMARK

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

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

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The Purpose of Zion's Landmark

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

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

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

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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,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

(Continued from last issue)

I had just risen up in bed to get up but I fell back and wept aloud and said, "How can it be? One so sinful and so ignorant as I to preach the Gospel? This had the effect that my resolutions were renewed to throw off all these things and be like other young people. Then for a time I would be playing cards and attending parties and dancing at night and at my work in the day time weeping and grieving over my sins. The last dance I attended was on Friday night before the 4th Sunday in March 1873. That night I danced in trouble and under sore conviction of the wrong I was doing. On my way home the next day I went in the woods and bowed down on my knees and vowed to the Lord that I could never dance again. This vow I have solemnly kept to this day. My convictions for my sinfulness had gotten the better of all my efforts to throw them away and they had now become such a burden that I had not the least hope of ever getting any deliverance.

On the morning of the 3rd of June, 1873 I was plowing. My whole future appeared to be a wall of darkness from which I had no hope of escape. I saw myself to be but dry bones in the valley. There was no more power in me than there was in a dry bone, and no more hope of life.

At 11:30 I loosed from my plow and started to dinner. As I crossed a little bridge near a cherry tree

with three prongs a feeling came over me to sing and my whole being—soul, body and spirit was lighted up with music in that lovable hymn, "Amazing grace how sweet the sound, That saved a wretch like me, I once was lost, but now am found, was blind, but now I see."

When I came to the stanza, "The Lord has promised good to me. His word my hope secures, His will my shield and portion be, As long as life endures," my very being, all of me was leaping for joy in the glorious promises of the Lord. My whole face was bathed in tears, and there was not a thought of sin left.

Then for nine days I was in such rest that I did not think of what my condition was.

On the 12th as I hooked in to go to plowing something in me said, "Where is your burden?" Then a trouble came which I had never thought of. I was heavily burdened because my burden was gone and I knew not where. I was in that condition until ten o'clock. Then my whole heart went out in prayer to the Lord, that if He had taken my burden away and forgiven my sins, He would give me evidence. There I became lost to the things I was doing and all my surroundings. I saw our dear Lord Jesus and the two thieves on the three crosses. A large congregation of people was there before me and I was preaching to them. I remember only these words: "While in the hour of His death He

had power to forgive that thief. Today He is seated on His throne at the right hand of God, and He has the same power to forgive my sins that He had to forgive that thief." I could see the streams of mercy going from Him to that thief and felt them in my own heart. When I came to know where I was and what I was doing, I had plowed out to the end of my row and was holding on to my plow handles full of praise. Then I had not the least doubt of the Lord as my Savior and that He had saved me. I went to the house to tell my dear mother the good news, but the tempter! how subtle he is! As a roaring lion he walketh about seeking whom he may devour. He or something said in me, "your mother knows what sort of a boy you have always been and she will not believe one word of this." Lest I might deceive my dear mother I determined to look up in my bosom what I had seen and known to be true and never let anyone know anything about it. In this I succeeded until on Saturday morning (three days) when my father came and asked me if I did not have impressions to join the church. I was astonished. Then on Saturday before the first Sunday in July I went to meeting, Elder John W. Purvis was the preacher. His text was Rev. 21 latter part of 9th verse, "Come hither, I will show thee the bride, the Lamb's wife." As he read these words they became mine and were spoken in me. The whole sermon was to me and in me. He said nothing I had not experienced. He told me all about myself as a sinner and as one saved in Jesus Christ and called, and showed the Church in such beauty that my love for Her was unbounded. I had always loved the church from a little child, but now I saw such beauty in her that I loved her as I had never known before and my cup was running over with love and with desire to know who had told him anything about

me. The next Saturday I offered to the Church at Mewborns, in Greene County, and my cousin Jesse L. Mewborne, was with me. We were received and on the 4th Sunday we were baptized by Elder Shadrack Pate of the old Nahunta Church. There was then a sweet rest in my heart which I will not try to describe; but it was soon disturbed with the burden of the ministry. It appeared that the time was at hand when the word or rod of God must use me as the Lord saw fit, but I was so unfit that I determined to never undertake such a thing. Under this burden I was brought very low and my health got bad. I felt that I had rather die than undertake to preach for I knew that I was very ignorant, especially in the things of God. I fought this impression until June 1874. On the second Sunday I read for the first time a passage of scripture. As soon as I had read it I sat down. I was ashamed for anyone to know that one so ignorant should try to preach. These efforts and these failures continued with me continually until on Saturday before the third Sunday in January 1876 on Goose island in Pamlico County, Elder John R. Rowe, their pastor, called me to the stand and the Lord opened to me the door of liberty and the text, "And you hath He quickened who were dead in trespasses and in sins." Eph. 2:11 I spoke for forty-five minutes with sweet liberty. Again on Sunday I was blessed to speak feeling myself to be the ass-colt on which our dear Lord rode into Jerusalem. Since then I have gone on, sometimes up but the most of the time down, lame and so vile! I feel that I can not come forth. Unless the Lord takes me along I shall never find the way.

My letter has grown long and may weary you, but I don't know that these things I have seen and heard and felt, and I hope and believe that they are of the Word of Life and

Glory. If after you have read them they are of sufficient comfort to you and you feel that they may be to others with whom you are willing to share a portion, you may send it to Elder Gold for a place in Zion's Landmark. The Lord bless you and give you a mind to fully trust Him and be submissive to His will for it is always right.

Your true friend,

L. H. HARDY.

Elder P. D. Gold,

Dear Brother:—I feel this morning like I must write to the children of God scattered everywhere. "United we stand, divided we fall."

"The Lord displeased hath raised His rod,

Ah! where are now the faithful few
Who tremble for the Ark of God

And know what Israel ought to do."

"The time has 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. 1st Peter, 4th chapter, 17th verse.

Is there, I wonder among the flocks beloved of God, a Gideon. Oh! Lord send him forth. Enable thy children to break their pitchers, hold up their lamps, and cry, The sword of the Lord and of Gideon." and I believe everything will get out of the church of God that doesn't belong there.

Brother Gold, do with this as you see fit. I have been and am so burdened I have groaned and cried and prayed I hope to God, and I trust and feel sure He has delivered, doth deliver, in whom we trust will yet deliver Zion, but pride must be humbled. Oh! Lord, have mercy upon us, cause thy face to shine upon us and we shall be saved.

Affectionately,

BETTIE Z. WHITLEY.

Washington, N. C.

A STAR HAS FALLEN AND A MIGHTY MYSTERY UNFOLDED

Dear Brother Gold:—I have been impressed for some time with these words, "Write my mystery," but feeling my inability to attempt the effort I submit the following for relief of mind:

On the 27th of July, 1815, the star of our house so mysteriously flickered from our view: that the gloom of its disappearance seemed more than we could bear, but God is His own interpreter, and he will make it plain: The voice that whispered the limited days of its departure would soon unfold the consummation of its warning.

My sister had a dream fifteen days previous to this heart-rending occurrence. She dreamed of seeing beautiful glittering things like stars falling from the clouds and something that looked to be about a yard in width unfolding from the clouds to the earth, and when it struck the earth it went out with its glittering brightness far outshining the brightness of the noonday sun. Then a voice like she had never heard before whispered fifteen times and went away, which was exactly fifteen days before the departure at the time it occurred.

This Scripture comes to my mind again with force, "A little while and ye shall not see me: and again a little while and ye shall see me because I go to the Father." John 16:16. A star has fallen and a mystery unfolded but the darkness comprehended it not that is, them that walk in the darkness of this world, for we know the carnal mind does not know anything about God's marvelous light.

The destructive disease of the star was Optic Atrophy, pronounced incurable, so we knew from the diseased condition and its weight of trouble that its pilgrimage here would soon be ended. But how could we give up the Star not knowing how the end would be, that had been the guide of our home from our earliest remembrance only by the reconcilia-

tion of God which was so sweetly manifested.

We view the Star appearing in sight again but "Oh, how different," the flickering had ceased, it was dressed for its eternal home but the voice that whispered its departure strengthened us to confront the heart-aching realization that the star of our home was dead. Our dear mother, the nurse of our infancy, the guide of our youth, the counsellor of our riper years, but her spirit of affection still hovers around.

I must say that she was a wonderful woman, the mission of her life had been faithfully and dutifully spent in caring for the aged and afflicted, with but very little aid even by the help of the Lord. She had been for a long time before her death the most humble person I ever saw, often asking me to pray for her. The last appearance of its peaceful happy look told us, "O perfect rest how sweet." We could only behold the star that had shone around us for over 45 years.

While we were in the valley of gloom this Scripture was continually on my mind, "Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." John 16:20. This was fully manifested on the third day after the final departure by the "Sweet messenger of rest." Impression led us to the front veranda and while standing there a dove flew down nearly to the ground just in front of us and as he soared up something like a chill ran over both of us leaving a comfort and joy inexpressible and full of glory. These words came to me with great force, now you are satisfied go do your duty. One of her greatest desires for me to offer to the church, for she felt I had been impressed to.

Then I was given by an eye of faith to view its last destination, embracing the companion of its life, safely anchored in the home of peace and

love, where Jesus has charge of the star imparting and unfolding the blessedness of a home that changes not.

My pen has followed my mind, by the guidance of the command, so you can do as you please with this.

Desiring to be remembered in your prayers, I am,

Yours unworthily.

RENA SMITH.

Fremont, N. C.

EXPERIENCE

Elder P. D. Gold.

My Dear Precious Brother:—I desire in my weak way to tell you some of my feelings. For a long time I have wanted to write, but when I would make an effort I would feel my unworthiness so great my courage would fail me, and I would cast it aside. I am so little and so vile I feel like I am crowding out something better. However the desire is so strong if you will pardon my mistakes, for my life is full of them: when I was about twenty years old I became burdened over my sins, wondering what was the matter with me; feeling like I could not do anything to get relief, and this Scripture came so plain I looked to see if some one spoke: "Stand still and see the salvation of the Lord." And I had no one to ask if it was Scripture, so I thought I'd read until I found it. Then I could see where I stood, all I could say was Lord have mercy on me a poor sinner. I went on burdened so heavy for months. One evening I was reading the eighth chapter of Romans, it seemed like the whole heavens opened and all my burden left me and I felt like I was directed to read the Bible for help, then I was afraid I was deceived and I prayed for my burden to come back but it would not, seemed I couldn't believe it an experience of grace and I wanted to see some one and hear them tell their's, and my old aunt came over and she got to telling me her's and made me more doubtful than ever.

Her's was so much plainer than mine. The Baptism got on my mind. Brother William Woodard was pastor at Chapel then and he and his brother, James Woodard changed and he came on quarterly and I wanted to offer to the church. It seemed like I ought to wait until the pastor came back and I did until Sunday evening. All dismissed and went out. I got so helpless I felt I would die and some of the members came to me and asked me what was the matter. I told them and the church went back in conference and I went before them and asked for a place at their feet, for I felt like if they would let me dwell at their feet it was the place for me, and my husband joined at the same time and we were baptized forty years ago this last January and I still have that little helpless feeling dependent on the Lord, for every good and perfect gift comes from Him.

Pardon me for taking so much of your valuable time. This is a portion of my experience. The half has not been told. I didn't think I would write but a few words when I began, but could not find a place to quit but this is like the writer, so full of imperfections. Pray for me and mine. Brother Gold, do hope you and dear wife are in good health.

Your little sister, if one at all.

ELLEN J. GURLEY.

Dear Elder Gold:—Since you were so kind to me I will intrude upon your kindness again. There is a big revival in progress in this city and some of my friends invited me to go one evening and I accepted. Now the public are going wild over the evangelist, though I am not surprised. He took his text from the 1st verse of Chapters 27 and 29 of Job. He only read the verses, then told some "hair-raising tales" and about 15 souls were saved on this grand "discourse." Now I knew before I went that there would be no food for me but I get so disgusted every time I go that I say I will never go again. I

may be wrong but I am impressed every time, that I am dishonoring God when I listen to such and that I ought not to go. I hope the Lord has led me from darkness into this marvelous Light and that He is merciful even though I do not deserve it. Oh! how thankful I am that through His wisdom which He imparts to me I am saved from such heresy. Elder Gold, pray that I may always give God the glory, living in humble life, rendering honor and adoration to Him who is King of kings. If I could always be kept humble and lose sight of self I would never bring reproach on His dear name. Now do you think I commit a wrong when I go feeling as I do?

Will you give your views on those verses through the Landmark? I believe the Scriptures have a twofold meaning. Am I right? And all that the world gets out of the Scriptures is morally but those who have been led from darkness into His marvelous light get food for the inner man, and if the so-called preachers, bishops, etc. would teach the moral lessons from the Bible instead of saving souls for Christ they would come nearer earning their salaries and the country would have less criminals. I do not go often to such meetings because life is short and I enjoy reading when I cannot go to hear one of God's ministers. I am branded as a very peculiar person. But sometimes I think if Christ were here on earth, as flesh and blood now, He would be peculiar to this wise generation. With all this wisdom of men "What is man that thou art mindful of him." We can safely say a man is a true follower of Christ if self is lost in the praise and glory that is rendered to Him. One more little incident: The collection baskets were passed first and the preacher stressed the point that we were robbing God of His part if we did not contribute liberally, which was an awful sin but when he said in his prayer that they were helpless in saving souls and without Christ they could do nothing, then after the fif

teen (15) souls were saved they claimed all the glory but I am sure God wanted none of it. I wanted to tell that fellow that his was a greater sin if I sinned. I did not contribute.

I did not know I was making this so lengthy. I trust I will be blessed with either a good Primitive Baptist paper or their preaching all the time. And may you and yours be blessed in accordance to your needs.

Yours unworthily,

SADIE M. PRICE,

910 E. 10th St., Chattanooga, Tenn.

Brother Gold:—I am enclosing a hymn which is precious and true to me. I would like for you to publish it in your valuable Landmark if you think them worthy of the space. It is very appropriate in this cold declining season. Scarce can one for God be found. All the love feeling and sympathy is lost in the love of this world's goods seeking money. God's children are commanded to love and comfort each other. They that fear the Lord spake often one to another, the things wherewith they are comforted, but Oh, what a cold and sad decline in and amidst God's children. Savior visit thy plantation,

Grant us Lord a gracious rain;
All will come to desolation
Unless thou return again,
Lord revive us—
All our help must come from thee.

Keep no longer at a distance,
Shine upon us from on high,
Lest for want of thy assistance,
Every plant should droop and die,
Lord revive us—
All our help must come from thee.

Surely once thy garden flourished
Every plant looked gay and green,
Then thy word our spirits nourished;
Happy seasons we have seen,
Lord revive us—
All our help must come from thee.

But a drought has since succeeded.

And a sad decline we see;
Lord thy help is greatly needed,
Help can only come from thee;

All our help must come from thee.
Lord revive us—
Where are those we counted leaders,
Filled with zeal and love and truth,
Old professors tall as cedars;
Bright examples to our youth;

All our help must come from thee.
Lord revive us—
Some in whom we once delighted:
We shall meet no more below.
Some, alas! we fear are blighted;
Scarce a single leaf they show,

All our help must come from thee.
Lord revive us—
Younger plants—the sight how pleasant
Covered thick with blossoms stood,
But they cause us grief at present;
Frost has nipped them in the bud,
Lord revive us—
All our help must come from thee.

Dearest Saviour, hasten hither;
Thou canst make them bloom again
O permit them not to wither;
Let not all our hopes be vain,
Lord revive us—
All our help must come from thee.

Let our mutual love be fervent;
Make us prevalent in prayers,
Let each one esteem thy servant;
Shun the world's bewitching snares
Lord revive us—
All our help must come from thee.

Break the tempter's fatal power;
Turn the stony heart to flesh,
And begin from this good hour;
To revive thy works afresh,
Lord revive us—
All our help must come from thee.

Brother Gold, I cast this forth at your disposal, asking you to pray for me and mine.

I desire to be, and hope I am your sister in Christ.

FANNIE C. SPEIGHT,

Stantonsburg, N. C.

Dear Brother Gold:—Since the last Union at Great Swamp three or four years ago I have thought several times of writing you about the good sermon you preached on Sunday, but the flesh isn't willing always to obey spiritual impressions (if this be one) but often we learn "obedience by the things we suffer" and I have done a great deal of physical suffering lately and the Lord has proved so gracious and merciful to my unrighteousness that I want to say, "What wilt thou have me to do?" "Rather be a door-keeper in the house of God than dwell in the tents of wickedness." Ever since I have had a hope in Jesus His presence has gone with me in my sorrest trials, then what have I on earth besides thee, whom have I in heaven but thee.

The very name of Jesus is music to my ear and in those darkest hours of afflictions and trials a message of love from Him soothes our sorrows, heals our wounds and gives us faith that will remove mountains even though it be as a grain of mustard. Such faith makes us exclaim with Job: "Though He slay me yet will I trust Him." When my dear sister Kate was taken I realized such manifestations of His presence, that I can only say, "Not half has ever been told."

He has been with us in the sixth trouble and will not forsake us in the seventh. So when I went to the hospital last October for an operation He was with me there and I could witness with the poet in saying "Prisons can palaces prove when Jesus dwells with us there." I felt like saying, "I love the Lord because He has heard my voice and supplications."

During the days I was so ill such sweet messages from God came thro' my mind such as "Faith purifies the heart and works by love," and "Tho' He slay me yet will I trust him," "The eternal God is my refuge and

underneath are His everlasting arms." Yes I felt this too and felt like I couldn't put my trust in any earthly physician. I often get impatient now and how ashamed I am for it.

Well, I have not told you yet about your text which was taken from Isaiah 35th chapter, 8 to 10th verses, "And an highway shall be there and a way and it shall be called the way of holiness." I had a vision about this way before I heard this sermon and I was told that I had to walk this pathway in the vision but it was so very narrow, leading from heaven to earth and higher than any noonday sun or any electricity I ever saw, guided by a star of the east or the sun of righteousness and angels were soaring along this way, no ravenous beasts nor anything unclean but only the redeemed could walk there.

I have thought so many times I walked so far from this way, for I am all unholy, all unclean but when you finished your sermon I felt surely I am one of the redeemed, and for a week or more temporal things and Jesus appeared to me as one among ten thousand and altogether lovely and my hope seemed lighted by that same light I saw along that way. Once at Falls church I heard you preach from this text, "Whatever ye ask in my name that will I do," and I was made so happy for I felt more than ever before that I had a friend on whom I could call at all times, yes, one who sticketh closer than a brother.

What concerns me so much is, am I in the right spirit and do I really ask it in His name? And sometimes when an answer to my prayers are brought about in God's mysterious way often through troubles or crosses or losses am I willing to endure and can I praise Him for His wonderful works? I try to ask for a closer walk with God, an eye single to His glory and renewals of grace, faith and all such Christian virtues but Oh! such cut-

Christian virtues, but Oh! such cutting and grafting (as Elder Keene says) to get us where we are in the state to receive these divine blessings.

Elder Philpot said once, "the ivy must be cut down that the oak may be spared." I think he meant we can't grow strong and endure hardness as good soldiers as long as we are entwined with worldly cares and allurements.

If I follow Jesus I'm afraid it's afar off but hope I can walk that way of holiness where the redeemed walk although I feel unworthy of a place among God's dear ones, this world has no charms for me.

"Not life nor all the joys of art,

Nor pleasures flowery road,
Can to my soul such bliss impart
As fellowship with God."

When I was at school in Tarboro I received a hope but before joining the church I would not attend meeting on Saturday night for fear somebody might think I was concerned about my soul's salvation and on Sunday I would weep at the close of your service because it seemed so short and like "Apples of gold in pictures of silver", words fitly spoken in due season. So I betrayed myself after all.

Your sermons have accomplished the purpose for which they are sent like the rain and snow from heaven instead of returning to Him void. Whatever God sends through His messengers always accomplishes its purpose.

You may publish this if you think it fit. I don't want to write for publication but curses are pronounced upon the disobedient and promises given to the obedient.

Yours in hope of eternal life.

SUE MOORE.

Robersonville, N. C.

Dear Brother Gold:—I am alone, all are gone to ride. My thoughts are with the people of God, if I know anything about what I think. The

past has been a gloomy winter with me. With the approach of Spring I hope to mingle more with the dear children of God. Not since the first Sunday in last November have I heard a sermon preached until yesterday and today. How sweet to hear such sound truth, it builds me up, but shows me plainly just how weak I am, whom I must trust, not in works, no. It makes me wonder in amazement to see and hear the teachings of men and women of these days. I know if possible they would deceive the very elect. It is so true His people cannot be deceived, none can pluck them out of His hand. "My sheep hear my voice, I know them and they shall follow me."

If I have been born again I know I am one of His little ones. But I may be deceived and deceiving others, what an awful condition. Sometimes I feel like if I am one I could be with them more and would be a better woman. Oh! I wish I could lead a better life, control my thoughts and tongue more. I speak on the impulse of the moment before I take time to think, and a word once spoken can never be recalled. All these doubts and fears. But sometimes I feel He is near me. Once I dreamed I touched His garment and He said, "Thy faith hath saved thee."

Not long ago I dreamed I saw a perfect man, so perfect he did not much resemble those we have here, so faultlessly attired. He looked so peaceful, above the earth, in the eastern horizon. It was a pleasant dream. I had pleasant thoughts, but cannot interpret it.

Brother Gold, I have known you longer than you have me. I hear of Bible stories, but these you publish are sweeter to me, written by the Lord's dear people.

Please publish this if you see fit, as I wanted to converse with all the saints who read the Landmark.

Hope you may be here many, many years to proclaim His truth.

Love to you and the household of faith.

Pray for me if it is the Lord's will.
A little sister, if one.

DIPPIE E. LANG.

Macesfield, N. C.

Dear Brother Gold:—Wish I could see you and hear you preach, or have a talk with you.

"Watchman, what of the night?"

What do you think of the times? One nation after another being brought into this great worldstrife. It seems they wish to remain neutral but cannot. Oh that cruelty and injustice would cease from our land, and that the God of peace rule over all the earth.

That His kingdom would come, His will be done on earth as it is in heaven.

"The morning cometh." Our night of time will soon pass away, and if we are permitted to attain that life eternal our sufferings here will seem but for a moment, and then we will be glad we have lived, and were born to die. For the the Apostle says, "Our light afflictions which are but for a moment work for us a far more eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen, but the things which are not seen are eternal."

To enter a world where there is no cruelty or injustice where all is love, and peace, surely a lifetime of suffering here will then seem as nothing. It seems almost too much for one so unworthy as I to claim to hope for, and yet I hope on, that Jesus died that I might live, and earnestly desire to be led by him, but feel to be very far off sometimes. "We have this treasure in earthen vessels, that the excellency of the power may be of God, not of us."

Our time is short here, our life is a vapor which fadeth away, yet how we cling to the perishable things of

this fleeting life and think them so important, when the very memory of them shall perish.

"But the word of God endureth forever."

I desire your prayers and those of the household of faith. Am comforted and instructed by your editorials.

SALLIE B. HOLLAND.

Axton, Va.

ZION'S LANDMAKR

"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

FELLOWSHIP

But if we walk in the light, as He is the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Such fellowship as is borne witness to by John the beloved disciple, such fellowship as is declared in this writing of the beloved disciple witnesses testifies the joy of such as have of His fullness received, and such have the manifestation of Jesus Christ that casts out fear.

The manifestation of Jesus Christ in the flesh so He is seen by us, and we have seen heard and tasted that He is gracious, causes our love to dwell and rest in Him so that we have seen, known and tasted of the

word of life, and know that it is eternal life to know the only true God, and Jesus Christ whom he hath sent.

Jesus Christ the Son of God was with the Father in the beginning and was made flesh, and was manifested, seen, handled and felt. No man hath seen God at any time, but His Son was manifested in the flesh, and the apostles are His witnesses, and have seen, tasted, felt and handled that Word which was from the beginning, hence they had this fellowship. To taste, handle, feel and behold the only begotten Son which dwelt in the bosom of the Father, and who was manifested to take away our sins, and in whom is no sin, but who himself bear our sins in His own body on the tree, or was crucified for us, this witnesses that we are born of God, and have the witness in our own heart that Jesus is the Christ, for he that believeth hath the witness in himself. The fullest evidence that we are born of God is in that we have tasted, felt, handled and seen the word of life which is full of grace and truth, the one altogether lovely, and the chief among ten thousand.

All whom God did foreknow he did also predestinate to be conformed unto the likeness of His Son that He might be the firstborn among many brethren. For Jesus Christ, who is the beginning of the creation of God, the firstborn from the dead, and of whose fullness have we all received and grace for grace, causes us to dwell in the love of God, and to have faith and love. Because He lives we shall live, also causes us to rejoice in the love of God, and to reign with Christ. We are brought nigh to God, for he that dwells in the love of the Father and the Son hath that peace of God in Christ whereby he has that love that casts out all fear. We know that we have passed from death unto life because we love the brethren, for he that loveth is born of God, for God is love.

Jesus said, He that hath seen me hath seen the Father, because He and

the Father are one. Then fellowship with the Father and the Son causes and manifests that love of God and that peace of God that passeth knowledge.

We know that we have passed from death unto life because we love the brethren. Love works no ill to his neighbor. How good, brethren, to dwell together in unity. P. D. G.

Dry Fork, Va., March 10, 1917.

Dear Brother Gold:—Please give your views on the 5th chapter of Timothy and ninth verse: "Let not a widow be taken into the number under threescore years old, having been the wife of one man,?" "But if any provide not for his own household, and especially for those of his house, he hath denied the faith and is worse than an infidel."

Let not a widow be taken into the number under threescore years old, having been the wife of one man." 1st Tim. 5:8-9.

It seems to me that a matter of aiding certain church members is the matter under treatment here. Paul says he that will not work shall not eat. 2nd Thess. 3:8-12. It is as much a command to labor 6 days as it is to rest on the 7th day. A man cannot rest until he has first labored. God made the world in 6 days, and rested on the 7th day. Christ says, My Father worked hitherto and I work also.—John 5:17. All things are full of labor. Eccl. 1-8. We see that labor is the law impressed on the universe. But labor not for the meat that perisheth, but for that which endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed.—John 6:27. To seek first the righteousness which is of God; to hunger and thirst after the righteousness which is of God.

Hard labor is to carry the burden of a heavy heart because of sin, but when pardon comes rest follows which is sweet.

It impresses me that one that hun-

gers and thirsts after righteousness does not desire to eat the bread of idleness. When the Lord teaches him in the greater matters he also puts on the whole armor. He does not desire to eat the bread of idleness. He is ready to bear his share of the burden and labors of life. He does not feel that he should be exempt from burdens at the expense of others. He that will not work shall not eat. In the sweat of his face he shall eat bread. The bread of a laboring man is sweet whether he eat little or much.

Now if any provide not for his own house he hath denied the faith, and is worse than an infidel, or an unbeliever that certainly is not fit to be a church member.

Let not a widow be taken into the number under threescore years old, having been the wife of one man. Well reported of for good works, etc. "The number" refers to helping such widows that are needy and as much as 60 years old and unable to labor to help themselves. If they have children let them support such needy and infirm members that cannot help themselves. Beggars that are too lazy to labor and provide things honest in the sight of all, or are extravagant and wasteful do not deserve to be helped. If any join the church just to get help from others they should not be encouraged. No one that is right would do such a thing. Suppose a man preaches for a living, or for a piece of bread, he is not following the example of instruction of any prophet, or apostle, or true servant of God.

The children of God feel poor and needy, and pre-honest in heart, and do not feel worthy to be preferred to others; nor do they desire special favors for themselves. It is more blessed to give than to receive.

It is a shame for children to allow their father or mother when they be come old and feeble, unable to labor and have no means of support, for these children to allow or compel

their poor feeble father or mother to beg or to fall a burden on other people. P. D. G.

Moses wrote when thou goest to war keep thee far from every evil thing. If that could be done war would be a good exercise of labor and of love.

I have heard that all is fair in war. Whatever soldiers may do to injure an enemy is justifiable. The rights of others are trampled upon. Destruction appears to be the aim of the soldiers. Oppression seems to be the order of the time of war.

All is fair in war, might makes right. But have people such license to act as robbers? The soldiers said to John the Baptist, and what shall we do? John said be content with your wages and do violence to no man. I would not fear such soldiers as they were.

The effect of preaching and teaching of Jesus Christ was to forbid to rob, destroy, wrong no man; but to instruct, encourage and persuade the people to peaceable living and good behavior. So far as the doctrine of Jesus Christ is received and held good behavior and righteous living, peace and order will prevail. P. D. G.

EXPENSES.

There is much expense now on Zion's Landmark: a heavy increase in paper, price of printers, and every thing connected with the publication of the Landmark.

If there could be some increase in the number of subscribers to the paper, and if all that are behind with their subscriptions would pay up their arrears and pay some in advance, it would greatly relieve my necessities and free my mind in the matter. P. D. G.

FOREKNOW.

Paul says: For whom he did foreknow them he also did predestinate." I am anxious to determine, if I may, how and in what respect and at what

period in the existence of things this particular foreknowing and predestinating must have taken place, and what peculiar relation the one must sustain to the other in the light of the teachings of divine truth. In all respects of truth rendered the Scriptures must be and for all essential purposes are self explanatory, that is together with their giving is their meaning, therefore to the spiritual mind, spiritually taught, the meaning to be conveyed by the Scripture declaration is at once evident, consequently the careful and observant reader should not fail of the true meaning of the text. Words are vehicles of thought, and in the thought is the meaning. The legitimate meaning of a thought must be and is in perfect accord with the meaning of the word from which the thought is derived, therefore it must be of unquestionable importance that we should know the meaning of the word as it stands related to all the words in the collection making the complete declaration. While the meaning of words in matters of faith is not predicated upon the wisdom of this world, yet we need not be fools except for Christ's sake. We need not to feel that we know much to have faith in God. The simplest idea of wisdom in his heart and mind that God knows all things, always we know all things. In this his heart and mind stand confirmed in the divine substance and virtue of Him who said: "Before Abraham was, I am."

With the thought full of meaning of the word of God it simply seems that God so readily and certainly knows all things—all things—that He does not have to think, as we do, but simply and fully knows. We think but He knows. He knows our thoughts afar off, even before we think them he knows them.

Through faith we perceive in this infinite knowledge of one of the divine attributes of the great God-head.

That God has infinite knowledge of

all events and things is one of the most common and most unquestionable characteristics of the faith of the children of God. The foundation, beams and capstone of the structure of their profession are built up and secured in it. It is the simplicity of their faith, their confidence and strength.

But I dare say this is not the sense in which the word foreknow is used in this connection.

To know God is eternal life, but to be foreknown of Him is very existence itself with life eternal.

We sometimes speak of foreknowledge as an attribute of God, but it seems to me that the word fore could mean nothing when prefixed to that which is essentially God.

Knowledge as an attribute would imply existence without regard to action, whereas foreknowledge would imply an action prior to a contemplated existence. It is only as God is related to and his people are affected by him that the word fore can be and is in any respect so used. It is only as we are in any respect affected by Him that we have knowledge of Him at all, but neither our existence nor knowledge of him can be prefixed nor suffixed to nor hyphenated with any of his divine attributes.

While knowledge is the only attribute to which we are wont to prefix the word fore we must see and know that he could be in all respects always the same toward his people for their redemption and salvation. Therefore foreknowledge is the pre-creative active transitive energy of His divine power and Godhead by which his people in the election of grace were begotten, created, and chosen in Christ, and predestinated unto the adoption of children by Jesus Christ, according to the good pleasure of the will of God, by which will they are sanctified, and preserved in Jesus Christ, who is the first begotten and firstborn from the dead to whose image they were predestinated to be conformed.

The word foreknow, as used here, does not mean the same as we attribute to the word foreknowledge as we sometimes think of it. We think of Him as having all knowledge of all events and all things in all time and from all eternity, but we can not think of Him as having either known nor foreknown all events and things in the sense that he foreknew his elect, whom he also predestinated. It is said of Jesus, that he knew from the beginning who should betray him, but it could not be truly said of him that whom he did foreknow them he did also predestinate to betray him. It might be truly said that his death was predestinated, and that he had perfect knowledge of all things incident thereto, but it might not be truly said that he foreknew those who crucified him. There were those to whom he said: Depart from me, for I never knew you. Paul says: "God hath not cast away his people which he foreknew." Mary said to the angel: "How can this be, seeing I know not a man." Nor had nor did any man know her. And Joseph, her husband knew her not until she had brought forth her firstborn son.

I have said that we only know God or have knowledge of him, that he is, when and as we are affected by him, and in the sense of the attribute through which we are affected. However as his attributes stand related one to the other so is our affection confirmed by all as by the faith of each. While his attributes are infinitely and essentially God. Yet as we are affected through either of them we can but think of him as being fully and truly God in that through which we are affected of him, nor do we feel that this one is because the others are, nor can we say they are not because this one is. His ways are equal, nor is one consequent upon another. He is not the way because he is the truth, nor is he the truth because he is the life, but he is the way, and the truth, and the life. We can not say that all events

and things are must and be just as they are because God had infinite knowledge of them, nor can we concede for a moment that their existence is as by that irresistibility called fate, of, which our God must have taken knowledge. Our faith is that he was before all things, and that by him all things consist, and that his judgments are unsearchable and his ways past finding out.

While we do not understand his predestination to be equivalent to his foreknowledge, yet we cannot say that he foreknew some whom he did not predestinate, nor that he predestinated some whom he did not foreknow. "For whom he did foreknow them he also did predestinate."

P. G. L.

Obituaries

MR. JAS. R. Bryant.

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

Dear Bro. Gold—If it is the Lord's will, I will try, with a trembling hand and troubled heart, to write the obituary of "my dear husband," which I have been trying to do ever since his death, but did not feel that I could and still feel if the Lord is not with me, it will never be written by me.

He was born March 13th, 1847, and died December 21, 1915, making his stay on earth nearly 69 years. He leaves two brothers—two sisters, ten children, four boys and six girls—fifty-one grandchildren, ten great grandchildren and a sad and lonely wife, besides other relatives and friends to mourn their loss. He was a hard working man and he raised his boys to work and be honest and truthful. He told me his father put him to work at 7, and even the last year of his life he tried to work and when I begged him to stay at the house with me he would say he wanted to be like he had heard old brother Dameron say, that he had rather wear out than rust out, and I think that was the way it was with him.

He had not been well in two or three years, having boils and carbuncles up until the spring before he died, and in the fall that awful disease eczema, broke out on his arms and ankles, and Oh, how he did suffer with it. He would call me all during the night and tell me to try and do something for his poor old arms. His sufferings were so great, but I do think he bore them with patience. He often said there is nothing the matter with me but my arms, but the Dr. said he had kidney and heart trouble, and the last week of his life went into pneumonia.

He tried to be honest in all his dealings. In making a settlement he would say to me I would rather pay more than I owe than not enough. He always bore his part of the expenses at his church, always ready to help the traveling preachers and would enjoy having them to visit him at his home. He loved so much to talk scripture and would ask them their views on some parts and then he would tell them what he thought about it. He would read his Bible and ask me my belief and I would tell him how I thought it was and then he would explain the whole chapter to me. Oh, Bro. Gold, no one knows the sad and lonely hours I spend now but those who have passed through what I have. But the good Lord knows best. He took him out of this troublesome world of trials and troubles and afflictions, I hope to reign with Him above. I find myself sometimes saying, Oh! Lord, how can I stand it, never to see that "dear sweet face" again on earth. Oh, Lord, enable me to bear up under these sore trials.

He was so good and kind to me and I miss him so much. When I was sick he would always come in and ask me how I felt, and say, don't you want me to do something for you. And now I do miss his kind words so much at that time as well as others. He is gone and there is no one to cheer my aching heart. No one to say, baby,

how do you feel now. That was what he always called me.

He was a firm believer in the Primitive Baptists for several years before he joined the church. He was a member but for a little over five years as I can remember.

I think he professed a hope a long time before he joined, but feeling his unworthiness kept him from joining, but I think he stayed out as long as he could. He seemed to be in great trouble the day before he joined, and looked to be so happy when he came up out of the water the day he was baptized. As he came to the house from his pond, these words came into his mind "Sweet fields arrayed in living green, and rivers of delight." He never wanted to miss a meeting day at his church.

I often heard him speak of you, Bro. Gold, and he had several dreams of you, and would tell me, I dreamed of old Brother Gold last night and heard him preach and say, I wish I could see him.

The last preaching he ever heard was at the Union meeting in Danville last October, except the sermon the next 1st Sunday at Malmaison and seemed to enjoy it so much, although he was suffering with his arms at that time.

He did not talk much about dying, and I feel like the reason was on my account. He knew it would go hard with me. I have heard him say several times in his life, if it could be the Lord's will he wished that both of us could go together.

He was so humble and childlike in his last days. He wanted me to be in the room all the time when he was conscious, but they would not let me stay in as much as I wanted to. He called for me the morning before he died in the afternoon and when I went into the room he stretched up his hands, looked up at me and tried his best to tell me something and I could not understand a word he said. I asked the nurse if she could understand anything and she said she

could not. If I could have only known what he wanted to tell me at that time it would not have been so hard for me, but knowing that would be the last time he would ever speak to me again and then I had to leave the room, and I went out to the barn near the house and Oh, Bro. Gold, you may know that was a time of trouble with me such as I never had experienced before and if I ever did try to pray it was then. I tried to ask the good Lord in my weak way, if it was His will, to take him, that it would not be long and that he would go off easy. And my son told me he went off as if he had fallen asleep. The Dr. and my son came in the room I was in and told it was all over with now. My son put his arms around my neck and said, "Mama Jesus will be with you." I tried to dry my tears the best I could and went in the room where he was lying and thought he was the prettiest corpse I had ever seen. I felt as if he was sleeping that blessed sleep from which none ever wake to weep. The nurse said the last thing she understood him to say was, "Lord have mercy on me, I pray," and his son-in-law who helped the nurse wait on him some during his sickness, said he stretched up his hands and said, "We will all be lifted up."

He was laid to rest in the family burying ground the 22nd of December near his home under a large oak tree, which was his request several years ago. There was a large host of friends and relatives besides his children and grandchildren present. All of his children were blessed to be there.

The burial service was held by his pastor, Bro. Charlie Evans, whom he loved dearly. I had two of his favorite hymns sung. They were: "O When shall I see Jesus?" and "How tedious and tasteless the hours." I feel it won't be long before I will have to lay my armor down and go to my reward, where I hope to meet my loved ones that have gone on be-

fore. There is not much pleasure in this old troublesome world for me, without "my dear one."

Written by his sad and lonely wife,
My love to you and sister Gold.

Remember me at the throne of
Grace.

Your unworthy sister, if one at all,
Mrs. Jas. R. Bryant,

Dry Fork, Va.

"A few more days on earth to spend
And all my toils and cares shall
end.

I hope to see my God and friend,

And praise his name on high;

No more to sigh nor shed a tear

No more to suffer pain nor fear,

But God and Christ, and heaven ap-
pear.

Unto the raptured eye.

Then, O my soul, despond no more,

The storm of life will soon be o'er,

And I shall find the peaceful shore

Of everlasting rest."

Mrs. J. R. B.

Dear Brother Gold:—The Lord being willing, I will in my weak way attempt to write a few lines on the death of my niece, Charity Smith. She was the daughter of Richard and Emma Worthington (McArthur). She was the oldest one of the children, and was 23 years old. She was married to John Smith on the 6th of February, 1916. She died on the 6 of ruary and was buried the 6th, 1917. It was just one year from the day she was married to the day she was buried.

She leaves behind a heart-stricken mother and father, two sisters, Vermelle and Ruby, and one brother, Jerry, and many other relatives and friends to mourn their loss.

Charity had been in poor health for some time, but didn't any of us realize her condition was serious until one week previous to her death.

All was done for her by loving parents, kind husband, friends, neighbors, doctors and trained nurse that

could be done, but none could stay the cold icy hand of death, that came to claim her for the cold, silent grave in which she was laid, there to await the resurrection morn, when she will come forth a new creature; and we trust the Lord will take her to heaven where she can enjoy eternal rest and happiness, and can share with Him all of the things he has prepared for those who love Him, eternal in the heavens.

Many sympathizing and sorrowing friends were present at the burial.

We have a hope for Charity and though she was not a member of any church, she often spoke of the Primitive Baptists and liked to hear them preach. She hardly ever missed a third Sunday from church at Hancock's, where her mother was a member. They enjoyed going to the same church to hear the glad tidings proclaimed by our dear pastor. Just a short while before she died she spoke of feeling so strange, said she felt like she had two bodies, a new and an old one. I do hope her new body was her spiritual body.

It seems hard for one to die so young, spared to live such a short time among loved ones, but her days were numbered and she lived the time out that was allotted for her. The Lord calls and he must be obeyed.

In her death her mother not only experienced the loss of a daughter, but a dear companion as well.

Mourn and weep not dear sister for your darling child, it is God who has bereft you, and He is too wise to err and too good to be unkind. The Lord giveth and the Lord taketh, blessed be the name of the Lord. She can't come back to you, but I hope you can go to her some day, where the wicked cease from troubling and the weary are at rest.

Charity, you have gone and left us,

We trust to your home above,

To be and abide with Jesus,
Where all is peace and love.

We hope you are in heaven,
In your robe as white as snow,
It pleased the Lord to call you,
And it was your time to go.

We miss you, Oh we miss you,
We miss you more and more,
We hope you are resting sweetly,
On the bright and shining shore.
Written by her aunt, Julia A. Worthington.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God, in His infinite wisdom to remove from us by death, on January 15, 1917, sister Martha Knowles, we feel that our loss is her eternal gain. She had not been a member long, not quite 12 months, but she was endeared to us, as being a child of God—one that filled her seat at church and feasted on the gospel. Therefore be it,

Resolved 1st, That we bow to Him who rules in the army of heaven and among the inhabitants of the earth, who will do all His pleasure. He speaks and it is done, commands and it stands fast, who is too wise to err, or too good to be unkind.

Resolved 2nd, That we deeply sympathize with the bereaved ones, feeling that they have lost a good mother, the husband a good wife, the church a devout member, the community a good and kind neighbor. We point them to Him, our Elder Brother, who taketh away the sin of the world, and who is alone able to heal a broken heart.

Resolved 3rd, That a copy of these resolutions be spread on our minutes and a copy be sent to the Landmark for publication. Done by order of the church at New Hope, while in conference, February meeting, 1917.

Elder G. M. Trent, Moderator,
T. A. Stanfield, Clerk, Pro tem.

ELDER L. H. HARDY

Tuesday night after 2nd Sunday in May—Selma.

Wednesday—Bethany.

Thursday—Cross Roads.

Friday—New Chapel.

Goldsboro at night.

Kinston—3rd Sunday.

ORDINATION.

On Thursday, April 29, 1917, a Presbytery composed of Elders T. B. Lancaster, J. C. Hooks and P. D. Gold, together with a number of brethren met at Goldsboro, N. C., for the purpose of ordaining brother C. B. Hall to the full work of the Gospel ministry.

The presbytery had all heard brother Hall preach and being satisfied with his gifts, labors and character, unanimously set him apart to this solemn labor, and commend him to the churches as a worthy gift of the Lord, and desire that he may grove a blessing to the church of God.

P. D. Gold, Moderator.

MRS. GEORGE SHELTON.

Mr. P. D. Gold—On October 13, 1916 the death angel visited the home of Mr. Geo. Shelton of Whittels, and took from him his dear beloved wife. She was a kind and faithful wife and a loving mother, but the Lord knows best in taking her from this world of trouble, and we hope our loss is her gain. She had been a member of the Primitive Baptist church for fifteen years and had been a faithful member and we feel she is out of all her troubles.

Weep not dear children, for she is at rest, safe in the arms of Jesus, safely on His gentle breast.

She leaves a husband and nine children, mother and father, four sisters and two brothers to mourn their loss. She was born December 28, 1874, and was in her 42nd year.

Written by one who loved her.

ALICE J. HARRISON.

Dear Brother Gold:—I am sending you the obituary of Sister Alice J. Harrison Snider, wife of Emanuel Snider, for publication in your paper by request of her daughter, Sister Eunice Davis. With a feeling of unworthiness I will make the attempt, hoping God may direct my mind and guide my pen to the comfort of her dear children and to the glory of our God who is and has and will be the salvation of his people by purpose in his Son which was perfected by Jesus on Mount Calvary and revealed by the Holy Ghost to the objects of his love in moments of doubt, darkness and fear.

Sister Snider was born July 12, 1856 and departed this life February 13, 1916, age 59 years, seven months and one day, and on the 14th of February the unworthy writer tried in weakness to conduct services at the church in High Point over her remains, which were laid to rest by the side of her loving husband which had preceded her to the grave to await the resurrection morn, surrounded by a host of sorrowing friends and relatives, brethren and sisters in the Lord and her heart-broken children.

But we do not sorrow as one having no hope, for she had well shown her faith in God by her works by coming home to her friends upwards of 40 years ago at old Toms Creek church, being baptised by Elder Philip Snider. She was always dutiful to her companion, children, church and elder Brother who said forsake not the assembling of yourselves together as the manner of some is. She often expressed her desire of submission to the will of God and hoped she would not suffer pain and misery, which blessing she obtained.

But alas, she is gone from our midst. We hope her memory will not fade, her loving, tender kindness will

linger around the little mound where she was laid to rest.

So be not discouraged, children, because she is gone, for Jesus will raise her again on the resurrection morn. I am sure you loved her, but God loved her also, for he sure had compassion on her. I feel sure some of you at least hope to meet her when the toils of life have fled. When you enter into the full joys of heaven where no farewell tears are shed.

Humbly submitted,

SAMUEL McMILLON.

High Point, N. C.

Mr. P. D. Gold,

Dear Sir:—It is with a sad heart I will try to write the death notice of Mrs. M. E. Long, by the request of my aunt, Emma Staton.

She was the daughter of Mr. and Mrs. Ben Batts. Mrs. M. E. Long was born November 19, 1826 and would have been 90 years old the 19th of November, 1916. She was the wife of Captain W. S. Long. I do not know the date of the year she was married.

She was not a member of any church but was a strong believer in the Primitive Baptist church. My aunt lived with her for forty years, and was standing by her bedside when she fell asleep in Jesus.

Mrs. M. E. Long left her home three years ago and went to live with her niece, Miss Lucy C. Staton, with whom she was living when death came. She was carried back to her old home and placed to rest in the old family graveyard.

Oh! it was so hard to give her up, but the Lord giveth and the Lord taketh, so blessed be the name of the Lord.

She was never heard to complain and she bore her illness with great patience. She was always good and kind to the poor and needy, never turning any one away with empty hands.

All was done for her that loving hands and kind friends could do, but none could stay that cold, icy hand of death.

Precious one, you have left us,

Yes, forever more;

But I hope to meet you

On that bright and shining shore.

We loved her, yes we loved her,

But angels loved her more;

They have sweetly called her

To yonder shining shore.

Written by her true friend,

FANIE DOWNING.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Cop-pers for Worms, Sulphur for the Blood, S^cpter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosinrg. Drop Brick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE

NOTICE WRITE ME

and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.



Standard Memorial Windows

Made in High Point

Beautiful in design—strong in construction. Largest and finest glass plant in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. References—any of our old customers or any bank or banker in High Point. Write for catalog.

Standard Mirror Co.
High Point, N. C.

100 Years Old

"The kidneys play a most important part in causing premature old age and death—the more injurious the poison passing thru the kidneys the sooner comes decay"—so says a distinguished physician, who further advises all people who are past thirty to preserve the vitality of the kidneys and free the blood from poisonous elements, such as uric acid—drink plenty of water—sweat some daily and take Anuric before meals.

This Anuric is put up in tablet form, and can be obtained at almost any drug store. For that backache, lumbago, rheumatism, "rusty" joints, swollen feet or hands, due to uric acid in the blood, Anuric quickly dissolves the uric acid as hot water does sugar. Discovered by Dr. Pierce of Buffalo, N. Y.

Prevent premature old age by simply sipping a cup of hot water every morning before breakfast, taking a little Anuric before meals and live to be a hundred.

THE REFLECTIONS OF A MARRIED

WOMAN—are not pleasant if she is delicate, run-down, or over worked. She feels "played out." Her smile and her good spirits have taken flight. It worries her husband as well as herself.

This is the time to build up her strength and cure those weaknesses or ailments

which are the seat of her trouble. Dr. Pierce's Favorite Prescription regulates and protects all the proper functions of womanhood, enriches the blood, dispels aches and pains, melancholy and nervousness, brings refreshing sleep, and restores health and strength. It cures those disorders and derangements incident to womanhood.

A well-known agent which can be procured at all drug stores is "Pleasant Pellets," made up of the May-apple, the dried juice of the leaves of aloes and the root of jalap. First put out by Dr. Pierce nearly fifty years ago.

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(Also called Tetter, Salt Rheum, Pruritus, Milk-Crust, Weeping Skin, etc.) ECZEMA CAN BE CURED TO STAY, and when I say cured I mean just what I say—C-U-R-E-D and not merely patched up for awhile, to return worse than before. Now, I do not care what all you have used, nor how many doctors have told you that you could not be cured—all I ask it just a chance to show you that I know what I am talking about. If you will write me TO-DAY, I will send you a FREE TRIAL of my mild, soothing guaranteed cure that will convince you more in a day than I or anyone else could in a month's time. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today you will enjoy more real comfort than you had ever thought this world holds for you. Just try it and you will see I am telling you the truth.

Dr. J. E. Cannaday, 1300 Park Square, Sedalia, Mo.

References: Third National Bank, Sedalia, Mo. You do a better act than to send this notice to some poor sufferer of Eczema?

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CHURCH CLERK'S RECORD BOOK

The object in having a Church Clerk is for the keeping of a correct roll of the membership and the church acts regarding them, and to keep a record of the proceedings of the church for future reference. But the best Clerk, if provided with a blank book only, can but write facts down from month to month, and to get particular facts from such a book is like "hunting for a needle in a haystack." IF THE FACTS ARE WORTH PRESERVING, PUT THEM IN A BOOK SO ARRANGED THAT THEY WILL BE AVAILABLE FOR REFERENCE.

LOOK AT THIS EXAMPLE

Taken from Record of West Union church Linn Co., Mo.	ROLL OF MEMBERS								Size of Page— 8¼x13¼ Printed on good Ledger Paper
	NAME	RECEIVED	BY	EXPIRES	REMOVED	RECEIVED BY	DATE OF DEATH		
	Cash, Walter		Jan 17/12			Aug 12/12	Sept 12/12		

In this book the names of members are entered in alphabetical order, there being a thumb index to pages. An entry in either of the three left hand spaces removes them from membership, so it is seen at a glance who are the members. See how plain this is!

BRIEF HISTORY OF EACH MEMBER

Opposite Each Page of the Roll of Members is a Biographical Page	BIOGRAPHICAL		PRICES: 50-yr. Record, \$5.00 100-yr. " " 5.50 Express prepaid
	NAME	RECEIVED	
	Cash, Walter	Was a member of the first church formed Jan. 17, 1812. Ordained to the ministry in 1818. Succeeded Elder Nelson in 1822. Was a member of the churches at Caldwell, Mo., and at West Union, Mo. Died in 1877. In 1877 he was a member of the church at West Union, Mo. He died in 1877. In 1877 he was a member of the church at West Union, Mo. He died in 1877.	

On this page important facts are recorded; and if there is not room for all, a reference page-number is given where facts are entered, and a printed obituary of deceased members may be pasted in.

These dates make an index to the minutes where detailed facts are recorded, so that from the roll of members, reference may be had to find the record in regard to any member.

Pages for minutes are properly ruled, and instructions given for correctly entering them, so as to best serve the purpose of recording them. WHY USE THE OLD BOOK WHEN IT DOES NOT SERVE IN THE BEST MANNER THE PURPOSE FOR WHICH RECORDS ARE KEPT?

DESIGNED AND PUBLISHED BY ELDER WALTER CASH, ST. JOSEPH, MO.

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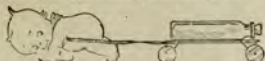
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Renew Your Health

AT NATURES' 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 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 spare the time to spend several weeks or possible 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 by 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

I was suffering with indigestion, stomach and liver disorders and all its train horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

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. 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, La Grange, Ga.
President Unity Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped me, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.

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, Baltimore, Md.
Vice-Pres. Young & Selden oC. Bank Stationers.

—Fill Out This Coupon And Mail it Today—
SHIVAR SPRING,

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* Gentlemen—I accept your offer and en-
* close 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 report no benefit
* therefrom you agree to refund the price
* of the water in full, on receipt of the
* two empty demijohns, which I agree to
* return within a month.

Name

P. O.

Express Office

* Please write distinctly.

RHEUMATISM

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 give permanent relief. 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., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va.
I am anxious to get more of the Water. It has done me more good than anything I

have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N. C.

BILIOUSNESS

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. DERJEUX, Greenville, S. C.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Oboopee, Ga.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McCA. PITTMAN, Carlisle, S. C.

RENAL AND CYSTIC

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., Columbia, S. C.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F., Virginia, Va.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D., Wesley, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHENY, M. D., Chancellor, Ala.

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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.

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting “run down,” begin taking Hood's at once. It gives nerve, mental and digestive strength.

Send Your To The Landmark.

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

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 returned home well.

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

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The record of the Kellam Hospital is without parallel in history, having successfully treated without the use of the knife, acids, X-ray of radium, over 90 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

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MARVELLOUS RESULTS.

For instance, Hood's Sarsaparilla, the standard blood purifier, is recommended for conditions that are scrofulous or dependent on impure blood.

Pepton Pills, the new iron tonic, are especially recommended for conditions that are radically or characteristically anemic and nervous.

Many persons suffer from a combination of these conditions. They are afflicted with swellings of the glands, bunches in the neck, cutaneous eruptions, and sores on different parts of the body, limbs and face, and are besides pale and nervous.

If these patients take both Hood's Sarsaparilla (before meals) and Pepton Pills (after meals) they are reasonably sure to derive fourfold benefit. These two great medicines supplement each other, and the use of both, even in cases where only one may appear to be indicated, is of great advantage. Get them from your druggist.

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PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

WILSON, N. C., MAY 15, 1917. NO. 18.
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P. D. GOLD, Editor, Wilson, N. C.

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

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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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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

DAVID.

As I think of King David and of his diverse way, the things which came to him as he lived in his day; how deeply in his heart the repentance he felt. I see him in his meekness as before God he knelt. I hear his petition as his joy had departed, and as he cried to the Lord a sinner broken hearted: The joys of thy salvation unto me restore, and by thy free grace uphold me as thou didst before. No excuses did he make in self-justification, but felt the power of God in his just condemnation. Yet, behold the mercy of God to so guilty a soul as he; in covenant his sins no more He would see.

David was the youngest son of Jesse, and his shepherd. He was faithful in that which was entrusted to him. He did not hesitate to fight the lion and the bear to deliver the kid that was under his care.

The Lord had use for him as shepherd of His people, Israel. His first work was to slay Goliath, giant of the Philistines. To this task he was encouraged by looking back at the way God had led him. He was but a youth while Goliath was a man of war from his youth. His trust was not in himself nor in weapons of warfare but in the living God. David was not defied, he does not go out in his own name. The armies of the living God are defied and the youth

goes out in the the name of israel's God. His faith said He who gave him strength over the lion and the bear, thus looking backward, would deliver him out of the hand of that uncircumcised Philistine.

FAITH NEVER FAILETH. He brought him to the ground and cut off his head.

The Lord cut off all of David's enemies and set him on the throne of Israel. He was meek and lowly. He does not go forth to battle without the word of the Lord. When he is cursed and abused he seeks no revenge for himself. He is patient in tribulation, waiting for the blessings of the Lord. He mourned at the news of the death of those who were trying to destroy him. He would not stretch forth his hand against the Lord's anointed even though two of the best of chances were given him. When he sinned he didn't want the people to suffer. He spake tenderly of them, calling them sheep. He was sharp against the enemies of God and hated them who hated God, and counted them his enemies. He didn't hesitate to execute the fiercest of the wrath of God against Amalek whom God had ordained to destroy.

When he was fully established in his kingdom and had received all the promises of God to him and his house after him at one time he got out on the top of his house. We are not

looking for evil. We have no right to believe that there was any evil intent in his heart that caused him to do this. Yet it put him in a position to see a woman bathing herself. She was beautiful in favor and every way in his eye and he was overcome in his lust and committed the sin of his life.

The Lord sent Nathan, His prophet, to him to rebuke him. Nathan put forth a suitable parable and David swore vengeance against that guilty man. Thus he swore to his own hurt for the prophet said, "He then showed David just the sin he had committed. David did not try to excuse himself by saying, I was innocently walking on my house and that woman came before me and tempted me, nor did he say God appointed it to be so and I could not help it. No none of these things went in his mind. However much the eternal purpose of God embraced all this, and whatever God purposed to accomplish by this thing, none of it came to David. The thing which came to him was his sins, and he saw his guilt before a just and holy God. He saw that all was an open book to him, and he said, "I have sinned." He didn't change when he saw the curse was on him. The prophet told him that the Lord had put away his sin. The law said that whosoever committed adultery, both the man and the woman, should be stoned to death. David knew that law and could not excuse himself nor did he try then nor ever afterwards.

It was not David who put away the sin or saved himself from the just execution of God's law, nor did he even try to do so. God's purpose must carry and it was He who put away the sin of David by saving him from the power of the law. But He put severe punishment on the king,

He told him that the sword should not depart from his house, that his child should die, and that another should do to him in the open what he had done to Uriah in secret. The child died notwithstanding the entreaties of David. He was always a man of blood and could not build the house of the Lord, and Absalom lay with his wives in public before all Israel. Thus contempt was poured out on David because of his sin. He never tried at any time to excuse himself nor to shelter under God's purpose. Nor did he ever find fault with God's servant, the prophet, because of the rebuke he gave him. No, he was brought down in meekness before God and humbled in the dust. All that befell him afterwards he received as a matter of justice and called on the Lord for mercy. He was a true servant of the living God, a man after God's own heart, and with but the one fault.

When he said, All thy works shall praise thee, and thy saint shall bless thee, he was not saying that his own adulterous act was the work of God that should praise Him. David knew that he was enticed and drawn away of his own lust and he had no one, Bathsheba nor God, to blame, but himself.

David had a multitude of wives which was not forbidden in the law, or at least I do not remember of any place in the law forbidding it. But we are commanded to have no fellowship with such unfruitful works of darkness, and to do so we are partakers of the sin. It is one of the works of the flesh which is clearly manifest in the deed itself. With such no, not to eat. We cannot ignore this plain teaching of God's word and be guiltless.

The Lord give us grace to live un-

to Him in our soul, body and spirit.

In hope and love for the cause of truth.

Atlantic, N. C.

L. H. HARDY,

Elder P. D. Gold,

Dear Mr. Gold:—I have been thinking for some time of writing you and asking your opinion on a subject that has been on my mind now for some time. It is in reference to Revelation 7th chapter, 4th, 9th and 14th verses. 4th verse: "And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. 9 vs: "After this I beheld and lo a great multitude which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Verse 14: "And I said unto him. Sir, thou knowest. And he said unto me, These are they which came out of great tribulation and have washed their robes and made them white in the blood of the lamb."

What I would like to know is if the one hundred and forty and four thousand have the seal in their forehead, are elected or selected to be the church of Jesus Christ as I understand it. Who are they, in which class do they belong? In the 9th and 14th verses.

Mr. Gold, I do not ask your views on the above scripture for curiosity's sake. I hope it is of the right spirit, and I hope it will be of satisfaction to me and a blessing to others.

Sincerely yours,

CHAS. E. STEPHENSON,

567 Trenton Ave., Camden, N. J.

REMARKS:

The scriptures have a literal meaning, and also a deeper spiritual signif-

icance. John was commanded to write: to the seven churches which are in Asia; Rev. 1:4-6. It was the revelation which God gave unto Jesus Christ of things which must shortly come to pass, that John wrote.

In 7th chapter reference is made to sealing the servants of God, nor could the earth be hurt until the sealing of the servants of the living God. An Angel appeared, having the seal of the living God, and a certain number was to be sealed, and these could not be hurt. There were 144 thousand, 12 thousand from each tribe of Israel would be sealed with the spirit of the living God. Twelve thousand from each tribe, a square denoting perfection, and equality. Literally no two tribes contained the same number; but the city of the living God contains the same number consisting of a perfect square or it lieth four square.

Besides this, there was a great multitude of all nations, kindred and people and tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

All God's people are elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ, and grace and peace are multiplied unto them. These are all begotten 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 those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1st Peter 1:2-5, "Known unto God are all his

works from the beginning of the world. And to this agree the words of the prophets, as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men (Jews) might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things. Acts 15:15-18. And all the Gentiles upon whom God's name is called, not all the Gentiles in the world, but all the Gentiles upon whom God's name is called. Whether there is an elect people or a select people. Whether the elect of God are Jews or Gentiles they are all one in Christ Jesus. There is no difference in them.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ," Gal. 3:28.

The differences of and among mankind are in the flesh. There are different nations, races &c. in nature, or in the flesh, some male and some female; but not in Christ Jesus. All those that believe and love the doctrine of Christ are one in Christ Jesus. There is one Lord, one faith, and one baptism, even as ye are called in one hope of your calling. For as many as have been baptized unto Jesus Christ have put on Christ.

What better evidence has any one that Christ is his Lord and Saviour than that he loves the Lord Jesus Christ, believing that he is the Son of God? P. D. G.

Dear Brother Gold:—I am sending you a letter which was very rich and encouraging to me, one that is full of truth and was written I believe when she was in the spirit of the Lord. I came across it today and the impression came to me while reading it to

send it to you for publication as she intended to do when she commenced it. But it was never finished, so I signed her name myself. Bro. Gold, you will remember her. It was sister Deliah Jarrell, my husband's first wife. I don't know why she never finished it, but I guess she felt as I have many times—would have a mind to write and would do so and after reading it over, see so much imperfection in it would lay it aside or destroy it. I feel that was why she laid it aside as it is. But, Bro. Gold, I can't see anything imperfect in this good letter. I loved her and I love her words that she has left behind. Oh if I could only live as I believe she did, how much more useful would I be in this world. It has been on my mind for some time to write on the subject that she has written but as she said my unworthiness has kept me from doing so. But it is so much better explained in her letter than I ever could do. We are so often looking for each other's faults and so ready to say if I were such a one I would not do as they do and maybe at the same time we are doing worse. How careful we should be. We are too ready to condemn our brother or sister when we don't know their circumstances nor their feelings over these things. Oh that we could all line up as becometh the children of God, not be backbiting one another or saying evil things that do not become us.

The scripture tells us it is not what goeth in that defileth, but that which cometh out. We cannot help our thoughts but we could control this little unruly member of ours that causes so much trouble and wounds many feelings, if we would try. We give too much way to satan. I have many times clinched my teeth together and held my tongue still and afterwards felt so thankful that I did it. I often

tell them here around me that when I am at home attending to my daily duties that I am not at their home talking against my brother or some of my neighbors. We are commanded to love one another as little children.

Brother Gold, I don't know what I am, but I do know I feel very little, and the very least of all, and I feel that my brethren and sisters do look on me as the least. I do feel it so many times and I feel that I am so near nothing that I am almost ready to give up in despair. But I am remembered of dear old Paul's words where he said that he was less than the least, and I am somewhat comforted.

My dear brother, you can do with both these letters as you see fit and it will be satisfactory with me. I felt like shedding tears when I read my good sister's letter, who I believe is now resting and is happy in the arms of her great Redeemer—that she was so obedient in serving while here on earth. May the Lord so guide and direct me to live as she did in my prayer if I know my heart.

With much love, your very little sister, if one at all,

MATTIE LUPER JARRELL.
Rocky Mount, N. C.

Dear Bro. Gold:—It has been on my mind for nearly twelve months to write what I intend to write below, but a sense of my own guilt and unworthiness coupled with some other reasons (best known to myself) have kept me from obeying the impression, if indeed it was an impression. I have tried to think it was only a mere fancy or fleshly desire of which no good would come, but the impression remains with me, and I am cast into outer darkness when I refuse or disobey, hence I have learned that to "obey is better than sacrifice, and to hearken than the fat of rams." If

you cannot accept this as an excuse, I have none to offer.

Sister Phillips has expressed my feelings when she wrote an article on "What is that to Thee?" For some time I have noticed a spirit in some of our brethren, and especially in me, that seems to look for one another's faults, and speak about them, and it seems as if we like to speak unpleasant things about one another and not speak to them. Is this brotherly love? or is it backbiting? Why not speak pleasant things of another or not say anything? If we see a fault in one that cannot be overlooked why not go to him in brotherly love and tell him of his fault and not tell every brother we meet and perhaps tell the worldly people too. Such things do not become the children of the most high God. It is not the spirit of the Lord that prompts us so to act or speak after the flesh, when we get behind our brother's back and say things we would not say to him. We should be careful lest we utter things too wonderful for us.

I once heard of a Baptist preacher who said in the pulpit that he did not want any man to call him brother who did not vote a democratic ticket. Was that a good example to set before the flock? It seems to me that that was far from preaching Jesus Christ and Him crucified. We should remember that every man's way is right in his own eye. And if our brother does not see every thing just as we do, should we love him any the less? If we see him in error we should go to him because we love him and if he loves us and is in the right spirit he will love us more than before. I have asked some few why they didn't go to their brother and talk to him, and they would always reply that they get mad, but I say perfect love casteth out fear.

We should love not in word only,

but in deed and in truth. We should watch over one another for good and not for evil. Christ said the world should know that we were His because we love one another. If you go about backbiting and speak evil of each other, whereby shall they know us? The world expects better things of us. The world is watching us every day, and is glad when we get out of that straight and narrow way, and marvel more than they would at a dozen of any other denomination, so let us ask Him who has power to give us grace and strength to overcome the world and enable us to live each day so that the world may take knowledge of us that we have been with Jesus. DELIAH JARRELL, Roeky Mount, N. C.

Dear Elder Gold:—The enclosed (copy) came to me a few days ago from brother A. E. Rittenhouse, State Road, Delaware, and if in your judgment it is good matter to publish, I would dearly love to see it in print. This dear old sister is one of brother Rittenhouse's correspondents and about a year or more ago he sent me two of her letters which were comforting to me, particularly after hearing a sketch of her life. She never had one month's schooling during her lifetime and is about 75 years of age now. She told me then their churches near there (Texas) had a split over some point of doctrine and she now is not near any church nor has any home in any visible church. She feels uncomfortable in this position and would you advise her in order to straighten her out, her mode of procedure in her condition. These are wonderful words to me she writes in this letter, and I believe any child would be comforted after reading it. When you can spare space, publish it.

J. B. Miller.

Newark, Del.,

A. E. Rittenhouse and J. B. Miller:

Very Dear Brethren in the faith and hope of a true and living God. Though unknown in the flesh, yet in God by Jesus Christ, our holy and blessed Redeemer, we do feel to be closely connected by and through His holy Spirit. As it has been so long since our last communication, I am quite anxious to hear from you again, as a letter from one so near related in Spirit so very cheering and comforting to my poor drooping and lonely mind, so far away that I cannot even see or speak to any one of like faith, but I know 'tis best for poor me as it has pleased my heavenly Father to so arrange for me. I know 'tis just for me to bear hardness and to suffer much tribulation in this world, but blessed thought in Christ is our peace and hope of the glory of God. Now as I suppose, you want to write to both in this manner.

I have been sick most of the winter with severe cold but am much improved now. Have long felt a real duty to write brother J. B. Miller and try to tell him how much I appreciate his kindness in sending me that good paper, the name I think is Zion's Landmark, but as we have moved out on route six, nine miles from Town, I lost Brother Miller's address, I herewith make request at your earliest convenience, you convey this letter to him, and both of you write me, and also remember me in your prayers to our God, the High and Holy One that in Him I may always live and trust for all things that are needful for me, that I may in patience and faith ever be found waiting for His bountiful hand and tender mercies to administer to poor helpless me in time of all my distresses and finally at His own good will, deliver me from this present evil world, where the weary do all rest, and the wicked one can no more dis-

turb. Then it is that I can give Him perfect praise for evermore. May God bless you and all His saints everywhere with a fruitful mind to discharge all our duties to each other in remembrance to Him as He has given us commandment. As I suppose you may wish to know why we have moved out here. My son is rural carrier on this route, and also Notary Public in this little country village called Pruitt, but our address is the same, as we get the mail every evening from the same office. While I lived in Town I had one friend of our faith and sent my good papers to her to read when I had read them.

Well, as I have more time, and my paper is broad and plenty of it, I want to make mention of some Scriptures at random, as they are so often in my mind. Would love to talk of them, yet am so limited in language or education, I cannot tell you where to find them. But let us obey our Leader. He said, search the scriptures, for 'tis they that testify of me. Now my dear friends, for this cause have I tried in my great weakness to learn more of Him, have I searched with great desire of heart and mind to know how I might rightly divide the word of truth. But I do find He is all in all to me, for He is my only Shepherd, and for this cause He seems ever to be near to answer to my cries, yet he makes me to know that I must wait the fullness of His purpose and own wise will, to reveal those things to me. O bless His Holy name, how I love Him, yet I see Him not, but He makes poor me to feel His presence so near. Yes, even in my poor heart, yet do I mourn and pine much on account of my sins and shortcomings to such a near and dear friend, yet He has promised to never leave nor forsake me. O how true are His words, they cannot fail. He also said, if I be lifted up from the

earth, will draw all men unto me, and, that we should not live on bread alone but on every word that cometh from the mouth of God. We also find Him the first and living word of God, for by Him and for Him were all things made, and without him was not anything made. I do meditate so much on that great covenant of Grace that was so sure before the morning of time, and the great and most wonderful love of our heavenly and divine Father which cannot be fathomed by the mind of any creature. O how great it is, and must ever be to us poor shortsighted creatures of this earth. But God in his great wisdom and love and power foresaw all things and also the ending of it before it ever existed, and as his work is always before him, and being the object of his love in all this creation, and this world being full of vain wealth and riches which all must perish with its using, He fixed this sure and sweet covenant of Grace for him even before He made him (man).

Now my dear brethren, please look into those things for you will find much comfort and peace in what you may find therein. Now I think I have given you my thoughts once on these things but I am still having such sweet meditations on God's pure and never failing love and mercy to all generations, for all are His, He has made us, not ourselves. "O how long will the sons of men run, into folly and turn my glory into shame."

Now let me mention them or at least some Scripture in Isaiah. I think you may find it in the 57th chapter, but read the whole chapter. "for I will not contend forever, neither will I be always wroth, for the Spirit would fail before me: and the souls which I have made. For the iniquity of his covetousness was I wroth. I smote him and did hide me and he went on fro-

wardly in the way of his heart. I I have seen his ways and will heal him. I will lead him also and restore comforts unto him and to his mourners. I create the fruit of the lips, peace, peace to him that is afar off, and to him that is near saith the Lord, and I will heal him. But the wicked are like the troubled sea, easting up mire and dirt. There is no peace saith my God to the wicked."

I hope you can read this and will write me a good letter, and give me your thoughts on those Scriptures. May God ever bless and guide you both in His truth, is my desire.

Your unworthy friend,

SARAH A. CARTER.

Grand Saline, R. 6, Texas.

My Dear Brother Gold:—Your precious letter of sometime ago, was very much appreciated.

I guess you have heard of the death of our dear father; he passed away on March 1st without a struggle, just quietly entered into that rest that remaineth to the people of God, that blessed home of the soul. Since then our hearts and heads have been bowed down in grief, but we grieve not as those who have no hope, for the thought of that blessed resurrection so strengthens us and enables us to try at least to wait and murmur not.

We know too, that the day of death is better than the day of one's birth, and that the death of His saints is precious in the sight of the Lord.

We are told also that "sorrow is better than laughter; for by the sadness of the countenance the heart is made better."

The Lord grant it may be so with us.

Brother Gold, surely this is a "day of small things," everything and everybody is in a mad rush for gain for worldly fame, for giddy pleasures and for making a big but vain show.

They are wrapped up in these petty things of time and sense, their hands are stretched forth for them, their feet are swiftly running for them, their hearts and minds are entangled with the ways and means to procure these things, that they do. There is no room for Jesus; there is no place for Him, they feel no need of Him; the very thought of utter dependence on Him for all things is old fashioned, it is not up to the modern standard of things and they say away with the thought, no, we will not have this man to reign over us.

Oh! that our poor hearts may be even as the lowly manger, though it were a place of filth and pollution yet there was room for Jesus there.

Even though our hearts are "as a cage of unclean birds" if we have that holy child born in us, giving us "the light of the knowledge of the glory of God" is it not enough? Then are we become faithful branches and bring forth the fruit of the Spirit, which is "love, joy, peace, longsuffering etc., against which there is no law."

O! how my heart's desire is that I may be found walking after Him, who "trod the winepress of God's wrath alone," when "of the people there was none with him." O, what He bore for us, (if I may count myself of that number) what manner of persons ought we to be in all godliness and holy consecration.

We ought ever to be engaged in private prayer unto Him who hears in secret and rewards openly, our conversation should be on divine matters, we should speak concerning the things of the kingdom, lay no treasure in heaven where moth nor rust do not corrupt, nor thieves break through and steal.

But what I ought to do and what I do are so often entirely different. "Behold I'm vile." "The good I

would, I do not; and the evil which I would not that I do."

The reason I see so much evil in others is because I have the root of the matter in my heart, there is every wicked principle in this—corrupt heart of mine—"as in water, face answers to face, so the heart of man to man."

Were we all purity within, we would see no evil in others; for "charity thinketh no evil, rejoiceth not in iniquity, beareth all things, believeth all things, hopeth all things and endureth all things."

O! that the Lord would cause me to 'follow after charity,' and to continually 'desire spiritual gifts.'

I will close. Give my sincere, heartfelt love to sister Gold and all the family and accept the same from Your little sister in sorrow,

MARY JOHNSON THIGPEN,
Tarboro, N. C.

WAR.

Men when exercised in the pursuits considered important gather up and preserve such things as support life and contribute to its comfort. But in days of war the wealth and comforts procured by labor are sacrificed. While mankind are occupied in the labors considered useful they endeavor to preserve life. But in war the organized effort of the nation is to kill, waste, plunder and destroy life; they do by wholesale what they punish individuals for doing. What a strange state of mind, what an unnatural temper of violence mankind are plunged into that rushes them into war.

P.D.G.

SCRAPS.

Why art thou cast down O, my soul, and why art thou disquieted within me? Answer: It is in self that the disquieting is; for self is the distressing cause of all despondency.

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

NAAMAN.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria. He was also a mighty man in valor; but he was a leper." 2nd Kings 5:1.

The Lord God is the God of all the earth, Israel was His chosen people in the Old Testament administration, but not to the utter disregard of all the heathen nations; for there were events, occurrences transpiring outside of Israel that proved the dominion of the omniscient God, who did not leave himself without a witness of his operations in all the earth. For while mankind were ignorant of the God, yet his superintendence extended to the minutest affairs of creation. Acts 17:23-34 and Rom. 1:18-32 and Rom. 2:1-16.

Naaman was much honored by his master, the king of Syria, because by him the Lord of heaven and earth had given deliverance unto Syria.

The Lord God owns all flesh, all creatures, and does his will in the ar-

my of heaven, and among the inhabitants of earth.

He raises up one and puts down another, because all belong to Him.

They know not him, but that does not hinder him from using them as it pleases Him. Nor can the Lord God do wrong.

The Lord used and handled the heathen to chastise his chosen people with. For Israel often forsook the true and living God. No doubt the Lord had people among the heathen whom he called out, and revealed himself, such as Abel, Enoch, Abraham, Isaac, Jacob, Joseph and others named in ancient history. God giveth not account of his matters. He is not as a servant whose ways may be overhauled and inspected by a power above him. "For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen." Rom. 11:34-36. He giveth not account of any of his matters.

But who gave to Naaman that ability and strength to invade Israel, and take that little maid that waited on Naaman's wife, and said to her mistress, "Would to God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." For notwithstanding Naaman's valor and great service to his king he was a leper. When this was reported to the king of Syria he sent a retinue of men with gifts to the king of Israel to ask him to heal Naaman.

When the king of Israel read this letter he rent his clothes and said, am I God to kill and make alive? that this man doth send unto me, to recover a man of his leprosy?

There were diseases in Israel, as there are diseases in this country that no earthly power, skill or knowledge

can heal or cure.

How good it is to confess our weakness and ignorance, and feel our dependence on God who heals diseases.

There was a prophet in Israel that knew what was the secret counsel of kings and rulers planned behind closed doors. Elisha sent word to the king saying, let Naaman come to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and his chariot, and stood at the door of the house of Elisha, who sent a messenger unto Naaman saying, Go, and wash in Jordan seven times, and thy flesh shall come to thee, and thou shalt be clean. But Naaman was wroth, and went away saying, "Behold, I thought he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean?" So he turn away in a rage. And his servant came near, and said, My father, if the prophet had bid thee do some great thing wouldst thou not have done it? How much rather when he saith to thee, wash and be clean.—2nd Kings 5:11-13.

We expect to be noticed, and complimented. We have our notions and plan out or imagine the way we think the Lord will come, and that he is somewhat dependent on us, and hence we must take part in the matter. Surely the Lord will bid us do some great thing, or something. How hard to fleshly pride is it to learn that we are less than nothing, and cannot even receive the kingdom of heaven, except by grace. "He was in the world and the world was made by him, and the world knew him not. He 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; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:10-13. Those that received Jesus were born of God before they received him. So it was not of, by nor through any great thing of their own power that they had done. The less one feels himself to be, and he must become so little that as a little child he receives the kingdom of God, and it always remains a wonder to him that he is saved; yet he knows a change has been wrought in him so great that it remains marvelous. But he cannot repay the Lord no more than Naaman could give the prophet a reward.

It was his necessities that would not suffer Naaman to return to his own country, a leper (type of sin that nothing but the blood of Jesus can cleanse us from). The convicted sinner is not able to manage his grievous case. He must grieve. He cannot return to his old country. He thinks the Lord will flatter him. No, he must stoop down into the waters of death. He must be crucified with Christ, and be risen with him. The greatest of all things is done for him, and in him, which he can never repay.

But he worships and praises the Lord. Now he knows as Naaman who came and said before the prophet, he hold now I know there is no God in all the earth, but in Israel.

How about Gehazi?

He was one that said, "Behold my master hath spared Naaman this Syrian in not receiving from his hand that which he brought; but as the Lord liveth, I will run after him and take somewhat of him."—2nd Kings, 5:20.

Gehazi comes with a plea two young men of the sons of the prophets are come. The young men need money

and other things to support them. Naaman is willing to give. He felt the richness of being healed, and the benevolence of giving liberally. So he urges Gehazi to take the gifts, but he hides them in the tower. The tower is a great place to build up and reach heaven by such works of man.

Gehazi stands before Elisha the prophet who said to him, whence comest thou Gehazi? Who said thy servant went no whither. He is not anxious to tell where he has been, nor what he has done. The prophet said the leprosy of Naaman cleave to thee and thy seed forever, and he went out from his presence a leper as white as snow.

How cunning is the conduct of such as love money, and how artful their pleas are to obtain it. The love of money is the root of all evil.

Gehazi could not perform a miracle. He could lay the staff of the prophet upon the dead child, but he could not awake the dead. 2nd Kings 4:31. Preaching feeds the living, but it does not raise the dead.

What a solemn, holy calling when the Lord calls and how searching is his service. P. D. G.

TONGUES.

'Tongues are for a sign, not to them that believe, but to them that believe not.—1st Cor. 14. "But prophesying serveth not for them that believe not, but for them which believe."—Cor. 14:22.

Tongues—and prophesying, which is better? "He that prophesieth speaketh unto men to edification, and exhortation and comfort. He that useth tongues speaketh not unto men, but unto God, for no man understandeth him; howbeit in the spirit he speaketh mysteries. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church."

"Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?"

Paul spake with tongues more than they all. "I thank my God I speak with tongues more than ye all." However he would rather speak five words in the church with his understanding than by voice he might teach others also, than ten thousands words in an unknown tongue.

If one speaks in unknown tongue to the-hearer that one is not profited. What the speaker says may be truth, but if it is an unknown tongue to the hearer it cannot benefit that hearer.

Prophesying is speaking in a known tongue or speaking to the understanding of the hearer. It is by revelation to him, or by knowledge, or by prophesying, or by doctrine. Revelation or the power of Jesus Christ in the glory of salvation as it then opens to his understanding; or it is in harmony with what the hearer has already felt and known of the word of life, therefore it confirms him; or it is prophesying, or opening up and teaching in the power and truth of the word unto edification, or it is in confirmation of the doctrine of Jesus Christ that came from heaven.

It is with the spirit and with the understanding that the useful, gifted speaker speaks. He that speaketh in an unknown tongue edifieth himself, but he that prophesith edifieth the church; for the secrets of the heart are made manifest as one speaks in a tongue that the hearer understands. The woman at the well in Samaria (Jacob's well) heard the preaching of Jesus as she never heard before. She knew he was prophesying, and she fell down to worship him; she said, come see a man that told me all things that ever I did. Is not this the Christ? That is no unknown tongue. All gos-

pel teaching or preaching is to edify to comfort.

Paul desired that he might pray with the understanding and with the spirit. He desired that he sing with the spirit. Let the words of my mouth and the meditation of my heart be right and acceptable in the sight of God. Whatsoever we do, let all be in the name of the Lord Jesus and by the spirit of our God.

What a blessed and solemn service, what a profitable service it is to the church of God when the teacher prays with the spirit, speaks with the spirit, and with the understanding; thus the hearers are instructed and benefitted. If the tongue is unknown to the hearer the sign is against the hearer. He is a barbarian that speaks in an unknown tongue; but comfort and power is evidence that the Lord is in both speaker and hearer. Hence one should not be ordained to the work of the ministry as long as he speaks in an unknown tongue. His ministry should be manifest to the church, showing that God is in him of a truth. Also his conduct, his walk, as well as his talk, should be a showing forth that he has been with Jesus, and has learned of him. How beautiful are the feet (the walk) of them that publish peace, that say unto Zion, Behold thy God reigneth.

P. D. G.

THE SERPENT.

"Now the serpent was more subtle than any beast of the field which the Lord God had made." Genesis 3:1.

Any beast of the field which the Lord God had made was not as the serpent, for the serpent was more subtle than any beast of the field which the Lord God had made. The serpent literally is not useful and adapted to man's needs as the beasts of the field which the Lord God has made, such as the horse, the cow, the sheep &c. There is a cunning about the serpent,

subtily, danger, slyness, enmity, poison, that is not found in any other animals.

The devil is the adversary of God and man. His wisdom is to keep out of the hands of man, for he knows that man is his enemy, for he is the enemy of man; and he that is conscious that another is his enemy—is placed on the side of enmity against the one that is opposed to him.

Satan is the enemy of all righteousness. He is the filth, the offscouring of all things; the one in whom no good thing dwells, and in whom all evil dwells, and who is going about seeking whom he may devour. There is no good thing in the devil. He is the god of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Those whom the Lord loves he delivers from the power of the devil. The devil's wisdom is not peaceable, nor gentle, nor does it prompt any thing good. The wisdom that is from God, or of God, is first pure, then peaceable, gentle, easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace," James 3:17-18.

The opposite wisdom from this is from beneath, is earthy, sensual, devilish, producing strife, confusion, disorder, and every evil work.—James 3:15-16.

Indeed the devil or the old serpent is the filth, the scum, the poison, the corruption, the confusion, the death, and misery of transgression of God's holy law.

The devil is not a creature of God's creation; but is the opposition of purity, holiness, life, joy, peace, blessing. The devil cannot defeat the purpose of God, nor has he any power of good. It is the power of death, corruption,

He is that dark power of evil by which enmity to God and holiness is manifest. Whence come wars and fightings among you? Come they not hence of your lusts that war in your members? —James 4:1-20.

Everything is to be tried. The devil appears to tempt Christ. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." —Matt. 4:1. This was after his baptism by John, and the heavens were opened unto him, and the Spirit descended like a dove and lighted upon him.

Satan is always ready for his unclean work, and usually he involves men in trouble, sin and distress. Here he scrapes up his filthy meats, his dirt, dust. He eats dust all the days of his life.—Gen. 3:14. "And dust shall be the serpent's meat." —Isaiah 65:25. The serpent found nothing in the Lamb of God. Jesus must be tried, must be proven. He must and shall destroy sin, death and the devil; or deliver them who through fear of death were all their life subject to bondage.—Heb. 2:14-16. Jesus was in all points tempted like as we are, but he knew no sin.—Heb. 3:15.

The devil is the accuser of the brethren. As a roaring lion he seeks whom he may devour.—1st Peter 5:8, and Peter who felt his dreadful power, says, "Whom resist steadfast in the faith."

See how he stood up against David 1st Chron. 21:1, and provoked him to number Israel. See also how he accused Job.

But the wisdom, faithfulness and merciful power that fails not is displayed in the wisdom of God, which is so far above and more glorious than that of satan, so that the glory of God is shown in the blessed power of God which causes his glory to be manifested, so that the Lord's people are

led to worship and serve God, and hate every false way, and all things work together for good to them who love the Lord God, and who are the called according to his purpose.

God makes the wrath of man to praise Him, and restrains the remainder of wrath. He does not create or make the wrath of man, nor does he create sin, but he makes the wrath of man praise God. He is not the author of confusion, but he is the author of peace. But he is God above all, and works all things according to the counsel of his own will, and he defeats the devices of satan, and brings the counsels and cunning craftiness of satan, and all wicked men to confusion and works all things to the praise of the glory of his own grace. All his works praise him, and his saints shall bless him.

P. D. G.

OBITUARIES

MRS. GENEVA COWEN.

Elder Gohl:—I will try this morning to write a notice of the life and death of Mrs. Geneva Cowen who passed away last Thursday morning (March 9, 1917), a few minutes to five o'clock. Her disease was cancer of the breast. When I found out she was suffering so much a doctor was passing and I had my daughter to call him in, but he did not locate the trouble. Another doctor was called in who said it was a tumor in the breast and he said for me to send her to the Hopkins hospital, which I did. In two weeks I went to see her and found she was no better. talked with two doctors and soon found it was a hopeless case. They told me it was a cancer of the breast and it had spread through the system. They wanted me to leave her which I did.

She remained at the hospital eight days longer then came home but grew worse until her death, which oc-

curred March 9, when she quietly passed away.

In all of her last sickness she never said anything to me about dying, but before her marriage she had a spell of sickness. On Sunday morning when I started to church she wanted to know if I was coming back to dinner. Upon my return and going into the room she looked up and said, "Papa, pray for me." I said, "daughter, I have ben praying for you, but do you want me to kneel by your bed and pray. She said, "yes." I felt like the Lord blessed me with the spirit of prayer and I felt like my daughter would get well. In a few days I went for a doctor but didn't find him. On my way home I was convinced that my daughter was better and that she had a hope that the Lord had pardoned all her sins. Sometime after that I asked her if she had a hope and she said she did, but she never joined the church although she lived a noble Christian, and I feel to have a good hope that her suffering is over, and while I watched her passing from this world I saw that the power of satan is a failure.

We have to stand still and see the salvation of the Lord.

The subject of this sketch was born March 17, 1875, lacking eight days of being forty-two years of age. She was married to Mr. Isaac Cowen from which union were born seven children, five of whom and her husband preceding her to the grave.

She said on her death bed that she had never disobeyed me and I have no recollection of having ever struck her one stroke. She leaves two sons, a father, five brothers, five sisters and many friends to mourn. She was a good wife, neighbor and mother.

It is hard to part with those we love so well, but the Lord gives and the Lord takes away, blessed be the name of the Lord. I had thought that I

would pass away and leave my children here to weep for me, but I have lost two good wives and two children. I have often felt that surely the Lord has turned his hand against me and that I would go down into the grave in sorrow, but may God give me grace and faith in the Lord that I may bear all things for the sake of Christ. My wife is now sick on the bed most of the time, and my prayer to God is that he may restore her to health again; and that the blessing of God may rest upon her.

I want to thank all those that waited on my daughter so kindly and especially Mrs. Robert Cowen and her husband.

May the God of all grace dwell with us all.

Written by her father,

ISAAC JONES.

Maple Hill, N. C.

VERNIE MARIE WILES.

An infant daughter of L. H. and Lizzie Wiles was born June 23, 1916 and died February 7th, 1917, making her short stay here 7 months and 15 days.

She had bronchial-pneumonia and was sick only two days. Marie was a beautiful baby, unusually bright and interesting, loved and petted by all that knew her.

We feel that she was indeed a precious little flower that budded only to bloom in heaven and that she was too sweet for this sinful world.

Weep not mama and papa.

Your babe has gone to rest;

We loved her, yes we loved her,

But God loved her best.

Think of your precious darling,

In that world so fair;

May you by covenant grace,

Be reunited there.

Marie leaves a father, mother, two brothers and many relatives to

mourn their loss.

Written by one who loved her,

Aunt Mable.

OBITUARY.

Dear Mr. Gold:—It is with a sad and lonely heart that I attempt to write the death of my dear, dear father, Isaac Antney Yeatts. He was born March 14, 1849 and departed this life December 29, 1916 at about 2 o'clock in the afternoon. What a sad hour was spent with the family, no one knows but the ones who have experienced the same sorrow.

Papa and mama were married in May 1869 and to them were born 12 children, 7 boys and 5 girls, the oldest girl dying when two years old. Papa has been a sufferer for about 18 years and almost a death sufferer for 3 years. He was confined to his bed for 2 months before he died and was helpless for almost 3 weeks. He bore it all patiently and told mama about two months before Christmas that he might live until Christmas but he did not know. We miss him everywhere but feel satisfied he is resting now. He died just as easy as he could without a struggle, and the last words he ever spoke were "this is heaven." Papa was the sweetest, happiest corpse my eyes ever looked at.

He was born and raised in Pittsylvania county, Va., and always had a very hard time, always having to work as long as he was able. His father died when he was about 13 years old, leaving him to look after a mother, 3 sisters and 2 small brothers. Papa joined the Primitive Baptist church at Whitethorn September the 14, 1889 and was baptized by Elder G. W. Hundley. He moved his membership from Whitethorn to Springfield October 22, 1906. He always tried to attend his meeting as regular as possible until the year 1911,

when we moved from Pittsylvania to Prince Edward county and he never heard another sermon preached. He was never able to go back to hear preaching after the first year we moved here and the only preaching he ever got was in the Landmark, which he loved to read. He loved the Baptist doctrine, and was a great Bible reader, always trying to follow the Bible rules. He never took any part in worldly things. He so often told us that he would be better off dead, saying there was nothing here for him to want to stay for but the family.

Papa lived to see all of his children grown and married except 4, 2 girls and 2 boys. All his children came to see him when he was sick and were all by his side when he died but 3 and all were at the burial but one.

Papa always tried to do what was right and always tried to teach his children to live right. No better husband or father can be found than he was. It is so sad for us to give him up, but we know it was God's will for him to leave us. He leaves a wife, eleven children, two brothers, and three sisters.

Far from this world of sin and strife,
He now enjoys a heavenly life.

And joins to praise and shout and
sing,

And make the heavenly arches ring.

Could we but hear his dear tongue so
sweet,

Sing the heaven song,

Could we but see his smiling face,

Delighted with the happy place.

We could not wish him back again.

But say dear papa, with God remain.

We'll try to gain that peaceful shore,

Where those who meet shall part no
more.

Now let us strive the prize to gain,

Let's come to Christ, with Him re-
main,

Then we shall share in Jesus' love,

And meet our dear papa above.

Written by his youngest child that
loved him dearly,

Martha Yeatts.

R. D. COUNCIL.

R. D. Council (my nephew) was born April 15, 1878, died February 10, 1917, of pneumonia. He was not sick a week. He did his suffering here. The Lord sent his angels to watch over him and guard him home. He called his wife to his bedside just before he died to see the angels. He told her they were the prettiest things he ever saw. What a happy exchange, resting that sweet rest that remains to the people of God—gone from the evils to come to be forever with the Lord in glory. He was not a member of any church, but was a believer in the Primitive Baptists and said he believed if there were any right they were and expressed a desire to hear the gospel preached. He was warned of his death. He told his wife that he would not get up again and that the Lord would change him before He took him away. He was peaceable and quiet in his family. His health was bad and about two years ago he went to the hospital at Rocky Mount and was operated on for gallstone.

No one knows what he suffered and he tried to work when he was not able to support his family. He leaves a wife and six small children, a father, one sister, three brothers and a host of friends to mourn their loss, but their loss is his gain. He is greatly missed and provided well for his family, but God called him home to rest, that sweet rest where the wicked cease from troubling and the weary are at rest. No more toil and pain, no more suffering here. May the Lord reconcile his wife and children to the

good of His will and may He provide and care for them is my wish. The Lord has promised to be a father to the fatherless and a husband to the widow and His promises are sure. Children, try to live right, so as to meet your dear father in heaven. He was buried in our old family burying ground, there to await the resurrection morn.

Written by his aunt.

MAGGIE A. STATON.

EXPERIENCE.

Dear Brother Gold:—For some reason I want to write you and other writers of Zion's Landmark a part of my feelings. As I grow older I seem to grow worse. I know I was born a sinner but now it seems I practice sin more. I was happy when young, never knowing a sorrow, to amount to anything, until I was nineteen and a half years old, when my father died. He was a noble, good father.

I then saw how helpless I was naturally. My dear mother was very frail, and my only brother was only seven years of age.

From then on my life was full of sorrows and disappointments and I soon saw I must be born again. When I was twenty-six years old I thought and hoped the dear Lord forgave my sins and I went before the church and was received and baptized immediately. I was afraid to wait for fear I would be afflicted for disobedience, and for awhile I was satisfied. When I came up out of the water I felt so happy that I wanted to sing praises unto the Lord, and these words came forcibly to my mind:

"Children of the heavenly king,
As ye journey sweetly sing;
Sing your Savior's worthy praise,
Glorious in His works and ways."

When I reached home I sang this beautiful song which so suited my

feelings.

But such a happy time did not last. I soon felt my sins heavily. I have had such beautiful dreams and often after retiring have had such sweet thoughts and feel like saying, "The Lord is my Shepherd I shall not want." And then perhaps I feel how can such a person as I be one among God's dear saints, and I feel like Paul, if I am one I must be the least of all.

Through all my troubles the Lord has blessed and been merciful and I want to be submissive in all things. I know He doeth all things well.

May the Lord bless you many years to us and to your own loved ones.

Remember me in your prayers.

MRS. DIPPIE E. LANG.

Macomb, Illinois, May 14, 1917.

Eldr P. D. Gold.

Dear Bro.:—Please find enclosed \$2.00 to advance my subscription to the Landmark that much. I believe my time expired January 1, 1917.

I dearly love and enjoy reading your paper and sincerely endorse all the doctrine it teaches.

I will be 97 years of age October 21, next, and last two months have been under doctor's care part of the time, and lady nurse all the time, but can walk some by little assistance.

May God always be your comfort.

Respectfully,

MRS. I. N. VAN METER.

Macomb, Illinois, Route 7.

REMARKS—

Sister Van Meter is one of the oldest subscribers to Zion's Landmark. Her husband, Elder I. N. Van Meter, visited North Carolina about 30 years ago. He has long since departed from this world of conflict. I love his memory and her spirit and character.

P. D. G.

To The Readers of Zion's Landmark:

The Primitive Baptist church at Lexington, N. C., being in conference on Saturday before the 4th Sunday in April 1917 request that I write to the readers of the Landmark that we are a newly organized church only having seven members and have bought a lot and built a house costing between \$1,000 and \$1,100 dollars and that we are indebted on it \$470. Any brother, sister or friend helping us to pay this amount will be highly appreciated and any one wishing to do will please send name to S. M. Trogdon or Samuel Snider, or to the writer of this letter.

Your little brother in hope,

W. R. GALLIMORE.

Lexington, N. C.

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 itching and heals permanently. DR. CANNADY, 1225, Park Square, Sedalia, Missouri

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SOLD BY ALL LEADING DRUGGISTS

TAKE YOUR MEDICINES

REGULARLY—Hood's Sarsaparilla Before Meals—Pepsin Pills After.

This combination is having wonderful success everywhere.

It is sweeping poor health and fear of mental and physical breakdown out of many homes.

It is restoring lost appetite, giving the glow of health to the cheeks, making faces bright and complexions clear, and literally giving worn-out, brain-fagged people the strength of iron.

For it combines that most useful of all metals—iron—in a course of medicine that is peculiarly effective.

Hood's Sarsaparilla is made from an unsurpassed formula of blood-purifying and stomach-toning remedies, including sarsaparilla, mandrake, dandelion, yellow dock, wild cherry, gentian and other valuable alteratives and kidney and liver remedies.

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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 al-

most 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 ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

LADIES \$1000 REWARD! I positively guarantee my "Monthly" Compound, safely relieves some of the longest, most obstinate, abnormal cases in 4 to 5 days. No harm, pain or interference with work. Mail \$1.00 Double Strength \$2.00. \$20.00 12. Write today. DR. SOUTHWORTH REMEDY CO. 229 Main St., Kansas City, Mo.

PURITY GIVES POWER.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is the greater is the power of the system to remove disease and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it, or to catch any contagious or infectious disease, than are those whose blood is impure and therefore impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.

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 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 returned home well.

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

A CLEAR BRAIN and healthy body are essential for success. Business men, teachers, students, housewives and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

Don't Wear a Truss



BROOKS' APPLIANCE. The modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads, has automatic Air Cushions, binds and draws the broken parts together as you would a broken limb. No valves, Nipples, Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents, Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 4434 State St., Marshall, Mich.

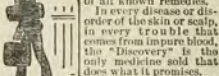
Backache

In spite of the best care one takes of oneself, any part of the human machine is liable to become out of order. The most important organs are the stomach, heart and kidneys.

The kidneys are the scavengers and they work day and night in separating the poisons from the blood. Their signals of distress are easily recognized and include such symptoms as backache, depressions, drowsiness, irritability, headaches, dizziness, rheumatic twinges, dropsy, etc.

"The very best way to restore the kidneys to their normal state of health," says Dr. Pierce, of Buffalo, N. Y., "is to drink plenty of pure water and obtain from your favorite pharmacy a small amount of Anurie, which is dispensed by almost every druggist." Anurie is inexpensive and should be taken before meals. You will find Anurie more potent than lithia, dissolves uric acid as water does sugar

DISPENSER—pimples, blotches, humors, and eruptions, by Dr. Pierce's Golden Medical Discovery. For a poor complexion, and for the poor blood that causes it, this is the best of all known remedies.



In every disease or disorder of the skin or scalp, in every trouble that comes from impure blood, the "Discovery" is the only medicine sold that does what it promises. Scrofula in all its various forms, Eczema, Tetter, Salt-rheum, Erysipelas, Boils, Carbuncles, Enlarged Glands, and Swellings, and every kindred ailment, are benefited and cured by it.

Cut this out and mail to us with the name of the paper—we will mail you free a medical treatise on above diseases. Address: Dr. Pierce's Invalids' Hotel, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

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It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

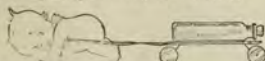
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Makes Cheerful, Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today and keep it handy

Sold by druggists throughout the world.



ILL HEALTH IS EXPENSIVE

and many doctor bills are unnecessary. If your liver is active and your system free of waste matter you need rarely be sick. For constipation, heaviness, bad breath and digestive disturbance, use a good laxative.

Manalin Tablets are Ideal

They taste like candy, relieve effectively, and form no bad habits. Peruna Tablets clear up the system, overcome catarrh, restore the appetite and tone up the system. The two are great aids to good health. Send in the coupon today!



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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. 't gives you the equivalent of a three-weeks' 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 now 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 a sufferer 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.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina.

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.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefited and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

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.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

FILL OUT THIS COUPON

SHEVAR 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.

Name

Address

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CHURCH CLERK'S RECORD BOOK

The object in having a Church Clerk is for the keeping of a correct roll of the membership and the church acts regarding them, and to keep a record of the proceedings of the church for future reference. But the best Clerk, if provided with a blank book only, can not write facts down from month to month, and to get particular facts from such a book is like "hunting for a needle in a haystack." IF THE FACTS ARE WORTH PRESERVING, PUT THEM IN A BOOK SO ARRANGED THAT THEY WILL BE AVAILABLE FOR REFERENCE.

LOOK AT THIS EXAMPLE

Taken from Record of West Union church Linn Co., Mo.	ROLL OF MEMBERS						Size of Page— 8¼x13½ Printed on good Ledger Paper
	NAME	RECEIVED	BY	REASONS	REMOVED	REMOVED BY	
	<i>Cash, Walter</i>		<i>June 1872</i>			<i>Aug. 27 / 1876</i>	

In this book the names of members are entered in alphabetical order, there being a thumb index to pages. An entry in either of the three left hand spaces removes them from membership, so it is seen at a glance who are the members. See how plain this is!

BRIEF HISTORY OF EACH MEMBER

Opposite Each Page of the Roll of Members is a Biographical Page	BIOGRAPHICAL		PRICES: 50-yr. Record, \$5.00 100-yr. " 8.50 Express prepaid
	NAME	REASONS	
	<i>Cash, Walter</i>	<i>Son of Joseph & Mary Ann Cash, born Jan. 1822, Osgood, Mo. Baptized by Bro. J. W. & wife Mary, Chase, Nov. 1840. Moved to Linn Co., Mo., 1842. Married Miss L. Taylor, Aug. 12, 1845. Moved to Linn Co., Mo., 1846. Married Emma Smith, March 2, 1877. In Linn Co. Mo. both book church & Baptized by Bro. J. W. & wife Mary, Chase, Nov. 1840.</i>	

On this page important facts are recorded; and if there is not room for all, a reference page-number is given where facts are entered, and a printed obituary of deceased members may be pasted in.

These dates make an index to the minutes where detailed facts are recorded, so that from the roll of members a reference may be had to find the record in regard to any member.

Pages for minutes are properly ruled, and instructions given for correctly entering them, so as to best serve the purpose of recording them. WHY USE THE OLD BOOK WHEN IT DOES NOT SERVE IN THE BEST MANNER THE PURPOSE FOR WHICH RECORDS ARE KEPT?

DESIGNED AND PUBLISHED BY ELDER WALTER CASH, ST. JOSEPH, Mo.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

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

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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.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

Grand Saline, Texas, April 27, 1917
Mr. J. B. Miller,

A very precious brother as I hope in the faith of Jesus our Beloved Lord and Master:—I received your good and cheering letter, and when I had with much pleasure read and reviewed its contents also got those soul-cheering papers (Zion's Landmark) you sent me for which I can find no language to express my thanks to you, so great a friend and brother, through the power and great love of Christ. I do feel to have so many sweet and precious blessings to poor unworthy me, but He is wise, and knoweth all things, also knoweth my dependence in Him for all my strength and help in every time of need, for He is all my sufficiency.

Brother Miller, as you know my lack of literary training or worldly wisdom, I feel to know you can excuse all my ignorance in poor writing and spelling, but I do hope you may be able to understand my revelations of the written and inspired word of God as it seems I must write of what the glorious holy Spirit has revealed to me in those precious things for I feel that without His teachings and revelations of those things I am blank indeed. But since many years of my absence from all the teachings of man, O my precious brother how free and glad I felt at the beginning

of those bitter days to me when He showed me so plainly the way I should go and that the same anointing that He had given me in the beginning should teach and guide me in the way of all truth and the great unspeakable joy that filled my poor soul to overflowing at that day I shall never forget, yet, we know who is the Husbandman, and after I have suffered much chastening, and He appears again in peace and love and pity, O then it is that I can feel to rejoice in tribulation for I can then see it is so needful for me as I am always begging for patience and faith in Jesus that I may be able to bear all things with meekness, without a murmuring in my poor breast, for in those He teaches me patience, experience and hope. Then may we not rejoice in tribulation? Well, I want to try in my weakness to tell why I have tried to look so deep into the pure and never failing love and power, wisdom and foreknowledge of God as everybody that I do read after seems to see and teach that there is a portion of God's work in the creation of man that is not written in His eternal Book of Life; and the souls of them also are to never die but must suffer the vengeance of His eternal wrath against them forever. Now with a few words I will say we must wait the fullness of the time and purpose

of the revealing of these things to us

Now I think about forty years ago I was much troubled on those things and did search in much pain yearning desire in my poor heart for more wisdom and Spiritual knowledge in all these things, for as I beheld my God He was perfection in love, power and knowledge, His work was before Him, He saw it all as it already existed. Now we see He is perfection in every way, He cannot be likened to man, His thoughts are high and His ways perfection, and knowing the ending of this perishable world, that it must perish with its using. He made the objects of His love safe by, or in His wonderful covenant of Grace even before the world was, or ever existed only in the mind of His great wisdom. Now the objects of those the setting up of the church or kingdom here on earth, or those that should follow Him in regeneration they were seen in Christ. Also He as a Lamb slain, now verily He was foreordained to all this before the world, and also every name was written in that wonderful Book of Life (Christ) even in eternity before any existed. O how wonderful is the love of our God to us all that he designed in all this to send His only begotten Son to save us from this sin-smitten world and delivers us unto His Father and His God and also ours, that we should be presented before Him in love, without spot and blameless through the precious blood and righteousness of our blessed and ever holy Redeemer. Now in this earthen house, satan owns this palace, and both the inner creature with the outer vessel is at peace together till Christ the stronger came in. He spoils the house, yet He divides the spoils with satan, but condemns him in the flesh, with the carnal mind, which we see is enmity against God and His Christ. Now you

can see the curse first put on the old serpent in the garden of Eden, dust should be his meat and also for his seed. They could only bruise the heel (flesh) while the seed of the woman, Christ, should bruise his head, meaning his final destruction in this great warfare. Thank our God we shall all come out victoriously through Christ our Captain. As was God's love and wisdom in the beginning. Now Eve is the mother of all living, whether it be made manifest to all here in this life, or in death, or even after death, for 'tis written, He went and preached to the spirits in prison, who so long were disobedient in the days of building the ark, yet the flood did destroy them all but few, even eight souls, yet for this cause the gospel was preached to those that are dead that they might be judged according to God in the Sprit. Find this in 1st Peter.

Also His own, the Jews, that rejected Him and stumbled at that precious corner stone, but for this they were also appointed. Well, in all Scriptures, you may find those two witnesses, one to the glory of His Grace and wonder of His love and power; the other in disobedience, therefore dishonor to him and severity to themselves. Now my brother, I want to say a word on the "resurrection." I understand the hidden man of the heart is what is raised in that great day. You know 'tis written it is not this body that is sown but it comes forth of that body now as Christ described it, in the same like-manner, I accept it.

Well, as I may make you tired, I will kindly ask you to pardon all you see amiss and view all these things as it may be revealed to you by the same good Spirit and love of the Father, do with it as it seems good to you, but to me it looks as if it was too much trou-

ble for you to try to get it in our papers, and fear that my views would not be advisable to print in these days of so much strife and confusion in the church everywhere.

My brother, these things bear with great weight on my mind at times but according to prophecy the time is short when all will be over, and all things shall be made new and we shall remember these former things no more. It does seem that Zion is being cleansed as was the seven churches, all save two had to repent of their wrong or evil doings in some way, and it does seem there are none clear in this day as 'tis not revealed to us what is to be in the end, we must wait on the Lord, in Him put our trust, and He only shall bring us off victorious in the end.

I would have written more oft to my brethren in Christ, but as there are none living that I know of whom I ever knew in the flesh, but very few I never get to see them. Brother J. R. Hardy is one that I have heard preach in his very first attempts in the ministry. I have read much of his good writings. I have been much impressed to write but as I am long out off from any church privileges, I have thought it best to have my faith with myself and before my God as I do not want to put a stumbling block in the way of any. Now dear brother would be glad to know you could take this in the same spirit as it is written you, in love of the truth. Remember me in your prayers to God and accept my thanks.

SARAH A. CARTER.

Dear Brother Gold:—The above is another copy of dear old sister Carter's last letter to me, and if you have the space and it is good to you, would love to see it in print, and may it comfort many a child as it has me. It would seem the Holy Comforter is

dwelling most of the time in her dear old heart, and although far from preachers and kindred in the flesh, yet she lives almost daily in the Spirit. May we all hope for such sweet visitations as she is blessed with from above, is the wish and prayer of

A little brother in hope,
J. B. MILLER.

Macclesfield, N. C., R. 1, Box 72.

Dear Brother Gold:—Enclosed you will find two dollars. Please send the Landmark to J. E. Warren of Littleton, N. C. He is a cousin of mine and I feel like he has a hope and I know he loves the truth. Two years ago he married and moved from our dear old church, Rocky Swamp. He lived near the church and did all he could to help us and when our dear pastor, A. J. Moore, went up there they hadn't had any preaching in eight years and the church had almost given out. So the neighbors all went to work and now they have a nice little church and more than twenty members, if I am not mistaken, and our dear brother has been going for nine years and if he has missed a meeting I can't remember it. If you will bear with me I will tell you some of my feelings about it. I moved my membership up there two or three years ago and it has always been dear to me. It was my mother's church and you don't know how much good it does me to think how the Lord blest us.

Last second Saturday and Sunday Brother A. J. Moore and son were with us and I felt like my cup was full. He took me back to my boyhood days. The first time I ever heard him was when the church was burned at the Falls before you baptized me in seventy-one or two. I don't remember. Bro. Barnes and myself met him at the river. The bridge was down and I walked behind them to the old school house and Oh, how I did love

to hear them talk and at the same time tanking how I might get in and near him and not get in any one's way. So I got behind the door. You remember how the house was. I could not get out, and I can never tell my feelings. And just see how God has blessed us up to this time. I loved him then and thank God I love him better than I ever did and may he go in and out and feed his little ones for years to come and when God sees fit to take him I know he will send some one as he did him, for He never forgets his loved ones and I hope we love Him. I am ashamed to tell you I had not been there in a long time and had thought I would ask for a letter. I live so far I asked them to bear with me and forgive me when I could not go. But we ought to go. We always feel better when we go. Now can't you go with Bro. Moore some time? He would be so glad to have you and I would be so glad for you to go. I have had so much said to me about you before I ever saw you when the Missionaries had my name and I felt as if I had no home. All of my family were with them and I loved them but I could not see as they did, but, thank God I lived to see them go to that dear old Rocky Swamp and ask for a home as I did at the Falls.

Now forgive me for troubling you so much. May God bless you and keep you, and may every one help you to send the paper and may it be a blessing to each one as it has been to me. I have been taking it for a long time and it is better to me now than ever. The last number has been such a feast to me and I hope it may be the same to my cousin, J. E. Warren.

He told me Bro. Shaw told him he would go and preach at the school house if they would pay his way, and they said they would. I am so glad there are more than J. E. Warren up there that love the truth. I want him

to let every one read the Landmark that likes it.

With love to you all. Pray for me.
Your brother I hope,
J. D. SHEARIN.

Battleboro, N. C.

REMARKS—

I have at times in the slumbers of the night had some of the sweetest views of the gracious Lord's dealings with me. At other times some of the grievous sinkings of my life have come upon me.

But the Lord can deliver whether many or few. The Lord is the greatest preacher. There is nothing that He does not do more wonderfully than any prophet or apostle. Jesus preached as no man ever did (Read Psalm 40:6-10). He is above all and far more glorious.

He is the blessed sanctuary to his hungry and thirsty little ones, it matters not where they may be. P. D. G.

Dear Brother Gold:—The Lord being willing I will try to write a part of my experience.

It was a dream that caused me to feel so far away from heaven.

The dream. I was at the door of heaven, the door was shut, but God spoke to me, told me a word I must say before I could enter in. I felt good in the dream. When I awoke it was all plain except the word, that was gone. I studied hard to bring it to memory but could not. I told an old colored woman, she said the word was "faith" I didn't know. This being seven years ago. Three years ago I became impressed to read the Bible, but would not read it, feeling so unworthy, would think I couldn't understand if I did read. Being so impressed on my mind I decided to try, it may be I could understand a little. One Sunday morning I took the Bible, went out on the front porch, carelessly let the book fall open, be-

gan trying to read, the first thing that took my attention was: "The Spirit of God shall not always strive with man." I read it over again. It says man, it don't say woman, then the thought came, woman belongs to man. I felt like it meant me too. I felt so unworthy, was not fit to read the Bible. I put the Book up, gradually getting worse all the time, nowhere could I look and think there was a friend. Sometimes the thought would come, if God is for you who can be against you? My next thought would be, but is God for me? I don't know. Oh! how dreadful the thoughts and feelings were! Everything looked dark and gloomy to me. This brings my mind to the third Sunday night in October, 1916, between eleven and twelve o'clock. The first thing I saw was my mother, in a suffering, dying way, as that passed off I saw her a cheerful, changed woman. I raised up, called my husband, told him something had been shown to me, he said, "it's nothing but imagination, lie down and go to sleep." I was not sleepy, had been so I couldn't sleep for some time. It had been a hard battle to fight but I had won it. Dropping back on my pillow, I felt as if I should die, in a fainting way. I raised up again, called my husband, although he didn't answer, thought I was going to have a stroke of paralysis. Dropped on my pillow again. I felt something knocking at my heart, just then I saw and felt myself a little helpless child lying there. I raised up again, now I had no thought of what I was going to do. I found myself getting off the bed and walked across the floor to where my husband was, but couldn't speak. I reached out my hand in a helpless way, laid it on his shoulder, he raised and put his arms around me and asked me what in the world was the matter. Then I could speak. I told him if what I had

seen spiritually was shown to me naturally there is no faith that could be any greater. He said if it had been shown to me I ought to have faith. My faith is great but, if I could see and know naturally, that my mother was a changed woman how much greater my faith would be.

I slept and rested the rest of the night. Monday morning I got up feeling good, my burden was all gone, though I cried all day 'til late in the evening. The thoughts of the trouble I had seen and the joy that I could see would come together, the tears did flow freely. I slept well Monday night, Tuesday I was singing all day. Kathaleene was sick, not able to be up any. It didn't bother me I felt like the Lord was with me, all would go well. I was not natural from Sunday night till Thursday morning. Tuesday night it seemed to me I lay down in Jesus' arms, lying there thinking what a happy feeling to be there, just then I thought I heard Kathaleene make a noise. I raised up to see her. It seemed to me she was suffering in that fainting way. She had a fever. I reached my hand and took her arm, she opened her eyes and commenced laughing and said, I want papa to go. Seemed to me the bed was rising up. I said, yes we want papa to go. She said, "Papa, I ain't sick now," and got on her knees and said she wanted to play with that other little baby. I had never heard her speak of the dear baby. I said, yes you shall play with the other little baby. I was shouting, I'm so happy, Jesus is coming. It was such happiness there are no words to express it. It seemed to me we were rising up to meet Jesus in the air. My husband seemed to be miserable, he would walk from the bed to the door, back and forth, begging me to lie down and go to sleep. I will was all I could say to him. I tried to get quiet for

his sake. I felt the feeling when it went off. Didn't sleep any Tuesday night.

After I got quiet I saw two spots—both the same size, looked to be about two feet square, middle way the room, one a dark the other a bright spot. It seemed to me good and evil is put before you, choose ye this day whom you will serve. That passed, then I saw a door open. I was on the outside looking in, saw nothing but people standing like they were singing, but didn't hear any voices. That passed off, then I saw myself in the inside of a door. I saw over just in front of me a green, grassy mountain. Over to the right I thought was a place to get water. Looking to the left, away up high, I could see something, guessed it to be the throne of God. The weather changed before day and the wind blew, every time a flaw would come could hear something, which sounded like voices singing and music up in the air: The wind bloweth where it listeth. Would listen the very best I could, it was the same thing every time. Seemed to me the day of judgment was at hand, the wind blowing the four winds spoken of in the Bible, that the four angels hold together the Bride or the elect, or the chosen ones, up in the air to meet the Bridegroom when He comes.

Wednesday morning the first thing I said to my husband was: Go phone for your mother and father to come. They helped to share our sorrows and troubles, I want them to share our happiness. I spent the day in a joyful way. Slept well Wednesday night. Thursday morning I felt to be my natural self again, in the evening had a fearful feeling, retired, getting worse, couldn't go to sleep: lying there in that condition I heard a voice as if a bird's wing against the wall of the room. I looked and saw

something about the size of a crow and just as black, flying across the room; every time he passed me seemed to be nearer. I knew it was old satan; would say within myself, go back, I don't want you. It did no good, I felt to be helpless, felt the need of help; thought the Lord had done so much how could I ask him to do any more. Saw nothing else to do, he was so near, so near! Now I called on the Lord to have mercy on me, to send that thing away. Then I saw a bright shining light up near the ceiling, then I saw the black good for nothing but to cause trouble old satan, go out at the front door. The fearful feeling lasted until I asked the Lord in prayer to take the feeling away. So it seems to me Jesus does what we ask Him to do for us and no more.

Then for two weeks or more I felt good, nothing to trouble me, everything was a pleasure. Then it appeared to me what the first door I saw looked like. When the door of the church is opened the people rise up to sing, I felt it my duty to join the church. Then the question arose in my mind, what church. The Primitive Baptist is the only denomination which expects an experience of the Lord. I know its true, I know I have had one.

I offered myself to the church the fourth Sunday in March, 1917, was received, was baptized fourth Sunday in April by dear brother Boswell.

Have not striped the tree, but will stop for this time, wishing to hear from every child of God. Awaiting a reply, I am,

Your little sister,

LONETTIE ROWE

Dear Elder Gold:—The letter of Elder Chas. W. Vaughn in a recent issue of the Landmark upon the resurrection was of a good brotherly

spirit, and I am fully convinced in my own mind that there should be no declaration by brethren set apart to the ministry to deny the resurrection of the body. I fully believe what the Scriptures teach and have contended (I hope) for the faith once delivered unto the saints and believe what Paul declared that there shall be a resurrection of the dead, both of the just and unjust and as Bro. Vaughn has written, "Let us strive to keep the unity of Spirit in the bond of peace."

Hope to see you at Spring Associations.

J. M. FENTON.

5128 Master West, Philadelphia.

Dear Brother Gold:—I would love to tell you if I could, what a comforting sermon I heard in my slumbers this morning just before day; but I cannot command language sufficient to express it. It was an unutterable feast to my hungry soul. I do not know how even to begin to tell it. But I was suddenly in the presence of a man who was preaching in power and great demonstration. I knew his text, but I could find no words to give utterance to it. It seemed that the very power of God was in him; and as he preached his countenance was aflame with the glory of God; and my soul drank, as from a living fountain, with increasing glory such life-giving comfort as I have not witnessed in many a day. It did not occur to me that I had ever known the man, or even know his name; but O, how my soul was fed. I trust with food from heaven, my thoughts taken away from earth and earthly things, and placed on heavenly and divine things. And yet I cannot tell anything he said, except as he closed, his remarks concerning the increasing fullness of his text, that like as a great river it increased unto an ocean

and is unfathomable; so is the love of God that hath no bounds.

I had not heard any preaching since the first Sunday in December, when Mr. Coffey and I visited my home church and heard our beloved pastor, Elder O. J. Denny, preach to my comfort and edification, and I was beginning to feel a burning desire to attend our association which meets next Saturday and Sunday (1st Sunday in May); but could not see the way open to do so. It really seemed an impossibility. But I am made to know of a truth that our God can comfort us whether we are assemeled in His name or scattered to our places of abode; whether awake or in our slumbers; and glory be to his name.

Brother Gold, it does seem to me sometimes that comforts given me in my slumbers are the sweetest comforts of my life; for so sweet is the assurance that they came from God and not man; and even though few or far between, He knows just when and how often to give them to keep me from fainting by the way.

We have received our Landmark for April 1st and find it rich with good things. I read with increased interest the article written by "Zack Stephenson," and addressed to the Family of God; and I humbly trust that includes me. And while I cannot remember "forty years ago," I can remember twenty to twenty-five—how the Baptists, and sepecially ministers used to visit my father's, and we, father and mother and all of us children, would sit up until eleven or twelve o'clock and never seem to lose interest in talking and hearing heavenly things talked of; all were so anxious to go to meeting, and when we would get there and go in the house and spend the time before services in singing and talking of heavenly things. I remember once, before

I had any hope, when I was under the condemning sentence of God's righteous law, we went to Tyson's school house where Elder J. E. Adams was to preach and before preaching he and my mother were talking of their experiences and how that before deliverance came they were under such a sentence of death and filled with such tormenting fears, and I was sitting or standing near by and he turned to me and said: "You have those tormenting fears, don't you?" O, how this made me feel! I could not have felt worse. That was in 1889 before I was grown; and I felt that there could not be a sinner more vile. While I had never been outwardly desperate; yet within I was a fountain of corruption. But something seemed to draw me irresistibly to want to go to hear preaching, and that drawing continued with me on and after the burden of sin was removed and I was given a sweet hope in Jesus, and after I was drawn to the church, and into sweet fellowship with the "Family of God," as I trust, and it did not cease then, but continued until I was married four years ago, and still the desire was with me, and we attended, with pleasure, our little meeting together until last July when the dear Lord saw fit to take our little house of worship from us by high water, which has caused me many a serious thought as to my acceptance with Him. We have no meetings in reach of us where we can go in a day, and no preacher to preach for us; but the Lord knows best, and if I could only feel assured at all times that I really do love the Lord, and have been called according to his purpose; then I could feel confident that even this dispensation of His providence would work good for me.

We, who have been so wonderfully

blessed with the sweet privilege of hearing the blessed gospel preached, do not know how to appreciate it until we are deprived of it. But lest I be found to murmur and complain against my God I must be still.

When you can have the heart to do so, remember your lonely little sister, yet in a renewed hope.

MRS. J. P. COFFEY.

Rufus, N. C.

NO MAN KNOWS.

About the same week the German war commenced an old man from Wayne county came up to Wilson and told me he heard some of the most prominent people of Wilson talking and their conclusion was that there could not be any more wars in the world, because there is too much good will, benevolence and progress in good morals, and peace among men, to allow any more wars. The notions of the religious world that the people have prepared for Christ to come to the world the second time—that the world has made such improvements that they have about got the world ready for His second coming, and for the Millennium.

What do men know of these divine things? No man, no, not even the angels in heaven know when that shall be. He shall come as a thief in the night, when men are not looking for him. The Lord is God, and He does his pleasure in the army of heaven, and among the inhabitants of earth.

Are men better than they were fifty years ago? No, in no wise. Where is the proof of their humanity, and good will one to another?

Is this present war, in which the most intelligent nations of the earth are locked in a death grapple any more humane than they were anciently? Where is the proof of the broth-

erly kindness, and the benevolence, the love of mankind one toward another!

Men love, they are idolaters, they love self, they are ambitious to rule and obtain the mastery. But that is no proof of brotherly kindness, nor humanity, nor of the true worship of God.

In the last days perilous times shall come. Men shall be lovers of themselves, proud, boasters, heady, high-minded, disobedient to parents, not obeying the laws of God, not meek and lowly, but fierce, heady, high-minded.

Whoever read or heard of a more cruel war, of greater presumption than is shown now in this world war!
P. D. G.

THE LORD RULES.

While we do not see him, for no man can behold his face and live; yet he has not left himself without a witness. In giving rain, and fruitful seasons, sunshine and shower, cold and heat, day and night, freedom from aches and pain, much of the time, joy and sorrow intermingled, with countless blessings that God alone can give, and does bear with our shortcomings, our sinfulness, our neglect of doing what his word commands, and our trespassing in doing what his word condemns, we have constant proof of God's long suffering and mercy towards us.

To feel conscious of the mercies of the Lord God in countless ways, and so continuously, the providential care of God's power enduring with much long suffering the vessels of wrath fitted to destruction, as well as the forgiveness of God towards the vessels of mercy afore prepared unto glory, there is great reason to fear, worship and love the God and Father of our mercies in Christ Jesus.

P. D. G.

ZION'S LANDMARK

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

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

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

VOL. L.

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WILSON, N. C., JUNE 1, 1917

EDITORIAL.

WHAT IS MAN?

One says "But one in a certain place testified saying, What is man, that thou art mindful of him, or the son of man, that thou visitest him."—Heb. 2:9.

What various answers are given to this question. The question as in the mind that answers, Thou madest him a little lower than the angels. Thou crownedst him with glory and honor, and didst set him over the works of thy hands, can not refer to man the natural son, or sons and daughters of Adam. For we see not yet all things put or placed under the power of this dominion. How little dominion has this man Adam, has not absolute dominion over anything. He is a frail creature. He walks in a vain show. He is disquieted in vain. He knows not the day of his death. He owns no time. He cannot claim a day, nor an hour of time as his own. He cannot make one hair white or black. He is in the best state or condition when reconciled to God without being able to make any demands on his creator.

When he so acknowledgcs his dependence on his Maker that he truly feels and says, if the Lord will I will do so and so, he shows wisdom. But this is more than any man can do, unless the Lord so works in him, both to will and to do; yet how much his loss when he fails to do this?

In Adam who is of the earth earthy the failure is so great. It is only in the second Adam, the quickening spirit, the Lord from heaven that man can behold the true creation of God that overcomes the world, and rejoices always and in every thing gives thanks.

We see not all things put under man's feet. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9. "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God on the throne of God." Heb. 12:2.

What a blessed life is the life of faith; no trust in self, no confidence in the flesh. Self-mortification, dying daily, yet living by the faith of him whom my sins slew. "I am crucified with Christ; yet 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.

IN THE WORLD TRIBULATION.

But peace in Jesus.

"In the world we shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

It is appointed that the followers of Jesus must suffer tribulation.

When I was a lad my father beat his wheat out of the chaff with an in-

strument called a flail. Machines were employed for this purpose. The word tribulation from tribulum, which was the instrument or machine used to beat wheat or other grain out of the husk, shuck or chaff, is the word used to describe the machine employed to beat out the grain so that it may feed, nourish life.

A severe process literally beating, threshing the grain from the chaff.

Wheat is the ordinary grain from which flour is extracted, that is the bread is obtained in this manner that feeds life.

Wheat or grain of any sort grows in the world. In this world is the arena where men's character appears, and out of which grows and develops the subjects of the grace of God, and the formation of the children of the most high God. These are called with an holy calling, not according to their works, but according to the purpose of God, and grace given them in Christ Jesus before the world began.

God who is rich in mercy with the great love wherewith he loved them in Christ before the world joined with Christ Jesus in his resurrection from the dead, so that He calls them in the spiritual birth to the knowledge of his salvation. Hence in this world they are placed in a state of tribulation which is to develop and manifest them, and lead them forth by the true and living way in order that they should through much tribulation be purged of the corruptions of earth, killed to the world, and growing up unto Jesus Christ in all things: strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness, giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his

dear Son, in whom we have redemption through his blood even the forgiveness of sins.

To deny self, mortify the members which are upon earth, put off the old man with his deeds, laying aside anger, wrath, malice, and guile, and put on the new man, which is renewed in knowledge after the image of him that created him in righteousness and true holiness, making manifest the power of God working in us that which is well-pleasing in his sight. For tribulation worketh patience, and patience works experience, and experience works hope, and this hope makes not ashamed, because the love of God is shed abroad in us by the Holy Ghost which is given unto us; so that growing up into Jesus Christ in all things we have peace with God through Jesus Christ; because he has overcome the world, and because he has overcome, even so we also do overcome the world. Be of good cheer. Rejoice always. In every thing give thanks. For this is the will of God in Christ Jesus concerning us. Then do the people of God shine forth as lights in the midst of a crooked and perverse nation. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Then this present world in which the people of God are exercised, drilled, chastened, trained and are made perfect and ripened in the revelation of Jesus Christ in them: "These are they which came up out of great tribulation, and have washed their robes, and made them white." Rev. 7:14.

P. D. G.

CURSED IS THE GROUND FOR THY SAKE

The third chapter of Genesis contains history that should humble man, and does when he feels it and knows it. The history of the serpent which

was more subtle than any beast of the field which the Lord God had made, the cunning one, the father of lies, the deceiver with the forked tongue, the lying serpent, the devil, soon he appears after the Lord beheld all that he had made, that it was very good. Ever since he has been going up and down the earth according to his own report. He is a great traveller. Peter who had much trouble because of him gives us this caution of him, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walking about seeking whom he may devour."

The face of the Lord is against those that do evil. The earth is cursed for man's sake, because of man's transgression. The earth brings forth thorns and thistles to man. In the sweat of thy face shalt thou eat bread thereof till thou return to the ground; for dust thou art, and unto dust shalt thou return."

"So the Lord God drove out the man from the garden of Eden, and he placed at the east of the garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life." Gen. 3:24.

What God does is forever. Man can put nothing to it, nor take any thing from it. Man can sin and wrong his own soul; but he cannot defeat the purpose of God.

Solomon says, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 1:29. They (men) have sought out many inventions. Let God be true, but every man a liar. When God turns man to destruction, and he sees and feels the fruit of his own doing, when he reaps the fruit of his own sowing, then he abhors his evil course.

In the history of man there are many things that prove his folly and sinfulness.

How bitter and evil have been his days. Jacob said when introduced to Esau, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Gen. 47:9.

The history of man has been one of blunderings, of sorrows, of revenges, wars, evil mixed with good, stained with crime; in seasons some prosperity and refreshings from the presence of the Lord. Some men have risen up seeming to redeem the dark days of blight or stain of evil and distress; but man has not the power to put away sin, nor its consequences from the earth. But the man Christ upon whom the government is fallen, and by whose wisdom it is directed, and by whose merit sin and death are swallowed up in victory, which awaits the second coming of Jesus Christ; when shall be brought to pass the saying, "O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be unto God which giveth us the victory through our Lord Jesus Christ.

Adam was driven out of the garden of Eden because of his transgression. No suffering nor sorrow of his could ever atone for his sin. Death is its wages. No power of Adam could raise him from the dead, nor open the gate of life to man. But God giveth us the victory through our Lord Jesus Christ.

He is the second Adam, the quickening spirit, the Lord from heaven, the seed of the woman—of the virgin. "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.

The Son of God is manifested to de-

stroy the works of the devil. He restores that which he took not away. He makes an end of sin, he abolishes death, he gives eternal life, and eternal joys to the children of the heavenly family. He leads captivity captive and gives gifts unto men. P. D. G.

Dear Brother Gold:—Please give your views on the following, to-wit:

"Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and trodden under foot of men." "Ye are the light of the world; a city that is set on a hill cannot be hid."

Is the "salt" losing its savor? Why all this trouble upon us, almost a famine in sight. Sodom and Gomorrah were not destroyed until the only righteous person there was driven out. Fornication and adultery (the prevailing sins of today) were the cause of the fall of those two cities. Oh! Brother Gold, this all gives us "food for thought. I do believe these sins represent the "Man of sin being revealed." I e

Your little sister,

LIZZIE HOLDEN GARRAD.

REMARKS:

The salt of the earth is that power which preserves the earth. Lot was the only righteous man found in Sodom. Not until he escaped from that wicked city could it be destroyed.

Salt is the preserving, saving power representing the grace of God as manifested in those that walk by faith and not by sight.

If the salt have lost its savor it is henceforth good for nothing, but to be cast out and trodden under foot of men.

Those that do not keep their bodies under, but show that the love and fear of God does not lead them, have lost the savor of their good ointments, and are worthless to influence men. They are trodden under foot of men.

Their word is not regarded, nor their example. Men do not consider that the Lord is with them.

Paul said he kept his body under, lest he should become a castaway after having preached the gospel to others.

Ye are bought with a price, therefore glorify God in your body and spirit which are his. Mortify your members which are on earth. Fornication, a sin crying out against the body, calling for the self-mortification. What manner of persons ought we to be in all holy conversation. Present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. Mortify your members which are on earth fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry. How important to keep the body under. Flee fornication. Keep thyself pure.

OBITUARIES

EMELINE F. GILLIKIN.

Please publish in the Landmark the obituary of Emeline F. Gillikin, who departed this life October 14, 1916.

The subject of this sketch was born October 22, 1843, making her stay on earth 72 years, 11 months and 22 days. She was the daughter of Jacob W. and Elisua Piner and was married to Amos Gillikin in the year of 1863, to which union were born twelve children, all dying in infancy except five, four boys and one girl, the girl dying when about 14 years old. She had never been a healthy woman since the writer's recollection and losing her only daughter seemed to cause her disease to develop.

She professed a hope in Christ and joined the North River Primitive Baptist church and was baptised by Elder L. H. Hardy and remained a consistent member until death, always fill-

ing her seat when able until her health was so bad that she could not leave home. She would be confined to her bed some times for a month or more and then get so she could sit up and walk about the house until about three months before her death, she was confined to her bed and completely helpless. Her only enjoyment was when the members of her church, and especially the preachers would go and talk with her. Her disease was stomach trouble and female trouble combined. She saw there was no relief save beyond the grave, for all the doctors in this section, all the patent medicine recommended for such diseases, together with mineral spring water gave her no relief. She told the writer about three weeks before her death that she was not afraid to die, that Jesus appeared to her and told her not to dread death for He would take her home to rest.

She leaves four sons, twenty-five grandchildren, seven great grandchildren to mourn her loss but we feel that our loss is her eternal gain, for she has gone to join her loved ones who have gone on before, where there will be no sickness, sorrow nor pain or death.

Precious in the sight of the Lord is the death of his saints.

Written by her son,

D. W. GILLIKIN.

Otway, N. C.

GEORGE W. HOWARD.

By the request of his sister, my aunt Maggie Howard, I will try to write the obituary of my uncle Geo. W. Howard. I do not feel competent of writing this, but hope the Lord may guide me. Uncle George was born in Edgecombe County September 21, 1844; died in Bethel, Pitt County March 14, 1917, being 72 years, 3 months and 13 days. He died with pneumonia, was sick only a short

while, two doctors and a trained nurse did all they could for him, but his time had come, it was our Father's call home. About three weeks before he died my aunt wrote me while in Halifax that his horse ran up against him, knocked him down, breaking his arm and injuring his shoulder; was getting along very well until pneumonia took place. He suffered untold agony but bore it with patience. I believe he did his suffering here. He never united with the church but was a believer in the Primitive Baptist and had a hope in Jesus that his sins were forgiven and that he would meet our Father in heaven. My aunt told me he would repeat Scripture to her and ask her - was it in the Bible. He was a soldier in the Civil war but was fortunate not to get wounded.

Uncle George was married to Mattie Cobb November 6, 1889. They lived happily together. She departed this life October 23, 1903, that left him with aunt May and Miss Ann Whitehurst, a woman that lived with them. Uncle George well cared for aunt May. They lived together before he was married. They were perfectly devoted to each other, what one knew the other knew; but now he is gone, his seat is vacant which never can be filled. This leaves aunt Mag and Miss Ann alone. Aunt Mag never married and is the only one living. Some sweet day we hope to meet our loved ones again on that happy shore where parting is no more.

I did love so much to go to see uncle George and aunt Mag and sit around the fireside and enjoy talking with them all, but now he is gone from the evils to come, to rest that sweet rest that remains to the people of God. How we miss him but our loss is his gain. What a happy exchange. Weep not dear aunt, he is not dead but sleepeth.

He was highly spoken of, was a business, energetic man; was a magistrate 15 years. The community will miss him. He did not believe in the ways and fashions of this world, but the plain old way. In his latter days his health was bad, not being able to work he left his farm and went to Bethel to live.

He is gone where there is no more pain, sickness nor sorrow, for all is love, joy and peace. He was a Mason and was buried in the Masonic order at his old home place, amidst a large crowd. His nieces, nephews, a host of friends and several old soldiers are left to mourn his loss, but not without hope. Dear aunt, may the Lord reconcile you to the good of His will and give you sustaining grace to bear up in your troubles that you are now passing through, care and provide for you both is my wish.

The golden gates were open wide.

A gentle voice said come,
An angel from the other side

Welcomed our loved one home.

* Written by his niece,

MAGGIE A. STATON.

Bethel, N. C.

MRS. ZELPHIA ANN BARNES.

Sister Barnes was the daughter of Joseph and Rhodena Boon, was born in Nash County, N. C., October 4th, 1860. She was married May 13, 1879 to Elisha B. Barnes with whom she lived happily the remainder of her days on earth. They lost one son and one daughter. They have now living four sons and three daughters.

In 1895 she experienced a hope in Christ and united with the Primitive Baptist church at Sappony, N. C., where her husband had his membership for many years, and was baptized by the writer who was pastor of said church, on the third Sunday in September, 1896. Sister Barnes was faithful to her church, filling her seat

when able to do so. She took a delight in entertaining ministers and members at her home. She was of a meek, lowly but pleasant disposition, a kind and faithful companion, affectionate mother and good neighbor. She had an affection at her heart for several years, and after supper on the 25th day of January she was taken with severe pain and lived only a short time. On the following afternoon in the presence of her many sorrowing friends and relatives Brother Proctor and I held services at the house and her remains were then taken to the family cemetery and after some remarks by Elder Williams she was interred by the side of her deceased loved ones in the confident home of a blessed resurrection the second personal coming of our Lord Jesus Christ to the world to take his ransomed people home.

M. B. WILLIFORD.
Rocky Mount, N. C.

BENNETT FIELDS.

Bennett Fields was the son of Bennett Fields and Margaret Beamon Fields, and was born on August 21, 1836. He was one of seventeen children born to his parents, all of whom except his youngest brother, Mr. S. G. Fields, preceded him to the grave.

He, like many others of that age, had only such education as he could obtain in the common country schools. He was raised on a farm and taught to work for a living.

In early manhood he was united in marriage to Miss Lucinda Minchew, a lady of very estimable qualities who proved to be a help indeed.

Together they raised two children, a daughter, Mrs. Sarah Smith who lived to raise five children. She died a few years ago; and a son, Mr. W. R. Fields, a prominent citizen of Farmville who is now living. His wife died on August 28, 1911.

He was very successful in his business and was blessed to accumulate a considerable amount of property which he managed well and left his descendants well provided for.

He united with the Primitive Baptist church at the Meadow, Greene County, N. C., on June 7, 1904 and was baptized by Elder D. A. Mewborn. He was a consistent, orderly and faithful member, filling his seat in all the meetings when not providentially hindered and was diligent in performing the duties incumbent on him as a member and was ever ready to contribute to the expense of the church. He was afflicted for several years before his death with a heart trouble and other complications. He died at the home of his granddaughter, Mrs. Etta Mewborn in Farmville, N. C. He was well cared for on his last sickness by his son and grandchildren who did not let him lack for anything they could do.

His death occurred at 3:30 p. m., December 28, 1916. He leaves one son, nine grandchildren, fourteen great grandchildren and two great great grandchildren, with many nephews, nieces and a host of friends, but we cannot mourn for him as for one for whom we have no hope, for we believe he is at rest with his Lord.

D. A. MEWBORN,
Farmville, N. C.

BROTHER B. L. STULTZ.

Elder P. D. Gold,

Dear Brother—I write you the death of Bro. B. L. Stultz. Hope you will give it space in your valuable paper, as he was one of the most influential members of our church and was a strong believer in the special and unlimited predestination of all things as they come to pass according to God's foreknowledge. I feel sure that he will be greatly missed by his brethren generally.

Bro. Stultz was born in Henry county, Va., near Dyers Store, July 2, 1843 and died April 1, 1917. He had been a member and Elder of the Primitive Baptist church for forty odd years. He leaves to mourn his death nine children and a host of friends. Bro. Stultz died with cancer and suffered a great deal before he died but when it pleased God to call him home he passed away like blowing out a lamp. He never grumbled at his suffering. The writer visited him a great many times during his sickness and heard him say several times that he hoped his suffering would all be here on earth. Said he was willing to go at God's command. It can be truthfully said of him: I have fought a good fight, I have kept the faith and henceforth there is laid up for me a crown of righteousness.

The body was laid to rest the 2nd of April in the family burying ground there to await the summons of all the faithful, well done thou good and faithful servant, enter thou into the joys of thy Lord.

Written by

J. A. MINTER.

Axton, Va., R. F. D. No. 3

ELDER JORDAN W. JOHNSON.

Departed this life March 1st, 1917, Elder Jordan W. Johnson, in the 84th year of his life, being born in Edgecombe county, May 30, 1833. His parents were Aaron and Winnifred Johnson.

In the fall of 1864 he joined Co. 'H' Third North Carolina Cavalry (Colonel Moore in command) Barringer's Brigade, Army of Northern Va., and served until the close of the war.

He was twice married, the first time to Melissa Ann Leggett, to which union were born four children, two surviving; and the second time to Martha Indiana White, to this union ten children were born, eight survive

him, together with his wife.

In early life he felt the power and condemnation of sin, was later given a hope in the blessed Savior of sinners and in September, 1861 he united with the Primitive Baptist church at Williams', Edgecombe county, and was baptized by Elder John Stamper.

He soon felt the burden of the word of the Lord and the church recognizing a gift in him licensed him to preach in 1864. In 1871 he was ordained to the full work of the ministry by Elders R. D. Hart and John Stamper, since which time he has gone through heat and cold far and near to fulfill that which was enjoined upon him.

He has baptized many, married three hundred and ten couples, preached many funerals, served from one to three churches, preached at all times when called upon for forty-six years, labored hard as a farmer for the support of his family, and has now entered into that rest that remains for the people of God.

It was wonderful to hear him relate the dealings of the Lord with him in providence as well as in grace, how once when he was in great stress of mind not knowing how he was to take care of his loved ones this scripture came to him with much power: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Many, many times did he lean upon this and each time was the promise fulfilled.

What Jesus said was the one theme of which he never grew weary; and the most notable feature of his preaching was that he gave a "thus saith the Lord" for what he said.

He had no use for the works of men as helping in the salvation of sinners, but desired with his whole soul to give God all the glory and praise.

In his last sickness which was can-

cer of the stomach, he suffered very great pain and desired very much to be released from this body of sin and death. Sometimes after sleeping a while he would wake up and seem so disappointed to find himself still here. I never saw anyone so anxious for the end to come, and we feel to know that to him "Death was the door to endless joys," the entering into that which we yet hope for, and while we are left aching hearts to mourn, he is inhabiting the climes of unsullied bliss where he will evermore ascribe all majesty and glory unto his adorable Savior.

He's through with the sorrows of earth,

He's done with all cares here below,
With God and the Lamb and the great I Am,

Naught but bliss he ever shall know.

All of his ten children were with him in his last illness, as much as possible, and together with our dear mother and kind physicians did all for him that could be done.

He had conscious moments, we think, clear up to the last moments, but even when he was unconscious he would raise up in bed and preach Jesus as the only way from earth to heaven, the only Savior of sinners, as clearly as he ever had done.

He was laid to rest in the churchyard of Williams' March 3rd. Elder Sylvester Hassell conducting the funeral services, there to await the resurrection morn when "the graves shall give up their dead," and "the dead in Christ shall rise first * * * and so shall we ever be with the Lord."

May the dear Lord be with and sustain our dear mother and us all, and enable us to comfort one another in the hope of the resurrection.

By request of my mother,

MARY JOHNSON THIGPEN.

The 177 session of the Centennial Union is appointed to meet with the church at Autreys Creek on Saturday before the 5th Sunday in July, 1917.

Elder —, B. Roberts was appointed to preach the introductory sermon and Elder T. B. Lancaster his alternate.

Messengers will be met at Maecefield Friday evening and Saturday morning.

L. J. H. Mewborn, Clerk.

ELDER J. F. HEAD.

His two appointments in Roekingham County—Wolf-Island and Dan River—are called in.

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Barium Rock Water Corrects Stomach And Kidney Disorders.

F. M. Shannoussou, 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 you \$2.00. It is understood that the empty demijohns are to be returned prepaid. If you want further proof of the efficacy 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.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has not returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells; Swelling of Feet or Ankles; Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggists and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

LADIES \$1000 REWARD! I positively guarantee "Successful" Monthly "Composed" Safety relief in some of the longest, most obstinate, abnormal cases in 4 to 6 days. No harm, pain or interference with work. Mail \$1.00 Double Strength E.L.O. BOWLET TABLETS. Write today. DR. SOUTHINGTON REMEDY CO. 229 Main St., Kansas City, Mo.

WHY WOMEN WRITE LETTERS

To Lydia E. Pinkham Medicine 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. Pinkham Medicine Co. is that Lydia E. Pinkham'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 displacements, 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 women feel when restored to health; their keen desire to help other women who are suffering as they did.



RUB-MY-TISM

Will cure Rheumatism, Neuralgia, Headaches, Cramps, Colic Sprains, Bruises, Cuts, Burns, Old Sores, Tetter, Ring-Worm, Eczema, etc. Antiseptic Anodyne, used internally or externally. 25c

Because of the house of the Lord our God I will seek thy good.

Uric Acid!

Ever since the discovery of Scheele in 1775 that uric acid was found within the body—most eminent physicians agree that rheumatism is caused by it; also many distressing symptoms as headache, pain in back, stomach distress, swollen feet and ankles, gout, etc.

It was Dr. Pierce of the Invalids' Hotel, Buffalo, N.Y., who discovered a new agent—called Anuric, a harmless remedy that if taken before meals will carry off the uric acid from the system and in this way the pains and aches, the creaky joints and all the distressing symptoms of rheumatism and other maladies disappear. You can easily prove this yourself, by obtaining Anuric at almost any drug store, or send Dr. Pierce 10c. for trial package. Try it and be convinced that Anuric is many times more active than lithia and eliminates uric acid as hot water melts sugar.

WITHIN THE REACH of every woman—health and strength. They're brought to you by Dr. Pierce's Favorite Prescription. Take this medicine, and there's a safe and certain remedy for all the chronic weaknesses, disarrangements, and diseases peculiar to the sex. It will build up, strengthen, and invigorate every "run-down" or delicate woman. It regulates and assists all the natural functions.



At some period in her life, a woman requires a special tonic and nerveine.

If you're a tired or afflicted woman turn to "Favorite Prescription," you will find it never fails to benefit.

Sold in tablet or liquid form.

You will escape many ills and clear up the coated tongue, the sallow complexion, the dull headache, the lax liver, if you will take a pleasant laxative made up of the May-apple, juice of the leaves of aloe, root of jalap, and called "Pleasant Pellets." You can obtain at drug stores these vegetable pellets in vials for 25c.—ask for Dr. Pierce's Pleasant Pellets.

MRS. WINSLOW'S SOOTHING SYRUP



THE NATION'S FUTURE
Depends Upon Healthy Babies

Properly reared children grow up
to be strong, healthy citizens

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

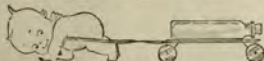
Mrs. Winslow's Soothing Syrup

Makes Cheerful,
Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today
and keep it handy

Sold by druggists throughout the world.



If You Value Your Health

Read Every Word of this Remark- able Story

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

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries 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 imagined 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 restored. That was nine 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 could restore others as it had me. During the first year I shipped ten gallons 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 others reported decided benefit or complete restoration. Some 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 be-



lieve me by showing my faith in them and in the restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from their fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from 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 a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal 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 give you the equivalent of a three weeks visit to the Spring by shipping you two five-gallon demijohns on my agreement 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 bold judge as to

whether the water has benefitted you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any curable disease, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, neuralgia, gout, uric acid poisoning, 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 any one who suffers from any curable ailment.

Yours sincerely,

N. F. SHIVAR, Proprietor.

Fill out This Coupon and Mail it Today

SHIVAR SPRING,

Box 55, P. Shelton, S. C.

Gentlemen:

I accept your offer and enclose here-with two dollars (\$2.00) for ten gallons (two five gallons demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom your agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name

Address

Express Office

Every Mail Brings Me Letters Like these:

Savannah, Georgia,

Mr. N. F. Shivar, Shelton, S. C., Dear Sir—As you are well aware 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 19 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 23 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 pro-

portions that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS

Columbia, S. C.

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.

J. P. R.

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

Mrs. JAMES R. CARTER.

Blaney, S. C.

Shivar Springs, Shelton, S. C., Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it, and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. Very truly,

W. F. MATHENY, M. D.

DuPont, Georgia.

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

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD,

Pastor Oakland City M. E. Church So.

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JACKSON SPRINGS MINERAL WATER

Awarded Medal at St. Louis Exposition. Excellent for Indigestion, Dyspepsia, Rheumatism, Kidney and Bladder troubles and for run-down systems. Price \$3 for two crates of 1-2 gal. size (12 gals.) or \$2 for two 5-gal. carboys, containers to be returned.

JACKSON SPRINGS CO.
Jackson Springs, N. C.




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THE PERUNA COMPANY Columbus, Ohio



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PUBLISHED SEMI-MONTHLY

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

Jonah knew that the Lord was with him in the belly of hell, else he would have perished. "If I make my bed in hell, behold thou art with me there." —Psalms 139:8. Thus having faith he prayed and the Lord heard him and said to him, "Arise, go unto Ninevah, that great city and preach unto it the preaching that I bid thee." Jonah was now ready to do His bidding. Ninevah being a Gentile city, was not under the law of Moses, so it could not be against that law that they had sinned; therefore it must have been the common, or moral law written in their hearts that they had violated. The elect, as they stand before God in their guilt are not judged by Moses' law, but by the law of their conscience; therefore, we conclude that Ninevah represents them under this law. Paul said, "For when the Gentiles, which have not the law, do by nature the things contained in the law, are a law unto themselves; which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14-15. Paul also said, "Sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Rom. 5:13-14. We have here shown us a contrast between the

Jew and the Gentile in their legal relation yet their equality as to their standing before the bar of God. The human family received a law written in the heart of their fore-parents as is evident from the consciousness of sin in Cain when he killed his brother. By this act he did not sin after the similitude of Adam's transgression. That is, he did not violate a statutory law as did Adam in the garden of Eden. But he violated the law of his nature that was written in his heart, and was a part of his very being.

It was to this sinful people that Jonah was sent to declare the day of judgment. There was no promise of mercy in his message. Even so, when the Lord sends His messenger to the hearts of His people, declaring the day of judgment, that they are made to feel will soon overtake them for their sins. The message is not accompanied by a promise of deliverance. They put on sackcloth and sat in ashes, bewailing themselves and praying for mercy. They hear, as it were, the voice of John in the wilderness saying, Repent ye, for the kingdom of heaven is at hand. They see God in his wrath, and with this view his love and mercy is hid from them.

Ninevah is not only peculiar in being the first and only Gentile city to whom the Lord sent a prophet; but she is also peculiar in that repentance was universal. This is also true of

God's chosen people. They all repent, and are all forgiven. Why did all the Ninevites repent? We cannot account for this universal repentance by their superior intelligence or personal merit. The Lord told Jonah that there were "more than six score thousand persons that can not discern between their right hand and their left hand," and as to their personal merit, the sentence of destruction that the Lord pronounced against them is sufficient evidence that they had none. They had incurred the righteous indignation of the Lord to such a degree that the whole city was doomed to destruction at the end of forty days. It must be that God gave them repentance. It was no more the purpose of God to destroy Ninevah than it is His purpose to send to eternal torment that poor soul who is prostrate before Him begging for mercy, feeling all the while that mercy cannot, in justice, be extended, and that he will soon be suffering the torments of hell; yet in many ways, yet in each case it is a message from the Lord. The Lord reveals himself in many ways, or in His different attributes. In the manifestation of His wrath through the law, His love and mercy does not appear. This is why Jonah did not, or was not permitted to preach deliverance and this is why our first message from the Lord spoke only of vengeance. The message in our heart was "You are a sinner and must die and go to torment for your sins." All that we saw of God then was justice and wrath.

John the Baptist stood between the legal and gospel dispensations. The first of his ministry represented the law, while the latter part represented gospel. At the first he proclaimed condemnation, saying, "Repent ye for the kingdom of heaven is at hand." But when Christ came into view he said "Behold the Lamb of God that taketh away the sin of the world. So

in the personal experience of each of God's children. The first message from the Lord is the thundering of the law, a demand for repentance. To them this is not glad tidings. It is not gospel but the awful message of destruction. They believe God, as did the people of Ninevah. What do they believe? What did the people of Ninevah believe? They believed the message of destruction that Jonah preached, and the poor penitent soul now believes a similar message written in their souls. They see the justice of their condemnation and like the poet they say, "Should sudden vengeance seize my breath, I must pronounce thee just in death; and if my soul is sent to hell, Thy righteous law approves it well."

And as Ninevah was delivered from the day of vengeance, or made to see God in His mercy, so it is with poor penitent sinners. They can see nothing but their sins and the day of vengeance. How their gloom and darkness increases as the day approaches; but on the eve of despair, when the storm in its fury is great, a message of life and light appears unto them speaking peace to their troubled souls, and the day of judgment is turned into a day of victory, of liberty, of joy and of thanksgiving. God has granted them repentance, so they behold him, not in his wrath but in his love and in his pity.

God has not repented as men repent, but has turned from the manifestation of his righteous indignation against sin, to a manifestation of His love and mercy. Yet Ninevah, or any other poor mortal, who has been made to know God in His judgments, and again in his mercy dare not say that the message that pointed them to the day of vengeance was false.

Your brother in hope,

W. N. THARP.

Liberty, Ind.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isaiah 58:1.

This text has been in my mind more or less since you quoted it to me in Tarboro when I was crying to know the thing for me to do.

There is a fear in my heart and a trembling before the Lord as I approach the threshold and ask for an opening of this word. When one feels that he is a poor sinner, a very needy one and ignorant, how shall he cry? If the cold truth stares him in the face and he feels to be such a sinner that the gospel truth concerns him in many things shall he cry aloud?

The late Elder F. A. Chick once said, "He is my friend who shows me my faults." I believe and love his words.

If we love Israel we cannot wink lightly at sin and pass it by as a very little thing. To do so would be carelessness which should have no place in the house of the Lord. Righteousness becometh the house of the Lord.

In dealing in truth and faithfulness there is safety for the little ones, and such are they who fear the Lord.

The minister should not be a striker, but to strike faithfully and sincerely at sin and corruption in the house of the Lord is his duty before the Lord. "To cry aloud, to spare not, "if he would feel in him the "Welcome thou good and faithful servant." The friend, the enemy, the father, the son, none are to be spared. If there is any difference the minister must receive the worst of it for he is set to be an example to the flock. There is a woe to the shepherd that scatters the flock. Eli was old and his sons did the service of the tabernacle. They did evil in the sight of the Lord and lay with the women that assembled at the door of the tabernacle of the con-

gregation. Eli told them that they made the Lord's people to transgress. Transgression is sin, sin brings confusion and God is not the author of confusion but of peace. To sweep a floor does does make the dust to rise and fly, but it does not put that dust in the floor. Therefore the sweeping is the cleaning. "His fan is in His hand, and He will thoroughly purge the floor."

To say that God's purpose makes me sin shows a want of truth in the gospel. Let no man say when he is tempted that he is tempted of the Lord for God tempts no man to evil nor can He be tempted of man. We are tempted when we are enticed and drawn away of our own lust.

When we try to make it appear that our sinful ways are a part of the works of God that shall praise him we misconstrue God's word and our teaching is nothing but folly. The apostle found it necessary to keep his body under subjection lest after having preached to others he should become a cast away. The elders at Ephesus were exhorted to take heed to themselves and to the doctrine. One may preach the doctrine with great power of speech and apparent liberty, but unless he has kept his body under subjection there is no authority in the preaching. Paul exhorted Timothy to keep himself pure. This word is given for every gospel minister and if one does not do so he is altogether unfit for the ministry.

When one goes out as a minister, brethren, sisters and the communities go out to hear him feeling that his life is acceptable, that he has taken heed to himself, that he has kept himself pure and lived morally and uprightly before the Lord, worthy the name of a Christian. Now, if he has not done this he is a deceiver, a liar in action, a hypocrite. There is more hope for a fool than there is for a

hypocrite. Which is it better to be, an humble confessor before the Lord or to be a lying hypocrite?

There were sins in Israel for which they offered sacrifice and for which they were forgiven, then there were other sins for which there was no forgiveness. One of these sins was that of adultery. The committers of that crime were to be stoned to death and burnt with fire.

Was there any process by which one after he was stoned to death and burnt with fire could be restored as a living Israelite? or was that a sin unto death? It being true in the law that such as were guilty of this crime should forever be cut off in death and ashes, is it not also true in the gospel that one who is guilty of this same crime shall be forever stoned and burnt up to spiritual Israel or the church of the living God?

When the church has taken action and executed true discipline in obedience to the law of Zion and cut off such wicked persons from their fellowship how can they resurrect those ashes again? I care not what churches have done this restoring(?) I question their order. They have over-ridden the word of God and taken the laws of Zion in their own hands. The letter of dear brother Zach Stephenson was so good that I want every lover the truth to read it and profit by it.

There is a question in my mind: Who has the charge of this matter, we who live in the flesh today or the inspired apostle who received the commandment of God for the church in all generations?

The apostle said: "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; of the which I tell you

before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

This appears to me to be clear water. Was Paul a self conceited, self-righteous bigott, or was he an humble servant of the Lord Jesus Christ? but thus he spake to the churches. Then he exhorted, "Now we command you, brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 2nd Thess. 3:6. That also is clear water.

Brother Gold, you once suffered much with a terrible carbuncle on your neck; after much labor, pain and suffering the core came out and the sore healed. Now will you take that old core and stick it back in there again to afflict and mortify your body? You surely will not. Should not the church of God who has been washed in His blood be as careful in her body as a poor sinful human being? When one has given the church trouble with his fornications, adulteries or other cankerous sins and the church has purged him out as the core of a carbuncle where is her good sense manifested in sticking him back again? When such have been delivered over to satan for the destruction of the flesh let him remain in the fire of purification. Sometimes those who are cast out because of those heinous sins are not troubled much in the burning for they make demanús and dictate to the church as to her dealings with them and when one writes or speaks against their sins according to the word of God they rise up with false accusations against him and abuse him because of his faithfulness. Where are the signs of repentance in this?

When one is walking in the fear of God he has the promise that He will

not suffer him to be tempted above that he is able; but will with the temptation make a way for his escape.

For one to make a proposition for unclean or immoral conduct is not being tempted but he is the transgressor and should be dealt with as such.

The law of Israel required the very best of the flock for an offering and the law of Zion requires the very best of moral conduct in her children, especially her ministers who are to be ensamples to the flock. To go before the Lord and in the congregation of His holy habitation with our bodies blackened with the works of the flesh is an abomination. We know of ministers who are not so able in word and doctrine but their lives are above reproach. They are many times more acceptable in our hands and congregations than those of greater gifts in word, oratory and eloquence but whose feet are not clean. Our bodies are the temple of the Lord so that he that defileth his body defileth the Lord's temple.

I may continue this subject some time if you see fit to publish this much.

I desire the Lord to guide us and keep us in His love, and carry us in His bosom that we may be saved from ourselves, from sin and the world. The Lord bless you.

Yours in hope,

L. H. HARDY.

Dear Elder Gold:—I enclose a letter which you are at liberty to publish if it meets with your approval.

I feel that under present conditions as exist in many places among the Lord's people, and do not know that any are entirely clear of a certain cold wave that seems present in many places causing brethren to be careless of attending to the high and sacred privilege which is ours, but the mad

rush for money, supremacy, satisfying worldly ambitions seem to have chilled them so that the love of many has waxed cold, and I feel that too much cannot be said along this line at the present time that our "pure minds may be stirred up by way of remembrance."

Your unworthy brother,

F. Selby Fisher.

F. Selby Fisher, Salisbury, Md.

My Dear Brother In the Lord—Yours received a few days ago and I enjoyed reading it so much and I was made glad to think that one of the Lord's people so far away should remember me. I feel like you are one of the clean and healthy sheep, one that is not sleeping but awake unto duty. You spoke of having written a piece for Zion's Landmark of the Times along the line I write for the Landmark and I hope you will continue to write from time to time and keep the Lord's dear people stirred up to their duty, for I feel like it is needful. There were some mistakes made in printing the article I write. One was that I complained that the brethren that have become careless did not attend meeting on Sunday, and it should have read that they did not attend on Saturdays and often miss on Sunday.

Brother Fisher, this is a day of wars, a day of law breaking and crime and too much sympathy for criminals. Some of our leaders say that capital punishment should be abolished and reduce it to life imprisonment. Is this the way to reduce crime. And I am afraid the church is becoming slack along this line. I am not so sure that when a member commits fornication that he should be received back in the church after having been excluded for this cause. The camp of Israel did not tolerate this and if the shadow did not should the substance? I believe that the spiritual camp should be kept as pure as the literal camp was.

Brother Fisher, I feel sad at the

general condition of matters. We are about to enter into war with Germany and our leaders think that it will not last long, but if the God of wars does not fight our battles by reason that the time has come that this proud nation shall be humbled it will be done before we get through with it. We have for a long time been blessed to meet and worship our God under our own vine and fig tree and strange to say, so many of us do not appreciate this glorious blessing. I have felt for a long time that the Lord in His wrath would visit this land and country. When the old ship of Zion is running level and smoothly and steady I feel secure, but when it is reeling and tottering I feel sad. Now, I must soon close. Hope you will excuse me for wearying you with this lengthy scribble. You addressed me as elder. But you were mistaken. I am only a poor unworthy deacon if one at all.

Your brother in the Lord I hope,

ZACH STEPHENSON.

Clayton, N. C.

Elder P. D. Gold,

Dear Brother:—Not long ago Elder J. W. Gardner was coming from his pasture when his son met him and told him that "revenuers" were at the house. He asked what they wanted. The son said "they want to see you." When he got in the house there were about 25 of the brethren, sisters and friends from and around Goldsboro who had come in automobiles with about 100 pounds of "revenues" such as he needed in his family which they had brought as a token of their appreciation of his pastoral services to them. Elder C. B. Hall was among the number and in addition to his share in the "revenue" pounding he had his basket full of good things from the Father's kingdom. This he emptied out upon the Gardner family and all the "revenuers" who had come with him, and in emptying his basket it

was filled with more than there was before, so that the giver and the receivers all get an increase in their revenue. After Elder Gardner had poured out to them some of the water from the wellspring of life and they had sung some of the songs of Zion and prayed in thanksgiving to God for His unspeakable gifts of grace, love and tender mercies the "revenuers" with hearts loaded with the good things of the Father betook themselves to their automobiles a richer and a happier people and returned home with the thanks of the Gardners and the blessings of the Lord.

Some in that congregation have given their pastor, Elder Gardner, three suits of clothes in so many years, and shown their tender love and thanks to him and to the Lord for His faithful services to them.

It appears that such conduct towards a pastor is commendable and that all feel better after this is done.

Thus they have all things common and live together as it should be.

Some churches do their duty by their pastors (to this I am witness) while others expect his services at his own expense and the expense of the things of his house. That it appears to me, is to be condemned by all right thinking Primitive Baptists.

In hope and love,

L. H. HARDY,

Atlantic, N. C.

Dear Brother Gold:—I want to write a few words for publication in the Landmark.

I enjoy reading what other Primitive Baptists write and I hope I love them and I know I enjoy their company more than that of any others, for talking about the good Lord is what I like to hear. We are called dreamers and I want to tell you of a dream I had but I cannot write it all.

I dreamed I went to a place they called a church. A large crowd was

in there, and a man stood in the midst of the crowd with an infant boy in his hands. He threw the boy down and picked him up three times then said, "Let us pray." The baby cried. When he threw the boy down the third time I said, "My God, the God of Israel, deliver me from this place." Then I thought as soon as they went through the form of prayer they would try to kill me for they knew I was an Old Baptist.

I ran out of the house and hid. They hunted for me with horses and I heard one man say, "I'll have her or lose my life."

When I awoke it was presented to me that they profess to worship God but deny the power of Christ.

I told Brother E. C. Stone who is a precious brother to me. He seems like a son and brother too and he seems to feed my soul. Especially did he do so the Sunday when his text was about the nail in a sure place.

I'll stop, for I'm like I am about talking. I scarcely know when to stop.

Love to you and sister Gold.

M. M. CURRY.

Tarboro, N. C.

"Cast thy bread upon the waters; for thou shalt find it after many days."

It will be forty years next July since I made my first trip as a minister. I had felt right seriously impressed with the trip through the Contentnea and Little River Associations, but not having been ordained to the ministry I thought it best to labor among the churches nearer home. The church saw fit to have me ordained on the first day (Sunday) in July, 1877 and I made the trip which had been impressed on my mind. I enjoyed the most of it only I felt very blank at times and, not using proper judgment, I sang too much and became very hoarse. The weather was very dry and hot. Corn in sandy lands was falling down and all the

denominations were holding days of fasting and prayer for rain. Nearly every day towards the last of my appointments the church at which my appointment was had the day set apart for fasting and prayer for rain. Somehow I did not feel that we could change God's purpose and I had no impressions to engage in that part of the service.

The day my appointment was at Union in Johnston county a dear brother and sister, his wife, met me. We went on a cart to his home. I found that he was not a great talker but his words appeared to be well selected and he spoke to purpose. I found that I was with the poor but with a great man who loved the simple way of the gospel. When we got into his home there was a peculiar feeling that came over me and I told him that I felt that his house was the house of the Lord, that not only he and his wife had felt the work of God's grace but that there were other members of his family who had been blessed also. I felt this for I had not had any conversation with any of them.

The brother had four maiden sisters, two of whom were invalids. He and they wanted me to preach at their home that night but I was so very hoarse that I refused for some time. However, there were so many who came in during the afternoon and appeared so eager for the preaching that I finally agreed to try. The appointment was made. Just before dark we went over to the place, I not knowing how I could get through the service. Shortly after going in the house I felt my voice ~~growing~~ more clear. The time came and while at prayer a strange but sweet feeling came over me to ask for rain on the parched earth and for grace to fill our hearts for that service. By the time prayer was over the rain was falling beautifully and continued for two hours. My voice was as clear as

it has ever been, the sweet liberty of the spirit was with me and I spake with ease and much sweetness to myself the congregation appeared to be comforted and many of them were shedding tears freely. The services over for the night. I was easy and full of comfort. I sat resting when the brother said, "You are tired and we will let you go to bed." They put me in a nice little shed room and I lay down to rest but was not sleepy.

In a little while two other persons went to bed in an adjoining room, and after they lay down one said, "I am not sleepy. The other said, "I am not either." They began to tell how they felt spiritually and how they had enjoyed the preaching. They were two young ladies. As I lay enjoying their talk I just went off to sleep as easily as a baby.

On the morning of the 17th of this month I was with a brother and sister near Pinetown. Just before going out to Cross Roads to my appointment a lady came, the baby daughter of that same dear brother at whose home I had been cared for forty years ago. She said, "My sister is in bed sick and I have come to take you to see her. I went. It was not far and on my way. When I got there I saw that her face was bright and cheerful but she had been in bed for some time. Our conversation soon drifted to my first visit at her father's home.

She began to shed tears and said, "I have something to tell you. My mother before she died told me I ought to tell you but it seemed like I couldn't do it. A short time before you came to our house one night in a dream some of the girls were upstairs in a two-story building and the angels came in at the windows and told us they had come to show us the way to heaven. I started down the stairway and met the Lord. He said, "I will show you the way to heaven."

He showed me a place by Him about as large as this bed and perfectly white. He said, 'step on that.' I looked and it was you, but it was the Lord and I awoke. That day when my father brought you to our home and I saw you at the gate I knew you were the same man that I saw in my dream and I cannot describe my feelings to you. I am one of the girls you heard talking that night after we went to bed."

My dear brother, I found the bread though nearly forty years have gone by. I do not know when I have had anything to make me feel more humble and thankful than I felt as she told the story. I think of it now and the whole story, the preacher, the clearing of my voice, the joy which was felt in the congregation, the rain, the experiences which were told in bed; yes, all of the whole thing appears to me as a miracle of the grace of God.

I am nothing and am made to say, why should the Lord take such knowledge of such a worm? Why should He give me such sweet bread to eat? Truly we can do all things through Christ who strengtheneth us.

I hope He will bless me to serve Him with a pure heart fervently all the days of my life, and awake me in His likeness and I shall be satisfied.

Yours in a good hope,

L. H. HARDY.

Atlantic, N. C.

P. S.—Brother Gold, if this letter is published some one will say that I am boasting and praising myself. But that is not true. What I have written is the truth in praise to God who has saved me and does save me and give me every good and perfect gift. I want to praise and worship Him all the days of my life and to dwell in His holy temple forever, and I care but little for what man may say and do. I hope I fear God. H

"Salvation is of the Lord."—Jonah 2:9. Jonah is not alone in this doctrine. It is the doctrine of revelation, and has been the sentiment of all God's people from ancient times down to the present. It is not the expression of human wisdom, but of that wisdom which is from above. It is not enough that a prophet declare it unto them for except the Lord lead them into the light, they cannot see the light. David said, "Salvation belongeth unto the Lord." Moses said unto the people, "Fear not, stand still and see the salvation of the Lord which he will show you this day." Isaiah said, "Behold God is my salvation." Jeremiah said, "Truly in the Lord our God is the salvation of Israel." The Lord said to Joseph of Jesus, "He shall save His people from their sins." Peter said of Jesus, "Neither is there salvation in any other." Jesus said, "No man can come to me, except the Father which hath sent me draw him." A host of witnesses could be quoted but the above is enough to prove that Jonah was in harmony with all the inspired writers. He did not learn this from those who were prophets before him, but by sore affliction, and the failure of his own plans. Salvation is of the Lord, both temporally and spiritually, his salvation from the sea and from the whale's belly was as certainly of the Lord as was his salvation from eternal torment. He was called of God to carry a message to a Gentile city, a few days journey on foot from his home. No prophet had been sent to a Gentile city with a message from the Lord, and he was unwilling to go. The message that he carried was not a gospel message but one of condemnation and destruction and he was afraid that the Lord would not bring it to pass and thereby put him to shame as a false prophet. So he fled

in an opposite direction. He went down to Joppa (a seaport) and he found a ship going to Tarshish; so he "paid the fare thereof and went down into it, to go with them to Tarshish from the presence of the Lord." Tarshish was more than two thousand miles in nearly an opposite direction from Ninevah and it is not unlikely that if ships were then crossing the Atlantic Ocean he would have preferred one of them.

How foolish he was to try to flee from the Lord. But what one of God's called servants has not been thus foolish at some time in his life?

We don't know how far Jonah went on his journey toward Tarshish, but not far enough to escape the Lord, who had commanded him to go to Ninevah and declare its destruction, and His commands are imperative. We should recognize the difference between a command unto obedience, and a law given unto condemnation. The one must and will be obeyed, while the other may or may not be obeyed. Jonah "learned obedience by the things which he suffered. His rebellion, voyage, being cast into the sea, swallowed by a fish, and being cast out on dry land were all in the Lord's plan to teach Jonah that "Salvation is of the Lord." No school of men, not even of the prophets could have taught him this. He could have learned to say it as a child learns to "say its prayers," but to speak the truth, and to know the truth are two very different things. Indeed "God moves in a mysterious way His wonders to perform." So mysterious are his ways that we can not decipher His methods, for instance, we cannot know why He should select this way with Jonah. We dare not say it was God's opportunity. We have no use for such a word in speaking of the omnipotent being. Jonah would rather die in the sea than go to Ninevah.

When the storm came he was made witness and judge in his own case and he confessed his guilt, saying, 'Take me up and cast me forth to the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you.' With what agony of soul! With what sorrow of heart he must have said this; but every heaven born soul knows something of his awful experience. He now knows that God is in the sea, and in the storm; and that there is no escaping His presence and power. How like the dealings of the Lord with His chosen people that He would make fit to be his servants to do His bidding. He went down to the bottom of the mountains and the sea weeds were wrapped about his head. "The Lord prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." And he prayed out of the "belly of hell." and the Lord heard him. I know of no human agony and helplessness so like his except the darkness and loathsomeness of the conscious sinner who has not yet known the joy of forgiveness. But it is God's way to prepare us for His service. He has a purpose in all things, but His ways are so far above our ways and His thoughts above our thoughts, that we cannot discern His work and purpose except He reveal it to us.

Durham, N. C., June 4, 1917.

Elder P. D. Gold,

Dear Brother:—In Landmark May 15th, page 303, under the heading "The Serpent," you say "the devil is not a creature of God's creation." Will you please write me who did create him, or where he came from. I ask for information purely and not for argument.

G. C. FARTHING.

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 SERPENT.

Some remarks I made about the serpent-typical of satan or the Old Serpent, the devil, have called forth some remarks from others. The statement I made that the devil is not a creature of God's creation.

I am willing to try to explain something of my meaning. In 1st Timothy 4:4-5, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; For it is sanctified by the word of God and prayer."

Now you would not class satan along with "every creature of God is good" &c. I do not think the devil is self-existent or self-created, nor independent of God, nor that he can do anything that can defeat the purpose or wisdom of God.

I do not mean that we are to receive the devil or satan as we are to receive every creature of God as good, and nothing to be refused, if it be received with thanksgiving," etc. We are to RESIST the devil instead of RECEIVING him. Jesus said, "Get thee hence

satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10. Jesus casts the devil or satan out of His people. He would not suffer satan to bear witness of him or for him. He would not suffer as unclean a thing as a devil or satan to bear any testimony of him. When the enemies of Jesus accused him of being in league with satan in casting out devils he told them it was a sin against the Holy Ghost that should never be forgiven.

Peter had felt the bitterness of the malice of satan, and instead of receiving his work as of God, and winking at that of which the devil is the author he said RESIST the devil and he will flee from you. But we must resist him steadfast in the faith of the Son of God. We are to have no fellowship with the unfruitful works of darkness. The devil has his stronghold in the flesh, and if we walk after the flesh we shall die. Satan has the power of death. Instead therefore of encouraging the lusts of the flesh, the lust of the eye, and the pride of life, we are to have no fellowship with the unfruitful works of darkness or of satan.

It is dust that is the serpent's meat. Our sins, our excuses for our lusts of the flesh, which are the works of satan in us, our apologies for our sins, our pride, our worldly mindedness, our aping the fashions of the world, or conformity to this world, or departing from the living God, our worship of the devil who is the god of this world, has involved the whole world in such confusion. Look at war with its dreadful consequences now coming on us. Whence come wars? Read and study the 4th chapter of James. "Submit yourselves to God." "Resist the devil and he will flee from you." Do not receive or encourage him. You need not enquire where he comes from! He is in us, if

the Lord has not cast him out. He is the king of all the children of pride. Let us draw nigh to God, and he will draw nigh to us.

Look not upon wine when it is red, when it giveth his color in the cup, &c. Prov. 23:29-31. The poison of asps is under the temptations of satan. Men that love drunkenness show what is in them by what comes out of them. They will say Christ makes wine and brandy, therefore I can drink it to excess—to drunkenness—because of their love for it.

Every creature of God is good for the purpose for which it is made. If one has the true fear of God in him it causes him to depart from evil.

Jesus is manifested to destroy the works of the devil—St. John 3:8. The devil sinneth from the beginning.

God does not tell us where the devil came from. But he does say, resist the devil and he will flee from you.—James 4:7. "Submit yourselves therefore to God. Resist the devil and he will flee from you." The devil knows when man attempts to play with the serpent.

Without the Word was not anything made that was made. While the devil makes a great show in the world, and is the prince of the power of the air, and is worshipped as the god of this world, yet God shall cast him down into hell, and the Lord will bind him in chains of darkness. The serpent was more subtle than any beast of the field which the Lord God made. The beasts of the field, such as sheep and cattle, were of use for labor and good for food, and clothing; but here is an enemy more poisonous, deadly, malicious and cunning than any beast of the field which the Lord God made. He is the old Serpent, the devil which deceives the whole world, and which the world worships. This strong one armed keeps his place and his goods are in

peace, until Jesus is manifested to destroy the works of the devil.

Some one says what is the use of the devil? He has the power of death. When one that is born of God manifests a wicked, rebellious spirit he is delivered over to satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus.

All power in heaven and in earth is delivered into the hand of Jesus, in order that he may give eternal life to all the Father hath given him. All that the Father gives to Jesus shall come to him. He delivers all that are oppressed of the devil, who is the adversary, and as a roaring lion walketh up and down the earth seeking whom he may devour. Have you ever felt his deceitful power and cunning? Do you know how bitter the bondage when you fall into his devices? See what malice he shows against Job and what a liar he is. But allwise and almighty God shows his unspeakable wisdom and power in delivering His chosen people from the power of satan. If you are humble and have been delivered from the cunning power and malice of the devil, you can have no fellowship for his crooked ways, nor any excuse for your sin, but will abhor yourself, and your own wicked ways.

Look at the history of mankind. God made man upright, but man has sought out many inventions. Satan beguiled Eve, and through her reached Adam, and all the race. The devil sinneth from the beginning. Great as is his cunning and malice the wisdom of Jesus, the second Adam, the Lord from heaven is greater and of a far more glorious kind. The malice of satan is shown in his hate against the Lamb of God, but the wisdom of Jesus is pure and perfect, and His love and glorious power is shown in destroying the works of satan.

The wickedness of the earth has been on the increase. Perhaps the love of money shows pretense, malice and hate now more than of old, a form of religion, but denying the power thereof. Evil men and seducers are waxing worse and worse. In the last days perilous times shall come. Satan's time is short, and he has great rage. But there is no device nor cunning, no malice, nor lying that can destroy a single vessel of mercy.

Satan entered into Judas, one of the twelve disciples whom Jesus chose, and entered for the purpose of putting the Son of man to death because he hated the Son of man. But Jesus laid down his life for the sheep. The wisdom of Jesus is far above the cunning of the devil, and the cruelty of wicked men. God takes the wise in their craftiness. He makes the wrath of man to praise him, and restrains the remainder of wrath. If Jesus has cast the devil out of us we are not ignorant of his devices.

We shall welcome the coming of Jesus to destroy the works of satan, and when satan is bound and cast into the lake of fire, and all his works are burned up, and the righteous shall shine in the glory of the Lord Jesus in a light above the brightness of the sun, then shall the redeemed family of God give all the praise, honor and glory of their salvation to God and the Lamb. "And the great dragon was cast out, that old serpent called the devil, and satan which deceiveth the whole world; he was cast out into the earth and his angels were cast with him.

"And I heard a loud voice saying in heaven, now is come salvation and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them day and night.

"And they overcame him by the blood of the Lamb, and by the word

of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath for he knoweth that he hath but a short time."—Rev. 12:9-13.

The devil is caught in the snare or trap he set for others. The Lord makes the wrath of man to praise him, and restrains the remainder of wrath. And we know that all things work together for good to them that love God, to them who are the called according to His purpose. All God's works praise him, and his saints shall bless him. Wicked men and devils mean for evil what the wisdom of God uses to the praise of the glory of his grace; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Formation is perhaps different from creation. The mystery of iniquity is very deep. The wisdom of the serpent, as shown in the enemies of Jesus seeking to destroy him, so that satan himself stood up to put him to death, yet the wisdom of God uses that to bruise satan's head, while the serpent bruises the heel of the Lord Jesus. How gloriously mysterious is the wisdom of God. How perfect are all his works. The serpent's scheme was to have Jesus crucified to get rid of him, and to do his own malicious will; but Jesus laid down His life to destroy the works of satan, to make an end of sin, to abolish death, and to bestow everlasting life and peace to the children of the resurrection.

The devil has no power of creation. He is a liar and the father of it. There is no truth in him.

The Lord God sowed good seed in the field, while men slept an enemy sowed tares—not wheat.

Shall both grow to the harvest?

Yes. The angels shall gather out the tares and burn them. The wheat shall be gathered in the garner.

The lying, opposing, corrupting adversary—the Serpent—with all his cunning only brings out more marvelously the wisdom, power, goodness, longsuffering, salvation of the God of the whole earth. Above the fierce cunning, artifice, fraud of the enemy of all righteousness, the inscrutable-unsearchable power, wisdom, perfection of the eternal God is manifested. Wherein satan dealt proudly the marvelous wisdom, power, perfection and glory of God is shown as above, all. So the Lord is shown to be the God of and above all deep places. For of him, through him and to him be all wisdom, glory, power, mercy, love, grace and truth forever. He makes the wrath of man to praise him, and restrains the remainder of wrath. . .

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counselor?

Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things; to whom be glory forever. Amen. P. D. G.

EVIL IMAGINATIONS

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:5.

How much truth is there in imaginations? What is the difference between imaginations and facts, truth or realities? . . .

Many of the books which have been written are called novels. They do not claim to be the truth. They are

written for gain, or money. The writers wish to please, amuse, or entertain the readers, therefore they frame, weave, invent, or assume, as though it is true, a chain of seeming events, or occurrences, or proceed on the theory that such and such things are true, when they are not true.

There may be a shadow or semblance of truth in what is written, but it has not the simplicity of being nothing but the truth.

Take the Bible. When one that loves the truth reads the Bible that person feels that he is reading the truth, with no part of it false. It is not an imaginary statement, nor something that is assumed, not what is feigned, or supposed by the speaker or writer, nor something highly colored or that must be received with some grains of allowance, but what has really occurred, or exists as it was stated. The characters portrayed in the Bible did live as it states. The events narrated did occur as was stated. Joseph was sold into Egypt by his brethren. Moses was born as was stated, and was adopted and brought up by Pharaoh's daughter. The Israelites did sojourn in the wilderness as was stated, and so with all that is narrated. These events did come to pass.

Those that believe these things as related have a mind that deals with realities. Such people do not love lies, do not approve of false statements, do not love to receive statements that bear falsehood on their face. It is a great blessing to hate liars and lies, and to love the truth, and desire to tell it without false coloring. It is a great blessing to be satisfied with the truth, and the whole truth, and nothing but the truth. It is a great thing to purpose in our heart to do right. He who truly aims to do right has not temptation to lie that one is under who does wrong.

What a wicked thing is an evil im-

agination?

One that loves to dwell in the marvelous, that imagines things and tells them for truth that border on the unreal. Some people love to imagine things that are cruel, evil, ridiculous.

Many books called novels are written that are startling, unreasonable, unfair, unwise, if true would be of no benefit; but the novelist writes them to please the fancy, to meet with a heavy sale of the book, and for profit.

False, evil imagination, and untrue statements have caused much wrong and suffering in this world.

The bent, the inclination of the imagination of man is evil, cruel, bent on mischief.

The man that seeks to speak nothing but the truth, that has no fellowship for falsehood nor vanity, but cleaves to realities is a wise man, and is a blessing to others. P. D. G.

OBITUARIES

DEACON HENRY MONSEES

There has been some notice heretofore published of our father's death, but in order to preserve a record of the dates, etc., for the use of the bereaved children, we desire a fuller account published of the same.

Father was born and reared to manhood in Pettis county, Missouri, his birth having occurred on the 15th day of February, 1845.

Father was the youngest of five sons of Martin Monsees (there being two daughters younger than he), who emigrated to Pettis County, Mo., from Germany about a year before father's birth.

All of father's family were very devout German Methodists, and he of course was christened into that denomination in his infancy, and never knew anything of the Primitive Baptists until he moved to North Carolina in February 1876.

Father was twice married—the first marriage was to Miss Sinia Lasi siter, 1874, to which union there were born one son—J. F. Monsees. This happy union was broken up by the death of his wife when the baby was only twenty-four hours old, her death occurring January 14, 1875.

The second marriage was to Miss Louisa Williams in February, 1876. This marriage occurred in North Carolina, where our mother, his second wife, was reared, and where he settled down and spent the remainder of his life. To this happy union there were born five sons., Elder W. M., D. F., O' L., the unworthy writer and L. J., and one daughter, Miss Florence Monsees— all of whom are living, except O. L. who preceded his father and mother to that blessed home above, his death having occurred November 18, 1893.

Our father and mother lived happily together until mother was summoned up higher January 9, 1915.

After struggling with a nature so guilty and wretched, which separated him from his blessed Father above, for several years, father was finally brought to a realization that Jesus had shed His own blood to wash his guilt and sin, and thus wipe out the distance between him and his blessed Father above, which act brought him into a happy, sweet and holy relationship with the dear Lord. After this refreshing from the presence of the Lord, he went before the church at Pine, Davidson County, North Carolina and he together with our precious mother were joyfully received into the fellowship of the Old Baptist church on Saturday before the second Sunday in December, 1887, and were baptized together the next day by the pastor, Elder J. A. Burch.

At the request of a number of members of the church above named, letters of dismissal were granted them to constitute the church at No Creek

in Davie County, N. C., and father and mother were among those who were thus dismissed. At the time of the constitution of this church father was ordained deacon, which office he filled satisfactorily until he was claimed by death. For several years, however, prior to his death, he had replaced his membership with Pine church, as he had moved to a locality more convenient to attend here than at No Creek.

It was his chief delight to attend the services of our dear Master, and he never permitted any sort of trivial excuse to prevent him from attending his meetings. He loved the Lord and the brethren and manifested it in his walk and his daily conversation. He was charitable beyond his means, and always contributed liberally to the support of his pastor.

His home was a home for the Baptists, and it was one of his greatest pleasures to entertain them at his humble domicile.

He died as he lived—in the faith and confidence of the blood of Jesus for the satisfaction for sin. Out of the bigness of his heart he won the love and confidence of all his neighbors and acquaintances, as well as the brotherhood. He held no malice against any, he oppressed or wronged none. His motto was to give rather than to take. How worthy were his examples! Oh, that we could all emulate them!

On March 3, 1916, our dear sainted father breathed out his natural life, only to regain it fresh and pure and sweet and free from pain and sin on the other shore. He was laid to rest, after a very appropriate discourse by Elder Samuel McMillan, by the side of our sainted mother in the cemetery at Pine church, to await the blessed resurrection of the dead.

We all miss our dear parents so much, but the dear Lord knows best—He never makes mistakes—we must

how to His will in all things however hard the stroke may appear. Some sweet day we hope to be re-united in that blessed land to which they have gone never again to part.

Dear brethren please pray for us.

J. O. MONSEES.

JOSEPH S. GASKILL.

The subject of this notice, Joseph S. Gaskill, was born May 5th, 1846 and died May 27, 1917, lacking 21 days of being 71 years old at the time of his death. He was married to Miss Sarah F. Lipton November 3, 1866 to which union were born six children. He united with the Primitive Baptist church at Cedar Island on Saturday before the third Sunday in August 1901. *

Brother Gaskill lived up to the profession he had made with a well ordered walk and Godly conversation. His mind seemed to be greatly exercised on Old Testament Scriptures.

He leaves behind a dear wife and four sons to mourn their loss. May they all be reconciled to the will of the Lord.

Written by one who loved him for Christ's sake if not deceived.

W. W. STYRON.

ELDER JORDAN JOHNSON.

This aged and faithful minister of the gospel of Jesus Christ fell asleep in Jesus recently. He had borne the heat and burden of the day for about 50 years. There was no reproach, nor blemish in his conduct, or character. No ugly reports followed him. He had preached nothing to disturb the peace nor frighten the sheep, nor cause any commotion. He had no desire to be a leader, nor to get up any faction. He is blessed that shows his love to the truth by preaching Jesus Christ and him crucified, and lays down his life in devotion to the truth.

P, D, G.

RESOLUTIONS OF RESPECT

Whereas; God in His infinite wisdom has seen fit to call from the shores of time another one of the loved members of our church, sister Lou Harris, therefore be it,

Resolved, by the Primitive Baptist church at Reidsville, N. C., that while we mourn the loss of our beloved sister, we bow in humble submission to the will of an allwise God, whose ways are above our ways and whose wisdom is past finding out. We feel that our church has lost a lovely member, the community a noble woman and the family a kind and loving mother but we mourn not as those having no hope.

Be it further resolved; That a copy of these resolutions be recorded in our church book, a copy be sent the bereaved family and a copy sent to Zion's Landmark for publication.

Elder O. J. Denny, Mod.
E. R. Harris, Clerk

Atlantic, N. C., May 27, 1917

Dear Brother:—Please give notice that the church at Hunting Quarters will hold her regular three days yearly meeting on Friday, Saturday and 4th Sunday in June, 1917. All who love the truth in righteousness are invited to come and enjoy the meeting with us.

L. H. Hardy Pastor,
John D. Smith, Clerk.

Lee, Fla., May 30, 1917.

Dear Brother Gold:—In the late number of the Landmark you have an editorial on the Serpent (satan). Among other things you say that the devil is not "a creature of God's creation." If your position is right whose is he? Surely you do not hold that satan is a self-existing being, or that he exists by evolution or self-production. If satan is not a creature of God's creation are his children (his seed) creatures of God? The scripture says that "His hand (that

is the hand of God) hath formed the crooked serpent." This means satan. Snakes are earthly, visible symbols of satan. Are they creatures of God's creation?

I have been wont to suppose that God only exists independent of creation. The children of God are human beings conformed to the image of Christ. Are not the children of the devil reprobate human beings?

Now in all seriousness, if satan is not a creature where did he originate? If he is a creature, but not of God's creation, please, who created him?

With continued esteem I am as ever

Yours etc.
J. ELLIS BLANTON.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, S. Peter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

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This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

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STUBBORN COUGHS AND COLDS**

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SOLD BY ALL LEADING DRUGGISTS



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**North Carolina's
Premier
SUMMER RESORT**

Fishing; boating, swimming; golf; tennis; shooting; bowling; moving pictures; sand clay roads; garage; music; good table; electric lights; water works; private baths; room for 200 guests; rates \$10.00 to \$12 a week including free use celebrated Jackson Springs Mineral Water; Packard motor bus meets trains twice daily at Aberdeen.

JACKSON SPRINGS MINERAL WATER

Awarded Medal at St. Louis Exposition. Superb for indigestion, Dyspepsia, Rheumatism; Kidney and Bladder Troubles, and for run-down systems. Results satisfactory on money refunded. Price \$5 for 1 crate of 1-2 gal. size (12-gals) or \$2 for two 5-gal. cartons, containers to be returned.

**JACKSON SPRINGS CO.,
JACKSON SPRINGS, N. C.**

The 177 session of the Contentnea Union is appointed to meet with the church at Autreys Creek on Saturday before the 5th Sunday in July, 1917.

Elder —, B. Roberts was appointed to preach the introductory sermon and Elder T. B. Lancaster his alternate.

Messengers will be met at Macclesfield Friday evening and Saturday morning.

L. J. H. Mewborn, Clerk.

ELDER J. F. HEAD.

His two appointments in Rockingham County—Wolf-Island and Dan River—are called in.

Because of the house of the Lord our God I will seek thy good.

Sudden Death

Before an insurance company will take a risk on your life the examining physician will test your water and report whether you are a good risk. When your kidneys get sluggish and clog, you suffer from backache, sick-headache, dizzy spells, or twinges and pains of lumbago, rheumatism and gout, or sleep is disturbed two or three times a night—take heed, before too late!

You can readily overcome such conditions and prolong life by taking the advice of a famous physician, which is: "Keep the kidneys in good order, avoid too much meat, salt, alcohol or tea. Drink plenty of pure water and drive the uric acid out of the system by taking Anuric, in tablet form." You can obtain Anuric at drug stores, the discovery of Dr. Pierce of Invalids' Hotel, Buffalo.



THE VERY BEST TIME to take Doctor Pierce's Golden Medical Discovery is now, if you feel that your blood is out of order. Don't wait until you have to cure disease; it's easier and better to prevent it.

With the first blotches or eruption, or the dullness, weariness, and depression that are some of the symptoms, you need this medicine. It will rouse every organ into healthy action, thoroughly cleanse and repair your system, and build up needed flesh, health, and strength. It's the only reliable blood remedy. In the most stubborn Skin or Scalp affections; in the worst forms of Scrofula; in every disease caused by a torpid liver or impure blood—it never fails to benefit or cure.

The machinery of the body needs to be well oiled, kept in good condition just as the automobile, steam engine or bicycle. Most people neglect themselves. To clean the system take a pleasant laxative, such as Dr. Pierce's Pleasant Pellets. For sale by druggists—25 cents a visit.

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Standard Courses in Commercial Branches, Bookkeeping, shorthand, Touch Typewriting. New students are entering every week day. Graduates placed in positions without charge. Write for free catalog and particulars.

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Carry This Box In Your Pocket

Then you are fortified against colds and indigestion. Both proceed from the same cause—congestion of the mucous membrane, which becomes gorged with blood and loses its tone.

PERUNA INVIGORATES

dispels the inflammation, helps the blood circulation, drives out the waste matter and tones up your entire system. A box of Peruna Tablets in your pocket offers the opportunity to check an attack at the very start. It's a convenient way to secure regular treatment, too.

At your druggists; 50 cents.

THE PERUNA COMPANY

Columbus, Ohio

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Cleanliness is the first law of health and it means more than keeping the hands and the body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative, and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

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The record of the Kellam Hospital is without parallel in history, having restored, 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 twenty-two 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.

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 in 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 returned home well.

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

LOSS OF APPETITE is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.



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Made in High Point
 Beautiful in design—strong in construction. Largest and oldest glass plant in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. Reference—any of our old customers or any bank or banker in High Point. Write for catalog.
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BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures ruptures will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No ties. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 441 1/2 State St. Marshall, Mich.

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**THE NATION'S FUTURE
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*Properly reared children grow up
to be strong, healthy citizens*

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

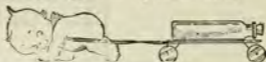
Mrs. Winslow's Soothing Syrup

*Makes Cheerful,
Chubby Children*

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

**Buy a bottle today
and keep it handy**

Sold by druggists throughout the world.



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Courses for Primary, Grammar Grade, and High School Teachers, Principals, Superintendents, and Supervisors. Cultural and Professional Courses leading to A. B. and A. M. Degrees. HIGH SERVICE—LOW COST. Write for complete announcement.

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The Blood and the Brain

Among the many important physiological facts that should be as well known by people generally as they are by physicians, is the dependence of the brain for its proper action on the vitality of the blood. If this is impaired, the blood affords an imperfect stimulus to the brain, and, as a necessary consequence, languor and inactivity of the entire nervous system follow, and a tendency to headache or faintness makes its appearance.

It is probable that no other medicine ever produced has done more in the way of revitalizing the blood, making it pure and rich, than Hood's Sarsaparilla, which should certainly be given a trial where there is any reason to believe that the blood is defective in quality or deficient in quantity.

Ahuskie, N. C., May 19, 1917.

Person Remedy Co., Charlotte, N. C.

A short time ago I was afflicted with malaria and chills and nothing seemed to do me any good until I tried Mrs. Joe Person's Remedy, which quickly gave me the desired relief. I can truthfully say that I think the Remedy the best on the market for chills and malaria. I would advise anyone who has malaria to try it and be convinced as I am, and oblige,

W. L. HOUSE.

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HOOD'S SARSAPARILLA AND PEPTIRON PILLS

Conditions that are both serofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron Pills, one taken before eating, the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

LADIES \$1000 REWARD! I positively guarantee that my Compound, safely relieves some of the longest, most obstinate, abnormal cases in 3 to 5 days. No harm, pain or interference with work. Mail 10c Double through E. B. SPOFFORD, Write today. DR. SOUTHINGTON REMEDY CO. 229 Main St., Kansas City, Mo.

Eczema Sufferers Relieved by Barium Rock Springs 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 medical 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 you \$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.

Laugh When People Step On Your Feet

Try this yourself then pass
it along to others.
It works!

Ouch ! ! ! ? ! ? ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries-up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

NOTICE **WRITE ME**

and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

Wash the Poisons of
Rheumatism
 Sciatica, Neuralgia
 and Uric Acid
 Out of Your System
 With Shivar Spring
 Mineral Water.



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-weeks' 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 now 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 a sufferer 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 Vicindicator,

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 leucornaines, 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.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES

Roper, North Carolina.

I am anxious to get more of this Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

I is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

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.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

SIGN THE COUPON.

Leeds, South Carolina.

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.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

FILL OUT THIS COUPON

SHIVAR SPRING,

BOX 56 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.

Name

Address

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Women Once Invalids

Now in Good Health Through Use
of Lydia E. Pinkham's Vegetable
Compound. Say it is Household
Necessity. Doctor Called it a
Miracle.

All women ought to know the wonderful effects of taking Lydia E. Pinkham's Vegetable Compound even on those who seem hopelessly ill. Here are three actual cases:



Harrisburg, Penn.—“When I was single I suffered a great deal from female weakness because my work compelled me to stand all day. I took Lydia E. Pinkham's Vegetable Compound for that and was made stronger by its use. After I was married I took the Compound again for a female trouble and after three months I passed what the doctor called a growth. He said it was a miracle that it came away as one generally goes under the knife to have them removed. I never want to be without your Compound in the house.”—Mrs. FRANK KNOBL, 1642 Fulton St., Harrisburg, Penn.

Hardly Able to Move.

Albert Lea, Minn.—“For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them.”—Mrs. F. E. YOST, 611 Water St., Albert Lea, Minn.

Three Doctors Gave Her Up.

Pittsburg, Penn.—“Your medicine has helped me wonderfully. When I was a girl 18 years old I was always sickly and delicate and suffered from irregularities. Three doctors gave me up and said I would go into consumption. I took Lydia E. Pinkham's Vegetable Compound and with the third bottle began to feel better. I soon became regular and I got strong and shortly after I was married. Now I have two nice stout healthy children and am able to work hard every day.”—Mrs. CLEMENTINA DUZZERINO, 34 Gardner St., Troy Hill, Pittsburg, Penn.



All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or C. S. School Baptist

VOL. L. WILSON, N. C., JULY 1, 1917 NO. 16



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

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

\$2.00 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.

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

THE SALT OF THE EARTH.

"Ye are the salt of the earth: But if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to cast out, and trodden under foot of men." Matthew 5:13.

Salt is good. But why is it any better than any other part of the earth? Surely it is its savoury element that renders it better. Take that away and it is no better than common sand.

The church is the salt of the earth. It is because of her that the earth stands. When her God has called all her members out of the earth He will have no more use for it. Many are praying that all the Primitive Baptist religion may be taken from among men. They do not realize the fact, that when the last of that faith and doctrine is taken from the earth the Lord will not have any more use for the earth.

Salt is for use as a savouring element. It had to be used in all the sacrifices of the Lord under the Mosaic law. The savoury element of the salt was Christ in the Old Testament. Therefore no offering under the law was of any value without Him. All these things pointed to Him and His work in the New Covenant. Even our communion-bread is not right without salt for it needs that which represents Christ in His savoury element. The unleavened bread which He used

then must have had salt in it for they were commanded, "Thou shalt use salt in all my sacrifices." The unleavened bread was a part of those sacrifices.

The life of Christ is the savoury element of the church. They are nothing without Him. This they know in their experiences. There is not one in the whole family who has not been taught that as for his part he is cut off, and that he is vile, and fit for nothing. He knows that if he lives after the flesh he shall die, because to live after the flesh is to live after the evil propensities of his old nature.

Even in his conversation his words should be sought out to the honor of Christ as His were chosen and were not stained with corruption.

I well remember a reproof which was administered to me at one time by our old father in Israel, James S. Wilson. I was at his home: we were sitting on his porch, the sky was clear and the stars were beautiful. We saw a meteor shoot over from northeast, and I said, "I'll bet that the wind is from northeast on tomorrow, and that it is cloudy." The dear old brother said, "You will? what will you bet?" I said, "I will not bet anything." He said, "Then why did you say so?" I said, "It is only a habit." He said, "You should have no such habits. Your conversation should be yea, yea; nay, nay; for whatsoever is

more than this cometh of evil." I shall not forget it. I had used an evil word, and evil communications corrupt good manners, or morals. I had never thought of saying of him that he was selfrighteous, self conceited, filled with self praise nor anything of the kind. No, I love him today for that faithfulness which told me of that evil of carelessness in my speech. It was not savoured with the example given by our Lord.

Not only in our words but in our conduct we should seek to follow the Lord in His life and manners. He did not give over to fleshly lusts of any kind or degree in any of the temptations which satan threw up to Him. When He was tempted to make a stone bread for His own benefit He remembered the word of God to worship God alone. To obey satan would be a departure from that sacred pathway. When He was tempted to get the great title of King of all the World to Himself He remembered that He must not tempt the Lord (Jehovah) His God. Only bow down to me was all the conditions to be performed. The devil is a conditionalist but he could not tempt the Lord to comply with his conditions nor lead Him from His God.

His life is the savor of the salt, the church. If the church have lost His savor, His examples, His pure life: failed to take heed to herself, to keep her body pure, to be holy as He is holy, wherewith shall she now be saved or salted?

If we have given over to lying, to drunkenness, to fornications, to adulteries, to dishonesty, to living unpleasantly with our fellowmen, wherewith shall we be salted? What are we fit for? To be sure to be cast out and trodden under the foot of men. The Lord asks the question, "Wherewith shall it be salted?" Then He tells us plainly that it cannot be in the words, "It is therefore good for nothing,

but to be cast out, and to be trodden under the foot of men."

"Therefore:" how long a time does it embrace? Is there any limit to it? If the salt have lost his savor; the walking in the way of the Lord; the following of His examples; the denying the dictations of the lusts of the flesh which draw us away from God and His way. Deny thyself and destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life and few there be that find it." Note: The word "strait" in this text does not mean straight, as one would stretch a line, but it means difficult. Because difficult to take up His cross.

It is a hard thing for one given to fleshly lust to walk in the way of the Lord and yet if he does not do it he becomes a cancerous sore on the church.

The requirement is to "Enter in at the straight gate; for wide is the gate, and broad is the way that leads to death.

One cannot follow the lust of the flesh, the pride of the eye and the vanities of this world, and indulge himself in these things and enter in the straight gate. He must crucify the flesh with the affections and the lusts thereof.

If one has not done this but has given over to them, what is he good for? The Lord said he is good for nothing but to be cast out and trodden under foot of men. Nor does He limit this time that he is to be thus trodden.

Now, who can salt him? wherewith can he be salted? what benefit can such be to the church? if the church goes through a form of restoration have they restored him? can he be restored when all the savory element is gone? Wherewith shall he be salted? Hasn't there been a mistake in that form of restoration? Who salted him, and made him meet for the Master's

use in the church? If he was ever salt he has lost His savor. Has the church got plenty for herself and to spare? Where did she get it? Did she go to them that have to sell and buy it for herself? Will it pass in the kingdom of our God? The Master gave only enough for use. If the church has it how can she impart it to another who has not got it? You had better try to salt anything else than old unsavory salt. If the church can do that, if she has any of His savor to spare she can save sinners if she can impart it.

Brethren, we should think on these things before we try to take back on the body an old cancerous sore which has been justly sloughed off and out. We are sure to reinfest the body which has been cleansed by casting out the unsavory salt; and in spite of all you may say and do; all the medicine you may give; and poultices you may apply; and ointments you may rub on; and adhesives you may fasten with; you will hear the members of the body complaining of the pain produced, the odor which comes from the unsavory decayed flesh.

It cannot be salted. It is good for nothing but to be cast out and trodden under the foot of men.—Jesus Christ.

Yours in hope of the gospel,

L. H. HARDY.

Atlantic City, N. C.

“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 eye witnesses of his majesty.” 2nd Peter 1:16.

There is a great comfort in these words to the child of God or rather to him who hopes he is a child. This epistle was written according to account some more than thirty years after the crucifixion of Christ and is address-

ed not to any special church or body of believers at that time, but is a general epistle addressed to “them that have obtained like precious faith with us, (i. e. Peter and all the other apostles) through the righteousness of God and our Savior Jesus Christ.” This then, is addressed in a sense broadcast, yet there is a clear and well defined line of discrimination, and is to only those “who have obtained like precious faith,” that is believing faith which is also saving faith in him whom God hath sent that he is the Son of God, the only Savior of sinners, and that he did effectively and forever and eternally save, redeem and deliver from the bondage of sin and death all them whom the Father had chosen in Him before time, that his work is accomplished and is forever, and all who believe in Him are saved, and all who say in truth that He is able to save to the uttermost are in this saving, worshiping in spirit and in truth. This epistle then is to and does apply to all from that day and to all who in all time should by the grace of God believe on him having obtained this precious faith: for it, faith, is not of ourselves but is the gift of God. It seems that Peter in his declining years was ever thoughtful of the church, their comfort and upbuilding in this most holy faith, guarding against anything that would mar the peace of the brethren, therefore he wrote this, also other epistles for our comfort, knowing that his time was short, he thought it meet or necessary so long as he lived to write these things, to stir us up by putting us in remembrance “that ye may be able after my decease to have these things always in remembrance,” so the Lord burdened his mind with these things to write them that we nearly 2000 years afterwards may be stirred up by being put in remembrance. One thing which seemed prominent in his mind and which he wished to impress upon the minds of

all who have obtained like precious faith, was that his preaching and teaching and the religion of the Lord Jesus Christ was not and is not a cunningly devised fable, which satan is ever ready to teach and make believe to all whom he by subtilty can harrass, torment and make afraid, doubting. But to believe and to know that Jesus is the Christ the Son of God, that Christ is come in the flesh, that the religion of the Lord Jesus is a living reality and not a dead formality that we live and experience these things and not imagine them, it is real, Christ is come in our flesh and his temple is set up in us, in our hearts, therefore we see and know our sins and depravity, realizing our own utter helplessness, for the omnipotent God has set up his kingdom in us and by the light of the knowledge of the glory of God revealed in the face of Jesus Christ we see our sins and helplessness, seeing also his glory being eye witnesses to his majesty for we see him a Prince, a King, a Savior, and the life we now live we live by faith in the Son of God who loved us and gave himself for us. And this is not a cunningly devised fable or a beautifully illustrated story of no meaning, but we are by His divine decree and by His eternal righteousness purposed in Christ Jesus for us, made to be the temple of the living God sanctified or set apart for the revelation of His glory which is and shall be revealed in us by His omnipotent power and mercy which endureth forever.

Some may feel that those who lived in Christ's time were more highly favored than those of us today, but not so; all are one in him, there being no favorites; for we today are living in Christ's day—this is the day of Christ—the Lord's day—the day of salvation, and we are made to witness to his majesty, and we also see the same difference in men today that existed

when He was completing His personal ministry on earth, after the miraculous feeding of the 5,000 the multitude went back, not believing, and the apostles or the twelve saw no more with the natural eye than the multitude, but when confronted by the question "will ye go away also?" Peter, as the spokesmn at once says, "Lord unto whom shall we go! Thou hast the words of eternal life." So majesty and power in performing miracles was not sufficient evidence for man to believe, but a divine revelation of Him, an imparting of this precious faith, a gift from or of God, made Peter answer thus and it takes faith, which is the power of God to cause any to believe, but we have this faith, therefore we know the writing of Peter is true, for we also have been made eye witnesses to his majesty, yet there is that within us that makes us to doubt possibly not so much to doubt the reality of these things in others, but rather to doubt ourselves, though some of us have doubted every thing having been led into infidelity, denying all things even as Peter who through fear of bodily harm denied Christ, but who also as Peter have wept bitter tears for doubt and denial, for no child of God can doubt God or deny His Christ or limit the Holy one without remorse, shame and confusion following sooner or later, this then becomes as brightevidence in our behalf for if we have doubted, and denied and like Peter, shed bitter tears on this account, then are we alive, living subjects of His grace and heirs to his glory, this then becomes the experience of God's children, doubting, denying, grieving, sorrowing, hungering, thirsting, shedding tears of bitterness, other times desiring to shed tears, with the hope of relief, enduring a dry-eyed, pent-up sorrow and grief for which we can

find no vent. Have you felt these aches and pains?, that rend you, as it were, limb from limb, craving death and it will not come, or shuddering at the thought of death, doubting and fearing that your doubts and fears are not real, groaning and mourning because you can not groan and mourn. Is this a cunningly devised fable? a hollow tale? a meaningless story? No, dear child of God, it is a living reality, you live it, you know it, being eye witnesses to the suffering of Christ in the flesh—whose flesh? Your own flesh and we behold his suffering, being made conformable to his death, there can never be any temptation, insult, slur, scorn or hatred for any of God's children felt by them known to them, that Christ did not feel and know and the same is felt and known by his people today, for He is the same yesterday, today and forever; that which grieved the spirit 2,000 years ago grieves it today; there is no change in his spirit and neither is there any change in flesh the suffering in the flesh in all ages is the same, the rejoicing in spirit is the same now as then and he is with his people even now as he was in the days of Herod, when a little band of followers followed him even so now are they who feel that blessed nearness to Him, that sacred and divine love with intense burning, to be near him and for him to return, though scorned by the masses—though our own flesh hates us yet we desire one thing above all others, to be near Him and to be like Him. This is no fable for there have been those few, possibly only a few divine sacred, gloriously sublime moments that have been ours, our very own for which we would spurn the offer of ten million worlds like this in exchange for them; then, dear child of God, if the foretaste which in duration is momentary is valued thus how much greater will be the consummation of

that for which he has given us to hope, when the veil of the flesh is lifted and we shall see him as he is and be like him, for we shall awake in his likeness and be satisfied.

Peter had lived these things, had seen and had been with Jesus and spoke with knowledge that Jesus was the Christ the Son of God, had enjoyed a nearness with him, had been strong in zeal for Him, willing to go to prison and death with Him, and in turn deny that he ever knew the man, saw Him crucified, slain and buried, all hope now was gone. Oh, the depth of this darkness—when all hope is all gone—but some of God's children, at least, are called upon to endure its torture. But he also saw Him a risen and exalted Savior who had the power of an endless life—power over the grave, and it is encouraging to us that he felt strong in these things as he neared the end of this life, for Peter was a man like us but the religion of the Lord Jesus is a strength, a support and does not weaken but seems rather to strengthen for every emergency, therefore could Peter say in all confidence and with full assurance that he had followed no cunningly devised fable.

Your unworthy brother,
F. SELBY FISHER.

Dear Brother Gold and Brethren and Sisters and Friends among whom I traveled and preached on my late tour in the Eastern part of the State—To comply with the many requests of brethren and sisters that I write on my return home, I will write a short sketch of the same, if you see proper to publish in the Landmark. I left my home at Angier, N. C., Thursday before the second Sunday in April to fill appointments as published in Zion's Landmark and Gospel Messenger. While it would take up too much space in the paper, I will give but a

brief sketch of the many interesting meetings I attended.

First, at old Union church 2nd Saturday and Sunday, which was a pleasant and lovely meeting, all in peace and love. "How good and pleasant it is for brethren to meet in peace and dwell together in harmony and love." Monday after at Bethany, Pine Level, then to Goldsboro and to Kinston and to Newport 3rd Saturday and Sunday where there was a fair turnout of those lovely brethren and sisters and friends—all seemed to be much interested in preaching and I was blest in speaking, I hope to the comfort of many—felt the Lord was with us. I cannot mention names, all were good and kind to me, not in word only but in deed. This is a lovely church—is served by our dear brother, Elder I. Jones. All were very sorry for him in the sad affliction of his wife—hope the Lord will be with and strengthen him and enable him to bear his trials.

From Newport I went to Morehead and preached for that little band of lovely brethren and sisters, who seemed to enjoy the preaching well. While they are few in number, they are faithful. From there I went to North River where we had 2 days meeting, all in peace and love. These are good and lively brethren and sisters. The Lord has blessed them of late by adding to them some young, faithful brethren and sisters. Elder Lundy is their faithful pastor, whom they highly esteem for the work's sake.

Next I went to Marshalburg, then to Davis Shore where I met Elder Lunday—stopped with our dear good brother and his good wife. Clifford Davis, preached at night. Then to Nelson's Bay, here met our dear brother, Elder L. H. Hardy and was with him at the church. Hunting Quarter 4th Saturday and Sunday where we had a good lovely meeting. There is a large membership there, and they

are all good and faithful members. They have a good and faithful pastor who has served them faithfully for quite a while. They all love and esteem him for his faithful service. The church is in good order and peace which speaks well for her pastor. A great deal depends upon the faithfulness of the pastor in teaching the Scriptures. I had a pleasant stay among these good people and will ever remember their loving kindness to me of which I felt unworthy. The Lord bless them and their dear pastor. From here I went to Hog and Cedar Islands, where I always find a lovely welcome, was with them a week. At Union meeting 5th Saturday and Sunday in April, had a good lovely union I was the only minister there to preach, but felt the Lord was with us and that is far better than to have preachers, though I like to meet them and hear them when they come in the fullness of the blessing of the Gospel of Christ. Here I missed the many old heads who have passed away since I first visited this place 40 years ago; old Bro. Josiah Daniels—John L. and Jackson Goodwin, Richard Styron, Thos. Harris and many other precious brethren and sisters, but they are far better off, resting from their toils and labors—their works follow them. Their memory is precious to me. Though they are dead yet they speak in example.

I see I will have to shorten my article—fear it will take up too much space. From Cedar Island I went to Jones Bay and preached at night and next day at Goose Creek, had good meeting, all seemed to be blest. From here I went across to Hyde county to Beulah church where I preached 2 days; had good and pleasant meetings. Elder Lundy serves this church quarterly and is faithful and they love and esteem him for the work's sake. Went from here to Rose Bay; preach-

ed at the School House to a few but a pleasant little meeting. Then to Tiny Oak where I met a fair turnout Saturday and Sunday, May. This was a lovely and enjoyable meeting, much interest manifested in preaching, all in peace and love. Will say to them all I will never forget their kindness to me, poor sinful creature as I am, not only the people here, but all around. I never met with more kind words and deeds. The good Lord bless you all and may His grace, love and mercy be with all and His dear people everywhere is my desire.

I then went round the lake to the old church which is almost gone down which has but few members, but faithful. From Fairfield I took the steamer Alma for East Lake spent Tuesday night with our dear brother M. D. Twiford; had a little meeting at his house and tried to comfort him in his sad and sorrowful state, he having lost his dear wife, sister Twiford, who was truly a good and useful woman, a doctor for women and is greatly missed by the family and whole community. Here I took the mail boat for Manteo, Roanoke Island where I spent the night with brother Jno. Twiford; next morning took the mail boat for Kitty Hawk where I preached Saturday and 2nd Sunday in May to good congregations. This is a lovely church indeed, faithful and kind, is served by that faithful Elder, brother Lundy, who has labored among those dear Baptist all round on the Eastern Coast for many years and has proved a great blessing to them. They all love and esteem him. I wish to say to the dear people at Kitty Hawk I have not forgotten their love and kindness to me and especially the young people there. I have never met with young people anywhere that show more respect for old people than they do and to ministers. This speaks well for them. They honor their father

and mother and this is right in the sight of God and man.

I went from Kitty Hawk to E. City where I spent Monday night, preached Tuesday and Wednesday night, had a pleasant stay among; was very sorry to find brother Keton's wife, sister Keton, in such a low state of health, is confined to her bed—seems to bear her affliction with much patience. She is truly a good Christian woman. I deeply sympathize with brother Keton, hope the Lord may give him strength and grace to bear him up in his sore trial and that the Lord may be with and bless dear sister Keton in her affliction, that she may find Him a present help in trouble.

From E. City I went across the Albermarle Sound to Columbia. Tyrrell county on Thursday and preached at the church Saturday and 3rd Sunday. Had good and pleasant meeting, visiting among them till Wednesday morning—went to see the afflicted ones. Bro Nehemiah Ambrose who is confined to his bed, also his sister, Martha Clifton, a dear sister of Concord church, where I preached fourth Saturday and Sunday; had a good pleasant meeting. From here I went up to Plymouth, preached at Morattoc Tuesday to a few. Then up to Janesville Wednesday; had a good pleasant little meeting. From here went to Williamston, was met by our dear brother, Elder S. Hassell and his son-in-law, Mr. John Hassell, sister Mary and her husband and taken to our dear brother William Slade's who is very feeble. Spent the night very pleasantly with brother Hassell and family. There being a misunderstanding in regard to the appointment did not preach at Skewarky; took the train Thursday morning and preached at Angier Friday, 10th, 10 a. m., having been gone two months and one week, and I must say I never

have enjoyed any tour I have ever taken so well as this. It seems the Lord did especially favor me all the way. Now in my 84th year, seems remarkable that I am blessed with physical strength and ability to travel as I have.

Now in conclusion I wish to say to the many good brethren, sisters and friends I can never forget your kind words and deeds to this poor sinner, saved by the grace and mercy of God. Would like to have mentioned more of you by name but could not. Now may the grace of our Lord Jesus Christ, the love of God and sweet communion of the Holy Spirit be with you all, and remember me in your petitions at the throne of grace never expect to meet you all again on these mortal shores, but have the hope that we may meet in that upper and better kingdom, where parting will be no more, where we will see Jesus as He is and be like Him and spend an eternity of praise and adoration to our King forever and ever. Amen. So farewell, live in peace and the God of peace be with you.

JOS. E. ADAMS.

Atlantic, N. C., June 12, 1917.

Dear Brother Gold:—I will enclose a letter from brother A. B. Denson which I think you and the readers of Zion's Landmark will enjoy. When I first read it I thought to send it to you but misplaced it until today.

If you feel that it will make good reading matter for the readers of the Landmark you can publish it.

Yours in hope,
L. H. Hardy.

Dear Brother Hardy:—No doubt you will be surprised, to get a letter from one who is not personally acquainted with you, however, I have been impressed to write you. I have just read your article in Landmark of January 1st, 1917, on Jesting. I re-

marked to my wife after reading it and said, I think every Old Baptist minister ought to read it. I feel that there are many things talked among the people of God that should be left off. Why not talk of the mercy of God to poor sinners and consider what Paul says in Phil. 1.27, "only let your conversation be as becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." Now it seems to me, dear brother, that we should be careful about our conversation, and let our speech be always with grace seasoned with salt, that you may know how you ought to answer every man. 1 Thess. 4.6. These exhortations come from the apostle Paul who was made a minister of Jesus Christ, and who was brought low enough to say unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Eph. 3.8. I am sure that the same God that called the apostle Paul and qualified him for the work of the ministry is the same God that calls his servants to preach His gospel in this age, and I believe every one feels as Paul did, and realizes he is unfit for the task, and therefore feels to be unworthy of such a high calling, but should desire to follow Paul's charge to Timothy: preach the word, be instant in season; reprove, rebuke, exhort with all long-suffering and doctrine.

Well, my dear brother, I could write more, but as I feel to be one of the least will close. Hope you will pardon me for writing you, and excuse all the mistakes.

I will say in conclusion that my prayer to God is that the minds of our ministers be set on things above and that we may all walk worthy of

the vocation wherein we are called.⁴

Your brother in hope of eternal life
A. B. DENSON.

A MESSAGE OF LOVE

The followig note from dear Brother Hardy is very precious to me.—P. D. G.

Brother Gold:—I am sending you \$2.00 for the Landmark for myself. I am doing so little for it now that I want to be a paid up subscriber and then do all I can to increase its circulation.

We got the first copy ever printed and we have not missed but one copy. That was about 35 years ago. The Lord bless you and prosper you and give you much grace in these your last days.

Your affectionate brother,
L. H. HARDY,
Atlantic, N. C.

RESOLUTIONS

To our beloved brethren and sisters in Jesus Christ Greeting: In Memory of our deceased brother, E. O. Bearley, who died October 1st, 1916, and was about ninety years old.

He was a faithfull member and tried to live a true soldier of the cross and aided very much in the building up and supporting the church at Corinth where his membership was.

In his death his family lost a dutiful father and the church at Corinth lost one of its little ones, but in the spiritual resurrection we feel to hope that all the brethren and sisters may meet him dressed in Jesus' robe of white linen.

Written by,

L. L. Hines,
Perry E. Johnson.

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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second class matter.

WILSON, N. C., JULY 1, 1917

EDITORIAL

IS IT TYPICAL?

(See Esther chapter 10.)

Esther is a book of the Bible that has not the name of God nor of Christ in it; and is the only book of the Bible without either. Is there internal proof warranting its worthiness of being properly classed with the Bible Books?

Ahasuerus (Lion King) great in wealth and glory, he royally feasted and entertained the glory of his realm, his princes and the strength of his kingdom 180 days. Each one did eat and drink according to his own taste or desire, and none compelled another. The wealth and display of the feast was according to the riches of the king. None did compel another to drink. It was according to law. It was a marvelous assemblage of royalty and freedom.

On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that served in the presence of the king to bring Vashti the queen to show the people and the princes her

beauty. But the queen refused to come at the king's commandment. Therefore was the king very wroth, and his anger burned in him. Then said the king to his wise men which knew the times, what shall we do unto queen Vashti according to law, because she hath not performed the commandment according to law?

Then answered Memucan before the king and princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported.

It was greater rebellion in one holding the dignified position of the queen to rebel than it would have been for one inferior to disobey his command. There must be no partiality, but obedience from the highest to the lowest. Of him to whom little is given shall little be required; but of him to whom much is given much shall be required. This is the law of the universe.

See in Ezekiel 28th chapter and other places the great downfall of such as were lifted up in their own view of themselves.

It was proclaimed that Vashti should no more see the king's face. Let the king give her royal estate unto another that is better than she.

After this a fair young virgin was sought for the king. In all the realm was found a maiden that should please the king, and take the place of Vashti in whom there should be no fault.

In the day of man's creation there was plenty. There was nothing in God's law that could work wrong to him in whom was no wrong. But if there was sin it must be punished. In the day thou eatest of the tree I command thee not thou shalt surely die. Be sure your sin will find you out.

But there must be found one more worthy than Vashti who shall be the true queen.

There was a people in the realm of the great king Ahasuerus that were not Persians. But it seems that in this great kingdom there was counsel and freedom. All appeared to honor the king. There were Jews in this kingdom. They had by the other nations been considered troublers, and had occasioned distress because they would not compromise with other nations in their religious worship. A Jew that is one inwardly and truly allows other people to worship as it seems good to them, but he himself will not bow down to nor worship that which is no God. While to others there are gods many and lords many, yet to him there is one true God the Father of whom are all things, and we in him; and one Lord Jesus Christ, by whom are things, and we by him.

Because of this refusal of a true Jew to worship idols they are considered peculiar and troublesome.

Now in Shusan the palace there was a certain Jew whose name was Mordecai who had been carried away captive into Babylon, and he brought up Esther his uncle's daughter; for she had neither father nor mother, and when her father and mother were dead, Mordecai took her for his own daughter. This Esther had not showed her nation nor people; nor had she required anything extra for her purification.

When her time came to go in unto the king she required nothing but what Hegai the king's chamberlain required, and she obtained favor in sight of all them that looked upon her. When she went unto the king he beheld her above all the women so that he set the royal crown upon her head, and made her queen instead of Vashti.

She obeyed Mordecai in all things. Not only was she beautiful to behold,

but she was obedient and prudent. She did not evince any hasty spirit for promotion, but was content with the lot assigned to her. It is not so much to jump into some place beside the one assigned to you, but to prove yourself equal to the demands made on you in the place you are occupying.

Mordecai is the prominent actor in this history. An enemy rises against him called Haman of the ancient enemies of the Jewish race. Indignation had been held against that people that fought against Israel in the wilderness, and war should be waged against Amalek until the race should be blotted out from the earth.

Haman, an ambitious man, fastened his eye of malice on Mordecai, but unmoved Mordecai sat in the king's gate, while all the city of Shushan bowed the knee to Haman.

An incident occurred that was recorded that shows friendship of Mordecai to king Ahasuerus. Two of his servants had plotted to take the king's life. Mordecai had saved it. This was recorded but as yet unrewarded.

This matter must be reckoned. One night the king could not sleep. The charm of song could not lull him to rest. The records were searched. He asked what had been done to Mordecai the Jew. The answer was nothing.

At that very hour Haman, full of pride and malice against the Jews, and specially against Mordecai, comes into the presence of the king and queen Esther, asking for the life of Mordecai. The queen who had not seen the golden sceptre, nor the king's special favor of late; for Haman's plotting seemed to cloud the throne with omens of evil. In this hour of trouble Mordecai had been brought to prayer and supplication, and the queen to feel the need of the king's favor in fasting.

Esther, realizing the accomplish-

ment of Haman's wicked scheme would destroy her life together with that of all the Jews, takes her life in her hand under Mordecai's urgent counsel. He telling her if deliverance does not come that way that she should not consider herself safe, though she was queen. Nor does the king consider the extent of the murderous purpose of Haman, whose request includes the death of Esther, the queen, together with the death of all the Jews. How the life of all is wrapped in the Jew, the chosen nation, the Lord's peculiar people.

The king did not know how he was aligned with the Jews, nor what bloody purpose of cruelty was hidden in Haman's request. Nor did he know what slippery ground was under him of death to the Jewish race.

How wonderfully the world owes to the mysterious purpose of Almighty God, as embraced in the gift of his well beloved Son, on whom is laid the guilt of the chosen family of God.

When king Ahasuerus was shown the extent of the wicked scheme of bloody Haman, and how linked in that history and also the prevalence of righteousness over wickedness when the wicked purpose of Haman is exposed, and justice and truth prevail, peace takes possession of the great king, and the great and incomprehensible purpose of grace dawns and is opened to our understanding, it unfolds the richest field of the glory of God, and we feel to exclaim, O the depth of the riches of the grace of God in his unspeakable and incomprehensible mercy to man, in the gift of his blessed, holy Son to be the propitiation for our sins, and not for our sins only but also for the sins of the whole world.

Christ was a Jew. The bride, the wife of Christ is composed of the despised people of earth.

Mordecai, seeking the peace of his people, and providing for their com-

fort and prosperity, without doing damage to any, but is of comfort to all who love the Lord Jesus Christ, and worship him as Lord of lords and King of kings.

Haman represents the ambitious, revengeful plotting of the destruction of what is good. He sought the death of Mordecai, and with him of all the Jewish race, which represents the people of the living God. Mordecai sat in the king's gate speaking peace to all his people.

Esther the queen is a type of the church of Jesus Christ, brought by the elective love of God from poverty and helplessness into divine favor.

When Haman is hung and the power of hate against the people of God is destroyed, then the king's wrath is pacified, and peace prevails.

When the power of death, represented by the enemies of truth and goodness, mercy and peace, is destroyed, thus Mordecai representing the Mediator and high priest of our profession, sits on the right hand of God speaking peace to his seed, and ever-living to make intercession for Israel, then the kingdom is manifested, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord

P. D. G.

SOUND SPEECH.

But speak thou the things which become sound doctrine. See what follows.—Titus 1:1-8. Paul tells Titus what to speak—the things which become sound doctrine. Good behavior. How each member, the aged, the young, men and women are to behave themselves in the house of God which is the pillar and ground of the truth. Everything the preacher teaches should be commendable—that which promotes good conduct. The members should all old and young—men and women be instructed—that aged men be sober, grave, temperate, sound in faith, in charity, in patience.

The aged women be in behavior as becometh holiness, not false accusers. Their speech should be wise, teachers of good things. Widows receive a direct charge. If any widow have children or nephews let them (the children or nephews) learn first to show piety at home, and to requite their parents. A widow that is a widow indeed and desolate, trusts in God, and continueth in prayers night and day. The younger widows are cautioned, for they are in danger under a snare of satan. They learn to be idle, wandering about from house to house, and not only idle, but tattlers also and busy bodies, speaking things which they ought not. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." 1st Tim. 5:14.

Paul commends marriage. "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." Heb. 13:4; also Eph. 5:22-30. Jesus taught the sanctity of marriage—that what God hath joined together let not man put asunder.

Paul writes, "I will therefore that the younger women marry, bear children. That is the scriptural method of populating the earth, and the only righteous way. How soon would society rot with corruption if marriage were not observed.

Mothers naturally love their offspring. When therefore the father and mother have laws to protect them, and the approval of the best elements of society, and they are clothed with authority and stimulus of love to protect and guide their children and instil in them from infancy and early childhood good morals, and industrious habits—habits of earning property and habits of saving it—good habits and manners of truthfulness, and honesty this is a

good part in furnishing a thrifty and useful population. Scarcely can a service be rendered to the country that contributes such a population to the country.

But suppose father and mother neglect to provide for their family, neglect to bring up their children under good example. The father is a drunken spendthrift and the mother does not stay at home and guide the house, but is gadding about, meddling in politics, attending parties, leaving her children in the hands of persons that do not feel the importance of training children; suppose these mothers are not keepers at home, do not love and honor their husbands, but commit the control of their children to teachers that do not observe God's law, suppose that instead of these mothers obeying God's law for the parents to bring up their children in the nurture and admonition of the Lord, they delegate this trust to Sunday Schools, or any other thing unauthorized by the word of God, what shall we look for and expect? Can we expect good fruit to come from bad sowing?

In the last days there shall be perilous times. See 2nd Tim. 4:1-9. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof; from such turn away."

See what a state of society is now all over the country. People are given to pleasure of a worldly sort, spending money, dressing, visiting, frolicing, dissipation. People are effeminate, weak physically, sickly, idolatrous. Where is the healthy, ac-

tive, robust, virtuous manly strength of character that our fathers possessed?
P. D. G.

OBITUARIES

JOHNNIE WOODARD THORN.

Dear Mr. Gold:—By request I am sending you a few lines in memory of our dear Brother Johnnie Woodard Thorn who was born July 11, 1890, and I believe peacefully fell asleep in Jesus on April 29, 1917. He was the son of W. B. and Sallie Thorn. He never joined any church, but I believe he died a Christian. All was done that could be done by his physician and loving father, brothers and sisters, but could not stay the cold icy hand of death. He breathed his last Sunday night about eleven o'clock. We loved him but Jesus loved him more,

And took his soul to heaven above,
Where all is peace and love.

He left an aged father, seven brothers and sisters, Messrs. W. A. Thorn, E. W. Thorn and Misses Sallie, Fannie and Angie Thorn; Mrs. M. G. Sharp, Mrs. C. H. Wiggins and a host of relatives and friends to mourn his departure. He was a dutiful son and kind brother and was beloved by all who knew him. He told the writer two weeks before he died that he loved Jesus and would tell his loved ones that he wanted to go to heaven. And just before he took his flight he said "I am sailing on."

Oh, how sadly we miss him, yes we miss him.

Never to see his bright and smiling face again,

But we hope our loss is his eternal gain.

Sleep on, dear brother, and take your rest,

And reign with Jesus forever blest.

Thou art gone precious brother,

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 dear brother,
There we'll clasp glad hands once
more

When we meet to part no never,
On that happy golden shore.

Safe in the arms of Jesus,
Never more to know a care,
But forever to sing praises
In that peaceful home up there.

Written by his oldest sister,
MRS. C. H. WIGGINS.

ANDREW JACKSON WILLIFORD

He was born in Edgecombe county, N. C., and was more than 81 years old. He and sister Williford were married more than fifty years. They raised two children to be grown. He was a good provider for his family, and was very energetic and industrious, and was among the famous overseers and managers of lands in the palmy days of farming in Edgecombe county.

He was buried in the presence of a large number of friends on the 10th day of this June. He desired to be dismissed from time and its troubles.
P. D. GOLD.

GEORGE F. CARAWAN.

Having been requested to do so, I will try in my weak way to write the obituary of my uncle, George F. Carawan, who was recently summoned home to live in peace with the Father and the angels.

Uncle George was the son of Benajah and Nancy Carawan. He was born in Hyde County January 15, 1868, and died April 6, 1917, making his life here in this world of sorrow and tribulation 49 years, 2 months and 21 days. He died of Cerebral Hemorrhage. He leaves to mourn his departure four own brothers and one half brother, as follows: Jesse M.

Carawan and James F. Carawan of Lowland, N. C.; Israel M. Carawan-Washington, N. C.; Milton B. Carawan, Bath, N. C. and Chas. T. A. Moreslender, Ransomville, N. C., besides a multitude of other relatives and friends and members of the church.

He was a member of the Primitive Baptist Church at Goose Creek Island having joined on the fourth Sunday in July, 1898. He always lived an orderly life, being always present at his meetings and took much pleasure in mingling with the brethren and sisters and shaking hands with them. While he never had very much to say himself he loved so much to hear others talk of the goodness and unlimited grace of our Savior to His children here on earth. He was afflicted all his life, but bore his afflictions with sublime patience, always walking orderly, quiet and humble, never speaking harsh and cruel things about anyone.

Uncle George never married, so he did not remain in one place long. Sometimes he would live with one of his brothers; sometimes he would live at his home, for by his own hard work and economy he had accumulated enough of this world's goods to own a nice little farm; sometimes would leave home and work in the cotton mills at Roanoke Rapids. And it was there that he died.

He enjoyed so much going to visit his friends and relatives. He always went when he pleased, giving no warning, but seemed to delight in giving a surprise by coming. Only a month or so before his death he went all around to see all his relatives and nearest friends. He spent several days on the trip. Little did we think that it would be the last time we would ever see him alive, but now it seems to us as though the hand of the Lord was guiding and directing him to go out

among his people for the last and final visit.

Uncle George did not suffer long when the final summons came, but suffered very severely. From the time that he was discovered at three o'clock in the morning lying unconscious on the floor in his room, it was only about eighteen hours until the angel of death had ushered him into the Land of the Peaceful. And during these last hours of his earthly life as in all others he had the kind and affectionate attention of his niece, Mrs. Nancy Kidd who lived near by him. She had his body embalmed and placed in a beautiful casket and sent home to his dear ones. He was buried in the old family graveyard at Goose Creek Island along with his father, mother, two sisters and other relatives. It was a sad day, that Easter evening that we all gathered at the grave to see and bid adieu to the last remains of one so meek and humble. We feel that if any person was ever blessed to enjoy the sweetness of Christian experience, he was one, and while affliction has debarred him from much pleasure as we see it in this life, we feel that his recompense is great, and that he has reaped the reward of the faithful.

Written by his nephew,

C. G. CARAWAN,
Vandemere, N. C.

BEN BRYAN.

I will try this morning to write of the life and death of my father. His stay on earth was 61 years, 4 months and 7 days. He was unable to work for nearly 6 years before he died, his disease being paralysis. On May 27, 1914, a few minutes before 9 o'clock he breathed his life sweetly away. He was brother to the deceased Elder Gardner Bryan. He leaves 11 sister, 7 children and a humble widow to mourn their loss, our loss being his

eternal gain we hope.

He was a member of the Primitive Baptist church for many years and was faithful to go to meeting as long as he was able. His funeral was attended at his home by Isaac Jones and Ely Bryan when his body was taken to its resting place and laid quietly away. Sleep on dear father, sleep on and take thy rest that ye may be forever blessed in that bright world above, where there is neither sorrow nor pain, where all is peace and love.

His presence is gone but our love for him remains. My love for him is still lingering round the lone and silent grave.

From us he is gone

A voice we loved is stilled,

He leaves a vacant place

That never can be filled.

Written by his unworthy son,

WILLIE BRYAN.

Beaulaville, N. C., Box No. 53.

VIRGINIA F. AKERS

It is with a sad heart that I try to write a few words in memory of my dear mother, Virginia F. Akers, wife of E. C. Akers, and daughter of Josiah and Cynthia Fralin. She was born December 11, 1848 and died April 14, 1917, making her stay on earth 68 years, 4 months and 3 days.

She was married to my father October 15, 1874. Unto this union were born 10 children, 7 boys and 3 girls, but only 7 are left to mourn their great loss, two boys and one girl having died in infancy.

Grandmother always said she was a good, kind, obedient child, and was loved by all who bore her acquaintance. I can also say she was a good mother, always ready to give her children good advice and Oh, how it grieves me to think I have no dear mother to go to for advice, and as a companion there was none better than she. She was so good to my father, always ready to lend a helping hand

when needed. I don't believe there has ever been a couple who got along through life any better than my father and mother. She was a member of the Primitive Baptist church for twenty years, always filling her seat at church when her health permitted, she being a sufferer of stomach trouble for 40 years, although she was always cheerful, and so often said she did not know why the Lord let her stay here and suffer like she did. She was willing to go at any time the Lord called for her. She had just recovered from a five weeks spell of La Grippe when she said to my dear sister who has been so good to stay at home with her on account of her being so feeble. "I don't see why the Lord didn't take me when I was sick, I am of no benefit to you all and my health is so bad. But Oh! she was such a pleasure to have around us, and was so much company to my sister. I feel like sister and dear father will miss her more than the rest because she was always with them, and my father never came in without asking her how she was feeling unless in a terrible hurry.

We hope our loss is her eternal gain. She died with that dreadful disease pneumonia, was sick only 5 days when it pleased the Lord to take her home, where there is no more suffering. She said the night before she died she wanted to go home and be with her mother who died last August. We could not pacify her, and I got papa to go and tell her she was at home, thought perhaps she could reconcile her. He told this was where he lived and she lived with him. She said I know, but I must go and be with my mother. Then she said to me I want to go home. I said why mamma, you are at home and you have as good home as any one, and she said I hope so. I believe she was talking of her heavenly home. She said I want to go now while I have a light to go by. I believe she saw a light from

heaven, as it was dark then.

We have lost a good mother, the neighbors a good neighbor and my father a good companion.

A mother gone from earth,

Who was so good and kind.

To reign with God above,

We miss her all the time.

We see her vacant chair

We miss a mother's love,

But God knew best and took her home,

To that bright world above.

She suffered here on earth,

Yet cheerful was she still,

She was ready to leave this world,

When it was God's precious will.

And then one April day,

The angels came down here

And took her soul away,

And left us all in tears.

We should not mourn our loss,

For she is out of pain,

And I hope in heaven above

We can meet her once again.

Written by her daughter,

MRS. J. H. JAMISON.

The Black Creek Primitive Baptist Union is appointed to be held with the church at Contentnea Saturday and 5th Sunday in July, 1917. Elder J. C. Hooks is appointed to preach introductory sermon; Elder J. T. Collier, alternate.

The second Union is appointed to be held with the church at Mill Branch September 1917.

C. B. HALL, Union Clerk.

Hurdles Mill, N. C., June 18, 1917.
Elder Gold,

Dear Bro.:—You will please publish in the Landmark that the next session of the Lower Country Line Association will be held with the church at Wheelers in Person County, commencing on Saturday before the first Sunday in August, 1917, and con-

tinuing three days. Visitors coming by railroad will be met at Roxboro, N. C., on Friday morning. Those coming from south will arrive in Roxboro about 8:15 a. m.; those from north at 9:30 a. m. We extend a cordial welcome to all who come and a special invitation to the ministry.

Your brother,
W. A. WARREN.

Wilson's Mills, N. C., June 14, 1917.
Elder P. D. Gold,

Dear Brother:—Please give notice in the Landmark of the Smithfield Union.

The next session of the Smithfield Union is appointed to be held with the church at Bethany, Pine Level, N. C., on Saturday and 5th Sunday in July, 1917. Elder W. A. Simpkins is appointed to preach the introductory sermon, and Elder E. F. Pierce his alternate.

Brethren, sisters, friends, ministers, especially are cordially invited to attend. It is convenient to railroad.

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

The next session of the Mill Branch Union is appointed to be held with the church at Mt. Pleasant. All lovers of truth are invited.

Jacksonville, N. C., June 14, 1917
Elder P. D. Gold,

Dear Brother:—Please publish in the Landmark that the next session of the White Oak Union will be held, the Lord willing, with the church at Cyprus Creek, Duplin County, N. C. Saturday and fifth Sunday in July, 1917. An invitation is extended to all lovers of truth.

Yours truly,
R. W. GURGANN, Clerk.

ELDER L. H. HARDY
Wednesday, July 25th, at night—
Durham.
Thursday, 26th at night—As broth-

er Hawkins may arrange at Mebane.

Saturday, and 5th Sunday—Prospect Hill.

Monday, 30th—Ebenezer.

Tuesday, at night—Roxboro.

Tuesday, 31st—Stories Creek.

Wednesday, August 1st—Shiloh.

Thursday, 2nd—Surl.

Friday, 3rd—Flat River.

Thence to Lower Country Line Association.

Tuesday, Aug. 7th—Lynches Creek.

Wednesday, 8th—Arbor.

Thursday, 9th—Gilliams.

Saturday and 2nd Sunday—Monticello.

Sunday night—Reidsville.

Thence Upper Country Line Association.

3rd Sunday—Kinston.

GEO. W. SIMMONS.

Died at 11:15 Thursday evening, April 5, 1917, my dear father, Geo. W. Simmons, at his home near Fitch, N. C., after an illness of ten days. He died of Typhoid fever, and in the sixty second year of his age.

January 11, 1883 he was united in marriage to Nancy Susan Aldrige of Caswell County, N. C. To this union were born seven children, five sons and two daughters. Three sons having died in infancy the wife and four children survive him.

He professed a hope in Christ his Savior and offered himself to Arbor church for membership. I think the second Saturday in June 1899 and was received and baptized the second Sunday in July by Elder Y. I. Chandler, and lived a consistent member until his death.

The second Saturday in October 1904, he was set apart to deaconship which office he filled with honor.

A little before the last he took my

hand in his and bade me farewell. All was done for him that physicians, nurses, relatives and friends could, but he was beyond human restoration. While it is hard to give up loved ones it is far better to depart and be with Christ than to stay in this sin-defiled world. There are some things that we do not know, and that is best for us not to know. We do know that when our earthly house of this tabernacle is dissolved we shall have a building of God, a house not made with hands, eternal in the heaven. Though he slay me, yet will I trust in Him. No other one is worthy of our trust. Others will disappoint our expectations, but God will be perfectly faithful to all His blessed promises. Without a struggle, a sigh, or a gasp, his spirit quit its mortal tenement and ascended to the bright mansions of rest.

The funeral services were conducted by Elders B. F. McKinney and Y. I. Chandler. The remains were laid to rest at Arbor cemetery April 7th.

I trust that Divine grace may prepare us to follow him to that sinless and fearless state.

Written by his son,

W. E. SIMMONS.

Fitch, N. C.

For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life.—John 3:16.

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OLD RELIABLE EYE WATER

for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
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Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

Because of the house of the Lord
our God I will seek thy good.

Died of Premature Old Age!

(BY V. M. PIERCE, M. D.)

How many times we hear of comparatively young persons passing away when they should have lived to be 70 or 80 years of age. This fatal work is usually attributed to the kidneys, as, when the kidneys degenerate, it causes auto-intoxication. The more injurious the poisons passing thru the kidneys, the quicker will those noble organs be degenerated, and the sooner they decay.

To prevent premature old age and promote long life, lighten the work of the kidneys by drinking plenty of pure water all day long, and occasionally taking a little Anuric before meals. This can be obtained at almost any drug store. Anuric will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine and sleeplessness due to constant arising.

YOU GET STRONG, if you're a tired-out



or "run-down" woman, with Dr. Pierce's Favorite Prescription. And, if you suffer from any "female complaint" or disorder, you get well. For these two things — to build up women's strength, and to cure women's ailments—

this is the best medicine to benefit or cure.

The "Prescription" regulates and promotes all the natural functions, never conflicts with them, and is perfectly harmless in any condition of the female system. It brings refreshing sleep, and restores health and vigor.

If you eat the right foods, and not too much of them, the poisons in your system can be kept down and thrown out by taking a natural laxative, such as that composed of May-apple, juice of aloes, root of Jalap, sugar-coated, and long sold by all druggists as Dr. Pierce's Pleasant Pellets. Get them to-day.

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"I cheerfully recommend Manalin and can say it will certainly take away that tired feeling and you can do your work just half as easy."

Now
I feel
like a
boy
of
eighteen



Those who object to tablets can secure same in liquid form.

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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 5-20, Barium Springs, N. C.

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Epilepsy is one of the most dreadful of nervous disorders. Moreover, it is far more common than is generally supposed. In thousands of homes there are parents who are struggling with children subject to "spasms," "convulsions," or "fits," which would yield to proper treatment.

St. Vitus' Dance is another ailment that frequently appears in children, and which causes great sorrow to parents.

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If you know of anyone who suffers from any of the above mentioned disorders, and if they have found the different forms of treatment they have tried unsuccessful, then you will confer a lasting favor on them by advising the use of Dr. Miles' Nervine.

A trial bottle will cost nothing, for if the first bottle of medicine fails to benefit, the empty bottle may be taken to the druggist who will cheerfully refund the money paid for it.

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Nashville, Tenn.—“When I was going through the Change of Life I had a tumor as large as a child's head. The doctor said it was three years coming and gave me medicine 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 Compound 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 Compound, a pure remedy containing the extractive properties of good old fashioned 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.

Ahoskie, N. C., May 14, 1917. Person Remedy Co., Charlotte, N. C. I feel it the duty I owe to you all to express to you my appreciation of the good your remedy has done for me and my family. My child was fearfully afflicted with what we concluded was blood poison. As a last resort one of my neighbors suggested that we try Mrs. Joe Person's Remedy. We sent to the drug store for a bottle of it and the effect was magical. One bottle of the Remedy and three of the Wash cured the child, and I have no hesitancy in saying that we consider Mrs. Joe Person's Remedy the best blood medicine on the market.

Mrs. LLOYD MITCHELL.

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron Pills taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron Pills are the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.



Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust, and to restore healthy tone to Eyes Reddened and made Sore by Overwork and Eye Strain. Murine is a Favorite Treatment for Eyes that feel dry and smart. Give your Eyes as much of your loving care as your Teeth and with the same regularity.

YOU CANNOT BUY NEW EYES!

There is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Try it in your Eyes and in Baby's Eyes for Eye Troubles—No Smarting—Just Eye Comfort. Write for Book of the Eye Free.

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BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures ruptures will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. Nollies, Durabie, cheap. Sent on trial to prove it. Protected by U. S. Patent. Catalog and measure blanks mailed free. Send name and address today.

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If You Value Your Health

Read Every Word of this Remark- able Story

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

THE STORY OF A GREAT DISCOVERY

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries 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 imagined 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 restored. That was nine 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 could restore others as it had me. During the first year I shipped ten gallons 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 others reported decided benefit or complete restoration. Some 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 be-



lieve me by showing my faith in them and in the restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from their fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from 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 a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal 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 give you the equivalent of a three weeks visit to the Spring by shipping you two five-gallon demijohns on my agreement 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 sold judge as to

whether the water has benefitted you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any curable disease, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, neuralgia, gout, uric acid poisoning, 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 any one who suffers from any curable ailment.

Yours sincerely,

N. F. SHIVAR, Proprietor.

portions that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS

Columbia, S. C.

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.

J. P. R.

Fill out This Coupon and Mail it Today

SHIVAR SPRING.

Box 55, P. Shelton, S. C.

Gentlemen:

I accept your offer and enclose here-with two dollars (\$2.00) for ten gallons (two five gallons demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom your agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name
Address
Express Office.....

Every Mail Brings Me Letters Like these:

Savannah, Georgia.

Mr. N. F. Shivar, Shelton, S. C., Dear Sir—As you are well aware 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 pro-

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

Mrs. JAMES R. CARTER.

Blaney, S. C.

Shivar Springs, Shelton, S. C., Gentlemen —I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it, and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir —I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. Very truly,

W. F. MATHENY, M. D.

DuPont, Georgia.

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

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain, in this case it has been a great blessing.

M. L. UNDERWOOD,

Pastor Oakland City M. E. Church So.

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JACKSON SPRINGS MINERAL WATER

Awarded Medal at St. Louis Exposition. Excellent for Indigestion, Dyspepsia, Rheumatism, Kidney and Bladder troubles and for run down systems. Price \$2 for two crates of 1-2 gal. size (12 gals.) or \$2 for two 5-gal. carboys, containers to be returned.

JACKSON SPRINGS CO.
Jackson Springs, N. C.

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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

EXPERIENCE OF ELDER L. I. BODENHEIMER.

The experience of Elder L. I. Bodenheimer is republished by request. He was the first editor of Zion's Landmark.—P. D. G.

Durham, N. C., October 5, 1895.

I dedicate this narrative of God's dealings with my soul, first to my children, and second to the church of God, and to all who love and fear God, whether in or out of the church; and I hope all who read this epistle of God's dealings with me may have fellowship with me, the chief of sinners. I shall be compelled to abridge it considerably, and only write enough to make my remarks set forth my exercises, so you can comprehend my meaning. First I will say a little about my natural man, so you may the better appreciate what may appear as done for my soul by the Holy Spirit. My ancestors were of Scotch descent on my mother's side, and of German descent on my father's side. My father died six months before I was born of my mother. The death of my father, at a time when my mother was least able to meet such a shock, caused her friends and physician no little anxiety for fear that my natural birth would be out of time, and that I would be carried from the womb to the grave, as Job desired for himself, and as I have often wished the same for myself. However, God's ways are not my ways, nor Job's either, so I and my mother were safely preserved in the midst of apparent danger to the fulness of the time allot-

ted, and I was brought into the natural world with no inheritance save that descended to me through the course of ordinary generation. I being only born of the flesh could only inherit the things of the flesh, but knowing that the one I had inherited would end in misery and death, I was content in, and with my lot, until I was twelve years old, and here I must tell you that my natural disposition (I say natural, because I was lively and wild from my birth, but my mother taught me to read, so I could read nearly as well at twelve years old as I can now, and I read the scriptures a great deal, and learned therefrom that there was a heaven and hell, and that good folks went to heaven, and bad ones to hell, when they died, and I judged them by their lives then. If I saw any one quiet and hardly ever laughed or said a bad or foolish word, I set them down for heaven, and if I saw one that was lively, wild and used mad and foolish words, I set him down for hell); as said before I was wild, lively, and enjoyed jokes, fun and pranks of all kinds, yet I never cursed, drank, nor formed any immoral habits in my life, but my civil mirth, began to give me some uneasiness when I was about twelve years old, and I would fear that if I did not quit it, and do better, that my soul would be sent to hell when I died. So I set hard to do better and took account of how many good things I would do in the run of a day, and how many bad things, and when I lay down at night on my trundle bed I would compare

the good with the bad. My idea was that if I did as many good things as I did bad ones that I could balance the one against the other, and felt that I was yet safe. Some days my good account was ahead of my bad account, then I felt safe and was not so particular next day, but when night came my bad account had over run my good account. This gave me trouble no little, but I would take the overplus of my good day's work and apply it to my bad days, and so settle my trouble for the time. As I grew older I grew wilder, until I feared to keep the account any longer, lest I should prove to myself that I would go to hell, and I would have no way to deny or get out of it, so I thought I must fall on some other plan. Finally I invented a plan that pleased me wonderfully well. The plan was this, I will give my soul to the Lord to keep and take care of for me, and then nothing that I do will affect my soul. I studied hard on my new plan for a few days to see if I could find any danger in it, and finding none, one day I was sent after water for the hands in the field. I had to carry the water about a half mile. I was walking along a small path on hillside carrying my little bucket of water, crying on account of having been such a bad boy the day before, and fearing if I did not do something I would go to hell, and set my bucket down in the path, and turned out in the thicket, and knelt down sobbing in tears, and said, O Lord, I am a bad boy, I am not fit to have a soul, I am worse than you thought I would be, when you gave it to me, and I want you to take it back again and keep it for me till I can get to be a better boy. I then arose from my knees, and felt that the Lord had heard my prayer and that I now could go my full length in any sport I desired and it could not affect my soul, for the Lord was taking care of that. So I grew worse and worse, under my carnal security, for such it was. I became ear-

ly in life a ringleader of my associates. At church, corn-husking, or any place I was at, all the boys would gather around me to hear me talk like certain preachers, give out hymns and sing as they did, and tell anecdotes, and as it is called sharp-shoot, crack wit, saw and hack the boys for fun, to amuse the crowd. No one got mad, but all seemed to enjoy it. Often while I was thus engaged I have felt the arrows from God's quiver dart through my heart till I would suddenly turn and leave the crowd in the midst of some amusing story I was telling, and the crowd call for me to come back and finish my story. Some would say what is the matter with him, others would say he is gone off to get religion. I would leave the crowd in tears praying God to forgive me and them and often go to the woods and weep for hours and beg God to forgive me this time, and I would never do so again, they would tempt me to begin again, and to keep them from knowing my sorrows I would go ahead, while my heart felt so full, like it would burst. Thus I passed on for several years, until I became uneasy about having given my soul to the Lord, for I now thought that he had all advantage of me in, that he had possession of my soul by my consent, and now could send it to hell at any moment without giving me notice, or chance. Here I was in a great strait fearing to ask it back, and fearing to trust it any longer in God's hands, but I decided to venture to ask the Lord to give it back to me, and I would do better, and when I got it in a good condition I would return it to him again. So I went to the same spot, knelt down, and said, O Lord, I have got to be so bad, I am afraid you will send my soul to hell for my sins, and I have come here to ask you to please give my soul back to me, and if you will I surely will do better, and if I do not, send afflictions upon me. This request I thought would do better for fear of the afflic-

tion being sent. I thought that would cause God to yet have some confidence in my promise to do better so often and done worse, that I thought God would not take my promise any more without security, so I felt that God gave my soul back to me, and I set out anew to do better, and get better. Now I was very careful how I lived: and tried to pray and repent, and believe, but could not perform any of them aright. So one day I was plowing in the low-grounds, in great trouble. Eternity in hell constantly sounded in my soul, and it seemed more than I could bear, forever and ever in hell. I drove out at the end of my row, and a large rock was there, under its shadows I sat to cool, and while I thought on those words, Eternity and forever in hell, a reasoner commenced to reason my ease with me thus. What are you so troubled about? I answered, I am such a great sinner I fear God will send me to hell, forever and ever; to which the reasoner replied, if you had the power to chain a dog alive in fire and stand by and see him writhe in pain, and howl in anguish forever and ever, just because the dog did not, nor could obey all you order him to do, would you do it? I answered no, no, never. Then my reasoner said, then you must think you are more merciful and better than God. Remember, said he, that you have never been as bad as other boys, you never cursed as your neighbor does, you never gambled, you never stole, you never drank, you never were immoral in any way, and you have suffered now more than a merciful God requires. Now all that you need is to live right from now on, and your past trouble will satisfy God for all you have done. So reasonable did this argument appear to me that I embraced it at once, and felt happy to think I was now a Christian; and the worst was over with me. Here I sat myself down as Christian, and one of the best in my knowing, for I could not see one in all

the land that was living as I thought a Christian should live. I said my prayers three times a day, and tried hard to be perfect. I saw and heard things from Baptists and other professors that I thought then that no Christian would say or do, so I decided not to join the church, for if I did I would have them all to do better, or all go out one. In this condition I lived a pharisee of the strictest sect for about six months, during which time I saw nothing that I lacked of being perfect except being baptized, which I thought was the duty of all Christians, but seeing no way to get baptized unless I joined the church, and could not fellowship any of the members because they fell short of my pattern of a christian, I was greatly troubled, and knew not what to do. So I lay down on a pallet before the fire in great trouble, because all professions were so unclean but me, and while I lay there longing to be baptized, suddenly I saw an exceeding high mountain very smooth, not a stone nor bush upon it. The top appeared to be flat, and was full of white stones looking like tomb stones, all of one height. In the midst of this hill stood a tall straight ever-green tree, the most lofty and beautiful tree I ever saw, on the north side of this tree gushed out a river of pure water which ran down the smooth mountain, which was covered with short green grass. The river had no banks as are common to rivers, but the water was kept in bounds, all the same width, and looked like melted silver rolling in waves to the foot of the great mountain, where I saw a large concourse of people gathered. I also saw a preacher, and knew him. He sang and praised and prayed, and when prayer was ended, he took me by the hand, and started singing into the water. I felt happy to think I was at last to be baptized, but when I stepped in the river I heard a voice shrill and loud saying unto me, "If the dead rise not why are you baptized for the dead?" At

this I stepped out of the river, and all the scene was vanished out of sight. I know I was not asleep, for I heard my mother's wheel spinning all the time. I sprang up suddenly from the pallet, and mother said what is the matter with you? I told her nothing much. She said I know there is, for you look so strange. I left the house and those words sounding like thunder in my soul, "If the dead rise not, why are you baptized for the dead?" While trying to solve the mystery it was shown to me that I had never been raised into newness of life with Christ, and did not then believe in the first resurrection, therefore was not a fit subject for baptism, and here for the first time in my life did I view that I was dead in trespasses and in sins, and that if I had never committed a practical sin I could not reach heaven, because I was only born of the flesh, and was nothing but reformed flesh and that even Adam himself before he sinned could not go to heaven without being born of the Spirit. Here the fountain of the great deep of my heart was broken up, and I saw how vile my nature was, and while I had not cursed, got drunk, gambled, stole, or committed other abominable things, yet I saw a world of iniquity in all this poor natural heart of mine. This sight stripped me of all hope of ever being saved. Sleep fled from me, my appetite failed, guilt and shame stared me in the face constantly. I said with Cain, every one that findeth me will slay me. Oh! I felt I had no friend on earth, and worse, none in heaven; yet I loved the Savior of poor sinners then, though I thought he hated me. Oh! what is more killing than to love one so dearly and feel at the same time that he is angry with you, and never, no never can love you. This is hell itself. Such were my feelings as I beheld a lovely offended God. The frowns of God and all my earthly friends filled my soul with horror. I thought if I will leave the country, and go where no one knows

how vile I am perhaps I will not suffer so much; so I left my dear mother in tears one morning with my only brother for the far west, seven hundred miles on foot, to find peace to my soul. The first three days of my travel I felt free from any trouble about anything. The third evening, as I was crossing the Blue Ridge mountain a little before sunset, I was rejoicing in the thought that I had left all my troubles behind me, and thinking how wise I had acted to go away from trouble, and how simple others were to stay in trouble, when they could walk out of it as I had done. About this time I passed under a large rock that hung over the road, and the shadow caused me to look up, and when I saw the large rock a voice that seemed to shake the mountains cried out saying, "You shall call for rocks and mountains to fall on you, to hide you from the face of him that sitteth upon the throne, and from the wrath of the Lamb." Oh! such horror I never can describe. All my sins gathered around me, and I felt that the huge rocks were God's policemen ready to crush me with vengeance for fleeing from justice. I trembled and felt so weak and horror-stricken I feared to move, but every breath was God be merciful to me a ruined sinner. Thus I traveled on, a poor orphan green boy among strangers in strange land away from a tender mother, without friends, without hope, and without God in the world, trying to repent, but could not, trying to pray for mercy but no answer to my prayers. I felt so vile I thought it was sin for me to pray and would say I never will pray again. The next breath I would beg God to forgive me for saying I would not pray. I even tried to pray to God to forgive me for praying for mercy, for I could not help it if even he sent me to hell for praying. In this way I daily traveled on my weary journey. As I was traveling down the Ohio river, I took a tin cup and lay down on the floor of

the boat, in the night, to get some cold water out of the river, and when the cup touched the water it jerked me nearly into the river. The boat was running so fast I with great difficulty regained my balance, or I should have been drowned under the boat by the suction, and no one would ever have known what went with me. When I got up I did not know whether to praise God for saving my life, or begging him not to throw me in the river. I reached Madison, Indiana, and to add to my distress my brother took sick, and it took the last dollar we had to pay expenses. On Sunday morning we set out afoot for a journey of one hundred miles without one cent, or even a biscuit to eat. In sorrow I traveled all day, but my troubles kept me from hunger. Between sunset and dark I met a man who after he passed us some distance turned his horse and said to me: "Young man, why are you traveling so late? You seem to be a stranger in this country." I replied, yes sir, my only reason is, we are out of money on account of sickness, and I thought it better to fast and go day and night until I get to my journey's end, than to stop and not pay for my lodging. The man replied, "That is hard, go back with me and rest, it shan't cost you a cent." So I turned back, and stayed until Monday. When I got ready to start he gave me fifteen dollars, and said, "Always tell the truth, no matter how bad it is, and you will always have friends. I saw you were truthful, and in distress, and felt to pity you that much." He would take no note, duebill, nor anything for it. He was an Odd Fellow. I tell this to show God's mercy to me even when I thought he was seeking my life. So I got to my journey's end, and remained for ten months. Here I will say I was impressed all through my convictions to go and see a preacher in North Carolina, but did not obey the impression, and while in the West it was a daily impression to go and

see him, and I would promise the Lord in my great distress that, if he would spare me, I would go, but would fail to do so. Finally my trouble grew so heavy I felt I should die and go right to hell if I did not return to North Carolina. I stayed in the West about ten months in this horrid condition, and while there the Methodists held a protracted meeting in Mooresville, Ind., and I thought perhaps if I would attend and do as they said, I could get religion; so I attended of nights, and as I walked the streets going to church the crowd would be laughing, cursing and hallooing, while I would find myself praying for them as I went on, that God would save them if he could not save me. After what they called preaching was over they would call for all that wanted to go to heaven to stand up, when the same crowd all around me would rise; but I felt to be too great a sinner to rise to my feet and could not. They then called for all that wanted to be prayed for to kneel down, when all around me would kneel, but I thought O, that I was no greater sinner than they are so I could kneel and be prayed for; but I felt that if I knelt, as vile as I was, that God would kill me at once. So they then called for all that wanted religion to come to the altar, and the preacher said, "My soul for yours if you do not get religion." I once thought I would try his offer, but next thought was, no, there is no mercy for you, and if you go and fail you will cause that preacher to lose his soul, and only make your own damnation greater; so I could not go. Very soon some that were cursing on their way to church, would rise shouting, and profess religion. At this I would think, this proves that I am the greatest sinner on earth, because while I never cursed an oath, yet here are those that came here cursing, and now they have obtained mercy, and there is none for me. In this way I attended several nights until I feared to go, lest God would strike me dead—for

going to such a holy place as evil as I was; so I went no more. I sent my brother word to come up to where I was staying. He was in the other end of the town. So he came that night, and we sat out on the sidewalk and talked until midnight. I told him I had to leave the west, or I would either die or go crazy, and I could not tell which, nor what was the matter with me; but if I stayed there I believed I would die, and go to hell. So we both wept, and bade each other farewell about midnight. Next morning I started on foot, a trip of seven hundred miles, to see the man I had so long been impressed to go to see. To tell you the horrors, temptations, and fears I felt during a long weary walk of such a distance is simply impossible, so I will pass over this part of my feelings. I stopped near the Pilot Mountain for two years, and hired to a Methodist preacher, as a smith in his carriage and wagon business. My sins were so heavy at times there that I would leave my work to beg for mercy, and for my life natural also, for I thought at times God would kill me, and when a thunder cloud would be on hand, I would be frightened nearly out of my senses, if I could not get near some one that I thought was a Christian. I felt if the Lord could catch me off to myself, where he could strike me with lightning, without hurting good folks, he would kill me, so I would get as near them as I could for protection. I kept a looking glass in the shop to see when the soot was washed off my face so I could go to the table to eat, and I got so I dare not behold my face in that because my guilty countenance was so horrifying I could not bear the sight. I often sat down at the table and felt forbidden to eat, and go from the table without eating anything. I often on Sundays rambled over the mountains praying to find the predestinated spot where I was to be, if I ever was forgiven my sins, but never could find it. Like the body of Moses,

God had hid that from me. One day I laid my hammer down never to strike another lick, as I felt my death was near at hand. I went to the house to ask leave of Mrs. Nichols to be absent a few days, so I could get to see the man I had so long been impressed to go to see. I sat down in her hall. She was in another room sewing. Here I had a great conflict, for I feared to ask her, fearing she would refuse, and I feared to go without, fearing I would lose my position. I sat there about an hour. At last I ventured in her room, weeping aloud. I said, Oh, Mrs. Nichols, may I be absent a few days. I can't work, and I don't want my time to go on for Mr. Nichols to pay me when I can't work. I expected her to drive me back to my work, but she said, "Yes, you may go and welcome. I am glad you want to talk to some one about your salvation." As she spoke these words she looked at me and the tears ran down her cheeks. She was a (Methodist,) but I believe I shall meet her in heaven. I lived with her two years, and never saw anything in her that was not Christ-like. So I left her room, crying and started to see the man before mentioned, about fifty miles distance, a foot. About the middle of the afternoon I crossed a branch and I wanted water so I lay down to drink, but felt that if I drank God would kill me before I could get up. I rose and did not drink a drop. Here I felt the horrors of hell take hold of me, and I took a Bible out of my pocket to see if any one on earth had ever been in such a horrid condition. Here also I lost sight of this world, and knew nothing that took place until after midnight that night. I had left the road, and was standing in a deep hollow in the woods, and it was the darkest night I ever saw. My first thought was, too late, I am now in hell. Oh, the horrors I felt I never can tell. I tried to think back into the world to see if I could remember when I was sick, or when I died, so as to know certainly whether I was gone

from the world or not, but I could not call to my mind when I died. Then I thought perhaps the damned were not allowed any privilege they ask for in hell, so I sank in despair again, but finally I heard a dog barking. I still had the book open in my hand that I opened at the branch, the middle of the afternoon. I started in the direction of the barking of the dog, and came to a house, and called the man up, and asked if I could stay all night. He took me in, and next day showed me the road, so I went on my way for my man. I waded Dan River and also Mayo River, as there was no way to cross. At last I reached the farm of Elder McNealy, the man I had long wanted to see. When I got to his gate I saw a buggy track, and my heart sank, for I thought if he was gone from home, that would be evidence that all my impressions were of the devil, so I went to his house, and learned he was gone from home. Here I felt I was taken captive of the devil at his will, but this text fell on my mind, "It is not of him that will eth nor of him that runneth but of God that showeth mercy." Here I felt a little encouragement, thinking perhaps there might yet be mercy for me, so the lady sent me to her neighbor Price's on account of her husband being from home where I stayed for the night. I returned next day to the Elder's house, but he had not returned, so I spent a horrible day. My sins all gathered round and upon me as a thick cloud, or dark mountain. I felt my doom was sealed, and I only dared pray to God to spare me from hell one night more. I saw the lake of fire and brimstone beneath me. The earth was not between me and hell. I saw myself sinking justly under the justice of God, and under the mountain of guilt that was pressing me down. I never expected deliverance, but to my surprise the great burden of sin burst asunder and parted, one half went east, the other west, and I shot up between the two reeking dark bodies. I

saw Jesus above me in the clouds, and as I flew up to him a voice said, "As far as the east is from the west so far have I separated thy sins from thee." I said not damned, but saved. My soul was full of heavenly raptures. I looked down to see how far I was from the world, as I went up in the chariot of heavenly fire to meet a lovely Savior in the clouds of heaven. I was full of love to God. I felt that my last sorrow was gone, I shall never fear. I could truly say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Thus I have given as short an account of God's dealings with my soul as I could. I have left out many important things for brevity's sake. I hope what I have said may serve to show the riches of God's grace to the chief of sinners, and that all of God's children may be encouraged thereby, and may the mercy, grace and love of God be ever theirs to enjoy in time and great eternity.

I will now make some general remarks in regard to myself, and as to my physical body. I have been wonderfully blessed with good health from my youth to now, for which I am under the deepest obligations to God for his goodness to me in providence, which is more than I deserve. Therefore I cannot attribute any of my convictions to bodily afflictions, and as for my natural mind, I think it will compare with the medium class of men. Therefore I cannot attribute my exercises to any hallucinations of my natural mind. Moreover I cannot attribute my exercises and views to any dream, whether or not I was to be saved, and if I dreamed anything, it was some simple, foolish thing, not at all concerning my condition. The vision I had of the mountain and river was not a dream, for I was awake when I saw what I have described. When I preached in my sleep, as will appear in the article on my call to the ministry, it was not a dream, because I only knew I had done so, as others

who had heard me told me of it, or when I would strike my hands against something that would awake me, as stated in the account of my call to the ministry; whereas no one knows who or when one dreams but the dreamer himself, and as the dreamer tells others. Therefore I am compelled to exclude dreams, sickness, and natural death, and the fear of the loss of earthly goods, or friends, as any part of the cause of my conviction for sin, or promptings to preach the Gospel. Therefore I can only attribute both to the "Purpose of God, according to the election of Grace," and to His blessed purpose and the fullness and riches of His grace, be everlasting praise by the chief of sinners.

L. I. BODENHEIMER.

(To be continued.)

Elder P. D. Gold,

My Dear Brother:—If the Lord give me strength I will try and give a condensed account of my poor, weary wanderings for the past few months. The dear Lord has been good to me both in providence and grace. I have been busy at work during the week or five days and going to church on Saturday and Sunday. The Lord blessed my labors during the time and blessed my poor efforts in trying to preach and while we had one special sore trial in my home church at Concord near Pamlico Sound, N. C., for some time. We had five to join there last year and I feel that there are many others hanging around the fold who would be benefited by coming in.

My wife, children and myself have been blessed with good health and sometimes I would try to thank the Lord but I did not know how.

During the above mentioned time this text came forcibly to my mind. "The race is not to the swift nor the battle to the strong." Ecl. 9:11. I was blessed with much liberty most of the time in using this text and no other for about three months, and a short

time ago the text was taken from me and no other given. Then the devil came for me and claimed me for his own.

I went to Smithfield the 1st Saturday and Sunday in June and had no text. I read something and tried to preach, but it was all a mock. On Sunday morning I went to church, feeling cast down with the devil continually saying, "Where now is thy God?" When I reached the church to my glad surprise I found a minister who went forward in the service and after he got through I spoke with some liberty for about fifteen minutes.

On the 2nd Saturday I went to Lower Black Creek where Elders C. B. Hall of Goldsboro and S. B. Denny of Wilson preached, and their speeches were "as apples of gold in pictures of silver." I could realize that the power of their sermons went home to the hearts of God's humble ones. And there I was with my awful heart as hard as a stone, with not one ray of light that I could see and not one crumb of mercy could I receive. They spoke of the glory, loving kindness and mercy of God to poor sinners and my poor mind was fastened upon these words, "My God! my God! why has thou forsaken me. After the brethren finished I spoke for about ten minutes from these words, "It is finished," and the brethren said I preached. But my poor heart refused to be comforted. On Sunday Elder Denny preached in Wilson and I talked some but still with no joy to me.

Last Sunday I was taken sick with sick headache and have suffered greatly in body and soul until now. I sigh, groan, pant and mourn but with no relief. It seems to me my case is an outside one.

I often hear others speak of glorious visions which makes me feel glad for them, but, "Like one alone I seem to be, Oh! is there any one like me?" I get some little encouragement from David when I am afflicted. I remember the Lord. I think of the Lord

when I am afflicted either in mind or body. My cries are, "I am oppressed undertake for me a sinner." "God be merciful to me a sinner." "Lord, keep me a poor worm, I am not fit to call upon Thy great name, but I feel the need of Thy great mercies." I am as a spring shut up, a fountain sealed. If I could only behold Him through the lattice. If I could but see His back as His glory passes by! What do I hear the Lord saying? Sometimes I am dumbfounded by the words, "Be still and know that I am God." Not one word of comfort do I hear from my blessed Savior. So much of my time I grope my way in darkness and distress and in crosses. "Cast down but not destroyed."

Through all these dark conflicts I am made to feel that Jesus is with me that He will never leave me nor forsake me; for he was a man of sorrows and acquainted with grief.

I am affecting joy, comfort nor happiness until my weary life be over and passed, when I hope to see my blessed Savior, not as He hung on the cross, not as He walked through the garden of Gethsemane, not as a man of sorrows, but as the glorious High Priest in His glorified body as He appeared to Peter, James and John in the transfiguration. In that glorious day the dead, both great and small, the wicked and righteous, shall all be raised up and those who went down in this life shall be exalted upon eagles' wings of God's love and carried away to meet the Lord in the air, and so shall they ever be with the Lord. This is my hope. Pray for me.

Your unworthy brother,

W. M. MONSEES.

Wilson, N. C.

UNION NOTICE

The Eastern Union is to be held with the church at Bethlehem to commence on Friday before the 5th Sunday in July. All are invited to come that feel inclined, especially ministers.

A. W. Ambrose, 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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EDITORIAL

"And the king said, Divide the living child in two. 1st Kings 3:25.

This answers to the Letter which killeth; but the spirit giveth life.

The case in hand is that of the two women that came to king Solomon, one a mother. One of the children was dead. Each one disowned that one. Each one claimed the living child. The mother of the living child said the mother of the dead child had overlaid her son, arose at midnight, took her dead son and put it in my bosom, and placed my living child in her bosom. Thus each one disowned the dead child, and each one owned and claimed the living child.

There is a use for wisdom, and occasion shall arise that will call for its use; and it will be to set forth and establish the need and use of true wisdom. This wisdom will also vindicate and justify it in the eyes of all the children of wisdom, of all the lovers of truth and justice. While there is much on earth that is chaotic and disordered, yet there is the line of justice and judgment which is gone out unto all the earth, and the words to the end of the world, and finally each ease

shall appear in its order and beauty, and truth shall be established in the earth.

Solomon appears in this matter as the dispenser of judgment. The two women call on him. He was king in Israel. He was young in years. He went to Gibeon to sacrifice there. The Lord appeared to him in a dream by night, and God said, ask what I shall give thee. Solomon's answer shows that wisdom which was of God which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy. It appeals to the judgment of the wise. His answer pleased the Lord who said, because thou hast asked this thing (namely an understanding heart to judge thy people that I may discern between good and bad, for who is able to judge this thy so great a people:) And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment. Behold I have done according to thy words; lo I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor.

Let us consider the answer of Solomon to the Lord. And Solomon said Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit upon his throne, as it is this day. And now O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a

great people, that cannot be numbered nor counted for multitude." 1st Kings 3:5-10. Consider this matter. Solomon is asleep, but wisdom moves and guides his answer. He ascribes the entire matter to God who had caused David his father to rule in great mercy, and that caused my father to walk in truth and righteousness, and in uprightness of heart with God; and thou hast kept for him this kindness, and thou hast given a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child, etc. And thy servant is in the midst of thy people which thou hast chosen, etc. See how he utters the full truth while asleep. One says I sleep but my heart waketh. God seals instruction.

There is soon to be demonstration of the nature of this wisdom. These two women bring their cause to Solomon, each one claiming the living child, and each one disowning the dead child.

Solomon does not require any witnesses to prove who is the true mother of the living child. There is no question about the dead child. The command of Solomon was, bring me a sword, and they brought the sword before the king, and the king said, divide the living child in two, and give half to one and half to the other. See how wisdom settles the matter. Does any one complain that loves the right, or that wants justice done? Not one. Does any one complain at Solomon's decision who desires the righteous thing done? The only one complaining is the one claiming a thing that is wrong. The false mother would do violence to carry her claim, but the true mother cannot want the living child divided.

When one is led by true wisdom that one desires God's will be done. While lovers of truth rejoice to see grace reigning through righteousness unto eternal life through Jesus Christ

our Lord, their desire is that the wicked might forsake his way, and the unrighteous man his thoughts. The language of the gospel is, "Ho every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat; yea come buy wine and milk without money and without price. Isai. 55:1. The people of God rejoice when they see proof that the wicked forsakes his way, repents of his sins, turns from his wickedness and is manifested as a child of God. Whosoever will let him come. Jesus said come unto me, all ye that labor and are heavy laden, and I will give you rest.

There is a great contention in the world a very general effort to unite all denominations into one, and call it peace, unto the righteous and the wicked. Suppose that could be what would it amount to? What concord hath Christ with Belial, or what part hath he that believeth with an infidel? 2nd Cor. 6: 14-16. We are not to be unequally yoked with unbelievers. What agreement hath the temple of God with idols?

The woman that was not the mother wanted the living child divided. Was it not wicked in her to set up a false claim to the living child? She was no more the mother of the living child than any other woman. The true mother loves her child as no other mother could love it. She does not desire, could not desire that the living child should be divided. The Jerusalem above is free, and is the mother of us all, of all the children of the Jerusalem above, where goes no galley with oars, where thou shalt not look upon a people of a fierce countenance that love strife and bloodshed, but they are a peaceable people, meek and lowly, and speak one and the same thing in Christ Jesus.

The letter kills, but the Spirit gives life. When the commandment (the law) comes sin revives, and I die, for by the law is the knowledge of sin. But when the travail is passed,

and the child is born sorrow is remembered no more. Joy comes in the morning. There is peace of God that passeth knowledge. Good tidings come. The Spirit gives life.

Why seek the living among the dead? They have passed from death to life to die no more. All these live to the Lord. There is no more death, no division; whether we live or die we are the Lord's. When we see him we shall be like him; for we shall see him as he is, and shall be satisfied.

P. D. G.

BY GRACE ARE YE SAVED

We notice from the Lectures, Criticisms and Declarations of speakers claiming to expound the views of advocates of the modern doctrines and practices of conditional salvation that they contend that salvation is by the act of God dependent and controlled by the act of the creature—that is that when a man performs the conditions of salvation then salvation follows. Then how is salvation of the Lord? Or how is it by grace? If it is by works then it is of or by man, but if it is by grace then it is of the Lord. "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.

The creature is in no sense the Creator. That which is saved has not the right, nor the spirit to claim that we have saved ourselves. But the language is, He hath saved us, and not we ourselves. If the thing created has saved itself then it is entitled to thank itself, and should say unto ourselves be the glory of our salvation. Besides what sort or what quality of salvation would it be, if we saved ourselves? Then we would in truth and justice say we saved ourselves, and God hath not done it. Then it would

not be that, it would not be that salvation is of the Lord.

The quality and nature of salvation is so great that it is in no sense the work of the creature but it is altogether the work of the Lord. Every part and all of this salvation is by grace, or is of the Lord altogether. Hence those that receive it know that it is by grace through faith, and that faith is not the work of the creature, but it is the gift of God.

If one hungers and thirsts after righteousness that one is already blest.

You hath he quickened who were dead in trespasses and in sins. Then God began this marvelous work by quickening the dead in trespasses and in sins, under the power and control of the prince of the air, the spirit that now works in the children of disobedience. It is God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ, and hath raised us together with him, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. See Eph. 2nd chapter.

If this does not prove that salvation is by the grace of God what language could prove it? If this language does not exclude creature works what language would exclude creature works?

P. D. G.

REST!

"For we which have believed do enter into rest. Heb. 4:3.

This rest is the fruit of faith. Some could not enter into rest because of unbelief. Let us labor therefore to enter into that rest. There is no rest so great as that of ceasing from our own work; for the more we labor the farther we are from the rest. For while we are laboring it is saying we can attain unto that rest by working. By the deeds of the law shall no flesh be

justified.

But when one sees the glory of the finished work of Jesus and sees the fruitlessness of his own works he ceases from his own works for two reasons: One is because of the utter vanity of his own works; and the other is because of the glory of the perfect work wrought out and finished by Jesus Christ the Lamb of God who taketh away the sin of the world, and brings in by his own perfect obedience that fullness of satisfaction to the demands of a holy law. For by him (Jesus) all that believe are justified from all things from which they could not be justified by the law of Moses.

God made all things that are made in six days of creation, and finished on the seventh day his work, and rested from it and blest all his work. They to whom the gospel was first preached could not enter therein because of unbelief. How dreadful therefore is unbelief, for he that believeth not hath made God a liar.

The example stamped on the first testament, showing the nature of unbelief for it shuts out all that hold it—from the rest of faith and entrance into the joy of God's salvation.

All things are manifest in his sight who is the just God of all. This is the work of God that ye believe on him whom he hath sent. Peace with God is the ultimate and perfect entrance into reconciliation with God, where no enemy can enter nor can any power not of good find access.

P. D. G.

DIVINE FOOD.

"Then said Jesus unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." John 6:53-55 Bread is the staff (the support), of life, and

blood is the life. Without natural food we could not live. Not only is food savory to the hungry, ministering to the call of nature for food or bread, but it is so satisfactory that nothing can take its place.

Now how much greater therefore must Jesus Christ be who is the bread of life, the water of life, and his blood is the life! To eat the flesh of the Son of Man and drink his blood is so essential that he says, Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you. But he that eateth his flesh and drinketh his blood hath eternal life.

How could there be a more comprehensive declaration of the necessity and the sufficiency of this wondrous food of heaven ministered to the soul, spirit, life, existence of every one that eats and drinks in the kingdom of God." I in you, and you in me and I in the Father." The unity of those that dwell in the Father and in the Son. When Christ who is our life shall appear then shall we also appear with him in glory. This is the cause of the strength and sweetness of the doctrine of God our Savior. There is food, life in the doctrine, in the fellowship, in the service, the joy of this doctrine that came from heaven, of which if one eat and drink he shall never hunger nor thirst. In the sense he shall never perish, and in the sense that he shall never exchange it for any other doctrine. Also he shall grow up into Jesus Christ in all things, and shall bear his image in the resurrection life, and shall be satisfied when he awakes with his likeness.

P. D. G.

FORNICATION.

In 1st Cor. 5th chapter a ease of a member of the church reported as having his father's wife, and, instead of the church putting away so guilty a member as that, they were rather puffed up in retaining him in their fellowship. The advice of Paul was that they should mourn and withdraw

from him their fellowship and deliver him unto satan for the destruction of the flesh. "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto-satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." 1st Cor. 5:4-5.

Then there is a use for satan. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." Prov. 16:4.

What a dreadful thing for one to be so puffed up with pride as to fall into the hands of satan! but when that is done he would be apt to remember that to the sorrow of his soul.

Great and marvelous are the works of Almighty God. Just and true are his ways. But when repentance is manifested, and the transgressor is humbled, forgiveness should be manifested to that one. Discipline is intended to be healing. To seek and to save that which was lost Christ Jesus came into the world.

P. D. G.

LONG-SUFFERING.

One of the amazing and unaccountable things, to those sensible of their vileness, and that they are less than nothing and vanity, is the long-suffering of the Lord God. Because He is long suffering, and changes not, therefore the sons of Jacob are not consumed. Ye have heard of the patience of Job, and seen the end of the Lord, that the Lord is very pitiful and of tender mercy.

The Lord God is revealed to his people as a God of patience. Because the Lord's mercies fail not therefore ye sons of Jacob are not consumed.

He hears with much longsuffering the complaints of those that can give no account of their conduct that seems to call for stern rebuke, and the cutting off from the mercy of the Lord so many that depart from the living God.

When we beheld his manifold

proofs of his surprising mercies, and our iniquities call for justice without mercy, we are astonished at the long suffering of God, and we see so many proofs of his unailing mercies, and we have no ground to hope so far as we are guilty and without excuse, and are convinced that because the Lord God will have mercy on whom he will have mercy, therefore we are not consumed.

The humble shall hear thereof and be glad. P. D. G.

OPPOSITION:

He that looks at the difficulties and hindrances so that they prevent him from doing the things necessary to be done, in order for success, will never overcome, and attain the true prize, nor reap the reward of faithful labor. The pleasure of earnestly striving to overcome difficulties, and of attaining unto the mastery over hindrances has the great satisfaction of ones doing just what he could; so that it may be said to him, well done good and faithful servant, thou hast been faithful over a few things; enter thou into the joys of thy Lord. That is laying aside the weights that do so easily beset, and entering through the gates into the city. P. D. G.

HONOR THY FATHER AND THY MOTHER.

"Children obey your parents in the Lord; for this is right." Eph. 6: 1. It is the part of wisdom to gather the true meaning and purpose of scripture. Search the scriptures in the teaching of Him whose word is truth. We are to search for the meaning and intent of scripture, as for hidden treasure. We are to read scripture and compare scripture with scripture. Jesus gave the reason for searching the scriptures: John 5:39. They testify of him. In the mystery of God all things he ordained are for his glory, and for the good of all that love him. Among these good things of God is marriage, and children which are the

fruit of marriage. "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." Heb 1:14. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. 5:25. "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be subject to their own husbands in every thing." Eph. 5:23-24. A man that does not love his wife does not love himself. Read the last verses of Eph. 5, from 22 to 33 verses. What a blessed thing it is if the word of God dwells in us richly. The injunction is, "Children, obey your parents in the Lord; for this is right." All true service is in the Lord. So that children are the fruit of the womb in the sense that they in whose hearts the word of the Lord dwells walk in the Lord.

The first commandment with promise is, Honor thy father and thy mother. What a blessing is life when we walk in the light and love of truth, whatsoever we do it is done unto the Lord, and by the Spirit of our God. But is acceptable to the Lord when it is done by the faith of the Son of God.

We do not understand that the literal, natural children of the sons and daughters of Adam, because of this relationship, become the children of God, nor that they are holy thereby as the children of God; but that such are clean or lawful. The case of an unbelieving husband, having a believing wife does not vitiate such marriage; if it does then their children would be unclean or unlawful, but where one of them is a believer in the Lord Jesus their children are not unclean or unlawful, but such are holy or clean, but that does not make them children of God. 1st Cor. 7:14. Nothing but the faith of one that is received in the church of God for baptism and membership in the church of God opens the door to that one,

John the Baptist said to some that came to him for membership, "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come. Bring forth fruits meet for repentance." Matt. 3:7-8. Jesus said he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

P. D. G.

HEAVEN IS GOD'S THRONE; THE EARTH IS HIS FOOTSTOOL.

"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? Isai. 66:1.

All those things his hand hath made. Does the Lord God need shelter as man does? Does he need food and raiment? Does he ever become weary? Hath he not made all things that are made? Is He dependent for any thing? Who by searching can find out God? Are proud, lofty looks pleasing to Him? He that is poor and of a contrite spirit, and that trembleth at God's word does God look upon. When one feels so unworthy and so poor, that he is not fit to be noticed, to him does the Holy and lofty One that inhabiteth eternity look.

The man that would kill a sheep, or an ox as a sacrifice to God is as if he slew a man. He that sacrificeth a lamb is as if he cut off a dog's neck. He that burneth incense is as if he blessed an idol. Then what can any man do to atone for his sin? There is only one offering that can atone for sin. "Behold the Lamb of God that taketh away the sin of the world."

"Before she travaileth she brought forth; before her pain came she was delivered of a man child." Who hath heard such a thing? Surely the Lord hath done a new thing in the earth. Shall the earth be made to bring forth in one day; or shall a nation be born at once? For as soon as Zion travaileth she brought forth her children.

Is there any failure in the Lord? Shall the Lord bring to the birth and not bring forth? "Shall I cause to bring forth and shut the womb, saith thy God?" There is nothing too hard for the Lord. He shall gather the outcasts of Israel. "For as the new heavens and the new earth which I will make, shall remain before me, said the Lord, so shall your seed and your name remain." Isai. 66:22. The glorious promises of the Lord shall be fulfilled. It is not by might nor by power, but by the Spirit of the Lord that all these exceedingly great and precious promises are fulfilled.

Isaiah is a wonderful prophet of the Lord. That nation that shall be born in a day sets the glorious redemption in Jesus. The child born unto us, and the Son given, who is the mighty God, the everlasting Father, the Prince of Peace, of whose government and kingdom there shall be no end. We thus judge, if one died for all, then all were dead, and those for whom he died shall live. "Thy dead men shall live, together with my dead body shall they arise," etc. Isaiah 26:19. This is declared in 1st Peter 1:2-6, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied. 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." P. D. G.

"Watch ye and pray, lest ye enter into temptation." Mark 14:39.

The two watch and pray are close together. Where one exercise is there in some way is the other. Neither dwells where one is asleep, or is not

in fear, or is at ease, or thinks there is no need of looking or of watching. Whenever one is not at ease but is so exercised and moved that he will watch then he is in the condition of one desirous to pray."

When one is in the feeling that calls him to prayer, he does not bring any guns or pistols, swords or spears along. He has no charges against any other to make against another. He has no revenges to urge. When he watches as well as prays himself is the one he watches, and he feels the need of forgiveness himself. He is needy and destitute when he prays. When ye pray forgive if you have wronged another.

If you are sincerely and earnestly desirous of the blessing which you feel unworthy of, though you hunger after it, you have some desire, some expectation of obtaining it, or else you would not pray for it. You will also look for it, and you will watch and wait, hope and look for it. You will watch as well as pray. Jesus said when ye pray believe that ye receive the things ye ask for, and ye have them. Mark 11:24. If you believe you receive them then you look for them. You watch for them.

The two exercises of mind are not only harmless, not only wrong no one, but they bring down blessings from heaven. What a blessing to have this spirit to pray for, look for and obtain these blessings.

Watch and pray lest ye enter into temptation. How dangerous to enter into temptation, lest ye be overcome of evil, or fall into the hand of satan. To pray that we may be kept from evil is a great blessing. Pray lest ye enter into temptation which all who are right hope to escape. P. D. G.

RIGHT SIDE.

One class of people urges good reasons for endeavoring to overcome difficulties. That class urges the reasons for making efforts to do what is right. While there are always at hand some difficulties that must be

overcome. This class can see more reasons for striving to overcome what is wrong, than for listening, and giving way to what opposes the right.

There is always a conflict a war. There are opposers, grumblers, complainers. A lion is in the way. But he who is controlled by difficulties never succeeds.

Have you enough knowledge of what ought to be done, and enough energy and courage to do that thing? Then push the thing that ought to be done. P. D. G.

RESOLUTIONS OF RESPECT.

Whereas God has in His infinite wisdom removed from our church one of our worthy and esteemed members and deacons, John G. Sadler, and whereas the long and intimate relation held with him in the faithful discharge of his duties in and out of the church makes it eminently befitting that we record our appreciation of him and his services.

Therefore be it resolved that the wisdom and ability he has exercised in his obligations to this church by service and council will be held in grateful remembrance.

Resolved that the removal of such a life from among us leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this church and will prove a serious loss to the community and the public.

Resolved, That with deep sympathy for the bereaved relatives of the deceased we express our hope that even so great a loss to us all may be overruled for good by him who doeth all things well.

Resolved that a copy of these resolutions be spread upon our church record and a copy sent to Elder P. D. Gold for publication in our church paper, Zion's Landmark.

Done by order of the church at Goose Creek Island on Saturday before the 4th Sunday in May, 1917

Elder E. E. Lundy, Moderator.
James Potter, Church Clerk.

ASSOCIATION NOTICE

The next session of the Seven Mile Primitive Baptist Association, the Lord willing, will be held with the church at Black River meeting house in the Town of Dunn in Harnett County, N. C., to commence on Friday before the 4th Sunday in September, 1917, which is 21st, 22nd and 23rd. Visitors will be met at the depot and will be cared for during the Association. Those coming from the south will arrive at Dunn at about 1 p. m. Those coming from the north will arrive about 3:30 p. m. Those coming on Dunn and Southern about 6:30, all of which is on Thursday before. All that love the truth are invited, especially ministers.

Cornelius Hodges, Association Clerk.

UNION NOTICE.

The next Black River Union is appointed to be held with the church at Hickory Grove meeting house in Johnston County, N. C., on Saturday and 5th Sunday in July, 1917. Visitors will be met at Benson on Friday p. m. and conveyed to the Union. All that love the truth are invited.

Cornelius Hodges, Union Clerk.

On the 24th day of June, 1917, Elder T. B. Lancaster was married to Miss Lula V. Mewborn by Elder D. A. Mewborn at his residence in Green County, N. C.

The next session of the Linville Union will be held, if the Lord will, with the church at Tom's Creek in Davidson County, N. C.

People will be met at Denton and Sniders, on Yadkin River R. R., leaving High Point Friday evening. A general invitation is given all.

P. W. WILLIARD.

P. D. GOLD

Danville, Va., Tuesday night after 1st Sunday in August.

Cane Creek—Wednesday.

Malmaison—Thursday.

ELDER J. W. WYATT.

Monday after 5th Sunday in July—Rougemont.

Tuesday after 5th Sunday in July—Hellena.

Wednesday after 5th Sunday in July—Flat River.

Thursday after 5th Sunday in July—Roxboro.

Friday after 5th Sunday in July—Story's Creek.

Saturday, Wheelers, on which day Lower Country Line Association convenes and continues through Sunday and Monday.

Some brother will please meet him at Mt. Lebanon on 5th Sunday where our District Union Meeting will be held 5th Saturday and Sunday.

The Shewarkey Union is appointed to be held with the church at Jamesville the 5th Friday, Saturday and Sunday in July.

S. HASSELL.

The next session of the Upper Country Line Association will be held, the Lord willing, with the church at New Hope, on Wednesday, Thursday, and Friday, August 15, 16 and 17th. We invite all to come that desire to do so. Those coming by rail will be met at Reidsville and Ruffin that need conveyance.

Your brother,

J. S. NOLES.

RESOLUTIONS OF RESPECT.

Whereas God, who is omnipotent in all his ways, has removed from our midst by death our well beloved and highly esteemed brother George W. Simmons, who was born May 9th 1855, and died April 5th, 1917, united with Arbor at the June meeting 1899, was chosen to the office of deacon August, 1904. We feel unable to express the value of a man like brother Simmons was Not only as a member and a deacon of our church, but as a husband and father in his home; also a good neighbor, and well thought of as

citizen, by all that knew him. We can only think that the day of a good man's death is better than the day of his birth. We have reason to believe he is at rest, where the wicked cease from troubling, and the weary are at rest. We can only say to the bereaved family weep not for him. As for those that have no hope but try to follow the example that he gave for our instruction.

We feel that our loss is his great and eternal gain.

His body was quietly laid to rest in the Arbor cemetery on Saturday before the 2nd Sunday in April, 1917 services were held by the unworthy minister, assisted by his former pastor, Rev. Y. I. Chandler.

Be it resolved:

1st. We wish to bow in humble submission to the will of Him who doeth all things right, and according to His good pleasure.

2nd. A copy of these resolutions be placed upon our church Record.

3rd. Also a copy be sent for publication in Zion's Landmark.

Done by order of the church at Arcadia, at the May meeting 1917.

Elder B. F. McKinney, Moderator.
J. E. Simmons, Clerk.

Gladys, Va.

Dear Brother Gold:—The next session of the Staunton River Association is appointed to be held with the church at Oak Grove, Campbell County, Va., and to commence on Friday morning the 2nd Sunday in August, 17, and continue three days.

Visitors coming by rail will be met at Winfall on the Lynchburg and Durham railroad, one mile from the church. Those coming from the north will arrive at Winfall about 6:10 a. m. those from south 10:45.

We extend a cordial invitation to wishing to come, and especially ministers.

W. N. Jefferson, Church Clerk.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

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The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to every body else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

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

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

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We cannot accomplish much in the treatment of dyspepsia, however much we may temporarily relieve its symptoms, so long as the blood remains impure. It is a fact not well enough known by people generally that when the stomach, liver and other digestive organs are supplied with impure blood, the digestive process is impaired so as to cause faintness and loss of appetite and sometimes a deranged state of the intestines, and in general all the symptoms of dyspepsia.

Hood's Sarsaparilla is of great service in dyspepsia, because it purifies the blood, making it the healthy stimulus the digestive organs must have for the proper performance of their duties. Hood's Sarsaparilla, especially if taken in a little hot water, has "a magic touch" in dyspepsia. Get it today.

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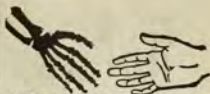
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I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any



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DYSPEPSIA

I have suffered for many years from gas troubles, stomach pains and food sour. I have tried many remedies and a good deal of water. Some have helped, but none has given me such relief as your Spring Water. I use it and recommend it to my friends.

W. D. GRIGSBY, M.D.,
Blaney, S. C.

For many years I suffered with stomach trouble as a direct result of asthma. I sought the very best specialist in this city, and spent quite a large sum of money in my endeavor to get relief. At last I had about come to the conclusion 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 two weeks I was entirely relieved, and at 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,
Baltimore, Md.

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Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I do not benefit therefrom you agree to refund the price of the water in cash on receipt of the two empty demijohns, which I agree to return within one month.

Name.....

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I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in cases of sick headaches, and find that it acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. 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., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER,
Fredericksburg, Va.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N.C.

BILIOUSNESS

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 mild 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, Greenville, S.C.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochoopee, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHENY, M.D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,
Lexington, Va.

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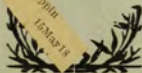
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It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

(Continued from last issue)
MY REASONS FOR PREACHING
THE GOSPEL.

The first impression made on my mind on the subject of preaching was early next morning after I was delivered from my burden of sin. I was rejoicing that my sufferings were now over, and it appeared that some one spoke to me and said no, you have many things yet to suffer, for I have chosen you to preach the gospel. This language fell so forcibly on me that I felt I could scarcely stand on my feet. I took it as a token that I was deceived in all that I had seen and felt the day before, on which my hope of Heaven rested; for I thought I knew, and God knew that I could not preach, being but a lad so to speak, and knew nothing about the gospel, only its name. I was so ignorant at that time I had no education except I could read the Scripture. I had no general information, and was not only the youngest professor in that county, but the most unfit for so great a work, so I concluded that it could not be God that was calling me to do such wonderful work as to preach the gospel, and that being so I also concluded my feelings the day before were of the devil who had deceived me by producing false evidence, and causing me to think I had seen the Saviour, so I was thrown into confusion, and felt that I was ruined forever. I was sure that the call to preach was not of God on account of it being unreasonable on God's part to obey such a call, and

the power that attended it was the same that attended all my other, so I decided that I was deceived in all I had hoped for, so in great agony of mind as I walked the road returning home from my trip, and comparing the joy and comfort I had felt the evening before, when I thought my sins were all forgiven, and how I now saw myself a disappointed, deceived soul—the horrors were inexpressible. I remember the spot, under a large poplar tree, by the roadside, a few miles from Stonesville. I knelt down and prayed earnestly to God to be merciful to me, a miserable, deceived sinner; and while thus praying I saw the Saviour just as I did the evening before. I rose from my knees, and prayer was turned to praise, and my sorrow to joy. So I passed on thinking I was only deceived about having to preach but not about my hope, and felt glad that was the case, for I did not want to be a preacher, neither did I think at this time I would ever join the church, nor tell what I had seen and felt, but I would conceal it all in my heart, live right and be happy all my life; but I felt soon afterwards such a beauty in baptism that I felt like I could not wait until the church at Graham's Meeting House assembled, which was forty miles from where I lived. All that month I was melted in love, and saw much and felt much of the goodness and mercy of God to me, and many precious scriptures were presented to my mind, so I would work and cry with love, and

joy at every remembrance of God's goodness to me. When the time came I started with a full intention to join the church that day. Elder S. J. Lackey preached I suppose a good sermon, but none of it reached me, and when he opened the door of the church for any that wished to unite with the church to come forward, I felt dead, heavy, helpless, and as if I were stuck fast to the bench. I could no more rise from my seat than if I were dead. After dismissal I went home in greater trouble, believing I was unfit to join, and God had prevented me, so I was as miserable the next month as I had been happy the past month, and I went to the meeting to see if the preacher would describe such a wretch as I am, not expecting in the least to offer to the Church. During preaching I was cold and lifeless. After the sermon the door of the church was open, and Elder Lackey commenced singing this song, "O may I worthy prove to see, the saints in full prosperity. To see the bride, the glittering bride, close seated by her Saviour's side." Before I was aware, such love and power pervaded my entire body and soul that lifted me from my seat, and as I rose up out in the congregation, I commenced to tell what the Lord had done for me, and no one knew I had professed a hope, and no one had joined that church for some time, and no young member belonged there. A large crowd was present, and when I rose and began to talk all eyes were turned to me. Brother Lackey beckoned to me, and said, come around to the church." I started around but kept telling what the Lord had done for me, I stood at the foot of the pulpit, and while I was telling what the Lord had done for me the preacher was so full he cried aloud, and my dear mother, a Baptist, got so full she shouted and praised God and many more shouted aloud. The congregation was in a flood of tears. I was so overcome I sat down, and wept. As soon as Elder Lackey

could speak for joy, he said, "all that can receive this young man into your fellowship say I." All said I. I was received and baptized the following Wednesday by Elders Lackey and MacNealy. After I was baptized my impression to preach grew heavier, and my opposition stronger. My first objection was that I was too young, being yet a boy under my mother. I was also ignorant and too poor to lose the time, besides this I could not speak in public, so I told the Lord that if he wanted a preacher to go from that church to take brother White, or brother Hester. They were old members and would make a better preacher than I ever could be; but the answer would be, "go thou." I never told my impression to a living soul, except my mother, and would not have told her had she not caught me crying and praying to God not to send me. I was afraid to tell any of the members my impressions, thinking that if I did they would think I was losing my mind or would lose fellowship for me. I was poor and intended to stick close to work so as to gain property. I also thought that if I went to preaching I would not be respected by any young people. This I could not bear, yet the burden was so heavy on me I could scarce think of any thing else, still I was determined not to submit to it, for I felt if I did I was a ruined boy for life. I have plowed all day crying, and praying God to excuse me, and send some one that could preach, for he knew I could not. In this condition I went day after day, hoping it would leave me after awhile. Often a scripture would fasten upon my mind, and would unfold itself with such sweetness to me that I would find myself speaking out so others could hear me before I knew what I was doing. This gave me great trouble. I then determined to watch myself closely, and clench my teeth so as not to speak, no matter what my feelings were. This I succeeded in doing in day time, but when

night came, and I got asleep a text of scripture would fasten on my mind, and I would commence explaining it in my sleep, and speaking out loud, just as if I was preaching. I have thrown up my hands while thus preaching in my sleep, and struck them against the shingle nails that reached through the sheeting of the roof of our cabin, causing the blood to flow out of the wounds, and waking me up, also waking other members of our family, who would tell me next day that I preached all night, and kept them from sleep. This greatly annoyed me, and I got so I wished night would never come. I would lay and watch myself until asleep, and when I could no longer watch sleep would come over me, and I was again preaching as before. Finding that clinching my teeth in day time, and watching myself at night could not avail anything when I fell asleep, I then prayed to God to take sleep from me, so I could watch myself day and night, but this prayer was not answered. then I felt that it were better for me to die than live, and desired death rather than life, but death fled from me. I was plowing one day with two horses in a twenty acre field. The burden of the word of the Lord was so heavy upon me that day that I felt that God Almighty was following me all day, right by my side, saying, "go preach the gospel to every creature." I begged, prayed and reasoned with God all the fore part of the day, that I could not speak. I am too poor to lose the time, and that I wanted to live and accumulate this world's goods. But God's answer to all my excuses was, "go thou and preach the gospel to every creature." Here I felt an uprising in my rebellious heart against God. I became angry, and told the Almighty to his face that I could not, and would not go, even if he killed me. At this instant my strength was all taken from me, and I sank down in the furrow of the plow helpless as an infant. I could neither move nor

speak, neither was I allowed to pray, yet I knew my helpless condition, and knew why I was so. The Almighty then appeared about fifteen feet above me, in the majesty of his indignation with a flaming sword of fire in his right hand uplifted towards heaven. He spake to me in this language, "Who made your mouth?" This was repeated three times, like one crying a tale, and I felt the third time it was asked, the sword of fire would fall upon me, and take my life, so I in my mind answered that the Lord made my mouth. The next question asked me was, "To whom does this world belong?" This was asked three times as the other, and I answered, "The Lord's." The next question asked was, "In whose hands is your life?" This was repeated three times. I answered, "My life is in thy hands." The Almighty then said, you have said that I made your mouth, "Can I not fill it? You acknowledge that the world and all that is in it is mine. Can I not supply all your needs? You say your life is in my hands, and now you must go and preach the gospel as I told you, or I will take you out of the world. So terrible was this sight, and this sentence to me, that I promised God that if he would enable me to preach I would go, and in an instant my strength returned to me as it was before. I arose from the earth praising God, and commenced my plowing again, and here for the first time in my life did I feel willing to preach. Here I was made willing to suffer for his name's sake. Here I was made willing to trust God for all things. Here I was made willing to be anything God would have me to be. I plowed all the afternoon in tears of humble gratitude to God for his mercy to me in my rebellion. Here God brought me to the "valley of decision," and reconciled me to the cross of Christ. I felt that I was now crucified to the world and the world to me. The next Sunday I went ten miles to Abbotts Creek church, to hear Elder

Snider preach, and while he was preaching I remembered my vow in the field, and as I sat on the bench I could not hold myself still. I shook so I attracted the attention of the spectators. I feared to leave without preaching for fear God would kill me, and how to get the chance I did not see; but as Elder Snider closed he said, "Brother Bodenheimer, come to the stand and preach the gospel." This so opened my way, knowing I had never hinted my feelings to him, I rose up and went to the pulpit, sang a hymn, prayed and talked about one hour. When I thought of myself I saw the congregation in tears I thought because I was making such a poor out, so I stopped, sat down, and wept over my failure. This was my start. I did not think for about eight years that I would be a preacher but just spoke for present relief.

Here I will also state that the entire membership of my church were in travail of mind that I was to preach before I ever told any one of my own impression. None of them ever expressed their exercises to me, or to each other, until after I commenced in public preaching. Each one said that he was afraid to tell his impression, because he thought himself the only one that had such impression. After my gift was publicly developed, deacon White said to brother Hester, well, you may not believe it, but I was impressed the day that brother Bodenheimer joined the church that God had sent us a preacher to fill brother Tatum's place, brother Hester burst into tears and said, "I had the same impression, but was afraid to tell it," and so all of them in turn said the same thing.

So I give you some of my reasons why I preach the gospel, and of my call to the ministry. I hope dear brethren while most of you are not called to this work, yet you may profit by seeing the hand of God in preparing me, the chief of sinners, to this high and holy calling, and I pray God that you and all that chance to read these

lines may learn obedience therefrom. Now before I close my remarks, lest you, or some of the dear children of God should be tempted to doubt your own experience, because I have been so deeply convicted and so sorely tried, and in many things passed through many trials, that many of God's children have not, yet remember that you do not need my qualifications. I firmly believe that I am a chosen vessel unto God, to preach the deep and unsearchable riches of Christ to a lost and ruined world. Therefore I must needs be prepared for the work whereunto I am called, and must needs have the experience of the entire church so I can tell the experience of all, that is if I preach to Daniel I must needs go in the den of lions, and if I preach to Jonah I must needs go in the belly of hell, and if I preach to the three Hebrew children, I must needs be bound and cast into the fiery furnace, and it heated one seven times hotter than is wont to be, and if I preach to afflicted Job I must be afflicted, and if I preach to Samson I must needs have supernatural strength, and if I preach to the weak, and if I preach to Solomon I must needs be made wise unto salvation, and if I preach to Moses I must needs go upon the Mount and if I preach to Thomas I must needs be filled with doubts; so you can see the reason God, who called me by his grace to preach the gospel carried me by his Spirit in my Christian and ministerial experience, through such a diversity of views, and feelings, to the end that all saints may by my ministry be edified and comforted, and God glorified.

So if there should be any trembling, doubting Thomases who are ready to say, I doubt my hope because my experience is so small, compared with yours, remember that your short little experience has enabled you to lay hold on Christ, and I can assure you that mine has done no more, yours gives you fellowship with the saints, mine does no more, your

little experience gives you a good hope through grace, mine does no more, yours causes you to choose to suffer affliction with the children of God, rather than to enjoy the pleasures of sin for a season, mine does no more; yours causes you to esteem me more than you do yourself, mine causes me to esteem you more than I do myself; so be of good cheer, for three days of the reign of grace with Paul made him the great Apostle, and it took four years for me and eighteen for another, and three hours for the dying thief: let us all rejoice that grace reigns in us to eternal life by Jesus Christ our Lord; and let not the man that lay at the pool thirty and eight years throw the woman of only eighteen year's infirmity away, nor she throw Paul away, nor Paul throw the dying thief away, because he only was under conviction not exceeding three hours; but that was sufficient to cause him to feel his need of Christ and say Lord, remember me when thou comest to thy kingdom. Christ did not say no, you have not been under conviction long enough, your experience is too short, and is not worth telling, nor hearing, but listen Oh! heaven, and give ear Oh! earth, the dying Saviour replied, "This day shalt thou be with me in paradise." I imagine that death here lost his sting with the dying thief," and that he died in full assurance of the glory world, and in the triumphs of grace mounted the chariots of mercy with the Son of God, and was borne by angels safe to the Paradise of God. Then let me say to you of short experience, of nothing to rest your hope of heaven upon, but one, only one single short prayer, if that is indeed your heartfelt need, and you have ever said, "God be merciful to me a sinner," "Lord save, I perish," or "Lord remember me when thou comest to thy kingdom," the promise is: "To-day shalt thou be with me, (Christ) in Paradise. Then in place of murmuring at your little experience, as you call it, and your short trifling prayer,

as you would say, and are ashamed to tell it to men, or to the church, but when you felt that you were a dying thief, or sinner nailed by justice to the cross, you were not ashamed then to cry, "Lord remember me;" and blessed be God, Christ was not ashamed of you then, but gave you the promise of heavenly rest at once. But now after he has had compassion on you, and calls upon you to deny your self, take up your cross and follow him, and you refuse on account of being ashamed of him, or what he has done for thy soul, because you can't tell some great experience, like others, remember Christ says, "him will I be ashamed of before my father and his holy angels." Oh! how will I or you feel in that day of God Almighty, to know Christ is ashamed of us, because we have shunned our duty, on account of being ashamed before men, before the world of pride, before the church, and before even devils. Well may Christ be ashamed of us if we "neglect so great salvation." In conclusion allow me to say, I have nothing to take back that I have preached, for I know what I have from my youth until now preached is God's eternal truth, and although some in, and some out of the church have grumbled, yet none of these things move me," neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus." I have many trials, and sore temptations, and have suffered more to preach the gospel than any man living in the United States, having served churches twenty miles from home on foot, having walked home after preaching the same day, before I would rest. I have baptized when my clothing would freeze in two minutes after coming out of the water, go to the stand, preach, and go twenty miles without changing clothes. I have plowed and hoed in the cornfield until ten o'clock of moonlight nights to make up lost time to support my family. I have spent two-

thirds of my life serving the public without charge. Many have been my trials which I cannot here tell, and for the past two months my doubts, temptations, sorrows and heaviness of heart have been indescribable, and I have felt part of the time that even death would be a sweet relief, yet with Job I can say, "I know that my redeemer liveth." At times I feel that father and mother, lovers and friends have all forsaken me, and even fear that God himself has forsaken me, at times, again, I am made strong in the Lord and the power of his might. Then I fear no evil, neither fear I what man can do unto me.

In my attempts to preach I feel so utterly unable to discharge this solemn duty, that often while sitting in the pulpit waiting for the hour the burden of the word of the Lord has been so heavy upon me that the sweat would pour out of the palms of my hand, until the Bible I was reading would get so wet it would tear as brown paper, and when I rose to preach I have often had to hold to the book board to keep from falling for want of strength, but in a short time divine strength is given me so I fear nothing on earth. A sense of my weakness at times is so great, that I fail to even to preach when I am appointed at Associations, on account of which my brethren often add afflictions to my bonds by accusing me of contrariness and God knows my heart, that I tell the truth when I say, it is weakness, and not contrariness. I have often wept after preaching at my failures. I always see more greatness in my subject after I sit down that I failed to tell, than I ever told while preaching. This view of my efforts causes me to fear to try. Preachers who are blessed to come up to the full stature of Christ in the gospel, I suppose do not feel as I do, who fall so short of such a triumph, and hence know not my feelings, and therefore cannot sympathize with me. I have always tried to watch the hand of God

with me. I must see and feel all my duties myself, and I have tried to see the difference between a divine expression, and a carnal one, and between inspiration, and if I dare cross or leave any of the traditions of the fathers in the fulfillment of my impressed duties, I am called in question, and tried by the superstitions before a court of the traditional fathers in place of the revealed word of God. "But none of these things move me, neither count I my life dear unto myself." Neither Christ nor his Apostles escaped this trial. I can only pray God to "forgive them for they know not what they do." I am trying to fight the good fight of faith, and lay hold on eternal life, and I have had evidences from thousands of God's dear children, that they have been comforted under my ministry, and many, many of them have laid their armors by and crossed over into the promised land, and now are basking in the fullness of that precious Saviour that I have so long and faithfully preached, in poverty, in temptations, in persecutions, in slanders, in crosses in losses, in doubts, in fears and trembling, and in much weakness, yea I have been in perils by land and by sea, and among false brethren. I now feel a conscience void of offense toward God and man, and can truly say for all my enemies, "Father, forgive them, they know not what they do." And to those who love me (if any) and the truth which I have so long preached and suffered the loss of all things for, do not count me your enemy because I tell you the truth. I love you in the bowels of mercy, for you I live, for you I suffer, for you I have great heaviness of heart and continual sorrows, for my prayer to God and heart's desire for you is that you may be saved in the day of the Lord Jesus and that you and I may sit down in the kingdom of God with Abraham, Isaac and Jacob, with God and his dear Son, where we will be tempted no more. Our faith will be

ended in sight, our hope will be ended in possession, and as all our trials are for the trial of faith, and our faith having ended in sight, all our hope has there ended in possession, and all our doubts grow out of our fear that our hope will fail us in the end; so now being in the full possession of the joy hoped for, our doubts are also ended, and here in heaven will you and all of God's tried, and doubting ones be free, and all your "sorrows and sighings forever flee away." "And the days of thy mourning shall be ended." Here also shall "mortality be swallowed up in life." hence you will have no mortal interest to perplex you, no mortal necessities to supply, no mortal friends to die and leave you to mourn, no mortal love to be rejected or insulted, causing you to mourn, for "the days of thy mourning shall be ended." Then

Why should we shrink or dread to die?
What timorous worms we mortals are.
Death is the gate to endless joys,
And yet we dread to enter there.

O! think of what a fort the grave is. None of your enemies can follow you any further than the grave. All your temptations of every hue and cry stop at the grave. Have you poverty that oppresses you? Remember it will stop at your grave. Have you unruly children that are going to destruction? Remember they can only follow you to the grave. Have you a tormenting husband or wife? Remember they can follow you to torment you no further than the grave. Have you besetting sins of your nature that try and daily annoy you? Remember they can follow you no further than the grave. Have you a host of devils that yell and howl, persecute and slander your mortal character, and try to destroy your religious influence, your common peace, your social comfort, and pull you down in your common business, and separate you by lies, gossip and slander from your best friends and your most loved ones? Remember those devils in hu-

man shape can follow you no further than your grave. Then when our loved ones die why should we tremble to convey their bodies to the grave? Well did tried Job pray to be "hid in the grave until these calamities be overpassed." Here your wearied, tempted and tried body will rest for a while in your grave, and your soul ascend to God who gave it, and while you perhaps, or I know I often shrink when I think of coming to my own grave, yet for the past two months such have been my conflicts that I have looked, prayed for and sought relief, until at times the grave only appeared to me as a sweet hiding place from the storms of life, through which I have been called to pass. Then let us try to be meek in all our trials, patient in all my afflictions, looking and hastening to our grave as a temporary rest from our sorrows and trials, knowing that "Christ will descend from heaven with the trump of God, and the voice of the arch angel," and gather our bodies out of the graves, and fashion them like his own glorious body, and we shall meet and compose that "innumerable company which no man can number," and shall ever be present with our Lord.

Lovingly adieu,

L. I. BODENHEIMER.

"A Spring shut up, a fountain sealed," Solomon spoke concerning Christ. It was Christ as a spring shut up under the law and prophets, the same spring (Christ) in the gospel dispensation becomes a fountain sealed.

Prophets searched dilligently to know what the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Christ was in them the hope of glory and shut up until born a babe in Bethlehem; crucified on Calvary, for the sins of his people, laid in Joseph's new tomb and raised the third day by the glory of the Father, was

seen forty days upon the earth and he was taken up, and a cloud received him out of their sight. And while the apostles looked steadfastly toward heaven as he went up, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:9-10-11.

Jesus had told the Apostles that he would go to prepare a place for them, that they should sit upon twelve thrones to judge Israel, that he would send another comforter and when the comforter is come, He shall testify of me, he shall take of the things of mine and show them unto you.

When the day of Pentecost was fulfilled come they (the apostles and others) were all with one accord in one place and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance. Here was fulfilled the coming of Jesus; the spring shut up has become a fountain and ascended up unto God and is returning or coming again without sin unto Salvation to every one that believeth. The Spirit comes down sealed to each one of the heirs of glory and it is only as the Spirit takes of the things of Jesus and shows it unto us, do we understand the things of the kingdom of God.

Peter could expound what Joel had prophesied of and those who received the fountain sealed in their heart could understand the message of Peter and say what shall we do?

Then Peter said unto them "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. This fountain (Christ Jesus the Lord) sealed has been coming down to his chosen from the day of Pentecost to the

present time and adding to the church such as should be saved and we continue in the apostles' doctrine to the present day in the faith and order of the church observing such things as are commanded by the Savior and apostles. J. M. FENTON.

An Address to the Brethren, Sisters And Friends, Subscribers and Readers of Zion's Landmark. Beloved In The Lord:

For nearly two years it has been in my mind to write this address to you but have done by it as I do by many other things of importance, because I feel entirely unfit for such a task. Yet I believe it to be a duty and worthy the consideration of all to whom it may come.

Often in my travels I have heard subscribers complain because of the advertisements which are carried in that paper. I have the same objections, but the remedy or the way to keep these out of the paper is the thing to consider.

We all should know that the company that owns and prints the Landmark has to live as well as the rest of us.

I am informed that there are about 3,000 subscribers to the Landmark, that there are about 1,000 of these who are not paid up, some of them for several years. Now, think of this: Where the rest of us pay \$2.00 per year for that paper it only amounts to \$1.50 to the Editor because only three fourths are paid up. That is not only doing the publishers wrong but it is doing every paid up subscriber wrong. Those who do pay have to bear the burden of those who do not pay. This makes the paper some higher than it otherwise would be.

The paper on which the Landmark is printed once cost about three cents per pound. Since the present war began they have had to pay seven cents for it, and it is yet as high as 6 cts. per pound. When it was as low as three cents per pound and all the subscrib-

ers paid up the paper could be sent out to us at \$1.00 per year, and without advertisements to pay expenses. The Editor made a fair living for himself and his family. Now, at double the price it used to be the salary of the Editor has to be paid out of the business of the office.

Is there any remedy for this state of affairs? The way I see it there is a remedy. In some instances some of the subscribers have stopped the Landmark and subscribed to the Primitive Baptist. That paper has been an advertising sheet since I first knew it. Why stop the Landmark because of the advertising that is in it and take a paper in its stead that runs more advertising than it does?

The Landmark used to be run in a newspaper form. A good many of its subscribers ask that it be run in a pamphlet form so it could be better preserved. The change was made and the cost of the paper was much more than it was in the old form. Even yet the Primitive Baptist is run in the newspaper form which makes it cost much less than it would to run it in pamphlet form.

Now, what is the remedy? Answer: 1st. Let every subscriber be a paid up and in advance subscriber. 2nd. Let each subscriber be a paid up subscriber, add one more subscriber to the subscription list and then as many more as he or she can, all of them paid in advance, and the paper will take out all the advertising except such as is of use to our churches, and the price of the paper can be lowered even at the present high prices of paper and labor.

Now brethren, you who love the Landmark and its presence in your homes and your families, get busy and see if this thing cannot be remedied. Don't stop the paper, no. That is working against it and I am sure that we cannot better it. Why break it down because we object to some things in it that we can get out by making it pay its running expenses?

Let us try and see if we cannot get the proper remedy.

If there is any misstatement in this I hope brother Gold will correct it.

I am your brother I hope.

L. H. HARDY.

Atlantic, N. C.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our heavenly Father to send the grim messenger of death to the homes of our brethren and one sister, Thomas H. Brumfield, Robert Craddock, and Virginia W. Shelton who were members of Whitethorne church and were beloved by all the church. But the Lord saw fit to call them from this world of sorrow unto himself. We, the church, feel that our loss is their gain, ever to rest till called out of the grave in the likeness of Jesus with all the saints of the most high God. The families of all these beloved ones have our prayer and sympathy, and we hope the Lord may see fit to bless all the families within the same hope that rested in them all which served as an anchor of the soul both sure and steadfast, having this seal, the Lord knows them that are his and calls them at his appointed time.

Done by the order of the church in conference, agreed that a copy of this be sent to Zion's Landmark for publication.

Elder N. T. Oakes, Moderator.
E. M. Shelton, Clerk.

HYMN AND TUNE BOOKS

(Fourteenth Edition.)

For use in Old School Baptist churches. Either round or 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 \$2.50.

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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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second class matter.

WILSON, N. C., AUGUST 1, 1917

EDITORIAL.

"For whatsoever is not of faith is
sin." Rom. 14:23.

All is sin which is not of faith, or
which faith does not prompt. The
faith of the Son of God is pure, so that
he that walks in that faith overcomes
the world. There is therefore now no
condemnation to them that are in
Christ Jesus. For the law of the Spir-
it of life in Christ Jesus hath made
me free from the law of sin and death.

Sin is the transgression of the law.
But he that walks by the faith of
Christ is free from sin. For faith
works by love, and there is no sin in
the love of God. Charity thinks no
evil, does not desire evil. Charity
beareth all things, believeth all things,
hopeth all things, endureth all things.
Charity never faileth. Faith, hope,
charity; but the greatest of these is
charity.

The faith of Jesus cannot believe
anything that is not truth. It cannot
blunder, it cannot sin, because it is
born of God. It cannot wish or de-
sire anything that is evil. True faith
cannot believe that which is false.
Jesus is the author and finisher of the
faith of God's elect. Being justified

by faith we have peace with God
through our Lord Jesus Christ.

He that knows the truth is made
free. There is no sin in truth, there-
fore all that is good, pure and with-
out sin is of faith. And whatsoever is
not of faith is sin.

Be it unto thee according to thy
faith. There cannot be any sin,
wrong or blunder in the faith of the
Son of God, neither can any fail of
salvation that has this faith. Christ
is the truth with no falsehood in him,
and no failure. Jesus is the way, the
truth, and the life. He that has faith
as a grain of mustard seed, which is
the least of all seeds, could remove
this mountain, and it would obey, or
nothing would be impossible. Matt.
17:19-20; 21:21; Mark 9:23; 11:23.

There can be no sin in the faith of
the Son of God, nor any failure there-
in. But whatsoever is not of faith is
sin. What he believes must be true
before he believes it. He does not be-
lieve it to make it true, but because it
is true; for if we know the truth it
shall make us free. He that believes
that Jesus is the Christ is born of
God. It is in this faith that we are
manifested to be of God. P. D. G.

CHANGES.

The first impression of life does not
long hold or abide. The first view of
natural, earthly objects appears en-
chanting, but as the same person
comes in contact with a rougher,
sterner side of life with its labors
and responsibilities, we receive another
and a different impression of life
with its toils and labors.

When young and healthy we love to
move and relish, and enjoy the pleas-
ures of eating and drinking, but not
knowing the cost and labor, the toil
and anxiety of obtaining food, quite
another and a different view we have
of the vexations of life. We then find
that whatsoever a man sows that
shall he also reap. That there is
measure for measure, and the account
is kept whether we rightly consider

it or not. Be sure your own sin will find you out. Unexpectedly our own doing confronts us as accusers that we cannot disregard, nor turn a deaf ear to; but must hearken unto, and in every encounter we must acknowledge our defeat. Hence we learn obedience by the things we suffer, and though the school is strict and the excuses are not admirable; yet fools like we are will learn under no other teachers.

We undergo so great a change in our view of life that we find that life is a finding, a discovering that nothing is as we thought it, while we looked at things of earth as realities. Take a case of a young man who decides that he will become a physician. Before he enters into the study of the nature of diseases, and the way that relief is sought from the aches and sufferings of the sick, he considers the condition of those who have been all their time well as quite ignorant of the objects of life. Seeing the fading on the cheeks of the young, and the care-worn marks on those suffering either from pain, or such as are disappointed in the miscarriage of their plans of life, or the corrupt conduct of those who have not kept their promises, their eyes are being opened to feel the gain of such as will act honestly; they learn that honesty is the needful spirit called for in our dealings with mankind. To look beneath the surface of men's actions, to their motives as they are interpreted, as weighed in the sight and light of truth, amounts to far more than mere words. By their fruits ye shall know them. Men do not gather grapes of thorns nor figs of thistles. Make the tree good and then the fruit will be good. There is an outside appearance that at first view seems fair and offers plenty and prosperity; but the falsity and deceit of an outside show of truth is so different from the reality of life that carries no joy but that which is verified in the reality of a life that is from heaven, and rests in

the righteousness of truth.

Yea, except a man is born again he cannot see the kingdom of heaven. There must be a new creation that rests not in the power or purity of a supposed perfection of man in earth; but it must come from an incorruptible seed, in which there is no decay, nor sin nor death. The affection must be set on things above this world where Christ sits on the right hand of God; for where the treasure is there must be the heart also.

The judgment that truth sets up in the renewed mind and understanding not in nature, but judges righteously according to that unfading and incorruptible power wrought and revealed in the bringing in of the resurrection of Jesus Christ from the dead, unto which those born of God are brought in the coming of the kingdom of heaven in divine power by the faith of Jesus Christ, so changes the life and power, the joy and glory of the kingdom of God in those born again, that the former things are done away, and the perishing nature of earthly things is so manifest and disappointing, and the hope of glory so established in the subject of grace, that, instead of rejoicing in things of earth, the desire, the expectation and the hungering, and thirsting for things above the earth, that such thus born again are new creatures in Christ Jesus, and sing as inhabitants of the Rock, and children of God, being children of the resurrection; nor can they go back into Egyptian bondage again, nor feed upon the things of earth as of old, nor delight in the lusts of the flesh, as they once did; for the walk after the flesh brings such distress and confusion in the hidden man of the heart that anguish and misery so darken the soul that no peace can be there. No man can serve two masters so different, the one after the flesh, the other after the spirit. P. D. G.

PREACHING.

The gift of preaching the gospel of Christ is the most mysterious, profound, God exalting and man humbling exercise that we can consider.

The theme or subject presented in preaching is the one that is the most unsearchable, and which cannot be exhausted. For hundreds of years men have been exercised on this most intricate matter.

It is not like a proposition in mathematics that may be demonstrated, worn out or threadbare. It is not searched out by reading books. It is not a matter that has charms that the natural mind is attracted to. But a man must first be shown that he is a fool, and his natural power must be crossed, disappointed, crucified, and he must undergo such a change relating to himself and to others, and to the affairs of this world, and that which is to come, that the former things—the things he once considered the most important, cease to have any of the value they once had for him.

Naturally it never came into my mind or desire to be a preacher. There was to be no kinship in it that was dear to my feelings. There is in natural things a harmony, a pleasure in the things that are dear to us. We are not only not ashamed of them, but have much pleasure in them. We study them, and make advances in them, seem to obtain the mastery over them, and then they become hackneyed, worn out, as something that has become threadbare to us.

But the gospel field has an interest, a vitality that we cannot measure, nor comprehend, things new and old. They do not appear always the same. If we are favored with a new and joyful view of it today, tomorrow we cannot command it again, or bring it back. If today we have liberty of utterance in our view of it that thrills us with much joy, tomorrow we are powerless to recall it. There is a frailty and inability in our nature to explore the deep matter that is alto-

gether above and beyond our power to search out or declare.

There is an abiding conviction of our unfitness for this high and holy work. It is so holy and above us that we never can feel that we are suited to this holy labor. Hence we feel we are an intruder and unworthy of so high and holy a service. We cannot see or feel that we are sufficient for this high and holy work of faith. Our motives are not pure as they should be. Self is always marring and defiling this sacred work. The enemies of our own vile, proud, ungrateful, corrupt nature so detract from the service required that we cannot be satisfied with what we are or what we are doing.

The deep, profound mystery of divine truth, the unseen spiritual subjects of the gospel, the things so holy and so far above our understanding, the constant feeling that without Him we can do nothing, the subject so far above and beyond us, and so far above and beyond what we can ever hope to attain unto, and our imperfection and failure to attain unto what we desire, so deeply settle down in our feelings that we are the most helpless and dependent creature.

Yet the desire is to be a true service and comfort to God's humble poor, and needy ones that I feel are far more worthy than I am constrains me to seek to serve the true and living God I hope in ministering to his people, and to encourage them to endure unto the end.

The enemies of God and truth are legion and everywhere. Wars without and fears within, satan with his cunning and malicious arts, the keen flattery of the cunning fox, the constant active enemy on the battlefield, an evil and cunning tempter, an untamed tongue, a careless, thoughtless nature easily duped and befooled off its guard, every sort of foe on the lookout for opportunity to harass or ensnare, an evil heart of unbelief in departing from the living God, the

common fears that beset me that I cannot be on the watch-tower at all times to overcome them, are foes enemies on all sides, and at all times. Who is sufficient for this conflict? The glorious power of truth, the blessing of enduring, the reward of the approval of conscience void of offence toward God and man, the blessed hope of the resurrection of the dead, and final and complete happiness in awaking in the likeness of Jesus, and being thus satisfied are causes that should always animate us with a good hope through grace. The fear of failure and the desire for victory should arm one with the motives, reasons and causes that the word of God should always stir us up to use diligence to make our calling and election sure, so that we may have an abundant entrance into the everlasting joys of our Lord; and these are for every one that is blest with such gracious desires.

He that preaches the gospel is to be an example, a pattern in all these great matters. To fight the good fight of faith and finish the course appointed, to shun not to declare the whole counsel of God, and as much as in me is to preach gospel is the high calling of God who supplies us with that grace that thoroughly furnishes to all good work. So that as much as in me I have sought to preach Jesus Christ and him crucified, the way, the truth, and the life, by and through whom we come to God.

Preaching the Gospel of Christ is declaring that Jesus Christ has all power in heaven and earth, and that he has saved his people, and it is declaring that it is God working in us this glorious salvation. P. D. G.

"WHAT DOTHTHE LORD REQUIRE OF THEE?"

He hath showed thee, O man, what is good; and what doth the Lord require of thee but to deal justly, and to love mercy and to walk humbly with thy God." Micah 6:5. Perhaps more than 30 years ago the above scripture

was presented to me in a very relieving manner.

There had been much confusion and distress in the churches in and near to Wilson. There appeared no relief for us. Nothing that we could do brought any relief; but the efforts we made appeared to increase the confusion.

I have never enjoyed strife and confusion. Refuge failed me. There was no prospect of comfort or relief to me. It appeared to me that the grave was the only hiding place and refuge to me in the storm then raging. The language of Job was with me for days, "There the wicked cease from troubling; and there the weary be at rest." It seemed to me that the grave was a refuge from the storm then raging, a shelter to shield me, and I longed to be there. I never had so felt the good use of death before.

One may be so overwhelmed with distress that all refuge fails him, and he can behold no place of rest. It was this time that this scripture appeared to me as I had never seen nor felt before.

The question discussed in the 6th chapter of Micah, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?"

Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul "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." These words were spoken to me in the night time. But the relief was instant and wonderful, making me willing to live ever since. They

were such sweet and good words to me. Man can not speak with such sweetness and grace—nor bring such relief to a troubled soul as was given to me that night. The Lord does not have to wake one from the slumbers of sleep to talk to him, or to relieve him. He can seal instruction in slumbers of the night. The dead hear the voice of the Son of God, and they that hear shall live. The beginning of salvation to me when the Lord Jesus appeared to me as the glorious one, Lord of Lords and King of Kings, when instantly my troubles were gone was in the day and I was riding on a horse. Then I thought I would never have any more trouble. The words came to me with glorious power, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. There have at different times been brought with power and much comfort to me while in distress and when asleep portions of the Lord's word, and comforts have been given me. It is always when brought to me by the Holy Ghost wonderful comfort to my soul. But I am dependent upon the Lord for the understanding and comfort of the Lord's word to me. I do not know how to pray. We know not what to pray for, nor how to pray. But the Spirit of God makes intercession for us with groaning which cannot be uttered. For the Spirit knows what is the will of God and makes intercession for the saints according to the will of God. How easy is the yoke of Jesus when we are made willing in the day of God's power in the beauty of holiness. When we are made to stand still and see the power of God in the day of his salvation. Then we know that salvation is of the Lord, and we then shout that salvation is of the Lord who shows us what is good. How easy his yoke and how light is his burden and the rest is glorious.

Many have been my blunders and painful and humbling my sins. O

fool and slow of heart I am to believe what the Lord says by his servants.

It shall come to pass in the last days that God will make a new covenant with the house of Israel. 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 will we are sanctified through the offering of the body of Jesus Christ once,—Heb. 10:10. This is the body the Lord God prepared. God puts his laws into their hearts and writes them in their minds, and their sins and their iniquities He remembers no more.—Heb. 10:16-17. This is the Lord's work and it is marvelous in our eyes.

God speaks unto us in these last days by his Son whom he hath appointed heir of all things. What wonderful speech does the Lord Jesus use.

He shows what is good, and what he says is, "Son, give me thy heart." When thou saidst seek ye my face my heart said, Lord thy face will I seek." How easy is his yoke. How light is his burden. As ye would that men should do to you do ye also to them. Deal justly, love mercy, and walk humbly with thy God who speaks unto us as unto sons. Shall not the son honor the father? Behold how good and pleasant it is for brethren to dwell together in unity.

To walk humbly with thy God. The High and holy. One who inhabiteth eternity dwelleth with him that is humble, and of a contrite heart. How good and how pleasant it is to know the truth, and to walk in peace and love. This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent. P. D. G.

OBITUARIES

SARAH MORESLENDER.

This dear sister was born in Hyde county, November 22nd, 1854. Her parents both died during her early childhood, and thus in the Providence

of the Allwise God her lot was cast in the hospitable home of her uncle, the late Elder M. A. Sawyer, who reared her to womanhood. In the winter of 1873 he moved to Goose Creek Island, Pamlico county. She was married to C. T. A. Moreslender April 28th, 1878, and to this happy couple were born five children, two sons and three daughters. Ere long it pleased the Lord in His mercy abounding to sinners, to arrest her for the sins that she had done and her conviction was deep and pungent. Her precious Redeemer led her forth in a way that she knew not, in paths that she had not known, and made her acquainted with all the wormwood and the gall.

But at length after she had been sufficiently tried the blessed Spirit of life, light and love, vivifyingly, cherishingly hovered over her poor soul, and there was life and light. Presently the glorious star of hope leaped into space, that is in the firmament of the gospel heavens, and she found a balm in Gilead, a healing physician there, and she was gloriously reconciled unto her God. On Saturday before the 4th Sunday in July, 1893, she went before the church at Goose Creek Isle and related the wonderful dealings of the Lord with her poor soul and how that He had given her a good hope through grace to trust in the merits of the crucified Redeemer. She was unanimously received and baptized on Sunday following by Elder J. R. Rowe. About date of 1907 they moved to Beaufort county, her membership however, remained with the church at Goose Creek till her decease, which occurred May 15th, 1917, making her sojourn in this sin cursed world 62 years, 5 months and 23 days. The King of terrors, and terror to kings, that last, that potent enemy, that relentless tyrant, who being armed by man's rebellion, and the strength of a violated law had been roaming in every country, and the earth and sea, a stranger to pity, a foe to sympathy,

and human kindness, with his scythe he has laid the earthly race like the mowers withering grass, and all the glory of man has fallen before his triumphant march. This dreadful enemy therefore, having no respect for neither age nor sex, high or low, king or peasant, master or slave, invaded the earthly mansion house of this tried and afflicted saint of God, and it tottered and fell.

It was the sad privilege of the writer to be near her bedside, although absorbed in deep sympathy and anxiety, and see the final dissolution of her earthly tabernacle, the silver cord slipped loose without a sound. At the age of 62 years her frame was overcome by the burden of increasing infirmities. The machine was worn out, it had done its appointed work and was done. I looked upon the face of that clay, calm and tranquil in death, with not one muscle distorted, and as I beheld I saw stamped upon her clay the impress of the light of heaven, leaving the features placid and beautiful in death. In the midst of that miserable gloom I thought of the retinue of that throng of majestic Seraphims (ministering Spirits) waiting in silent and solemn grandeur to escort her immortal spirit into the benign presence of the Deity, and an innumerable company of angels to enjoy the beatitude of heavenly bliss for evermore.

The writer had been personally acquainted with sister Moreslender 47 years. Her character was above reproach, her disposition was mild, friendly and kind, tender towards the erring ones, always manifesting deep sympathy for the unfortunate, ready at all times to make sacrifices to supply their needs. It was her delight to feed the hungry and to entertain strangers. She was a very industrious and hard working woman and a moral wife. It seemed to be her pleasure at all times to administer to her husband's happiness. She was a tender and affectionate mother, much de-

voted to her children. She always filled her seat at meeting time unless she was providentially hindered. But now O sad, that she is gone! Her seat is vacant. We all miss her O, so much! She is missed by her bereaved and sorrowing husband and her grief-stricken children, in the family circle. Her chair is vacant by the hearth, her sweet and soothing voice is no longer heard in counsel to her children. Her graceful figure will be seen in and around the home no more, or elsewhere on earth, but listen, dear ones, dry those tears, sorrow not as those that have no hope, she is lost though lost to earth alone, she is ineffably blest far beyond all that you can see or think. She cannot come to you but you can go to her; the Lord giveth and the Lord taketh away, blessed be His Holy name.

This dear sister's husband and four children survive her, one son and three daughters and twenty grandchildren to mourn their loss, one son, C. J. Moreslender, having preceded her only twelve months and twelve days to the tomb.

Dear reader, permit me to state just here, as I have omitted this item of the narrative, that this was the beginning of her dissolution. She yielded to her weakness and was overcome with grief that her health gave way, and she continued to sink down little by little, finally becoming despondent and a complication of diseases set in, and her physical strength continued gradually to decrease. She sustained her bitter afflictions with a great degree of Christian fortitude, never murmuring or complaining, but seeming to be entirely resigned to the will of God. She expressed a willingness to die, that the sting of death was all that she dreaded, and that she was loth to go and leave her husband and children behind. All was done for her that loving hands could do, but the grim monster death could not be bribed to friendship or compromise thereby, or touched with pity. On May 16th her cold and lifeless form

was conveyed from her home to the cemetery on the north side of Pamlico River, and after the funeral service by Elder D. W. Topping to a large assembly of sympathizing friends, her clay was laid to rest by the side of her son, C. J. Moreslender to await there in the awful solitude and gloom of the grave, with not a sound to break the silence which is mysteriously sublime, and the gloom deep and broad. Then O rapturous that the piercing eye of omniscience looks down from heaven and watches over her sleeping dust, not one atom will stray beyond the broad range of his gaze, until that silence shall have been broken by the tomb rending shout of the Lion of the tribe of Judah. Then she shall awake in his likeness, that corruption shall put on incorruption and that mortal shall put on immortality. Then shall be brought to pass the saying that is written "death is swallowed up in victory. That relentless foe shall be forever destroyed under his feet, and that soul stirring acclamation heralded by all the victorious throng. Great and marvelous are thy works Lord God Almighty, just and true are thy ways, thou King of saints.

T. R. SAWYER.

JOHN G. SADLER.

It becomes my duty to write a few lines in loving memory of our loving brother. He was born March 16, 1830, died May 23, 1917, making his stay on earth 87 years, 2 months and 7 days. Oh, I do feel so unworthy to write about such a dear one, he was so much my superior but I want to be ready and willing to obey.

He united with the Primitive Baptist church on Saturday before the 3rd Sunday in July, 1873, and was baptized by Elder Albert Cartright the following Sunday morning. Shortly the church saw the marks of a deacon and he was chosen and ordained and proved to be faithful to the end, always contending for peace. He was ready to admonish and instruct and

his advice was always good as the Lord was with him. We so greatly feel the loss but believe he is sweetly resting in the place prepared for the children of God to await the sweet resurrection morn. How precious those thoughts are to those who love the Lord. In his last days, though, he suffered much, he still contended for the faith once delivered to the saints.

He leaves to mourn his loss four sons, one daughter and a host of friends. He was living with his son John D. Sadler and his wife who were so good to him in his last days, ready at all times to administer to his needs. All was done that good physicians and friends could do but God who is rich in mercy knows best and took him home where those that are blessed cease from trouble and the weary are at rest. He was laid away on the morning of the 24th of May and it befell the duty of Bro. Jas. Potter and myself to speak in the presence of a large assembly of friends who gathered to pay the last respects to their friend.

So may the good Lord enable us all who have professed to know the Lord to walk in that strait and narrow way which leads to God, where we can be with Jesus, Abraham, Isaac and Jacob and all the faithful who have gone before. I desire the prayers of all who may feel an interest in a poor sinner saved by grace if saved at all.

H. S. WATSON.

Lowland, N. C.

A CORRECTION.

Wilson, N. C., July 24.

Elder P. D. Gold:

Dear brother: In the short piece I wrote which came out in Landmark of July 15, 1917, concerning my home church, I meant to say in substance: We had a serious trouble at my home church at Smithfield, but all was settled and we are now in peace.

The church at Concord near Pamlico Sound, which I have been serving for some time, is in peace, and we have had some good meetings. We had five

to join last year.

I went to Concord last Saturday and Sunday. We had a good meeting. With love to all lovers of truth.

Yours in hope,

W. M. MONSEES.

MAGGIE BRAKE

I will try and write a notice of my dear sister's death. Maggie, daughter of J. L. and Mary Dellar Brake, died May 12, 1917, her stay on earth being 29 years. She was married to W. R. Williams and was the mother of three children, two boys and one girl, two of whom preceded her to the grave. She was not a member of any church, but loved to hear the Baptist doctrine preached, and preferred Mr. Amos Crisp to any other preacher. The second time I went to see her after she was taken sick, she told me she wanted to hear Mr. Crisp preach, so on the first Sunday in April some of the members at Upper Town Creek asked him to go and preach for her and he went.

It was the saddest time I most ever saw. I did not think she would ever hear him preach again, and I felt that it was more than I could bear to look upon her face and know that the end was so near. It was thought that she wanted to unite with the church and be baptized. Her sufferings were so great that God called her out of this sinful world of sorrow and woe. It is hard to give up those we love so well, but our loss is her gain. At rest with Jesus, sleeping the sweet eternal sleep from which never to be awakened.

She leaves a husband, one child, three sisters and a half brother and sister to mourn their loss.

Written by her loving sister,

LULA CUMMINGS.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murif Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For **Booklet the Eye FREE** ask **Murine Eye Remedy Co., Chicago**

WOMEN SUFFER MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron Pills after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency. Price of each \$1. Ask your druggist for them.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures ruptures will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No ties. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 413 1/2 State St. Marshall, Mich.

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and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

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Will cure Rheumatism, Neuralgia, Headaches, Cramps, Colic Sprains, Bruises, Cuts, Burns, Old Sores, Tetter, Ring-Worm, Eczema, etc. Antiseptic Anodyne, used internally or externally. 25c

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NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve-force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerve force, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Meneses; Neuralgia; Sciatica; Sleeplessness; melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years, Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICINE CO., Elkhart, Ind.

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NORFOLK VA

I will sing unto the Lord, because he hath dealt bountifully with me, praise ye the Lord, O Jerusalem praise thy God, O Zion.

Praise ye him, all his angles, praise ye him, all his hosts.

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.

SUCCESS for 17 years
in teaching
ambitious young men and women to
become experts in Shorthand and
Bookkeeping. Let us help YOU.
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LADIES \$1000 REWARD! I positively guarantee my great “Successful Monthly” Compound, safely relieves none of the longest, most obstinate, abnormal cases in 2 to 5 days. No harm, pain or interference with work. Mail \$1.00; Double Strength \$2.00. **ASSURE!** Write today. **DR. SOUTHWORTH REMEDY CO. 229 Main St., Kansas City, Mo.**

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

WOMEN! MOTHERS! DAUGHTERS!

You who tire easily; are pale, haggard and worn; nervous or irritable; who are subject to fits of melancholy or the “blues,” get your blood examined for iron deficiency.



F. King, M.D.

PURIFIED IRON taken three times a day after meals will increase your strength and endurance 100 per cent in two weeks in many cases.—Ferdinand King, M.D.

PURIFIED IRON recommended above by Dr. King can be obtained from any good druggist on an absolute guarantee of purity or money refunded. Usually given in five-grain tablets to be taken three times a day after meals.

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Founded by the present principal in 1887, it has grown more popular each year and today, ranks among the leading educational institutions in the state. Offers thorough college preparatory courses and practical business training in all branches of commercial life.

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JOHN W. GILLIAM, Principal, or J. W. GILLIAM, Jr., Business Mgr.
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OLD RELIABLE EYE WATER
for sore or weak eyes or
granulated lids. Don't
burn or hurt when ap-
plied. Feels good. Relieves promptly. Get
genuine in RED FOLDING BOX. All stores
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No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

If You Value Your Health

Read Every Word of this Remark- able Story

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

THE STORY OF A GREAT DISCOVERY

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries 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 imagined 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 restored. That was nine 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 could restore others as it had me. During the first year I shipped ten gallons 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 others reported decided benefit or complete restoration. Some 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 be-



lieve me by showing my faith in them and in the restorative power of the Spring. I will tell them that, the water shall cost them nothing if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from their fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from 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 a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal 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 give you the equivalent of a three weeks visit to the Spring by shipping you two five-gallon demijohns on my agreement 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 benefitted you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any curable disease, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, neuralgia, gout, uric acid poisoning, 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 any one who suffers from any curable ailment.

Yours sincerely,

N. F. SHIVAR, Proprietor.

portions that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS

Columbia, S. C.

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.

J. P. R.

Fill out This Coupon and Mail it Today

SHIVAR SPRING,

Box 55, P. Shelton, S. C.

Gentlemen:

I accept your offer and enclose here-with two dollars (\$2.00) for ten gallons (two five gallons demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name

Address

Express Office.....

Every Mail Brings Me Letters Like these:

Savannah, Georgia.

Mr. N. F. Shivar, Shelton, S. C., Dear Sir—As you are well aware 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 pro-

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones

Mrs. JAMES R. CARTER.

Blaney, S. C.

Shivar Springs, Shelton, S. C., Gentlemen —I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it, and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir —I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. Very truly,

W. F. MATHENY, M. D.

DuPont, Georgia.

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

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD,

Pastor Oakland City M. E. Church So.

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SEND HER TO COLLEGE—Give her an opportunity to fit herself to be a useful woman, and to enjoy life.

SEND HER TO A VIRGINIA COLLEGE—To the Old Dominion—the home of high ideals, noble culture, historic associations, great schools.

SEND HER TO BLACKSTONE COLLEGE—Established 1894; has enrolled over 6,000 students; has trained more Virginia girls than any other private institution in the State. Its graduates are given certificates to teach in the public schools of Virginia without examination. IT IS THE LEADING TRAINING SCHOOL FOR GIRLS IN VIRGINIA.

**Expenses: \$180.00 in Academic Department.
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**The Blackstone Motto: Thorough Instructions Under
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Where can a parent find better instruction under better influences under more experienced management at such a moderate cost? For catalogue address

REV. JAMES CANNON, JR., M. A.
Blackstone, Va.

To Prevent Old Age Coming Too Soon!

(BY L. H. SMITH, M. D.)

Toxic poisons in the blood are thrown out by the kidneys. The kidneys act as filters for such poisons. If we wish to prevent old age coming too soon and increase our chances for a long life, we should drink plenty of pure water and take a little Anuric.

When suffering from backache, frequent or scanty urine, rheumatic pains here or there, or that constant tired, worn-out feeling, the simple way to overcome these disorders is merely to obtain a little Anuric from your nearest druggist and you will quickly notice the grand results. You will find it many times more potent than lithia, and that it dissolves uric acid as hot water does sugar.



A BAD WRECK—of the constitution may follow in the track of a disordered system, due to impure blood or inactive liver. Don't run the risk! Doctor Pierce's Golden Medical Discovery cures all disorders and affections due to impure blood or inactive liver. The germs of disease circulate through the blood; the liver is the filter which permits the germs to enter or not. The liver active, and the blood pure, and you escape disease.

When you're debilitated, and your weight below a healthy standard, you regain health and strength, by using the "Discovery." It builds up the body.

Sold in Tablet or Liquid form. If your dealer does not have it, send 50 cts. for the Tablets. Dr. V. M. Pierce, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

ZION'S LANDMARK

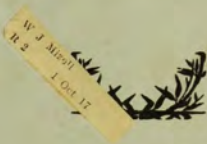
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P. D. GOLD, Editor..... Wilson, N. C.

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

\$2.00 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

Elder P. D. Gold :

Precious Brother in Christ:—According to promise I send you for publication in the Landmark an account of my trip in North Carolina and Virginia, among the churches of the dear old Baptist. This I hope will be taken as a letter from me as I was requested to write when I returned home. I was blessed to fill all the appointments and more as arranged by yourself and Elder O. J. Denny. I left my home the 8th day of May and boarded the Southern train for Charlotte, N. C., where I was met by Elder O. J. Denny and conveyed to his home in the city, spent a pleasant night with this dear family and next day until night, had meeting at the home of Mr. Dees. Left next morning for Salisbury, where we arrived on time, was met by Mr. W. J. McDaniel and went to his home in the city. Spent the day very pleasantly. Met at the Primitive Baptist Church at night. Spoke to a nice and attentive audience. Spent the night at the home of Bro. Charlie Owen. He the next morning carried me in his auto to the depot, where I took train to Lexington. There I was met by Elder W. R. Gallimore. Went with Bro. Snyder to Bro. Gallimore's home, where we put up for the time. Had meeting at the home of Bro. Trogdon. Left on the train in the evening for Winston-Salem. There I was met by Bro. W. L. Teague and went to his home. Went from there to the Primitive Baptist

house of worship, at which place we spoke to a nice congregation. Spent the night with my brother-in-law, Mr. Obie Bayne. Went the next day in company with Bro. John Snyder to Saint's Delight Church; had meeting Saturday, the Lord blessing us with liberty in speaking. Met again Sunday after spending the night in company with Elder P. W. Willard at the comfortable home of Brother Davis. Met the largest congregation I had seen so far on my trip, there being about fifteen hundred people in attendance. A more orderly assembly I seldom ever saw. The Lord blessed us with great liberty in speaking to them and wish all a very sweet spiritual meeting. Left the meeting in company with Bro. C. F. Shields and family for his home, where we visited until morning in company with Bro. Shields and wife. Went to Bunker Hill Church. Met a small but appreciative audience. Spoke to them with the liberty the Lord gave. In company with Sister Willard, wife of Elder P. W. Willard, we went to their comfortable home, where we spent the night and next day and evening, in company with one of Elder Willard's sons, went to High Point to the home of Bro. A. H. Idol. After supper, went to the Primitive Baptist Church and spoke to a nice congregation. Met at this meeting Elder C. A. Davis, who spent the night with us at Bro. Idol's. Took the train the next day at 12:30

for Greensboro, where we arrived on time and was met by Bro. J. R. Jones, who cared for us until night. Went to the church and met a goodly number of brethren and sisters. Went back to the home of Bro. Jones. Bro. Gold, son of Elder P. D. Gold, carried us in his auto. Had a good night, and next morning took train for Burlington. Was met at train by Elder W. C. Jones and Bro. A. J. Tillman. Went to the home of Bro. Tillman. That night at the old Baptist meeting house met a very good congregation. Spoke to them with some liberty. Went to the home of Elder W. C. Jones. Spent the night in refreshing sleep. Next morning, in company with Elder Jones, I went to the depot after bidding farewell with this precious brother, and boarded train for Durham, N. C.

Was met at Durham by Elder C. F. Denny and conveyed to his home in the city. Here we met Sister Denny, whom we knew in Georgia before she married Elder Denny—a most excellent lady and true old Baptist. We here rested for the day, feeling the Lord is good to us and had prospered our trip so far, feeling stronger than when we left home. Went to the church that night and had a good meeting; here we met Elder P. D. Gold, whom we had not seen in over a score of years. Met Saturday and had another good meeting. Elder Gold taking part in the services.

On Friday night one told the church the dealings of the Lord with her and was received for baptism.

Sunday, after spending Saturday night at the home in the country of Mr. D. M. Check, Elder Gold being with us. Sunday morning went back to the church in Durham. Was blest with great liberty in speaking to God's people. The church engaged in communion and feet washing. After service, went to the home of Bro. Markum for dinner. That evening, in company with Elder Gold, went to the home of Sister Carrington; took supper; went back to

the church at night. After trying to speak again, Elder Gold gave opportunity for members and a Bro. Wilson was received and was baptized by Elder C. F. Denny, together with his wife, who joined Friday night, after which, while extending the hand of church fellowship, a Bro. Herndon of Durham was received for baptism, also a sister joined by letter. I failed to get her name. Went back to the home of Sister Carrington and spent the night. Next morning boarded the train for Roxboro. Was met by Bro. W. J. O'Bryant; went to his home that night. Went to the meeting house of the Old School Baptist Church. Met a nice congregation. Spoke to them with the liberty the Lord gave; spent the night with Bro. O'Bryant, he conveying us the next morning to Mr. David Long's, who carried us to Wheeler's Church. Here we had a good meeting with a fine congregation. Went to the home of Bro. R. T. Bowes. Next morning Bro. Bowes carried us to Prospect Hill Church. The congregation at this church was small, it having rained a good season. The people were busy sticking tobacco, which is the money crop in this section. Went home with Deacon W. D. Blalock, and next day, in company of Bro. Blalock's son, went to Lynch's Creek. Met a small but appreciative crowd and was blest with liberty in speaking to them. Went in an auto with a Mr. Christopher and wife and mother-in-law and Bro. W. R. Hawkins to the home of Bro. Hawkins. Spent the night with Bro. Hawkins' son. Bro. Willie Hawkins carried me in his auto to the home of Bro. A. G. Porterfield, one mile from McCray's Church. Went with Bro. Porterfield and family to the church and met a small but appreciative congregation. Had sweet liberty in talking to them, returning to Bro. Porterfield's for dinner, he conveying us to Gilliams that evening. Spent the night at the home of Bro. John Gilliam's, where we were made to feel

comfortable. Miss Grace Gilliam rendered some excellent music on the piano. Had a good night's rest, and next morning was greatly refreshed. We went to the church, though the congregation was small the meeting was sweet and spiritual. I enjoyed the company of these dear people very much. Next day, Sunday, met at the church and had good liberty in speaking the Lord be praised. The congregation on this occasion was large and attentive. I found the churches in this section sound in doctrine and in unity, and our preaching was received and truly I have had an earnest invitation to come back again, but owing to our age and infirmity I think it doubtful that we will see them again in this life, but hope to meet in the sweet by and by. We left Gilliam's in company of a Bro. Brooks for Burlington, where we spoke at 4 o'clock that evening. Went home with Mr. C. M. Horner, where we spent the night.

Mr. Horner is not a member but a lover of the Baptist Church. His mother is a Baptist and I enjoyed her conversation.

Next morning took train for Reidsville, where we were met by Bro. E. R. Harris and went to his home; after supper went to the church in Reidsville; had a good meeting; went to the home of Elder G. M. Trent; spent the night. Next morning went back to Bro. Harris' and stayed until the train for Danville, Va., which we took, arriving at Danville was met by Brethren C. A. Howard and Allen Hines and went to the home of Bro. Howard. Went to the Primitive Baptist Church at night, where we met a very large congregation. Had a good meeting. Went back to Bro. Howard's for the night. Next morning in company of Bro. E. E. Williams and wife went to Cane Creek, where we were almost thrown out by the pastor concluding that as I had not written him a personal letter he was almost sure I would not be there, and the crowd was the

smallest I had met on my trip. Went to the home of Mr. Butcher. Spent the night. Next morning he carried me to Malmason Church. Had a good spiritual meeting, and in company of Bro. C. P. Williams went to the home of Bro. John Williams, where I spent the night.

Next morning in company of Bro. C. P. Williams went to Mountain Spring Church. Here we had a sweet meeting. One willing soul came forward and told how great things the Lord had done for her, and was gladly received into the fellowship of the saints. Went home with Elder N. T. Oaks and spent the night. Next morning in company with Elder Oaks went to Weatherford Church, this being our last appointment this side of Washington, D. C. Spent the night with Bro. A. C. Owens. Monday morning Bro. Owens carried me to the railroad at Gretna, where I boarded a section of the Southern Railway carrying the veterans to Washington Reunion, where we arrived at 12:30. After registering as a veteran, we went to the home of Dr. C. H. Waters, where we were kindly cared for until we left for Norfolk, our next appointment. We had the pleasure of being in the grand parade on Thursday, passing the reviewing stand of President Wilson.

The reunion was quite a success, though the city was very much congested. I met Elder J. Harvey Daly and several other old Baptists at Dr. Waters' home. I can't remember their names. The time was most pleasantly spent with this family, whom I shall ever remember for their kindness to me. Parting with this dear family, we took the boat for Norfolk, Va., arriving there Saturday morning at 8 o'clock; after much hunting, I finally located Sister Allen, near the old Baptist Church. She took me in and I felt thankful for her kindness. I got

out of the stateroom on the boat at 6 o'clock. Went on deck and saw for the first time in life the battleships of Uncle Sam and also a battleship of England. The scenery was grand and the bracing air was fine. Quite a crowd of people were on the boat and a goodly number gave some as fine singing as I ever heard, which I enjoyed very much. I felt to thank the Lord for His abundant goodness to poor me.

Sunday morning after a good night's rest, though suffering with cold contracted on the boat, we went to the meeting house and met a small but appreciative audience. The smallness of the crowd was due to rain which fell in torrents. The Lord blessed us with liberty in speaking to them. Went home with Mr. Bodwell, where we spent the time until morning.

Took the train Monday morning for Hobgood, N. C., where we arrived on time. Went to the home of Elder W. B. Strickland, where we rested until morning. Went to Mt. Zion Church about one mile distant, where we met a goodly number, and were blessed by the Lord to speak to them. Returned to Elder Strickland's for dinner that evening. Took the train for Tarboro, where we spent the night with Mr. Joe Turner. Went to the church, and had another spiritual feast. Returned to the home of Sister Turner, where we stayed until train time. Went to Rocky Mount, and went to the home of Bro. J. H. Daughtridge, where we spent the night. Next morning went to Fall's Church, where we had a good meeting, feeling the Lord was with us. Returned to Bro. Daughtridges' for dinner.

In company with Elder W. M. Monsees, went to Sharpsburg, where we spent the night at the home of Mr. Robbins. Next morning took the train for Wilson. Went to the home of El-

der P. D. Gold, ate breakfast; went to the church at Wilson; had a small congregation, and went back to Elder Gold's, where we spent the night.

Next morning took train for Luca-ma; was met by Bro. W. G. Raper, who carried us to Upper Black Creek Church. Had a good meeting. Returned to Bro. Raper's for dinner, and he conveyed us to Kenly, where Bro. W. Mumford took me to his home near Beulah Church. Sunday we went to Beulah Church and met a large congregation. Met Elders J. W. Wyatt, J. T. Collier and licentiate R. E. Adams. After communion and feet washing in company with Bro. Joseph Pittman and Elder Wyatt went to Selma, a small town on the A. C. L. Railroad. Went to the home of Bro. J. H. Parker, where we rested until night. Met in a hall and spoke to a nice audience. Spent the night with Bro. Parker. Next morning, in company with Bro. Wyatt, took train for Raleigh. We went to the store of Elder G. T. Powell. Here we met Elder W. A. Simpkins and Bro. W. J. Stephenson. Took dinner with Bro. Powell. Took supper with Bro. Stephenson. Went to the church and had a good meeting. Went home with Elder Simpkins. Next morning took train for Roekingham. Was met by my son, W. B. Head. Went to his home and rested nearly two weeks. Tried to preach twice in Roekingham. Left on the 30th of June for Lawyer Spring Church, near Peachland. Had a meeting Saturday evening and Sunday. Went home with a Bro. Helms, and then to the home of Mr. Z. B. Little. Went Sunday night to Pleasant Grove Church and had a good meeting.

Next morning Mr. Little carried me to Monroe, N. C., where I boarded the vestibule for Atlanta, where I arrived that evening 50 minutes late, where I found loved ones all well, for which I

want to praise the giver of every good and every perfect gift.

This may be the last tour among the dear old Baptists I will ever be permitted to make. I am now in my 75th year.

Praying God's blessings on all that I met, I shall ever remember you in love.
Farewell. Yours in love,

T. J. HEAD.

291 Oak St., Atlanta, Ga.

CHANGE OF ADDRESS

Brother S. N. Redford has moved from Cherokee to Valley Springs, Tex.

THE DIVINE BEING

When the Scripture speaks of God without any qualifying term the invisible spirit—"the Father"—is meant. The Father, the Son and the Holy Ghost are spoken of as if they were all persons. John says, "These three are one." Two can be one in respect to sameness of quality and in covenant relation, in law and in other respects. This is unity between two. In this there is no division, except as to person. But one cannot be two without division. A man and woman may become one by marriage as recognized by Scripture. But oneness is severed by divorce. For this reason I hold that the trinity is in that of persons and that the oneness is in quality and in all those things that form a bond of unity. It is worthy of special consideration that the counsel of peace which I think is the covenant was between two, not three.—Zach. 6-13. This was without doubt the Father and Son. If there were three why was not the third person a partner in the counsel and covenant?

The Scripture presents to my mind the following ideas in respect to the personality of the three in the God-

head:

Paul says, "There is but one God, the Father of whom are all things, etc., and one Lord Jesus Christ, by whom are all things." By this I understand that God the Father is unlimited in authority and power. Wherefore, all things are of Him. All things are by Jesus Christ in the sense that God created all things by Him and He is appointed to execute the will of the Father.—John 5-27.

The Father is the invisible God, and is a Spirit. He alone personally existed from all eternity without beginning. The Son as the Word was the Wisdom of God "brought forth" and set up in the beginning of the energies of God respecting the creation and development of things purposed of God before His works of old.—Prov. 8-22.

As Jesus was possessed and set up in eternity, He was therefore eternal, and as He was the word or wisdom and Son of God, He was in that sense God, yet not the same person as the Father. The same was made flesh and while He was begotten of the Father, He was by incarnation the Son of man. In his manifestation, He passed through several changes or imitations, yet He was "the same yesterday and today and forever." The apostle says that He 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.

This one was the beginning of the creation of God.—Rev. 3-14. He was Alpha and Omega. He was the beginning and He said that the things concerning Him "have an end." He was the first born of every creature and the first begotten from the dead. These things must have reference to His human nature.

In considering "the apostle and high priest of our profession" it is proper to notice that what we learn of Him while on earth was in that of His being manifested, for all those things were present with the Father from the beginning. Jesus was in time crucified and slain; but in the wisdom of God and in a virtual sense He was slain from the foundation of the world. In deed in a virtual sense, and in the wisdom of God all the works were finished from the foundation of the world.—Heb. 4:3. Here satan sinned, committing murder, which was manifested in Judas Iscariot. Here the kingdom was prepared for the saints whose names were written "in the book of life of the lamb slain from the foundation of the world." If it is true as above quoted, that the works were finished from the foundation of the world, then it is a necessary conclusion that visible things are manifestations of things finished with God from the beginning of creation. When God began He finished. For this reason nothing that occurs is either new or old with Him.

I gather my idea of the Holy Ghost in this way: The Scripture of the Old Testament speaks of the Holy Spirit of God, "Spirit is life." The Holy Spirit of God might not have been more than a substance or principle. No one would dispute that the spirit of Christ was the same as that of the Father. It may be true that Jesus had the spirit of man also. In either case the spirit in Him to my view was a principle or substance. The apostle speaks of body, soul and spirit. When one dies, the spirit survives and goes to God. The New Testament frequently speaks of this surviving spirit as a ghost. Jesus was the holy one of Israel, and if a ghost is the surviving spirit of one dead it would seem appropriate to call

His spirit the Holy Ghost. This term as an appellation is a New Testament term. It is true that the term is used before the death of Jesus on the cross. But Jesus was virtually slain from the foundation of the world. From thence the Holy Ghost as the spirit of the Father and Son had a personal substance. When Jesus "gave up the ghost" (Luke 23:46) the same ascended to God to paradise, where it remained until the ascension of Jesus. There is no evidence that the spirit of Jesus descended and entered into the body. He was raised by the glory of the Father, ascended to paradise and the Holy Ghost was sent down in His name and will remain until the time appointed regenerating, sanctifying and comforting the elect. Hence baptism is to be performed in the name of three—the Father, the Son and the Holy Ghost. These three are (not is) one. They bear record in heaven, while there are three that bear witness in earth—the spirit, the water and the blood—and these three agree in one.

J. ELLIS BLANTON.

Lee, Fla.

Dear Brother Gold:- I have for some time desired to write a few lines to you concerning the dealings of the Lord with me if indeed He has dealt with me at all, this being my first attempt. I hope you will bear with me in my weakness.

I have loved the old Baptists ever since I was a child. My mother was a member of that church, and I thought I loved to hear Brother Jones preach the best of any preacher I ever heard in my life.

After I was married I had dreams that frightened me. One dream was that my older brother and myself, as I thought, were in some desolate

place, where I couldn't see a living thing, and I thought he sat down and I turned and looked and it seemed that the whole world was on fire. I could see the flames and everything was burned clean. It burned over us, but did not burn us at all. I was in a lot of trouble and tried to beg the Lord to have mercy on me. I tried to pray day and night, and although I did not know how to pray, I did the best I could. It seemed I would groan within, but would not utter a word.

I went to the November meeting and on Sunday a young man joined and I wanted to go up, yet I could not, as the opportunity had not come. We must wait for the salvation of the Lord.

My burdens became so heavy I could hardly bear them, but bless the Lord, O my soul, and let all within me rejoice. The next preaching day I could keep it back no longer. I talked with the preacher and he told me to meet him at the church the following Sunday and tell my little hope, if I had any, to the church, and I did and I was received and baptized the same day.

O, what a joyous day that was to a poor, condemned sinner like me. I hope the Lord will lead and direct me in all I do, if it should be His will.

Brother Gold, may our Heavenly Father abundantly bless and sustain you in your labors for the cause of our blessed Redeemer.

Your little sister, in hope of eternal life,

FANNIE V. WOOD.

Chinquapin, N. C.

Dear Brother Gold: I am sending you a very good letter which I received from Elder L. H. Hardy. If you think it proper, please publish same in Landmark. I believe some of God's little

ones will enjoy reading it as I have.

Your humble brother,

A. B. DENSON.

Rocky Mount, N. C.

Mr. A. B. Denson.

My Dear Brother:—When I received your good letter of January 17th I thought to write you and thank you for your encouraging words and sweet remarks, but when I looked for the letter to read it again I could not find it. This morning I was overhauling some letters and found it and read it with much sweetness as if it had just come.

I am glad you thought to write to me such encouraging and comforting words.

Sometimes I get very discouraged and low down in my feelings about writing as well as preaching, and feel that it cannot be that one so incompetent and so unprofitable in the house of the Lord has been called to so high and holy a calling. To speak or write in the fear of God is a most sacred thing. It causes one so weak as myself to often want to hide away and not be seen. I do feel that I am the least in my Father's house. Often when I am trying to speak in His holy name and look out at my brethren and sisters I feel to need to be taught of them. I am a little child trying to teach those who are filled with the wisdom of God. However, all my littleness and ignorance will not excuse me; I must try to do the bidding of my Father. I hope and believe He is my Father.

I know that I cannot teach in enticing words of man's wisdom, and if I could I have no desire to do so. If I may but feed some hungry one, give but a drop of water to a thirsty one, point one inquirer to Jesus, the way, the truth and the life, will that not be enough?

My dear brother, I do not write of

faults and failures so much because I see them in others, but because I feel them in myself. I do not have to sin in order to become a sinner; no, I am such a sinner that I will sin even when I hate it with all my heart. Right while I am trying to get away from the sins which I see on the one hand I run into others on the other hand. Do the very best I can, I am a poor, needy sinner. Be as guarded as I can in my talk, my tongue makes so many slips that I am goaded on every side and rebuked I am often vowing that I will do this or that no more, but the first I know I have done that same thing or worse. For this very cause I have a hesitancy in trying to preach or to write on the great subject of our walk in our Lord Jesus.

I often see and hear things which are very goading to me, but I more often find them dwelling in me and the prickles which hurt me the worst.

Some times I get a little comfort when I read letters like yours and others I have received which show that what I have written has been received by the children of God and that they have been able to put their amen on the words which the Lord had given to me. Then I am comforted in the feeling that the words I have spoken or written were God's words which He had sent forth by so unworthy a worm of the dust.

When I look for a good thing in my poor heart I see a desert waste and bare. When I look at the awful sinner I am I see a wilderness so thick that it appears impenetrable.

My brother, do these things touch a responsive cord in your heart? Have you seen these in yourself? If so you will know just how to feel with me. If not my words will be in an unknown tongue to you.

Not wishing to weary you, I will stop by asking an interest in your petitions to the King that His rich and free mercies may flow out to me, a poor, needy one.

The Lord's richest blessings abide with you to love and serve Him all the days of your life, and to dwell with Him in glory.

Your brother, I hope,
L. H. HARDY.

Atlantic, N. C.

To the Primitive Baptist, Scattered Abroad, Elect According to the Foreknowledge of God, the Father, etc.

Dear Brethren and Sisters in the Lord:- If I am not deceived in myself, I feel impressed with a desire of heart, to write you all, among whom I have traveled and preached for many years—over 40 years—so you may hear from me. I am now old, in 84, and nearly spent, and cannot hope or expect ever to visit among you as I have any more. I know the time of my departure is near at hand; hope I have fought a good fight of faith, and hope I can say with the Apostle Paul, "There is laid up for me and not only for me, but for you all, a crown of righteousness which the righteous Judge will give unto us in that day and to all who love His glorious appearing." I feel, while I am in this earthly house or tabernacle, to stir up your pure minds by way of remembrance, that you may remember after my decease the things which I and others of our dear aged ministers—some who have laid their armor by, have fallen asleep in Jesus, and some yet living, old like myself, who must soon pass away; but God will call and raise up others when He has a use for them, who will feed, comfort and instruct His flock. He is the good shepherd who gave His life for the sheep,

as He says, "and they shall never perish." His Father who gave them to Him is greater than all, and none is able to pluck them out of His Father's hand. Great consolation to His poor feeble sheep and lambs that He carries in His bosom. Then fear not, little flock. It is your Father's good pleasure to give you the kingdom.

Dear kindred in the Lord: I am often meditating and thinking of you all, and the many joyful meetings and sad partings we have had, and how the dear Lord has blest us with His dear presence and our poor hearts have been made to burn with love while He talked with us by the way. How sweet and precious have been such moments. I love to think of them, and while we will never meet in time any more to enjoy such seasons, the precious hope we have, the gift of God through grace of meeting in that upper and better kingdom, where there will be no more parting and sad farewells, no more sickness, sorrow, pain nor death, all will be done away, and we shall see our blessed Lord and Savior and these vile, mortal, sinful bodies will be changed and fashioned like unto His glorious body. Such is our faith and hope, all resulting from the everlasting love and mercy of God, regardless of anything we ever did or could do. O, dear brethren, how we should desire, as we do, to praise, honor, love and obey our Heavenly Father while we live in this poor, sinful world. He truly has done such great things for us, whereof we are glad. May we be more and more weaned from the perishing things of time and our affections set upon things above, laying aside every weight and the sin which so besets us and run with patience the race set before us, ever looking and trusting in Jesus. Let us lay aside all malice and evil speaking, etc., desiring the sincere

milk of the word, that we may grow thereby if so be we have tasted that the Lord is gracious and has been merciful to our unrighteousness. Language fails me to express my humble gratitude and thanks-giving to God for His unspeakable blessings bestowed on such a poor sinner as I feel to be, but at the same time rejoice at the faithful saying that "Christ Jesus came into the world to save sinners," of whom Paul said he was chief. And if I am not chief, I feel to be a poor sinner, saved by the grace of God.

Now in conclusion of this imperfect article, like the writer, I wish to say all the churches and ministers and pastors: If I may so admonish, I see and feel that there is a sad neglect among us of preaching more on practical things—on our Christian duties and obligations to God and to one another. One very important subject, church or gospel discipline, is not taught as much as it should be. Our dear Lord and Savior as the lawgiver in Zion, has given laws and rules for the government of the members of His church and people and they should be strictly executed in a spirit of meekness and love. If this was done as it should be, we would not have the trouble, strife and confusion we do in many places. I feel that I have been remiss in preaching on this line. I have thought it was the duty of pastors to teach more on this subject—teaching the churches to observe all things which Jesus has commanded. As I have never served in the capacity of a pastor, in travelling and preaching among the churches that have pastors, I have felt it was not my duty to dwell much or exhort the churches. Sometimes I feel impressed to remind them of these important things. Let us all be more faithful and not be afraid to do our whole duty. May the Lord bless us all to live in peace and love, seek-

ing after the things that make for peace and things whereby we may edify one another. Finally, brethren, sisters and friends, farewell; be of good comfort and the God of peace and love be with you all. Pray for this poor sinner, saved by the grace of God. The grace of our Lord Jesus Christ be with us all, amen.

Yours in hope,
J. E. ADAMS.

MYRTLE RUTH MORRIS.

My little niece, Myrtle Ruth Morris, was born in Person County, N. C., near the Durgy Mine, March 17, 1909, and died March 25, 1917. She was a sweet child, kind and good and loved by all who knew her. She would look at the pictures of angels and ask if she was good would she be an angel.

So on a beautiful Sabbath morning the angels came and took her home with them.

She was laid to rest in the family burying ground at Five Points. She always said she wanted to be buried where her grandmother Tingen was going to be buried.

She leaves to mourn a mother, father, grandmother, three little sisters, one little brother and two uncles. She was the oldest child and was sick but a short while with pneumonia. All was done that doctor, relatives and friends could do, but none could stay the hand of death. God saw fit to take her to that bright and happy home, where there is no more parting, but where all is peace and love.

Her loving aunt, CAROLINE.

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

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EDITORIAL.

LAW AND ORDER.

We notice that there are societies of men and of some women, too, that are fomenting opposition to law. We are commanded to submit to the powers that be, for they are ordained of God. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Rom. 13:1-2.

The powers that be are ordained of God. It is not whether you like the law or not. It is not whether the law suits me or not. The powers that are ordained of God I am not to be the judge whether I shall obey or not. I am to obey, submit to the powers that be. Law is to protect the obedient and to punish the disobedient.

I read of societies that are operating and advising to disobey the laws of the land. Do you know that this is a very dangerous matter, and needs

to be speedily handled by the proper authorities! There is a great difference between a class of people that are quiet and study to do their own business—that obey the laws—and people that are hatching up troubles, stirring up strife and discord, and breeding confusion throughout the country.

Men or women that think that they are not bound to obey, they are a menace, a danger, to the country, and to society. It is the duty of every one to study to show himself or herself as in duty bound to obey the laws that be. We are not the judge whether we are bound to be obedient to the law of the land or not.

That order and peace caused by obeying the law is a good safeguard to security and peace in the land. It is the duty of every one to obey the powers that be which are ordained for the punishment of evil-doers, and for the praise of them that do well. P. D. G.

LOT.

"The lot is cast into the lap; but the whole disposing thereof is of the Lord." Prov. 16:33.

The lap is a reservoir, a receptacle into which there is a great variety of stuff cast, some more precious than other things, and they are to be sorted. The mother's lap holds the child. It may be a wise child. It is dear to its mother. The mother's lap receives much besides the children.

The word lap is used first in Judges, 7th chapter, when Gideon was so exercised for men prepared to fight Midian. The thousands of Israel could not serve. When the people are brought down to drink water all that bowed down to drink in the ordinary way of drinking are sent home. But there were three hundred that lapped water like a dog, putting their hands to their mouths. They were the ones chosen

of the Lord to fight Midian.

When one kneels down and drinks water he cannot see what he is drinking. But when he puts his hand with the water in his hand to his mouth he can see what he is drinking.

When it goes from his hand to his mouth, and is thus carefully handled, then he is exercised into faithful using of the matter. He takes a little of the water, and appears to lose more than he swallows, but it is not lost.

The lot is the portion, place, the part that falls to the righteous.

"The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot," Psalm 16:15. "For the rod of the wicked shall not rest upon the lot of the righteous," Psalm 125:3. See the chapter, and how safe is the lot of the righteous.

The Lord's portion is his people. Jacob is the lot of his inheritance, Dent. 32:9.

In the natural birth the races of mankind are all cast into the lap; but the whole disposing thereof is of the Lord. Who maketh thee to differ? Unbelief never seeks or heeds the Lord's way. It is all a matter of chance, as we call it, a mere lottery. Jacob and Esau were twin brothers, both were cast or dropped in the lap at the same time; but was not the hand of the Lord in the matter?

Jacob have I loved and Esau have I hated. See Rom. 9th chapter. "But Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, Behold I lay in Sion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed." Rom. 9: 31-33.

What wonderful comfort there is in

the faith of the only Lord God. But if one has not faith in God surely he blunders, stumbles at that stumbling stone.

The Lord God works all things according to the counsel of His own will. All those that trust in Him, He keeps in perfect peace. Blessed are all they that trust in Him.

P. D. G.

JEPHTHAH.

"And Jephthah uttered all his words before the Lord in Mizpeh," Judges 11:11.

There are strange, mysterious things developed in the lives of the men of Israel. One of these is in the life and conduct of Jephthah.

He was fearless of man's judgment, unless the Lord was in that judgment. He was bold and vigorous to maintain what was in his heart.

"Now Jephthah the Gileadite was a mighty man of valor, and he was the son of an harlot; and Gilead begot Jephthah, Judges 11:1. And Gilead's wife bare him sons; and his sons grew up, and they thrust out Jephthah, saying unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob. He, though brave, did not desire to force himself where he was not welcome. Does any one? Is it courage or bravery to aim to force fellowship? It cannot be bought or obtained where there is no appreciation.

Israel rebelled against the Lord, and were brought into great distress. In their troubled condition they remembered Jephthah, and the elders of Gilead went to fetch Jephthah out of the land of Tob. And they said unto Jephthah, Come and be our captain that we may fight with the children of Ammon. And Jephthah said unto the elders of Gilead, Did ye not hate me and expel me out

of my father's house? And why are ye come unto me now when ye are in distress? And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not according to thy words.

Then Jephthah went with the elders of Gilead, and the people made him head and captain over them; and Jephthah uttered all his words before the Lord in Mizpeh, which is the heap of witness.

Then Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? And the king of the children of Ammon answered the messengers of Jephthah, Because Israel took away my land when they came up out of the land of Egypt from Arnon even unto Jabbok, and unto Jordan; now, therefore, restore those lands peaceably. And Jephthah sent messengers again unto the king of the children of Ammon. And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon; but when Israel come up from Egypt, and walked through the wilderness unto the Red Sea, and came to the Kadesh.

Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land; but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab; but he would not consent; and Israel abode in Kadish. Then they went along through the wilderness, and compared the land of Edom, and the land of Moab. (Read the 11th chapter of Judges.)

See what a wonderful plea, what a defense one strong in the faith of the son of God pleads in defense of his conduct! What valor is shown by one who utters all his words before the Lord! Such a man need not fear what

man can do unto him.

It is curious and interesting to see how wise unto salvation is one who has searched and is skilful in rightly dividing the word of truth, and giving to each his portion in season.

The Lord would not suffer Israel to march through the countries of Moab and Ammon. But they went round them. Then Israel sent messengers unto Sihon, king of the Amorites. But Sihon trusted not to Israel to march through his land. But Sihon gathered all his people together to fight against Israel. And the Lord God of Israel delivered Sihon and all his people unto the hand of Israel, and they smote them. And Israel possessed all the coasts of the Amorites, and now shouldst thou possess it. So now the Lord God of Israel hath disposed the Amorites from before him people, and shouldst thou possess it? Will not thou possess that which Chemosh thy God giveth thee to possess it? So whomsoever the Lord our God shall drive out from before us them will we possess. And now art thou anything better than Balak, king of Moab? Did he ever strive against Israel? For three hundred years Israel dwelt in Heshbon and her towns, etc. Why did you not recover them within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me. The Lord be judge this day between the children of Israel and the children of Ammon. Howbeit, the king of the children of Ammon, hearkened not unto the words of Jephthah, which he sent him.

Then the spirit of the Lord came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and passed over unto the children of Ammon. So the Lord delivered them unto his hand.

The manner of the pleading of Jephthah

showed that he was strong in the faith of the Son of God, and that he was well grounded in the truth, and that he was learned in the way of God, and was valient in the service of God.

How wonderful it is to give good heed to the doctrine of God, and contend earnestly for the faith once delivered to the saints.

We need not seek so much to show our zeal, as to be sure that we have the word of the Lord, and can truly say, Whom have I in heaven but thee, and there is none on earth I desire besides thee.

There is an instance recorded in this history of Jephthah, or growing out of it. (See Judges the 12th chapter.) The Ephraimites brought a complaint against Jephthah. The charge was that he did not call on them to go over with him to fight the children of Ammon, and they said we will burn thine house upon thee with fire. (See Judges 12: 1-3.) There was a strike between them; a battle followed. Then Jephthah gathered the men of Gilead, and the men of Gilead smote Ephraim.

The Gileadites took the passages of Jordan before the Ephraimites. Now when the Ephraimites sought to pass over Jordan, the men of Gilead would say, Art thou an Ephraimite? If he said nay, then said they unto him, Say now Shibboleth; and he said Sibbaleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan; and there fell at that time of the Ephraimites two and forty thousand.

Well, one says, there is such a little difference. Why make a man an offender for a word—or only for a letter—an “h”. For they could not frame to pronounce it right.

Well, where was there any true love or good will? If they had been right

they would not have gone to war against their brethren. War is a deathly, therefore a very serious, thing. When thou goest to war keep thyself far from every wicked thing.

When people dwell in love and true peace there is none occasion of stumbling. Love worketh no ill to his neighbor.

Jordan represents death. The crossings of Jordan represent death.

The soul that sins shall die. When Jordan is driven back Israel walks through death dry shod. P. D. G.

WATCHMAN, WHAT OF THE NIGHT?

The night cometh and also the morning. Darkness for some; light for others. There are two classes of people: Those that fear God and those that do not. The one feels, sees, believes there is a just God and a Savior, whose providence and guidance directs and controls, goes before, and works follow after his humble and dependent people, healing their diseases, forgiving their iniquities. These feel the need of the guidance, superintendence and control of the Lord God, and rejoice in His dominion. They feel that the Lord cannot do wrong. They do not desire to be left to their own choice. They feel that the Lord God made everything that is made, and that it all belongs to Him. If He withholdeth the rain it is His rain, His earth, His heaven, and we are the creatures of His hand. Let Him do what serveth Him good.

If any man thinks he knows anything of himself he knows nothing yet as he ought to know. Judge not that ye be not judged; for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you. As ye would that men should do to you do ye even so

to them.

Those that are exercised unto godliness are guided by a rule of wisdom that permits of no shortage, nor failure. The Lord does all things well. He makes the lame to walk, the deaf to hear and the blind to see. So it is a day of gladness and joy. The night also cometh. There is a class of people that consider or hold that it is a matter of chance or luck, blind chance, and that there is no predestination about it, and that God, if there be a God, does not foreknow, nor allow himself to determine what shall be—that he does not work all things, nor any thing, according to the counsel of His own will. These have no faith in God, nor any faith that is of God. It is all night with them, all darkness. No cheering ray of hope, no dawning upon their soul, no expectation of a time of gladness. They do not hold that all things work together for good to them that love God, to them that are called according to His purpose. Indeed they do not think that God has any purpose. They do not believe that there is a God.

What do they worship? Where is their hope, and what is their hope? There is the pleasure and joy of life unto them who live this life in the flesh by the faith of the Son of God, and the joy of that faith does animate them unto obedience to the perfect dominion of Almighty God, so that the life they now live, even in the flesh wherein there dwells no good thing, they live by the faith of the Son of God. Then how good it is to trust in the Lord forever. This God is our God, and shall be our God forever. To Him we pray, in the day of trouble, call on Him, in the day of deliverance, give thanks to Him. To such is the light of the knowledge of the glory of God lifted up and rests upon. There is al-

ways ground to rejoice in the Lord and have hope toward Him. This is our God forevermore.
P. D. G.

NANCY J. CLAYTON.

The subject of this notice was the daughter of Jesse L. and Rebekah Mooney of Person County, N. C., born August 25, 1849, and departed this life April 6, 1916, making her stay on earth 66 years, seven months and eleven days. She was married to David R. Clayton, November 22, 1872, and unto them were born nine children, one dying in infancy, and a daughter about 22 years of age, who died in the year 1908. Her husband preceded her to the grave four months and a few days. The balance of her children are all living and with one brother, mourn the loss of a kind and affectionate mother and sister.

The date that she professed a hope in Christ is unknown to the writer, but I was present when she united with the church. She joined at Surl, which was an arm of Flat River. At that time they opened the door of the church by singing Hymn No. 203, and while singing the first two lines of the last verse: "Let every soul that's born again no longer wait but now come in," I saw her rise and come forward. She told a good and bright experience, was received, and baptized the next day by their worthy pastor, Elder D. R. Moore, and when Surl was to be organized she, with her husband, took letters of dismission from Flat River and joined at Surl. Her husband was a deacon and indeed she was a deacon's wife.

Myself and Sister Clayton were both born the same year and raised up in the same neighborhood, the writer being well acquainted with her all her life, and can say nothing but in honor and praise to her name. She lived an orderly Christian life and was a worthy

church member, seeming to have full faith in the Lord her Savior.

She was a devoted wife and a Christian mother in Israel, was loved and honored by all who knew her. A good woman has fallen and will be greatly missed by her family and the church and the neighborhood and may the giver of every perfect and good gift fill her place in the church.

And now to you, her children, both sons and daughters, may it be the will of the Lord that you all may fill your mother's and your father's seats in the church and as you all composed a family on earth may it be His will that you may compose one in heaven in the prayer of one that wishes you all well.

"We shall sleep but not forever,

There will be a glorious dawn;

We shall meet to part no never

On the resurrection morn."

Written by, W. T. DAVIS.

Hallsville, N. C.

CHARLIE FLY.

Dear Brother Gold: If it be the will of the Lord, I will in my weak way try to write a few lines on the death of my dear husband. I have felt impressed to do this ever since he left me, though without the Lord's help I can do nothing.

He was the son of Thomas and Mary E. Fly, was born May 26, 1869, and died at the Edgecombe General Hospital April 14, 1917, making his stay on earth nearly 48 years. He was married to Alma M. Howell April 10, 1889. Unto this union were born three children. He leaves them with his lonely wife and five sisters, besides many relatives and friends, to mourn his loss.

A good man is gone. He was not a member of any church, but a strong believer in the Primitive Baptists. As I have heard him say many times (G.

he had rather be a true Baptist than anything on earth. He was not well for several months. He had tumor on the brain, and his sufferings were great, but he bore them with the most patience of any one I ever saw, fully realizing that he had to die and leave me. He was so kind to me, and now I am so sad and lonely. No one will ever know what I have passed through, but God knows best; He took him from this world of sorrow and now I feel sure he is resting in that blessed home that will never end.

We cannot send a wreath of flowers to make thy coffin gay, for death will be a solemn thing, bedeck it as we may. And we who here in loneliness a few more years may roam, cannot but hang our heads and weep when those we love go home. Oh, husband of the quiet eyes and unassuming air, who can rejoice that thou art gone God's blessed heaven to share? To see "the glories of the lamb amid His Father's throne." And "bring new honors for his name in songs before unknown."

Written by his sorrowing wife,
ALMA M. FLY.

Tarboro, N. C.

WILLIE RICHARD OAKLEY.

On January 25, 1913, God in His great goodness gave to the fond parents, Mr. and Mrs. Finnie Oakley, a beautiful little son, who at once became the idol of their hearts, also of his dear grandmother, too. But, alas! Dear little Willie Richard was sent only for a short time, for on March 11, 1917, God touched him and he slept. He died with appendicitis in Wilson Sanatorium. We often wonder why these little ones enter our homes and linger with us only a short time, reminding us with their sweet smiles of the purity and sweetness of Heaven. We cannot understand it, but we know

that God in His all wise Providence doeth all things well.

Precious baby, you have passed away,
From the shadows of earth to the
realms of day.

Without thee I'm lonely, but will not
rebel,

Because with my baby I know it is
well.

Written for his grandmother.

MARY DELLA BRAKE.

Dear Elder Gold:- It is with a very sad heart that I try to write the obituary of my dear mother, Mary Della Brake, who was born May 12, 1857 and died September 10, 1905. She had been a member of the Baptist Church for several years before her death, and I hope and believe she was a Christian.

She was left a widow early in life, with four small children, all girls, to care for. She was taken ill shortly after my father's death and was sick eight years before she died. Her disease was consumption and her sufferings were great, but she bore them patiently. She was a kind and affectionate mother and a friend to all.

I was the youngest of the four children that she left behind and was only nine years old, but I remember so well her desire that she might live to see her children old enough to look out for themselves. But God saw fit to take her and He doeth all things well.

She left four orphaned children and a host of friends to mourn their loss.

Written by her loving daughter,
LULA J. CUMMINGS.

BARBARY SMITH.

On Sunday, July 15, 1917, this dear and lovely sister passed from earth and the church militant into the church triumphant.

She was born on February 13, 1853. Her maiden name was Salter. When

she grew up to womanhood, in about 1869 or 1870, on January 6 she was married to John F. Smith. To this union six children were born, four boys and two girls. Two boys and the two girls died in early childhood. In February, 1899, while out hunting, her husband slipped on the ice and fell and shot himself through the foot. In a short time lockjaw set in and on March 4, 1899, he passed into the church triumphant. Thus Sister Smith and her two boys were left to battle with the things of this world. She had a true desire to raise her sons honest, truthful, industrious and respectful. This she succeeded in doing much to her credit and praise by all who knew her.

She professed a hope in Christ and united with the Primitive Baptist Church at Hunting Quarters at the February meeting in 1884, and was baptized by me. At the April meeting in 1885, her husband also became a member of the same church and was also baptized by me, and in June, 1891, he was chosen a deacon of the church, which place he filled well. Sister Smith appeared to be specially prepared for the wife of a deacon and in every point she did her duty in the church and in her family. There was no place where duty called her that she didn't go if her health and strength enabled her to go, and her duties were not done by halves, for she went to do things with her mind and strength in her work.

Sometime after the death of her husband while at her work at home she felt an inward hurt. This finally developed into an internal tumor. From this she suffered much, but generally without complaint. The latter part of last year the enlargement began to be visible, and to give her much trouble so that it was with much difficulty that she went about her duties.

It was a strange thing for a meeting to be at our meeting house or in the neighborhood and she not be there. She sometimes went off to other church meetings and always to her comfort. But the time came that she could not go. She made the effort, but had to stop on the way until we came back when her brother-in-law, Capt. Raymond Harris, helped her to get back home. The Lord blessed me to go and preach for her in her home with her youngest son, Brother John D. Smith. She enjoyed the gospel message. Her sufferings were so great that she finally agreed to go to the hospital, and on July 5 she was taken to the hospital in Morehead City and Dr. Royal undertook the operation, but when he had made the incision he found that cancer had developed and was in an advanced stage, so that an operation was impossible. As soon as circumstances would allow it, she was taken back home, where she lived only one day. She died on the third Sunday in this July. She was mostly unconscious during the last days.

But we mourn not for her without hope, for we feel that the Lord has taken her to Himself after all that the tenderest hearts could dictate and hands could do. On Monday evening I got home from Kinston just in time to conduct the funeral service and then amidst her many friends and relatives we laid her to rest by the side of her husband to await the call of the Lord, whom she loved and served here.

She was a devoted wife, mother, neighbor and sister, and we shall miss her very much in our homes and in our meetings, for she loved to sing and talk of Jesus and His love.

The Lord bless her two dutiful sons and their families, and all of us who feel so much this sad bereavement that we may all be fully resigned to His

holy will.

Written by her pastor, who loved her.
L. H. HARDY.

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UNION MEETING.

Dear Brother Gold: Please give notice in the Landmark that the 178th session of the Contentnea Union is appointed to meet with the church in Elm City on Saturday before the fifth Sunday in September, 1917.

Elder A. M. Crisp is appointed to preach the introductory sermon, and Elder T. B. Lancaster, his alternate.

A general invitation is extended to the Baptists.

J. L. H. MEWBORN,
Clerk.

.....
ELDER E. E. LUNDY.

Red Banks—Tuesday after 3d Sunday in September.

Great Swamp—Wednesday.

Thence to Sevin Mile Association.

Upper Black Creek—Monday after 4th Sunday in September.

Scotts—Tuesday.

Contentnea—Wednesday.

Thence to the Eastern Union, Friday, Saturday and fifth Sunday in September.

Thence to the Kekukee Association.

Kitty Hawk—2d Saturday and Sunday in October.

Thence to the White Oak Association.

Will some one please meet me at the Norfolk Southern depot in Greenville on Monday evening after 3d Sunday in September; also at depot where I get off to go to the Upper Black Creek on Monday after 4th Sunday.

Sore Eyes Granulated Eyelids. Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murif Eye Remedy**. No Smarting, just Eye Comfort. At

Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye **FREE** ask **Murine Eye Remedy Co., Chicago**

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 Springs Water brought a speedy cure." Others 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 benefitted, 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 efficacy of this water write for statements from many prominent people who have been benefitted by drinking it. Address Barium Springs Co., Box 629 Barium Springs, N. C.

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For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Saltpeter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

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CHATTANOOGA, TENNESSEE**

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, 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 twenty-two 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.**

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 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 returned home well.

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

HEADACHES AND OTHER ACES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency. Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Further more, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart Ind.

Your Brain Must Have Pure Blood.

No more important physiological discovery has ever been made than that the brain requires a due supply of pure blood. It is estimated that this organ receives as much as one-tenth of all the blood that is sent from the heart—a great deal more than any other organ of the body. If the vitality of the blood is impaired, the blood then affords the brain an imperfect stimulus and there is mental and physical languor, sluggishness or inactivity.

Pure blood is blood that is free from humors, it is healthy blood, and the term pure blood as it is generally used means blood that is not only right in quality but also in quantity. Hood's Sarsaparilla makes pure, rich, red blood. This is one of the great truths about this great medicine.

SUCCESS for 17 years in teaching ambitious young men and women to become experts in Shorthand and Bookkeeping. Let us help YOU. Special Summer rates. Write for Catalog. GREENSBORO COMMERCIAL SCHOOL GREENSBORO, N. C.

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GIRLS! MAKE A BEAUTY LOTION WITH LEMONS

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

Don't Wear a Truss



BROOKS' APPLIANCE. The modern, scientific invention, the wonderful new discovery that cures ruptures will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Blinds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 442 1/2 State St. Marshall, Mich.

Use DICKEY'S OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts. **DICKEY DRUG CO. Bristol, Va.**

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.

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One of the oldest private high schools in North Carolina, accredited by the State University, with excellent courses in bookkeeping, shorthand, typewriting, piano and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$125.00; double course, \$150.00, and may be paid on our installment plan. In private homes, with electric lights, hot and cold water, bath room conveniences, etc., the rates are \$1.00 per month extra—accommodations limited. The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive Baptist patronage is earnestly requested. Session begins October 2, 1917, and closes April 23, 1918.

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NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of 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.

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Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Peptiron Pills, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves.

All druggists. Price, \$1 each.

C. I. Hood Co., Lowell, Mass.

How to avoid Operations

These Three Women Tell How They Escaped the Dreadful Ordeal of Surgical Operations.

Hospitals are great and necessary institutions, but they should be the last resort for women who suffer with ills peculiar to their sex. Many letters on file in the Pinkham Laboratory at Lynn, Mass., prove that a great number of women after they have been recommended to submit to an operation have been made well by Lydia E. Pinkham's Vegetable Compound. Here are three such letters. All sick women should read them.



Marinette, Wis.—“I went to the doctor and he told me I must have an operation for a female trouble, and I hated to have it done as I had been married only a short time. I would have terrible pains and my hands and feet were cold all the time. I took Lydia E. Pinkham's Vegetable Compound and was cured, and I feel better in every way. I give you permission to publish my name because I am so thankful that I feel well again.”

—Mrs. FRED BEHRKE, Marinette, Wis.

Detroit, Mich.—“When I first took Lydia E. Pinkham's Vegetable Compound I was so run down with female troubles that I could not do anything, and our doctor said I would have to undergo an operation. I could hardly walk without help so when I read about the Vegetable Compound and what it had done for others I thought I would try it. I got a bottle of Lydia E. Pinkham's Vegetable Compound and a package of Lydia E. Pinkham's Sanative Wash and used them according to directions. They helped me and today I am able to do all my work and I am well.”

—Mrs. THOS. DWYER, 989 Milwaukee Ave., East, Detroit, Mich.

Bellevue, Pa.—“I suffered more than tongue can tell with terrible bearing down pains and inflammation. I tried several doctors and they all told me the same story, that I never could get well without an operation and I just dreaded the thought of that. I also tried a good many other medicines that were recommended to me and none of them helped me until a friend advised me to give Lydia E. Pinkham's Vegetable Compound a trial. The first bottle helped, I kept taking it and now I don't know what it is to be sick any more and I am picking up in weight. I am 20 years old and weigh 145 pounds. It will be the greatest pleasure to me if I can have the opportunity to recommend it to any other suffering woman.”

—Miss IRENE FROELICHER, 1923 Manhattan St., North Side, Bellevue, Pa.

If you would like special advice write to Lydia E. Pinkham Med. Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

Renew Your Health

At Nature's Fountain
Without the Expense
and Loss of Time Nec-
essary 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 spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any



encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

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. RAVANT, M.D., Savannah, Ga.

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. 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, LaGrange, Ga.,
President Unity Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M.D.,
Blaney, S. C.

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,
Baltimore, Md.

Vice-Pres. Young & Selden Co. Bank Stat'rs.

Fill Out This Coupon and Mail It Today—
Shivar Spring.

Box 55 T, 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 report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....
P. O.
Express Office.....
(Please write distinctly.)

RHEUMATISM

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 give permanent relief. It

will purify the blood, relieve acidity, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C.A.CROSBY, M.D., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER,
Fredericksburg, Va.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS.H.C.EDWARDS, Roper,N.C.

BILIOUSNESS

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 mild 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, Greenville,S.C.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M.L.STEPHENS, Ohoopce, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W.F.MATHENY, M.D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,
Lexington, Va.

Old Looks?

(BY DR. L. H. SMITH)

Persons suffering from too much uric acid in the system frequently look older than they should. They age faster and the appearance of gray hair or baldhead in early years is, indeed, often a sign of uric acid. The face appears lean and haggard, lines and wrinkles appearing in young men or women.

The best way to combat this premature age and the obstruction to the arteries and faulty circulation is of the simplest: Drink copiously of pure water between meals. This will not make you fat, as it is only the water taken with the meals that fattens. Obtain at any drug store a small package of Anuric, which is to be taken before meals, in order to expel the uric acid from the system. The painful effects of backache, lumbago, rheumatism, gout, due to uric acid in the blood should quickly disappear after treatment with Anuric.

EXPULSED—every poison and impurity of your blood, by Dr. Pierce's Golden Medical Discovery. Then there's a clear skin and a clean system. Tetter, Salt-rheum, Eczema, Krysipelas,



Boils, Carbuncles, Enlarged Glands, Swellings, and all Blood and Skin Diseases, from a common blotch or eruption to scrofula, are benefited by it.

In building up needed flesh and strength of pale, puny, scrofulous children, nothing can equal it. In liquid or tablet form.

FOR GOOD HEALTH AND LONG LIFE

Do not eat meat more than once a day. Drink plenty of pure water, exercise outdoors, and take a pleasant laxative at least once a week. Such a one is made of May-apple, root of Jalap, juice of aloe, sugar-coated, and first made up and sold as Dr. Pierce's Pleasant Pellets—nearly fifty years ago.

A POSITION ASSURED

Standard Courses in Commercial Braille, Bookkeeping, Short-hand, Touch Typewriting. New students are entering every week day. Graduates placed in positions without charge. Write for free outline and particulars.

David Wagner Business College

NORFOLK, VA

Do You Dread Hot Weather?

Does it cut your energy, disturb your stomach or bring you near prostration? The well man isn't afraid of heat. But it is trying on the weakened body.

BUILD UP YOUR STRENGTH

Get your digestion in order, remove all irritation, dispel all stagnation. Put yourself in shape to enjoy the summer with a good tonic.

PERUNA INVIGORATES

It restores the perfection of digestion and removes the inflammatory conditions (catarrh) that make you weak. It freshens the blood, steadies the nerves, and supplies just what you need to enter the hot season with confidence.

Peruna is a real tonic, with special efficacy in catarrhal conditions.

Liquid or tablet form—whichever is most convenient—will safeguard your health.

The Peruna Company, Columbus, Ohio



FOR THROAT AND LUNGS
SUBBURG COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

NOTICE

WRITE ME and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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

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The Purpose of Zion's Landmark

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

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

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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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

Atlantic, N. C., July 23rd, 1917.

Dear Brother Gold:—I am now a little past 60 years old, and have been in the ministry 43 years. I feel an impression from some source and for some cause to write some experiences which I have had along the way for these forty-four years.

For the first year of my membership in the church I was burdened with the impression of the ministry. All the time I was fully satisfied that I could not do so great a work. The more I was given to feel that burden the more fully satisfied I was of the impossibility of my ever becoming a minister of the gospel, and the more I felt this impossibility the more heavily the weight was on me.

On Saturday before the 2nd Sunday in May, 1874, I tried to open the meeting by singing and prayer, but I could see nothing but weakness in the effort, and a failure in myself.

On the 2nd Sunday in June, 1874, I tried again with the same results, and with a mind to try no more. I continued in this way until January 1876, trying and failing to come forth. What I suffered in my poor weak mind during that time I need not try to tell you.

On Saturday before the third Sunday in January, 1876, by the grace of God I hope the Lord opened my mouth and I spoke with liberty for forty-five minutes. For a cause and pur-

pose known only to the Lord He has not seen fit to take that liberty from me up to this day, though I have traveled much in the dark.

I have always had a strong self will which has given me much trouble many times in my life and ministry.

In the first part of my ministry after I began to have some liberty of speech my mind was on experience, exhortations, admonitions, and what some call the soft part of the doctrine. Everybody were my friends. I had many invitations to come here and go there to preach in school houses and in the meeting houses of the several denominations. But it appeared that it was not the will of God that I should be carried to the skies on flowery beds of ease, while others fought to win the prize, and sailed through bloody seas.

In September 1882 I allowed some whom I esteemed as friends to persuade me to enter politics and accept the nomination for the Legislature. It was the pleasure of the Lord to take me through that worldly honor in safety to use it as a rod of chastisement afterwards.

It was in 1883 that I read, to notice for the first time, the words of our Lord, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26.

These words were a dagger in my

heart and I went down in the dust. What I suffered for 4 months I will not try to tell. It was then that I saw so much filthiness in myself and so much purity in the church that the clouds of my own sins covered all the faults and mistreatments which I had charged up in my heart against some of the brethren. From that time I resolved to never take any public part in politics, which resolution I have been able to keep even though some have charged otherwise.

My deliverance from under that cloud of woe came like other blessings in a very unexpected, and, to my flesh, undesirable way. An appointment had been made for me in a meeting house of the M. E. church, South. The Lord gave me an opening in John 6:39, "And this is the father's will which hath sent me, That of all which He hath given me I should lose nothing, but should raise it up again the last day."

I said that the Lord gave me an opening and I feel sure that this is true for I had never enjoyed sweeter liberty, and the troubled sea which had raged for four months, the great Euroclydon which was so fiercely blowing received the command of the Lord, "Peace, be still," and there was a great calm in my soul, such as I had never felt before. I did not know why this was so but it was just as sweet to me as if I had known.

That awful woe was gone and my poor heart was filled with joy and praise. From that time I have never felt that woe but I have constantly realized that I am a sinner and need ing the grace and mercies of God to keep me. I am glad of His word, "I will bring the blind by a way they know not, and lead them in paths they have not known." I learned that it is just as necessary for the Lord to keep me as it was in the first place for

Him to bring me. If He leads me not I will go astray, for I am so blind I know not the way; if He guides me in the Living Way I will go right and not astray. This I have experienced many times as I have journeyed, I hope, in this Way.

Soon after this I began to hear sharp criticisms from those who had formerly spoken in high places of my ministry and several who had attended our services began to leave off to come. All this was against my nature and it is so yet but faithfulness to the heavenly calling compelled me and yet compels me to tell the truth in righteousness and to leave the result with God.

However my nature is so prone to sin, and I am so vile and ready to follow the dictates of my nature that I often find myself in the mud and all bedaubed and filthy. When I can see that I am brought very low, often so low that it appears to me that I am down below any place that a child of God can ever go. Thus I am made to feel that I am less than any of the people of God, and am so very unworthy, such a precious name. I often ask myself the question, how can they hold me in their fellowship and have confidence in me as a servant of God? These things become like a fire consuming me. I have often been brought to see that if I am saved it is as necessary for me to be saved from myself as it is from any other part of the powers of darkness. Therefore I am often made to ask the Lord in both secret and public prayer to save me from myself. I do feel that I know by actual, heart-felt experience if I am saved it is every part for time and eternity by the grace of God.

Sometimes I have found myself acting the feelings of my brethren and in violation of the gospel of our Lord Jesus Christ and in each case I have

had no rest until I have gone before the brethren and sisters to whom I had given cause of grief and submitted myself unto them and begged for mercy. This I could not do until I was driven to it by being taken down in such deep places of darkness that they were prisons of distress to me. Therefore I lay no claim to righteousness for thus acting for I did not do it until I was driven to it. Yet, I have felt that through this very pathway the Lord has led me to His banqueting house and under His banner, and made me to sit down under the mystical Apple Tree, and to eat of His fruit which was sweet to my taste.

In all my wanderings and misgivings up to this time the Lord has kept me and led me that I have not committed the sin of death. In that line He has given me grace to keep my body under subjection lest after I had preached to others I should become a castaway. For this great blessing I desire to praise Him with my whole soul and body and spirit, and to devote all my life to Him and his service.

I have, and have had a desire to keep myself pure but the more I try to do this the more fully I am convinced of my inability to do the things I would.

However my failures to do not so drive me to turn away that I give up all and give way to lust. Yet I know that it is not in me to direct my steps nor to choose the road I should travel. I hope the Lord will hold me by my right hand and keep me in the way everlasting.

I have no mind to hold malice nor to hold any in bonds for any word have said nor deed they have done against me for I am the poorest of the poor, and the weakest of the weak in the house of the Lord.

In my experience I have never felt that the church was made richer and

better by my being a member, but have often felt with deep sorrow that I might in some way be a stumbling block to her.

To serve the flock of God as a pastor is a most solemn work to me. The church is the mystical body of Jesus Christ, and she should be pure and all within her should be pure, and all her desires unto her Head. To this point the whole gospel directs. To point in any way is to lead the children wrong, and what a woe is there on the shepherd who will lead so as to scatter the sheep. For this cause I do often shrink from so great a responsibility.

My heart's desire unto God is that He will guide me in every step of the way, and give me food from heaven for his flock that they may eat angel's food.

I pray the Lord to bless you and all of us to live solely unto Him, and to bring us safely into the desired haven.

Yours in hope,
L. H. HARDY.

ENJOYED THE UNION MEETING.

Dear Brother Gold:—I so much enjoyed the Union meeting at Great Swamp Sunday. Brother E. C. Stone, L. H. Hardy and Hart's sermons were comforting and uplifting. I was apparently dead to all spiritual things when I went in church. This Scripture is upon my mind: "My doctrine shall drop as the rain, my speech shall distil as the dew—as the small rain upon the tender herb, and the showers upon the grass." Deuteronomy 32:2. Four different emblems are here made use of to describe the way in which this doctrine drops and this speech distils. There are the rain, the dew, the small rain, and the showers. These several emblems are employed by the Holy Spirit, to set forth the light, life and power which accompa-

ny the truth of God when he is pleased to bless it to the soul. Viewed as an emblem rain in Scripture generally signifies the blessing of God, for as the rain falls from heaven to water the earth and make it fruitful, so does the blessing of God fall from more especially upon the preached gospel to make it take root and bear fruit in the hearts of the saints of God. The heart-searching God reads your desolate case, and sees your barren condition. As in the kingdom of his Providence He views from His lofty throne the parched ground and sends down showers because He sees it's needed, so in the kingdom of his grace he looks upon the parched condition of his people and gives the spiritual rain, because He knows they need it. As earth without dew, the rain and the showers could never bring forth either fruit or flower, but would be one vast wilderness, a wild desert uninhabitable by man or beast, so with the soul of man, without the dew of God's grace and the showers of his favor, it could never bring forth anything pleasing or acceptable in God's sight. And forget not that it is through the gospel that His Spirit and grace are communicate. Oh, may this gospel ever "drop as the rain and distil as the dew," upon the heart and make it fruitful in every good word and work. Then shall we have all the comfort and God all the glory.

Your little unworthy sister,

BESSIE BROOKS.

Greenville, N. C.

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

Dear Brother:—I am sending my wife's subscription to the "Landmark" We enjoy reading it and hope the good Lord will bless you to write for His dear people for many years yet. You have had a hard task, but have been faithful.

I surely believe you have fought a good fight and have kept the faith and believe too that there is a crown of righteousness laid up for you.

This is the heritage of the servants of the Lord. "No weapon that is formed against these shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn, and their righteousness is of me, saith the Lord."

May God bless you is my prayer.

A brother I hope,

J. E. MEWBORN.

Snow Hill, N. C.

1401 Empire Bldg., 71 Broadway,
New York City.

Miss Elizabeth H. Barbur,

R. No. Benson, N. C.,

My Dear Friend:—I feel that I would be making no mistake were I to address you as "Dear Sister in the Spirit," for if I am able to discern where God is and has been carrying on His marvelous work, I believe one of the places is in your heart. Yes, it is true that we are strangers in the flesh and your letter came to me as a bolt out of the clear blue sky, and still I am at a loss to understand why you should have ever desired to write to me. You are mistaken, in the first place, in addressing me as "Elder;" instead I feel to be about the most worthless member of the church militant and often feel that it has all been a mistake with me and the brethren have been deceived. You can, therefore, imagine that one who feels to be the least of all saints, if indeed a saint at all, should be very much comforted by such messages of love as are contained in your good letter. I am glad that I have been able to write to your comfort through the columns of the Landmark and may the dear Lord be praised. The knowledge that every one who feels as you do have been

helped in the hours of darkness and affliction through some message that has been given me is encouraging and I hope that the God of all comfort and grace will continue to administer to your needs in every way and grant seasons of refreshment to your thirsting soul, that you may be enabled to adopt the language of the Psalmist and say "The Lord is my shepherd, I shall not want." He is the great shepherd of his sheep, for he gave his life that they might live. He knows each and every one and calleth them by name, and they hear his voice and follow him. A stranger's voice they will not follow. He gives unto them eternal life and they shall never perish. What precious promises are these. He knows the needs of the feeblest little lambs and hears their plaintive cries, and not only this, but he administers to their needs; He is the good Samaritan that comes to the place where this one has been robbed and stripped of everything he was trusting in, who has been beaten with many stripes and left helpless with sores and bruises from head to foot, and pours in the needed ointment and places such an one upon his own beast and carries him to the inn, where he pays all the debts, and there is none then that can bring anything to the charge of God's elect. It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. What a wonderful, wonderful mercy it is for one to be given to hope that the Lord has done all things for them, therefore, the Lord said, "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's

hand double for all her sins."

Dear friend, would any message other than that the Lord has "finished the work" comfort poor hell-deserving sinners? No, never. If there was one thing left for them to do, or any part of a condition to comply with on their part of themselves, they would be forever cut off and would be without hope of mercy, but the message to those poor ones, these afflicted ones, those who are passing through the fiery furnace, those who have been surrounded on all sides by their enemies, with no possible way of escape in sight, is that the Lord has triumphed gloriously, the horse and his rider hath he cast into the sea, and in many cases like Israel of Old have we seen the very things that vexed us most sunk as lead in the mighty sea; yes, we have seen and felt the love of God, which passeth knowledge, penetrating the inmost recesses of our cold and wicked hearts and showing us that the Lord does not hold our sins against us, that they have all been blotted out as thick cloud by the precious blood of Jesus. You say in your letter "If you could only feel sure that the Lord was choosing your afflictions, how easy, it seems, that you could bear them." I dare say, my good friend, that there have been perhaps only moments in your life when you beheld one like unto the Son of man with you in the furnace of affliction. We remember that the Israelites when wandering about in the wilderness and had gone, I believe, three days without water, they came upon a well whose waters were bitter and they could not drink of them, even though their tongues were parching for thirst, but the Lord showed Moses a tree which when cast into the waters made them sweet. This tree pointed to the Tree of Life, Jesus, and how true it is that the waters we are drink-

ing daily and the trials of every imaginable sort that we are passing through become not only endurable but a blessing to us when we can realize experimentally that these are the things of which Jesus partook, that we are but following in his footsteps and that it is by and through these experiences that we are brought into fellowship and can bear him witness when he told his disciples that the world would hate them, that they would have to suffer persecution and be tried as silver is tried and refined as gold is refined. This is the fire that consumeth the dross and molds us like unto our Elder Brother. Oftentimes the child of God feels to be traveling a solitary way and they find themselves saying just the things that Jesus said: "Father, if it be possible, let this cup pass from me: nevertheless, not my will, but thine be done." And again, "My God, My God, why hast thou forsaken me!" Were you ever made to use such language? If so, it is not an unmistakable evidence that your life is hid with Christ, that He is the true vine and you are one of the branches, even though not openly manifested by having united with the visible church. This is not essential to eternal salvation, but when one has been brought to see the visible church of God on earth, I believe that that one will find in the church a real home and that they will receive peace of mind and joy unspeakable through the fellowship of the brethren. I would love to see every one who loves the glorious doctrine of salvation by grace and grace alone within the folds of the church visible, for I know what a blessed privilege it is to mingle freely with one's kindred in the Spirit and this can only be experienced by those who can speak boldly of the wonderful things which they have received at the hands of the Lord. They

do go home to their friends declaring the great and marvelous workings of our adorable God.

What a wonderful thing it is to have Jesus interceding for you before the throne of the Father, to have him plead your cause and present you holy and without blame before the Father in love.

This, it seems to me, is that righteous one of whom Jesus speaks as "the effectual fervent prayer of the righteous man availeth much." He is the only righteous one who has ever lived upon this earth, and without him we can do nothing. We are so poor and helpless that we cannot even pray except he indict the matter in our hearts. We may utter words and call it prayer, but that is not prayer. The Poet says that "Prayer is the soul's sincere desire, unuttered or expressed; the motion of a hidden fire, that trembles in the breast. Prayer is the burden of a sigh, the falling of a tear, the upward glancing of an eye, when none but God is near."

The theme is inexhaustible, but for fear of worrying you I will bring this to a close. I hope that the dear Lord will use some thought or word which I have endeavored to present as a medium for stirring up your mind and causing you to think upon His blessed name and its meaning to your own soul, for, "How sweet the name of Jesus sounds, in a believer's ear! It soothes his sorrows, heals his wounds, and drives away his fear. It makes the wounded spirit whole, And calms the troubled breast; 'Tis manna to the hungry soul, And to the weary rest."

Blessed rest.

I should be very glad indeed to hear from you again sometime when you have a mind to write me, if you feel this letter deserving of a reply. I am one who travels alone much of the time and am continually questioning

the work of God in my poor heart.

May the good Lord be pleased to remember you in your affliction and give you to taste of his love and mercy, ever looking unto Jesus as your Savior, is the sincere desire of,

Your friend,
R. LESTER DODSON.

Elder P. D. Gold,

Dear Brother:—This Scripture is and has been on my mind more or less at times for several weeks. If this is of the Lord, why God's children will be the judges, therefore I submit such as the Lord will give me, for them, but "I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." Rom. 7.23. How many of us day by day see this in our own lives and how many times the flesh gets the upper hand of the spirit, therefore we are brought into captivity and made to mourn and grieve over the way we speak, and so God tells us in His word to watch and pray and to behave ourselves out of His presence as though we were in trouble or suffering, then we are praying so we see it takes this to make us act right and do right. Now we know that if we were in the covenant of salvation, for we are sure that the covenant was made and sealed in due time with the precious blood of the meek and lowly Lamb of God, so if we be the children of God we were and are surely predestinated to what is bad works, no—good works, for it was foreordained that we should walk in them. What does disobedience bring? Death to spiritual life and enjoyment of the same. If I do wrong shall I say God predestinated that I should? No. My own sinful flesh and the evil in the flesh is the cause of it, but my God chastens me for it, and while I am suffering I

know it is just that I should suffer; for by this I know He loves me because He chastens me. I know God's all-seeing eye knows everything, but sin, yes, sure indeed that it pains the blessed Jesus, when the church, those He died for goes so far from His meekness and lowliness, in sin and transgression, so He turns them over to satan for a destruction of the flesh, just as He is now about to do. I think in the awful war that is now before us—Oh could the church but see and turn from her abominable pride, and in oneness and humiliation seek together His face in fasting and prayer, even now our great, Almighty and merciful God would hear us, but not so, we will have to be brought through the greatest suffering that has ever been since the suffering of the blessed Saviour of sinners, and perhaps many of the saints of God will have to lay down their lives for their faith.

Submitted in love,

BETTIE Z. WHITLEY.
Washington, N. C.

Grand Saline, Tex., July 22, 1917.

J. B. Miller, Newark, Del.,

Dear and Precious Brother in the most Holy faith of God and Jesus Christ, our most precious, Holy and Loving Saviour and High Priest, The Captain of our salvation:

O my brother, I was so very glad to get those dear papers the Landmark, language cannot express my thanks to you. I had already received a precious letter from a dear sister, Lola Holland who was reading the paper. She expressed great comfort in my poor effort to write which is a pleasure to me that I can find such sweet fellowship in the Spirit of Grace and with God and His dear Son. O, my dear brother and sisters, it makes me feel as though we were even present in the flesh, yet I know if we should

meet face to face we should be entire strangers, but thanks be to God and our Saviour who is only known in the Spirit and in Truth, so we walk not by sight but in Spirit and in the faith of Him who has given to God the the loving Father, His precious body and blood for us, an everlasting offering, and now is at the right hand of the majesty in heaven, angels and all authorities and powers being made subject unto Him till His blessed reign is over and I feel in my poor heart to think the time is surely near according to prophecy and all scriptures, read 2nd Peter and many others of the apostles, and Christ Himself. Well, I must not forget to tell you I am still taking the dear old Sign of the Times, and also the Baptist Trumpet and Primitive Baptist, last named is now out in this month.

Dear brother, I have just read the good papers you sent me, Zion's Landmark, in which I am so much pleased, also my letter in one; it is near correct, yet a few words left out, if it were not scripture words it would be all right, but I hope you will review Peter's first letter to the strangers, pilgrims, then Paul's charge to Timothy where God would have all men to come to a knowledge of the truth, for there there is no God save He and Christ, is over all, Amen. I can't give where to find all these things, but 'tis Bible, but please search carefully 17th chapter of St. John, "He was given power over all flesh to give eternal life to as many as thou hast given me" but as only a few at that time had known God, and that He had sent His Son, He made a special prayer for those sanctifying them in the church, and sending them into the world," as thou hath sent me." Now after all, this particualar and gracious prayer is so carefully adopted for our learning, if any can see wherein any shall be

lost, eternally but Satan's portion, the work of carnality in the flesh which is not subject to God's law, neither indeed can be, they certainly found more in it than I can. Now 'tis written, He came to destroy the works of Satan, His fan in His hand and He will thoroughly purge His floor and when all is matured the chaff shall be burned with unquenchable fire, then the clean wheat is gathered into the Master's barn." "He is the true light that lighteth every man that cometh into the world, He came to seek and to save that which were lost"—truly He is the Saviour of the whole world, for that all was lost none can deny, and if He died for all then all were dead, and all die in Adam, hence all shall be made alive in Christ, and where sin abounds, much more the grace of our blessed Lord shall abound." We know He is an over-watch to satan in power and everything He is conqueror. Behold in the sweet covenant of Grace man was, or is called the creature, was subjected in hope before he was formed of this perishable earthly substance (see Romans) the creatures were made subject to the vanity, not willingly but by reason of Him who hath subjected the same in hope, and again, the creature itself shall be delivered from the bondage of corruption, yes, the hidden man of the heart is called a body and a man. Listen at the prophet, he said, the vessel marred in the hands of the Potter (God) as I see it, but when He made it again in regeneration, it was made as it pleased Him: yes I can see more in these ever holy things than I ever shall be able to explain, but these few lines are some relief to my ever-burdened mind to speak of the manifold Grace of our adorable God and loving and ever merciful Saviour. To those who have the same precious gift from Him, let us use hos-

pitality one to another, without grudging, as He has so freely given to us all. Let us try in our feeble, weak manner to freely distribute the same one to another, giving Him all glory, honor and praise to His ever all powerful loving and matchless name through Christ our gracious intercessor, the only Mediator between God and man, the Man Christ Jesus. Peter said the man of the heart incorruptable, even the ornament of a meek and quiet spirit which is, in the sight of God of great price. Now just think a little on that great price, O my brother, for this great Pearl, God gave His only darling Son, what is, or ever could be of greater price? Think of it all as the Holy Spirit may seal it in our poor hearts to rejoice in it at the fulness of the gracious purpose of our merciful Father who is love, yes what wonderful love is this, we cannot fathom such perfection in love, wisdom and power, in knowledge also, also knowing all things seeing the end of all, ere the beginning and letting us poor weak, ignorant creatures of this world, of natural perishable things see so much of its fulfillment, bringing to our mind and hearts the sweet sanction of the blessed holy Spirit. May God in His wisdom bless this imperfect effort if His poor handmaiden to His own great glory and praise of His power and love to His precious little ones who feel so poor in spirit, and grant it to be accepted in the sweet spirit of love and fellowship and let our fellowship be in the Father and in His Son. Such is my heart's deep desire. Do as you may think best with this, but if convenient let brother Rittenhouse read it, if he is yet in the land of the living as he yet lives in my heart. Remember me in prayer.

SARAH A. CARTER

Dear Elder Gold:—I feel the above letter enclosed from Sister Carter is not only addressed to me in name but in spirit, it belongs to all the children of the most High God. The last one you published written by her brought comfort and edification to sister Lola Holland who immediately corresponded with her, and this letter is partly addressed to her also, so you see I do not want to be selfish and desire to have it made public. It is good to me, for it must surely be God's works in the hearts of His children, the Spirit of Christ in us, that we are thus brought together, in Spirit, it could not be otherwise, "for as the rain cometh down, and the snow from heaven, &c, 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."

Your little brother, in hope and in love,
J. B. MILLER,
Newark, Del.

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and he shall give thee the desire of thine heart.

Commit thy way unto the Lord, trust also in him; and he shall bring it to pass.

And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.—Psalm 37:1-6.

I am that bread of Life.

St. John 6:48.

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. L. NO. 18

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WILSON, N. C., AUG. 15, 1917

EDITORIAL.

From whence come wars? See James 4:1-2—"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:13-15.

It requires more dishonesty than a fair-minded man desires to possess to argue that God is the author of sin. It always appeared to me, even when I felt that I knew nothing of hatred of sin, that man could not charge God with what his own consciousness always convinced him that he is himself guilty of, namely, "I am the sinner. Against thee and thee only have I sinned, in thy sight I have done this evil." When man is brought to confess his sin with no apology for its commission, then he approaches as near to truth as will cause him to abhor himself and own his own nakedness.

Let no man say, when I am tempted I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man (with evil) but every man is tempted when he is drawn away of his own lust. The evil or lustful desire in him, and which is of him, stirs him to do that which is forbidden by the law, for sin is the transgression of the law. See Exodus 20:17, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye fight and war, yet ye have not, because ye ask not," James 4:1-2. What right have I to covet anything that belongs to another? What is true of the individual is true of the multitude. Each one has the world in himself. What is not of faith is sin. Love worketh no ill to his neighbor. One nation desires to get the advantage of another nation. Nation goes to war with nation. There is much war among many nations. One nation coveteth what belongs to another. One encroaches on another. The lust of the flesh, the unlawful desire to take what belongs to another causes them to go to war.

The English were masters of the sea, or possessed more shipping than other nations, and England was disposed to hold the mastery. The Germans were envious and rivalry sprang up between these nations, and it has brought on this shameful and outrageous war. Both nations are wrong. See what trouble, what distress it causes. The sea lords and the land lords strive against each other, Where is any brotherly kindness?

Where is any true religion in this? There is none. Men hate one another. They are self-willed, striving for the mastery.

How different and more blessed is the peaceable kingdom of Jesus Christ. If they smite thee on one cheek turn the other. See Matthew 5:38-48. The heavenly principles of love, forgiveness, meekness, returning good for evil are taught by the Lord Jesus.

Are men better in their nature than they were in the olden time? Do men love their enemies now? Do they pray for their enemies? Where is the love that banishes war? Look around you anywhere, everywhere. Where is the evidence of the coming of universal brotherhood? Where is the millennium? P. D.G.

Dear Mr. Gold:—No doubt you will be surprised to hear from me. I have had a mind for a long time to write you. I have not seen you for a long time. The last time I spoke to you was when you preached my mother's funeral at Fremont, Mrs. Ava Ballance. I heard you preach once since at Rocky Mount. I have not been home for five years. I still think of my people. I remember the time when a boy that I used to see you at home and hear you preach at Memorial. My mind goes back to my childhood days and I'm made to wonder if I shall be remembered with the saints in glory. If I am saved it is through His good and mercy, nothing I have done. I feel like sometimes I have been deceived and that I am not one of the chosen ones; then the bright side comes to me and I am made to rejoice.

I am a Presbyterian and try by God's help to live as best I can, but it seems it is a hard task.

I love the Old Baptists and love to be among them and go to hear them

when I can but it is not often I can get to hear them. There is a church near here, but they do not have preaching often.

I want you to send me the Landmark. I do not know how much it is a year. Send me the price and I will send you the remittance.

If you should get the time and feel that you could spare the time I would like to have your views through the Landmark on the 25th and 26th verses of the 16th chapter of the book of Job. This scripture often comes to my mind.

Hope you are well. With kindest regards, I am

Sincerely,

J. R. BALLANCE, M. D.

REMARKS:—Job 19: 25-28.

I remember the time my friend refers to. Well and pleasantly do I remember brother and sister Ballance, and the time I served the church at Memorial.

Our minds and memory turn back and retrace scenes, times, events, that are fastened in our memories. Thou shalt remember how the Lord led thee these forty years in the wilderness. What a tangled wilderness it is. How sore some things and how pleasant others are. We would forget some things, if we could. We would dwell on other things that are pleasanter if we could. But it is not left to us to have our choice about what we shall let loose, or what we shall hold fast with a tight grasp. We are dependent.

When young life's journey began to rise,

The glittering prospect charmed mine eyes;

But soon I learned the fond pursuit to shun,

Where thousands early are undone.

Job's introduction on the arena of life was wonderful. "There was a

man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil." How rich in goods, with seven sons and three daughters. His flocks and herds were counted by the thousands, but best of all he feared God and eschewed evil. He sat as a prince in the gate. Men loved to honor him. But what did Satan think of him? What does Satan think of any upright man? Has he any love for truth? No. Has he any desire to do right? No.

The Lord said to Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? What did Satan say? Did he love Job, or his character? Has Satan any regard for truth, any respect for them that fear God? Is there in Satan a particle of honesty, or truth, or desire to do right, or to respect what is right? Satan cannot tell the truth. He cannot love what is good, and right. There is no charge of fraud and corruption that he would not impute to an honest man. Satan dwells in wicked men. The more corruption there is in a man the greater freedom Satan has to enter into and dwell in that man. Accordingly to Satan's answer there is nothing but selfishness and deceit in Job. Satan said, "Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Did Satan show anything but malice against Job? He had studied his ease, and could find no place he could break into that hedge. He had a vile charge against Job. The

Lord said to Satan he is in your hand. Behold all he hath is in your power. Only upon himself put not forth thine hand.

How sorely was Job tried. How does Satan hate the Lord and his saints. Perhaps among the sons of men none ever suffered greater than Job. That book is much read and studied by those tried people of God that hunger and thirst after righteousness.

There were things that Satan could not wrest from Job. His sufferings brightened these precious things. See Job 19:25-28. He says, "Oh, that my words were now written: Oh that they were printed in a book; that they were graven with an iron pen and lead in the rock forever." Job 19:23-24. He desireth that his words should be so engraved in enduring, imperishable substance that forever and forever they could and should be read and known. What were these words so precious. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another; though my veins be consumed within me." There is scarcely a sweeter utterance relating to Jesus, the man of sorrows and acquainted with grief, who walked out, trod the winepress of the wrath of God against sin, and by whose stripes we are healed.

It is wonderful to see, read and hear the afflicted people of God are to have fellowship with the sufferings of Christ, and how much are brought to see and love the humiliation of the blessed Son of God in his being found in fashion as a man, and be humbled unto this shameful death, that we through his poverty might be rich,

might awake in his righteousness unto the glory of the resurrection of the dead, unto eternal glory.

"Ye have heard of the patience of Job, and seen the end of the Lord, that the Lord is very pitiful and of tender mercy."

Solomon says the end of a thing is better than the beginning thereof. The beginning of Job's trouble, when God said to satan, he is in thine hand, looks dark and fearful. But how about the end of it? In the end the Lord is very pitiful and of tender mercy. How happy it is to endure. Job's last days were his best days. How does the matter end is the great question. If God be for us who can be against us? We must endure.

The resurrection of the dead, and eternal salvation, is when all the enemies of the saints shall be found liars unto them. All things work together for good to them that love God, to them who are the called according to his purpose. The people of God are a tried people, a people that endure. They hope in God, and shall yet praise him. Blessed are all they that trust in the Lord.

P. D. G.

CAREFULNESS.

"When the host goeth forth against thine enemies, then keep thee from every wicked thing." Deut. 23:9.

Whether you go along with the host to the sacrifice, and those that bear the heat and burden of the day, or tarry at home with the stuff you are identified with those in the field. War is a serious matter, and if I have exercises as those that constitute the warring host against the enemies then I desire to be found on the Lord's side. For the battle is not yours but it is the Lord's cause. Israel is in the good fight of faith. The enemies are not men. We wrestle not against flesh and blood, but against

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Be strong in the Lord and in the power of his might. Wherefore take unto you the whole armor of God. The soldier must be dressed in the uniform prepared and furnished. "Wherefore take unto you the whole armor 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 the 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. Crying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:10-18.

There is a wonderful discipline, enduring hardship as good soldiers. Speaking the truth every man to his neighbor. There must be no skulking, no deserting, no discharge in this war, nor coward, no deceitful one, no one seeking a soft easy place, no turning back in the day of battle. A true soldier of Jesus Christ must follow his captain of the Lord's host. "And they answered Joshua, saying, All that thou commandest us to we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things so will we hearken unto thee; only the Lord thy God be with thee as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death; only be strong and of

a good courage." Joshua 1:16-18.

In the book of Joshua 5th chapter, from 13th to 15th verses read, and see who is Captain of the Lord's hosts. What a wonderful discipline is exercised in the true Israel, the Lord's host. To follow Jesus is to stand on holy ground. Who is sufficient for these things. The preparations of the heart and the answer of the tongue in man is of the Lord.

One is always keeping himself from every evil in the day of battle. To serve the Lord is to do whatsoever He saith unto thee to do.

War times are serious. When one who loves truth hates every false way he desires to keep himself from every wicked thing.

When Israel was going against their enemies they were seriously overthrown in battle, and greatly dismayed. When they cried to the Lord they were told that there was an achan, a trouble, in the camp. When the lot was cast to learn who was the troubler. The lot fell on the guilty one, who had coveted the wedge of gold, and the Babylonish garment. He and all his family were slain. It behooves every soldier, every Israelite, to keep far from every wicked thing. If we love our brethren we will earnestly seek to keep far from every evil thing. No man liveth to himself; no man dieth to himself.

P. D. G.

OBITUARIES

MRS. LUCY O'BRIENT

"Blessed are the dead that die in the Lord, yea saith the Spirit that they rest from their labors and their works do follow them."

Died at her home in Person county, N. C., Mrs. Lucy O'Brient, wife of Mr. Gustin O'Brient, in the 53rd year

of her age. It is useless to eulogize or attempt to tell the many good qualities she possessed. I have been living in sight of their home for the last four years and never heard her speak a harsh word to one of her family or to anyone else and though she had been afflicted for years with consumption, never heard her complain of her lot or say her sufferings were very great, and as we were both afflicted we often spent an hour or two together, each of us prepared to sympathize with the other. Oh, how sad it is to lose a friend so dear.

I was with her between four and five o'clock December 14, 1916. She was perfectly rational, had told some of her family that she wished the Lord would take her out of her sufferings and at seven o'clock the same night she had passed over the river to the home her Savior had prepared for her. I have never witnessed but few sadder scenes than when her aged husband, four sons, a married daughter and Lilly, her baby child gathered around the casket and gave vent to their uncontrollable grief.

She was laid to rest at Trinity church where she had long been a member. We have no doubt but her kind father and brothers will take special care of Lilly, but she will still need the watchful care and timely advice that only a Christian mother can give her little girl. May the Lord bless her bereaved family and may heaven's richest blessings rest upon Lilly. Doubtless all who knew Mrs. O'Brient can join with the poet:
When at last at the open gate
Kindred and friends for her did wait,
Jesus her Savior has bid her come
And welcomed the weary wanderer home.

One who loved her.

Mrs. Joe Lunsford.

MEMORIAL.

Whereas the Lord in His wisdom hath removed from time to eternity our well beloved pastor and brother Elder J. A. Ashburn; therefore be it resolved,

First, That in his death the church has lost a kind and faithful pastor;

Second, we feel a deep sense of our loss, but wish to bow in humble submission to Him who doeth all things well;

Third, We extend to the bereaved family our heartfelt sympathy in this their sad bereavement;

Fourth, That we send a copy of these resolutions to Zion's Landmark and Messenger of Truth and that we send a copy to the family and also spread a copy on our church book.

Done by order of the church at Pine on Saturday before the 2nd Sunday in February, 1917.

W. P. Williams,

J. B. Hulin, Committee.

Messenger of Truth please copy.

ASSOCIATIONAL NOTICE

The next session of the Abbotts Creek Primitive Baptist Association will convene, the Lord willing, on Saturday before the 4th Sunday in August, 1917 with the church at Pine, and will continue three days. All lovers of truth and especially ministering brethren are invited to attend. All visitors will be met on Friday evening, provided they notify one of brethren named below. Those coming south over the Southbound R. R. will notify H. C. Williams, Linwood, N. C., R. No. 3, and stop at Lexington. Those going north over the same road will notify J. M. Williams, Linwood, R. No. 3 and stop at Linwood. Those going north over this road will notify J. A. Williams, Linwood, R. No. 3 and stop at Spencer.

Done by order of the church at

Pine in conference on Saturday before the 2nd Sunday in July, 1917.

S. J. REICH, Moderator,
W. P. WILLIAMS, Clerk.

KEHUKEE ASSOCIATION.

The 152nd Annual session of the Kehukee Association is appointed to be held with the church at Robersonville, Martin county, N. C., the first Sunday in October, and Saturday before and Monday afterwards (Oct. 6, 7 and 8th). Robersonville is on the Atlantic Coast L&N Railroad. Trains from the east reach there 8:43 a. m. and 5:30 p. m.; and those from the west, 12:49 p. m. and 6:09 p. m. Only the 8:43 a. m. and the 6:09 p. m. trains run on Sunday.

S. HASSELL, Moderator.
B. S. Lowing, Clerk.

BEAR CREEK ASSOCIATION

Dear Brother Gold:—Please publish in the Landmark that the Bear Creek Primitive Baptist Association will convene in annual or fall session with the church at Jerusalem, Anson county, N. C., commencing on Saturday before the first Sunday in October, 1917.

Those coming by railroad by Wadesboro, N. C., must get off train at Peachland, 12 miles west of Wadesboro, Friday evening at 2 o'clock. Notify Brother Arch Helms, Marshville, N. C. and you will be met with conveyance. Those coming on train by Monroe, N. C., get off at Marshville, 12 miles east of Monroe, notify Bro. E. W. Helms, Marshville, N. C. and you will be met and conveyed to meeting. Get to Marshville at 6:25 Saturday morning.

By order of the Association.

J. W. JONES, Clerk,
Marshville, N. C.

LITTLE RIVER ASSOCIATION

The Little River Primitive Baptist Association is appointed to be held with the church at Old Union, Johnston county, N. C., to commence on Friday before the last Sunday in September, 1917, and continue three days. Visitors and messengers coming by way of Goldsboro will be met at Princeslose on the Southern R. R. on Thursday evening before, 2:30 o'clock p. m. and Friday morning 7:12 o'clock a. m. Messengers coming from the west by way of Raleigh on the Southern R. R. will be met at Pine Level Thursday evening at 1:45 o'clock p. m. Those coming by way of Dunn A. C. L. train will change cars at Selma for Pine Level on Thursday p. m. before. Both places are about 6 miles from the Association. I hope to meet you and many of the brethren at the association. A general invitation is extended.

APPOINTMENTS

J. W. Gilliam, JR.

Reedy Prong—Monday after 4th Sunday in September.

Hickory Grove—Tuesday.

Benson—Tuesday night.

Hannah's Creek—Wednesday.

Four Oaks—Thursday and at night.

Thence to the Old Union Association in Johnston county Friday, Saturday and fifth Sunday.

J. E. ADAMS.

Mingo—Second Saturday and Sunday in September. Union meeting.

Hornett—Tuesday and Wednesday.

Seven Mile church—Third Saturday and Sunday in September.

Reedy Prong—Tuesday and Wednesday after. Thence to the Seven Mile Association at Dunn.

L. H. HARDY.

Tuesday night after the 4th Sunday in September—Dunn.

Wednesday and at night—Coats.

Thursday—Rehoboth.

Thursday night—Benson.

Thence to the Little River Association.

Fifth Sunday night—Wilson.

Monday night—Tarboro.

Tuesday—Connets.

Wednesday—Cross Roads.

Thursday—Mount Zion.

Friday—Kehukee.

Thence to the Kehukee Association.

Tuesday after—Great Swamp.

Tuesday night—Greenville.

Wednesday—Red Banks.

Thursday—Hancock's.

Friday night—Kinston.

Thence to the Contentnea Association.

Tuesday night after 2nd Sunday in October—Pink Hill.

Wednesday—Sand Hill.

Thursday—Muddy Creek.

Friday—South West.

Thence to the White Oak Association. Elder J. W. Wyatt will be with him from the Contentnea to the White Oak Association.

BLACK RIVER UNION MEETING POSTPONED

Benson, N. C., Aug. 20, 1917

Dear Brother Gold:—Please give notice in the Landmark that the Black River Union meeting that was appointed to be held with the church at Mingo meeting house on the second Saturday and Sunday in September is postponed and the next will be held with the church at Seven Mile meeting house in Sampson county on the fifth Saturday and Sunday in December, 1917.

From your humble brother I hope. Love to you and yours.

C. HODGES, Union Clerk

Elder P. D. Gold,

Dear Brother In a sweet hope—I will try to write you a few lines this gloomy morning. I have been reading your good paper, the Zion's Landmark, ever since I was a girl and I am always glad when the day arrives for it to come. I often read all of it the night I get it. I think it gets better every year and I hope it will continue as it has in the past to give God all the glory, for it is all due His precious name.

I am sending you \$2.00 with which to renew our subscription. Times are hard but I don't see how we can do without it, as we don't get to hear much preaching and the paper is so much comfort. Your pieces and the rest are the same as preaching. My mother and I take it together and she does enjoy it so much, reading and hearing me read to her, and I enjoy reading it to her. I do hope we can be blessed to get it as long as she lives.

Dear brother, I wish today I could give you my hand, though unworthy I feel, in token of the love and confidence I have in you, I trust for Jesus' sake, that you will ever go on in His delightful service and faithfully discharge the duties enjoined upon you, that you may feel the yoke is easy and the burden is light. Yes, I know that you'll bear me witness that there is a rest that remaineth to the children of God in obedience. Oh that the Lord would give us grace to love and serve Him more. I feel that within ourselves we cannot please God, but the grace of God has appeared, teaching us to deny ungodliness and worldly lusts. We should live soberly, Godly and righteously in this present evil world, and I am inclined to think that every heaven-born soul has a desire to follow Jesus, but Oh the weakness of the flesh hinders them.

"And then we find a warfare, which often binds us low,
The world, the flesh and satan they do beset us so."

I could write on and on but my writing is so much like myself, so imperfect, I will close. May God bless, comfort and direct you in this world and save you in heaven is my prayer. Remember me in your petitions.

Yours in humble hope,

MAMIE WATSON.

Seranton, N. C.

SALEM ASSOCIATION

The next session of the Salem Association will be held with the church at Bunkerville, in Forsyth County, N. C., three miles South of Kernersville. The association will convene on Saturday before the 2nd Sunday in October, and hold three days. All coming from the south and east will come to Greensboro, then go up on the Winston-Salem road to Kernersville. All coming from the North or West will come by Winston-Salem, and stop at Kernersville Friday or Saturday morning. A general invitation is extended.

P. W. WILLARD.

WILL BE MET IN PRINCETON.

Visitors to the Little River Association will be met at Princeton, on the Southern road, on Friday before the last Sunday in September.

The next session of the Kehukee Association is appointed to be held with the church at Robersonville, Martin county, N. C., and to commence on Saturday before the 1st Sunday in October and continue three days.

Visitors coming by railroad will be met at Robersonville. Those coming from the west will be met about 6 o'clock p. m. Friday before. Those coming from the east will be met at

Robersonville at 8:45 Saturday morning.

We extend a cordial invitation to all who wish to come.

R. A. BAILEY.

HYMN AND TUNE BOOKS

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Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Ioyd, Va.

"O TEMPORA! O MORES!"

by Civil war veteran, quotes Christ's own words that justify our war against Germany, and shows prophecies that foretell this war that's devastating the earth, and its cause. The submarine, airship, and making fertilizer of slain soldiers (which Germany has done) are all foretold in the wise old Book. If you are not a dead one, "O Tempora! O Mores!" will wake you up. Price 50c. Address

OPEN ARENA,

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Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or
granulated lids. Don't
burn or hurt when ap-
plied. Feels good. Relieves promptly. Get
genuine in RED FOLDING BOX. All stores
or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

TIRED MOTHERS. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

NOTICE WRITE ME

and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, 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 twenty-two 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.

Could Not Eat or Sleep Made Well By PERUNA

Mr. William E. Denny, 1023 Park Ave., Springfield, Ohio, writes:

"I find great pleasure in writing you and thanking you for what Peruna has already done for me. I have been troubled with catarrh for years, and it had affected my head, nose, throat and stomach, that I could not eat nor sleep with any satisfaction.

"I have just taken three bottles. I can eat most anything and am greatly relieved of nervousness, so that when I lie down I can sleep without the least trouble. I recommend it to all those who are sufferers of that dreadful disease, catarrh."

**Catarrh
For Years
Can Now
Eat and
Sleep
To My
Satisfaction**



Those who object to liquid medicines can procure Peruna Tablets.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve, but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath; Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells; Swelling of Feet or Ankles; Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

ECZEMA SUFFERERS RELIEVED BY BARIUM ROCK SPRINGS 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 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.

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Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally Price 25c.

FOR THROAT AND LUNGS STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

DOING GREAT GOOD

AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Pepton Pills, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance.

It will be wise to get them today.

Don't Wear a Truss



BROOKS' APPLIANCE. The modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has Automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No ties. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

Lemons Whiten and Beautify the Skin! Make Cheap Lotion

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must ordinarily pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smootheners and beautifier.

Just try it! Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It should naturally help to whiten, soften, freshen and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of orchard white at little cost, and any grocer will supply the lemons.

It Works! Try It

Tells how to loosen a sore,
tender corn so it lifts
out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the latest discovery of a Cincinnati man, who is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

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.

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 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 returned home well.

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

Died of Premature Old Age!

How many times we hear of comparatively young persons passing away when they should have lived to be 70 or 80 years of age. This fatal work is usually attributed to the kidneys, as, when the kidneys degenerate, it causes auto-intoxication. The more injurious the poisons passing thru the kidneys the quicker will those noble organs be degenerated, and the sooner they decay.

It is thus the wisest policy, to prevent premature old age and promote long life, to lighten the work of the kidneys. This can be done by drinking plenty of pure water all day long, and occasionally taking a little Anuric before meals. This can be obtained at almost any drug store. You will find Anuric more potent than lithia for it dissolves uric acid as water does sugar.

WITH YOUR HANDS TIED by some chronic



"female complaint" or weakness, what can you expect? There's nothing you can accomplish—nothing you can enjoy. And no good reason for it. Doctor Pierce's Favorite Prescription will cure you, safely and certainly, if you'll give it faithful use. For every one of these womanly troubles, this is the only remedy: In periodical pains, bearing-down sensations, organic displacements, and every kindred ailment, and in all the nervous disorders caused by functional derangements.

An easily procured vegetable pill is made up of May-apple, the dried juice of the leaves of aloes, and the root of jalap made into a tiny pellet and coated with sugar. It was first put into ready-to-use form by Dr. Pierce nearly 50 years ago. Almost every drug store in this country sells these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Pellets. They have Dr. R. V. Pierce stamp

NUXATED
The Power behind
the Strong Vigorous
Iron Men of
IRON
Today

Dr. Ferdinand King, a New York City Physician and Medical Author says: "There can be no strong, vigorous, iron men nor beautiful, healthy, rosy-cheeked women without Iron—Nuxated Iron taken three times per day after meals will increase the strength and endurance of weak, nervous, run-down folks 100 per cent. in two weeks' time in many instances. Avoid the old forms of metallic iron which may injure the teeth, corrode the stomach, and thereby do more harm than good. Take only organic iron—Nuxated Iron." It is dispensed by all good druggists.

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. 't gives you the equivalent of a three-week' 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 now 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 a sufferer 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.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.

I am anxious to get more of this Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

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.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

SIGN THE COUPON.

Leeds, South Carolina.

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.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

FILL OUT THIS COUPON

SHIVAR 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.

Name

Address

Express Office

Co-Educational

Established 1879

GILLIAM'S ACADEMY

1917-1918

One of the oldest private high schools in North Carolina, accredited by the State University, with excellent courses in bookkeeping, shorthand, typewriting, piano and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$125.00; double course, \$150.00, and may be paid on our installment plan. In private homes, with electric lights, hot and cold water, bath room conveniences, etc., the rates are \$1.00 per month extra—accommodations limited. The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive Baptist patronage is earnestly requested. Session begins October 2, 1917, and closes April 23, 1918.

For Catalog or information, address,
JOHN W. GILLIAM, Principal, or J. W. GILLIAM, Jr., Business Mgr.
 Altamahaw, Alamance County, North Carolina.



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"IN THE LAND OF THE SKY"

ASHEVILLE, NORTH CAROLINA

Twenty years successful practice of drugless methods. Located in America's most healthful region. Patients from every State. Complete Sanitarium equipment. Massage, special remedial exercises, rest, electricity, in every form, high-frequency, x-ray, hydro-therapy, light baths, and lights, psychological treatment and training in tuberculosis, bronchitis, milk and other special diets. No foolish treatment. Each case carefully analyzed by scientific methods and treatment adapted to the case. We have no fads. Our purpose is to obtain results. If afflicted with asthma, bronchitis, rheumatism, paralysis, neuritis, dyspepsia, neurasthenia or other chronic ailments that drugs or particular "fads" have failed to cure, write "to our file book," it will interest you. Ideal climate. Home comforts. Low charges.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murib Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye **FREE** ask **Murine Eye Remedy Co., Chicago**

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. L. WILSON, N. C., SEPT. 15, 1917 NO. 21



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

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

\$2.00 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

PRAYER

We are drunken with the pleasures and pride of this world so that we don't feel the need of prayer, and has God showered such blessings upon us that we forget the source from whence they come! Do we forget the miry clay, deep waters and fiery trials, and who led us safely through, and do we feel that we are so secure since our feet have been set upon the rock, and a new song in our mouth that we can go back to the Garlick and Cucumbers of Egypt? Yes, serve the devil and still receive God's blessings? No, God is a jealous God. When we choose to serve satan instead of God then we are delivered over into his hands and money will not deliver in the day of God's wrath, so we are told in the Scriptures, and it is so. All Scriptures are written for instruction, correction and by inspiration of God. Yet we pay no heed to them, and sometimes we find ourselves wondering why should God allow such a state of affairs as we have today, when it's wrong to question God, for He is always just and wise. We can see in His written word it is for our wickedness, as when Sodom and Gomorrah, Jerusalem and other places were destroyed. The wickedness of the world and slackness of Israel, yes, too many masters to serve. God has promised richest blessings to His obedient ones. He is never slack concerning His

promises, but O! how rebellious and sinful man is and how we forget to pray. Of ourselves we can't pray, and when we see faults in the sisters and brethren pray for them, instead of talking about them, lest we might become a castaway. None of us are our own keepers, but God says: "Whatsoever ye ask in my name that will I do." I can't have a good thought unless 'it cometh from above, as every good and perfect gift does.

For about two months this summer I felt so cast down, not only physically but spiritually, and felt like I wanted to pray without ceasing, yet I could not utter one word of prayer. "We know not what to pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered."

I can't boast of how often I pray, but I feel like this is a time that prayer is needed all the time, yes ceaseless prayer.

Since writing other pieces for publication I have been tempted never to write again, because I was afraid I might deceive somebody, but I'm not trying to make anybody think I'm good, for I'm not, for this feeling of helplessness and vileness has caused me to think more of my dependence on God and a more fervent desire to serve and obey Him. Satan or something has told be I'm a hypocrite, and a pharisee. I know there is nothing

good ~~in me~~ and in my flesh there is a warfare with the spirit, I wish preachers would rebuke and exhort more than they do, for I feel that all of us need such.

Why don't we have days of fasting and prayer as Primitive Baptists used to do? I don't mean to find fault with them, for they are the dearest people on earth to me, but "Woe to those who are at ease in Zion." We are warned and why not take heed lest we are destroyed, and lest we are soon deprived of the privilege of worshipping under our own vine and fig tree where none can molest nor make us afraid.

"Awake from the dead thou that sleepest and Christ shall give thee light."

Hope this was written in the right spirit and hope it may be received with the same. In the dead hours of the night these thoughts came to me and my couch is often wet with tears at my heaviness of spirit concerning such things, and it's a relief to my weary soul to express my thoughts, even half of them, in my very feeble way. I can't express all I feel, and none of us can. There are times I weep with rejoicing that I am enabled to meditate on His goodness and mercies, realizing that it's of God's goodness and mercy we are not consumed.

I want to say in the right spirit: "Whosoever thou deniest, O give me thy grace, thy spirit's sure witness and smiles of thy face" for that is worth more than all worldly possession.

Hoping you and all God's people will remember me in prayer.

Unworthily yours in hope

SUE MOORE.

Robersonville, N. C.

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

Dear Brother Gold:—I am enclosing a letter from Bro. John H. Dawson stating the progress the brethren and sisters are making in paying off the indebtedness on the Kinston Primitive Baptist church. I feel sure that all the brethren and sisters interested would be glad to see this in print in Zion's Landmark. If not too much would you allow space in the much beloved and valuable paper?

I, for one, am exceedingly gratified to know that these brethren are contemplating, if the Lord will, organizing a church soon, at Kinston. I do hope that the brethren and friends, who have a mind to, will continue helping these people raise the debt now resting on this property so that they can have a place to meet, which they can call their own, for the purpose of worshipping our dear Lord and Master.

✠ Fraternally yours,

B. T. COX.

Dr. B. T. Cox, Winterville, N. C.,

Dear Bro. Cox:—Yours of the 20th inst. containing check for subscription price for paper has been received.

I have written to Bro. Cayce and hope that Bro. Tripp will soon receive his paper.

I was glad to hear of your good meeting at Hancock and wish that I could have been present.

You asked about our progress in paying off our church debt. I will tell you, and will also say that we appreciate the interest you have shown and the help that you have given.

We bought this church property in the spring of 1914 for \$5,000.00, paying one-half cash. During the year it was necessary to have considerable repairs done to the property, which we did and in the spring of 1915 we paid interest on note and decreased the debt

from \$2,500.00 to \$2,300.00. In spring of 1916 we paid interest and decreased debt to \$1,975.00. In June 1917 we paid \$500.00 which paid interest and brought debt down to \$1,600.00.

We are also assessed by town for paving streets, etc. \$303.47 which we have ten years time to pay, in installments with interest.

Of course if we had the money we would much prefer paying it all cash.

You see that we are making some progress and we hope, and believe too, that if the Lord is in the matter that He will enable us some time to pay this full debt.

We thank you, and all others who have helped us, for your encouragement and assistance, and hope that all will continue to remember that there are a very few Primitive Baptists in Kinston who are trying to pay a heavy debt.

We have not organized a church here yet, but are thinking of doing so very soon.

We have been meeting and transacting church business, as an arm of Bear Creek church (LaGrange), and the Baptists living in Kinston belong to churches at different places, but we have about decided that perhaps it would be good for us to organize a church.

Dear Brother, since writing this information to you, it has occurred to me that others of our brethren, sisters and friends would like to know what we are doing, and perhaps I should have written something of this kind for publication before now.

If you think it all right you are at liberty to have this letter published, as it will contain all that I could write for publication.

Brother L. H. Hardy preaches for us every third Sunday at night, and sometimes other preachers have ap-

pointments and preach here.

We desire to be thankful for the great privilege of hearing good preaching, and we wish too, to be thankful that we have a place where we can meet. We would be glad if you could visit us some time at our meeting time.

Yours in Christian fellowship,
JOHN H. DAWSON.

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

It has been my mind for some time to write a few lines of what I hope have been the dealings of the Lord with me, by the request of some of my friends and the help of the good Lord will try to do so.

Five years ago last November, the 16th day I came home from working in Virginia, had been very sick while there for two weeks, was taken with typhoid fever after I came home which was on Thursday night at which time I took a dose of medicine and retired, next morning thought I was better but very weak. Saturday everything seemed to trouble me so I could not rest at all. When I would shut my eyes for sleep dangerous sights would appear before me, I could not sleep. I told my mother about these things and thought it was the fever caused such things. Well, I thought I was going to die, would try to pray to the good Lord to forgive me for my sins. On Saturday night before bedtime was by myself when all at once all these things disappeared; the last thing I saw that troubled me was a large pot hanging over my head. It fell by my head, I heard it break in pieces. Now all these vanished away and all fear was gone; I was wondering if fever caused all this it could not leave me so suddenly. I was resting good, thought I would sleep some, closed my eyes and there appeared

three candles burning the brightest light I ever saw, my mind was directed on those candles. The middle one was the highest of the three, it was pictured in my mind then as the cross of Christ and the two thieves on either side; then appeared the hand of our Savior, He took them all in his hand and they disappeared. Then I heard a voice speak to me three times but have forgotten the words that were spoken, which was a time of happiness with me and lasted me through that spell of sickness which was about 8 weeks. After weeping for a few moments I called my mother in the room; I felt as well as I ever did but weak; I told her if she would get my clothes I would sit up a while. I got up and sat about one hour when she told me I had better lie down again that I was too weak to sit up long at the time. So I told her if she would come in the room with me I would tell her something. When we got in the room could not tell one word for tears that frightened her, she thought I had a token of my death. Was not able to tell the vision to any one until my father came home which was two or three days afterward. I told him part of what I had seen. I tried to beg the Lord to show me whether I was going to die at this time or not. I felt willing to go. He had given me a hope in His salvation which had reconciled me but he showed to me in my dream that night I would get well again.

I dreamed I was on the bank of a creek which forked one to the right, the other to the left. A man came up and met me and said to me, if you go up the right hand prong you will live, if the left you will die. I passed by him and walked right up the right hand prong. I believed then I would

get well, although I got very low, they all gave me out ever getting well again but I told them I would not die at this time. I was so low the nurse thought I was dead, but the good Lord has spared me until now for some cause I know not what.

One night when I began to mend a little was taken with the colic, with no one at home but mother and I. She went to turn me over and I was so wet with perspiration she asked me if I was too warm. I said no, it is the pain that makes me sweat so. She ran in the kitchen to heat water to put hot water cloths on me. I was alone wondering what would ease the pain when all at once I heard some one put their hand on the bed post and told me three times a mustard plaster would ease me. When my mother came in would not tell her these words were revealed to me, but told her I wanted a mustard plaster, it would ease me. She seemed not to have any faith in it but the hot clothes did no good. My sisters came in, I told them to fix a mustard plaster for me, they fixed it and it seemed to me I could feel the ease when it was put on me and I soon was asleep.

I was ashamed to tell them these were revealed to me at that time, but I knew this remedy would ease the pain for those words came with power. Those words when spoken to the rebellious sinner will bring him down in humble tears, make him see himself as he never did before. Paul says in Romans 7:22: "For I delight in the law of God after the inward man, this inward man which the world does not know, but they deny those works which come down from heaven which reach to the sinner's heart then he finds nothing in this worldly doctrine but it gradually grows worse and worse to him until he finally despises

it and don't want to be in their ranks, when his very soul is troubled within him, they can only lick his sores as the dogs did for Lazarus, they cannot heal them, they cannot give him rest; he is just as bad off as he was before they licked his sores. He can see his sins like he never could before and to be treated with justice he will be cast forever from the presence of his God. He feels with the one of old what have we to do with thee thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the Holy One of God, when He reveals himself to the poor fellow, the chiefest among ten thousand, the one altogether lovely, then he can find some comfort at times in reading God's word. He says "I have loved thee with an everlasting love and with loving kindness have I drawn thee." He is made to see this like he did not see it before. I was blind but now I see, the light of the world is Jesus.

Mr. Gold, you do what you wish with this. I have never had my name enrolled on any church book but have wished to see you for some time and talk with you about such as I have written. Sometimes I have hope of seeing you before we have to part from this life, and if it be the good Lord's will we will sometime. I am alone today, the people around here having a big dinner out at the church. I thought I would write a few lines and you being on my mind most, have taken the most of the evening writing to some one I have never seen.

Have enjoyed trying to write the few lines. Will have to close, hoping this will find you and family well and asking you to pray for me, a poor unworthy sinner at best.

J. D. HOLADAY.

Columbia, N. C.

"I have said, the life is the child, and haven't got very far from it yet." —Elder J. D. Coekram, Floyd, Va., in *Spiritual Law Counsel*, May, 1917.

Our attention was called to the expression some time ago. If there ever was an idea that left the sinner of Adam's race out of salvation this is the one. Notice that he says, "The life is the child." We had just as well say that the life of the horse is the horse! Or that the life of the dog is the dog!

Have the Old Baptists ever advocated anything of this kind? Never since the church, the Old Baptist Church, was organized by the Lord Jesus Christ himself.

In the first place men and women were created of the dust of ground, and then the breath of life was breathed into them, and they became living men and women. See Genesis 2:7. "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." In other words, the man that God formed out of the dust of the ground became a living man when the breath of life was breathed into him. He did not become a life, or a soul, or a spirit—he did not become an immaterial something that nobody could see, or talk to, or handle, or feel—he simply had life, and became, as a result, a living human being—a living man.

According to this man, Elder Cochram, Adam was nothing more than an invisible, immaterial, spirit—something that no man, woman, or child ever saw. Adam was, therefore, not the man that we see; was not the man who walks, and talks, and acts—he was only some intangible something that no man could know anything about by hearing, or seeing, or feeling.

Certainly a queer family of human beings!

We know this is not true because spirits or the life of the man, was not formed out of the dust of the ground; God breathed that into the man. God was not dust;—his breath was not dust—but he made the man out of the dust and breathed into him and the man He had made became living man;—in other words, before God had breathed into him the breath of life the man was a dead man—he lacked that much of being a complete man. He had no life. After God breathed into him the breath of life he became a living man. Then he became a complete human being—not complete in the sense of being a spiritual man, but a complete natural man—a living man. He was no longer dead, because he now had life, when before God breathed into him he had no life.

Every complete man, whether a child of God or an alien, unregenerate sinner, has life, but the LIFE is not the man himself. The life is not the child. The man has life, but the man and his life are two entirely different things. Remember that.

Besides, when God made man He made something visible, "male and female created He them." We can certainly see that the life is not the male and female, but the male and female have life. When the life leaves the body then the male and female are dead.

Elder Coekram says the life is the man, or child. If that is true then nobody ever saw a child, because LIFE is not the MAN. But remember that every complete man has life, and that every incomplete man or every dead man, has not life. He is a man even if he has no life, he is a dead man. If he has life he is a living man—a complete man.

Let us quote from Elder J. R. Daily. See Daily-Hughes debate, page 54: "This shows that it was man in his

bodily person that was created in the image of God as male and female, and not man's spirit merely."

Then go to the Daily-Hughes debate, page 55: "It is the body that is of the earth earthy, which is the man that God created of the dust of the earth. Was he not called man before God breathed into him the breath of life?"

These quotations show that Elder Daily believed that the man we see and feel and talk to and that walks was the man God created, and not his spirit, or life, merely. In other words it shows that he believed the people, the human beings, the men that live on the earth, that were made by God—that they were not simply a family of invisible spirits, but that they were visible beings.

Now, turn to page 71 of the Daily-Hughes debate: "I never saw God, he says, for he is a spirit. That is true. But he reasons that I have never seen all of man, because I have not seen a spirit. How weak that is! I have never seen the spirit of a man, but who, except a Universalist pressed in a debate, would contend I had never seen a man for that reason?"

What nonsense, asserted Elder Daily, in a little different words, to say that he had never seen a man because he had never seen the spirit, or life, of a man! Then the life of the man is not the man himself.

Let's take it from another standpoint. Suppose I were to say that the body is no part of the child of God; that the child of God was the life, or the spirit, or the soul; that the commands and exhortations are to the life, or the spirit, or the soul, wouldn't I be denying the salvation of the sinner of Adam's race, seeing that we have already proved that the man God made is the sinner, and not his life merely! If the man we see is not the

child of God, then the life only is the child of God. If the man we see is still an alien, ungodly sinner, a child of wrath, and the life, or the spirit, is the child of God, then the man we see will never be saved because it leaves him out entirely. Besides, if the life of the man is the child of God, then we never saw a child of God in our lives!

If the life is the child of God then no man or woman ever washed the feet of a child of God!

If the life is the child of God, then no man ever saw a child baptized!

Again, if the life is the child of God no child of God ever died!

If the life is the child of God, and the life never sins, no child of God ever sinned—No child of God ever disobeyed.

What is a child of God anyhow? Webster says, "A person as related to God by creation, or as more commonly used, by regeneration."

If the child of God, then, is a person, he is something that can be seen. If he is not then he is not a person.

Pray tell us, anyhow, how the life of a thing can be the thing itself! it is absolutely impossible, and it is foolishness to think of!

Don't you believe you can glorify God in your body? How could you do that if the body was still a child of wrath? How could you do that if the life was the child—If the life only was the one the commands were to, and the life only had to obey them, because the life only (or the spirit) was under them?

Who ever heard of an alien, ungodly sinner glorifying God? If the body, then, is a child of wrath it takes no part in the commands and cannot obey them. If the child of God to what family does the body belong?

If it is a child of wrath haven't we got a child of God dwelling inside a child of wrath?

Remember that the life, or the spirit, or soul, whatever you want to call it, does not die. At the death of the body (if the man is a child of God) the spirit or soul, goes immediately to God. If a man is not a child of God the spirit or soul, goes immediately to torment. Hence, if the life is the child, no child of God ever died. The result would be some kind of eternal child, which he calls the life, comes down out of God, takes up its abode in the Adam sinner dies that eternal child, or spirit goes back to God where it came from. There is absolutely no salvation for the Adam sinner in this idea. He is left out entirely. It denies the salvation of the sinner, and makes Christ's death, burial, resurrection, and ascension to glory absolutely useless and nonsensical.

Read Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same," etc. This plainly shows that the children of God were human beings, and that they had flesh and blood not that they were simply spirits, invisible, intangible, spirits that no man could see or handle or feel. . . but that they were human beings with bodies, with flesh and blood. When these children of God died their spirits, or souls, went immediately to God. Their mortal bodies decayed and returned to dust. When the resurrection morn comes these bodies will be raised incorruptible, glorified, immortalized, and made like unto the body of the blessed Son of God; soul and body will be reunited, and the sinner of Adam's race will be taken home to glory—not simply his life or spirit. But the sinner himself will be taken there, because God chose the sinner of Adam's race before time began; the Lord Jesus Christ himself descended from heaven and redeemed

the sinner of Adam's race, the Holy Spirit made the sinner a child of God by implanting eternal life in his soul; and when this person dies he dies in Christ because he has been made a child of God, his spirit going to God; on the morning of the resurrection his body will be raised and changed from natural to spiritual, from mortal to immortal, and the soul and body reunited and the entire sinner of Adam's race taken to heaven.

Thank the Lord for the truth that Jesus Christ himself taught, that he saves sinners of the race of Adam, because that is the only doctrine that I know of that takes in poor me, and that will finally take me home to glory.

C. F. CAYCE.

Martin, Tenn.

(By request)

Greensboro, N. C., Aug. 22, 1917

Editor Zion's Landmark,

z Wilson, N. C.,

Dear Sir:—The writer has read your editorial in your issue of August 15th on Law and Order, and while of course the writer believes in obeying the laws of the land, and it is a poor citizen that does not believe in obeying the civil laws of the land, the writer can not agree with you that all laws or powers that be are ordained of God.

If all laws are ordained of God, then the power of the Kaiser was ordained by God, and we have no business of going into war against him to overthrow his power from over the German people.

Then again if all laws are ordained of God, the English rule over the American people was ordained by God, then what business did the American people have rebelling against the Mother country and shedding their blood for new laws, and which we

cherish so today!

Please publish this letter in your next issue with your explanation, as the writer would like to have more light on this subject.

Yours truly,

A READER.

REMARKS:

I ask the writer of the above criticism if he thinks he fairly represents what I wrote in 15th of August issue of the Landmark? My quotation is from the Bible, Rom. 13:1-2. All I ask of him is to consider that scripture and show if he can wherein I have done violence to the meaning of the writer.

I did not mean that we are under the German law, or the English law; but the recognized power or law of the country we are citizens of. The man that will shelter under a law of a country will shelter under a law of right to decide that he is the judge when to obey and when not to obey its claims; that he is not under obligation to submit to the powers that be, and to causes disorder and confusion in the country is a disturber of peace. He questions the plain meaning and teaching of the law and is at that very time sowing seeds of confusion and disorder in the country.

It is fair to consider what a writer means. When one misrepresents the plain teaching of scripture he shows a spirit that if pursued will lead to disobedience to law and order. P. D. G.

SIFTED.

To the Dear Household of Faith:—We Old Baptists are a peculiar people. Peculiar means belonging to an individual, or separate from others, special. It seems some of us have taken it for curiousness or contentious, always wanting an uproar, or stubborn as not to speak or be polite to all, or so weak

that we cannot bear with the world in their corrupt and dark nature. We wait for them to let their light shine, or set good examples before us. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. We are too stiffnecked to lend a helping hand or render true assistance to those in trouble; to the sick and afflicted, to the oppressed and poor in spirit. So much pride that we cannot see the little ones.

It is frequently said among us that we love the Baptists and want to follow them, and will go farther for what they possess than we will for the Baptists. We will take great trips to see the Baptists and lots of times some are near our homes that we don't visit and even train our children not to associate or visit them, as they are not so popular as some other people.

If we are too stubborn to speak to one of our household, how can we set examples for others to follow? How can we let our light shine before men? Suppose we were sifted and divide the meal from the husk? If we uphold our children in pride and haughtiness who is to teach them the right way? Every one that is proud in heart is an abomination to the Lord. Though hand join hand he shall not be unpunished. So let us not have railing for railing, but render good for evil. We should not bother over other people's preaching or practice but try to keep our own house clean. Let us be the one to stand on the solid foundation. Be kindly, affectionate one to another with brotherly love. Cast thy bread upon the waters, for thou shalt find it after many days. Paul says, Be ye followers of me, even as I also am of Christ.

Yours devotedly,

MRS. J. H. POWELL.

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., SEPT. 15, 1917

EDITORIAL.

REMNANTS.

We note that a fragmentary method of conducting business is resorted to when there is no method of work, and the people snatch a parcel of a chunk from its place as when crumbs are broken off from the loaf of bread that crumbles. When the entire loaf contains its shape and place it appears to better advantage. But as long as the entire loaf is preserved in its original shape it can be much better handled, and is considered more valuable.

When an individual holds his strength and every member of his body acts with his full strength he is considered more useful. When he becomes divided his strength is weakened, and he is much more easily overcome.

When a body of men become divided, some opposing and finding fault, the strength of the body is not commanded, and it is more easily attacked and overcome. Why does not each man stand hand in hand with the others, and present a solid front? An enemy is encouraged to attack a body

that is weakened by division.

The United States at this time has need for its citizens to fill the ranks and stand or march with an undivided front, which would help much to hold up the hands of those that conduct the affairs of state. As it was once said, on the eve of an important battle, England expects every man to do his duty. One deserter, one cowardly man spreads the evil of his hurtful example, and it is felt quickly in the ranks.

But crumbs are as good as any part of the loaf of bread, and are chewed with relish by those that are hungry. So every one that is courageous standing in his lot, and filling his place, does not become a fragment, but is a unit, and is as useful as any other man, and therefore his service is never lost or wasted. To stand in ones lot, and act in his place, fills to its fulness all that may be expected of any member of the body. When this unity of the entire body is present and acting there is seldom any failure of such a body. P. D. G.

WHEN IS PRAYER ENDED?

"The prayers of David the son of Jesse are ended," Psalm 72:20.

It is written in the Bible, "For we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings that cannot be uttered." Rom. 8:26.

How shall a poor, needy, vile sinner pray to the God of heaven from whom nothing is hid? Yet there is no other to whom we pray if we are humble. We know not what we shall pray for as we ought. We cannot worship man if we know what we are, and who man is. If we know the true God there is none other we desire to worship. For Jesus is the Son of the living God, and we know that He has the words of eternal life.

When Job stood before God saying, Behold I am vile, then he was prepared to pray, and his captivity was turned, and he was free from the oppression of satan, and from his false accusations. It is not necessary for one to know many things in order to pray. It is necessary for him to know the only true God, and Jesus Christ whom he has sent. In this is included the true knowledge that he himself is a sinner, and that he abhors himself. One in this state cannot pray for what would wrong another. There is no revenge in his heart toward another. There is no partiality. He would not take from a thread to a shoe-latchet from another. He begs for mercy, but is not worthy to receive it. He desires God's will to be done.

"The prayers of David the son of Jesse are ended." The prayer uttered in the opening of this Psalm is "Give the king thy judgments, O God, and thy righteousness to the king's son. He shall judge thy people with righteousness, and thy poor with judgment, peace to the people, and the little hills by righteousness."

This chapter exalts the Lord Jesus as the perfect king with perfect dominion. His name shall endure for ever. All nations shall call him blessed. The whole earth shall be filled, amen and amen. Then there can be no need of prayer for it shall all be turned into praise forever. Then the prayers of David the son of Jesse are ended. For then all shall be praise forever.

This is a state of satisfaction. When I awake with thy likeness then shall I be satisfied. This is the perfect state when the former things are done away, and there shall be no more sea, no sin, no death, for God shall wipe away all tears, and sorrow and sighing shall be done away. All shall

sing the song of praise to Him that sitteth upon the throne; the throne of God and the Lamb shall be in it.

P.D.G.

REQUEST OF BRO. J. M. PHILLIPS

Brother Gold:—What do you think of Rev. 20th chapter, 7th and 8th verses? "And when the thousand years are expired satan shall be loosed out of his prison,

And shall go out to deceive the nation which are in the four quarters of the earth, Gog and Magog, to gather them to battle; the number of whom is as the sand of the sea."

We have been greatly favored as a nation for years. We have been exempt from great plagues, such as pestilences, famines, the ravages of great wars. As a nation the United States have had comparative peace and general prosperity.

Satan has been bound for years. But it seems that he is loosed again, and is going out to deceive the nations of the earth, and is calling them together in such strife and confusion as we seldom see.

There has been of late years an alarming growth in pride and its displays, such as styles of costly dress, buying automobiles, giving themselves up to idleness, neglecting labor, departing from the old fashioned ways of simple dress and labor, attending our meetings for preaching, thinking too much of worldly pleasure. Whereas labor, providing things honest in the sight of all men, regard for our obligations, considering that to such the kingdom of God and his righteousness, as being the chief duty, the highest obligation of man, and serving others, fearing God and keeping his commandments, and fulfilling our obligations one to another in good will toward man are sadly neglected and ignored. The departure from the

course of righteous living, and in its stead adopting customs that encroach on the rights of others, will involve us in trouble and distresses that plunge us into the whirlpool of destruction.

How quickly these United States have abandoned the counsel of the father of his country, George Washington gave the American people before his departure from earth, namely, to avoid entangling alliances with foreign nations.

Satan is loosed from his prison, and is gathering up the nations of earth, Gog and Magog, to battle in violation of the principles that we have for years observed and been spared disastrous wars.

But the United States have waxed strong as the people think and trust in their own strength. When once we leave the principles of peace and good will toward men, and set up the god of war as we call it, we have departed from the principles of peace, and we indeed destroy ourselves.

Satan is chief counselor in these arrangements of war and bloodshed. How easily and suddenly the principles of peace may be lost.

Do we need this severe chastening? The price of liberty is eternal vigilance.

We know not what a day may bring forth. We are to watch as well as pray. To gird on the whole armor of righteous principles—of love, of truth and right-dealing between man and man, and follow the things that make for peace whereby one may edify another has been the prosperity we have tasted. But now suddenly we are plunged into war and bloodshed. Whose counsel has brought this on?

The whole world seems to be entangling in this strife. Gog and Magog are the principles of false worship led on by the god if this world, that cannot bring peace and love into the

hearts of men, nor tranquilizes them.

Judgment, the bringing into inspection and the passing on the conduct on men and nations, and receiving according to our works, when we shall all appear before the judgment seat of Christ, and every one receive according to that which he hath done, whether it be good or evil, when it shall be manifest that God is the true Lord, and we are to cease from worshipping man, when the principles of false worship shall be ended, and satan and the Beast and the false prophets, or all false religion shall be sent to destruction, and satan shall no longer deceive the world, but every thing that loves and makes a lie, and all false worship and delusion shall be cast into hell, shall come to pass, then the scriptures shall all be fulfilled. It looks to me that the scriptures are fast fulfilling. One day is with the Lord as a thousand years. We know not when the end comes. It shall come as a thief in the night to them that worship satan. But when all that is wicked shall be destroyed, when the tabernacle of God shall dwell with men, and all falsehood shall be swept off the earth, and God shall wipe all tears from his afflicted people, and there shall be no more death, nor pain, for the former things are done away, and God makes all things new. John wrote: "And I saw a new heaven and a new earth; for the first heaven and the first earth were past away; and there was no more sea. 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: 1-2.

"And the nations of them which are saved shall walk in the light of this city. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomina-

tion, or maketh a lie; but they which worship God.

Rev. 21:27.

P. D. G.

THE BRIGHTNESS OF GOD'S GLORY.

See Heb. 1:1-14.

God hath in these last days spoken unto us by his Son whom he hath appointed heir of all things.

In sundry times, and in divers manners God in times past spake unto the fathers by the prophets. It was a wonderful thing that God should speak to the fathers by the prophets; but how much more wonderful and marvelous for God to speak unto us by his Son full of grace and truth; for God hath appointed him heir of all things. He made the worlds by him, and without him was not any thing made that was made.

Jesus is the brightness of God's glory, and the express image of his person. So that he that hath seen Jesus hath seen the Father, for he and the Father are one. He is the appointed heir of all things.

If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation. It was at first spoken unto us by his Son, and afterward confirmed unto us by them that heard him, God also bearing them witness with many signs and wonders.

God hath not put this world under subjection to the angels. But as God hath spoken unto us in these last days by his Son whom he hath appointed heir of all things. For when he brings in the first begotten Son into the world he commands all the angels to worship Him. But unto the Son He saith, Thou art my Son, this day have I begotten thee. For we see Jesus who for the suffering of death was

made a little lower than the angels, crowned with glory and honor, that he by the grace of God should taste death for every one. For it became him by whom are all things, and for whom all things, in bringing many sons unto glory to make the captain of their salvation perfect through suffering. Jesus was made perfect through suffering; for though he were a Son yet learned he obedience by the things he suffered, and being made perfect through suffering he became the author of eternal salvation to all for whom he suffered. He is not ashamed to call them brethren saying, Behold I and the children whom thou hast given me.

For he has by the one offering of himself once perfected forever them for whom he suffered.

When Jesus had laid down his life God raised him from the dead, and gave him grace and glory that our faith and hope should be in God. Then we have an advocate with the Father Jesus Christ the righteous, who ever liveth to make intercession for us. For having purged our sins by the one offering of himself once he dieth no more, but ever liveth to make intercession for us. Death hath no more dominion over him, and because he lives we also live toward God.

Jesus the Melchisedec of the Old Testament, and the eternal high Priest of the New Testament makes all things perfect for whom he makes intercession. All power in heaven and earth is given into his hand, and he works all things according to the counsel of his own will.

In the priesthood of Jesus after the spiritual order He makes all things new, and because He that makes intercession for us ever lives even so them for whom he makes intercession shall live forever. For of his fulness have all we received, and grace for grace.

Ye are not come to the Mount that burned with fire, and smoke, and darkness, and trembling; but ye are come to Mount Zion, and to the city of the living God, and the heavenly Jerusalem, to the General Assembly and church of the first born whose names 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. For Abel's blood cried from the ground against Cain. But the blood of Jesus cleanseth us from all sin. How holy therefore is the holy calling. What manner of persons ought we to be in all holy conversation.

Looking unto Jesus the author and finisher of our faith let us go on to perfection, for all perfection is in Jesus, the substance and the reality, not the shadow or type of any thing, but the fulness of all things. If God give us Christ how shall he not with him freely give us all things? P. D. G.

EQUALITY.

To us there seems to be much inequality in the nature and the management of things visible, as they appear to us. Many are poor; few are rich. No one wishes himself to be poor. Few if any are as rich in worldly goods as they wish to be. So that none are satisfied with their lot. "Be content with such things as ye have," is a matter we are not able to square up with, and consider that we have no right to murmur or to consider that there is inequality and we have not our share of the things of this world, and therefore there is inequality. Can we look into the state or condition of one we have never been? What hast thou that thou hast not received? Are we the judge of what we ought to have? Who made me a judge? Do not all

things that are good come from above, from the Father of lights? Every good gift and every perfect gift comes down from above, from the Father of lights, with whom is no variableness nor any shadow of turning. Does not the Lord know what is best for us? If we have poverty is not that the best for us? God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath prepared for them that love him. Is not the faith of Christ worth more than all this world? Are those rich in worldly goods happy, or more useful? Do not they oppress the poor? To be content with ones lot that God hath chosen for him is worth more than all this world.

The blessings that God bestows on us are the best for us. His dealings bring an equality comprised in this scripture, "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Can there be partiality with God? Why murmur? Rejoice always, and in every thing give thanks; for this is the will of God in Christ concerning us.

The poor in spirit are humble, and feel that they have much to be thankful for. They that will be rich pierce themselves through with many sorrows, which drown men in destruction and perdition. The less of this world one desires the less he has to vex him. The more his affection is on things above this world, where Christ sits on the right hand of God, and his conversation is in heaven, the better is his treasure, and he does not have to manage that, but it manages him. What better equality is there than this?

"The Lord hath showed thee, O man, what is good; and what doth the Lord require of thee, but to deal justly, to love mercy, and to walk humbly with thy God?"—Micah 6:8 P. D. G.

THE LORD ADDED FIFTEEN YEARS.

"In those days was Hezekiah sick unto death," Isaiah 38:1.

If he was sick unto death then his time had come to die. There was nothing else he could do. But the Lord added fifteen years to these days, the natural time for Hezekiah to die. It was not that the Lord added these days because the Lord had done something that he did not foresee that he would do, or because Hezekiah had besought the Lord to do this.

While Hezekiah was a great reformer, and was a devout man, and while he besought the Lord in his pining sickness; yet according to nature and the kind of sickness he had he was sick unto death, and his set time to die had come.

But the Lord added fifteen years to his days. The dial of Abaz turned back ten degrees. There was such a display of power that had never occurred before now. In the days of Joshua the sun and moon stood still a day. Such a thing had never occurred before nor since, that the Lord hearkened unto the voice of a man.

The Lord does a new thing in the earth. It is not new unto the Lord but it is new to man. Known unto the Lord are all his works from the beginning of the world." Acts 15:18.

He is of one mind and changes not. A change would argue some defect in some way or some imperfection. If some new thing that had not been foreseen or foreknown should come to pass that would be something new, showing imperfection in someway, which was not known before, and would show a change of state or condition in some way. But God is of one mind and changes not.

With us there are many changes.

If we compare ourselves with God or liken ourselves to him how foolish. yet there are people that liken themselves to God or God to themselves, or that liken him to man.

We know not what the Lord doeth before hand. He is pleased at times to tell before hand what he doeth, as he does by prophecy; yet we cannot understand that until he shines in us to show us the light of the knowledge of the glory of God in us. This He doeth that man may fear before him.

P. D. G.

CONTENTNEA ASSOCIATION.

The Contentnea Association is to be held with the church at Bethel, Pamlico County, N. C., on Saturday, Sunday and Monday, 13, 14 and 15th days of October, 1917. Those coming by rail will be met at Grantsboro Friday night at 6:54 and Saturday morning at 10:45. The church is one-quarter mile from the station. A general invitation is extended to all lovers of truth. Would be glad to have all that purpose coming to write me a card a few days before the association.

Jno. P. Tingle,

Grantsboro, N. C.

The next session of the Mill Branch Primitive Baptist Association is appointed to be held with the church at Mill Branch in Columbus County, N. C., on Friday, Saturday and first Sunday in November, 1917. The church is convenient to get to and we hope to see a large company of visitors. They will be met at the station on Thursday before at about noon.

C. W. Brown, Clerk.

The next session of the Seven Mile Primitive Baptist Association, the Lord willing, will be held with the church at Black River meeting house in the town of Dunn in Harnett coun-

ty, N. C., to commence on Friday before the 4th Sunday in September, 1917, which is 21st, 22nd and 23rd. Visitors will be met at the depot and will be cared for during the Association. Those coming from the south will arrive at Dunn at about 1 p. m. Those coming from the north will arrive about 3:30 p. m. Those coming on Dunn and Southern about 6:30, all of which is on Thursday before. All that love the truth are invited, especially ministers.

Cornelius Hodges, Association Clerk.

Elder P. D. Gold,

Dear Sir:—Will you please give notice in Landmark that the next session of the Dutchville Union is appointed to be held with Ross' church, three miles below Durham, on Saturday and 5th Sunday in September, 1917. Brothers, sisters and friends are cordially invited to attend.

G. C. Farthing, Clerk.

The fall session of the Mayo Primitive Baptist Association is to be held, if the Lord will, with the church at Walnut Cove, Stokes Co., N. C., on Saturday and third Sunday and Monday in October, 1917. Railroad accommodations are excellent, trains arriving on both the Norfolk & Western and Southern, from Roanoke, Winston-Salem, Greensboro and other places in time for morning service, on Saturday morning. These trains will be met. A general invitation is extended to brethren and friends to attend.

Lou H. Murphy, Clerk.

The Skewarkey Union will hold its next session with the church at Smithwicks Creek, Martin County, N. C., on Friday, Saturday and 5th Sunday in September.

All coming from the west by rail will be met at Williamston on night

train Thursday night and Friday. We would be glad if all that have a mind to thus come will drop brother Kader Lilly a card at Williamston when they will come, so we would be prepared for all that come.

All coming from the east will be met at Jamesville on Friday morning. Those coming that way will please drop Wm. H. Daniel a card at Jamesville.
Wm. H. Daniel, Clerk.

The Salem Association is appointed to be held with the church at Bunker Hill on Saturday, 2nd Sunday and Monday in October.

Visitors by rail will be met at Kernersville on Friday and conveyed to the place of meeting. A general invitation is extended.

W. L. Teague, Clerk.

ELDER W. N. THARP KEHUKKE ASSOCIATION.

Thence to the Contentnea Association.

He desires to visit Elder L. H. Hardy at Hunting Quarter after the Kehuka Association. After the Contentnea Association he desires to visit the White Oak Association. Thence to the Black Creek Association.

APPOINTMENTS.

ELDER JOSEPH E. ADAMS.

Cross Roads—Monday after 5th Sunday in September.

Memorial—Tuesday.

Upper Black Creek—Wednesday.

Lower Black Creek—Thursday.

Wilson—Thursday night.

Tarboro—Friday.

Thence to Kehukke Association.

If there are appointments to the Contentnea Association he will accompany some of them.

J. E. HERNDON.

Reidsville—Sunday night, September 30th.

Greensboro—Monday night, Oct. 1st

High Point—Tuesday night, Oct. 2.

Winston-Salem—Wednesday night
October 3rd.

Burlington—Thursday night, Oct. 4.

Durham—Friday night, Oct. 5.

Barbees (Fayetteville road) School
House—Sunday, October 7th at 3 p. m.

Dutchville—Tuesday, October 9th.

Camp Creek—Wednesday, Oct. 10.

Surl—Thursday, October 11th.

Roxboro—Friday night, Oct. 12th.

Will need conveyance when off railroad.

RESOLUTIONS OF RESPECT

The Primitive Baptist church of Christ at Salem, Copper Hill, Va., adopted the following resolutions:

That whereas it has been the purpose of an all-wise and merciful God to remove from our midst by death, on the morning of May 31st, 1917, our Brother, Elder Asa D. Shortt, who served this church faithfully and acceptably in the capacity first as assistant and then pastor for many years; when in November he resigned on account of his afflictions;

Therefore be it resolved, first that we feel our loss and miss his welcomed presence in our midst; and we desire to bow in humble submission to God's just and holy will; and we express our sorrow, and also our appreciation of his example he set before us in his unswerving honesty in faith and doctrine, and faithfulness as long as he was able to serve us;

Second, May we ever cherish in our memories the example he set, and the kind and loving admonition in discipline and doctrine, which we feel was excelled by none, and equalled by few. May we ever remember and try to follow the example he set before us.

Resolved third, that we extend our sympathy to his bereaved family, and these resolutions be placed upon our church record, and copies be sent to Elders F. P. Branscome and P. D. Gold and request them to publish same in their papers.

This done by order of the church in conference on Saturday, June 9, 1917.

ELDER H. V. COLE, Mod.
M. H. Custer, Clerk.

RODERICK F. GRIFFIN.

Dear Brother Gold:—It has become my sad duty to write of my dear husband's death.

Roderick F. Griffin was born March 17th, 1847, and departed from this life July 2, 1917, at the age of 70. Mr. Griffin was a good farmer as well as a good mechanic. He provided well for his family and always paid every just debt that he owed. He lingered two weeks after he was taken sick. I would stand by his bed and try to raise him and he would reply, "Bettie, don't strain over me." He talked as long as he could, telling me that he was going home and that he could not stay with us much longer.

Five days before his death he called his mother, also Brother Justus Everett.

My heart is full, so full without him. I miss him everywhere I go. No one to tell my troubles to now, but he is gone to that blessed home not made by hands but eternal in heaven. I hope to meet him some day in that world above where losses, crosses, trials and troubles are all over, then all will be in peace with the Lord. He was gentle and kind through all of his sickness, telling me he had to go home. I feel dear brother, he has gone to that sweet home that remains for the people of God.

Mr. Griffin was a member of Spring Green, and was baptised by Elder J.

D. Roberson 25 years ago. He never liked to miss a meeting for he loved to be with the sisters and brethren and enjoyed hearing them sing and pray.

He leaves a wife and five children, one son by his first wife, two sons and two daughters by his last wife; also one sister to mourn for him.

He was the third to be buried in the family burying ground. Brother Hassell preached his funeral to a large crowd of relatives and friends.

It is so hard to give him up but God knows best. I hope he will make me reconciled to His will.

Pray for me, I am your most lonely Sister,
BETTIE F. GRIFFIN.

BLACK CREEK ASSOCIATION

The Primitive Baptist Association will be held (D. V.) with the church at Beulah, Johnston county, N. C., Friday, Saturday and 4th Sunday in October (26, 27 and 28), 1917.

Visitors coming from the north will be met at Kenly, N. C., and those from the south or by way of Selma) will be met at Wilson, N. C., both on the A. C. L. R. R. J. F. FARMER, Clerk.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom and mercy did call from our midst our beloved brother and deacon Wiley W. Vick, on the second day of August, 1917, therefore be it resolved;

First, That we bow in submission to the will of our heavenly Father for we know he doeth all things well;

Second, That William's Church has lost a faithful and loving brother, a true deacon, the county and neighborhood a useful citizen, his children a kind and loving father.

Third, That we extend to the bereaved family and other relatives and friends our heartfelt sympathy.

Fourth, That a copy of the resolutions be sent to the bereaved family, a

copy be spread on our minutes and a copy be sent to Zion's Landmark with request to copy.

Done by conference Saturday before the third Sunday in August, 1917.

RESOLUTIONS OF RESPECT

Whereas it has pleased God in His infinite wisdom to remove from us by death, on February 5, 1917, Brother Needham Whitley. We feel that our loss is his eternal gain. He had been a member of Salem church, Johnston county, N. C., since June 15, 1879. He was a deacon for several years and until his death. Therefore be it,

Resolved first, That we bow to Him who rules in the army of heaven, and among the inhabitants of the earth who will do all His pleasure. He speaks and it is done, commands, and it stands fast, who is too wise to err, or too good to be unkind.

Resolved second, That we deeply sympathize with the bereaved ones, feeling that they have lost a good father, the church a faithful member, community a kind friend. We point them to him, our elder Brother, who taketh away the sin of the world and who is alone able to heal a broken heart.

Resolved third, That a copy of these resolutions be spread on our minutes, and a copy be sent to the Landmark for publication.

Done by order of the church at Salem while in conference February meeting, 1917.

Elder Jessie Barnes, Mod.
J. I. Whitley, Clerk.

HARMON J. MANNING

By request of the church of Smithwick Creek, Martin county, N. C., I will attempt to write a notice of the

life and death of our loved Deacon, Harmon James Manning. He was born January 30, 1856. He was an energetic young man and accumulated some wealth for himself. On January 3, 1878 took Mary E. Daniel, daughter of Brother David R. Daniel, for his helpmate, and after six years, two months and twenty-one days God saw fit to separate them by taking her to himself in glory. Three children were born to this union, two taken in infancy, one, Mr. James A. Robinson, survives him. Bro. Manning took the bright side of life. Married Martha Della Dame November 30, 1884, who faithfully administered to her home and made the remainder of his days pleasant.

Brother Manning was a neighbor in deed, ever ready to lend a helping hand to his neighbor in any way that was good for his community. He obtained a hope in Christ and after some years united with the church at Smithwick Creek, Martin Co., N. C. on Saturday before the fourth Sunday in September, 1892, and ever afterward manifested great interest in the cause of his Lord and Master.

In January 1907 he was chosen and set apart to the office of Deacon which office he filled with perfect satisfaction. I do not feel competent to do his Deaconship honor, for he was an exceptional man for the place; for it is our experience that the north wind blows on all of God's children. It looks to me that he could stand more of the cold and not tremble than most men can. When it please God for the north winds to blow among the brethren and sisters Bro. Manning, always on the alert, would get to where the winds blew the strongest and the dove would coo three times and the breeze

would change the winds to spring from the south, the frose-bitten buds would succor, the tender bows would bloom, come and bear fruit for the church. The church was blessed and rejoiced in many years of his honored service, but alas, our hopes were ever blighted for on March 22, 1914 he was stricken with apoplexy, and was brought very low, his strength departed but he recovered so he was able to get about the neighborhood and rendered some little service to the church, but with all that a loving wife and sympathizing brethren and kind friends could do he began to go back and grew worse until his disease developed into paralysis, which ended his mortal life at 4 o'clock on October 9, 1916. He bore his affliction with Christian fortitude and patience, though they were so great.

He leaves a widow and six children by the last union, and one by the first, seven in all, to mourn their loss which is his eternal gain. He had the confidence and esteem of all who knew him. And all regret very much to give him up. Surely a good man from us is gone from the evil to come. May the grace of that God who separated him be with our church and dear sister Della and enable her to bear her troubles with patience and instruct her children in such a way that they may be honored as their father was. I do not feel that I have done justice to his memory, though I will close by saying:

"A precious one from us has gone,
A voice we loved is stilled;
A face is vacant in our church,
Which will be hard to fill.

God in His wisdom has called,
The boon His love had given;
And though the body slumbers here,
The soul is safe in Heaven.

W. H. DANIEL.

BLACK CREEK UNION.

The next session will be held with the church at Mill Branch, Nash county, N. C., on Saturday and 5th Sunday in September.

Visitors by rail will be met at Sharpsburg Friday evening and Saturday morning. J. F. Farmer.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

HOW THE BODY IS NOURISHED.

The bodily process known as assimilation is well explained in these words: "As the blood, in its circulation, approaches any organ, the portions that are appropriate for this organ feel its attractive force, obey it, and leaving the others, mingle with the substance of its tissue and are changed into its own true and proper nature."

How important it is that the blood should be pure and rich, not loaded with worn-out and useless matters. Hood's Sarsaparilla purifies and enriches the blood, and does all it is possible for medicine to do in the way of perfecting assimilation and building up the whole system. When you have made up your mind to take Hood's Sarsaparilla insist on having it—don't accept a substitute, for no substitute acts like it.

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 melancholy, 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.

**YES! MAGICALLY!
CORNS LIFT OUT
WITH FINGERS**

You simply say to the drug store man, "Give me a quarter of an ounce of freeze-one." This will cost very little but is sufficient to remove every hard or soft corn from one's feet.

A few drops of this new ether compound applied directly upon a tender, aching corn should relieve the soreness instantly, and soon the entire corn, root and all, dries up and can be lifted out with the fingers.

This new way to rid one's feet of corns was introduced by a Cincinnati man, who says that, while freezeone is sticky, it dries in a moment, and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.

Don't let father die of infection or lock-jaw from whittling at his corns, but clip this out and make him try it.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murfif Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

CONSTIPATION, BILIOUSNESS AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of

Dr. Miles' Liver Pills in cases of Turpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

RUB-MY-TISM

Will cure your **Rheumatism**
Neuralgia, Headaches, Cramps,
Colic, Sprains, Bruises, Cuts and
Burns, Old Sores, Stings of Insects
Etc. Antiseptic Anodyne, used in-
ternally and externally Price 25c.

**LEMONS BRING OUT
THE HIDDEN BEAUTY**

Make this lotion for very little
cost and just see
for yourself.

What girl or woman hasn't heard of lemon juice to remove complexion blemishes; to bleach the skin and to bring out the roses, the freshness and the hidden beauty? But lemon juice alone is acid, therefore irritating, and should be mixed with orchard white this way. Strain through a fine cloth the juice of two fresh lemons into a bottle containing about three ounces of orchard white, then shake well and you have a whole quarter pint of skin and complexion lotion at about the cost one usually pays for a small jar of ordinary cold cream. Be sure to strain the lemon juice so no pulp gets into the bottle, then this lotion will remain pure and fresh for months. When applied daily to the face, neck, arms and hands it should help to bleach, clear, smoothen and beautify the skin.

Any druggist will supply three ounces of orchard white at very little cost and the grocer has the lemons.

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. 30 St. Louis, Mo., for FREE Booklet, "TOBACCO RE-DEEMER," and positive proof.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of many hundreds of sufferers from cancer which it has treated during the past twenty-two 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.**

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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 half gallons 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 returned home well.

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

HYMN AND TUNE BOOKS

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 \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Ioyd, Va.

Don't Wear a Truss



C. E. Brooks, 434 State St. Marshall, Mich.

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures ruptures will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Hinds and draws the broken parts together as you would a broken limb. No salve. No ligst. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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.

PERMANENT MUSCULAR STRENGTH cannot exist where there is not blood, strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

Renew Your Health

At Nature's Fountain
Without the Expense
and Loss of Time Nec-
essary 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 spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any



encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horridifying 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. RAVANT, M.D., Savannah, Ga.

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. 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, LaGrange, Ga.,
President Unity Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M.D.,
Blaney, S. C.

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,
Baltimore, Md.

Vice-Pres. Young & Selden Co., Bank Stat'rs.

**Fill Out This Coupon and Mail It Today—
Shivar Spring.**

Box 55 T, 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 report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....
P. O.
Express Office.....
(Please write distinctly.)

RHEUMATISM

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 give permanent relief. It

will purify the blood, relieve acidity, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C.A.CROSBY, M.D., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER,
Fredericksburg, Va.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N.C.

BILIOUSNESS

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 mild 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, Greenville, S.C.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ohoopes, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W. P. MATHENY, M.D., Chancellor, Ala.

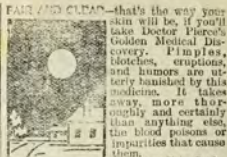
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,
Lexington, Va.

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Do You Neglect Your Machinery?

The machinery of the body needs to be well oiled, kept in good condition just as the automobile, steam engine or bicycle. Why should the human neglect his own machinery more than that of his horse or his engine? Yet most people do neglect themselves. To clean the system at least once a week is to practice preventive measures. You will escape many ills and clear up the coated tongue, the sallow complexion, the dull headache, the lazy liver, if you will take a pleasant laxative made up of the May-apple, juice of the leaves of aloes, root of jalap, and called Pleasant Pellets. You can obtain at almost any drug store in this country these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Pellets. There can be no counterfeit if they have the Dr. Pierce stamp. Proven good by 50 years use.



FAIR AND CLEAR—that's the way your skin will be, if you'll take Doctor Pierce's Golden Medical Discovery. Pimples, blotches, eruptions, and humors are utterly banished by this medicine. It takes away, more thoroughly and certainly than anything else, the blood poisons or impurities that cause them.

For every Skin, Scalp, and Scrofulous affection, no matter how it came, the "Discovery" cleanses, builds up, strengthens, and invigorates every part of the system. Eczema, Erysipelas, Salt-rheum, Tetter, Boils, Carbuncles, Enlarged Glands, and the worst Scrofulous Sores and Swellings are completely and permanently benefited by it.

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The Purpose of Zion's Landmark

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

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

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

Dearly Beloved Brethren and Sisters
In the Lord:

My heart goes out in love to all that love the Lord and await his appearing. God is love. He that loveth is born of God. If ye love me, keep my commandments. Ye know ye have passed from death unto life because ye love the brethren. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. What a revelation of the blessed love of God must have been given John, the servant of God, enabled to write such sweet and precious truths. His writings are so comforting to this poor sinner many times, for surely, if I have any reason for a hope, it is through the revelation of the love of God. Sometimes it has seemed that I viewed him so lovely, so pure and holy, so kind and merciful, so full of loving pity and tender compassion toward poor sinful, fallen man, my stony heart was so melted I could only say, "God is love," and praise and adore him for the great love wherewith he has loved us and called us with an holy calling, that we might be conformed to the image of his dear Son, whom to know is life eternal.

Many, many times I have wondered why he should be pleased to permit such an unprofitable object as I to longer encumber the earth; and it does seem that I do stray so far from

him. Then when I am tired of sin and my foolish wanderings, and it pleases him once more to lead me in paths of righteousness for his name's sake, I can only wonder at his rich mercy and praise and adore him for his loving kindness. "Because I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." We cannot of ourselves come to Christ, but with loving kindness he draws us, sends his blessed spirit into our hearts crying, "Abba, Father," reveals unto us his precious son, and then are our poor hearts filled with holy rejoicing and we can realize that all things are of him, and through him, and to him, to whom be glory forever.

"Love is the sweetest flower that blooms." It is the everlasting love of God shining in the marvelous light and liberty of the Son of God. It is the precious love of God shed abroad in our hearts that first causes us to praise his name, and which gives us hope that he has for Christ's sake pardoned and passed by our many sins, and it is this blessed love that binds us to the brethren. Our experience begins with love, and will end in love when death is swallowed up in victory and our happy spirits are borne away on the wings of love to the bosom of the Father, which to my mind represents the great ocean of love. Here we are at times blessed to walk

by still waters and drink from flowing streams of his love that flows from the fountain head through the gaping wounds of our Savior who died that we might be free from the power of sin and death; but Jesus is the conqueror of all foes, and the last foe is death which he conquered when he rose from the grave and ascended to the Father, and because he lives, so shall we live also if we love him and await his appearing. And because we feel that we have been raised from the grave of nature and transplanted into the kingdom of light and love, we therefore have hope that the second death cannot harm us, "For blessed and holy are they that have part in the first resurrection; on such the second death hath no power." There must be a first death before there can be a second; therefore, since we are all alike dead in trespasses and sins, there must be a quickening into life by the holy spirit before we can be alive spiritually; so when this creating anew because of the working of the spirit within the heart takes place, we are made alive and the spirit of light triumphs over the spirit of darkness and unbelief, and we know the Lord with a new knowledge and love him with a new love. We feel that we are new, and have new hopes and desires. This is the first resurrection. Henceforth while we live in the world there dwells in the vessel of clay not only a natural life which was given us at our natural birth, but also a spiritual life which is hid in Christ, and this spiritual life can never die, for we know Christ is life eternal, and the soul that is born of God can never die. Henceforth, there is a warfare between the old man and the new. Satan has power to buffet us with his wiles and cause us many heartaches

cause this old flesh desires to follow his teachings, for there is a way that seems right but the end thereof is death.

This natural life is of Adam, so it must die; but if we have part in the first resurrection and Jesus has been revealed within the hope of glory, then will the second death have no power over that life that is hid in Christ, and then will we be "Changed from glory into glory."

May the grace of God be with each and all of his dear children wherever they may be, and lead them in the pathway of His righteousness. Remember a poor sinner in your petitions if your mind so directs. Prayer is a fruit of the spirit. The prayers of the righteous availeth much. Quench not the spirit. Pray without ceasing. It is a fearful thing to fall into the hands of the living God.

May the banner of his pure and holy love float over you and enfold you from harm. In the bonds of this precious love, if not deceived.

Your little sister in hope of the glorious resurrection of our precious Savior,
 LOLO HOLLAND,
 Fayetteville, W. Va.

EXPERIENCE—CALL TO THE MINISTRY.

(Republished by request)

The following is the experience and call to the gospel ministry of brother Rufus Hutchins. It was sent to me some time before he died. Nobly he filled the brief time allotted to him after he began preaching, and he fell early at his post, a gifted young preacher. Many that knew him will read with increased interest the following written by him some months before he died.

P. D. G.
 Elder P. D. Gold,

Dear Brother:—Through the earn-

est solicitation of many precious brethren and sisters I will attempt to write my experience and call to the ministry for publication. My education is so limited I am almost ashamed to see it in print. To attempt to tell when I first felt that I was a sinner carries me back to eight years of age. About that age I had a dream that made me feel very sinful, and from then on I began to try to do better, and would often try to pray. At the age of twelve I had read the New Testament through and formed many great resolutions that I would live free from sin, and often thought I was not near so bad as some in my knowledge, but my father being poor and my advantages quite limited it was my intention to educate myself when I became a man, and make a great mark in this world. After I passed the age of twelve I learned to swear and dance, and would often do so with my conscience condemning me, and yet I thought I was not such a great sinner. Sometimes I would pray until feeling much better. But soon it would all leave me. Soon after passing my twentieth year one day while in the field suddenly my heart was opened unto me, and I saw myself not only a sinner, but a condemned sinner in the sight of God. It seemed to me that God was looking into my heart with power, and all I had ever done was sin. It seemed if I died in that condition hell was my doom. But I began to try to shake off the condemned feeling. I had serious thoughts before, but now I was condemned, and tried to keep it hid from father and mother, but soon so dreadful was the feeling of condemnation that I began to forsake my former associates, and to go to some secret place to ask the Lord for mercy. Swearing had left me, even the desire

was gone, and I cannot tell today when it left me. I continued to feel worse until my prayers seemed to avail nothing, and I felt that my doom was certain destruction. My father was a member of the Primitive Baptist church. My mother claimed a hope in Christ, and I looked on them as Christians and was not worthy to be their son. I thought if I could only ask them to pray for me that surely the Lord would hear them, but that would be asking too much of them. My doom was already sealed it seemed. When I was in the ball room or engaged in swearing they had often bowed their knees at a throne of grace in my behalf. I verily thought that their prayers would stand as a witness against me in judgment. About this time I first felt the call to the ministry. Right here I leave some of my dear brethren in the ministry, but I must date my call there, if I have one at all. While feeling that I was sinking into everlasting woe, my prayers had all failed me, and I saw that without mercy, I was forever gone. All that I could say was, Lord be merciful to me a sinner. While in that condition one day in the field at work with my brother a great power seemed to come down from above and surround me. There was no possible way for my escape, and with that came a voice that said, you have got to preach. The suddenness and power of the voice made me tremble. I stood dumbfounded for a moment. Then the dreadful thought rushed into my mind that my doom was fixed, for the Lord surely would not call such a miserable wretch to preach as I felt to be. Language is inadequate to describe my feelings. For three weeks I labored under a double burden. I could not tell which was the

greatest. I saw no hope for me. I had sinned away the day of grace, and now it was forever too late. I could say it is just, it is just. I felt sure that in a few more days I would meet my doom, and I saw so plain the justice of Almighty God in my condemnation that I tried to pray with all the earnestness of my heart that even in the flames of torment I might be reconciled to His will. One morning I went to the field to work with my brothers. But such was the condition of my mind that I could not work. I told them I was sick, though I was not conscious of a bodily pain. The disease was of the mind and heart, for the very groanings of my soul were God be merciful to me a sinner. I went to the house and lay down across a bed, and while there, whether I went to sleep or not I am not able to tell, but I know I became unconscious. How long I was unconscious I cannot tell, but I saw myself traveling up a hill toward the west. The noonday sun was shedding a flood of light around me. My clothing was beautiful, and I was leaning upon a staff that I held in my right hand. Just at the brow of the hill was a dark grove, and as I entered that the burden rolled backward from me, and a glorious light filled my heart, and immediately I was praising God. I rose up from the bed, but before I even stpt off something said, you are deceived, this is not for you, and I began to feel that I was mistaken, it was all imagination; and from that time on my prayer was, Lord if I am deceived undeceive me. But the burden of the ministry was not gone. The words, "you have got to preach" were continually with me, and at times a subject of scripture would of-

fer to my mind, and for hours I would

be absorbed in the beauty of it, until I would forget everything that was going on around me. Again I would set a resolution never to think of such a thing again. I thought it was a sin to me to think of such a thing as my preaching. I felt sure I was mistaken in the matter, for I was so young and my education so limited, and the worst of all I was a miserable sinner. In this way I was exercised for three years. In a vision of the church God in his mercy established my little hope, and at the same time I was forcibly impressed to join the church, but felt so unworthy I did not feel fit to be with the church, and I thought if I never joined the church I would never have to preach. For three years I was thus exercised. Then my health failed me, and friends and family at home, and the doctor thought I had consumption. About this time I concluded to leave home. The impression to preach and the great burden seemed almost more than I could bear. The fact is I wanted to run away from the impression. My father and mother begged me not to leave. All their kind and tender persuasion did no good. I was determined to go, though I believe the Lord had shown me the consequence of leaving. Oh, I have been so stubborn and rebellious. How often have I trampled God's tender mercies under my feet, and passed his warnings by unheeded. At Mt. Airy, N. C., I found employment with a respectable firm, and there worked nearly two months at good wages, though I was hardly able to work at all. But I was soon taken down on the bed of affliction. I employed one of the best physicians in the town, but the first visit he said my case was doubtful. I gradually grew worse, yet all the while my mind

was active and my appetite good. One night, after I had been sick about three weeks, I was taken with a pain in my head, and in early morning it was easy, but so severe was the pain in that short time it took my eye sight, so that I could not tell one person from another. On the following Sunday was stricken with paralysis on my right side, yet so stubborn was I that I did not yield to the impression, though I was resigned to death, but my nature was soon to be subdued, and on Monday at twelve o'clock I was taken with convulsions. The agony I endured then I have never been able to tell. I saw that I was suffering for my disobedience. The judgment of the Lord was upon me, and I could only say it is just. My friends gave me out at the first convulsion, which they said lasted two hours. When I regained consciousness I was speechless, though my mind was active, and I knew as well what I wanted to say as I do now. My right side was helpless, and my tongue was dumb, so that I could only make known to those around me by motioning with my left hand. But while in this condition, when all had given me up to die, even the doctors saying I was out of the reach of medical skill, I saw the road of my life laid out to my view, saw that my time must be devoted to the work of the ministry, and all the doctors in the world could not make me believe I would die then. Against the tortures I then endured I was made to vow I would go and join the church, and if received I would try to preach. My whole desire was for some of these old despised Baptists to pray for me. From 12 o'clock Monday until two o'clock Tuesday night. It seems to me that death is not more dreadful than what I suffered this time, for a

cloud of condemnation intervened between me and my God, insomuch that I could not pray for myself. I begged my father to pray for me after I regained the power of speech, and on Tuesday evening he knelt down beside my bed and prayed a most wonderful prayer. That night at two o'clock there was a change for the better, and in three weeks I was able to be carried home on a wagon. During my illness, though after I was much better, Elder J. M. Wyatt visited me, and since told me that he never expected to see me again when he left me, for he thought I was in the last stages of consumption. But God in his mercy raised me up, and I was carried home. How wonderful it appears to me that God Almighty should be mindful of such a vile sinner as I am. Soon after I got home I began to be fearful that I was deceived, but the judgments of the Lord urged me on to duty, so that I was carried to the church still paralyzed and blind, and after I was there I resisted the impression to offer until they had sung the last lines of the hymn for dismissal, then I felt death come over me, and I saw that I would be carried away a corpse if I did not offer. Right here my little experience was taken away from me. I was compelled to go and nothing to go with, but I went and told but very little reason of a hope, and was received for baptism. It seemed to me I could not wait till next morning to be baptised, though some of my friends said it would kill me. I had no fears of its hurting me. So Sunday morning I was carried to the water and baptised, and while in the water my paralyzed arm was restored, and I came out praising God. From Saturday until Monday I had no doubts and thought the burden of the

ministry was gone. The sweet peace of mind, the joy of these hours I can't describe. I could shed tears of joy. But on Monday the same power settled around me that I had felt at first. The same voice said, you have got to preach, and from then on I saw no more peace. The vow I had made at Mt. Airy during my illness came into my mind, and something kept saying, go pay thy vows unto the Lord. All this rendered me miserable. The days and nights I spent in heart rending trouble I will not attempt to describe here, as I am making this article longer than I expected. But for five months I persisted in gross rebellion before I would try to preach. I felt so ignorant and incompetent that I was sure for me to make the attempt to preach would only reproach the cause. I often tried to ask the Lord to relieve me of the impression or take me from time. The burden became so great, and such a cloud of trouble enveloped my mind that I thought I could not endure it much longer and keep my mind. One day, after I had made many promises to go my overburdened feelings gave way, and I began to shed tears, then to cry aloud, when it seemed to me that reason had left me, and I lost control of myself. Oh, the horror of mind I endured. Then all the unfilled promises, all the broken resolutions rushed upon me. My miserable condition by reason of my disobedience almost drove me frantic. But then with all the earnestness of my soul I promised to go. I thought I would never let another opportunity pass, but when the opportunity was offered I was just as stubborn as ever, refused to go, thought I had better wait longer. I was afraid I was mistaken. After I refused this time I hourly expected

some dreadful judgment from the Lord. There was no soundness in me. I had lied to the Creator. After so solemnly promising to go, had not gone. With great dread I watched the sun set night after night. As the gloomy shadows of night began to gather, the fear of coming judgment would be spent in tossing to and fro on the bed, or walking the floor. One night I retired very early, but not to rest. A miserable feeling of death and judgment came over me. I could not lie on the bed, but soon got up and sat by the fire, or walked the floor. I was sure the family would find me a lifeless corpse in the morning. I tried to pray with all my heart, but my doom was unalterably fixed. I thought I did not dread death so much, but a yawning hell was just beneath me, and I felt as soon as dead I was damned. Before this time I had prayed to die, but now I prayed to live. I went out and knelt down that night in the rain, and tried to promise the Lord with all the powers of my poor soul that I would go. About midnight, while sitting by the fire, I felt the floor, the chair I was sitting in and myself sink down. I felt like a criminal condemned, and the day of execution fixed. I went to meeting wretched, felt that if I did not make the attempt I could not live longer. But our pastor invited me into the pulpit, and when he did all my strength gave way, and a new power took possession of me and carried me through that day, the sweetness of which I will never forget. A great cloud of trouble rolled away, and I felt that the Lord was smiling upon me. This is a part of my experience and call to the ministry. I cannot tell it as I feel it, for sometimes it seems so great to me and so wonder-

ful indeed that the Lord would condescend to bless such a poor vile wretch as I am, that my imperfect language fails to express it. But sometimes it all seems so small I am almost ashamed to tell it.

Trusting that the God of all grace will continue to bless and unite the household of faith in love, I remain your unworthy brother in hope,

RUFUS HUTCHINS.

Palmetto, Va.

Dear Brother Gold:—Deacon W. D. Blalock of Caswell County, N. C., requested me to write on sprinkling. I hope I may not be tedious nor too lengthy, but I will try to be as clear as possible so that "He may run that readeth it."—Hab. 2:2.

The word "sprinkle," from the Hebrew word, *naw zaw*, meaning to spirit or besprinkle, expiation, occurs in the Old Testament seventeen times as follows: Exodus 29:21, Leviticus 4:6-17, 5:9, 14:7, 16:27-51, 16:14, 14, 15, 19, Numbers 8:7, 19:4, 18., 19. Isaiah 52:15.

A careful reading of these texts will show that they all refer to purification. I have a book written, I think, by a Presbyterian who gives reference to these texts to prove that to sprinkle is to baptize, but it needs no education to show that there is no reference to anything which prefigures nor in any way points to baptism.

Then the word "Sprinkle" is translated from the Hebrew word *zaw rak*, fourteen times, as follows: Ex. 9:8., 29:16-20; Lev. 1:5-11, 3:2-8-13, 7:2, 17:6; Num. 18:17, 2nd Kings 16:15; Ex. 36:25, 43:18. The first of these texts, Ex. 9:8, was to afflict Egypt with fine dust. All the others refer to the sanctification or the setting apart of the people of God to the several

services unto which God had chosen them and appointed for them. Not one time is there the least reference to anything that prefigures baptism.

The word "Sprinkled," is translated from the same two Hebrew words and has the same meanings. The difference is only in tense.

This word also occurs three times in the New Testament as follows: Heb. 9:19-21, 10:22, and is from the Greek word *brantizo*, meaning, "To sprinkle, to render besprinkled." Reference to these texts will convince any unbiased reader that there is not any reference here to baptism in any form.

Sprinkleth occurs in the Old Testament once from the word *zaw rak*, Lev. 1:14, and once from the word *naw zaw*, in Num. 19:21, and in each place refers to the same things as before cited under these same words.

Sprinkling occurs four times in the New Testament. First, Heb. 9:13, referring to the sprinkling of the blood of bulls and of goats, the ashes of an heifer. Therefore referring to purification under the law.

2nd, Heb. 11:28, referring to the keeping of the passover prior to the time that God caused the Children of Israel to pass through the Red Sea. It should be remembered that this passover was kept in the land of Egypt on the same night of their deliverance from Egypt (Oh what a field here) and before they came up to the Red Sea. Therefore the figure points to the blood of Jesus Christ and not to baptism. The passing through the sea stands as a figure of baptism when the whole host of Israel was overwhelmed in the cloud and in the sea; all baptized unto Moses in the cloud and in the sea. Remember that this passover, this killing of the

beast, this breaking of the body, and this spilling of the blood, and this sprinkling all took place before the Baptism in the cloud and in the sea. Therefore the manifestation in our hearts that Jesus, the passover Lamb, was slain, that He spilt His blood for us must be made before we can be baptized. To go through the form before that manifestation would not be baptism at all for we have no knowledge of Him, no faith in Him as our Savior until it is given in this revelation of Jesus in our hearts the Living Way, the only one by whom we must be saved. As that led the child:

Israel out of Egypt and up to the Sea to pass through and thus he was submerged in the cloud and in the sea, so does the manifestation of the broken body and the spilt blood of Jesus for our sins, the sins of Israel, spiritual, each one individually and the whole body collectively, lead us up to be buried with Him in baptism.

The third place is Heb. 12:24. Here is shown how much better the blood of Christ, how much more sure than the blood which was spilt by Abel in the acceptable offering which he made by faith. Abel's offering was acceptable. In it is the figure of that to which the apostle calls such special attention. Abel, by faith, could see the promise of God and therefore he could draw the figure. All by faith he was justified before God.

Now the blood of sprinkling by Jesus, the High Priest of the New Covenant, has come and done perfectly what the blood shed in the slaying of Abel's offering pointed to but could not do. Surely it speaketh better things than that of Abel. A figure cannot in any sense equal its antetype for if it could it would be folly to have that which is real. Let the

the figure do.

The fourth reference is 1st Peter 2:2. Here reference is made to the fact that the setting apart unto any and all the things of the spirit of God in His kingdom is by the blood of Jesus Christ. As the sprinkling of the water and the blood under the law was done by the High Priest only, even so it is under the New Testament or New Covenant. The Lord said, "So shall He sprinkle," etc. Who? Read Isaiah 52:13. "Behold, my servant shall deal prudently. He shall be exalted and extolled and be very high." (14) "As many were astonished at thee; his visage was more marred than any man, and His form than the sons of men;" (15) "So shall He sprinkle many nations," &c. This is clear enough. It is Jesus, the High Priest of the New Covenant who does this sprinkling. Thus He stains all His garments, and His children are washed in His blood, purified, sanctified, justified, made free from the law, standing before God washed, without a spot or wrinkle or any such thing. And all by the blood of Jesus, our Great High Priest.

Thank thee, our Father for salvation to know

By Jesus Christ who came down below
And cut us loose, from ourselves and sin,

And in our hearts did His glory begin:
That here in the flesh the earnest we might see

Of that great inheritance reserved in heaven for thee.

At the appointed time to be revealed
To those who by thy hand have been sealed.

Your brother in this hope,

L. H. HARDY.

Atlantic, N. C.

ZION'S LANDMARK

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

L. D. GOLD,.....Wilson, N. C.

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

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WILSON, N. C., OCTOBER 1, 1917

EDITORIAL.

THE 4TH CHAPTER OF ACTS..

There was a gathering of priests, Sadducees and captain of the temple, being grieved that the apostles taught the people, and preached through Jesus the resurrection from the dead.

There were great upstirs and commotions among the people because of Jesus Christ. What a wonderful theme to be stirred up about. No theme could be so interesting, nor any other theme be so worthy. To command the apostles to speak no more in this blessed name could not be obeyed by the apostles. For whether we should hearken to God or to you, said the apstoles, judge ye. "This is the stone which was set at nought of you builders which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we MUST be saved." Note whereby we MUST be saved—not may be saved, as if it is left optional with the crea-

ture whether he will be saved or not. For the world holds that it is just left with the creature. But it reads whereby we MUST be saved.

There must be some saved. Who are they that must be saved? They who are led to see and feel that they cannot be saved are the ones that shall be saved. For it shall come to pass that whosoever shall call on the name of the Lord shall be saved. But how can they call on him of whom they have not heard? For there is no difference between the Jew and the Greek. For whosoever shall call upon the name of the Lord shall be saved.

How dear and wonderful the language of inspiration—that there is none other name under heaven, given among men, whereby we must be saved, neither is there salvation in any other. Yet this stone which is the head of the corner is exalted far above all principality and power, and every name that is named.

Why do the heathen rage, and the people imagine a vain thing? Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done. And now Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus, Acts 4:27-30. Note it was not that the Lord God would punish or chastise these people, but that He would show forth more and more that blessed, saving power of the Lord Jesus. The great goodness of the Lord is so high above

the thoughts of men that when it is displayed it causes all those that love the truth to rejoice in the Lord's wonderful works that display his saving power. It is not revenging power, but the marvelous goodness of the Lord who so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

The salvation of the sinner, when revealed to him, is so far above and beyond what the guilty and vile feel that it becomes a matter of unspeakable mercy to him. He hath saved us and called us not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began, but is now manifested in the revelation of Jesus Christ in the flesh, his humiliation, his death, resurrection and ascension to eternal glory at the right hand of God a prince and a Saviour.

P. D. G.

THE TRUE GOD AND ETERNAL LIFE.

This is the true God and eternal life. See 1st John 5:20: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

There are wonderful scriptural truths uttered by John. Not as a matter of speculation, but they are divine utterances.

Every one of these utterances carries the weight of eternal truth. It is not speculation of supposition. "Whosoever believeth that Jesus is the Christ is born of God. This is not a theory, or a notion. It is not what one receives from another. It is not of man; but is of God. Just as ye are

of God little children, and greater is he that is in you than he that is in the world. If ye were of the world the world would love its own, but because ye are not of the world, therefore the world knoweth you not. Let your yea be yea, and your nay be nay, for whatsoever is more than these cometh of evil.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. This confession is not a mere lip-word. With the heart man believeth unto righteousness, and with the mouth he confesseth unto salvation. What earnest searching of heart, what crying out unto God, what self-loathing is felt in and by those that are led to this heart searching and crying out. This is not known in the outside world so much as it is felt, in those and by those that are led forth by a way they know not, and it is a new thing in the earth. "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord my strength, and my redeemer." Yet one might be near to this, in even touching him in person or locally, still he would not know of the heart cries of this one. The cry of each one is God be merciful to me a sinner, but no man knows of this cry, but known unto God is this inward cry. These things are plain to him that understands. It is by the revelation of the Spirit of God these things are known to the humble soul. Such are kept by the power of God through faith unto salvation.

We know the Son of God is come. How do we know this? He reveals himself in saving power, in turning us from dead works to serve the living God. He speaks peace to us. He blesses every one of us in turning us from dead works to serve the liv-

ing God. He quickens the dead, and works in us both to will and to do of his own good pleasure. We know whom we have believed, and are persuaded that He is able to keep that which we have committed unto him against that day. We know that all power in heaven and in earth is given into his hand. We know this is the true God and eternal life.

P. D. G.

THE SECOND COMING OF CHRIST

"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." Hebrews 9:27-28.

The epistle to the Hebrews is a wonderful exposition, unfolding of the truth prefigured in the tabernacle worship under the law of Moses, or which came by Moses. This worship was according to the pattern showed to Moses in the Mount. It had its priesthood, but they continued not by reason of death. Nor could the shedding of blood of beasts make the comers thereunto perfect. But the bringing in of a better hope, a new covenant, does make all things new. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. In that he saith a new covenant, he hath made

the first old. Now that which decayeth and waxeth old is ready to vanish away.

Here is the setting forth of the priesthood of Jesus Christ who is set on the right hand of the throne of the majesty in the heavens, which the Lord pitched and not man. Here is a change of law. Heb. 7:12. So in fulfillment of the type Melchisedec is brought in typical of an everlasting priesthood, and a covenant of grace. Christ comes after a spiritual covenant, and ever liveth to make intercession for his people, whose blood cleanses from all sin, and their sins and iniquities are remembered no more. He is made High Priest by the oath of Him that cannot lie.

How does God make the law covenant old? He takes his people in hand. He quickens the dead. He applies the law to their conscience. The commandment comes, sin revives, and I must die. For by the law is the knowledge of sin. The quickened sinner sees and feels the guilt of sin, and dies to all hope of salvation by the works of the creature, and owns the justice of God in his condemnation.

When he sees his guilt and feels the guilt of sin, and dies to all hope of salvation by the works of the creature, and owns the justice of God in his condemnation:

When he sees his guilt, and feels that he is lost, and is without God and without hope in the world, Christ appears to him as the end of the law for righteousness to every one that believeth. He knows and feels the blessed saving power Christ is formed in him the hope of glory.

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.

What a blessed, glorious appearing is this. All that have seen Christ once, or that have believed in him do look for his coming without any charge against them, or without sin unto salvation, will he surely come again. He put away sin when he came to die for his people. This is my dear delightful theme, that Jesus died for me. He bore our sins in his own body on the tree. He offered himself without spot to God. He is our judgment. Our standing is in him. By him all that believe are justified from all things from which they could not be justified by the law of Moses.

When the afflicted people of God fall into trouble they look for the appearing of Jesus, and they love his appearing. They look for him to appear again, or the second time.

Jesus prays for those his father gave unto him saying, Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me before the foundation of the world.

P. D. G.

ONE FOR THE MANY AND IN THE MANY

"Thy dead men shall live, together with my dead body shall they arise." Isa. 26:19.

In this scripture the literal reading is, "Thy dead shall live, my dead body shall they arise."

In this chapter there is failure felt. There has been only failure, labor in vain, only abortion. In such failure ground is cleared away to show the completeness of man's failure, then the glory and wonder of God's do-

ings which are so marvelous. We thus judge if one died for all, then the all did nothing but receive of the fullness of the one. His death is for the many, his resurrection is for the many.

They are given to Jesus not as live men, not as worthy of any blessing, not as joining themselves unto him. They are of God. Thine they were and thou gavest them unto me. All that the Father giveth unto me shall come to me. None thus coming unto Jesus are rejected but all such are saved.

You hath he quickened who were dead in trespasses and in sins. But they shall live. All that the father giveth me shall come to me. Jesus shall raise up all these in the last day.

The dead men shall live. Together with the body of Jesus shall they arise and live.

Awake and sing, ye that dwell in the dust. The earth shall cast out her dead. The dew of youth shall display its glorious power in raising the dead.

Peter writes addressing these blessed ones while calling them strangers, "Eleet according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace, be multiplied. 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: 2-6.

In the prophecy of Isaiah it is foreseen and declared in prophecy that it is one resurrection, one living for the many, one dying for the many, one rising for the many; as if a nation is born in a day. As by the disobedience of one all live. It is in many ages one of once all live. It is in many ages that all this is unfolded. But prophecy foreseeing the end from the beginning declares those things that be not (literally) as though they were. For they shall all be filled.

The unity in the accomplishment of these mysteries forbids any uncertainty in the purpose of Him who declares the end from the beginning, saying my counsel shall stand, and I will do all my pleasure.

What a foundation for confidence, for quietness, and peace in the heart and understanding of those taught of God. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Surely shall one say, in the Lord I have righteousness and strength.

The power of Jesus over all flesh to give eternal life to all that the Father hath given him, and the gracious power to bring all these to full glorious and everlasting rest and satisfaction is beyond and far above all any other ever has done or can do. He shall present each into the glory that the Father hath given him before the world began. P. D. G.

THE WARFARE.

It requires opposing forces and powers in antagonism to each other to maintain a bitter warfare. It also calls for much outlay of effort, and treasure, cunning, skill and the employment of much labor and worry, suffering and causing wrong.

Then why will not mankind study for the things that make for peace,

and by which one may edify another? Is it not much less expensive, less dangerous, requiring in every way to pursue the paths of peace and good will one toward another?

When two nations are waging war against each other it calls for the able bodied men to leave their occupations, where each is employed in some useful labor that produces food or clothing to clothe naked, or to feed the hungry; but it also calls for expensive outfits for war, and calls for greater outlays of money, and brings much greater losses of life and limb, and increases the distress of the country. See now in these United States what waste, what destruction of property, and what distress floods the country.

How much better if peace prevailed all over the land.

The expense of maintaining a government with courts and officers of the law to preserve order and protect the innocent and punish the guilty, should teach us that the safer, the wiser, the far more sensible in every way is the state where peace reigns.

Who are greater troublemakers in the country than men who violate the laws of the land? Who are better friends of society than those that do not violate the law, but obey it?

{When Jesus the blessed Son of God was born of woman, and took upon himself a body of flesh, in order to be made a curse for us—the bearer of our guilt, and to redeem us from all iniquity, and bless us in turning us from dead works to be careful to observe good works, which are profitable to men, how great was the blessing. He shall bless every one of you in turning you away from your iniquities, and causing you to love one another, and do those things that make for peace, and whereby one may benefit another. It was then the song

was heard sung by the angels, "Glory to God in the highest, on earth peace, and good will toward men."

We do not appreciate a man that lives as much as possible peaceably with all men. What is greater trouble than a transgressor of the law? What fools we mortals are. How little we think of the trouble and distress wrong doing brings on in this world.

P. D. G.

LOVE.

It is written in scripture that love works no ill to his neighbor. All the work or labor of love is good work. It looks like we should and would be forward to perform good works which are good and profitable unto men. Since it is so much better to be careful to perform that which is helpful unto men than to perform that which is hurtful unto them. Then how much better is it to return good for evil than it is to return evil for evil.

Ye have the poor with you always, and whosoever ye will ye may show them a kindness. How much quieter one feels who shows kindness to another whether it may be requited or not. It certainly is pleasanter to please than it is to displease. If we love to benefit others it certainly is pleasanter to show kindness than it is to show ill will.

P. D. G.

WHY ART THOU CAST DOWN.

"Why art thou cast down, O my soul? and why art thou disquieted within me?" Psalm 42:11.

It is in self that one is cast down. It is in self where the center of our trouble is. When one knows that in self there dwells no good thing then he can say with feeling, hope thou in God; for I shall yet praise him who is the health of my countenance and my God. To be able to say from the

heart and in truth, "Whom have I in heaven but thee, and there is none in earth I desire beside thee, is that blessed heart circumceision that separates from all worldly dependence, and causes us to hope in God. For one to really feel and truly say, whom have I in heaven but thee, and there is none on earth I desire beside thee, is a most wonderful deliverance from the vanities of the world.

In the Lord God there are joys beyond anything the eye can behold or heart can conceive.

The casting down, the distress to those born of God is in self. To be disquieted in self is what is always felt by those that trust in an arm of flesh. It is the horrible pit of all our castings down. To be crucified, dead to the world, and alive unto God through Jesus Christ our Lord brings freedom and joy in the Lord. To live the life of faith is the best of living. For me to live is Christ, that is it is Christ living in me; and to die is then gain. 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.

P. D. G.

ELDER W. N. THARP.

Elder W. N. Tharp will accompany Elder Hardy from Kehukee to Centenea Association.

Newport—Tuesday after 2nd Sunday.

Hadnots—Wednesday.

North East—Thursday.

South West—Friday.

Thence to White Oak Association.

Wilmington—Tuesday night.

Goldsboro—Wednesday night.

Memorial—Thursday.

Thence to Black Creek Association.

Wilson—Sunday night.

Falls—Monday.

Tarboro—Tuesday.

Skewarkey—Wednesday.
 Bear Grass—Thursday.
 Smithwicks Creek—Friday.
 White Plains—Saturday and 1st
 Sunday in November.
 Pungo—Monday.
 North Creek—Tuesday.
 Goose Creek Island—Wednesday.
 Cedar Island—Friday.
 Hunting Quarter—Saturday and 2nd
 Sunday.
 Marshallburg—Monday night.
 North River—Tuesday.
 Wilmington—Saturday and 3rd
 Sunday.

ELDER T. R. SAWYER.

White Oak—Wednesday after 2nd
 Sunday in October.
 North East—Thursday.
 Wards Mill—Friday.
 Thence to White Oak Association.
 South West—Tuesday after 3rd
 Sunday.
 Maple Hill—Wednesday.
 Cypress Creek—Thursday.
 Muddy Creek—Friday.
 Sand Hill—Saturday and 4th Sun-
 day.
 Kinston—Monday night.
 Haneocks—Tuesday.
 Red Banks—Wednesday.
 Will need conveyance.

ELDER J. T. ROWE.

Kehukee Association.
 Meadow—Tuesday.
 Mewborns—Wednesday.
 LaGrange—Thursday.
 Kinston—Thursday night.

ELDER O. J. DENNY.

Raleigh—Monday night after 3rd
 Sunday in October.
 Wilson—Tuesday night.
 Contentnea—Wednesday.
 Falls—Thursday.
 Thence to Black Creek Association.

SALEM ASSOCIATION

The 8th annuau session of the Sa-
 lem Association is appointed to be
 held with the church at Bunker-Hill,
 Forsyth County, N. C., beginning on
 Saturday, October 13th, 1917. This
 church is on the ridge road leading
 from Kernersville to High Point, and
 is located about three miles South of
 Kernersville, and about 10 miles
 North of High Point. Those desiring
 to be met at Kernersville will please
 notify the following parties: Mr. H.
 D. Shields, and brethren D. R. Staff-
 ford, J. H. McKaughn, and Chas. T.
 Shields. Address them, Kernersville,
 N. C., R. F. D. No. 1.

All lovers of the truth are invited
 to attend, especially the ministers.

W. L. Teague, Associational Clerk.

MOLLIE MORTON.

Dear Brother Gold:

Our darling babe who was born
 August 15, 1916, died August 22, 1917.

She leaves a father and mother,
 two sisters and three brothers.

We all followed her to the grave
 except one brothe who is in the army.
 A precious one from us is gone,
 One we loved so well.

We loved her, but the Lord loved her
 more.

He takes all at his appointed time.

So we should be reconciled.

We miss little Mollie everywhere
 we go.

Her mother, Alice Morton,

Her father, M. E. Morton.

ELDER ASA D. SHORTT

Son of Joseph N. and Mary Thomas
 Shortt. was born in Floyd county, Vir-
 ginia, April 17th, 1842, and departed
 this life in the house wherein he was
 born, May 31st, 1917, at the ripe age
 of 75 years. The environments which
 directly affected the life and career

of Elder Shortt were such as are common to most mountain rural districts, making him in his boyhood and manhood as sinewy and rugged as were the hill tops and mountains round about him. Domestic circumstances of life readily adapted him to meet the divine injunction to eat his bread in the sweat of his face all the days of life, in which he built up and maintained bountiful provisions for himself and family, and the entertainment of his brethren and friends, in which he had great pleasure.

His opportunities for a school education were meager, but being favored with a good degree of "Mother wit" he was a good observer and a clear thinker and was regarded as a man of a fair degree of common sense.

At about the time of his majority he entered the army in the Civil War and proved to be a brave and faithful soldier. He was made a prisoner at the battle of Missionary Ridge, November, 1863, and was held in prison at Roek Island, Ill, until March 13th, 1865.

January 9, 1866, he was united in marriage with Miss Sarah C. Graham, to which union there were born ten children, six of whom survive him with their mother.

He received a hope in Christ January 8, 1868, and joined the church at Pine Creek and was baptized by Elder Thomas L. Robertson Saturday before the 1st Sunday in April, 1868, and at the next meeting, in May, made his first effort to speak in public. With permission to speak on the bounds of the church he continued to exercise until February 4, 1874, when he was given liberty to make appointments and to take up and speak from a specific text or portion of scripture, and in September, 1873, he was or-

dered to exercise in the full functions of the gospel ministry, by Elders Daniel Conner, G. L. Tuggle and W. H. Dodd.

In the constitution of the church at County Line, near his home, he became a member there and so remained. He was soon called to the pastorate of churches at Long Branch, County Line, Paynes Creek, and jointly with Elder H. V. Cole at Salem. As a pastor he was vigilant and faithful and the churches he served maintained a sound and orderly condition.

Elder Shortt was regarded as sound and clear in the principles of gospel discipline, both as to the membership composing the sister churches of these composing the Association. He was invariably elected to serve in the counsels of the brethren, and also served a term as Moderator of the Association.

Elder Shortt was a man of excellent character as a citizen and as a minister of the gospel. His life was a constant reflection of exemplary traits of faithfulness, zeal and holy boldness. He was a man of marked integrity, of sound speech, of pure, plain, simple gospel fashion. He was not self standardized in doctrine, but was ready to grant that some principles of doctrine as held by some of the brethren, whom he esteemed as gospel preachers, might not be prominently embraced in his peculiar line of thought.

While there are opposing principles of doctrine, advocated somewhat by some brethren in this section, the one being extreme to the other, neither of which were held by Elder Shortt, he was so sufficiently extended in his belief and advocacy of the general principles of the doctrine as to constitute his ministry, in my judgment, a conservative exposition of the

doctrine as believed and advocated by the Primitive Baptists throughout this mountain region and its correspondence.

Some time after his state of health well suggested the propriety of so doing he gave up the care of the churches he was serving and calmly and patiently submitted to whatever time he must abide, even all his appointed time did he wait till his change came.

Several years ago he personally requested Elder H. V. Cole and myself to preach in his memory should we survive him, and we were favored of the Lord to do so to a large and interested gathering of his brethren and friends.

P. G. LESTER.

BLACK CREEK ASSOCIATION

Visitors from South or by Selma will be met at Miero Thursday P. M. instead of at Wilson, and Friday A. M. also.

J. T. Collier.

ELDERS J. W. WYATT AND J. T. MORRISON.

Wilson—October 2nd, Tuesday.

Falls—3rd, Wednesday.

Whitakers—4th, Thursday.

RESOLUTIONS.

Whereas it has pleased our heavenly Father to remove from us by death our beloved Brother R. F. Griffin, be it therefore resolved, that while we greatly miss him and his faithfulness to the church meetings, we desire to be reconciled to this divine disposition feeling that our loss is our dear Brother's gain and through love and respect to his memory we ask that a copy of this resolution be placed on our church book, and one copy sent to his beloved family, with whom we deeply sympathize; one to the Gospel Messenger and one to Zion's Landmark for publication.

Done by order of the church at Spring Green Saturday before the 4th

Sunday in July, 1917.

R. L. TAYLOR, Moderator.
S. L. GRIMES, Clerk.

RESOLUTIONS OF RESPECT

We, the church at Salem, Johnston county, N. C., do hereby pass the following resolutions concerning the death of our dear brother James M. Whitley, who joined the church at Salem August 17, 1902 and was baptized by Elder J. T. Coates, and was a faithful member until his death, which occurred Dec. 30, 1916. Therefore be it resolved;

First, That the church has lost a faithful member, the family a loved one and the community a kind friend.

Second, That we bow in humble submission to our God in taking him from our midst and be reconciled to the will of Him that doeth all things well and never makes a mistake.

Third, That a copy of these resolutions be spread upon our church record and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference Saturday before the 3rd Sunday in February, 1917.

Elder JESSIE BARNES, Mod.
J. I. WHITLEY, Clerk.

Dear Brother Gold:—Bro. Shaw's sermon yesterday was particularly edifying and comforting to me. Oh, what a noble calling to be called of the Lord "to preach the unsearchable riches of Christ," to publish peace, to bring the gospel of good tidings, tidings to the poor, to say unto them that mourn in Zion, "Thy God reigneth." "Let me find favor in thy sight my Lord for that thou hast comforted me, and for that thou hast spoken friendly to thy handmaid though I be not like unto one of thy handmaidens." Ruth 11 chapter, 13 verse. Ruth's words seemed to imply that in some way she felt inferior for she said to

Boaz, "I am not like one of thy handmaidens." When by the light of the Sun of righteousness the child of God is made to see and feel the evil that dwells within his heart, how great is his anguish and how unlike other followers of the meek and lowly Jesus, he seems to be sitting at the Lord's table with our dear spiritual kindred how lovely they look to us, how unlike ourselves. Truly do we feel "I am not like one of thy handmaidens." We see our dear brethren and sisters manifesting all the fruits of the Spirit but ourselves unworthy the Master's notice or love. But was not Ruth comely in the sight of Boaz, though she herself felt so inferior, for even before Ruth saw him he was coming for her. How restful and cheering must his words have been to this weary, lonely woman, for she says, "thou hast comforted me." In like manner does the dear Savior love every humble child, no matter how inferior, how poor or vile they feel, and his protecting care is about them even before they know him. When our dear compassionate Lord speaks comfortingly to our sorrowful souls, our hearts are made happy as was the heart of Ruth, and we "rejoice with joy unspeakable and full of glory." Oh the security, the restfulness to be found by those who, like the gentle, humble Moabitish maiden, Ruth, have come to trust and to rest under the wings of the Almighty.

I am truly, the least of all.

BESSIE BROOKS.

Greenville, N. C.

THE GOD OF OUR SALVATION IS A JUST GOD

The prophet said, "A just God and a Savior." Isa. 45:21.

God cannot do wrong therefore He cannot do unjustly. It was His right

to choose His people in Jesus Christ unto salvation, and it was just as much His right to leave others out of that choice. He is as just in the one as the other. He is as just in hardening Pharaoh's heart as He is in having mercy on Israel. He will have mercy on whom He will have mercy and whom He will He hardeneth, yet no man can charge Him with injustice nor folly.

There is but one class of people to whom the Lord gives space of (chance to) repentance. That is Babylon or Jezebel. (See Rev. 2:21) and she repented not. To His people He gives repentance and the forgiveness of sins. Thus the space of repentance or the chance to repent amounted only to prove that those to whom such space was given had no spirit of repentance. They love the world and sin and do not love God and godliness.

You could not confine them in heaven for the very presence of God would be such a torment to them that they would call on the rocks and hills to fall on them and hide them from the face of Him that sitteth on the throne. They will realize that God is just in their being cast out.

Here the children of God are given to realize that God is just if they are cast off for their sins are ever before them and the Lord gives them repentance unto the acknowledging of the truth. In this state of repentance there is much sorrow and mourning filled with fear and trembling.

They have a salvation in Jesus Christ the Lord which He will give unto them. This salvation He made sure unto them by His blood which He spilled on the Roman cross. They are given to see their sin's washed away in His blood and to realize that all His work for them was in love and in the riches of His mercy. Thus in His mer-

ey He forgiveth them all their sins and shows them how He pitied them in His death.

This does not take away His justice but rather establishes it. It would be unjust to receive payment twice for one debt. When Jesus paid the debt His people owed divine justice was satisfied and cancelled the claim. There can be no more payment for there is no more claim. The voice of Justice said, "This is my beloved Son in whom I am well pleased for His righteousness sake." That ended it. Jesus said that He came to do the will of the Father, and on the cross He said, "It is finished." There He made an end of sin and brought in everlasting righteousness. This righteousness He gives to His bride that she may shine forth in His glory and not have a spot nor wrinkle nor anything on her.

H.

Hurrah! How's This

Cincinnati authority says corns
dry up and lift out
with fingers.

Hospital records show that every time you cut a corn you invite lockjaw or blood poison, which is needless, says a Cincinnati authority, who tells you that a quarter ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heels she will be glad to know of this.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 508 Main St., St. Joseph, Mo., has published a booklet showing the deadly secret of tobacco habit,

and how it can be stopped in three to five days at home.

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

Juice of Lemons! How to Make Skin White and Beautiful

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as sallowness, freckles and tan and is the ideal skin softener, smotherer and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is wonderful to smoothen rough, red hands.

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Dr. Charles E. Walker, a Charlotte, N. C., physician, reports, "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 the condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

It is generally conceded that Pellagra is due to defective assimilation of food; in other words, is a digestive trouble. Barium Rock Springs water is recommended only in such cases as are supported by reliable testimony, proving its efficiency.

This water has been known for many years as remarkably effective in ordinary digestive troubles, such as dyspepsia, indigestion, rheumatism, gout, auto-intoxication and nervous troubles resulting from defective digestion. Price \$2.00 for ten gallons with the guarantee that if it does not benefit the money will be promptly refunded on return of the empty demijohns prepaid.

Address Barium Springs Company, Box G 20, Barium Springs, N. C.

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For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Se-peter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
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Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murine Eye Remedy Co.**, Chicago

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SOLD BY A LEADING DRUGGISTS

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefe, Poultry Expert, 6406 Reefe Building, Kansas City, Mo., who will send you a season's sample of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefe of the results that a million dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefe for his Free poultry book that tells the experience of a man who has made a fortune out of poultry.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

RUB-MY-TISM

Will cure Rheumatism, Neuralgia, Headaches, Cramps, Colic Sprains, Bruises, Cuts, Burns, Old Sores, Tetter, Ring-Worm, Eczema, etc. Antiseptic Anadyne, used internally or externally. 25c

Don't Wear a Truss



BROOKS' APPLIANCE, a modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the weakened parts together as you would a broken limb. No salves. No ties. Durable, cheap. Sent on trial to prove it. Protected by U.S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 403 State St. Marshall, Mich.

NUX, IRON, PEPSIN AND SARSAPARILLA

The combination of two great medicines, Hood's Sarsaparilla and Pepton, by taking them in conjunction, one before eating and the other after, brings into co-operation the above-named substances, best for the blood, nerves and digestive organs.

This combination is especially recommended in cases that are scrofulous, or rheumatic, anemic and nervous, or where the blood is both impure and pale, deficient in iron—one of the most common disease conditions of the present day.

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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. 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 make it soft and glossy; it will not color the scalp, is not sticky or greasy, and does not rub off.

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THE KELLAM HOSPITAL.**

The Board of the Kellam Hospital is without parallel in history, having removed without the use of the knife, Acids, X Ray or Radiation, over thirty persons and many hundreds of others from cancer, which it has treated during the past twenty-two 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.

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Use DICKEY'S

OLD RELIABLE EYE WATER

for sore or weak eyes or irritated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in **RED FOLDING BOX**. All stores or mail 25 cts.

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HYMN AND TUNE BOOKS

For use in Old School Baptist churches. Both round and shape note, 70 cents per single copy, \$6.50 a Doz. Transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Ioyd, Va.

"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.

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 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 returned home well.

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

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. 't gives you the equivalent of a three-week' 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 now 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 a sufferer 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.

Fredericksburg, Virginia.

Mrs. Carter has had enarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. P. MATHENY, M.D.

Florence, South Carolina.

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.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. I. UNDERWOOD.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

C. A. CROSBY, M.D.

SIGN THE COUPON.

Leeds, South Carolina.

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.

FILL OUT THIS COUPON

SHIVAR 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.

Name

Address

Express Office

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Kidney & Co.

(BY DR. J. H. WATSON)

The kidneys and the skin work in harmony. They're companions, the skin being the second partner. If we are anxious to keep well and preserve the vitality of the kidneys and, also, free the blood from noxious elements, we must pay special attention to a good action of the skin and to see that the kidneys are flushed so as to eliminate the poisons from the blood.

Sweating, by hard work or in a bath, at least once a week, helps to keep the skin and kidneys in good condition. Flush the kidneys by drinking plenty of pure water with meals and between meals. Occasionally obtain at the nearest drug store Anurie, which will help flush the kidneys and the intestines. You will find that Anurie is many times more active than Epsom and that it dissolves uric acid and uric acid does sugar.

AS A SUPPORT for exhausted, nervous, overworked women, nothing can do as much as Dr. Pierce's Favorite Prescription. It regulates and assists all the natural functions, never conflicts with them, and it strengthens and builds up the female system in a way of its own.



Nursing mothers and women generally, will find it exactly fitted to their needs. It lessens the pains and burdens, and ensures healthy, vigorous offspring.

You will escape many ills and clear up the coated tongue, the sallow complexion, the dull headache, the lazy liver, if you will take a pleasant laxative made up of the May-apple, juice of the leaves of aloes, root of Jalap, and called "Pleasant Pellets." You can obtain at almost any drug store in this country these vegetable pellets in vials for twenty-five cents—simply ask for Doctor Pierce's Pleasant Pellets. Sold for fifty years.

YOUNG WOMEN WANTED-

many lucrative and vastly useful openings for trained nurses. Petersburg Training School for Nurses offers a course of training in general nursing to women desirous of becoming professional nurses. Applicants must be between 18 and 30 years of age and have had one year in High School or its equivalent. For further information, address Supt. Petersburg Hospital, Petersburg, Virginia.

The war and red cross work

have called so many nurses to Europe that there are

Epilepsy, St. Vitus' Dance and Other Fits.

Epilepsy is one of the most dreadful of nervous disorders. Moreover, it is far more common than is generally supposed. In thousands of homes there are parents who are struggling with children subject to spasms, "convulsions," or "fits," which would yield to proper treatment.

St. Vitus' Dance is another ailment that frequently appears in children, and which causes great sorrow to parents.

Both of these ailments and their several forms has often been successfully treated by the use of Dr. Miles' Nervine. Cases have been reported by parents and adults from every state in the Union, and all of them give credit to Dr. Miles' Nervine.

If you know of anyone who suffers from any of the above mentioned disorders, and if they have found the different forms of treatment they have tried to be unsuccessful, then you will confer a lasting favor on them, by advising the use of Dr. Miles' Nervine.

A trial bottle will cost nothing, for if the

first bottle of medicine fails to benefit, the empty bottle may be taken to the druggist who will cheerfully refund the money paid for it.

Write to the Miles Medical Co., and they will send you testimonials from cases in your particular neighborhood.

Dr. Miles' Nervine can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.

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 RE-DEEMER" and positive proof.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. L. WILSON, N. C., Oct. 15, 1917 NO. 23



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

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

\$2.00 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.

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.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

Swan Quarter, N. C., Aug. 27, 1917.

Dear Brother Gold:—If it is not asking too much, would be glad you would republish my father's (Elder Albert Cartwright) experience and call to the ministry. I have been requested by several of the brethren and friends to have it republished. After my mother died I found the Landmarks carefully wrapped in paper and put away. I thought then that I would send it to you but often neglect doing things that I should. My sister Eliza Bridgman spent last week with me, so she and I have drawn it from the Landmark. It was published in 1877, September 1st or 15th.

Brother Gold, we are living in perilous times now, so much strife and confusion and wars and we are almost destitute of preaching except when our pastor, Elder E. E. Lundy comes. I take the Landmark and enjoy reading it especially the editorials. If you republish this will you please send me an extra copy. My sister does not take it and would like to have one for her.

Your sister in Christian love,

Martha E. Credle.

EXPERIENCE

Elder P. D. Gold,

Dear Brother in the Lord:—I have for many years been thinking of writ-

ing a few lines for publication in your valuable paper, the Landmark, but feeling my unworthiness I have deferred it until now. But notwithstanding, unworthy as I am, I feel willing for the dear brethren and sisters, whom I have never seen in the flesh to know some of the travails of my poor soul from nature's night to the marvelous light of God's dear Son.

I was born in 1816 and was raised by pious parents. They belonged to a religious order called Friends. They used to take me with them to their meetings, but I knew nothing about religion and was not concerned about my poor soul, but lived in open rebellion against God until the 33rd year of my life, at which time I attended the Kehukee Baptist association. I cared nothing for the preaching until Monday. While with some of my associates outside of where the congregation were seated, engaged in talking and laughing; before the close of the last sermon which was delivered by Elder John Stadler, I became very much alarmed, so much so that I dropped my head. My comrades seemed to take no notice of me, of which I was very glad. As soon as I could gain strength and courage I turned my back on the young men and walked around on the other side of the congregation and took a seat near the

stand and listened to the latter part of the sermon, which was very alarming to me. The Association broke up and I went home in much trouble about my poor soul. I thought I soon would die, I could not tell what was the matter with me. In all my life I never had such feelings before, which caused me to plead for help. I had read of a God, of heaven and a hell. All of this seemed to come up before me and which way to turn I knew not to gain comfort or ease. It seemed that my poor heart would burst. I did not want anyone to know how bad off I was. The trouble, after a while wore off. I began to think that after a little I would be all right. I thought it was not worth while to give up everything and think of nothing but death and judgment and see no more pleasure in this world. I was unwilling to die in such a condition. There seemed to be no real pleasure for me in this sinful world. Sometimes the distress would wear off a little and then it would return and seem to be worse than before. I thought if I would get married all this trouble would leave me, and I would live free from trouble.

In 1841 I was married to Nancy M. Jordan. We lived agreeably together; but this did not relieve me of the trouble of my poor soul. I was afraid that my wife would find out that I was in trouble. I felt that I ought to pray and for a long time I put it off, though the very breathings of my poor soul was Lord have mercy on me. My troubles increased so that I came to the conclusion I was going crazy, and that my mind would soon be gone and I would be an object of pity and distress to my dear companion.

I used to be a great hand for sporting with my gun and dogs and spent

many a Sabbath day in that way. By this time, being in so much trouble I had not much love for sporting on the Sabbath. My wife began to find out that something was the matter with me and would ask me to tell her what it was, if it was anything she had done to hurt my feelings. I would tell her no, and that there was nothing the matter. I spent much time in going from place to place in search of a spot to kneel down and pray to the Lord to relieve me from this burden of guilt and condemnation. At length one day I left the house not knowing that I would ever return again, and went where no one could see me by the side of a certain water and there for the first time got down on my face to ask the Lord to have mercy on me a poor miserable sinner. When I was on my face I felt that I was not low enough, but it was all I could do to give myself up to the Lord to dispose of me in that way which seemed good in His sight. It seemed to me I could not live much longer. I could not sleep much, for all my groans and sighs amounted to nothing in relieving me. I sometimes would steal off with my gun and dogs to the woods where no one could see me. I thought sometimes that I would shoot myself and put an end to my existence in this world. Often I would have to leave the house with tears streaming down my cheeks. I did not want anyone to know how wretched I was. If it had been possible I would have exchanged conditions with the brute creation that had no soul to be saved or lost; for it seemed that with all my prayers and groans and cries, my case seemed to get worse. Continually it seemed that the day of grace had passed and there was no chance for me. Nearly ten years had rolled by since I first was alarmed on account of my sins and

transgressions.

In the month of May 1840, my case, apparently, was an outside one; for it seemed that if God dealt justly with me I was forever gone. I had no hope of fear being one of his favored ones. One night while lying on my bed, it seemed that something said to get up and open the door and look out. After some time I got up and opened it. As I opened it there was a light sprung up so bright that it seemed that I could have seen a pin out at the door. It disappeared in a moment. After closing the door and thinking for a while what this light meant I went back to bed. I fell asleep and rested much easier than I had before. The morning came but all was not well with me. I could not understand the meaning of this great light. It seemed that it was a token of something I could not tell what. I could not rest by day nor by night. I thought I soon should leave the shores of mortality and that my troubles soon would end in this world and in the eternal world I had no hope of being at rest. I could only cry, Oh, that God would have mercy on me a poor lost sinner.

Dear brethren and sisters in the Lord, it seemed that all hope was gone, and that, as I then thought, my poor heart was to beat but a few more times, and that my poor stammering tongue would move but few more times in asking God to have mercy on me a poor sinner. Friends and relatives were no pleasure to me. Nothing but the monster death was staring me in the face all the time.

In May, about the middle of the month, 1849 at a time unexpected to me, if I am not deceived the Lord heard me in my trouble and delivered me out of my distress, while lying on my bed, about to breathe out my last breath. It seemed that my flesh had

lost all feeling and was nothing but a lump of something I could not tell what, and everything seemed perfectly still. It seemed that I could not move. All of my natural strength seemed to be gone. It appeared that I was as helpless as a little child. My mind was directed to the east. I thought that I could hear something like music. It was the sweetest of any thing that I had ever heard in all my life. It seemed to be moving westwardly. The whole firmament seemed to be filled with the sweetness of it. It passed over the room where I was lying, and as it passed over there was a light shone in the room, brighter if possible, than the sun. Then it was that all my troubles left me. The light disappeared and the sweet music moved on westwardly until it was out of my hearing. If it had been possible I would have left this world then and gone with it. All my troubles were gone and I felt as light as anything imaginable. I was filled with praises, and if I had had ten thousand tongues they would all have been engaged in praising the Lord for what great things he had done for me: How happy is every child of grace who feels his sins forgiven.

I then had love for the Primitive Baptists and felt like I wanted to be with them, but felt too unworthy; though everything seemed to bear a new aspect. Everything looked lovely, but they were the people that I wanted to be with. Nearly ten years of trouble had passed off with me, but I soon began to be in trouble again, but not like the first. I felt that I ought to follow the Lord into the water. I loved him and his dear people, but if I could have stayed away from them in peace I would never have united with them. But I was constrained by love. On Saturday before first Sunday in May 1851 to tell the

dear brethren what I believed the Lord had done for me. They gave me the right hand of fellowship. I was baptized on the day following by Elder George W. Carawan.

Brethren pray for me a sinner saved by grace.

ALBERT CARTWRIGHT.

CALL TO THE MINISTRY.

Fairfield, Hyde County, N. C.

June 6, 1877.

Dear Brother Gold, and All Whom it May Concern:—As I have been impressed for some time to write something concerning my call to the ministry (if I have one) I now make the attempt though feeling my weakness and imperfections, I almost shrink from it, yet I pray the great God of Israel that He may direct my mind and pen.

The first Sunday in May 1851 I was baptized. Then I thought all my troubles were over; but alas! how much I was deceived, though I got along tolerably well until the following August. On the 4th of that month at night I went to bed with my mind at ease. My eyes closed in sleep after a little while, but soon I was aroused and great fear came over me. It seemed that some great power that I could not resist seized and carried me a great way from home and set me down in the strangest place I ever saw, with my face turned toward a small tent or cabin through which was a passway that seemed to be crowded all the while with footmen, which filled me with amazement. After standing there some minutes, not knowing where I was, I thought I was in the way, though no one noticed me. I then thought I would step across to the passway, and did so, and turned to my right, and I was still unnoticed by any one. O, how miserable I was. I

felt that I was one alone in a foreign land. I lifted my eyes and looked out upon a large place that was full of rivers and creeks, and streets, and lanes seemed very narrow, running in every direction, divided by narrow streams of water. The places seemed to be crowded with all sizes of footmen going in every direction; some moving very slowly, and some a little faster, until they seemed to be going as fast as horses could run, with all manner of dressing and fashions that ever was worn. After viewing all of their movements I still felt as one alone. I knew not what to do. About this time I saw as it were 3 persons making their way towards me side by side all apparently about the same stature. They seemed to come near enough in front of me for me to lay my hand on them. They stood aside and looked me in the face. After a little, one of them said to me. You are a preacher. I opened my mouth to say that I was not, but before I could speak the second said he is not. Now the third one spoke and said, you will be. They all, after speaking to me, dispersed, so that I saw them no more. This filled me with great fear so that I could not rest day or night. I kept all of this to myself and thought I would never reveal a word of it anyone. Feeling that I was slow of speech and ignorant and unworthy, I could cry, O wretched man that I am, shall I ever be delivered out of this great trouble? It seemed that the Scriptures were on my mind continually I thought I could never undertake so sacred a task as preaching. Other serious circumstances took place with me. When asleep my mind would be wandering from home; sometimes I would be from home meeting with a large assemblage of people, and on one occasion was

preaching to them.

Once when asleep I saw a large congregation of people of both sexes; I walked around them on the East side until I reached the South side, I turned around and saw coming from the north the most beautiful man I ever saw, very fair to look upon with a book in his right hand; he went around where I was and presented the book to me and said, take this book and read it to the people. I took the book and the man left. I then began to read it. By this time I thought it was my duty to speak in the ears of the people, but I felt so unworthy that I was lacking in every capacity, so much so that I thought I never would expose my ignorance before the world. I have often prayed to the good Lord to take me out of that horrible condition. I was compelled to weep by day and by night, going from place to place seeking rest but could find none.

Time passed on until twelve months had passed away. August the 14th 1852 after going to bed not as well in mind as I was twelve months previous to this time, I fell asleep and soon was alarmed again with nearly the same thing in appearance that happened with me twelve months before. It seemed that my troubles increased greatly. The impression to preach seemed more forcible than before, though I thought I would never let anyone know anything about my feelings in regard to preaching the gospel. When in company with the brethren I was afraid to talk to them concerning the Scriptures fearing they would mistrust my having some light in spiritual things. Time passed on until June 1853. A little before this one of the brethren spent a night with me; we walked out and I for the first time told the impressions of my mind.

He encouraged me to enter into my duty. I could only speak of my weakness.

At our conference in June, with all of my weakness, I told the church some of my feelings, and asked liberty to hold prayer meeting which was granted. I made my appointment for the second Sunday in June. There was quite a number attended. With all my unworthiness and weakness I entered into that duty I felt was so sacred to God. From that time I held prayer meetings with the brethren and began to exercise a little. I tried to stop for I was not satisfied with the impression I had made. Time passed on and trouble seemed to be my lot. I did not know what to do. At length to my astonishment one night after retiring it seemed to me that I had left home on foot. I had not gone far before I came to a straight broad road. When I looked to my right I could see for many miles. This road was perfectly straight and led to the place where I first saw that great sight. At the end of this road there appeared a lone tree of considerable size with a cross on it. When I first stepped in this way my eyes were fixed on the cross which was as white as white could be and most beautiful to look upon though it seemed many miles ahead. At length I came near the tree of the cross and stopped and a voice said turn to the right. I turned a little to the right and beheld another road I could see no end to it; it was straight and narrow, just wide enough for one to travel on, which led through a beautiful forest, both sides equally alike with the growth low and small. After a little a voice said, you must travel this road. I stepped into it, and as I started I looked to my right and beheld a large flock of sheep standing in the most beautiful

grove I ever beheld. They all seemed to be at peace together. As I was passing by them viewing the beautiful sight a voice said, turn to the right. This brought the sheep before me. The voice again said, There is a sheep in that flock that you must call out. I commenced calling and one of them started toward me; it came bleating and then the whole of the flock followed it. Then and there I was made willing to go and with the assistance of the Lord try to preach Christ to a gainsaying world.

I was set at liberty by the church to exercise in the ministry. That was all the liberty I wanted and more than I asked for. I have met with some refreshing seasons since that time. Time rolled on until the 4th day of June 1855, when the church saw fit to set apart that day for my ordination. With all of my weakness and unworthiness to gratify the church I accepted of the ordination. Ever since I have felt to be at the feet of my brethren. God forbid that I should ever undertake to lord it over God's heritage.

If I have any call to the ministry I have tried to set it forth in as brief a way as possible. I must say in conclusion, pray for me brethren that I may be kept by the power of God in the pathway of duty.

Yours in love,

A. CARTWRIGHT.

REASON OF HOPE

Dear Brother Gold—I have for some time had impressions to write of my little hope in Jesus if I have any. I can't tell why I want to write it, but I am afraid not to obey when I feel that the Lord has commanded a duty of me, feeling that I have suffered from disobedience.

My life has been very lonely when I think over the past. In my child-

hood days I saw so much trouble about the judgment day coming and I would have some of the sweetest dreams of heavenly things that I remember just as plainly now as I did then. And after I became grown my troubles kept getting worse until they stayed with me night and day and the awful thought came to me that if I died Satan and his angels would gather around my bed.

I never mentioned this to any one, but would try to be as cheerful as I could. I was in some bad condition and didn't know why I was that way and couldn't see any way to get out. I did everything I could to get clear of that feeling, but it stayed with me. The sun shone as dim as the moon and it seemed like the whole earth was in mourning. I tried to read the Bible but I could see in it something only for those who had a hope but nothing for one like me. I would go alone and try to pray but when I attempted I could not think of anything to say but Lord have mercy on me. I felt too mean to try to pray to the good Lord for mercy.

I was then about twenty-five years old and I had then in all those years viewed myself so mean, little and unworthy in the sight of God as before. I wondered why He let me live. I was no pleasure to myself or any one else. I wondered if anybody ever felt as I did. I would look at different objects that didn't have a soul to save and wish to be like that.

So one night I dreamed my husband, his mother and myself were standing at a door. I was a little behind them, and we saw a smoke in the skies. It kept getting closer until it finally came as low down as the door and before I knew it it was placed on my head. In my dream I cried aloud that God knew my troubles. It

was some kind of head dress and I have never yet seen anything look as beautiful as that did. It was made of something thin and white as snow. I wondered so much what the dream could mean and in a short time I dreamed that my two sisters who were members of the church and I were at a strange place at a spring, and before I knew it they had left me alone. I was miserable when I found I was left in that miserable place, every side was of steep hills, and bushes were so thick I could not see through them. I began to part the bushes to get through and I felt so lonely. It seemed there was nothing living except me, and I felt I could never get to the top of the hill. After a while though I did get to the top of the hill and I saw an old fashioned log house. I went to the house, knocked at the door and went in and I saw an old man sitting by the window. I will never forget what a pleasant face he had. He asked me who I was. I did not tell him my name, but I told him who my father was and that he was a Primitive Baptist so that he might have pity on me, I thought; and he said he was a Primitive Baptist himself. When he said that my fear left me and I felt like I had found a friend in that strange place. Then he asked me where I was going and I told him I was trying to get to Old Mill Church, and he told me I had a long way to go yet. I did not dream of getting there.

A while after this I dreamed that my husband was very sick and I started out to a house not far away, and just before I reached the house there were two large animals that came from under the house, and in my dream I knew they were going to destroy me. And the Lord spoke to me and said, "You lay your hand up-

on them!" and I reached out my hand and put it on them and they lay down at my feet. The Lord spoke again and said, "This is how humble I keep you all the time." I love to think how happy I felt in my dream. I can never express, and no one but the Lord will ever know the trouble I went through with. It hurt me so much to think I could not go to my mother and father with it for comfort, for I knew there was no one but God who could comfort me in that trouble.

One morning I went to the barn where my husband was stripping tobacco. I had my Bible with me and was sitting under the shelter trying to read it when it seemed that darkness was drawing in on me all around. I felt I could not live but a short while, so I went into the basement with him and sat down, and it seemed to me I was dying. My eyes were turned toward the eastern part of the basement and there I viewed the face of Jesus.

Immediately all my fear and darkness passed away and the next thought came to me, must I go and join the church, and the thought would shock me awfully for I had never thought of such a thing before. I thought of all the members I knew and how I loved them, but couldn't see why I was loving such good people as they were, as vile as I felt. I was a complete puzzle to myself. So I tried to pray and ask the Lord if I was fit to join the church—to let me dream of some of the members that night. And that night I dreamed of hearing a noise in the next room, and I went in there and members of the Old Mill were coming in at the doors and windows just as fast as they could. One of them said to me, "we are going to have preaching in here."

But when I awoke and my dream came before me I felt more unfit to become a member than ever.

I went on in this way arguing it over with myself trying to see if I was right or wrong and getting worse tangled for about three years and had never mentioned it to a living person. So one evening after the regular meeting Brother T. N. Walton came to see us and spent the night, and the next morning when he went to say goodbye he asked me why I didn't come on and be baptized and I just melted down in tears. I felt like a cast-a-way I weariend and cried all that day because he had found out my secret I had kept so long. I wanted to keep it a secret until I could feel better satisfied about myself.

So one night in the latter part of the same week while I was getting supper all at once I felt like I was cut loose from the whole world and everything in it. I was so restless I felt like there was no way for me to live. I could not eat, sleep or sit down. I just walked and cried and felt that death would be a sweet rest for me, but could not die. Two or three times during the day it would leave me all at once and before I knew it I would be crying and singing as loud as I could and I would feel so happy that I would feel like flying away where that gloom could never reach me more. And it would come to me if I could give up to join the church I would not be placed in that darkness any more, but just couldn't give it up.

In the last week before the meeting at the Old Mill I got into a worse fix than ever. I am sure that there is none but God who will know what I have suffered. I told my husband

if it should be the Lord's will I would rather He would paralyze my limbs that I might never move again and let my mind be at peace once more. And still I would not give up in my mind and join the church. I just craved if I died and never joined I wanted to be buried at the back of the church where I could lie and sleep under the sweet sound of the songs of the saints. I would wish so much to have one more dream of the church so I might be better satisfied. And these words would come to my mind, "What more can he say than to you He hath said?"

I went to preaching on Sunday and Brother Stultz began to preach and I managed to walk up to the stand and told them I wanted to tell what little

I had to tell. They received me and the next Sunday was set for me to be baptized. I became very worried about being baptized.

A few days before I was baptized I lay down to rest. I can't tell whether I had gone to sleep or not but I viewed the place where I was to be baptized and there was a great number of people marching up through the water. They were all shouting and clapping their hands and singing, "We are marching on to the city of Zion." I now sing those words in the same tune I heard them singing it. I can never forget it for it was the sweetest music I ever heard. So I felt so much better about being baptized and was baptized Sunday morning.

I will just stop at this as I feel like I can never tell all the blessings I feel the Lord has bestowed upon such a sinful creature I always feel to be.

Your sister in Christ, I hope,
MRS. JACOB ALDERSON.
Sutherlin, Va.

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.

"THOU SHALT NOT KILL."

The law said thou shalt love thy
neighbor as thyself.

Jesus said, "Think not that I am
come to destroy the law, or the pro-
phets. I am not come to destroy, but
to fulfill." Matthew 5:17.

Jesus fulfilled every jot and tittle
of the law. Whosoever shall do and
teach these commandments the same
shall be called great in the kingdom
of heaven. He is the glorious perfect
one in the kingdom. He came from
heaven, was found in fashion as a
man, made to be sin for us, died and
rose from the dead, and ascended to
glory where he ever lives at the
right hand of God a prince and a Sav-
ior to make intercession for us.

Surely the law is just and honored
in heaven. Its importance is fully es-
tablished in the life and death of Je-
sus. It requires perfect obedience.
None but Jesus could honor it.

He is the end or full requirement of
the law to every one that lives: for
the faith of Jesus establishes the law.

There is therefore no condemnation
to them that are in Christ Jesus.

The righteousness of the scribes and
Pharisees can never save a sinner. Ex-
cept your righteousness or mine shall
exceed that of any natural man we
shall in no case enter into the king-
dom of heaven. Whosoever is angry
with his brother without cause shall
be in danger of the judgment. Anger
rests in the bosom of fools. Lay aside
all anger and malice then you will not
do murder. Jesus abolishes capital
punishment by working in his follow-
ers that love that fulfill the law.
There is no murder where there is on-
ly love.

Thou shalt not commit adultery.
Jesus said whosoever looks on a wo-
man to lust after her hath committed
adultery with her already in his heart.
Jesus takes away that adulterous
heart, and gives a heart of flesh. How
much better is that?

It was said of old, thou shalt not for-
swear, but shall perform unto the Lord
thine oaths. Jesus said, swear not at
all, Let your yea be yea, and your nay
be nay. How much better when each
one speaks the truth to his neighbor.
Swear not neither by heaven, for it is
God's throne; nor by the earth, it is
his footstool. Neither belongs to me.
Ye have heard an eye for an eye, and
a tooth for a tooth. Jesus said resist
not evil. If they smite thee on one
cheek turn the other. We should love
not only our neighbor as ourself, but
love your enemies.

Jesus taught the blessed doctrine
and worked it out in those that love
truth and hate evil. He that truly
serves Jesus Christ wrongs no one.
That doctrine helps mankind. It casts
out selfishness, and it causes those
that are blessed to possess it to give
God all the glory.

Jesus makes wars to cease where

his kingdom prevails.

It takes away that great snare and disturbers that give us so much trouble. When we forgive those that have wronged us we obtain a wonderful victory that wrongs none, but is a great blessing.

When you fast do not make a show of your profession of saintliness before men, but fast unto God. Let not your fasting be to obtain a religion of sanctity.

Be not anxious about what the Lord will do with you, but seek ye first the kingdom of God. Seek ye first (above all else) the kingdom of God, and his righteousness, and all else shall be added. Trust ye in the Lord for all things. If your treasure is in heaven your heart will be there also.

Take care that when you accuse another of what is wrong you be not guilty of something worse. If you attempt to get the mote out of your brother's eye, take care first to get the beam out of thine own eye.

Give not that which is holy unto the dogs.

All that you would that men do to you do ye first unto them. This is the law and the prophets.

A good tree cannot bring forth evil fruit; nor can an evil tree bring forth good fruit. Every tree brings forth of its kind.

P. D. G.

DEEDS.

"Who shall render to every man according to his deeds," Romans 2:6.

The declarations of scripture prove that men shall receive according to their works or deeds.

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

God is the Judge. No man hath seen God at any time. But no man can hide himself, or his deeds, or work

from God. Nor will it be necessary for any witnesses to be summoned to prove the deeds of man, whether good or evil.

Men may deceive themselves, or other men, but they cannot deceive God. How little we think of or consider this matter.

If a man is honest and sincere he does not wish to deceive another, or himself either. If he loves the truth his purpose or aim is to act honestly, with no purpose to deceive or defraud. Man cannot get away from himself, or hide from himself. His own consciousness testifies the facts or deeds of his life. If they are corrupt the man or person cannot hush the accusation. No bribe can be offered to silence the voice within the person judged.

Why cannot the guilty person drown or flee from the consciousness of his guilt? There is a record made in the conscience of the doer at the time of the deed. How then can the guilty hush the voice of his own deeds, or flee from them? There is a record made, registered within the mind, memory or the understanding of the doer of the deed at the time of the doing. Hence there is no need of further witness to condemn or justify. The deed is recorded or registered within the mind or conscience at the time which can never be suborned or hushed, or its testimony changed. This was shown to me at the time I fell 125 feet over a waterfall. Perhaps I was not more than five or six seconds in the fall or slide. Yet it seemed an indefinite time. I had no thought of living. My life stood out written in my conscience. The witness was there.

Then where is there any hope for a sinner? It is alone and only in the obedience unto death and resurrection of Jesus Christ, the lamb of God, that taketh away the sin of the world. All those that behold him, that with the

heart believe unto righteousness are justified from all things from which they could not be justified by the law of Moses. By the deeds of the law shall no flesh living be justified; for by the law is the knowledge of sin.

The justification of the ungodly that believe in Jesus: for Christ is become the end of the law for righteousness to every one that believeth.

Naturally men do not believe they are guilty. But when the commandment comes sin revives, and I die. The light of God shining in the soul shows the guilt of the sinner. He knows he is a sinner then. He sees that sin is against God. He cannot make any apology for his sin. When the revelation of Jesus is made to him then he justifies God and condemns himself. He has the proof or witness in himself that he is a sinner. Hence it is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners.

We cannot see deeds, yet we know that the soul that sins shall die, for the wages of sin is death.

The beholding of God by Job assures him of God's holiness, and of his own vileness. The Light makes manifest to him his guilt. So always the light of God shining in the heart leaves no doubt in that conscience of its own guilt.

The great men of earth call on the rocks and mountains to fall on them, and hide them from the face of him that sits on his throne, and from the wrath of the Lamb. Rev. 6:15-17.

Whosoever loves the truth comes to the light that his deeds may be manifest that they are wrought in God, "Lord, thou wilt ordain peace for us; for thou hast also wrought all our works in us." Isai. 26:12.

"Oh how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought

for them that trust in thee before the sons of men." Psalms 31:19. "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." John 3:20. "But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." John 3:22. P. D. G.

8TH PSALM

"O Lord our Lord, how excellent is thy name in all the earth! who hath set thy glory in the heavens." Psalm 8:1.

It is not by worldly might, nor worldly power that this excellency is maintained or displayed. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. The Lord chooses weak things, and base things and things that are not to bring to nought things that are, that no flesh may glory in his presence. The Lord's way is disappointing to man. The strength that overcomes is weakness in the eyes and thought of man. The purpose is to hide pride from man. For pride is satan's chief reliance. He is king of all the children of pride. A vain show in the flesh is one of his snares.

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." We know that natural babes have neither wisdom, strength or experience. The clearer we see the strength is not in the creature, the more wonderful is the glory displayed because it is not in man.

David is a type of Jesus the Lord. When the challenging and boastful enemy of Israel, namely, Goliath, the giant of Gath, is to be overthrown he appears in the boast of worldly

strength, the armor the weapons of military strength trained, a man of war from his youth, hardened, skilled in the use of spear and sword, shield and coat of mail. David was just a youth without any weapons of war, nor boast of power. The strength of David was not in him, nor of him, nor was it visible. But it was that incomprehensible, invisible strength that stills the enemy and the avenger.

The victory of David was complete, yet the glory all belongs to the Lord God, and it foreshadowed the victory of the Lord Jesus the Son of God. The Strength of David is in the Lord Jesus. Out of the mouth of babes and sucklings has God ordained strength because of the enemies of God, in order to still the enemy and the avenger.

The weapons of the warfare of Zion's daughter are not carnal, but mighty through God to the pulling down of strong holds. In the stillness of death shall they all sink when Jesus leads captivity captive and gives gifts unto men, even to the rebellious. What is man that thou art mindful of him? When one considers the heavens of God, the work of his fingers, the shining lights above which no man can imitate, what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hand, thou hast put all things under his feet. Where is all this fulfilled; for we see not yet all things put under man's feet.

Opening into the new Testament, if that is opened unto us, and in us, we see the most glorious fulfillment of prophecy, the most glorious work of creation accomplished in the coming of Jesus the Son of man in the flesh,

wherein every promise of God is made new, is spiritually fulfilled in the bringing in the first begotten into the world.

See Hebrews 1st chapter, which commences, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in those days (gospel days) spoken unto us by his Son, whom he hath appointed heir of all things by whom also he made the worlds; who being the brightness of his glory, and the express image of his person (so he that hath seen Jesus hath seen the Father) and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. Being so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every one. For it became God for whom all things are made and by whom are all things, in bringing many sons unto glory to make the captain of their salvation (Jesus) perfect through suffering. For both he that sanctifieth, (Jesus) and they who are sanctified (the redeemed,) are all of one parentage (all of God) therefore He is not ashamed to call them brethren saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. Then if we see Jesus thus having this perfect dominion, this glorious rest in all the sheep of his pasture, the objects of his love, we see the wonders of creation and providence shine in the glorious dominion of Jesus the perfection of God's glory, the purpose of creation

in the revelation of the perfect wisdom of creation, in the heavens that declare the glory of God, and his handiwork in the firmament, in which the sons of God shout his glory, and shine in that light which is above the brightness of the sun at noonday.

We see all things put under the power of Jesus to the praise of glory of the grace of God. Then in Jesus we see that God hath made nothing in vain, but that all his works praise him, and his saints shall bless him. All things are put under the feet of the Son of man. Death is abolished, the former things are done away, and the heavens declare the glory of God and the firmament showeth his handiwork.

When we see Jesus clothed with all power in heaven and in earth we see the beauty and glory of God. By faith then we see these glories and rejoice that Jesus reigns, and we have peace with God through him. P. D. G.

SHALL

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:21.

This is that which was spoken by the prophet Joel. It is fulfilled in the last days. The prophetic dispensation was seed sowing time, a day when he that went forth weeping bearing precious seed should in the latter or gospel dispensation send forth the reapers to gather in the harvest.

The legal dispensation, the sowing time, the first heaven and the first earth, the first testament or the tabernacle worship, a priesthood of the outer court, and not the inner court worship. It was the offering of sheep, lamb, goats, the ashes of an heifer, the shedding of blood, yet it made nothing perfect. It held up to the people the importance of this service, as a type of something better. The sacri-

fices slain and offered on Jewish altars showed the need and glory of the coming of the Lamb of God.

It was shown to Abraham that a greater priesthood than that which slept then in his loins should arise after order of Melchisedec, and not after the order of Aaron, a priesthood without beginning of days, or end of time, without father or mother, or descent, a noted figure or type of the Lord Jesus who was the Rock that followed Israel in the wilderness, and gave this people drink, was lifted up to heal the serpent-bitten, who was afflicted with Israel in all their affliction, and the angel of his presence saved them, who in his pity and love redeemed them.

This was the shadowy dispensation. It had its sun, moon and stars. The sun of that dispensation should be turned into darkness, the moon into blood. The stars fell from their place of brightness and darkness covered the earth. When Israel became corrupted and became sticklers for forms and letter worship, and loading down the worship with traditions, Jesus came as a refiner's fire and fuller's soap. They became much offended when he overthrew the money changers, and told them that God would destroy that nation. When Jesus said, "destroy this temple, and in three days I will rear it up, and when he told the Jews that others would take away their place and nation they put him to death with wicked hands meaning it for evil.

Their sun was darkened. The light that once shone in Judea was gone. If the light that is in thee be darkness how great is that darkness. The moon became blood. The sacrifices under the law could not atone for sin. But when the Lamb of God came it was the blood of sprinkling that spoke

better things, than the blood of Abel. This blood cleanses from all sin. It is all turned to that blood of atonement that forever satisfies the law of God.

From that day a new dispensation comes in with that blood shed that blots sin out, and it is no more remembered, so that it does come to pass that whosoever shall call on the Lord shall be saved. In the last days God has made a new covenant with his people. He shall remember their sins and their iniquities no more. He shall be to them a God, and they shall be to him a people. They shall not teach every man his neighbor, saying, know the Lord, for they shall all know him from the least to the greatest. What doubt is in the word shall? Thy people shall be all taught of the Lord. Man loves to exalt himself. But those taught of God love to exalt the name of the Lord. They love to tell what they hope the Lord has done for them. They remember how the Lord has led them all through the wilderness—all their life.

It shall come to pass that every one that shall call on the name of the Lord shall be saved.

This is the harvest time, the reaping time, the joyful day, the day of salvation. When they shall see eye to eye, and speak one and the same thing, the ones sowing shall overtake the reapers. Then the Lord turns the hearts of the fathers to the children, and the children to the fathers lest the Lord smite the earth with a curse. They shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of God to go out no more forever. They shall sit down—rest in the finished work of Jesus Christ. He that believeth in Jesus is past from death unto life, dies no more, has eter-

nal life. Service is gone forever when the resurrection comes, or when Jesus comes the second time, and shall change these vile bodies and fashion them like unto his glorious body.

P. D. G.

CIRCULATED REPORTS.

Without any effort to defend any one, or to impugn the motives of any one, I wish to suggest a few thoughts on circulated reports.

There is no man or woman it matters not how good is the character of that one, but if a slanderous accusation is made against that one, there is some one to believe it. Like a ball of snow, it becomes larger every time it is rolled over.

David Crockett said, "Be sure you are right, and then go ahead." But I wish to say, be sure you are right BEFORE you go ahead.

When the woman guilty of adultery was brought before Christ, and no man cast a stone, because none of her accusers were without sin, Jesus said, neither do I condemn thee. Go, and sin no more.

Forgive as you wish to be forgiven.

Circumstantial evidence is a dangerous thing to deal with. Go abroad to learn the news at home is an old saying.—Jesse Brake.

Brother Brake is one of the deacons at the church at the Falls of Tar River, and is noted for his plain, practical and direct way of doing things that should be done, and letting other things alone, and is no news carrier, nor tattler.

One of the oft violations of right, and a common cause of trouble is too much talking that is not good. We should be slow of speech to report an evil matter. We should be quick to hear of things that are good concerning our brethren. We should turn a

deaf ear to evil reports against our brethren that are not manifestly true.

But when it is evident that shameful charges brought against any one are true, and in violation of good behavior, we should deal with them as the word of God teaches. P. D. G.

"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.

There is a mystery in living. Paul says the life that I now live in the flesh I live by faith of the Son of God who loved me and gave himself for me. He also says I am crucified with Christ. Then if I live in the flesh as one crucified, and if crucified dead, the life that I live in the flesh must be by the faith of the Son of God. Then surely it must be by grace that I am saved. If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness. The Spirit itself beareth witness with our spirit that we are the children of God. Then to be dead indeed to sin and alive unto God through Jesus Christ our Lord is the blessed life of the faith of the Son of God, so that we are accepted in the beloved, and have peace with God through our Lord Jesus Christ. Hence there is therefore now no condemnation to them that are in Christ Jesus.

Blessed are the dead that die in the Lord.

He that is dead is freed from sin. If the freedom we have is in Jesus we are blessed and holy as having part in the resurrection of Jesus Christ from the dead, which is the first resurrection.

"Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance that is in-

corruptable, and undehied, and that adeth not away, reserved in heaven for you who are kept through faith unto salvation ready to be revealed in the last time." Then blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. Such as do not worship the Beast, neither receive his mark in their foreheads, or in their hands.

"They rest from their labors, and their works do follow them."

They keep the commandments of God and the faith of Jesus.

Surely there is a blessing in being dead to the law by the body of Christ. Blessed is it to rest in the faith of Jesus, and being alive to God through Jesus Christ. If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right and of God. Because 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. These obey the Lord Jesus, and live unto him. They have gotten the victory over the Beast, the devil and false religion. How blessed therefore to be dead to all false religion, and alive unto God through Jesus Christ. Blessed are the dead that die in the Lord. Who can harm them?

They rest from their labors. They cease from their own works, rest in the finished work of Jesus. Their works do not introduce them to the Lord. They are not saved for, nor through their works, yet he that ceases from his own works, and trusts in the Lord is careful to maintain good works which are good and profitable unto men. Their works do follow them. Abel being dead yet speaketh. The life of Abraham is not appearing as disobedience, but it follows in the humble place of the modest wife who honors her husband. The bride of

Christ honors her Lord. The fruit unto holiness and the end is everlasting life.

P. D. G.

WHO IS THE LORD?

And Pharaoh said, who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:2.

Pharaoh was a very famous king in his day, nor did he know the Lord God. It is not in the nature of proud man to know the Lord, nor to desire the knowledge of him. He knows nothing of his glory nor of the peace of God to the humble, to those that hope in his mercy, and feel their own darkness of soul and are stung with the guilt of sin.

We cannot see God at all. There is no man can see his face and live. There is nothing that can be likened unto Him. High as the heavens are above the earth, so far are his thoughts above our thoughts.

The carnal mind of man is enmity against God, is not subject to his law, neither indeed can be.

How miserable is the condition of man, without God and without hope in the world, and yet does not know this, blind to the glory of God, deaf to the voice of God, under the power of the prince of the power of the air, the spirit that now worketh in the children of disobedience. But what a mercy that the saving, gracious power of God can reach him and turn him about, take away the stony heart and give him a heart of flesh.

In the history of king Pharaoh, who held Israel enslaved in bitter servitude, and oppressed the Hebrews in cruel bondage, and so far as man could see there was no power that could reach them with deliverance. There is no instance within the knowledge of man where all hope is fled, and

not a ray of light appears for the relief of these people enslaved in bitter bondage. All appears to be against them. There is no other outside nation nor power rising up to come to their relief. They sigh by reason of their oppression in this furnace of affliction.

But how complete is the favor provided for them, yet unknown to them. How in mystery is their case wrapped up, hidden from them and from the world.

Abraham their father is dead. Isaac and Jacob their progenitors are passed away. Joseph their great friend is dead, his power and name seem to be gone.

All Israel had gone down into Egypt. The Egyptians noticed the prosperity of Israel. Now there arose a new king over Egypt that knew not Joseph. "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. This new Egyptian king said, Come and let us deal wisely with them, lest they multiply and it come to pass when there falleth out any war they join also unto our enemies, and so fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. But the more they afflicted them the more they multiplied. The Egyptians made Israel serve with rigor. The king of Egypt commanded the midwives to slay all the male children of the Hebrews at their birth. But the midwives feared God and saved the men children alive."

During this troublous time Moses was born. By faith they hid him, for they saw he was a proper child. The ark of bulrushes sheltered the infant on the water, and he was adopted by

the daughter of Pharaoh, and brought up "in the learning and wealth of Egypt, and his mother nursed him. How sweet are the Lord's deliverances.

When Moses came to years he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

The Hebrews are the people that shine brighter in adversity, and give forth their greatest service where it is not expected.

Daniel shines in the Babylonian kingdom, making friends of others. The prophets were hid in caves and dens of earth, and uttered their wisest messages veiled in sackcloth. Jeremiah foretold the down trodden state of his people in the prison of captivity.

When Israel waxed fat he forgot his Maker, and bowed down to images made by men's hands, and defiled the worship of the true God.

The greatest of all prophets, the unspeakable gift of heaven's bounty appeared in the lowest estate of that peculiar people. When they had forsaken the true cisterns and hewed out to themselves cisterns that could hold no water, and were cast out down-trodden as few ever suffered, then the greatest of all gifts is born unto them. When God is manifest in the flesh a babe born in a manger with no emblems of royalty angels uttered songs of praise to the most High who had remembered his fallen people in their low estate. Unto this people a child is born, unto them a son is given, and the government is upon his shoulders.

No other race has existed for nearly two thousand years without a government, or the ensign of loyalty.

To be a Jew inwardly is an honor

that carries with it fame and glory.

The timed rew near for this afflicted and oppressed people to pass dry shod through the Red Sea, and traverse the great and dreadful wilderness 40 years, as no other race had ever done, when the judgments of God should be poured out on the haughty Egyptians, and especially upon the gods of Egypt, from the great river Nile, unto the lice, frogs and locusts that swarm in the land of the Pharaohs. Plagues of hail and fire, storm and death raged in all the land of Egypt until its wealth was wasted, its glory withered, its power broken, and its pride brought down, until Pharaoh was humbled to let Israel go out with a high hand and a stretched out arm. So complete and marvelous was the power of the God of heaven and earth shown casting down every emblem of the power of Egypt that there has never been a question since of the complete power of God, and the utter inability of any man's power to withstand the power of God. The Lord triumphed gloriously over the horse and his rider, over the sea, over the heavens, over the earth, over man and beast, to show his power unto his people. Not a feeble one was found among his people, not a single Israelite that lingered in Egypt. The Egyptians themselves were eager for Israel to depart from their coasts. There never was a more complete, triumphant and wonderful display of power than this one shown to prove that all power over land and sea, earth and air, man and beast, ruler and subject, than was displayed here to show that there is no foe nor oppression can defeat the will and power of God in the redemption and deliverance of His people from their enemies. P. D. G.

ELDERS J. W. WYATT and J. T. SPENCER

Mt. Lebanon—Saturday and 1st Sunday in November.

Burlington—Tuesday.

Greensboro—Wednesday.

Winston-Salem—Thursday.

Walnut Cove—Friday.

Northview—Saturday and 2nd Sunday.

Snow Creek—Monday.

Piney Grove—Tuesday.

Rock House—Wednesday.

Pilot Mountain—Thursday.

Toms Creek—Friday.

Stony Creek—Saturday and 3rd Sunday.

Stewarts Creek—Monday.

Franklin—Tuesday.

Little Vine—Wednesday.

State Road—Thursday.

Mulberry—Friday.

Spray—Saturday and 4th Sunday.

Danville—Monday night.

Wolf Island—Tuesday.

Reidsville—Wednesday (Dec.).

CONTENTNEA UNION

Dear Brother Gold:—Please state in the Landmark that the 179 session of the Contentnea Union is appointed to meet with the church at Mewborn's in December 1917.

Messengers coming by railroad will be met in La Grange on Friday evening before the 5th Sunday in December and carried to the Union.

Those wishing to be met will please drop a card either to Brother J. E. Mewborn or W. B. Kearney at Snow Hill a few days before.

L. J. H. Mewborn, Clerk.

Elder P. D. Gold,

Dear Brother:—If the Lord will enable me I will try to write a few lines in memory of my dear and beloved husband, Robere Lee Craddock. He was the son of John and Lucy Crad-

dock, and was born September 11, 1887, and died November 25, 1916, making his stay on earth 29 years, two months and 14 days.

He was married November 24th, 1910 to Annie V. Oakes, and lived with her only six years. To us were born three little boys to brighten our home and they seemed to think so much of their father; but I feel like he was too good for me, and God had a better home for him and he has called him home to fill his place in heaven, and I hope he is now wearing his crown of righteousness that was laid up for him in heaven.

He was sick only ten days and seemed to suffer much but made no complaint more than to say he got so tired of lying in the bed. All was done for him that physicians and kind friends could do, but none could stay the hand of death.

He was a member of the Primitive Baptist church. He united with the church in 1911 and I joined at the same time and we were baptized together by Elder N. T. Oakes, and he lived a faithful member until death, in which it seemed to be God's will to call him home out of this world of troubles and trials, and take him to his peaceful home in heaven where sickness and death will be no more. Oh what a happy place to sleep so sweet in Jesus' arms where pain and death can come no more. His dear body was laid to rest at his home where there was a large crowd of friends gathered to see his sweet face for the last time. Oh, it was so sad for me to see his sweet face laid under the dark earth where I could never see it again.

He leaves a wife and three children, a father and mother and one sister, and a host of friends to mourn his loss; but may our loss be his eternal gain. Now may his dear little chil-

dren follow in his footsteps, and meet their father in a better world. He has one sweet little darling baby who soon followed after him, Little Reuben Craddock who seemed more like his father than any of them. He was a bright sweet baby, born Feb. 28, 1916 and died June 25, 1917. His sweet little body was laid to rest by his dear father to wait until the resurrection day. The funeral was preached of them both by Elder N. T. Oakes. It is so hard to give them up, but God's will be done. Now pray for me and my dear little children that we may be prepared to meet them in a better world to come.

Written by his loving wife,
ANNIE V. CRADOCK.

A few more years shall roll,
A few more seasons come,
And we shall be at rest with those
Asleep within the tomb;
Then Oh my Lord prepare my soul for
that great day,
Oh wash me in his precious blood
and take my sins away.

RUB-MY-TISM

Will cure Rheumatism, Neuralgia, Headaches, Cramps, Colic Sprains, Bruises, Cuts, Burns, Old Sores, Tetter, Ring-Worm, Eczema, etc. Antiseptic Anodyne, used internally or externally. 25c

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For Horses, Cattle, Sheep and Hogs. Contains Copras for Worms, Sulphur for the Blood, S. Peter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE

Physician Successfully Treats Pellagra With Barium Rock Water.

Dr. Chas. E. Walker a Char-otte, 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 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 Larium Springs Co., Box A-20 Barium Springs, N. C.

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Washington, D. C.—(Special).—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 costs 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 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 104 Douglas St., Washington D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

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A Great Private Hospital and its Wonderful Work

What The Kellam Hospital Is Doing For Humanity.

Wilson, Oct. 15.—The following true statement of facts is made to correct false impressions which are leading many people to die without hope, and without effort to be cured. It is said that 80 000 persons die from cancer in the United States every year. A large percentage of these afflicted persons are under the impression that they are dying from an incurable disease and a vast number of people not so afflicted are under the impression that cancer is an incurable disease. A visit to the Kellam Hospital of Richmond Va., will disabuse the mind of any one of any such idea.

The writer visited the Kellam Hospital with a view to learning just what it was doing in the treatment of this disease. To my surprise I found the institution not only curing cancer and tumor, but also curing old sores, deep and large burns and scalds. Numerous radium burns and X-ray burns, as well as supposedly incurable old sores and tremendous scalds and burns had been successfully treated the flesh grown into the cavities and new skin grown over the flesh, filling it out in large measure to the normal proportions. I found also numerous cases, not only of this type, but also of cancer in various stages of being cured. Some six or seven cases were dressed in my presence. I conversed with the patients, **learning how large their cancers were when they had been removed, and in some recent cases of removal the cancers were shown to me.** I looked over the immense files of records of cases cured, with letters from the cured patients at various dates after recovery indicating that they were still without any return of the disease. Some of the **cases** which I interviewed came from

various states, others were local to the city of Richmond.

One a prominent Richmond manufacturer told me the following story. He pointed out three scars on his face where cancers had been removed at the Kellam Hospital. He first came to the Kellam Hospital for examination and was told that the single cancer which at that time had appeared on his face could be safely removed. He was in doubt, however, whether the Doctors Kellam could do the work safely without surgery and being eager to get rid of the cancer he had a Richmond Specialist treat it with X-Ray. He was under that treatment sixteen months at the end of which time he had four cancers instead of one, three being caused by the X-Ray treatment. The Specialist then gave up his case and recommended that he go to Johns Hopkins Hospital. He decided of his own accord to go to Kellam Hospital instead. The Richmond Physician then remarked that if the patient had determined to go to Kellam he was glad of it. The Manufacturer declared that there had been no symptom of return since the removal of the cancers by the Doctors Kellam and he was satisfied that he had been completely cured and for life. It has been some years since the removal of his cancers at the Kellam Hospital.

Some most astonishing cases have been handled by the Doctors Kellam. In one case, a large area of flesh and three cancerous ribs were removed, the opening filled in with flesh and the skin grown over it.

The doctors Kellam do not undertake to treat internal cancer on account of the

fact that the wound would have to be kept open for so long a period that it would be dangerous to the life of the patient, but they have accomplished most wonderful cures on external cancers on practically every part of the body including the mouth, ear, nose and eyes.

It seems a vast pity that the American public should be so mistaken in the idea that cancer is incurable, for many of the cures at Kellam Hospital are of cases which the average person would consider extreme. The Doctors Kellam, however, are very guarded and careful in their statements, and they are very candid in advising patients whether they can accomplish a cure or not. As a matter of encouragement however, to the persons suffering from this disease it can be truthfully stated that 90 per cent of all the cases treated in Kellam Hospital are successfully brought back to good health and that less than 1 per cent of the cases dismissed as cured have ever had any return of the malady.

Considerable criticism has been directed at the Kellam Hospital because of the fact that the methods used have never been divulged to the medical fraternity, and also because of the fact that the institution advertises, though in a conservative and dignified way. I have talked with a good many physicians who are acquainted with the Kellam Hospital and its work physicians who criticize the institution on the above grounds but who at the same time admit that the institution is curing cancer very efficiently.

The Doctors Kellam receive in very good nature the criticism of their lack of ethics. They believe that having developed the system of treatment they have a right to its exclusive use. They treat Physicians free of charge and they have been very considerate of their patients in the matter of charges for their services. Whether or not they are correct in their attitude in the matter of the secrecy of their methods of treatment, the big outstanding fact is that they are accomplishing most remarkable work for humanity, and since it is available for humanity the average layman can well neglect the issue between medical men and gladly avail themselves of the opportunities for treatment and for a real and permanent cure afforded by this institution.

If all the cases of cancer the whole country over were aware of the facts as stated in this article, trains running to Richmond would be overcrowded with patients hurrying to take advantage of the opportunity of a cure for a disease which they have regarded heretofore as hopeless.

Kellam Hospital is an attractive brick building, equipped in an up-to-date manner for the comfort of the patients and with the latest sanitary appliances. The Doctors Kellam contemplate enlarging it very much

at an early date, and making it one of the largest Hospital buildings in the country. It is located at 1671 West Main St. Richmond, Va.

I have met a good many intelligent men who could not be convinced that cancer is curable. The only answer to such an attitude is, "Go to Richmond, Va., and inspect the Hospital of the Doctors Kellam." It is open to anyone—layman or medical practitioner at any time. The place is quite a sociable place. Any visitor has not only every opportunity of inspecting the Hospital, but also the opportunity of talking with the patients. To my astonishment instead of being a dolorous, hopeless place of long drawn faces, of sadness and fear, I found it quite the opposite everybody hopeful in fact assured of a cure, even extremely bad cases regarding the matter as merely a question of a few days or weeks, or at most a few months of living under very pleasant conditions and then back home, safe and well again. I have never been into a Hospital which has the air of hopelessness and confidence among the patients which can be found in the Kellam Hospital. Yet all the cases treated there are either cancer, tumor or extremely bad cases of old sores, bad burns and scalds which have been regarded as incurable by the local practitioners. When an institution attempts to do what the local practitioners have given up as hopeless, one would expect a very large percentage of failure in the treatment. The fact that 90 per cent of the cases are cured and less than 1 per cent have a return of the malady, notwithstanding the fact that many of the cases are extreme cases, should be sufficient to impress with the wonderful character of the Kellam treatment.

Another very interesting fact lies in the absolutely sanitary and apparently wholesome condition of the flesh where the cancers have been removed. I expected to find the view of the wounds almost more than I could stand. To my astonishment I found them to appear no more than a perfectly clean abrasion of the skin, raw, but perfectly clean and wholesome.

Another thing which amazed me was the fact that flesh can be grown to fill in a deep opening from which the cancer has been removed and that the skin can be grown over that flesh without transplanting it. Every person interested in the treatment of cancer or having the slightest doubt on the question of the efficiency of the Kellam treatment should investigate it personally.

Advertising Manager of the
Zion's Landmark.

Renew Your Health

At ϵ Natures Founta in
Without the Expense
and Loss of Time Nec-
cessary 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 spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any



encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

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. RAVANT, M.D., Savannah, Ga.

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. 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, LaGrange, Ga.,
President Unity Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M.D.,
Blaney, S. C.

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,
Baltimore, Md.

Vice-Pres. Young & Selden Co. Bank Stat'rs.

—Fill Out This Coupon and Mail It Today—
Shivar Spring.

Box 55 T, 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 report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....

P. O.....

Express Office.....

(Please write distinctly.)

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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 give permanent relief. It

will purify the blood, relieve acidity, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSSBY, M.D., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

W. M. C. CARTER,
Fredericksburg, Va.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N.C.

BILIOUSNESS

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 mild 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, Greenville, S.C.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochopee, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHENY, M.D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,
Lexington, Va.

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Stomach Out of Fix?

'Phone your grocer or druggist for a dozen bottles of this delicious digestant,—a glass with meals gives a delightful relief, at no charge for the first dozen used.

Shivar Ale

PURE DIGESTIVE AROMATICS WITH
SHIVAR MINERAL WATER AND GINGER.

Nothing like it for renovating old worn out stomachs, converting food into rich blood and sound flesh.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

YOU ARE PARTLY MADE OF IRON

That is, iron is an essential constituent of pure, healthy blood.

Pepton, the new iron tonic, combines pepsin, iron, nux, celery and other blood and stomach tonics that physicians prescribe.

It is a wonderful corrective of anemia, paleness, languor, nervousness—whether caused by hard work, worries—over-use of salts and other blood-depleting cathartics that are doing so much harm to many people just now—or any other cause. Pepton will restore the iron strength that you must have for cheerful performance of daily duties.

Pepton is in convenient pill form, chocolate-coated and pleasant to take. Got it today.

CABBAGE PLANTS, FROST PROOF. Wakefield, Flat Dutch. Express \$1.50 per 1,000. Parcel Post Paid \$2. Satisfaction Guaranteed. Immediate Shipment. J. T. and G. W. GLARK, Thomasville, Georgia.

COMB SAGE TEA IN FADED OR GRAY HAIR

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

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.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, 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 twenty-two 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.

ECZEMA

Dr. Cannaday, 1226 Park Sq., Sedalia, Mo. send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Sq., Sedalia, Mo.

GREENSBORO NURSERIES

for fruit, shade and ornamental trees, vines and plants. Special bargains.

GREENSBORO NURSERIES.

Greensboro, N. C.

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver,
and bowel poisons before
breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks sick headache, colds, rheumatism or gassy, acid stomach you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood while the bowel pores do says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

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. 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 make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

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.

**Lemons Beautify!
Make Quarter Pint
of Lotion, Cheap**

Here is told how to prepare an inexpensive lemon lotion which can be used to bring back to any skin the sweet freshness softness whiteness and beauty.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan, and is the ideal skin softener smoother and beautifier.

Just try it. Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face neck, arms and hands, and see for yourself.

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 Pharmaceuticals, Dept. 90, St. Louis, Mo. for FREE Booklet "TOBACCO REDEEMER" and positive proof.

Well-Expanded Lungs Not Enough.

Pure blood is indispensable to the health and strength of the lungs. The delicate structure of these organs makes it necessary. When the blood is impure the lungs lose their tone, and even if they are permitted to expand freely, they have not the power fully to perform their important work. The fact is there is nothing more necessary in our physical economy than pure blood—the kind of blood that Hood's Sarsaparilla makes. This medicine is the good old reliable family remedy for diseases of the blood, scrofula, rheumatism, catarrh and low or run-down conditions of the system. At this time when coughs and colds are so prevalent, Hood's Sarsaparilla is an invaluable tonic. Get it today, and begin to take it at once. Accept no substitute.

FREE TO

ASTHMA SUFFERERS

**A New Home Cure That Anyone Can Use
Without Discomfort or Loss of Time.**

We have a New Method that cures Asthma and we want you to try it at our expense. No matter whether your case is of long-standing or recent development whether it is present as occasional or chronic Asthma you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method is designed to end all difficult breathing, all wheezing and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO. Room 8578,
Niagara and Hudson Sts., Buffalo, N.Y.
Send free trial of your method to

**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.

**Sure! High Heels
Cause Corns But
Who Cares Now**

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

NOTICE

WRITE ME and I will explain how I was cured of a severe case of Piles of 30 years standing in four days without the knife pain or detention from medicine. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

HYMN AND TUNE BOOKS

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 \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Ioyd, Va.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat less meat if Kidneys feel like lead or
Bladder bothers you—Meat
forms uric acid.

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 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.

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.

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 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 returned home well.

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

**FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS****Eckman's
Alternative**

SOLD BY ALL LEADING DRUGGISTS



Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or
granulated lids. Don't
burn or hurt when ap-
plied. Feels good. Relieves promptly. Get
genuine in RED FOLDING BOX. All stores
or mail 25 cts.
DICKEY DRUG CO., Bristol, Va.



MURINE Granulated Eyelids,
Sore Eyes, Eyes Inflamed by
Sun, Dust and Wind quickly
relieved by Murine. Try it in
your Eyes and in Baby's Eyes.
FOR YOUR EYES No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by
mail, 50c per bottle. **Murine**
Eye Salve, in Tubes 25c. For *look of the Eye*—Free.
Ask **Murine Eye Remedy Co., Chicago 4**

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.

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STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 508 Main St., St. Joseph, Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home.

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

SUCCESS for 17 years
in teaching
ambitious young men and women to
become experts in Shorthand and
Bookkeeping. Let us help YOU.
Special Summer rates. Write for Catalog.
GREENSBORO COMMERCIAL SCHOOL
GREENSBORO, N. C.

**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 fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No ties. Durable, cheap. **Send on trial to prove it.** Protected by U. S. Patent. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 4424 State St. Marshall, Mich.

16 Camp Butler

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

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

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The Purpose of Zion's Landmark

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

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

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE LORD WILL PROVIDE

Though' troubles assail and dangers
affright,
Though' friends should all fail and
foes all unite,
Yet one thing secures us, whatever be-
tide;
The promise assures us, "The Lord
'will provide."

The birds, without barn or store-house
are fed;
From them let us learn to trust for
our bread;
His saints what is fitting shall ne'er
be denied,
So long as 'tis written, "The Lord
'will provide."

When Satan appears to stop up our
path,
And fills us with fears, we triumph
by faith;
He cannot take from us, though oft he
has tried,
The heart-cheering promise, "The
Lord will provide."

He tells us we're weak, our hope is in
vain;
The good that we seek we ne'er shall
obtain.
But when such suggestions our grace
have tried
This answers all questions, "The
Lord will provide."

No strength of our own, nor goodness
we claim;
Our trust is all thrown on Jesus'
dear name;
In this, our Strong Tower, for safety
we hide;
The Lord is our power, 'The Lord
will provide."

When life sinks apace, and death is in
view,
The word of his grace shall comfort
us through:
Not fearing nor doubting with Christ
on our side,
We're sure to die feeling, "The
Lord will provide."

WE ARE SAVED BY THE GRACE OF GOD

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

I thought I would send a few words
to be published in your remarkable
paper, which I have had great inter-
est in trying to read for some time,
though I feel myself unworthy of
reading such great writing. And up-
on all I love to read experience.

I want to say right here, to my mind
sinners are saved by the grace of God,
and not of ourselves; for it seems to
me that there is nothing that a help-
less sinner can do.

It is not in the power of man to
save himself, for man is helpless in ev-
ery way; he has not power to even

draw breath, much less save his soul. Man has no power to do anything.

God has all power in both heaven and in earth. We are saved by that sweet free grace of God. For by grace are ye saved through faith, and not of yourselves, it is the gift of God. Eph. 2:8.

Now it seems to me that a man cannot save himself.

It seems to some that no one is to be saved. And then for some to say, you had better be working for your soul.

Again it seems to me that children of God were saved before the foundation of the world.

According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. 9:4.

So to my mind the election is over, and the voting is past. Not a single one can be saved, for his people are already saved. So it is finished. Works are no good; for by grace are ye saved.

As I know nothing about this kind of subject I had better stop. But I want to say this before stopping, there is a sound that has a sweet echo to me and this sound comes from the tongues of a people called "Primitive Baptists," and I sure love to be in their company and hear this sweet echo. But I feel myself unworthy of being with such Christian people.

FRED RHODES.

Verona, N. C.

621 W. 179 St., New York City

October 12, 1917

Dear Brother Gold:—For a long time I have wanted to send you for publication a letter which I received from my father about six years ago. After I was received into the fellow-

ship of the church I became desirous of seeing in print the account of my father's travel from nature to grace and in response to my request he wrote the enclosed letter. I am sure there are many who will cherish with me this unmistakable evidence of the work of God in the heart of one we hold so dear, and my wish is that we may all strive to emulate the example he is living.

Certain portions of his letter are very touching to me and I feel to thank God for such an earthly father. Sometimes I am made to acknowledge the goodness and mercy of the Lord to me in all the way I have come, even from my infancy to the present time, and while it was not His will that I should have known the loving care of my own mother, yet, in His infinite wisdom he has provided for me in a most wonderful way and I would be ungrateful not to acknowledge it. I firmly believe that our God is the God of purpose, and having all power to accomplish whatever is His pleasure, and that time, with all of its events, is simply making manifest what he hath in the beginning decreed should be, all to his name's honor and glory. It is comforting to me to feel that "all my times are in his hands. And all events at his command. I often think of the case of Moses, how that while King Pharaoh was plotting his death in decreeing that every male child his age should be killed the Lord was so touching the heart of the daughter of this very wicked king, causing her to have compassion upon that little babe, that he might not only be spared, but should be brought up by his own mother, receive the learning of an heir to the king's throne and family. When God had qualified him, he sent down into Egypt to deliver the Lord's people, Israel. Kings may scheme and plan, but God executes;

He works in a marvelous way, overcoming principalities and powers, causing even the wrath of man to praise him. All of God's plans hath been designed by that wisdom which is from above, and as we trace the life of Moses, how essential does each and every experience appear in order that he might be prepared for that which God had prepared for him.

Moses murdered an Egyptian and had to flee for his life, but where did he go? He went to Midian, which means a place of strife, and he sure his warfare was on. He married and was made a keeper of his father-in-law's sheep, but where did he take the flock. "And he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." Exodus 3-1. Speaking after the natural man, was that not a very strange place to lead sheep? Evidently there was not that which sustained natural life there, but the Lord's sheep need spiritual food and it is in just such places as "the backside of the desert," beyond all human aid, where the arm of flesh has failed, that he makes his glory known, and so it was at the backside of the desert the mountain of God, even Horeb, that the angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush: "and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt." Surely, this was a great sight to Moses, as are all the works of God to his people when they have been given eyes to see something of the workings of his mighty power, and it follows "for the place whereon thou standest is holy ground." This is as true today as it was in Moses' time, that God leads his people by the way they know not and makes himself known unto

them by revelation; therefore, the work is an holy work, it is all of God and man hath no part in it, neither shall he have any of the praise, but the cry shall be, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Moses was taught that vain is the help of man, and we find him saying in his prayer to God, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not that thou goest with us?" The Lord is the strength of his people, their trust is in Him, and they cannot have any confidence in any other. They realize that if Christ has been born in them, the hope of glory, the conception was an holy one, and that "it is the work of God that ye believe on him whom he hath sent."

I am also enclosing a letter which is the second one I have received from our friend Miss Elizabeth H. Barbour, of Benson, N. C. I use the term "our" advisedly, feeling as I do that her testimony will receive the full fellowship of every true witness. What a great consolation it is for those who are sick and afflicted, and mourning because of sin, to be blessed to look unto that Great Physician and behold the Lamb of God that taketh away the sin of the world! They have faith to believe that if they could only touch the hem of his garment they would be made whole. O what a precious and complete Savior he is to those who have been given to hope in the mercy of our wonderful God! The half can never be told.

Thinking you might be in need of some material, I am enclosing a poem, "The Lord Will Provide," which, I feel will prove a readable reading for the poor and needy ones. These four words furnish a foundation, firm and immovable, something that will with-

s:and the storms, a place of refuge in time of trouble and an oasis in a desert land, for it is God who makes the desert to blossom as the rose. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah." Psa1ms 46-1 to 3.

Brother Gold, I have thought of you many, many times since I saw you in August. It seemed a sweet privilege to converse with you and hear you preach Christ, and him crucified, and risen, conquering death, hell and the grave, thereby presenting his Bride before the Father without spot, wrinkle or any such thing, for her standing is in Him and he accomplished in every detail the work which the Father gave him to do.

I hope you will have a mind to remember me in your petitions before the throne of grace, and in much Christian love, I am,

Your unworthy brother in Hope,
R. LESTER DODSON.

Ringgold, Va., Oct. 12, 1911.

Dear Son:—At your request, I will attempt to write a part of my travel from nature to grace, if indeed it be true.

Father and mother were Primitive Baptists—and good parents they were—and for several reasons I from my boyhood had a high regard for the Baptists. Our home was a stopping place for the preachers who served their church. While I was only ten or twelve years old would have serious thoughts about death and eternity, hearing my parents and good people talk about heaven and torment; would often try to pray, believing that the Lord heard and answered prayer,

not knowing what constituted prayer or that my heart must be changed before I could worship God. From the age mentioned I felt that we had an all-wise God, one of foreknowledge and that would and could do all his pleasure, and this it seemed to me to make election and predestination true. As I grew older I would often, when in trouble, sometimes feeling that I needed a greater help than man could give, resort to prayer in the best way I could, thinking maybe the Lord would have mercy after a while, as I read in the Bible we ought always to pray, etc. Two of my sisters died, one of them grown, the other very small, which was very sad to me and had great weight upon my mind, realizing that I must die also and I did not know how soon. When about nineteen years old father died, which was a great shock indeed. Knowing one of my best earthly friends had gone would for a long time dream of being with him so could hardly feel that he was dead. I think I can see now what a great advantage good parents give children if they will only take heed to their counsel. Feeling then that one who did pray for me was gone was a sad thought. Soon after this I left home and I can never forget how anxiously mother looked after me. When I was ready to start she came with tears and handed me a little testament and asked me to read it and be a good boy. When twenty-two I married Eliza A. Shelton and the Lord gave us four children. Shortly after I was first married I seemed to realize I was a great sinner and that with all my efforts to pray I was no better and a great portion of my time I went mourning and groaning under the burden that I seemed to be carrying. Often at night my pillow would be wet with my tears while I sobbed and wept over my wretched condition, and I

could in no way find relief until one evening while I lived where Sister Dyer now lives (1911) I was just northeast of the house, about thirty yards away, it seemed I was enabled to rejoice; felt I wanted to praise the Lord; thought of my father and his experience and felt I could then fellowship him. After this would love to meet and talk with those who had a hope about the goodness and mercy of God. Found much comfort in reading my Bible, which I often did. In 1887, I think, I moved to Chestnut Level and soon after that my son, while you were only a child, too small to know mother, your mother was taken away. The cold hand of death claimed her. This seemed more than I could bear, but with mother's help we moved along the best we could. Soon after this I went to Cane Creek church and almost before I was aware I was up talking to the church as soon as they opened the door. Elder T. N. Walton was Moderator at that meeting. Elder Dameron baptized me next meeting as they served the church in that way at that time.

As time rolls on I feel in a deeper sense to be such a sinner that I often fear I have missed the substance and caught the shadow, feeling to hate the life I live still groaning because I can not live the life I should, believing if my brethren knew my heart, my villainess, they could not fellowship me.

I joined Cane Creek church before any of my brethren who now live and the good ones are falling and I know I must soon also go, but I feel the Lord will do right. I feel my letter too long now and fear I am mistaken after all, so will close.

Your papa,

B. L. DODSON.

RECOGNITION IN HEAVEN

We have the two worlds, to wit: celestial and mundane, though in no way connected or associated, because the two worlds can have nothing in common with each other; although Christ was crucified in this world, you can no more associate Him with it than you can associate His resurrection with one born to natural life, because while He was in our midst and revealed to the world as man, yet He was the Invisible Celestial carrying about the body prepared for Him, a body which could take on natural life, with its functions, and in which self-same body He arose, but leaving behind all pertaining to natural life, even the air He breathed, thus He accomplished for His people the resurrection which is their's also, after ceasing to breathe. His people, in natural life, are sooner or later associated with Him in the celestial. The celestial world is brought to us, when He reveals Himself to us; but always after a fight. "There was war in heaven." Michael (Christ) and His angels fought, and prevailed, and Satan was cast out into the earth, or flesh. This war is fought in the individual while on the earth; though at the same time in heaven, because where Christ is, heaven exists.

In the casting out of Satan from heaven, he carried one-third of the stars with him; from this we find that each one of God's people is composed of three parts or stars, to wit: the flesh, the spirit of man and the eternal life; though the eternal life in His people remains passive, until that eternal life, (Christ) reveals Himself, and that revelation occurs when Satan is cast out establishing Home beyond the grave, whose image is indelible, never to be forgotten. In this casting out of Satan into the earth or flesh, he carried with him that part of man he, by right of conquest, captured in the

"Garden of Eden." This war in heaven but literally occurring while in the flesh, is the same heaven, Celestial, because in the "Heaven of Heavens" you will see and know and recognize Him (Christ) who revealed Himself to you. "The Hope of Glory," after the casting out of Satan, therefore as it is written, "All knowledge, all principalities, all powers, fail." Fail because they are temporal, therefore, when His people leave this world, the only recollection, the only remembrance, or memory they can carry is that of Eternal Life, (Christ) revealed while in the flesh. The revelation of Christ to one on this earth is simply a fore-taste of that reserved for us after donning the celestial robe: when we shall see Him as He is and know Him, for we will be like Him. It is evident that Christ as ascended in the same form or body in which He exercised Himself while on earth, and in this same form or body He will appear again, "without sin unto salvation," accompanied by the hosts of Heaven with whom there are no infants, no adults, but each and every one in age, stature and image, precisely the same with "Melchisedec," who has "no beginning of days, nor end of life."

Thus it will be, and how absolutely impossible for us to recognize one of this throng, as they existed only in the heart of our flesh while here on earth, because all will be precisely alike.

The perfect blind and the perfect deaf, in the vineyard of the Lord, are His only oracles.

"Who is blind as he that is perfect, who is blind but my servant or deaf as my messenger that I sent?" Who is blind as he that is perfect, or as blind as the Lord's servant?" Isaiah 42nd chapter, 18 and 19th verses.

Blindness is a natural infirmity equally so does spiritual blindness exist as to natural things; because they are so far separated that it is impossible for them to approach each other, much less to meet on common ground. Spiritual blindness, to natural things, is a perfect vision of righteousness. "I will lead the blind by a way they know not." This is another character of blindness who has not as yet entered the vineyard of the Lord but of which the perfect blind and the perfect deaf, already in the Lord's vineyard are familiar. At the end of this way by which they are led, their eyes are opened, and they behold their Leader and can now enter the vineyard of the Lord. They have thus recognized their Leader, but cannot see beyond Him, because there is a veil which must first be remembered, but they can look back over their pathway and see distinctly their travels. The perfect are blind in all except the past, unless that past accords with some vision of the future. If a child of God presents himself before you, in time of trouble, you can only look back in your travels and tell him what is before him, what is in store for him and if he sees it, it is also then in the past to him and they rejoice together. In the past there is nothing in the future for us, that is not in accord with the past. We cannot see the face of God and live, or be alive, because your past will not accord, but you can die and see His face; death now becomes a part of your past, and accords with your future in seeing God.

LIZZIE HOLDEN GARRARD.
Durham, N. C.

Hurdles Mills, N. C.

Dear Brother Gold, in Christ, if indeed I am worthy to call you such in Christ Jesus—This morning the golden sun is hidden from my view, and

overshadowed by dark and lowering clouds. This reminds me of the sad state I have been in for several weeks. It seems to me after our sweet association I launched out on the deepest water I have ever waded through. I could not sing the songs that generally bring a healing balm to my drooping soul. Worst of all I felt I had deceived God's dear people in the Primitive Baptist ranks, and they had all forsaken me. I tried to pray, but it seemed my prayer was only a chattering noise. This morning while reading the editorial in September 15th, revived. It seemed to me I felt a sweet reconciliation to all my gloom and sorrow.

Oh praise the Lord. Surely I never will get so low again. My soul is singing,

"Ye objects and enjoyment of time,
Which oft have delighted my heart;
I shall soon exchange you for views
more sublime,

For joys that shall never depart."

I have long since realized that my life is in the dear Lord's hand. I have learned by sad experience that it is made up of hills and valleys, and that it is no trouble to go down a hill, but it is difficult to go up one. My experience is that I cannot climb one unless the Lord give me help.

May God bless you and all his dear people everywhere. If we never meet again on this low ground of sorrow may we meet where all is love, peace and joy.

Yours in love,
MATTIE E. CLAYTON.

THE RIVER OF THE WATER OF LIFE (Rev. 22:1)

"And he showed me a pure River of water of Life, clear as a crystal, proceeding out of the throne of God and the Lamb."

More and more my soul is thrilled with a feeling of great solemnity when I try to talk or write of the things of the kingdom of God; the Lord is so infinitely pure and holy and great and glorious, and I am so sinful and vile and empty in every respect. For this cause my tongue and pen are so often silent. Also there is a feeling of inability both mental and physical to write as I once did. My gift, so far as I had one, appears in a measure weakened or withdrawn.

Yet I feel at times to write of the wonderful things which our God has prepared for all them that love Him, and which come to me at times with most solemn interest and freshness, and sometimes with delight, and of which I try to speak at my regular appointments, through the mercy of God who has preserved me to my present great age.

This River represents all of the glorious truth of God in all of the various forms in which it is presented in the Bible, in both the Old and New Testament. Jesus is that truth, and He sets His name to it at the close of the wonderful testimony, saying, "I, Jesus, have sent my angel to testify unto you these things in the churches." A throne is the place of power. Jesus said, "All power is given unto Me both in heaven and in earth." Matt. 28:18. Also in the 46 Psalm we read of the same river: "There is a river, the streams whereof make glad the city of God, the Holy Place of the Tabernacle of the Most High." Psalm 46.

A pure river. Nothing earthly. Nothing impure in all the truth which makes up this river. The wisdom of God is presented here, not the wisdom which is of the earth earthly, which comes to naught. The wisdom from above, we are told, is first pure. All that takes place on earth is record-

ed as according to the eternal purpose of God who worketh all things after the counsel of His own will. "We are told that God hath made all things for Himself, yea even the wicked for the day of evil." Prov. 16:4. The salvation of God is the great object of everything that the Lord does, or allows to be done. He raised Pharaoh for the very purpose he fulfilled. The purpose of Pharaoh was wicked, but the purpose of God was pure and holy; though the object of men was earthly and even wicked. The Savior took spittle to open the eyes of the blind man. Everything that passes through that river is pure, and God's will is done in heaven and in earth. To this eye of faith everything that is represented as flowing through that river is clear crystal. It is the setting forth of the salvation of God, which is by grace through faith. No works of men are in that river, but the finished work of Jesus Christ who is the salvation of His people. Jesus is all and in all. It is by His work alone that any sinner is saved, and by that salvation every one is saved who has even felt himself to be a sinner in the sight of God, and has sorrowed for sin. How pure, how clear, how lovely in every respect is that truth represented by that river. How Holy and how glorious and sweet is the doctrine of God our Savior.

Now we will think of one standing by that pure river of water of life, and consider its meaning, its comfort. "Whosoever will, let him take of the water of life freely." In reply to that one says: "I do not believe the doctrine you speak of as represented by that river; I do not love it. I hate it. I see no beauty there. I have no will for it." Well, we can only reply, "Whosoever will let him take," we eagerly respond. The doctrine of election, the doctrine of predestina-

tion, also the work of God begun in the soul, and finished in the experience of the poor sinner, all this blessed, glorious doctrine of salvation by the power of God is there, and Oh, how my soul loves that sweet doctrine, which declares the power of God unto salvation to every one that believeth.

But I fear it is not for me; not for such a sinner as I. Well the dear Savior says, "Whosoever will, let him take of the water of life freely." That is all we can say for those who are opposed to it, but for those who will for it; for those who desire it, who are thirsting for it. The command to them is, "Whosoever will" let him take freely. It is there for him and when the command reaches him he will take. The spirit is in that river and says to the thirsty, "Come!"

The bride says, "Come" to the thirsty husband, who says, "Behold, I come quickly." Every thirsty one is saying come. Every one who has ears to hear but who fears to take lest it be not for him, says, "Come." It is for every one in whom is the Spirit, in whom is a thirst for living water, who loves the bride, for every one who is thirsty, and who hears the truth and sees the difference between truth and error.

SILAS H. DURAND.

Southampton, Pa.

Elder P. D. Gold,

Dear Brother in Christ I Hope—
Enclosed please find my subscription to the Landmark. If there should come a time when I could not get it I would miss it very much. It was all the preaching I got last winter. I could not go to meetings and it was a

source of comfort to me in my lonely hours. I especially enjoy your writings, they are so full of good things for me.

Brother Gold, I am often cast down it seems the greatest portion of my time, feeling so vile and unclean I fear that I am not a child of God. It seems that I cannot do as I would like to do, and am made to feel like Job of old, behold I am vile. But one thing that is a lot of comfort to me is, if I know my heart, that I love the dear brethren and sisters for Christ's sake I hope. Some times I get in so many doubts and fears I am made to say, can it be possible that God has or can take any notice of me.

The older I get it seems to me the plainer I can see this old sinful body of mine, and then I can say, how vain the works of man. But when I go to meeting and hear good preaching I am made to rejoice and give thanks to God for His great love wherewith He has loved us. I am made to feel when these renewed evidences come how can I doubt any more. But the flesh is weak. I can always feast on these good things.

Brother Gold, I would love to hear you preach again sometime, and I hope you will be spared many more years to preach the unsearchable riches of God.

I did not intend to write but a few lines when I began, but my mind led me on and on. Do with this as you see fit.

I hope you and Sister Gold are well. Please remember me and my little family in your prayers.

From your unworthy sister, if one at all.

MRS. LILLIE M. LINK.
Danville, Va.

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.

HOLY AND REVERED IS HIS NAME.

"He sent redemption unto His people: He hath commanded his covenant forever; holy is his name." Psalm 111:9.

His People. One cannot redeem any property, or thing, or creature in which, or on which, he did not have a previous ownership. If one has a parcel of land, or personal property, and in any way that property becomes charged or burdened with a claim by another, so that it is cumbered with a debt which another holds against it, so that it is mortgaged, though the right of redemption belongs to the original owner, then the redeeming right when complied with frees that property and restores it unto the first owner. (A wonderful example of this is recorded in the 15th chapter of Exodus, first 19 verses). Generally a man falling into decay and needing help, who gives a mortgage on some of his property, and by another's help or otherwise pays off the claim held under mortgage, whereby his proper-

ty is restored to him free from that debt. See Isaiah 44:22.

Ordinarily by some blunder or mismanagement men fall into decay and become involved in debt and are become under the power of other men, and then become embarrassed.

But it is in no sense true that the people of God becomes involved in sins and death by any act of the Lord God.

The Lord made man upright. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. "And God said, Let us make man," etc. Gen. 1:27. "And God saw everything that he had made, and behold it was very good." Gen. 1:31. By man came sin, and by sin came death. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

"O Israel, thou hast destroyed thyself, but in me is thine help." Hos. 13:9. That is the Lord God is their Redeemer. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:6.

There is no clearer teaching as it seems to me than that God's word and his character and dealings condemn sin and commend obedience of every one taught of God is that man is guilty, but God is holy. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin; and sin,

when it is finished, bringeth forth death. Do not err, my beloved brethren. 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 1:13-17.

The ways of God are high above us as the heavens are above the earth. God sent Joseph into Egypt to preserve life. Joseph's brethren sold him of envy, hating him; but God sent him to save people alive through the famine God told Jacob to go down there into Egypt. God told Abraham that his seed should dwell in a land that is not their's, and that people should afflict the seed of Abraham 450 years; and that nation whom they should serve would God judge, and bring them out with great substance.

Pharaoh laid the heavy hand of oppression upon the Israelites, and burdened them with cruel task masters. But they were God's people all this time. They were burdened, but God sent Moses his servant to Pharaoh, saying, "Israel is my son, even my first born; and I say unto thee, Let my son go that he may serve me; and if thou refuse to let him go, behold I will slay thy son even thy first born." Exodus 4:22-23. "And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Exodus 5:1-2. They were his people before he redeemed them. The love of gain was in Pharaoh to compell them to labor for him. But their lust for gain caused Pharaoh thus to refuse to let God's people go.

The power of Egypt was broken

when Israel was delivered with an outstretched arm, and a power that could not suffer a single Israelite to remain in Egypt. Israel was glad at their deliverance.

The holy one of Israel brought his people out of Egypt. Then Israel sang a song of redemption at the destruction of their enemies. Israel knew that their enemies were destroyed. They were baptized to Moses in the cloud and in the sea. The Egyptians could not see them; the wall of water surrounding them, and the pillar of fire shut them in. No enemy could reach them. The first born in every house of Egypt was slain that night. The redemption of Israel was complete.

Israel was made willing to flee from Egypt. After this another kind of trouble begins. They were in the great and dreadful wilderness where murmurings with other troubles arise.

But holy and revered is the name of the Lord. He sent redemption unto Israel.

Jesus said, I am the good shepherd. The good shepherd giveth his life for the sheep. He has power to lay down his life and to take it again. His love caused him to lay down his life for his sheep, because he is the good shepherd; and he knows his own sheep, and has loved them with an everlasting love. His Father gave them to him. All that the Father giveth to him shall come to him.

He hath commanded his covenant of grace.

He hath sent this covenant of grace. He Jesus is the covenant that God hath given to the people (Isaiah 42:6.) Then in Jesus is the redemption from sin, iniquity, death. He is the way, the truth and the life. He is the holy one of Israel. He is the God that cannot lie.

He has redeemed his people from all iniquity. Thus how complete and

full is his redemption. God so loved the world that he gave his only begotten Son, that whosoever believeth on shall not perish, but have everlasting life; for He sent not his Son into the world to condemn the world, but that the world through him might be saved.

"Ye are not your own; ye are bought with a price, therefore follow your Redeemer, glorify your Father in heaven. The redeemed shall show forth the praises of him who hath called them out of darkness into his marvelous light and the glory of eternal life.

P. D. G.

I do consider that the God of heaven and earth no more regards the German Kaiser than any other sinner. The German Kaiser has taken the sword, and they who take the sword shall perish with the sword.

Kings of the earth are not followers of the meek and lowly Jesus who is King of kings and Lord of Lords. Jesus was found in fashion as a man, and humbled to the shameful death of the cross, that we through is poverty might be rich. His kingdom is an everlasting kingdom. He fought the battle alone, destroying every enemy of truth and the last one is death.

We know no man after the flesh. Jesus is the author and finisher of our faith. "Looking unto Jesus, the author and finisher of our faith, who must reign until every enemy is put under his feet.

We have no commendation for earthly warriors, such as the Germans. We desire to worship the Lord Jesus, the king of saints, who makes wars to ease in the hearts of his humble followers.

There shall be wars and rumors of wars; but the end is not yet. If God be for us who can be against us? We are to watch as well as pray. We are to submit to the powers that be, for

they are ordained of God. The Lord God does his pleasure in the army of heaven, and among the inhabitants of earth.

We are a set of worshippers of worldly wealth too much. There is too much pride among us. We should worship God in Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

The peace of God that passeth knowledge is better than anything of earth.

We are to commit our way unto the Lord in well doing, and have no king but the Lord God. P. D. G.

FOURTH CHAPTER OF ISAIAH.

"And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isaiah 4:1.

Brother William B. Barnes requests my view of the above scripture, Isaiah 4:1.

This sets forth the vision of Isaiah the son of Amos which he saw concerning Judah and Jerusalem, in the days of certain kings named in the first chapter. The times and seasons or circumstances of the people described are set down. This shows the rebellious and the sinful condition of the Lord's people at that time. Heaven and earth are addressed, and called to hear: "Hear O heavens, and give ear O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib; but Israel doth not know; my people doth not consider."

This is the charge against Israel. What a sinful nation. The description that follows shows the desperate, wretched and miserable condition of

Israel as the result of their disregard of the Lord's commands to them. Who is so blind as God's people, and who has less excuse for their transgressions.

Who was so stript of their glory as Israel? Without excuse, guilty and cast off, they are a reproach in the eyes of the whole world. When man sees his idolatrous conduct he feels that none are as guilty as he is, and is utterly without excuse. "Thy mighty men shall fall in the war, and her gates shall lament and mourn."

In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

In the desolation that shall come on Israel so that seven women shall take hold of one man, desiring to have their shame taken away. When Israel was cast off and brought into this great poverty in that day shall the branch of the Lord be beautiful and glorious. It was at this time that Jesus should suddenly come into his temple, overthrow the money changers, and a man, the man Christ Jesus should suddenly come into his temple and purify unto himself a peculiar people zealous of good works. Zion should arise and put on her beautiful garments. The people redeemed by the Lord shall feed on bread from heaven, and shall be clothed with the garments of salvation and praise, and shall be named by a new name which the Lord shall give them. His name shall be named upon Israel. How different is this from the poor darkened mind of man. For the Lord will create upon every dwelling place of Mt. Zion, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.

How different and far more glorious is the Lord's dealings and way above man's transgressions. High as the heavens above the earth is the Lord's way above man's way. Jesus gave himself the bread of life and the water of life. Except ye eat the flesh and drink the blood of the Son of man ye have no life in you. P. D. G.

ABOVE EVERY NAME.

Faith is the heart persuasion of the power of Jesus to save unto the uttermost all that come to God by him. The persuasion, the assurance, that Jesus Christ is the way in which there can be no failure to him that calls on the name of the Lord.

There is one Mediator between God and men, the Man Christ Jesus, who is God manifest in the flesh. The child born unto us is God manifest in the flesh. Without controversy great is the mystery of godliness. God is manifest in the flesh. Unto us is this child born. There never has been but one. "Behold a virgin shall bring forth a son, made of a woman, made under the law to redeem them that were under the law, that such might receive the adoption of sons.

Made of a woman, made under the law. That holy thing born of the Holy Ghost; therefore he was without sin, and is God manifest in the flesh. There was manifest in him the knowledge of all mysteries, the possession of all power. He knows what is in man. Nothing is hid from him. He has power on earth to heal all manner of diseases, to forgive sin, raise the dead, to remove all doubts from the ignorant, to speak a word in season to him that is weary.

The report of officers sent to arrest him, was, "never man spake like this man." There is nothing hid from him. There is no proof for the guilty,

correction for those needing instruction, forgiveness for the penitent. Whatever he does or says is approved in the conscience and heart of all that are instructed by him. The light shining in him shows that he is not a man, as we are; yet he has compassion for men. There is no partiality in him, no mistake, no false or hasty judgment. Nothing that he ever does has to be done over, or needs to be reversed. He is a man of sorrows and acquainted with grief. He never regrets what he has done. He never is surprised at what men have done to him. He never is disappointed at their conduct to him. He withholds no comment. He is never surprised at their course. He complains not at their misunderstanding of his purposes. He prays, Father forgive them. They know not what they do.

He came from heaven, not to do his own will, but the will of Him that sent him. The perfect, unshaken trust he showed to Him, who declares the end from the beginning, sets forth that he is not controlled by the blindness of man, nor does he repent at the bitter cup it is given him to drink. "The cup that my Father hath given me shall I not drink it?"

There never was such sorrow as he bore; nor was there any case shown as was manifested in his case.

He never repented of anything he had ever done. His faith, his foreknowledge, his respect unto the glory that should follow—that he should see of the travail of his soul, and should be satisfied was enough for him.

He had power to lay down his life, and power to take it again. He had that judgment that never was mistaken, or disappointed. As if all things were always present with him he never was taken by surprise. He possessed that perfect power, and per-

fect will that enabled him to suffer in the place of those for whom he lived and for whom he died; that enabled him to serve in that perfect fulfillment of truth that satisfies all demands for eternity. He is the same yesterday, today and forever. What Jesus is and does is the same in value and efficiency, merit and worth forever. His character and what he does is forever, therefore his word is everlasting. What he doeth is forever. Therefore nothing that men do can have any comparison with what Jesus does, or is. Blessed are all they that know him and trust him. P. D. G.

ASSOCIATIONS.

Four associations were held in October in North Carolina. Seldom if ever was there finer, pleasanter weather for such out door meetings. The congregations were so large that no house in the country could have held all the gatherings assembled to hear the preaching. The fine weather was favorable to out-door preaching.

There were many preachers from our corresponding associations. The preaching was excellent, the behavior uncommonly good, the entertainment fine. The people show much friendliness towards the Primitive Baptists in this country. P. D. G.

WHY?

Some of our brethren while preaching turn their backs on the congregations, and address the preachers who are sitting in the rear. The people in front complain that they cannot hear the preaching then. The preachers in the rear can hear them while they are speaking to the congregations in front.

One object in preaching is that people may hear what is said. To speak five words in a known tongue is better than to speak ten thousand words in an unknown tongue.

Literally the speaker should face the people he is speaking to. People like to look at the speaker and see him face to face, if they wish to hear what is spoken. P. D. G.

ELDER SAMUEL McMILLON

Will preach at the following places: Robersonville—Sunday night, October 28, 1917.

Spring Greene—Monday, Oct. 29th.
Skewarkey—Tuesday, Oct. 30th.
Jamesville—Wednesday, Oct. 31st.
Smithwick—Thursday, Nov. 1st.
Bear Grass—Friday, Nov. 2nd.
Robersonville—Saturday and Sunday, Nov. 3rd and 4th.

Flat Swamp—Monday, Nov. 5th.
Briery Swamp—Tuesday, Nov. 6th.
Great Swamp—Wednesday, Nov. 7.
Bethel—Wednesday night, Nov. 7.
Tarboro—Thursday, Nov. 8th.
Pleasant Hill—Friday, Nov. 9th.
Falls Tar River—Saturday and Sunday, Nov. 10 and 11th.
Durham—Monday.
Burlington—Tuesday.

Lexington, N. C., Oct. 11, 1917.

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

Dear Brother in Christ I Hope:—It is with the greatest of pleasure that I attempt to write you, letting you hear from me. I am well, truly hoping when to hand this will find you well and doing well.

Well, brother, I will ask you to please give your views on the kaiser's dream, Revelation, chapter 13 through the Landmark, if you please.

So no more for this time. As ever
Your little brother in Christ I hope,
C. E. GALLIMORE,

R. F. D. 6, Box 10x Lexington, N. C.

ELDER A. D. JOHNSON AND J. T. WILLIAMS.

Clement—Saturday and 2nd Sunday in November.

Elm City—Monday.
Mebres Tuesday.

Antreys Creek—Wednesday.

Lower Town Creek—Thursday.

Pleasant Hill—Friday.

Upper Town Creek—Saturday and
3rd Sunday.

.. RESOLUTIONS OF RESPECT ..

Whereas it has pleased our heavenly Father to remove from our midst by the hand of death our highly esteemed and worthy brother and well beloved Deacon, N. W. Ambrose, which sad event occurred at his home in Cherry, N. C., on September 11th, 1917. For many years he served as deacon and we feel sate to say that no church ever had a more faithful servant, while at the same time believing our loss is his eternal gain; therefore be it resolved,

First, that we sincerely mourn his demise and with sad hearts meekly bow to the will of Him who doeth all things well.

Second, that his bereaved family have lost a kind, affectionate father, and the country a highly respected citizen.

Third, that we tender to his family our deepest sympathy and commend them to Him who has promised to be with them in time of trouble. Neither will he forsake his children.

Fourth, that a copy of these resolutions be sent to the family of the deceased, and one to Zion's Landmark, and one be placed on our church book.

Done by order of conference at Concord on Saturday before the 4th Sunday in September, 1917.

Elder W. M. Monsees, Mod.,

A. W. Ambrose, Ch. Clerk.

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DEATH OF BRO. P. S. WATERS

God's angel kissed the eyelids down of another one of his elect on earth and he crossed the bar without its mooring to greet his Lord, with a well spent life and is enjoying the pleas-

ures of the New Jerusalem. For Brother Waters lived a Christian life. This beloved tenement of clay so precious to many now rests in quietude and peace beneath the sod of his family graveyard, just outside of Pine-town, N. C. He was laid to rest beside his first wife and near his daughter whom he so lovingly cared for till death's cold icy hands took them away from him. Some sweet day both will join hands in heaven with that innumerable company whose robes have been washed in the blood of the Lamb.

On Saturday evening at six o'clock on August 25th, after an illness for several months the beloved brother fell asleep in Jesus.

Behold his record is on high, and his witnesses are in heaven. This is surely an honorable name to preserve and emulate by those who today sit in silence by his fireside, sad and lonely.

Brother Printus Snoden Waters was born Nov. 9, 1844 near the home of which he spent most of his life. Till on Friday before he died Saturday he was taken by the family doctor to Washington Hospital to undergo a surgical operation for stones in the bladder and being old and feeble never aroused to full mind afterward, dying late Saturday evening.

He was married twice, his first wife left five children, his second one has three, all living but one of his children. He leaves three sons and four daughters and a heart broken widow to mourn his loss. We placed beautiful flowers upon his mound for remembrance sake. He was a citizen held in high esteem and will be greatly missed in his community. Our members here extend their sympathy to the bereaved family.

While the bitter tear is shed,

The aching heart oft bowed in grief
 Soon we shall them no longer dread,
 For we shall find a sure relief.

All tears are wiped away in heaven.
 The broken heart is bound with love
 A crown of righteousness is given,
 When we have reached that land
 above.

When death shall yield her all to life,
 And we shall with the Savior stand
 The tears, the heart-aches, and all
 strife,
 He will remove with his own hand.
 Written by his niece,

N. E. W.

Benson, N. C

Mr. R. Lester Dodson, 1401 Empire
 Building, 71 Broadway, New York.

Dear Mr. Dodson:—Your very good
 letter of March 1, was highly appreciated
 and afforded me much comfort.
 I feel that such is too good for me, and
 deserves a far better reply than I am
 able to give.

I am made to hope and believe that
 you were instructed by the hand of
 the living God.

Your words of comfort strengthen
 and build up so much.

"Words fitly spoken are like apples
 of gold in pictures of silver."

If I could have the evidence that
 you have, it seems that I could never
 doubt.

Sometimes I feel to hope in God's
 tender mercies, but when I examine
 myself I feel that I have no reason to
 hope at all. My nature is so rebellious,
 and I am so prone to sin, that when I
 would do good evil is present.

The longer I live the more I feel
 that I am a helpless sinner and in
 need of sovereign mercy. I feel to
 be deficient in all things and realize

that there is no good thing dwelling
 in this flesh.

Much of the time all seems dark
 and dreary within and I sometimes al-
 most feel that His mercy is clean gone
 forever. But "behold the Lord's
 hand is not shortened, that it cannot
 save; neither His ear heavy, that it
 cannot hear."

If I could always look to Him, for-
 getting the things of this world, seek-
 ing to know more of His blessed
 truths, and walk in His command-
 ments, what a consolation it would be.

Being shut in by afflictions my joys
 it seems are few, but at the same time
 I hope that I am thankful that it is as
 well with me as it is. I desire to be
 resigned to His will in all things
 though it seems impossible with me.

I want a heart to pray,

To pray and never cease;
 Never to murmur at my stay,
 Or wish my sufferings less.

I desire to be more thankful than I
 am for His many blessings.

Your article in April 15th issue of
 the Landmark was edifying to read.
 How consoling the thought that "God
 lives and reigns." I am glad that you
 wrote and wish that you could write
 more for the Landmark.

I have read to my comfort and con-
 solation so much from your pen
 through its columns.

Often when cast down I hope I have
 found rays of light through some gift-
 ed writer, which is strengthening to
 me, a poor sinner.

Please pardon my scattered letter,
 and remember me when calling on the
 name of the Lord, if you can think of
 one so unworthy.

May the God of love and mercy con-
 tinue to bless you is the sincere de-
 sire of,

Your friend,
 ELIZABETH H. BARBOUR

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.

Pale Children

Made over to your liking, with rosy cheeks, hearty appetites, vigorous digestion and robust health. Give them a glass of this delicious digestant with meals

Shivar Ale

PURE DIGESTIVE PROMOTIVE WITH SHIVAR MINERAL WATER AND GINGER

Nothing like it for building rich blood and solid flesh. At all grocers and druggists—satisfaction or your money back on first dozen.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

GREENSBORO NURSERIES for fruit, shade and ornamental trees, vines and plants. Special bargains.
GREENSBORO NURSERIES.
Greensboro, N. C.

HYOMEI.

From Famous Eucalyptus Tree of Australia Comes Mr. Booth's Wonderful Discovery

Some years ago, the noted Richard T. Booth founder of the once ribbon movement temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the forests—especially the Eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor and air, absolutely harmless but wonderfully effective in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, soothes and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment \$1.15; extra bottle inhalant 60c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it write

Booth's Hyomei Company,
Ithica, N. Y.

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. 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 make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye "SEE" ask **Murine Eye Remedy Co., Chicago**

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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.



FREE SUIT BOOK AND SAMPLE OUTFIT

Your choice of 1920 suits. We deliver free, let you try your suit and compare with others before you buy. Our prices lowest, our styles and quality unequalled. Wear a Paragon suit and know you have the best. Send us your name and address today.

\$5 to \$10 a Day

We pay big money for showing your friends your own suit, advertising us and taking orders. Our agents are sure of success, we show you how, furnish complete equipment, give you everything needed free. No money required. Simply send me your name and address. * Look into this, costs you nothing.



Paragon Tailoring Co. Dept. Chicago 1025

RUB-MY-TISM

Will cure Rheumatism, Neuralgia, Headaches, Cramps, Colic Sprains, Bruises, Cuts, Burns, Old Sores, Tetter, Ring-Worm, Eczema, etc. Antiseptic Anodyne, used internally or externally. 25c

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 508 Main St., St. Joseph, Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home.

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

At War With Yourself!

HELP NATURE TO DEFEAT THE DISEASE IN YOUR BODY.

Keep up the fight; do not give up. Nature is trying to serve you in conquering the wrongs that may exist.

Ted blood, vim, courage, vitality, all seem lacking. No wonder you are nervous and discouraged.

Why not call to your aid a strong, dependable ally? Dr. Pierce's Golden Medical Discovery has for nearly fifty years proven its merits as a most powerful tonic and blood builder to the many thousands who have been returned to good health by its use.

Clear the coated tongue, get rid of unsightly skin trouble. Let this remarkable remedy rid your body of the impurities of the blood, let it tone and strengthen you. It often cures the lingering chronic cough.

Dr. Pierce's Golden Medical Discovery is absolutely herbal, free from alcohol or dangerous habit-forming drugs. All druggists. Liquid or tablets.

WOODFORD, TENN.—"This is to certify



that I have used Doctor Pierce's Golden Medical Discovery for my two little boys. One had night sweats, poor appetite, sallow complexion, and had quit growing, but

after giving him part of a bottle of the 'Discovery' he commenced to gain and grow. He doesn't have the night sweats and looks much better. My other little boy had scrofula and this medicine cured him after the doctor's medicine had failed. I do not hesitate to recommend the 'Discovery' at all times."

—MRS. ROSA LEE HOGAN, '12

WEAK LUNGS?

STUBBORN COUGHS AND COLDS...

DR. H. JAMES CANNABIS INDIA (COMPOUND)

An old and well tried remedy for the relief of Pulmonary Ailments, Bronchial Asthma, Catarrhs, Colds, etc. Formula and Book of Information sent free on receipt of 2c stamp to pay expenses. Address Craddock & Co., Philadelphia, Pa.

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.

LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone which the moment a few drops are applied to any corn the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied and simply shrivels the corn without inflaming or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned, that cutting at a corn is a suicidal habit.

NOTICE

WRITE ME
and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from
system before putting more
food into stomach.

Says inside-bathing makes any-
one look and feel clean,
sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiast on inside-bathing. Men and women who are accustomed to wake up with a dull aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvement in both health and appearance shortly.

HYMN AND TUNE BOOKS

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 \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Ioyd, Va.

If You Value Your Health

Read Every Word of this Most Remarkable Story

IT IS TOLD BY ONE WHO HAS HIMSELF EXPERIENCED THE REGENERATION IN HEALTH WHICH HE ENCOURAGES YOU TO SEEK BY THE SELF-SAME MEANS. ACCELT HIS LIBERAL OFFER AS MADE IN COUPON BELOW.

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 a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries 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 imagined 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 restored. That was nine 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 restore others as it had me. During the first year I shipped ten gallons 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 others reported decided benefit or complete restoration. Some 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 restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from their fellow sufferers. Others accepted my offer without question. Thousand have written me reporting relief and permanent restoration from 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 a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal 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 give you the equivalent of a three weeks visit to

the Spring by shipping you two five-gallon demijohns on my account that if you and that it does not benefit you I will promptly refund the price which is only \$2.92. 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 or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any curable disease but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, sciatica, neuralgia, gout, uric acid poisoning, 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 any one who suffers from any curable ailment.

Your sincerely,

N. F. SHIVAR, Proprietor

****Fill Out This Coupon and Mail It Today****

- * Shivar Spring Box 55P Shelton, S. C. *
- * Gentlemen: I accept your offer and en-
- * close herewith two dollars (\$2.00) for
- * ten gallons (two five gallon demijohns)
- * of Shivar Spring Mineral Water. I agree
- * to give it a fair trial in accordance with
- * the instructions which you will send,
- * and if I report no benefit therefrom you
- * agree to refund the price of the water
- * in full, on receipt of the two empty
- * demijohns, which I agree to return
- * within a month.
- * Name.....*
- * Address.....*
- * Express Office.....*

Every Mail Brings Me Letters Like These:

Savannah, Georgia: Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware 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, sarraded wheat, a very insalubric 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, rendering 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 restor-

ator 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 proportions that they will not disturb the most delicate system. It is purely Nature's remedy. A. L. A. AVANT, MD.

Roper, N. C.: I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism. MRS. H. C. EDWARDS.

Columbia, S. C.: 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... J. P. D.

Warrenton, Va.: It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Blaney, S. C.: Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years with gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients. W. D. GRIGGSBY MD.

Chancellor Ala.: Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble and the mineral water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief. Very truly, W. F. MATLENY, MD.

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

AGUSTUS DUPONT.

Atlanta, Georgia: In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. M. L. UNDERWOOD

Pastor Oakland City M. E. Church So.



**Youth,
Adult
and
Aged**

Three generations have tested Peruna and pronounced it a reliable family tonic. It's useful because it has met the demands of the youth for a strength builder, the adult for conserving strength, and the aged for a healthful invigoration. It allays inflammation of the mucous membranes, dispels the inflammation we call catarrh, and aids digestion. It helps rid the system of colds and coughs, and builds up the strength to resist grip, as well as helping remarkably in convalescence.

Nearly Fifty Years

have passed since Peruna was introduced to the public. The original formula has been bettered somewhat as experience has shown the way, but it remains the same remedy that has accomplished so much for the health of the people.

It may be obtained in tablet form or in liquid—both made after the same formula, the tablets emitting the solvent, and it's ready to do for you what it did for your father and his father.

THE PERUNA CO., Columbus, O.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, 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 twenty-two 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.**

ECZEMA

Dr. Cannaday, 1226 Park Sq., Sedalia, Mo. send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Sq., Sedalia, Mo.

ACHES AND PAINS of rheumatism are not permanently but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla which corrects the acidity of the blood on which rheumatism depends and cures the disease?

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quart pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quart pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough red hands.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Cop-per for Worms, Sulphur for the Blood, Sassa-peter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

**BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE**

YOUNG WOMEN MAY AVOID PAIN

Need Only Trust to Lydia E. Pinkham's Vegetable Compound, 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, 523 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.

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 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 returned home well.

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

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush this through faded, streaked locks and they become dark, glossy, youthful.

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. 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 improved by the addition of other ingredients, 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, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure mitigation or prevention of diseases.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Holds and draws the broken parts together as you would a broken limb. No salves. No ties. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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LESS MEAT IF BACK AND KIDNEYS HURT

Take a glass of Salts to flush Kidneys, if
Bladder Bothers You—Drink
lots of water.

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 salt 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.

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.

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerve force, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick Billous and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

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STUBBORN COUGHS AND COLDS

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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. 99, St. Louis, Mo. for FREE Booklet "TOBACCO REDEEMER" and positive proof.

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