

Zion's landmark

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Zion's Landmark

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE GIFT AND THE ALTAR

Elder J. F. Farmer, Wilson, N. C.

Dear Brother: I will try to write you what is on my mind regarding those passages of Scripture that you asked me to write on. The first will be found in Matthew 5, chap. and 23 verse. "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother then come and offer thy gift."

Now this is a very deep subject and unless I am guided by the spirit of God it will be of no use nor comfort to the child of God, for without God we can not do anything. "Therefore" is a conjunction that to my mind brings us when we come to the communion table to think of how the members stand toward us. It is not for one to say that I am in peace and can commune, but is my brother in peace with me or with the church. Then if I there remember that my brother has aught against me and I then go on and commune then I have denied God's word and lied unto him. Now one may say that this Scripture did not apply to the laity but preachers or officers of a church, but we should

remember that eternal life is the gift of God. Then each member has a gift if he is a member indeed and in truth. Then when we can see the truth as it is taught, that the least is a gift as much as the great. If we can only fear or see that is a gift. If we preach that is a gift. If we are deacons that is a gift. Now then if we receive that gift of adoption we are all one in Christ.

There are divers gifts, but the same spirit. Then we should abide by the teaching of God's word and not turn to the right or to the left, but remember that we are brethren. Then if a brother or a sister as the case may be is offended with us we soon find it out. Then it becomes our duty to go and be reconciled to them, and not go to the church and say that I am in peace, and cause the church to err from the teaching of God's word. But when we go to the church we should do as we are commanded; lay down all right and privileges that we have as members, and go to our offended brother and be reconciled to him, then come and take our gift, which is our right and our privilege again or else we should be delivered to the adversary, etc.

Read the whole scripture

through. Now in the 6th chapter of 1st Corinthians, the chapter starts by saying, Dare any of you having a matter against another go to law before the unjust and not before the saints. Now when anything that is of a hurtful nature shall arise between the brethren and we go off and tell it to some one else before we go to our brother we have transgressed God's holy law, because we have made it public. In the first place if we had gone to our brother while it was a private matter probably we could have settled it, but after we have gone and made it public then we have become a transgressor and we transgressed against the whole body or the church, and when that is the case the church should then take hold of that brother and deal with him as a transgressor and should investigate. There is much more that I might say on that line, but will hasten on with the next scripture which will be found in 1st Corinthians, 11 chapter and 33-34 verses which reads as follows: "Wherefore my brethren when ye come together to eat, tarry one for another." 30th verse, and if any man hunger let him eat at home, that ye come not together unto condemnation, and the rest will I set in order when I come." Now when we go to commune and there are some sick or weakly so they can't eat wait 'til they become reconciled about matters. That is when there is one that is hurt so that he or she, as the case may be is not willing to commune, wait for fear that we bring the whole body into condemnation, that is to get the church in disorder.

I do not think that one has any right to commune if any one has aught against them until the matter is settled, and if he does then the church has gone in disorder for she is partaking of his wrongs.

Z. A. Ballance.

Micro, N. C., Apr. 17, 1918.

STUDY THE BIBLE

Dear Brother Gold: When I began exercising in the ministry I was only a little past my eighteenth birthday, and I was the youngest minister in my knowledge, and for some years I was the youngest one at any of the meetings that I attended, and do you know that now after forty years I often feel like I should be the youngest for I feel that I have never attained to that manhood in the ministry that I hoped for in my youth. Some times when I see and hear brethren preach who were born since I was ordained I feel like I would love to talk to them, instructing them in regard to the work of the ministry, and if I could feel that I were such a father to any of them as Elder John S. Brinson was to me I would most gladly do so. His fatherly love and advice has been a source of comfort to me unto this day, and dull as I am I do feel that I have profited by it. I have not learned how to preach, or how to behave myself at all times, but I have found it good for me and I think I know from observation that it is good for other ministers to study the word of God. Nothing has seemed to me to interpret the Scriptures as well as the Scriptures themselves.

Therefore I love to be familiar with the connection in which my text stands, and I love to feel that my hearers are also. So would always read my text from the book also its connection and then if we have spiritual understanding we shall be the better able to get at its true meaning. It is in this way, if at all, that we get the same thought into our minds that was in the mind of the writer when he wrote and nothing gives us so good an understanding of the Scriptures as to know what subject was in the mind of the writer. Paul said to Timothy "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The word of truth is one, but there are many divisions of it, and unless it is properly divided, the strong meat may be given to babes, and milk to those full of age, and in that case neither will thrive as they would if given the food suitable for them. The ministers of Christ are commanded to feed the flock, and exhorted to feed them properly, and where this is done we shall find a healthy flock.

Dear Brethren, we should never attempt to make the Scriptures bend to that which may in our minds seem right, but read the Scriptures with a mind that bends to that which they really teach. We have no right to teach our thoughts, but teach the truth according to the word of our God.

Your brother,

Joshua T. Rowe.

Baltimore, Md.

THE POWER OF GOD

Dear Brother Gold and the household of faith together with the

many dear readers of the Landmark:

It seems to me that I must write again and oh! I am so poor, helpless, needy and dependent on Him for everything, but when these feelings come upon me I feel like I must draw the bow at a venture, casting all my care on Him. Are not these perilous times we are living in? But we know God is everywhere, and we need not try to run from trouble, for if we do, we are sure to run into it, and if not what we are running from something worse perhaps. I attended the Contentnea Union at Red Banks in Pitt county, N. C., and enjoyed it so much. I attended the Kuhukee Association, and enjoyed that also, and while sitting listening to the glorious gospel of the Son of God I wasn't thinking about the Spanish influenza for God was there in our midst I do believe. I know however, it is right to be subject to the powers that be for we profess to be law-abiding citizens.

Oh! my dear friends, you who hope you have tasted the goodness and mercy of God, have seen and felt His power, trust Him, pray to Him for He has promised never to leave nor forsake us. I know according to God's Word that He works in His people to will and to do of His good pleasure and when we try to take things in our own hands what miserable failures we make. I am a poor helpless sinner desiring to trust in the Lord and to submit, and be resigned to His will.

Affectionately,

Bettie Z. Whitley.

606 East Main St., Washington,
N. C.

A GOOD LETTER FROM A
SOLDIER

Elder P. D. Gold.

Dear Sir: Enclosed please find a letter which I am sending, upon request, for print, if you will do so, from my brother, Leland T. Carawan, then at Greenville, S. C., now in France.

Yours truly,

Nita J. Carawan.

Lowland, N. C.

My dear Sister: It is impressed upon my mind to write to you tonight. I cannot tell from what source the impression comes, but I have felt for a day or two that I should write again. It has somewhat slipped my memory which of us is due the other a letter, but it seems that you are the one in debt; so I have been waiting for a letter. Jesse's letter came to hand today and he said you were going to write some, but it did not come, so I could not wait any longer. Now, Jesse did not tell me any of the particulars of the meeting and you know that is one of the things I want to hear and you are the most suitable one to write such. It has been so long since I heard from you that I cannot call to mind the last time. Your letters always bring me good news and cheer me, so you must not neglect me. I enjoy getting letters from any of the boys, and one as much, perhaps, as the other, but none of that can compare to receiving them from my sisters. There is always something in a letter from a sister that touches a fellow's real feelings, and especially is this so when I hear from you on occasions

of a good meeting or something of that kind. And I was somewhat hoping that you would have some good news of special purport to relate on this special occasion. I cannot help but feel that it is time for some of you to begin to see your duty and to realize the great wrong in failing to perform your duty.

I think I have sufficient evidence to know that, at least, one or two of you have seen the need and felt the impression plainly enough to act it.

"God works in a mysterious way, His wonders to perform." And He has seen fit to take one or two out of the fold lately, and I feel that there are a few ready to be used to fill those vacancies.

You and I have been together possibly more during recent years than any other two of the crowd of us, both in thought and feelings as well as in body and I think I understand you as well as you do yourself. You have experienced spiritual longings, and spiritual feasts as well. I know this without being told, so have I. And my greatest dread is now that I will have to pay severely for failing to gratify that longing when it was paramount. I realize the danger in procrastination.

When God prints His finger of love upon one's heart and instills His sacred love and fellowship in the very soul, it is then time to act. Those who wait to feel fit and worthy are those who go through life without comfort and die without obedience.

"We know we have passed from

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death unto life because we love the brethren." Be your own judge. "He that hath not love is none of His." There is but one real source of strength and comfort. There is but one condition under which perfect satisfaction reigns and that is humble obedience. There is but one kind of true obedience and that is to obey what you feel has been placed upon you by your Saviour as a duty, or commandment.

A hint to the wise is sufficient, you understand what I mean and feel, so I shall drop this subject, hoping I may soon receive glad tidings of great joy.

As I said, I like to receive letters from all of you and especially from papa and mamma, and you, but there is not much comfort in a little note. I want letters to tell me something, that is what they are for. So you must not neglect me. Hazel said she had heard from you and I am glad of it, but do not let that cause you to neglect me. You are dearer to me yet awhile than she and I should be to you.

Charlie Hines was the first one to tell me of Whitsett burning.

There is no news of interest, so will close, hoping to hear from you early.

I remain as ever, your loving brother,
Leland.

CASTING BREAD ON THE WATERS

James R. Jones.

My dear loving Brother: I write to inform you that we have received your letter of kindness, mailed to us four days ago. Strange to say I was about to write you on the subject you mentioned in your letter,

Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1. Bread is a material part of food for the sustenance of life, and we labor for that for we need it to strengthen and support us. It does not give life, but is a sustenance of life. And might be called one of the nutritions of the gospel. The Apostle Paul speaks of the unleavened bread of sincerity and truth. The man who preaches the gospel, sincerely considers how and what he preaches, for he is, or should be, a workman. In farming I loved to cultivate my land well and thoroughly, and the result was good. Each year I tried to improve my manner of work. For some years I made shoes and boots, and I made them to fit the men, women and children according to the measure of their feet. Then I built several houses and chimneys. In this work I used skill to meet the design. I tried to make an improvement on my work every time. My intention was to please and satisfy them I was labouring for. So I studied out how to perform the work. But another work arrested my mind and feelings, and I desired the work, but the design was too wonderful for my workmanship. But the love of Christ so constrained me, that I started out seeking whom I might comfort in the name of our blessed Jesus, and casting my bread upon the waters, (the people) I found many hungry souls who ate of the morsels as I broke unto them the word of truth. And somehow I was so delighted in the work of feeding the poor, hungry children of our Lord I forgot to charge for my services, as I had

done in my other occupations of life. And I loved the dear brethren so well that I did not exact of them. I had much rather give unto them than take from them. Once while casting my bread upon the people of Alleghany Co., N. C., I was met at Cranberry church by Brethren Andrew and Alex. McMillan and J. Marshall Dixon. These three noble brethren met me eleven miles from their home to conduct me to their church for the two next days.. Their kindness done unto me, and their approval of the doctrine I preach, although these three witnesses of God are fallen asleep in Jesus, I find bread in the thought of them. I said my bread, but the preacher said, cast thy bread." He meant the gift of God that is in you. Open it upon the waters "the people." For thou shalt find it after many days. I have sincerely devoted thirty years of the prime of my life in the work of the ministry, and am glad of it, for God for Christ sake has blessed my labors, and blessed me in the hearts of the people among whom I have bestowed the labor of kindest regard. I have cast upon the people from the table of my heart, Christ, the bread of life. His name is sweet to my taste, and it is precious to my ear. And Oh! how sweet the love of God in the fellowship of saints. It is sweeter than natural life, and stronger than death.

Dear Brother Jones: May God sustain you by His grace, shield and protect you by his mighty power is our prayer for Christ sake.

D. S. Webb.

Hillsville, Va.

ELDER DENNY PAYS FOR ANOTHER SUBSCRIBER

Mr. John D. Gold, Wilson, N. C.

Dear Sir: Please find enclosed herein check for \$3.00 to cover my subscription for the Landmark one year, also \$2.00 for some member you think would appreciate it. I am, Yours respectfully,

S. B. Denny.

Hartsville, S. C., Nov. 7, 1918.

I WILL RANSOM THEM

Dear Brother Gold: In the book of Hosea, 13th chapter and 14th verse we read, "I will ransom them from the power of the grave. I will redeem them from death." O how sweet, how glorious this is. God Himself will ransom His little ones, His fearful trembling ones from the power of the grave, the grave shall have no power over them, it can not hold them, nor keep them, they are loosed, freed, by the precious blood of the Lamb, who died, shed His blood, went down into the grave, came up from it a triumphant conqueror over death, hell and the grave. Made the way of escape when there was none, brought peace out of confusion, bliss out of misery.

O! blessed thought, the grave has no power over these the redeemed of the Lord. They shall come forth again, and how in these same corrupt bodies?

No! in these bodies to be sure, but then the corruptible shall be incorruptible, these mortals be immortal, it will be impossible for these bodies to ever suffer again for there will be no corruption in them, there will be no sin which is the

source of all our sorrow and suffering.

They will come up perfect bodies, glorified bodies in the Lord Jesus Christ, will soar aloft from the grave and sing with joy unknown the song of redeeming grace and love. For He hath ransomed them from the power of the grave, yes, and "redeemed them from death." "Oh! death where is thy sting? O, grave, where is thy victory?" For "blessed and holy is He that hath part in the first resurrection," and what is the first resurrection? It is Jesus Himself. He says, "I am the resurrection and the life," by Him then do we have life, life eternal, and are raised again from the dead. The second death hath no dominion over a child of God for He hath redeemed them from death, they are made alive in Christ, and He says, "As I live ye shall live also, and behold I am alive for evermore!

How wonderful, how glorious for one to have a hope that they are in possession of their eternal life! That they are born again, given a new life which is in Christ Jesus; and is just as enduring, as undying as Jesus Himself.

"O! grave where is thy power?" Thou canst not keep one, no not the least one in thy bosom always, for He has ransomed them from thy power and they shall surely rise again, for Christ is their life and when He appears they shall also appear with Him in glory.

The grave then is only a resting place for these weary bodies between time and eternity—it has no power over these bodies but only

serves as a resting place until the appearing of the Lord Jesus Christ.

Then:

"Why should we tremble to convey

Their bodies to the tomb?

There the dear flesh of Jesus lay,
And left a long perfume."

The sting of death is taken away, for He tasted death for every one, that is as many as the Father had given Him and drank the bitter cup of suffering to the dregs, that His people might have eternal life and enter into glory with Him.

These things are too wonderful and glorious for my poor pen to attempt to describe, and when I am blessed to meditate on the things of the kingdom my very soul is "lost in wonder, love and praise."

Brother Gold, I have had so much suffering and sorrow of late that I sometimes feel I would be glad to know that the time of my deliverance was at hand.

I have not had many well days in five or six months, I lost my little baby in August just before he was three weeks old, my eldest girl (the one who had the operation last spring) was down five weeks this summer with typhoid fever, and I had to go to the hospital here on the 18th of September for an operation. Bennie has been sick recently, too, but I am thankful to say we are all up about now, but I still suffer and am afraid I never will be well and strong again.

But all I know that all of these things are in God's hands and He will do right. I know He is the great Physician who alone is able to heal all our diseases and back-

slidings.

I sincerely hope your health is improving and you will soon be able to return home, and come down here to preach for us.

We had a good union meeting here last Saturday and Sunday. Had the preachers on Sunday and the word was preached, I felt like with much power and sweetness.

I would love to have a few lines from you if you ever feel like writing.

Bennie joins in a heart full of love to you both and begging an interest in your petitions, I am the least in my Father's house.

Mary Johnson Thigpen.

Tarboro, N. C., Oct. 2, 1918.

HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS

Dear Brother Gold: I attended the Kehukee Association held at the Falls of Tar river, Rocky Mount. Oh! it was a precious season to me, one I shall always remember with tender thankfulness. How sweetly was my hungry soul fed, a bounteous feast, my heart seems barren and cold this morning, though I would gladly share my soul's pleasant repast with you, the broken vessel seems empty, the pleasant fruits have faded from sight and I feel that I have no sweet gospel food to offer you. Oh! how helpless we are without the divine help. What empty, broken vessels, unless our blessed Master keeps pouring in the wine, and the oil.

I am truly the least of all.

Bessie Brooks.

Greenville, N. C., Oct 11, 1918.

FROM ONE WHO SEEKS THE TRUTH

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

Dear Mr. Gold: I address you as dear for all the saints of God are dear to me and especially those who have fought the good fight as I feel to know you have. If I only had not followed after the things of the flesh I would not have suffered so many rebukes. I only learn obedience by the things I am made to suffer. You see it is not of my choice I suffer for anything but it is through His supreme providence that I am kept, for long ago I have done enough to send me to destruction, yet for some purpose I still remain.

It appears to me for the last 12 months I have been given over to the enemy and surely I have served him. Now can it be that a person after once receiving a hope can do so many vile things about his fellowman, and be a follower of the Lord Jesus Christ. Nothing can or ever will cause me the trouble my tongue does. It seems that the evil spirit can tempt me more and does prompt me to commit more sin through or by my tongue, than all the other ways of transgression. Yet when I am brought down (as I now feel to hope I am) to be at the feet of all God's creation it is then I can say, "Thou art the Christ." Not long ago I was banished on the isle of doubts and fears and right there I feel to say the blessed Redeemer appeared on the waves and spoke 'be not afraid it is I.' And oh how sweet that calm voice is to a wayward one. None know except those who go astray, and are

brought back through the fiery darts of that condemned feeling for disobedience of which I sometimes feel no one but poor me has ever known. Surely none can be as sinful as I, and hence none suffer as I am made to. Oh, that brotherly love could always abound, oh that I could always be at the foot of the cross, begging the dear Saviour for His mercy. That is such a safe place to be. When I ascended the ladder of self righteousness it always falls and how hard the fall, then I am made to cry aloud and say oh! Lord have mercy on my poor soul. I then can say of a truth peace on earth, good will toward all men. Surely I would harm no one. I have had strong impressions to offer to the church and trampled them down or in other words God's time has not yet come. I love the dear saints of God in a manner inexpressible by me yet I fear I might bring reproach upon the cause, and feel that is more than I could bear. I feel to be one alone in this unfriendly world. I cannot go after the things of the world, and do not feel worthy of following the Lord's precious ones. If I am lost it will be just, and if I am saved it will be through the great mercies of an all wise Redeemer. I desire the prayers of every heaven born soul. Yet I realize if I am not one of His, it will be of no avail.

Mr. Gold you may live yet for many years to declare the whole council of God. And just a word to the people of God (not that I can advise) only by experience I know, we are now going through the greatest struggle history has

ever known, and doubtless we will be tried in many ways. Above all let's try to speak no evil of any one. Try to help bear each others burden and bear it meek and lowly. I know the power of Jesus alone can enable us to do these things.

Pray for me that I may be saved if as by fire. My heart's desire is to live right if not deceived. If I am deceived I ask the Lord to show me aright and save me eternally,

An Unworthy Friend.

LOVES THE LANDMARK

Dear Brother Gold: I have let the time pass in letting you know we can't get the Landmark for the next year, and you can stop it. I am so sorry for I will miss it so badly, for we don't get to hear preaching only every three months. I do enjoy reading it so much, but times are so hard I don't see how we can get it. I do hope and trust if it can be the Lord's will times will soon be better and we can have it. 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 canot do as I would like to do and am made to feel like Job of old, "Behold I am vile." But one thing is a lot of comfort to me if I know my heart that I love the dear brethren and sisters, for Christ's sake I hope. Sometimes 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 seems

to me the planer 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 this renewed evidence comes, 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 and 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 if I am the least of all.

Mamie Watson.

Scranton, N. C.

A years subscription from the money sent by Brother Dodson has been credited to Sister Watson that she may continue to receive the Landmark. P. D. G.

BORN IN A MANGER

Dear Brother Gold: I have just received a letter from my brother in France, saying I have plenty clothes and shoes to keep me warm and a nice stable to sleep in. "Christ was born in a stable" and I am glad to sleep in one for that reason. Oh! how I shed tears when he referred to that scripture, "And she brought forth her first born

son, and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn." And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night, and lo the angel of the Lord came upon them and they were sore afraid. And the angel said unto them, fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying Glory to God in the highest, and on earth peace, good will toward men." And it came to pass as the angels were gone away from them into heaven the shepherds said one to another, let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them." St. Luke chapter 2. "When they had

heard the king they departed, and lo, the star which they saw in the east went before them, till it came and stood over where the young child was." St. Matthew 2nd chapter, 9th verse. Oh! is it any wonder that those "wise" men of the East, after many days of travel, were exceeding glad when they saw the star, and that they laid their rich treasures at the feet of this wondrous babe, whose coming into this world of sin betokened "peace on earth, good will toward men," who brought glad tidings to the poor and whose own arm brought salvation to His beloved and chosen people. May you rest under the shadow of the Lord's sheltering wing.

Your little sister I hope.

Bessie Brooks.

HELP REBUILD THE MEETING HOUSE

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

My dear Brother and to all of the household of faith: Feeling impressed, believing that the Lord has bid me write concerning the rebuilding of the meeting house at Old South Quay, Va., I make this appeal in behalf of the three aged members of that church, Sister Martha J. Rawls, Sisters Johnson and Vaughn, all who are faithful and strong in the faith of God our Saviour and who desire so much to see the old meeting house rebuilt while they live. The first acre of land that was given to this church bears the date of the 20th of October, 1776, afterwards more was added the 13th of March, 1826, making in all 3 1-2 acres, and the church was constituted in 1785, and God

has kept it alive until now, and I do feel that He would have let it die out if He had not intended it should be rebuilt for the purpose of public worship, and in His name and for His glory, ask you all, if you can feel it in your hearts to subscribe as much as you feel inclined, and let's all help them to rebuild the old meeting house. They all three of them are like the most of God's people poor, would gladly do it or have it done themselves, but are not able. Any who can and will contribute to this noble cause can send what they can spare to Mrs. Martha J. Rawls, Franklin, Va.

Trusting and believing that God is in this and feeling sure that His will will be accomplished, I am,

Yours in the bonds of Christian love and union.

Bettie Z. Whitley.

601 East Main St., Washington, N. C.

P. S. It has come into my mind to add something more to what I've written. The old meeting house is still standing but is in such bad condition, that we haven't worshipped there in three years. The Christian denomination near by have kindly loaned us their house to worship in. Elder Sylvester Hassell has been going there to feed this little flock for a number of years. At one time served them quarterly for several years. Ministers of the Kehukee Association would promise and did visit them for awhile. On his death bed, Mr. Wm. Rawls, Sister Martha J. Rawls' husband who not a member, but a dear lover of the Baptists

and had a special love for this old church asked Brother Hassell to visit as often as he could. He promised him he would and has been as good as his word, and I, by special impression have visited them 23 years, sometimes twice a year. I have visited them in company with Elders Lawrence, Strickland and Hassell. Several years in succession with Brother Hassell, believing that God required it of me, a poor helpless woman.

Submitted in love,

B. Z. W.

DO YOU WANT A GOOD HOME?

Do you want a good home? If so Sister Sallie B. Powell of Hamilton, Loudoun County, Va., desires to get some old Baptist woman to come and live with her. She can have a home as long as she lives and go to meeting when she pleases.

Any one desiring such a home will please address Sister Powell.

WANTED

By man in moderate circumstances, settled woman to take charge of home in country. Children well-trained and helpful, ages 4 to 17. Good home. Courtesy and appreciation assured. Give salary expected, references and full particulars first letter. Address, G. P., Fountain, N. C.

HENDERSON-JUSTICE

Married at the home of the bride's father, Sneads Ferry, N. C., November 28th, 1918, Lieut. John P. Henderson, U. S. A., of Belgrade, N. C., and Miss Pansy Roy Justice of Sneads Ferry, N. C., by E. E. Lundy.

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. LI.

NO. 1

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., NOV. 15, 1918

EDITORIAL.

SUCH DESIRABLE MEDITATIONS.

"Let the words of my mouth, and the meditations of my heart be right and acceptable in thy sight, O Lord, my strength and my redeemer. There is a very rich cluster of thoughts and expressions in the 19th and 20th chapter of Psalms.

There is a wonderful character figuring in these two chapters of the Psalms. Do the words of my mouth and the meditations of my heart ever approach unto such excellence and purity unless the powerful wonder working influence of the Lord Jesus is the author of all such expressions, thoughts and desires? But when the Holy Ghost, the Comforter takes possession of our thoughts and feeling then it is that such sweet and wonderful utterances are shaped in our minds and they appear in living

words.

Let the words of my mouth, and the meditation of my heart be right and acceptable in thy sight, O Lord, my strength and my redeemer. Then shall I be upright and I shall be innocent from the great transgression.

The prayer of the Lord's servant is search me and know my thoughts, and see if there be any false way in me. Let the words of my mouth and the meditations of my heart be right and acceptable in thy sight, then shall I be upright and be innocent from the great transgression.

P. D. G.

THE END IS NOT YET.

Wars and rumors of wars; but the end is not yet. Jesus is the same yesterday, today and forever.

He says in patience possess ye your souls. What should be ones behavior in war times? In patience possess your souls. If there is war that will not release me from behaving myself. Keep your body under. Do no deed that would increase the trouble. There never is any excuse for wrong doing. Pretty is as pretty does. Why should I add confusion to what is already wrong? If every one should, while wrong is perpetrated, behave himself that would be a check to the distress. Two wrongs never make one right.

There cannot be any lawful excuse for a wrong. When every man abides around his own house then the neighbors are peaceable and quiet. Then there is no urgent need for one to cut himself loose from his own good behavior.

Let no man seek to disturb the peace.

Let peace and truth be the watchmen on the wall of Zion. Then when others behold our good behavior they welcome those that behave themselves—that keep the peace.

P. D. G.

SOUND SPEECH.

Paul would have Titus shew himself a pattern of good works: in doctrine showing incorruption, gravity, sincerity, sound speech, that can not be condemned. He would have him say what he means and mean what he says. While we are not required to clothe our thoughts in scripture language, we are admonished to "hold fast the form of sound words, sound speech, and to speak the truth in love." And I may say that the one acting under the impulse of a candid sober mind wants to do these very things. He wants to hold to the form and character of speech as he has heard in faith and love, which is in Christ Jesus.

When we speak in faith and in love our speech reflects a good spirit, and kindles upon a like spirit in the heart of the listening one, and we communicate to edification. Speaking the truth in love is a delightful employment. It is a three-fold pleasure because of the truth which we speak and the love in which we speak it, and of those to whom we are speaking, whom we love for the truth's sake which dwelleth in them, and we trust in us. In speaking to those whom we love we want to use such manner of speech as to impress our words

in their prime and most forceful meaning in simplicity and candid sincerity; therefore we search for suitable words, such as will most assuringly, impressively and endearingly express the emotions, desires and purpose of our hearts. There is a spiritual affection in our hearts which seeks its affinity that there may be imparted some spiritual gift, and that we may be comforted together by the mutual faith of each.

We do not feel to question the sincerity of our hearts, nor the honesty of our purpose, nor the character of the good things we would impart, but feeling that they are the precious things of the temple, to be conveyed along the King's highway, we desire to use such vehicles as shall be thought suitable for the treasure, and worthy of the way. We want to reach the understanding of the heart and mind of those to whom we wish to communicate, and with whom we desire to correspond. Our great desire is to tell the secret of our hearts, and yet after we have said all we think to say, we feel that we have not imparted that which to us seems to be the very gist of the matter. We seem to have presented the shadow rather than the substance. The wisdom of God is preached in a mystery, hence the importance of the use of sound speech for the wisdom of God remains in a mystery, even after we have preached it. It is the hidden wisdom which God hath before ordained unto our glory. It can not be simplified and reasoned out. It is the secret of the Lord that is with

them that fear him, and they can not divulge it. The world has never known this wisdom, and the saints only know it in the mystery of it. Mysteries are not offered up and explained in the use of the form of sound words, but the glory of God unto our glory, and glorying in the Lord is maintained therein. The spiritual mind is lifted up in the glory of that which is preached, and the preacher is lost to view as the glory of the blessed gospel of salvation by grace lifts up, and enlarges, and shines forth, and reflects the abiding of that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ and the rest that remains to the people of God, and they for the time enter into this rest and are satisfied.

P. G. L.

NO SUCH TREATMENT ACCORDED ANY MAN.

"Save thyself and come down from the cross." Mark 15:30.

There never has been such a mockery of justice, such a spite shown to honesty, such treatment in the name of fairness and in the name of honesty, claiming to be sincere, as was the conduct of the Jews towards Jesus Christ, the Lamb of God. Suppose those Jews could have treated Jesus as were their evil thoughts. What would they not have done? Where would their hatred have stopped? There never has been such treatment shown to any one as was the Jews conduct toward Jesus Christ. He was holy, and knew no sin. He never was guilty of an evil thought,

He wronged no man, hated no man. They said he was not fit to live. They knew not what they did. Such treatment has never been shown to another one on this earth, nor can it ever be repeated to another.

What was the effect of their conduct toward Jesus? One spectator looking on and beholding his conduct and the effect everywhere, cried out and said, surely this was the Son of God.

Jesus gave himself, the holy one, for sinners not worthy of kindness.

P. D. G.

OBITUARIES

ELDER J. A. MASSENGILL

The sad intelligence announcing the death of our father came Thursday afternoon at 5 o'clock.

He died at 3:15 Thursday, October 24, 1918, making his stay on earth 53 years, 11 months and one day.

He was the second son of G. W. and Alcendy Massengill of Ingram's township, Johnston county.

His death came as a shock although he had been a great sufferer with that dreadful disease diabetes for three years. He was not confined to his bed all of this time until five weeks before his death.

Diabaetic blood poison set in and took from us our beloved father.

He bore his suffering without a murmur and said he was ready to die, and said he would be better off after death.

Oh! how we did hate to give him up, but we feel that he is better off and that he will never know no

more pain.

For 25 years he was a true and faithful member of the Primitive Baptist church at Oak Forest, and was a minister the last years of his life.

He was one of the most loyal members the church ever had, always going to the services at different churches near and attending the associations as long as he had strength enough to go.

Although for a number of years he had been in very bad health he was an industrious worker, and a thrifty and prosperous farmer. In his business affairs he was honest and straight forward. He was always kind to everybody, and ready to lend a helping hand or to encourage the unfortunate.

He was a man full of piety and reverence of God, a man known for his good deeds being especially attentive to the sick and needy. His kindness and timely counsel will be missed by everybody in his community. He was always ready to do his part in the upbuilding of good roads, schools and churches in his community.

He was married the 20th day of March, 1888, to Miss Sarah Phane. To this union were born 9 children, 7 with his dear wife survive. Two brothers and two sisters to mourn their loss.

The funeral services were conducted from the home by Elders Exure Lee and L. A. Johnson.

He was buried at the family graveyard in the presence of a host of sorrowing relatives and friends.

By Mrs. G. C. Massengill.
Jonesboro, N. C.

CORNELIUS HOWARD

Cornelius Howard, son of Cornelius and Nancy Howard, was born near Sladesville, Hyde county, N. C., December 20, 1884, and was married to Emily Martin, July, 1907. There was born to them five children, one girl and four boys, two boys died in infancy. He united with the church at Beulah, Hyde county, N. C., on Wednesday after the fourth Sunday in November, 1911, and was baptised the same day by E. E. Lundy. He was a strong believer in the faith and always filled his seat if not providentially hindered. We greatly miss him. He always came in with a smile on his face and oh, didn't he love the doctrine of predestination and election. He died of hemorrhagic fever at his home in Leachville, Beaufort county, N. C., on May 1, 1917. Elder Joseph E. Adams spoke comforting words at the grave to a host of sorrowing friends and relatives. He leaves a wife and four children, two sisters and one brother to mourn their loss, but we hope our loss is his gain in the world of bliss.

Written by his sister,
Mary A. Spencer.

INEZ LLOYD GRIFFIN

It is with a sad heart that I try to write of the death of my dear baby Inez Lloyd Griffin, who departed this life June 6th, 1918, aged two years, one month and 7 days. He leaves to mourn his loss father, mother, brothers and sisters and six aunts and one uncle, and a lot of relatives and friends. He had whooping cough and spinal

meningitis, and was sick only four days. I have never seen one suffer as he did, and he was so patient. He would beg so pitiful not to give him the medicine. All was done for him that we and our family physician could do, but we could not stay the hand of death. The Lord knew best and took him from this world of sin and sorrow. He has only gone on before and left this world of trouble. Angels called my darling baby. He has bid us all adieu. We loved our dear baby, but feel that the Lord loved him best.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which never can be filled.
I am left to mourn and weep,
Because our darling fell asleep,
Sleep on dear son, and take thy rest
God called you home,
He thought it best.

We hope to meet our dear baby in heaven where there is no more parting, no more pain and sorrow and no more heartbreaking hours, where all is happiness and love.

Written by his heart-broken mother, Mattie E. Griffin.

MARY STEWART

Well I will write the death of Mary Stewart, my dear mother, for the Lord visited my father's home and took my loving mother away on April the 30, 1918. She was a member of the Primitive Baptist church and was a strong believer, but she never was able to go but a few times after she joined. She was afflicted with rheumatism for about 25 years and for the last

10 years has not been able to walk. She bore it patiently. Her affliction was great but she would say that it did not worry her like the sins of this world. And I would often hear her say that she wanted to leave this old sinful world. She was often saying that she was getting tired of staying here in this old wicked world. She was always talking and telling her children how to live and wanted everybody to do good. She was a good woman if there has ever been one, and she has left us, but we have got good hopes and that is better than all.

The night she died she told them not to mourn for she was going to rest and I know that was sweet rest after a long affliction. She was the wife of J. R. Stewart and the mother of eight children, who are all living, four girls and four boys.

Her children are all married, but two boys and one girl. Her husband is living. She was 64 years old. I miss my mother when I go back to my old home where I have seen her so many times. She was a member at Bethsaida and has been a member for a long time, but I can't find correct time for I do not know how long she has been a member. She would say if there was any better place she wanted to go for she had no place in this world for her. She has had trials and troubles in her life and if there is any rest I think she will find it.

Mother left us all alone in sad distress, but I hope again I may meet her, where no parting will be. She was laid to rest in the cemetery

at Bethsaida church in the presence of children and husband and relatives and friends to wait till the trumpet of God shall sound.

Oh, Lord lead and guide and correct each one of her children that they may be saved for her sake, that was her wants all the time.

O how lonesome this world is with no mother here. But we hope she is resting now without any suffering.

A loving one from us is gone,
A voice I love is still,
A vacant place is in my heart,
Which never can be filled.

It is hard to part with mother dear, because we find no other here, the lonesome home, the vacant chair, we miss her everywhere. But we hope to meet over there. It is the voice that Jesus sent to take her home from us. I do not wish her back again to suffer as she did, but I pray to meet my mother for she is resting now.

Written by her daughter, Mollie Byrd, Benson, N. C.

She told such a pretty dream she had a day or two before she died, and talked of what the good Lord had promised her. That we haven't a single thought but she is resting in the arms of Jesus. We can only say:

Darling Bashie she has left us,
Yes, has left us for ever more,
But we hope to meet our loved one
On that bright and happy shore.
Mollie.

THE DUTCHVILLE UNION

Dear Bro:

Please put in next Landmark the

Dutchville Union is appointed to be held with Shilo Church, Saturday and 5th Sunday in December, 1918. Elders and brethren and sisters and friends are cordially invited and will be met at Brooksdale, N. C., Saturday a. m., the 28th, 1918, about 8:30 o'clock.

We are all up as usual and hope you all are well. Love to all.

G. C. Farthing,
Clerk of Union.

SHEWARKEY UNION

Elder P. D. Gold:

Please publish the next session of the Shewarkey Union is appointed to be held with the Church at Flat Swamp near Robersonville, N. C., Friday, Saturday and fifth Sunday in December. Visitors will be met at Robersonville and Parmele, N. C.

E. C. House, Clerk.

Robersonville, N. C., Dec. 2, 1918.

MILL BRANCH UNION

The next session of the Mill Branch Union is to be held with the church at Pedee Saturday and 5th Sunday in December.

THE CONTENTNEA UNION

Elder P. D. Gold,

Wilson, N. C.

Dear Brother Gold:—

Please say in the Landmark that the 182d session of the Contentnea Union is appointed to be held at Bear Creek in the town of La Grange, N. C., Saturday and 5th Sunday in December, 1918.

Elder G. W. Stokes was appointed to preach the introductory sermon and Eld. J. B. Roberts his alternate.

Messengers will be met at La Grange, N. C., Friday evening and Saturday morning.

Your brother in hope,
B. F. Taylor, Union Clerk)

BLACK RIVER UNION

Please publish in the Landmark that the next session of the Black River Union is to be held with the church at Black River in the town of Dunn, N. C., on Saturday and 5th Sunday in December, 1918. Elder W. G. Turner is appointed to preach the introductory sermon and Elder Xure Lee his alternate. Brethren, sisters and all that love the truth and especially ministers are cordially invited to attend. Those coming by railroad will be met at Dunn on Friday p. m. and Saturday a. m. and cared for.

Cornelius Hodges,
Union Clerk.

Dunn, N. C., Route 3, Box 124.

MARY FRANCES HILL

This devoted sister was the wife of Mr. Wm. M. Hill of Atlantic, N. C. She was the daughter of Mr. James R. and Sister Laney Morris. She was born October 31st, 1858, and was the only daughter in the family. On January 1st, 1882, she was married to Mr. Wm. M. Hill with whom she lived happily until her death which occurred on August 4th, 1918, in a hospital at Washington, N. C. This couple were not blessed with any children. She was kind to the needy and good to the afflicted doing what she could for their comfort and visiting them in their needs.

She was received into the fel-

lowship of the Primitive Baptist Church at Hunting Quarters in March, 1893, and baptized by this writer. She lived a loving and consistent member until the day of her death. She was never absent from our meetings unless she was providentially hindered, and she loved the truth of salvation by grace without the deeds of the law. She loved the children of God and the Lord Jesus with a pure heart fervently.

For several months before her death she had some kind of internal chronic trouble which proved to be beyond the reach of the skill of the physicians.

Her home had been a place of meeting and preaching at times for several years and during her illness I went and preached to her and those who gathered there. These meetings she always enjoyed.

Such as she are missed with hearts of grief, because they are not, but with joy that the Lord has called them home and that we hope to meet them again on that peaceful shore where parting will not be known.

She left a devoted husband and five brothers to mourn their loss as well as all the brethren and sisters and a host of friends. But our loss is her gain.

The Lord bless all the bereaved and give them grace to be submissive to Him.

By her pastor.

L. H. Hardy.

CAPUDINE

The Liquid Remedy for Head-aches. A Good Preventive Treatment for INFLUENZA also. At Drug Stores. Try it.

GO TO COLLEGE—Educated men and women needed greatly. Fine positions ambitious young people. For particulars, awaiting the educated. Special offers to write Meridian College, Meridian, Wis.

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 Smearing, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50¢ per bottle. **Murine Eye Salve**, in Tubes 25¢. *For Sores of the Eye—Free.*
Ask **Murine Eye Remedy Co., Chicago**

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ewwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ewwear shoes to all who write him along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

PREACHERS' SONS AND DAUGHTERS—

Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

IT PUTS THE "PEP"

Into Pepticon.—The Combination of Pepsin, Nux, Iron, Celery.

This is what makes Pepticon of wonderful therapeutic value, and so successful after influenza, the grip and in blood and nerve troubles, anemia, paleness, nervous weakness and the exhausting worry and anxiety over the world war.

It is a real iron blood and nerve tonic, especially beneficial in the weakness following the influenza and grip, to worn-out, brain-fagged men, delicate women, school-tired girls, and to fast-growing boys, invalids and convalescents, the aged and infirm. It actually puts iron, a natural strengthener, into the blood, and restores the wasted red corpuscles. Your druggist knows its great merit,

After the Grip —What?—

Did it leave you weak, low in spirits and vitality? Influenza is a catarrhal disease, and after you recover from the acute stage much of the catarrh is left. This and your weakness invite further attacks.

The Tonic Needed is Peruna.

First, because it will assist in building up your strength, reinvigorating your digestion and quickening all functions. Second, because it aids in overcoming the catarrhal conditions, helping dispel the inflammation, giving the membranes an opportunity to perform their functions.

Thousands have answered the question after grip by the proper use of this great tonic treatment. You may profit by their experience.

Liquid or tablet form—both safe and satisfactory.

THE PERUNA CO.
Columbus, Olls



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.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANADAY, 1225 Park Square, Sedalia, Missouri.**

RETURNED SOLDIERS

Get special rates in college. For particulars, write Meridian College, Meridian, Miss.

TIME WILL PROVE IT

Regardless of the merits of the case, no statements in regard to the merit of any article can be so clearly proven as through time itself. If the article has no value it cannot live. If it has merits, it will be everlastingly on demand. It is just so with Gray's Ointment: for ninety-seven years a family word in every household. Almost a century ago the same claims were made of its merits as today: that it is healing and antiseptic, the very best aid in cases of burns, scalds, bruises, cuts, sores, stings and other skin infections. It has won on its merits. A ninety-seven year record is ample proof. Write, **W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn.,** for sample.

Brings the Best Into Co-operation.

It is no wonder that many are finding the new medicinal combination, Hood's Sarsaparilla before eating, Peptonin, a real iron tonic, after eating, and Hood's Pills as needed, remarkably effective as a course of treatment for giving vitality, vigor and vim, and increasing strength and endurance.

Among the medicinal substances that this combination brings into co-operation are such cleansers, tonics, and digestive as sarsaparilla, nux, iron and peptonin, whose great merit has been fully established.

Good results from such a combination, in cases amenable to treatment, seems to be among the "inevitables." The combination is especially recommended for those who are rundown, whose blood is poor, because of impurity or lack of iron, whose nerves are weak or unstrung, livers torpid or sluggish. Try it.

HISTORY OF THE WORLD WAR

Most complete and official book published. Best terms. Biggest outfit sent for 20c mailing expense. **Ziegler Co., 5 Y, East Harrison, Chicago.**

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. **Meridian College, Meridian, Miss.**

HOW THIS NERVOUS WOMAN GOT WELL

Told by Herself. Her Sincerity Should Convince Others.

Christopher, Ill.—“For four years I suffered from irregularities, weakness, nervousness, and was in a run down condition. Two of our best doctors failed to do me any good. I heard so much about what Lydia E. Pinkham's Vegetable Compound had done for others, I tried it and was cured. I am no longer nervous, am regular, and in excellent health. I believe the Compound will cure any female trouble.”—Mrs. ALICE HELLER, Christopher, Ill.



Nervousness is often a symptom of weakness or some functional derangement, which may be overcome by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, as thousands of women have found by experience.

If complications exist, write Lydia E. Pinkham Medicine Co., Lynn, Mass., for suggestions in regard to your ailment. The result of its long experience is your service.

FEELS GOOD

EYE WATER

for sore, weak or inflamed eyes and granulated lids. Call for genuine in Red Box. All 50 droppers or by mail 25c.

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Get Rid of That Persistent Cough

If you are subject to weak lungs, head the cough as a warning. ECKMAN'S ALTERNATIVE may aid you by soothing the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or h-hal-forming drugs. Twenty years' successful use.

Bottle and \$1.50 Bottle or all druggists or direct, postpaid, from
 ECKMAN LABORATORY, Philadelphia

160 HENS—1,500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, 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. Reefer, poultry man, 6258 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

END STOMACH TROUBLE. GASES OR DYSPEPSIA

"Pape's Diapespin" 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, 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 relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapespin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.

Renew Your Health

**AT NATURES FOUNTAIN WITH-
OUT THE EXPENSE AND LOSS
OF TIME NECESSARY FOR A
VISIT TO THE SPRING.**

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders, which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money, or the poor 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.

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 diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I felt 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 25 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 steen 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. FRUITT, 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 me, but none have given me such relief as your Spring Water. I used it and recommended 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 troubles. 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

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, 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 be-

lieve 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. 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.

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 that 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 to 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.

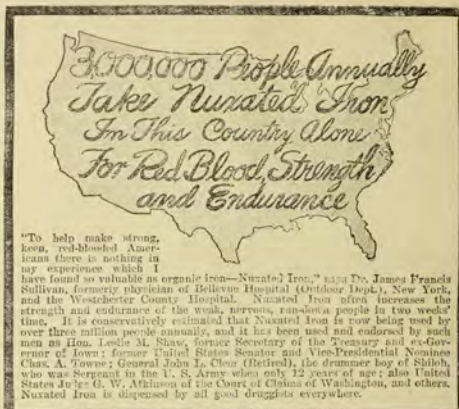
URIC ACID

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. MATHNEY, 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.



*3,000,000 People Annually
Take Nuxated Iron
In This Country Alone
For Red Blood, Strength
and Endurance*

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of the weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice-Presidential Nominee Chas. A. Towne; General John L. Chew (Retired), the drummer boy of Shiloh, who was Sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

A POSITION ASSURED

Standard Courses in Commercial Branches, Bookkeeping, Shorthand, Touch Typewriting. New students are entering every week-day. Graduates placed in positions of responsibility. Write for free catalog and particulars.

Davis-Wagner Business College

NORFOLK, VA

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



YOUR FACE?

Is the Complexion Mud-dy, Tanned, Freckled?

If troubled with skin eruptions, rashes, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to:

THE MORGAN DRUG CO.,
1921 Atlantic Ave. Brooklyn, N. Y.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and I have 11-2 dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you! Don't delay. Send a dollar today to E. J. Reefer, 3258 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him \$2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or \$2.25 today for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has made a fortune out of the poultry business.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small 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 small 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!

130-acre farm 4 miles of Raleigh; 40 acres in cultivation, 10 acre wire pasture, 2-story 8-room house, acetalene gas lights, small tenant house, 2 story barn, good orchard. Price \$6,000. Easy terms. Raleigh Real Estate & Trust Co., Raleigh, N. C.

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Foley's Honey and Tar is just what every sufferer of influenza or la grippe needs now. It covers the rough inflamed throat with a soothing healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

Foley's Honey and Tar handy. It gives ease and comfort from the very first dose. Buy it Now.

TREMENDOUS VALUE FOR 15c

Washington, D. C. (Special)—An unusual offer is being made by the editor 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.

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RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce 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. Adv.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

**Dr. Miles
Heart
Treatment**

is a Tonic and Regulator
recommended in Functional
Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

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



Fancy Work Bargain ALL FOR 10c.
A 5 Piece Table Set, Wild Rose design, consisting of a handsome Centerpiece and 4 Dishes to match, on Fine Quality Art Linen $\frac{1}{2}$ a yard long, all for 10c. Catalog free
A. F. SELPT, KILN, MASS.

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. Reefer, poultry expert, 9258 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid. So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

Ship Us Your

HIDES, FURS, JUNK, High Prices Paid
DIXIE HIDE & JUNK CO.

Dept. A, Lynchburg, Va.

Reference: Banks of Lynchburg

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 healthy clear for months. They work while you sleep.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

For the Progressive or Old School Baptist

VOL. LII, Wilson, N. C., Dec'ber 1, 1918 NO. 2



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

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

\$2.00 PER YEAR

Mrs J. S. Clayton
12 / 1 Jan 19

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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

GOOD TO BE REMEMBERED
Mr. John D. Gold,
Wilson, N. C.

Dear Sir:—

Putting aside dozens of letters that require a reply, I desire to write you a few words in regard to your dear father and Zion's Landmark.

Elder P. D. Gold has been greatly blessed of the Lord in many ways, and has been a great blessing to the Primitive Baptists of the United States. For conscience' sake, leaving the most popular and the largest denomination in this country except the Catholics, although few of them equalled him in intelligence and grace, he united with the most unpopular and one of the smallest, going out, like Abraham, not knowing whither he went, so far as a natural support of himself and his family was concerned, he, on the relation of his Christian experience, joined the Primitive Baptist Church at Kehukee, Halifax County, N. C., in 1865, and was baptized by my father, Elder C. B. Hassell, and has, for more than fifty years, been preaching the gospel of Christ in purity and power, from Canada to Texas, to the great comfort and edification of the people of God, and

has lived a godly and blameless life, has labored industriously with his hands as well as with his tongue and pen, has reared a family of five children in the nurture and admonition of the Lord, and baptized three of them, has served four churches regularly and acceptably every month, has baptized hundreds and has visited and ministered to the poor and afflicted. He has pointed sinners to the Lamb of God who taketh away the sin of the world, and proclaimed no other Saviour than Christ and Him crucified. He has had, from the Lord, sufficient grace and wisdom to walk in the straight path of Bible truth, to maintain the perfect doctrine and practice of the Apostles, and to reject all the religious inventions and institutions and speculations of men, and thus, following Christ, he has never confused and divided the Church of God. Although advanced in years, his principles are the same that they have been ever since he experienced a sense of the pardoning love of God. Not a day or night passes that I do not think of him, and try to thank the Lord for him, and to commend him to the Divine favor.

Since 1871 Elder Gold has edited Zion's Landmark, and, in its columns, lovingly and faithfully served the Lord and His people, endeavoring, not to divide and destroy, but to unite and edify the children of God. By my experience in publishing The Gospel Messenger, I know something of the difficulties of the last year or two in keeping a periodical up to its date. I have been sorry to see the Landmark nearly a month and a half behind in its publication; and I write to say to you I believe it would be entirely satisfactory to your subscribers if you would, as many other periodicals have recently done, combine two numbers in one, for instance, date the next number Nov. 15 and Dec. 1, and do so once or twice again if necessary to catch up with the date of publication. Monthly periodicals have done so, and it would be still less objectionable for semi-monthlies to make this combination, especially in these times of scarcity of skilled labor.

Having no other interest, in writing this letter than to do just honor to your beloved father, and to benefit the Landmark, I am,

Yours very truly,
Sylvester Hassell.

Of all the letters we have received and among the many kind expressions of friendship and encouragement that have come to us, none are more deeply appreciated than this high compliment for my dear father from my esteemed friend and teacher whose school I attended while he was at the head of the

Wilson Collegiate Institute which flourished in the 70's and 80's and which Elder Hassell gave up in order to devote his time to writing the History of the Primitive Baptist Church, one of the first complete and accurate histories, covering the origin and development of the Church from its beginning through the various epochs to the present time. Later Elder Hassell removed from Wilson to Williamston where he has since been engaged in editing and publishing the Gospel Messenger, that each month takes its message of love and comfort and able exposition of the doctrine of our Saviour to its readers.

To have one who holds so exalted a position in the church of God and in our affections lay aside his work as busy as he is and send us a letter filled with fatherly advice and encouragement and breathing the deepest expressions of love for father causes us to give thanks to the Giver of every good and perfect gift, that with other good gifts He has given us our friends who, are mindful of us, think of us, and are very gentle and patient with us.

Our heartfelt wish for Elder Hassell is that he will be spared many years in the service of the Master.

John D. Gold.

ACCOUNT OF HIS TRIP.

Editor of the Landmark:

Having reached my home in *city* after being away over three months; I feel like saying a few words through the Landmark to many of its readers, which I had

the pleasure of meeting at the Associations and meetings in North Carolina.

I was with you at a time that had no equal in the memory of this generation. Although hearing of the Spanish influenza through the newspapers for some time before it made its appearance, yet it came very suddenly, and before it seemed it could have a start it was seemingly everywhere. This caused grief in many families, and the dear Old School Baptists were not exempt from its ravages; they were not immune from it because of spiritual knowledge. In this respect God is no respecter of persons. Sickness, disease and death they inherit from their father, Adam, just the same as all his natural children. They cannot dodge from sharing in the penalty placed upon every member of the human family.

"The way of the transgressor is hard," and "The wages of sin is death"; and the strength of sin is the law, and "The sting of death is sin"; but the victory over sin comes through the Lord Jesus. The saints are no more under the law, now, because Christ is above the law. The stain of sin being blotted out of the record in the law for the Redeemed, the sting of death (sin) goes out with it. It is as we stand on the record, and not our actual mortality considered, for as far as our natural mortality is considered, we are just as mortal after that we have received the knowledge of the truth, as we were before that unnatural event took place.

In fact the receiving of the wisdom of God, tasting of the powers of the world to come, being made to taste of the heavenly gift, and being made partakers of the Holy Ghost, does not in the least change our vile nature, we still remain mortal. But this power from the Eternal God DOES CHANGE our walk in this life. What a contrast is often seen between the walk of a dead sinner, and that of one alive to God and the cause of truth!

This Scripture: "Mark the perfect man, and behold the upright"; has no doubt reference to the man who is alive to the everlasting truth of God, which has taught him that his redemption depends wholly on the mercy of God. That man is perfect in the sense that the knowledge of himself and the mercy of God, has come to him from the Lord whose "work is perfect."

When the Lord begins a work in man he does not "dilly dally" about it, but brings to pass just what he desires to do, and nothing else. He does not abandon any work for lack of "funds," but He "performs it till the day of Jesus Christ." For this glorious Son of God that has power over all flesh, "Shall not fail nor be discouraged till he hath set judgment in the earth," which means no doubt the earthen vessel, as well as among the people of the earth. All the subjects of this judgment are excluded from the terrors of all laws, for they really are not under the law of sin and death, in the sense that it can everlastingly hold them, nor under the law of Moses, which is the law of works, nor any other law except the law of

faith, or as the apostle puts it in one place: "The law of the Spirit of life in Christ Jesus." This law is so perfect that it "converts the soul," and from which there is no appeal, for it is a mandate from the Eternal Throne of Justice. And though it does not annul the laws of the "lower courts," it does raise up the appellants to a high plain beyond the reach of the final consummation of the judgments of the "lower courts"; that cannot, no never exercise their power, by the "law of the spirit of life," for their law kills, but the "Higher Law" gives life.

In our argument along such lines as these the natural mind is lost, because carnal reason cannot conceive any wisdom in this kind of talk.

This is all foolishness to the carnal mind; being mysterious, it cannot be according to human reason, hence it is what is termed: unreasonable logic, that makes it unbearable to all carnality.

How clear inspiration made it in the days of Moses, hear: "Israel then shall dwell in safety alone." In many places the Lord commanded his people to be separate from all other people. This has a great meaning. Being called of God out of darkness, into God's marvelous light; thus in their minds they are separated from the teaching of the world; hence in conformity to their heavenly call, they are exhorted by the apostle to "be separate." We may ask why ought the children of God in their walk to be separate from the religious world? Paul answers: "What agreement hath

the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord." II Cor. 6:16,17.

This separate people is a chosen generation, a royal priesthood, an holy nation, a peculiar people." Why is this people singled out and made to dwell alone? It is very self evident; because they are not of the world, as Jesus clearly said: "And the world hath hated them, because they are not of the world, even as I am not of the world." John also said: "They are of the world: therefore speak they of the world, and the world heareth them. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

It does seem strange talk to the thinking mind of man, when inspiration makes such a distinction between the believer and the unbeliever. Just think of it: a believer overcomes an unbeliever! This is not done by his physical, or mental ability, but by the grace of God in Christ, through the sure mercies of David. Can we say that the saints are overcomers? That is, do they overcome all the world of unbelievers? Yes, by the testimony of John. He asks and answers that question in a single sentence: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." Belief is not a condition on the part of

man, but it is a given power, and it is not conferred on any one by mistake, or through merit, but by the force—decree of God, through mercy and grace.

The making known to sinners of the wonderful provision of grace, in the wisdom and purpose of God, is sometimes erroneously called salvation, but salvation was provided long before it is made known to the sinner. This making known is often called belief. Belief can ever originate with a dead sinner. The Lord Jesus tells how a sinner believes: "This is the work of God, that ye believe on him whom he hath sent." The work of God is belief in the hearts of the saints, and not their work. Further on in the same conversation, Jesus tells the doubters that it is impossible for the dead to come to him of their own will for: "No man can come to me, except the Father which hath sent me draw him." Man has always tried to do something that he cannot do. He cannot at his own pleasure (not having belief power) believe that Jesus is the Son of God. However, as soon as a man believes that Jesus is his Saviour, he has the witness in himself that he was foreknown and loved with an everlasting love.

Belief is the manifested evidence of a living child in the kingdom of grace. These children love peace. The end of the "perfect man" (testifies the Psalmist) is peace.

All yours, in hope of immortality,

J. F. Beeman.

Claremore, Okla, Nov. 30, 1918.

SHOULD PAY FOR IT.

Dear Brother Gold:—

Enclosed find two dollar P. O. for the Landmark. You have been exceedingly kind to me and now when printing, etc., cost you more and so many are not paying up I feel that every one that possibly can pay should do so. I cannot understand how old Baptists or any one who loves the doctrine of grace can order a paper and then wilfully refuse to pay for it. If they cannot pay why not notify the editor, and not put him to that expense. How people can read the good and profitable editorials from your pen and not feel like helping you along I do not understand. Our Lord said "The laborer is worthy of his hire" and the apostle said: "Let him that is taught in the word communicate unto him that teacheth in all good things."

I hope that your health is still improving and that you may still feel like writing for the dear old Landmark. There is no better paper. Always conservative, contending earnestly for the good old way of truth and righteousness.

You may publish this if you see fit, together with the other article enclosed.

Your brother, I hope,
Joshua T. Rowe.

704 Linwood Ave., Rowland
Park, Md., Nov. 20, 1918.

RIGHTLY DIVIDE THE WORD OF TRUTH

Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth. 2nd Tim. 2:15.

These words have been impressed upon my mind of late as never before. If Paul's admonition to Timothy was heeded today by all of God's ministers, there evidently would be more agreement as to what the Scriptures do teach than there is today on so many subjects. While I believe that the great majority of God's ministers are honest in their different beliefs concerning the different subjects taught in the Scriptures, yet being honest does not make it right. To be approved unto God we must rightly divide the word of truth. That should be our study, a workman that needeth not to be ashamed. There is no occasion of being ashamed if we rightly divide the word of truth, for we will be approved unto God. Therefore, nothing to be ashamed of along that line. On the other hand, if we fail to rightly divide the word of truth, and yet insist on enforcing our views upon others, we will not be approved unto God, and besides this we should feel ashamed of ourselves for failing to rightly divide the word of truth, and then teaching others wrongfully, even going so far as to induce God's people to openly persecute those who do rightly divide the word of truth on some particular subject as taught in the Scriptures. These things would not be if all of God's people were rightly dividing the word of truth. The scriptures are, if rightly divided, that the man of God may be perfect thoroughly furnished unto all good works. 2nd Cor. 3:17, to the extent that we fail to rightly divide the word of truth. To that extent to us, the Scriptures are not

a thorough furnisher unto all good works. There is something lacking on our part, but nothing lacking on the part of the Scriptures, for all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness. That the man of God may be perfect thoroughly furnished unto all good works, Peter said:

"Knowing this first that no prophecy of the Scriptures is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Read 2nd Peter 1:20-21.

Oh, how wonderful and also solemn these things are. Holy men of God spake as they were moved by the Holy Ghost. This is the word of truth that Paul would have Timothy to study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Jesus said: Matt. 10:10.

"The workman is worthy of his meat." Jesus here calls his disciples workman. Paul said: 1st. Cor. 3:9.

"For we are labourers together with God." Paul here referred to God's ministers. It is when God's ministers are labouring together with God that in truth it can be said for the workman is worthy of his meat. Evidently no minister of God is worthy of his meat unless approved of God. Neither are they labourers together with God unless they are a workman approved of God rightly dividing the word

of truth. James said to his brethren: "If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not, and it shall be given him." I think all of God's ministers know there is a lack of wisdom manifest when we do not rightly divide the word of truth. We also know some one is not rightly dividing the word of truth whenever serious differences do exist brethren over any portion of the word of truth.

We also know that if we lack wisdom to enable us to rightly divide the word of truth, the fault is in us. For notice James said: "If any of you lack wisdom, let him ask of God that giveth to all (of his people) liberally, and upbraideth not, and it shall be given him." Oh, how joyous to know that God has promised such things to his believing children, and of a truth he upbraideth not, but in fact will give the sweet assurance of his approval to those that ask in faith nothing wavering. John said: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us. And if we know that he heareth us whatsoever we ask, we know that we have the petitions that we desired of him." 1st. John 5:14-15. Oh, what a blessed condition to be in to have confidence or faith in the Son of God. That if we ask anything according to His will He heareth us, also how blessed it is to know these things. Note, John says: "And if we know that he heareth us whatsoever we ask, we know that we have the petitions that we desired of him." Just so

regarding studying to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth, we will know when we are approved unto God. The sweet approval is by day and by night, and we know this is of God, as truly and the same way as we know that we have the petitions that we desired of him. Such studying is an evidence of felt need of wisdom. Paul said, Heb. 11:6. "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." It would be vain on our part to study to rightly divide the word of truth, and at the same time not believe that we would be rewarded to thus do, would be to shew a lack of faith in God, and in such a condition it is impossible to please God, therefore, would not be approved unto God all our claims to the contrary. Paul said, Heb. 4:15-16, "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Paul continues: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." There evidently has never been a greater time of need than now. Whether we feel our need is another question. The need exists just the same, we need both grace and mercy. Note Paul said; that we may obtain mercy and find grace to help in time of need. It would not be rightly dividing the word of truth to say that Paul here

referred to the unregenerate dead in trespasses and sins, for Paul is not writing to such, nor about such, but is writing to God's people. Neither would it be rightly dividing the word of truth to say that Paul meant here as for eternity when he said: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." We know in our own experience as well as by the Scriptures, that we need grace to help in time of need. We also know it is a continued time of need with us. Therefore with Paul we can say, let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. We need grace to rightly divide the word of truth. Paul said: "But by the grace of God I am what I am, and his grace which was bestowed upon me was not in vain, but I laboured more abundantly than they all, yet not I, but the grace of God which was with me." Yet with all this grace that enabled Paul to labour more abundantly than all the apostles, he yet did say to his Hebrew brethren: "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." Paul yet felt the need of mercy and grace. These feelings kept him humble at the feet of his brethren. Paul said, 1st. Cor. 13:13, "And now abideth faith, hope, charity. These three, but the greatest of these is charity." In this same chapter we learn that to have the greatest gift in understanding the mysteries of

God, and to have all faith so as to remove mountains and have not charity, Paul said: "I am nothing." From this we learn there is much required in order to be approved unto God. We may be enabled to rightly divide the word of truth on some certain subject taught in the Scriptures, and yet fail to manifest any charity toward those who had not the ability given them to understand that certain subject as we ourselves do. On the other hand, this same person may be blessed with charity which is the greatest of these. This one so blessed, evidently would not persecute any one because they lacked in the greatest of all, which is charity. The fact that any one is a persecutor is an evidence manifest that such person has not charity. If we rightly divide the word of truth, we will learn that it is (to say the least) as necessary to teach and practice along that line as any other subject taught in the Scriptures. That should be our study. We cannot be approved unto God, a workman that needeth not to be ashamed without charity, even if we have the gift of prophecy and understand all mysteries, and have not charity we are nothing as Paul said.

Submitted, I hope, in love.

Joseph Ford.

Seneca, Kansas.

ADVERTISEMENTS IN THE LANDMARK

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

I have read and just reread your

letter in the Landmark written for your father. I appreciate what you say very much. It makes me feel almost sorry that I wrote you what I did a few weeks ago. I think I am fitted for any business on earth better than for an editor, (if I am fitted for any thing) therefore am less fitted to advise. What you said, carried me back to my boyhood days: Well do I remember, when but a boy, when the Landmark was printed in paper form, when I often stole away and read it, especially the experiences. I read them with my eyes often filled with tears and tried to beg Almighty God that I might have one like them some day. I felt then that the Landmark was the most sacred thing on earth, next to the Bible and I really enjoyed it more because I felt that I could understand it better. I have been almost a continuous reader of it from my childhood days and I always feel disappointed when it does not come on time. I notice that Elder Hardy writes a great deal for the Landmark. I always read every word of his writing, and generally enjoy it. I remember some months ago, he wrote an article in defense of the advertisements run in the Landmark, and in the last number he wrote in defense of its being about a month behind. I know by experience that it seems good to have some sympathizers though one may be altogether in the wrong. I believe you mean what you say in your letter, and I mean just what I am going to say in this one, for I know it is better to hear the truth than flattery. I have heard a great many Baptists say within the last

few years, but for the sake of Elder Gold they would not take the paper for another year, and that when he died the Landmark would die with him. Their first objection was that it was generally two weeks or more behind, but their greatest objection was that one third of it was filled with advertisements in which they had no interest and the ads had no business in the Landmark.

Mr. Gold, I have written plainly, but I have told you the truth. The Landmark has been a sacred paper to many of us for lo these many years. It is very probable that in a short time you will be its publisher and I feel quite sure it will die a natural death, if conditions remain as it is and have been for the last several years. But, if you will get it back to its original standard, send it out neat and clean and on time, I believe the Baptists and friends will take great delight in sustaining you in your effort to honor your father in the maintenance of his much favored paper.

I promise you now, that if you will do this, I will send you five new paid yearly subscribers and will send two dollars for myself, which will pay me up to May 18, 1920, and believe if you publish this letter (though it is not written for publication) one hundred other Baptists will come across with the same encouragement or better.

I have written this letter because I love Elder Gold, I love his family, love the Landmark and want to see it live.

Yours in humble hope,

W. J. Stephenson.

Raleigh, N. C.

514 Oakwood Ave.

December 18, 1918.

Mr. W. J. Stephenson
514 Oakwood Avenue,
Raleigh, N. C.

My dear Mr. Stephenson:—

Your esteemed favor of the 14th received and its contents carefully noted. I appreciate all you say about the Landmark and about me personally. I like to hear you speak frankly for that is the only kind of advice that is worth anything to a man and I want every one to feel free to criticise me and the papers we publish.

If I am sensible and have a just appreciation of my shortcomings and faults, and they are numerous, I will examine myself and see wherein I am wrong and endeavor to mend my ways, and if the criticism is unjust, I will simply think it over and discard it, for only the truth hurts or helps.

With reference to the advertisements in the Landmark these were only inserted to increase the revenue that we might pay expenses on the paper. Counting all the expense of editorial work, and the cost of publication the Landmark has never made any money and in order to enable it to pay expenses and show a little profit the advertisements were added. But as explained in the article that I wrote regarding the Landmark that publication has always been considered by me different from our regular newspapers and not to be considered in their class at all, and since the expressions of the readers and subscribers have been so generous and kind,

and their determination to support the paper so manifest that just as soon as we can get Messrs. Jacobs & Co., who have the contract for the advertising in the Landmark to release us we shall discontinue it altogether. We have already written them regarding this and hope to have them eliminated in a short time.

Personally I feel that if there is a single reader of the Landmark who objects to the advertising in the publication that I should harken to their wishes, for as expressed above, the Landmark is far and above a commercial proposition, though of course we must have enough to pay expenses. The present price of \$2.00 per year if a sufficient number of subscribers are maintained on the list and all are paid will enable us to publish the paper without loss.

The remittances from a number who are paying for those unable to pay and your statement that you will lend the paper your influence and help us extend the circulation is deeply appreciated and altogether with the blessings of our heavenly Father and the members of the church deeply interested in its welfare, it cannot fail.

With best wishes, I am sincerely,
John D. Gold.

P. S. Since writing above we have heard from Messrs. Jacobs & Co. and they reply that as soon as their present contracts expire with the advertisers to whom they have sold space in the Landmark they will release us from our contract with them.
J. D. G.

LETTER FROM ELDER DURAND

Elder P. D. Gold,

Wilson, N. C.

My dear Brother:—

If I should begin writing this letter with the design to tell you a small portion of my love and esteem for you, as a dear brother in Christ, as a beloved friend, and as an able and faithful friend, I would be writing a long time and then not be able to stop. I am very sorry to hear that the condition of your health for some time past has not been good, so that you are hindered in your work and in visiting associations. I hope you will soon be much better. I notice the ability of the brethren who are helping you, and the many dear brethren in whose love and fellowship you stand in most sweet love and confidence.

It is a great comfort to me to look back over the many years of our acquaintance, and to remember your kindness to me personally, and the sacred love which has existed between us. You are very slightly younger than I, but as I contemplate the excellencies of your character, and the amount of your work, you have always seemed to me to be much older. We remember many pleasant visits at your home and at ours. I would have them repeated if I could. But I cannot travel alone any more. We all send dear love to you and your wife and your family.

Hoping you will soon be well and strong again, your brother in hope,
Silas H. Durand.
Southampton, Pa., Sept. 20, 1918.

(The above letter is the last direct message I had from our beloved brother, who has been called to his reward. His friendship was very dear to me.) P. D. Gold.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to remove from our midst our dearly beloved pastor and much highly esteemed Brother Elder Silas H. Durand, Nov. 12, 1918, in the midst of a host of friends, relatives and the members of the Southampton church. Therefore, be it Resolved:

1. That we bow our heads in humble submission to Almighty God, who doeth all things well.

2. That we feel we have lost a pastor who was loved by all who knew him and extend to the family our deepest sympathy and prayers.

3. That a copy of these resolutions be sent to the family and a copy to the Signs of the Times, a copy to the Landmark for publication.

Done by order of the church in conference, Saturday December 7, 1918.

Elder J. M. Fenton, Moderator
Wm. Hobensack, Clerk.

Wm. Hunsack, Committee.

KEATON-BAZEMORE

Married at the home of the bride, Morehead City, N. C., September the 12th, 1918, Mr. W. K. Keaton of Elizabeth City, N. C., and Mrs. Sadie D. Bazemore of Morehead City, N. C., by E. E. Lundy.

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. LI.

NO. 2

Entered at the postoffice at Wilson as
second class matter.

WILSON, N. C., DEC. 1, 1918

EDITORIAL.

IN THE DAYS

I have said in substance that there was no development of intelligence in creation until the sixth day. And that intelligence was in man, who was not made until that day. The creation had fully developed when man was made and formed, and when he received the breath of life and became a living soul he stood forth as the embodiment of all created substance, and in the breath of life he became the fullness of all created intelligence. I use the word created as it pertains to the creature, and not as it comes from the Creator. The gist of the dominion given to man emanates from his intellectualism. Intelligence being of mind rather than matter its functional powers are both restrospective and prospective. It comprehends whence things come and whither they go. By this inspired Moses was given

a knowledge of the creation hundreds of years after it took place.

In the creation and formation of the new heaven and the new earth, and in the developments incident thereto, we have brought forth in true relation the new man, created in righteousness and true holiness, in whom is made manifest the spirit and power of life eternal, and in whom is revealed spiritual intelligence which through faith permeates the things of creation giving back to the beginning, and reaching out unto the end, revealing in this man, which is termed a new creature, that which we speak of as an experience of grace. This revelation is both retrospective and prospective bringing together all things in one present view, and in the revelation so translates and transposes them that the creature learns to his astonishment and wonder that these are the Lord's doings, and they are marvellous in his eyes. He learns that the thing which hath been is now, and that which is to be hath already been.

Man in his creation and formation is a figure of Him that was to come, and it is only in the revelation of the substance of the figure that the mind apprehends the source of matter. Thus man knows of the work of creation and formation prior to his formation. It comes to him historically through Moses who spake as he was moved by the Spirit or Holy Ghost. Even so does the new creature learn of the election of grace, and of his creation in Christ, and of developments leading up to the formation of Christ in him the hope of glory.

As in the type there is a period answering to six days in which the work of regeneration or recreation was wrought and developed. We understand that in the leading and teaching of the child of God by the spirit he has revealed in him and to him the saving virtue of the regeneration and belief in God who raised up Christ and gave him grace and glory at his right hand, where he has ceased from his labors and entered into everlasting rest. And in the virtue of this belief the believer ceases from his labors, and enters into gospel rest.

If I could, I would love to describe the sensations with which Adam and Eve must have been delighted as they passed from the hand of the great Creator into the fullness of the light of life. Yea, more would I delight in picturing the beauties of the enrapturing vision which is thrown out like a gilded cloud to the wondering view of a new born child of God. As I muse upon these thoughts I wonder if it was such a vision as this that played in and around my heart and delighted my soul once upon a time, which I shall never forget. The vision seems not to have grown dim in all these years, as now and then I raise my Ebenezer, there, and the hope which developed midst those never fading scenes has not failed.

I had thought to indicate in some way and to some little extent how little we know, and how we know that little, of the work of creation and formation during the first five days and especially of the limited and peculiar knowledge the child

of God has of the work of regeneration during the days prior to the day in which he first saw the light of life. We know what we do by faith, and through faith our hope is reasoned out, and the effect of this reasoning is that which we are expected to give for fellowship with the church, and with him that asketh of us the reason of the hope that is within us. I am glad the reason is required rather than the hope. We know we have a hope of some kind, but we want to know if it is a good hope through grace, hence want to test and prove out the reason of our hope. And I am glad that a reason of the hope is required rather than a reason for it. A reason for a hope might sustain no relation to it whatever and render the hope vain; but a reason of it must be and is the substance and virtue of it, and therefore the hope and the reason are alike good, and are so interlocked that the one equally sustains the other.

How good it is to sanctify the Lord God in our hearts and to be ready to testify of the Christ with meekness and fear. The child of God no doubt often hesitates and lingers by the way fearing that he is not what he has dared to hope he was because he can not see and know the things leading up to the time he felt to have been delivered of his burden as he sees and knows the things incident to his natural coming forth, whereas by taking thought for a moment he will readily see that he does not see and know all about his natural sojourn. Now and then he comes to landmarks in the way, and child-like he does not know but wants

to know what this and that means, for instance this heap of stones here in this old camp ground, and that heap yonder in the midst of the river, and he turns to an old chart descriptive of this way, and as he traces along he comes to these heaps, and there he reads a foot note which says: "Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee; thy elders, they will tell thee." Do you remember dear halting, trembling one, do you consider the things of the past, if so, tell the pastor of the church what you remember, lay your considerations before the church, submit your case and yourself to that judgment and they will shew you and tell you and deal with you in faithfulness and love, and you will there find fellowship, and peace and rest, for the Lord has spoken good concerning his people.

P. G. L.

AMOUNTS RECEIVED AND CREDITED

We have through the kindness of the following brethren received the amounts opposite their names to be credited to those who find it difficult to pay for the Landmark:

C. H. Dodson, Durham, N. C., \$10.

S. B. Denny, Hartswell, S. C., \$1.

H. T. Stowe, Sycamore, N. C., \$2.

Lola Holland, Fayetteville, \$2.

The following names have been credited. This pays for their Landmark in advance. The total amount received is \$15. The total amount of credits is \$12. We therefore have in hand a balance of \$3. Other donations will be cred-

ited as they are sent in and we receive complaints of inability to pay.

The following have been credited:

Mrs. Sallie Sauls, Eureka; Fannie B. Lea, Burlington, N. C.; B. W. Martin, Toddville, S. C., and S. C. Huff, Dunwoody, Ga.; Mrs. Willie Newton, Cedar Grove, N. C.

THE WONDERS GOD SHOWS

"Nebuchadnezzar, the king, unto all people, nations and languages, that dwell in all the earth, Peace be multiplied unto you." Daniel 4:1. I thought it good to show the signs and wonders which the most high God hath wrought toward me. How great are his signs, and how mighty are his wonders, his kingdom is everlasting, and his dominion from generation to generation.

The King Nebuchadnezzar was at rest in his house and flourishing in his palace. I saw a dream which made me afraid, Nebuchadnezzar was at rest in his palace. He was the great king of Babylon flourishing in his palace. He, it seems, was the greatest king in his day, and time. Yet he saw a dream which made him afraid, and the thought upon his bed and the visions upon his head made him afraid.

He calls in all the wise men of Babylon that they might make known unto him the interpretation of the dream.

The Eternal God who giveth not account of his matters unto him, this greatest of all earthly kings was so humbled that he ate grass as the ox and became as a beast.

What is it that God hath made that he cannot rule, nor control, or that he fails to do as he pleaseth with?

All God's wonders praise him, and his saints shall bless him. Surely that man is blest who fears and loves the Lord God, who is Lord of Lords and is king of kings, but does his pleasure in the army of heaven. The great God acts beyond the power and wisdom of men, nor does he give account of any of his matters to man, except as it pleaseth him. He shows that all flesh is under his power, and does what pleases him.

This great king Nebuchadnezzar came down from the high province of being a great ruler and he ate grass as the ox eats it, another heart than the heart of a man was given him. Who by searching can find out God who knows all things, from whom nothing is hid. But he knows what is in man and what man will do.

P. D. G.

CAST DOWN; BUT NOT DESTROYED

Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God who is the health of my countenance, and my hope; for I shall yet praise Him.

It is in the crooks and by ways, the strange places of our lives that we fall into such questionings as call out, "Why art thou cast down, O my soul and, why art thou disquieted in me?" The casting down is not in the Lord, for in Him is everlasting strength. The eternal God is thy refuge. If God be for us none can be against us. Happy art thou O Israel who is like unto thee O people saved of the Lord, for the eternal God is thy refuge and underneath are the everlast-

ing arms. The weakness of man is all in himself for he has no strength in himself. He does not know the extent of his weakness in himself nor of his strength in God. By experience he learns that without the Lord he can do nothing, but that through Him he can do all things. For it is God that works in him to will and to do.

Hope is the anchor of the soul, both sure and steadfast. Our casting down is all in ourselves. We sink into nothingness out of sight of our strength when the Lord is withdrawn from us. Then there seems to be no help—no help. We do not know the extent of our helplessness when all our supposed strength is withdrawn. Then we sink down where there is no standing, where there never was any standing. But this we cannot learn unless it is given us to see that without Him we can do nothing, but I can do all things through the Lord that strengthens me and is my life in death, my righteousness when all else is withdrawn. Until we are brought into this strait we never know that when we are weak then are we strong and because Jesus lives we also live, so that the life I now live is by the faith of the Son of God, who loved me and gave Himself for me. Hence the life that I now live in the flesh I live by the faith of the Son of God. Then this is a holy life, a righteous life and it overcomes the world, because greater is he that is in you than is he that is in the world.

Christ in you, the hope of glory is the divine power that guides and directs you, therefore greater is He

that is in you than he that is in the world. If Christ, the hope of glory, be in you that provides you with all needed blessings for the present life, also for that life which is to come.

Then why should I be cast down and why should I be disquieted within me.

God is my hope, and my hope is in God for He is the hope of glory. Every blessing of hope is in Him, all the power of faith, hope and love are in Him. He that hath begun a good work in you will perform it until the day of Jesus Christ, or until it is complete in the day of Jesus Christ, for the Lord will perfect that which concerneth Him. No earthly power nor wisdom can add anything to that wonderful work. This is the work of Christ and it is marvelous in our eyes. How glorious to feel that the Lord will perfect that which concerneth me and I shall be complete in Christ wanting nothing.

So great is that work that it doth not yet appear what we shall be, but he that hath begun this wonderful work in us shall perfect it, until the day of Jesus Christ and shall all be to the praise of the glory of his grace.

Well it may be said, it doth not yet appear what we shall be, but we know that when we shall see him as he is we shall be like him, for we shall be like him and shall be satisfied when we are with him.

P. D. G.

PLEASE TAKE NOTICE

All subscribers whether new or old will please write their full name

plainly giving their postoffice address and r. f. d. if they are on a route. If they are changing from another postoffice kindly give the old postoffice and the new. If you are just beginning to subscribe kindly say that you are a new subscriber. Please be careful to give the name in which the paper has been going. An observance of these rules will enable us to handle subscriptions with fewer errors and much more satisfactorily.

P. D. Gold.

OBITUARIES

SISTER EMMA DENSON

Dear Brother Gold: By request of Elder A. B. Denson I will attempt to write the obituary of Sister Emma Denson, his wife.

She was the daughter of Elder Robt. Harris and Phoebe Jane, his wife, and was born December 10, 1875, was married to A. B. Denson February 19, 1895, and lived happily with him until her death. She was the mother of six children, three living and three dead.

She united with the Falls church the Second Sunday in May, 1910, and was baptized by Elder John Jackson, her pastor, Elder Gold not being present. She lived a consistent member until her death, always filling her seat when not providentially hindered. She will be greatly missed by the church and community.

Sister Denson died with pneumonia, October 17, 1918. I was told her sufferings were great, but she bore it with patience. All that

the doctor and loved ones could do was done, but the Lord called, come home and she had to go.

It was my privilege to have this sister for a near neighbor for several years; many were the pleasant hours we spent together. How it did grieve me when I found they were going to move away, for to know her was to love her.

Sister Denson was very industrious; it was a great pleasure to her to keep everything clean and in readiness around her. Oh! how she did seem to enjoy having the Baptists and friends to visit her.

Sister Denson saw a great deal of trouble about her boys after they had to register for the army, but she was blessed to have them all at home with her when she died. We greatly sympathize with Brother Denson and children in their bereavement, but dear brother remember we grieve not for her as those who have no hope, for we feel sure our loss is her eternal gain.

Her burial services were conducted by Brother James Proctor, and she was laid in the family burying ground while sorrowing friends and relatives wept at her departure. The Lord giveth and the Lord taketh away. Blessed be His Holy name.

Written by her friend and sister
in Christ as I hope.

Celia F. Ellen.

We had the kindest mother once,
She was our joy and pride,
We loved her oh! but not too well,
For soon she slept and died,
Now there's sorrow within our
bosom,
Lonely are our hearts today,
For the one we loved so dearly

Hath forever past away.

Her Children.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANADAY, 1225 Park Square, Sedalia, Missouri.

160 HENS—1,500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, 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. Reefer, poultry man, 6259 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

CURED HIS RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 799E Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

Nature Cures By Minerals

MINERAL COMPRESSES are making the most astonishing cures. Diseases are caused by deadly Germs and Poisons in the system.

The Mineral Compresses have the wonderful power of collecting these Germs and Poisons, drawing them to the surface and absorbing them.

Diseases which do not respond to the action of drugs or the knife have been promptly cured by the Mineral Compresses.

WHAT THE DOCTORS SAY OF THE COMPRESSES

"The Mineral Compresses are to all pathological conditions what no other known measure is, in the fact that they remove the **Cause of Disease.**" — E. JAY FISK, M.D., Troy, N. Y.

"I have used the Mineral Compresses in my practice with remarkable results. They have promptly cured Gall Stones, Tonsilitis, Bronchial Coughs, Pustular Eczema and many other diseased conditions. I could not do without them." — DR. HARLOD SOLEM, Oakes, N. D.

The Mineral Compresses can be depended on in diseases of the Brain, Heart, Lungs, Liver, Kidneys, Female Organs and other organs of the body. They have cured Bone Diseases, Scrofula, Erysipelas and all kinds of Blood Poisons.

Send for our Free Book. It is a medical education on the new lines.

We have the only reliable Specific for the cure of Inflammation of the Prostrate Gland. \$2 guaranteed.

ABSORBENT COMPRESS CO.

47 State Street

Rochester, N. Y.

To Ward off Pneumonia

for colds, croup, pleurisy, pneumonia, etc.

If he can't supply you write GOWAN

Medicines—**Rub vigorously with GOWAN'S**—the pleasant, effective, external application. Soothing and healing. Ask your druggist. GOWAN MEDICAL CO., Concord, N. C.

TREMENDOUS VALUE FOR 15c

Washington, D. C. (Special).—An unusual offer is being made by the editor 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, the home of the Pathfinder, is the nerve-center of civilization, history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these strenuous, epochmaking days. It is the only big weekly magazine at the seat of government. Send 15 cents for 13 weeks trial subscription to the Pathfinder, 156 Douglas St., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.

PREACHERS' SONS AND DAUGHTERS—

Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

SHORT BUSINESS COURSE FOR

SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

141-acre farm on highway, 1 mile of Cary, 25 acres in cultivation, plenty of wood, good soil, 2 story 8-room house, shady yard, barn and stables. Price \$8,250. Easy terms. Raleigh Real Estate & Trust Co., Raleigh, N. C.

AGENTS WANTED for General March's Authentic "HISTORY OF THE WORLD WAR." 750 pages, 200 illustrations. Fastest selling book ever published. Act at once and make \$25.00 a day. Best terms. Outfit free. MEAD PUBLISHING CO., MIDDLETOWN, N. Y.

One in Four of Our Men Called for Draft Examination Was Physically Deficient

**CITY PHYSICIAN STRONGLY ADVISES ALL PERSONS TO
HAVE BLOOD EXAMINATIONS MADE BY FAMILY DOCTOR
SAYS THOUSANDS SUFFER FROM IRON DEFICIENCY**

And think its "overwork," "too much worry," "a case of nerves," or some other trouble. Ordinary Nuxated Iron will increase the strength and endurance of such folks in two weeks' time in many instances.

In General Crowder's report to Congress, he stated that approximately one-fourth of the men called for physical examination were found physically deficient; that is, more than one out of four of the flower of our land was sick and many of them perhaps did not know it.

In commenting on this serious condition of affairs, Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital, New York, and the Westchester County Hospital, said: "The possibility, in that mass of these cases, were the safety to lack of so-called iron in the red blood corpuscles. On the face of it, you can have most any kind of symptoms arising from a state, very-very, run-down state, to that of most persons, without the volume of blood often increasing, thereby insuring an extra heavy burden on the heart. Contrary to general opinion, lack of iron in the blood does not necessarily mean you do not have enough blood, but it means your blood is not of the right kind."

If you feel tired in the morning; restless at night; if you suffer from weakness or lack of vitality; go to your family doctor and have him take a specimen of your blood and examine it, and if it shows iron deficiency, get him to give you a prescription for organic iron—Nuxated Iron. Do this as often as it occurs that you do not get hold of some of the numerous forms of artificial iron preparations on the market, which may do you far more harm than good. If you do not want to go to the trouble, purchase an original package of Nuxated Iron and see for yourself that it is the only Nuxated Iron available on the

package—and Nux and Iron not any other form of iron other than Nuxated Iron.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, in commenting on the value of Nuxated Iron, said: "This remedy has more than 250,000,000 units of it to

exceed any remedy I have ever used for creating red blood, building up the iron in a man's blood, and correcting digestive disorder. The manufacturers are to be congratulated for having given to the public a long felt want, a true tonic, supplying iron in an easily digested and assimilated form. A true health builder in every sense of the word."

Dr. Schroeder C. Jacques, formerly Vice-Surgeon of St. Elizabeth's Hospital, New York City, 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 anxious in my duty not to mention it. I have taken it myself and given it to my patients with most satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Manufacturers' Error: Nuxated Iron when first introduced to Dr. Sullivan and others with such success, finally, and much to his surprise and regret, was found to be a most costly but one which is well known to druggists everywhere. Finally, the older formula iron preparation is really antiseptic and does not lower the teeth, make them black nor upset the stomach. The manufacturers' mistake is corrected and entirely satisfactory results to every purchaser, as they will receive their money. It is dispensed by all



Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital, (Out-door Dept.) New York and the Westchester County Hospital.

DR. SULLIVAN SAYS
One-fourth of the people are sick—not as to the normal health mark as shown by General Crowder's reports to Congress on the draft examination. I strongly advise everyone who feels weak, nervous or run-down at times, to go to their family physician and have a blood examination made. Thousands suffer from iron deficiency and do not know it. In my opinion there is nothing like organic iron—Nuxated Iron—to help one increase strength and energy to the weak, run-down and aged.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

HISTORY OF THE WORLD WAR

Most complete and official book published. Best terms. Biggest outfit sent for 20c mailing expense. Ziegler Co., 5 Y, East Harrison, Chicago.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—
Take Cascarets tonight.

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 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.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man,
Who Has Evidently Solved a
Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

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

GOOD NEWS

A Lady in Texas Tells How She Regained
and Keeps Her Health.

Every household should have at hand all the time a dependable remedy with which to fight catarrh and catarrhal conditions.

The experience of Mrs. M. E. Berkley, No. 1322—27th St., Galveston, Texas, is not unique, but her letter does carry a vigorous "safety first" suggestion to every American home:—"I wish to tell you of the good Peruna has been to me. I have used it five years and have never found it other than satisfactory as a remedy for colic, catarrh, indigestion and many other ailments. I am never without Peruna."

Coughs, colds, catarrh, grip and influenza cannot safely be neglected. Any disease due to catarrhal inflammation of the mucous lining whether of the nasal passages, throat, lungs, stomach, bowels, kidneys, bladder or other organs is to be feared. Catarrh is always a menace to the general health and on account of its prevalence must be fought and fought hard all the time.

Thousands place their entire dependence upon the well known time-tried remedy, Peruna. Dr. Hartman began selling Peruna for catarrh forty-five years ago. Try Peruna first and avoid possible disappointment and expense.

Tablet or liquid form. Sold everywhere.

Your Granulated Eyelids,
Eyes inflamed by exposure
to Sun, Dust and Wind
quickly relieved by **Murine**
Eyes Eye Remedy. No Smarting,
just Eye Comfort. At

Your Druggist or by mail 60c per Bottle.
For Book of the Eye free write
Murine Eye Remedy Co., Chicago.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co., 859 Gray Bldgs., Nashville, Tenn., for sample.

RETURNED SOLDIERS

Get special rates in college. For particulars, write Meridian College, Meridian, Miss.

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.

WHEN A FAMILY NEEDS A FRIEND

In the Absence of Doctors Nobly Gone to War, After Influenza, the Grip,—

These wonderfully useful medicines, Hood's Sarsaparilla, Peptiron and Hood's Pills—comprising the new combination family treatment—are warmly recommended.

If taken regularly, Hood's Sarsaparilla before meals, Peptiron after meals, and Hood's Pills at night as needed, they are reasonably sure to keep a family in health and prove to be reliable and always ready friends. They purify the blood, build up strength and regulate the system.

Get all, or any one, as you think you need, from your druggist today.

A POSITION ASSURED

Standard Course in Commercial Branches. Bookkeeping, Shorthand, Typing, etc. New students are entering every week-day. Graduates placed in positions without charge. Write for free catalog and particulars.

Carroll College Business College

NORFOLK, VA.

INFLAMED EYES
 granulated lids and all eye troubles resulting from weakness or inflammation
Immediately Relieved
 by the use of Dickey's Old Reliable Eye Water. Instantly soothing and healing. No burning, or stinging. At all drug stores or mail 25c. Genuine in Red Box.
DICKEY DRUG CO. Bristol, Va.



THE JOY OF MOTHERHOOD

Came to this Woman after Taking Lydia E. Pinkham's Vegetable Compound to Restore Her Health

Ellensburg, Wash.—“After I was married I was not well for a long time and a good deal of the time was not able to go about.



Our greatest desire was to have a child in our home and one day my husband came back from town with a bottle of Lydia E. Pinkham's Vegetable Compound and wanted me to try it. It brought relief from my troubles.

I improved in health so I could do my housework; we now have a little one, all of which I owe to Lydia E. Pinkham's Vegetable Compound.”—Mrs. O. S. Johnson, R. No. 3, Ellensburg, Wash.

There are women everywhere who long for children in their homes yet are denied this happiness on account of some functional disorder which in most cases would readily yield to Lydia E. Pinkham's Vegetable Compound.

Such women should not give up hope until they have given this wonderful medicine a trial, and for special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of 40 years experience is at your service.

A Pretty Face

should not be marred

PALMER'S SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburns, tan-freckles, pimples, blackheads, and eczema.



If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
 1521 Atlantic Ave.,
 Brooklyn, N. Y.

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Wash the Poisons of
Rheumatism
 Sciatica, Neuralgia
 and Uric Acid
 Out of Your System
 With Shivar Spring
 Mineral Water.

THE GUARANTEE.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucamines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the writer 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 it once and oblige.

JOHN P. RHODES.

Koper, 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. 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 benefited 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

Abundance of

POTASH

For the 1919 crop

We are prepared to supply users of

ROYSTER'S FERTILIZER

With any grade of Potash goods desired

Prof. B. W. KILGORE, director N. C. Agricultural Experiment Station Says:—

"The lack of Potash with us has been shown especially in cotton, tobacco and potatoes in coastal plain sections. This has been especially true of cotton and potatoes, more potash having been used on tobacco, relatively, than on these two crops."

Dr. H. W. BARRE, director of S. C. Agricultural Experiment Station Says:

"I will say that a survey recently made of the cotton situation in South Carolina leads us to believe that at least 25% reduction in the cotton crop has resulted this year from lack of potash. In some cases not more than half a crop has been produced on light land that is very deficient in potash. The appearance of the plants indicates that what is known as potash hunger is responsible for the decreased yield. We are, therefore, recommending that liberal amounts of potash be used in fertilizers for cotton next year. At the usual rates of application I feel that it will pay to use as much as 3% of potash at the present prices."

Enquire of Royster Dealers. Place orders early.

F. S. ROYSTER GUANO C C
NORFOLK, VA.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and I have 11-2 dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you! Don't delay. Send a dollar today to E. J. Reefer, 3259 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him \$2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or \$2.25 today for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has made a fortune out of the poultry business.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small 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 fashish, loosen and die; then the hair falls out fast. Surely get a small bottle of Know-ton's Danderine from any drug store and just try it.

150-acre farm 4 miles of Raleigh; 40 acres in cultivation, 10 acre wire pasture, 2-story 8-room house, acetalene gas lights, small tenant house, 2 story barn, good orchard. Price \$5,000. Easy terms. Raleigh Real Estate & Trust Co., Raleigh, N. C.



Coughs Worse at Night

The simplest and quickest way to get rid of a wearing, racking night cough, tickling throat, hoarse, wheezy breathing is to take

Foley's Honey and Tar.

In it, you get the curative influence of the pine tar and other healing ingredients, together with the mollifying and laxative action of honey.

Editor C. T. Miller, Casselton, Ind. (Enclosed) writes: "I was troubled with bronchial affection and coughed constantly day and night. I took Foley's Honey and Tar and was relieved. It is great for bronchial colds and coughs. In grippe and bronchial coughs, croup, hoarseness, tickling throat, etc. I quickly relieved."

Vapo-Cresoline For Whooping Cough, Spasmodic Croup.

Asthma, Sore Throat, Cough, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the distressing, and often fatal affection for which it is recommended. It is a simple, safe, effective and druggist treatment. Vapo-Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup attacks. It soothes the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, soothes the inflamed mucous membrane of the throat, and stops the cough, causing restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresoline's best recommendation is its 20 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLINE CO., 62 Cortland Street, New York or Leeming-Miles Building, Montreal, Canada.

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce 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. Adv.

*Miss J. Clayton. Samuel Jordan
Bablist*

Save

**Your Strength
By Conserving Your
Nervous Energy**

**For Nervousness or
Sleeplessness, Try**

**Dr. Miles
Nervine**

**A Nerve Sedative contain-
ing Ingredients recognized
by Specialists as having
great value in the Treat-
ment of Nervous Diseases.**

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Morris Ave. E. M. Lane

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. Reefer, poultry expert, 2259 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid.) So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

Ship Us Your
HIDES, FURS, JUNK, High Prices Paid
DIXIE HIDE & JUNK CO.
Dept. A, Lynchburg, Va.
Reference: Banks of Lynchburg

**SOUR, ACID STOMACHS,
GASES OR INDIGESTION**

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it. In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas 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 sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once 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 caused by fermentation due to excessive acids in stomach.

GO TO COLLEGE—Educated men and women needed greatly. Fine positions, awaiting the educated. Special offers to write Meridian College, Meridian, Wis.

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

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

ELDER J. D. COCKRAM.....Floyd, Va.

ELDER J. C. HURST.....Roanoke, Va.

ELDER M. L. GILBERT.....Dade City, Ala.

\$2.00 PER YEAR

D. F. Robertson
Librarian

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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

TAKING LANDMARK FOR 33
YEARS

Dear Brother Gold:—

Today, January 1st, my subscription to the Landmark expires, so will hasten to renew, should have renewed earlier, but have been unusually busy for the past few days. I have been a subscriber for 33 years, and this is the second time in all these years that I have failed to renew by the time my subscription expired, so I feel you will pardon me. I wish to take it as long as I live, for I look for its coming as I would a loved friend. Tomorrow (should I be spared) I will be 75 years old and I can say surely 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. Oh! If it were not for this hope. Brother Gold this is all I have to carry me along in this sinful world, and so often feel that it is almost gone. Dear brother, and father in Israel I did not take my pen this morning with any other intention only to renew. I do not feel like writing, shut up, and can't come forth, besides being physically sick. Enclosed you will find six dollars for renewals.

Elder G. M. Corbitt, Ada Hardee, and myself, Jane E. Hardee, all of Greenville, N. C. Elder Corbitt

wishes to offer an apology for delay. He has been accustomed to giving you the money at the Association, but you know they were prohibited from convening last fall. Well, dear brother, wishing you many joys, and few sorrows during your sojourn on earth, I am, I hope, a little sister in Christ.

May God ever, and always bless you is my prayer.

Jane E. Hardee.

Greenville, N. C., Jan. 1, 1919.

GOD DIRECTS ALL THINGS

Elder P. D. Gold:—

Dear father in Israel, if I am permitted to address you thus, I will write you once more but I feel so heavy hearted I can't write what I really feel, I am so confused. My subscription is out and I will now send you a money order for the same. I hope you will pardon my delay for I have been very sick and I thought perhaps I never would subscribe for it any more, but God in His mercy and grace has spared me thus far. I am feeling very badly at this writing but nothing to compare with what I have been but I only look to the giver of all mercies to help me on my pilgrimage here. I feel I can't stand it much longer but God knows what I can stand. He will not put

any more than He will enable me to stand for He is ever with his people and that to bless and if I be one of his he will go with me to eternity in that paradise of God, where all is peace and love and no sorrow, sickness, pain or death, no one to molest, or make afraid. I have a dear, precious boy in this army and I do hope it is the will of God to send him home to his poor afflicted mother. I have said if it wasn't the will of God for him to get killed there are not bullets enough to hit him and some one told me that God would take care of him in the spirit, but he wouldn't turn a bullet from him to hit some one else, but I told them I believed God would take care of him in the flesh if it is His will to do it, for dear old Brother Gold fell a hundred and twenty feet in the falls of a western North Carolina stream, and who took care of him but God. Dear brother that is all the hope I have of ever seeing my dear boy again is the all wise Providence of my dear God. Brother Gold I wish I could see you and tell you my feelings for I feel that it is inexpressible and full of glory to God's dear name, no other name so sweet as Jesus my Redeemer and my Saviour. Brother Gold what do you think of this. Write me and tell me just what you think about what I have written. Am I right or am I in the dark, for everything seems dark and dreary to me and I may be blinded and can't see but nevertheless I believe it that way and if I am wrong I hope God will show me. I can't help but believe He has all power in heaven and on

earth to do His will, for I have seen my helpless condition and I know my weakness and He can do all things if it is His will to do it. He works and none can hinder, nor say what doeth thou. What He wills He is able to accomplish.

This world is no pleasure to me; nothing but sorrow I see, only in trusting in God my salvation that is joy to me. I feel that I can trust him and no one else for cursed is man that trusts in man and maketh flesh his arm. I can't eat for one is missing from my table. I can't sleep, I am in so much trouble about my poor boy, so far away, in France and no mother to comfort him, nor wait on him when he is sick, and nothing but God can relieve my poor heart from trouble. I don't know whether I will see my child again or not, but a few days ago I was in great trouble about him and as quick as a thought it came to my mind so plain that I know my child will come home for he will have to declare God's name and right then I felt to rejoice in God my strength and my deliverer, and I will just have to wait patiently on him for all things and murmur not at his hand for He will do right.

Brother Gold, I thought when I started I would write a few lines and my remittance for the Landmark, but I have written enough to worry you, so I will close by saying God bless you. Remember me and my poor family at a throne of grace. Your sister in tribulation.

Rosa A. Fox.
Oct. 28, 1918.

EXPERIENCE

Mateman, W. Va., Dec. 25, 1918.
Elder L. H. Hardy,
Atlantic, N. C.
Dear Sir:—

I will take the privilege of writing you a few lines, as I have been reading after you in the Landmark for some time.

I am always glad to see a piece from your pen.

I am enclosing to you a sketch of my troubles along life's journey. Some times I am made to think it is the workings of the Lord, and then I feel it is nothing but my vain imaginations.

I would be glad to have a few words from you, and be sure to write often for the Landmark as I am a constant reader.

Dear Brother:—

I address you as "brother" although I feel unworthy to thus address you.

For a long time I have felt like I wanted to write and tell some of God's servants about some of my troubles. But I am such a sinner I feel unworthy to even write to a servant of the Lord. But I must tell some one and see if my burden will be relieved. If this is of the Lord I hope to be guided by His Spirit to write you a little history of my life so far, and will ask you to please read this and tell me whatever you may feel about it.

I was raised in North Carolina, my dear old mother being one of your members and belonging to Lick Fork church, near Reidsville. Later she joined by letter at Sardis, near Madison, N. C., where I used to go and hear the servants of God

preach what I later believed to be the true gospel of the Lord.

My father, while not belonging to any church, was of the Methodist faith, holding that he could get religion at any time. He allowed me to go to Sunday school and be brought up in the faith of religion by works.

Along about this period I lost my dear mother, and I became very much interested in my future home beyond the grave, so much so that I attended church very regularly. It seemed to me that I was burdened with some kind of a great load, so much so that I could not rest day nor night. I tried to pray, but it seemed to me that what I said went down and I could get no relief. I will not try to describe my feelings while in this condition for words fail me to do so. But while in this condition I had a dream. I dreamed that I went out in the barn lot to try to ask the Lord for mercy. I thought I was lying under a large shade tree looking up toward heaven. By some means my throat was cut and a little stream of blood was spinning from the wound and going up into the air and not coming back to the ground. I followed the stream of blood with my eyes and behold I saw a host, yes, a great host of what I thought at that time to be angels. It looked to me like they were consuming my blood. It seemed to me that this lasted for quite a while. While viewing this scene I awoke. This was the beginning of my troubles anew. I could not get this dream from before my eyes day or night, it worried me. So I imagined all kinds of things were going to happen to me.

I was young, up in my teens and I got afraid to go out at night for fear some one would kill me by cutting or shooting me. After going for a long time I decided to and did make this vow unto the Lord: That if He would spare me until I was twenty-one years old, and let me go on in my worldly ways, and go to parties and dance, and have a good time (for this I surely did love to do) that when I was twenty-one I would get religion and live a good Christian life the balance of my days. With this vow made in good faith on my part I became more reconciled. But I would still read my mother's Bible, and in reading this book I became convinced that when I got religion I would feel and recognize a change. That is I would feel relieved of the desire to follow my worldly ways. I would have a true desire to worship the Lord as I saw other people do.

I went on in this way until I was twenty-one years old. In the following summer I remembered my pledge and looked forward to a protracted meeting at Flat Rock Methodist church to get religion. When this came I was ready to attend, and after attending several times I felt my burden of sin, and on being invited to the altar I went forward with all faith that man could command, believing that man could get forgiveness of his sins, at the same time feeling that I would feel a change. I know that I tried to pray for the forgiveness of my sins as hard and with as much earnestness as mortal man could do. I was at the altar for several days and quite a number of the people

professed but I got no relief. Finally the preacher came to me and said, "You have been here long enough, and you are expecting to feel a change; I know you. You have no great sins to be forgiven, so you need not expect to feel any change. All you have to do is to give me your hand and give God your heart and quit your little frolicking around, join the church, live a Christian and you will soon be all right. This was a thunderbolt out of a clear sky to me for I knew that my mother's old Bible taught me that I would be turned right about; and would be made to hate the things I once loved, and love the things I hated. I arose from the altar and went back and took a seat in the audience until the congregation was dismissed.

Here my troubles all began over again and I became convinced that I was a lost soul without recourse. I began to read my old Bible again to see if I could find any consolation for poor me. I found none for everywhere I read I found that men who had done as I had were lost and justly so. I felt too mean to even try to pray and decided that when I called on the Lord I was heaping sin on the top of my already burdened soul. I finally gave up as a lost sinner for I could not see how God, being just, could save such a vile sinner as I was.

I decided to live a good life and not sin and maybe I will feel better. I moved straight out in the morning with a resolution not to do anything wrong that day, but I did not go long before I did something and my conscience would

check me and say to me "Now you old hypocrite; see what you have done." I went on in this way for a long time and came to the conclusion that I was lost in spite of everything. I would just go and take part in any and all worldly lust and have all the good time I could while in this world for I was lost and there was no other way out of it but to die and go on to everlasting hell. However I was not permitted to run in this way long. I was taken down very sick and had several good doctors with me. They all gave me up to die. I sent for one but would not come, said he had done all he could, that it was just a matter of a short time when I would pass out. When this was told to me, my wife and children and friends standing around my bed I seemed to realize that my days on earth were spent and I must pass up before God to be judged, and have that awful sentence passed on me, "Depart from me, I never knew you." I gave my friends a final look and turned my head away feeling that it was just a few hours until I would meet my doom.

I can't say that I went to sleep for I don't know but I thought I did and my soul was up over my body viewing my dead body, and I heard a great noise in the East such as a rush of a mighty storm and I, that is my soul saw coming from the East a great host of angels and they were all just alike and about twenty feet above the ground. They had wings and they came close up to where my body lay and viewed my body. My soul was

fashioned like unto one of them and was wafted away eastward. Then I awoke and I felt better. All of my burden was gone and I was made to hope that my sins had been blotted out and I was ready and willing to die, that I was saved by the mercy of God who worketh all things after the council of His will. Here is where I was turned right about and made to love the things I once hated and to hate the things I once loved. I thought that all my troubles were over. To the great surprise of my family and friends I began to get better and was soon up and around. No sooner was I up than I was in trouble again. Something would say, "this is all a dream and you know that you are too mean to be saved, and to profess forgiveness of your sins would be blaspheming the word of God. Then I fell into doubts and fears and went on in this way for about five years and until the past October when I was stricken with the influenza with my wife and four children all down at one time. This was my trying time. We could not hire any one for love or money to come and give us any attention. I went to sleep one night praying for mercy for my family thinking but little for myself. My family was in an awful condition and I was unable to give them any attention whatever. Right here I do believe the angels of God visited me and gave me such comfort as I never had before nor do I ever look for it again while I am on this earth. I awoke hearing the sweetest singing that was ever heard. It seemed to me

that there were ten thousand voices at my window singing sweet praises to God. I first thought that it may be a funeral procession passing so I raised up as best I could and I could hear clearly and knew I was awake. I could not keep from praising the Lord for His marvelous work.

From that moment I felt sure that my family and I would be blessed to recover, and now we are all up.

Sometimes I am the happiest man on earth and then I look back and think I am mistaken, that it is too great for such a sinner as I.

The above is just a little sketch of my troubles and pleasures.

Please let me know what you think of this. Is it just life or is it the working of the Lord?

Pray for me when at the throne of grace.

Respectfully,

J. H. Roberson.

The above is a copy of a letter which I have received. I take it to be an experience of grace and am sending it to the Landmark to share it with others who love the truth of our God.

Yours in hope,

L. H. Hardy.

BLESS HIS HOLY NAME

Eld. P. D. Gold,

Wilson, N. C.

Dear Brother in the Faith:—

There are so many things to be thankful for that many times I feel like my heart must be adamant, for so much of the time there seems to be no spirit of praise in my heart. Then again I feel glad that I can realize this, for it strengthens my

hope that I have known at times the true spirit of praise. We are told that "My spirit shall not always strive with man," and if it did, our entire time would be spent in praise of God, and we would soon die for want of natural food to sustain this natural body. Mere words of the mouth, no matter how hard we strive to make them appear sincere, are not praise to God; but when there seems to well up within us a great spirit of praise and thanksgiving to the giver of all good and perfect gifts so that it seems that these poor mortal bodies must burst and the spirit ascend to the God who gave it, we feel to hope that we are indeed blessed with a spirit of praise, such as we feel to hope is acceptable in his sight. Such praise as this must come from him, else it could not ascend unto him. He places within us this blessed spirit of praise, then we can say with all sincerity, "Bless the Lord, O, my soul! All that is within me, praise His holy name!" Unless He has placed this spirit within us, there is nothing there to praise him.

Often when I read our periodicals the writer seems to express the things that I believe and love so clearly that I feel to praise the God of all mercy for such wonderful gifts. We, who are scattered abroad and deprived of hearing such preaching as feeds the hungry and gives drink to the thirsty, find much comfort and consolation in the rich feasts that come through the printed sermons and good letters. But O, how merciful is our God! He can cause the good seed

to spring up within the heart that has been prepared of him for the growing of the heavenly plant; and though we may dwell all alone, as it were, He is able to, and does in His own good time, provide a feast of good things to satisfy the hunger and thirst of weary ones, even in the still hours of the night when all the world is sleeping, and we are made to sing praises to His great and matchless name. At such times we feel to ride on the high places, to fly on eagle's wings, so strong is the arm that we feel to hope bears us up. We then feel that underneath is his everlasting arm, above is his ever-watchful eye for he never sleeps nor slumbers, and round and about us is his never-dying love. Then what is there to fear? At such times we feel that we could shout his praises from the hilltops; that we are not ashamed to own his name or contend for the faith once delivered to the saints, but are willing to do his bidding. But when we feel so little and forsaken, so poor and unworthy, so cast down and distressed, we wonder if we have ever known his favor. We are made to ask ourselves, "Have I ever tasted the Lord that he is good?" But if we had not, how would we know that the things that once satisfied us are so inadequate to our needs? We remember seasons when we felt the Lord was near, and we feel there is an aching void that the things of this world cannot fill. Thus our hope is strengthened.

Your little sister in hope,

Lola Holland.

Fayetteville, W. Va., Dec. 9, 1918

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.
Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City, Ala.

VOL. LI.

NO. 3

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. DEC. 15, 1918

EDITORIAL.

SALUTATION.

Dear readers of the Landmark, and "Spiritual Law Counsel":— We are coming to you this time as never before.

It is through the medium of Zion's Landmark that God's children have been taught the solemn truth of their experience for more than fifty years. Its editor has been led very gloriously, and powerfully instructed in the things which accompany salvation.

We now are looking upon a golden sunset, the shades of evening gather about him, telling us all the solemn truth, that his pen must soon pass to another.

My pastor, Elder P. G. Lester, is and has been, Elder Gold's asso-

ciate for many years and as such it is expected that he speak to its readers more often now. I have served with him, more or less, in pastoral work, for twenty years, during which time we have often sought his counsel.

"The Spiritual Law Counsel," established in 1908 has been for the last two years published in his town, Floyd, Va.

The struggle to keep it going regularly to the subscribers often made me feel that I would be glad to merge it with some good paper of substantial worth to the Old School Baptist cause, and a few times spoke to Elder Lester of passing to the Landmark, which is now done.

We now join the Landmark and its writers in general with the "Counsel" force and its writers for mutual comfort and strength in the great cause of our Master. I am satisfied that it is wisdom to do so. It means more for you readers of the "Counsel," than I could ever hope to offer you.

The "Counsel" came to your homes barely sustained. It wished to do a work of charity—which is a work of love, and in its liberality at one time it was going to something more than twenty-five hundred homes.

Many, very many, loved its coming and have been faithful and now, I come to you, dear readers, through the medium of the Landmark, hoping that you will not turn me away but will bear with us in our weakness, praying God to pour out upon us the spirit of wisdom and understanding from above.

You will have the benefit of the Landmark twice a month in your home, at the price of \$2.00 per year, which is considered better than a monthly paper at \$1.00 per year.

I have all marked up accordingly as they have paid to the Counsel, and your time will be filled out by the Landmark at which time I earnestly hope we can still go on together gaining strength as we go and as we grow.

Let us all go to work for the "Landmark" now, just as we worked for the Counsel and write for it, and get acquainted with each other. We shall feel better than when we toil our lives away in an effort to accumulate the goods and chattels of this poor world. We are made to love one even from reading after their pen.

The Lord bless us all ever more.

J. D. Cockram.

Floyd, Va.

In confirming the above announcement of Elder J. D. Cockram, the able editor of the Spiritual Law Counsel, we feel that the Landmark has been greatly strengthened not only by having the readers and subscribers of that paper with us in a mutual bond of sympathy and Christian love, but that the present readers of the Landmark will be greatly edified, comforted and refreshed by being given an opportunity to read from the pen of such able writers and thinkers as Elders Cockram of Floyd, Va., J. C. Hurst of Roanoke, Va., and M. L. Gilbert of Dade City, Ala., who have been associated with Elder Cockram in the editing and publica-

tion of the Spiritual Law Counsel. All of these have expressed their pleasure at the merger of the two publications, and announce their determination to contribute to the columns of the Landmark, and thus become corresponding editors. As announced by Elder Cockram the subscribers to the Spiritual Law Counsel will receive the Landmark for the time they have paid, and we trust that when their subscriptions to the Counsel expire that they will renew for the Landmark which is issued twice a month for \$2.00 per year. Under the ruling of the government subscriptions to periodicals must be paid in advance and since the date opposite your name indicates the time to which you are paid we trust all the subscribers of both the Spiritual Law Counsel and the Landmark will renew promptly that they may not miss a single issue, and at the same time enable us to publish the paper and pay expenses thereon.

May the Lord bless this merger of the two papers to the comfort and edification of the Household of Faith, and unite the readers of both publications in a strong bond of mutual love and sweet fellowship that His name may be glorified and the principles taught by our Saviour exemplified in the walk and conversation of the children of God.

We send greetings to the readers of the Spiritual Law Counsel and take this opportunity to tell them how glad we are to have them in the Landmark household, and to the dear brethren who are added to the editorial staff of the paper we welcome them with all our

heart and pray God's blessings may rest upon them, His wisdom shall direct them and His loving kindness and tender mercies shall follow all their utterances in a way that shall make the Landmark a tower of strength for His cause and a rich blessing to His church.

The readers and subscribers of the Spiritual Law Counsel are invited to write for the Landmark for we want each and every one to feel it is your paper, and a medium for the exchange of friendly greeting and Christian salutation.

Address all communications to the P. D. Gold Publishing Co., Zion's Landmark department, Wilson, N. C.

A MAN.

I was in Elder Gold's home a few years ago, when in conversation he spoke of his associate, Elder P. G. Lester.

He said, "I first saw him over in Patrick county, Virginia, at an Association held with old Liberty church, I think, and when I saw him I said there's a man."

We met before I was ordained in the Staunton River Association, where I was sought out by the moderator and, I might say, compelled to preach in his presence.

I feared him and besought the Lord to open unto me a door of utterance which he surely did.

A minister was in this association later who came in to the confidence of many. Bro. Tompkins who thought something of him, said, "I will not be at home tonight and you occupy my room," which I did.

In a vision, this preacher (who

was a visitor in the association) came in and fell upon me in great fury, but he became light in my hands, as a feather, and I tossed him away and he fell upon the floor becoming a serpent—then standing upright—he stood before me in the form of a black man with kinky hair and nappy beard and faded away. He was a corrupt man and went down.

There have at different times, corrupt men sprung up in Israel and have gone forward as if in the strength of the Lord, deceiving many, but the spirit of the Lord is upon some to whom he reveals secrets and who are kept by His mighty power through faith.

The spirit of God falls upon a man and it moves him to great deeds. He is the friend of God and a lover of good men. A man thus moved relies wholly and solely on God for every purpose of his salvation. He knows from whence help cometh, his heart is fixed on Jesus and to glorify His name is his great desire.

Oh! for a man whom God delights to favor and whom God is leading, how fittingly it may then be said, "There's a man."

J. D. Cockram.

SOME YET ALIVE, BUT NOT ALL

I have heard Elder Amos Dickerson say that Elders P. D. Gold, Isaac Webb, J. M. Blaucett, Peter Corn and possibly John C. Hall and himself were not far from the same age and all began preaching about the same time. Elders Dickerson, Gold and Corn, we are told are yet alive, being about eighty-

six (86) years old. Elders Hall and Webb and recently Elder Blaucett have passed to their reward.

Dickerson, Webb, Blaucett and Corn were Confederate soldiers (I do not know about the others) who passed through the struggle, the Lord's anointed. Each were preserved in the call of God, that their person should not be harmed. The spirit of the Lord was upon them and in this deliverance they have rejoiced serving their day and generation faithfully; ensamples to the flock.

Elder Blaucett preached to the last, sitting in his chair, but his voice was clear and strong. Elder Corn goes upon his crutches, standing thus, proclaiming the riches of sovereign grace. His mind is clear and conceptive. I have just called Elder Dickerson over the phone and find him well and able to attend his meetings when weather will permit.

Brethren, I feel, that we may not have this type of men among us soon again, when the fathers are gone.

It may be said, "Oh! where is the joyful sound! Its the spirit that tunes the voice and gives life to Israel.

J. D. Cockram.

ACCEPTS THE POSITION.

Mr. J. D. Gold.

Respected Friend: I am delighted to receive notice that you have honored me with a position on your editorial staff of the Landmark. It is my intention to send you an occasional article for publication as the Lord blesses me to write. The Signs of the Times and

the Landmark are the earliest papers in my memory of religious papers. In my father's home they were read in my boyhood days and carefully filed away. The memory is pleasant to me.

The even course the Landmark assumed and continued is very commendable. Its honored editor displayed much discretion and good judgment and has done much good in the Baptist ranks throughout the country. The Landmark in the South and the Signs of the Times in the North are in my judgment the leading Primitive Baptist papers for the United States, and if all Primitive Baptists and their friends would subscribe they would issue as they should issue.

In love.

J. C. Hurst, M. D.

Roanoke, Va., Jan. 16, 1919.

ELDER GILBERT ACCEPTS

Dear Mr. John D. Gold:

Your cordial letter received, and I assure you I appreciate the good things you said to me, but while I do not feel to measure to the standard of what an editor of the Landmark should be, and feel the more to hesitate since I feel to be so little in comparison with the men I am to be associated with. Enclosed you will find a manuscript. I cannot call it an editorial.

Yours to serve.

M. L. Gilbert.

Dade City, Fla., Jan. 17. 1919.

HELP BROTHER SHAW

Elder J. F. Farmer,
Wilson, N. C.

Dear Brother:

I feel impressed to write you what is on my mind regarding Brother J. A. Shaw.

He was taken sick immediately after the Kehukee Association and has been continually under the doctor's care ever since and now others of his family are down sick.

He only has the care of one church and that is the one in Norfolk, although he visits and preaches at many churches. He is not a strong man, neither is he a young man, being more than fifty years of age.

He has a mortgage on his home, his taxes are due and he has a street improvement tax of \$60 and he is fearful of losing his place, and if it should be it would be the duty of the churches to provide him somewhere to live.

Brother if we can get this paid off for him, I pray the Lord will show a way for him not to be so distressed again.

You know that in Elizabeth City there are very few of the Old School Baptists and he cannot get much help there and I often wish he could live somewhere that he could be among us.

I don't think we are doing right to let one of us suffer for if we do I think we would be living out of our duty toward God.

I wrote to several of the brethren in the early part of his afflictions and the Lord put it in their hearts to assist him and he sorely needed it for even the attending physician did not give him proper attention until he was assured of his bill.

Why the Lord has placed this

great affliction on him we do not know until it is revealed, for I do believe he is one that puts his trust in the Lord to will and to do with according to his pleasure.

I feel this, let the elders that rule well be counted worthy of double honor, especially they that labor in the word and doctrine.

For the word says thou shalt not muzzle the ox that treadeth out the corn and the labourer is worthy of his reward. Tim. 5:17.

I don't know any one who is more strong in the doctrine than Brother Shaw, and I believe is worthy of all he may receive.

If any of the brethren feel impressed to assist him I feel it would be received with a thankful and humble heart. Brother I feel I am the least one among the Lord's children, but I have a little hope that I would not take the world for.

Yours in hope,

Nettie C. Underwood.

721 Boush St., Norfolk, Va.

P. S.—Bro. Farmer if you feel so impressed you may print this in the Landmark and I pray that in some way the Lord will provide a way to lift Bro. Shaw from under the heavy burden he is now bearing.

N. E. U.

All donations sent us for Elder Shaw will be acknowledged through the Landmark. The P. D. Gold Publishing Company donates \$5.00.

J. D. Gold.

Dear Brother Gold:

Referring to the above letter of Sister Underwood, I wish to say that I thoroughly agree with her regarding Elder Shaw, and think the brethren and friends generally

should help him now.

In addition to the above amounts there is a debt of \$400 against his home.

If the brethren and friends of the Kehukee, Contentnea, Black Creek, Little River, Seven Mile and other associations where he has traveled and preached would each contribute a little we could soon raise enough to pay off his obligations, and something besides to sustain him in his sickness and present needs. To this end I suggest that some one from all the different churches get up a contribution list for his benefit and report same for publication in the Landmark.

While we do not believe in assessments, yet let us remember the scripture: "We, them that are strong ought to bear the infirmities of the weak." (1 Romans 15:1.)

"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?" (1st John 3:16 and 17) and others which amply justify us in administering to the necessities of the brethren.

Your brother, I hope,

J. F. Farmer.

WILL CATCH UP AFTER A WHILE.

Since the suggestion of Elder Hassell to combine two numbers in one until we catch up on the Landmark other good friends and brethren out of the kindness of their hearts in order to help us agree with him. But while appreciating the spirit they manifest we would not like to skip a single issue, for though the Landmark we re-

call in the years that are gone has been behind as far as the date of publication is concerned, it has shown at the close of the year 24 distinct numbers or two for every month. As explained before shortage of help due to sickness and the breaking up of our organization on account of the war has thrown us behind and few can realize what this means in a plant issuing several papers, and a large amount of commercial printing. We want to stand as far as possible by "the ancient landmarks which our fathers have set," therefore we expect to continue as heretofore to issue two papers for every month in the year.

John D. Gold.

ELDER JOHNSON TO PREACH

Dear Brother Gold:—

Enclosed find one dollar for which you will please put to my credit for Landmark. Will you please publish I will be at Pitman's Grove church the third Sunday in February if the Lord will. Hoping this will find you well.

Dear Elder J. T. Coats of our place is well. May God bless you many more years to write for the dear old Landmark is the prayer of a little unworthy servant I hope in Christ.

A. D. Johnson.

OBITUARIES

J. A. MINTER.

J. A. Minter was born near Leatherwood church, in Henry County, Virginia, in 1869, and died October 23, 1918. He was mar-

ried about 28 years ago to Miss Eliza Shetly, daughter of Elder B. L. Shetly of the same county. About 25 years ago he joined the Primitive Baptist Church at old Leatherwood and afterwards removed to Roanoke, Va., where he remained a member of that church several years after which he moved back to Henry county and placed his letter with the church he first joined. It being some distance from that church he moved his membership to Axton. And remained a member in full fellowship until he died. He was a man that stood high wherever known. The writer knew him from childhood and never heard a word against him. He is survived by his wife, sister, writer, and eight children, three boys and five girls. He was buried near where he was born at the Minter graveyard, there being present a large congregation of relatives and friends. The funeral services were conducted by the writer, his pastor. Sister Minter and the children have our sympathy, and may God give them grace to sustain them, and may they feel to say indeed and truth: "The Lord giveth, and the Lord taketh away. Blessed be the Name of the Lord."

A. L. Moore.

RESOLUTIONS OF RESPECT FOR BRO. AND ELDER J. A.

MASSENGILL

Whereas it has been the will of our heavenly Father to take from our midst by death our precious and dearly beloved Bro. J. A. Massengill, who held fast to the faith and ever filling his seat at his

church, it being Oak Forest, in Johnston County, N. C.

Believing in his death he is at rest in eternity, singing praise to our Father, therefore be it resolved:

1. That we cherish his memory and bow in humble submission to the will of Him who endureth forever.

2. That we deeply sympathize with the relatives of the deceased, in their bereavement.

3. That a copy of these resolutions be spread on the church record, a copy be sent to Zion's Landmark for publication, and a copy to the bereft family.

Done by order of the church in conference on Saturday before the 4th Sunday in Nov. 1918.

Hassell and E. G. Blackman,
Com. on Resolutions.

OBITUARY.

The subject of this notice being Bro. and Elder J. A. Massengill, was born on Nov. 22, 1865, and died on October 24, 1898, making his stay on this earth, 52 years, 11 months and 2 days. He left a wife, Sister Sarah Massengill, 5 sons, one of whom is married, 2 daughters, one deceased, having been married, the other recently losing her husband, besides brothers and sisters, his father, G. W. Massengill and mother Ascinda Massengill having preceded him to the grave. Bro. Massengill joined the church in August, 1893, and ever filled his seat, being a good manager and advisor, the church deeply felt their loss.

He was elected clerk of his church when his father died.

Later he responded to the call of the ministry. He proved himself well in the ministry and was ordained on the 4th Sunday in April, 1917, by Elders E. F. Pierce, Exure Lee and W. G. Turner. He was a long and seemed to be patient sufferer of diabetes, at last succumbing to that dreadful disease on Oct. 24, 1918, and was buried in the family cemetery. Funeral services were conducted by Elder Exure Lee, assisted by Elder L. A. Johnson.

Hassell and E. G. Blackman,
Committee.

MRS. MARY E. STONE.

In loving memory of our dear Sister, Mary E. Stone. She was born April the 15th, 1884, and departed this life October 17, 1918, making her stay on earth 34 years, 6 months and 2 days. She was a daughter of John L., and Mary J. Franklin. She was married to B. P. Stone, December the 18, 1901, to that union was born 3 boys and 3 girls, 5 of them survive her. Little Doris died the day before her mother, and was laid to rest sweetly in the arms of mother in the same casket. Sister Stone united with the Primitive Baptist church at Riverview, the fourth Saturday in June, 1912, was baptized on Sunday following by Elder A. B. Philpott. The writer has been personally acquainted with the subject of this article all of her life. She was a good neighbor, a kind mother, a loving and affectionate wife. She was a faithful member of our church, filling her seat when possible for her to do so. Mr. Stone moved to Williamson, W. Va., some

3 years ago, was living there at the time of the death of his wife and child. They died of pneumonia. Their remains were shipped to Bassett, Va., and spent the night with her sister, Mattie, Mrs. J. J. Philpott, her aged father and mother also live there. The next day their remains were carried to the family burying ground, and there laid in their last resting place to await the resurrection of the dead. Elder D. P. Helms conducted the burial service in the presence of a large concourse of sorrowing friends. She leaves to mourn their loss, 5 children, a kind husband, father, mother, 4 brothers and 3 sisters, but we mourn not as those having no hope. We believe that Sister Stone, and little Doris, are both at this time basking in the sunshine of God's love, singing around his dazzling throne, praising him for His redeeming love and dying grace.

Now a word to the bereaved, Mr. Stone, we know that your loss is great, but what can we say, we can only bow in humble submission to the great I Am, who is too wise to err, too good to be unkind, realizing the fact that your loss is heaven's gain.

Little children remember the admonition of your good mother, do not do anything that would grieve her if she were living, remember, too that God loves good children, and will carry such to heaven to meet their mother some sweet day. To father, mother, brothers and sisters, remember dear Mary as one that has paid the debt that you too, must pay soon or late. She has lived a life that is worthy of imita-

tion. She has fought a good fight, she has kept the faith, henceforth she is now wearing the crown that was prepared for her, those of you that are without hope that God has pardoned your sins, may you not find rest until you have found Jesus precious to your never dying soul, thereby enabling you to say as David said, She can not come to us but we will go to her.

Sincerely submitted, by one that loves the family.

J. W. Ranusey.

JAMES RUFFIN BAILEY.

We, the Primitive Baptist Church at New Chapel feel in our hearts to express our sorrow for the loss of our dear brother, James Ruffin Bailey who departed this life at Camp Lee, Va., Nov. 27, 1917, in his 54th year. The deceased was married to Mary J. Smith, daughter of our brother, I. S. Smith, Feb. 20, 1889. He united with the church at New Chapel and was ordained deacon during the same year. He lived a faithful member of said church, ever filling his office to the best of his ability until his death. Words fail us to express our esteem for him or how we miss him. He proved his faith by his works and Godly conversation. He enjoyed the association of the brethren and especially hearing the gospel preached in its purity. He leaves a wife, four children, and three brothers to mourn their loss which we feel is his glorious gain.

Therefore be it resolved, That we extend to the bereaved family our heartfelt sympathy and may

the Lord enable us to say Thy will be done.

Resolved, also that a copy of these resolutions be recorded in our church book and one be sent to the Zion's Landmark for publication.

H. B. FULLER.

Elder P. D. Gold.

Dear Brother:—

Will you please publish in Zion's Landmark the death of my old uncle, H. B. Fuller, who departed this life Dec. 6, 1918. He was in his 86th year. He was married I think in 1860, to Miss Irene Fuller, who is now 89 years old and is in feeble health. Three children were born to them, two sons survive him and one daughter preceded him to the grave several years ago. He enlisted as a soldier in the war between the States in 1861; served during the entire conflict, was captured a prisoner some time before the close, returned home in June after the surrender. In April, 1865 by hard labor and economy he was successful in gaining a good estate. He was baptized into the fellowship of Fair Field church of the Pig River District by Elder Stultz, several years ago, was ordained deacon and was esteemed by the brotherhood. He was faithful to the pastor in looking after his needs. He was very liberal in defraying all church expenses. He was a strong friend to the late John R. Martin, who served old Fairfield for a number of years. He was one of the foremost men in rebuilding a new house on the old plot in which I have been trying to preach for

them for some time. I feel that I have lost a friend indeed. We will miss him. He will meet with us no more on earth, but his name will live in our memory. The writer tried to speak at his burial to the comfort of those that survive him. He leaves an aged companion, two sisters, one about 84 years old to await the summons to their reward.

May the Lord bless them.

Geo. W. Hundley.

Martinsville, Va.

BENJAMIN J. HINES.

It is with sad feelings that I attempt to write the obituary notice of Brother and Sister Hines, 16 year old son. The way his death came about was a great shock to his relatives and friends.

Mr. Benjamin J. Hines of Bentonville, N. C., was killed Dec. 31st, 1918, by a tree falling on him while he and others were cutting logs.

Benjamin was consecrated to every good cause. He was truthful, honest, quiet and peaceful, always obedient to father and mother.

His philanthropic characteristics won for him a large circle of warm friends.

While we mourn our loss with exceeding sorrow it is his eternal gain.

Why do we mourn departed friends, or shake at death's alarm.

God knows best. He saw it was best to remove this good young man from our midst to heaven.

But we must look to Jesus who hath taken our loved one. He it is that can heal the wound and prepare us to meet him in that happy land above where He sits on the

right hand of the Father and intercedes for us.

May the Lord comfort and console us to our lot.

He leaves a father, a mother, two brothers, Messrs. Joel and Hubert, one sister, Miss Iola Hines, a host of relatives and friends to mourn their loss.

The unworthy writer extends his deepest sympathy and prayers in the behalf of the bereaved family.

E. F. Pearce.

PRIVATE JAMES ATHEN CARTER.

Private Jas. Athen Carter was born February 2, 1892. He was the son of Elder and Mrs. Daniel Carter of Pungo, N. C., in the county of Beaufort.

He was drafted in the U. S. Army on September 21, 1917, in Co. E. 119th Infantry, 30th Division. Being first stationed at Camp Jackson, S. C., where he remained only one month, after which he was transferred to Camp Sevier, S. C., there remaining until he was called over seas to render more important service for his land and country, reaching their destination some time in June, 1918, he faithfully followed his leaders and comrades until October 21, 1918, when he was attacked with pneumonia which resulted in his death on the 26th of October, 1918, and was laid to rest in far away France on October 28th in St. Sever cemetery at Rouen No. 8184.

Letters from his nurse and his chaplain warrant us in believing that he had the very best attention that could be given, and that is so consoling to his many friends.

And also adding that his grave was marked by a cross and in time he would send us a photo of his peaceful resting place.

The chaplain said he left no message for us, owing to the fact he did not realize the seriousness of his condition.

From the very best evidence Athen was a genuine Christian and has gone to a reward that awaits all the final and faithful. Gone to where there is no sound of cannon and musketry, and where fife and drum will never more challenge him to march the fields of battle. He will tread the streets of that blessed beyond, mingling, perhaps with many comrades who have preceded him, and will catch the glad anthem that reverberates through the corridors of that eternal city and will mingle his precious voice in singing praises to Him "who was—who is and will be forever more.

Written by a Friend.

A. G. PARRISH.

It is with a sad heart I attempt to write the obituary of my dear father A. G. Parrish, son of Elijah and Susie Parrish, who was born March 29, 1858, and died September 7th, 1916, making his stay on earth 50 years, 5 months and 8 days.

He was afflicted for many years, though he was confined only a few days in his last sickness. He was a man worthy of the respect of all whose lot it was to know him.

He never professed any hope in this life. Yet his life in the last days was sufficient for us all to have

a good hope that ne is now free from trouble. He suffered a lot in his last sickness, but bore it without a murmur. We miss his good advice and as a school girl I didn't think I needed any dictionary as papa knew it all and could explain it better than any one I ever saw. We loved him, yes we loved him, But angels loved him more, And thought it best to take him To yonder shining shore.

He leaves a dear companion and six children beside a host of relatives and friends to mourn our loss. But we feel and hope some day to meet him in a better world.

Written By His Daughter.

IN MEMORIAM.

Mrs. Nunie Curtis Tompkins was born March 20th, 1878, and died March 1st, 1918, making her stay on earth 39 years, 11 months and 3 days. She was a faithful and loving wife and mother. She leaves 5 children and husband to mourn their loss, but we feel to know that our loss is her eternal gain. Her children's names are, Graves, Elsie Hearts, Joseph and Elizabeth, ages from 14 years down to 4 1-2 years; all bright and healthy children, for which we feel so thankful. Mrs. Tompkins was a great sufferer the last two years of her life. She had cancer near the stomach, for which she was operated on at Johns Hopkins Hospital, Aug. 23, 1917, but they could do her no good, so we brought her home in eight days afterward, and she died in six months, in triumph of the faith that was once delivered to the saints. She died praising

God.

She was married to the writer on the 3rd day of September, 1908, at Joppa Mills, Bedford County, Va., where we lived three years, and the remainder of her life was spent in Vinton, Roanoke County, Virginia.

She was a strict member of the Missionary Baptist Church when we were married, but in March, 1913, she joined the Primitive Baptist Church of Roanoke City, Va., with the same experience she had when she joined the Missionary Church, except more added to it. She was baptized by her pastor, Dr. J. C. Hurst, in Roanoke River, on first Sunday in March, 1913. She left a nice letter to her children, which we never saw until after she died. The letter shows inspiration, I think. I had two visions in regard to her death and my future welfare in this life, which were rich to me. I could say at the time that I knew there was a merciful God. Space will not allow me to explain further now. She bore afflictions with great fortitude. I waited on her every night by myself, and attended to my work at the office every day, until about three weeks before she died I had to get help.

One night after she came from the hospital we all left the room that she might go to sleep early, and we had not been out long before I heard her singing the tune of "Mear" to these words; viz:

"How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,

And keep the solemn day!

I love her gates, I love the road;
The church adorned with Grace,
Stands like a palace built for God
To show his milder face."

I could not help from shedding tears of joy when I went in and she asked me to help her sing, because I felt like I was on holy ground; I thought surely the angels were round about her bed, for her to have the spirit to sing in her afflictions that way. A few days after this Dr. J. C. Hurst and his wife and sister, Nannie R. Dyers were to see her and she asked us to sing the above hymn and some other favorite hymns of hers, which we did, after which she asked the doctor to pray with her, which he did, and I thought, and she told me that surely the Lord was in the meeting.

Dr. Hurst, her pastor, preached her funeral, March 3rd, 1918, in the Missionary Baptist Church house at Vinton in the presence of a large concourse of people. She loved her pastor for the sake of the doctrine he preached, viz: Absolute predestination of all things, election, salvation by grace, etc., in which she was a strong believer.

As strange as it may seem to those who believe differently, I'm going to say right here that her funeral was one of the most beautiful scenes I ever witnessed, because I could see the power of God demonstrated. He made us to sit down with hands off and consider and listen to the message he had sent us

through his servant, which was delivered in power and demonstration of the spirit.

Her husband,
R. B. Tompkins.

5-15-18.

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

Agent sell washing tablets; washes clothes without rubbing; cash or credit. J. Johnson, 814 Gregory St. L, Greensboro, N. C. D 15 2tLndmk.

**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 he clear for months. They work while you sleep.

A POSITION ASSURED

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 outline and particulars.

Davis-Wagner Business College

NORFOLK, VA

PREACHERS' SONS AND DAUGHTERS—

Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

RETURNED SOLDIERS

Get special rates in college. For particulars, write Meridian College, Meridian, Miss.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

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, 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 relief in five minutes by neutralizing acidity. Put an end to such stomach distress now 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 caused by food fermentation due to excessive acid in stomach.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

100 HENS—1,500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 100 hens in exactly 21 days." You can do as well. In fact, 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. Reefer, poultry man, 6259 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

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.**

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, 50¢ per bottle. Murine Eye Salve, in Tubes 5¢. For Bunch of the Eyes—Free. Ask Murine Eye Remedy Co., Chicago 4

NO TONIC LIKE HOOD'S

Sarsaparilla For a Time like This,
 After Influenza, the Grip, etc.

When pure blood, rebuilt strength and regulated bowels are essential.

In the after-effects of influenza, the grip and other prostrating diseases, Hood's Sarsaparilla has remarkable health-helping effect.

It expels the poisons that have weakened and depleted the blood, causing pallor, anemia, flabby flesh and lax muscles. It is the standard blood remedy with a successful record of nearly fifty years.

Many people need a fine, gentle, easy cathartic in these trying times. We recommend Hood's Pills, used in the best families, and equally effective with delicate women or robust men. Easy to take, easy to operate.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritating itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

TAKES OFF DANDRUFF, HAIR STOPS FALLING Save your Hair! Get a small 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 small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will fast try a little Danderine. Save your hair! Try it!

DOCTOR URGED AN OPERATION

Instead I took Lydia E. Pinkham's Vegetable Compound and Was Cured.

Baltimore, Md.—"Nearly four years I suffered from organic troubles, nervousness and headaches and every month would have to stay in bed most of the time. Treatments would relieve me for a time but my doctor was always urging me to have an operation. My sister asked me to try Lydia E. Pinkham's Vegetable Compound before consenting to an operation. I took five bottles of it and it has completely cured me and my



work is a pleasure. I tell all my friends who have any trouble of this kind what Lydia E. Pinkham's Vegetable Compound has done for me."—NELLIE B. BRITTINGHAM, 609 Calverton Rd., Baltimore, Md.

It is only natural for any woman to dread the thought of an operation. So many women have been restored to health by this famous remedy, Lydia E. Pinkham's Vegetable Compound, after an operation has been advised that it will pay any woman who suffers from such ailments to consider trying it before submitting to such a trying ordeal.

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 13 days. I returned home well.

This water acts on the blood, the skin



SOOTHING

and healing for all cases of sore or inflamed eyes or granulating lids. Dickey's OLD RELIABLE EYE WATER.

It feels good and does not burn or hurt. Ask for it wherever you buy drugs. 25¢ at all drug stores or by mail.

DICKEY DRUG CO.

Bristol, Va.

Renew Your Health

**AT NATURE'S FOUNTAIN WITH-
OUT THE EXPENSE AND LOSS
OF TIME NECESSARY FOR A
VISIT TO THE SPRING.**

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by humankind. 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 poor 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.

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 diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I felt 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 25 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.
DYSEPSIA

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 used it and recommended 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 troubles. 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.
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, 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 be-

lieve 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 that 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 to 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 disorders 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. MATHNEY, 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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to the improvement of Southern
Crops and Soils.

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"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and I have 11-2 dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you! Don't delay. Send a dollar today to E. J. Reefer, 3259 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him \$2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or \$2.25 today for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has made a fortune out of the poultry business.

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Many of the nervous, pale and debilitated are being helped to recover health and strength. This is good news.

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Peptiron is a thoroughly scientific preparation, the ultimate result of careful study and research by one of the most successful of pharmaceutical chemists. It is a real, not a make-believe, iron tonic, especially beneficial in cases of pale, thin blood, weak, unstrung nerves, mental and physical exhaustion,—makes the young more vigorous and the old less feeble. Peptiron is sold by all druggists.

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KIDNEYS is to filter and cast out waste products and poisons from the blood stream. When the kidneys are overworked, weak or diseased, the waste matter remains in the system and causes pain in side or back, rheumatism, lumbago, stiffness of joints, sore muscles and other symptoms.

When a person's kidneys are out of order, there is lack of energy, force, vigor, zeal and general effectiveness. Kidneys and bladder must properly function for anyone to enjoy good health.

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are prompt in action and tonic in their healing and soothing effect on weak, sore, overworked, diseased kidneys and bladder.

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

ELDER J. D. COCKRAM.....Floyd, Va.

ELDER J. C. HURST.....Roanoke, Va.

ELDER M. L. GILBERT.....Dade City, Fla.

\$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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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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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

NEEDED A WARMTH OF LOVE
Elder P. G. Lester,

Floyd, Va.

Dear Brother:—

The "Landmark" came this morning and I at once read your editorial, which appeals very strongly to me.

I have never heard any so express themselves as you have, and it may seem presumptuous in me to say, that I have similar thoughts as you have so clearly expressed. I have no inclination to elaborate on that which you have written, but only to give you a word of endorsement.

The general condition in the Church today is a matter of much concern to me, and occupies much of my thought—there comes a feeling of sadness and desolation when I think of it—that there is only one Old School Baptist preacher in the entire state of Maryland—Elder J. T. Rowe.

I readily understand this to be a matter entirely in the hands of the Almighty and that He does his will among the inhabitants of earth and in the army of Heaven—still one sees these conditions and mourns on account of it. There seems such a lack of warmth of love, and a desire to mingle freely with one another, until the attendance on

Church privileges seems often a formal duty rather than a blessed privilege, until we seem as cakes of ice floating down stream, bumping into each other occasionally and finally in a gorge there is a general meeting, but no coming together. We need melting so that we come together as two drops of water.

I will say—this morning after I awakened before getting up, I was thinking of you and your connection with the "Landmark" and felt a desire that you would write more for it—that you would write at least one editorial each month. Can you do this?

This is no attempt or with no thought of speaking appreciative or unappreciative of Elder Gold's writing for I have ever enjoyed his writings also his preaching the few times I have heard him, but I would be glad to see more from your pen.

This is a day when we need strong words, strong preaching—strong writing, something to arouse us from the lethargic state into which we are fallen that our pure minds may be stirred up by way of remembrance, and may the very God of Heaven awaken his people, for many are asleep. May you feel the strength of Israel's God, in de-

claring his word both by word and pen.

Your very unworthy brother,
F. Selby Fisher.
Salisbury, Md.

A GOOD LETTER

Dear Mr. Gold:—

Below I will send to you a copy of a good letter which I received from Miss Elizabeth H. Barbour which I wish to share with the household of the Lord's little ones who know the truth.

I pray the Lord to bless you all and especially dear brother Gold in his afflicted days of old age.

As ever your friend,
L. H. Hardy.

Atlantic, N. C., Feb. 10, 1919.

The letter follows:
Elder L. H. Hardy,
Atlantic, N. C.

My Dear Friend:—

Your good letter of October 30th was much appreciated. We were sorry to hear of the epidemic of influenza in your town, and of the struggle that you were having attending the patients. I hope the situation is much improved ere this time. It is now prevailing in this community. There have been quite a number of cases, but so far only one near us has resulted in death. The lady you sent a plaster to in last March died of it on Dec. 15th.

The death toll has been heavy in and around Benson. They have again put a ban on all public gatherings there and have closed the school. It carries in its path much suffering and distress.

None of our family have taken

it yet.

There is consolation in the thought that, "The Lord reigneth." He only can bring relief.

My desire is that He will give me submission to His will in all things.

Since reading the Landmark of Oct. 15th I had a desire to write to you and tell you how much I enjoyed reading your communications it contained. Though I feel so very unfit to write to a child of God.

The one, "The descending Holy Ghost," was especially sweet to me. I do think I have never read a better article. I do heartily approve your sentiments on jesting and telling anecdotes by the children of God, in same issue. It does not edify nor feed the sheep, therefore I can see no good in it.

You seem to be filled with the fruits of righteousness, and blessed of the Lord in the manifestation of His presence. May He be praised for such noble and gifted writers to cheer the famished souls.

Surely He maketh provision for the destitute through His dear ministers.

For, "Of Him, and through Him, and to Him are all things: to whom be glory forever."

Blessed are all whose feet are shod with the preparation of the gospel, for lo, how beautiful.

I enjoyed reading the editorial, "Cast down; but not destroyed," by Elder Gold in last issue of the Landmark.

My mind is still shrouded in darkness. I feel to be destitute of everything that is good. I doubt if I know anything aright. I am persuaded to believe there is none like

me in all the world. My faith is so weak, and I find my heart is so rebellious, prone to sin, to unbelief and despair. I am so cold and lifeless? I have tried to cast aside these doubts and dejections of mind, however it seems to be the reverse. The darkness obscures the light. I long to see the day when there will be no clouds to intervene. If I could feel sure that all things were appointed of the Lord and for His glory I could go on the way rejoicing. If it takes tribulation to bring us nearer to God; it appears that I have it hut without any patience.

Notwithstanding all these doubts there are moments even in this gloom that I can rejoice in His precious promises.

I know others are powerless to help me, but it seems I cannot resist expressing my feelings of gloom to those in whom I have every confidence.

"Our soul waiteth for the Lord; He is our help and our shield."

"Lord, submissive make us go,
Gladly leaving all below;
Only thou our Leader be,
And we still will follow thee."

I have recently reread with tears and intense interest an article of yours in Landmark of August 1st, 1916. An expression you used, "I am that darkness itself," verily expresses my feelings. Truly no one knows how helpful such letters are to one in trial.

Your writings, dear Mr. Hardy, have many times brought to me seasons of refreshments, for which I desire to thank the Lord.

If not asking too much, and you feel disposed to give it, I would

appreciate your views of Hebrews 11:17. "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Note. I have written my thoughts on this scripture and sent it to her. H.)

I was glad to learn through the Messenger of November, that Elder Keene is somewhat inclined to make his home amongst the churches of this State. Do you have an idea where he intends to locate if he decides to come? We had a letter from him in December. He was then at the home of his daughter in Chicago.

I hope that you can forbear with me and pardon this imperfect letter.

One of my aunts died on the 8th of this month.

My father and mother send regards to you.

Hope you are all blessed with health, and that the God of all comfort will bless and comfort you to the end.

May it be given you to pray for my infirmities.

With love from all the family I am your true friend,

Elizabeth H. Barbour.

It is for the good experience of the sweet dealings of the Lord to this dear child of God that I send this sweet letter for a home with the little and afflicted ones in the Lord Jesus. H.

EXPERIENCE

Elder J. D. Cottram,

Floyd, Va.

Dear Brothers and Sisters:—

I will try if it is the Lord's will, to write a part of what I hope the Lord has done for me. This has been on my mind for some time, tho I have been putting it off from time to time; yet it is quite a task for me to write.

When I was very young I got in so much trouble that nothing was any pleasure to me. I would try to wear that trouble off and it would soon roll back up in my mind again. I went on in that way for some time, with no rest day nor night.

One day when I was walking along such a heavy burden fell on me, I thought I could not live any longer, I didn't know what was the matter, I thought it was something that would soon take me away. When Union meeting day came Papa and Mama went to meeting; that day at dinner I was standing by the table and such a burden came on me I thought I could not stand it any longer; I went out and sat down and didn't think I could stand it five minutes, I didn't think I would ever get to see Papa and Mama any more. I wanted to go to aunt Bettie Bryant's and ask her what was the matter with me, the next time she came I felt like she knew what was the matter with me and was going to name it; so I stayed out of her way.

I went to sleep and dreamed that I was at Goblingtown, the stand was full of preachers, they were singing, they sang so loud that I jumped up in bed, they were still singing, I said Oh Lord I want to be with them.

I dreamed we were in a field where was fire; I saw the danger-

ous flames and I started and met with the Lord's sheep, I told my sister, this is the Lord's sheep, and I turned and looked back to see what had become of my folks, and I couldn't see anything of them.

I dreamed the end of time had come, everything turned dark, I said, Oh Lord what will become of us all; I started to run to close the door, a beautiful woman came in, she had a gold looking crown on her head: she stood by me and sang, then I was made to stand still, I thought she was the mother of Christ.

I was suffering so, I wished I had died when I was a baby, I thought I would have been saved and not have had these troubles; I thought I would try to pray and was afraid I was doing wrong; I went in the room to myself to pray to the Lord to let me know what was the matter.

I dreamed I went to the Union to be baptized and the water was clear and deep and stood still; I was baptized and was satisfied. Sometimes when I was walking along I felt as light as a leaf and thought I could fly if I had only tried, I thought it was foolish to try to live, for there wasn't anything here to live for.

I dreamed I was in the yard and looked in the north and saw an angel in white on the cloud. I thought I went in the kitchen and took my sister Ella by the hand and led her to look. She looked the third time and couldn't see it, then I believed she couldn't see it, I raised my hands and smacked them together and the Angel moved out of my sight.

I dreamed the Lord and Brother Johnson came before my bed and preached. He was in white with a white crown. When he finished preaching he went down stairs, he was so white he shined, I thought I told my folks I had seen the Lord and heard him preach.

I dreamed I was walking along, everything turned dark, and I couldn't see, I said, O Lord what will I do, I fell down and tried to pray to the Lord to make it light: the Lord made it light I got up and started home and walked a few steps. I turned around and looked to see if it was the moon giving light, I couldn't see the moon, I looked all around me to see if I could tell where the light was coming from and I couldn't tell. I looked over my head and it was coming from above, it was brighter than any daytime light. I thought I didn't want to go home, I thought my troubles were done.

When the Lord brought me out of darkness into light I wanted to see Brother Philpott and Brother Cockram so bad to tell them what I hoped the Lord had done for me. I heard Brother Gilbert singing a song and tried to remember it and couldn't and one day I was sitting by the fire singing and when I finished the song, the song I had heard Brother Gilbert singing was brought up before me, and the Lord read it to me and it touched my heart and I didn't forget it any more.

Mama and myself were in the kitchen and I heard them singing at Goblintown and I asked her

what it was, I went to the door and heard them finish the song and it wasn't a meeting day.

I went to Goblintown third Saturday in August, 1911. When the preaching was over Brother Cockram opened the doors of the Church and called, I felt like he was calling me. I thought I had stayed away as long as I could, I offered myself to the church and was received, then Brother Cockram gave me his hand I felt like I had got well. I was baptized at Union fourth Sunday in October by Brother Cahill: that was a happy day with me.

Your little sister, saved by Grace if saved at all.

Annie L. Wright,

Dodson, Va.

ARE THEY GROWING COLD?

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:—

I am enclosing to you a very good and timely letter from Brother H. L. Brake to my brother, E. A. I think this letter is good reading matter for the dear old Landmark and I hope you will have it published soon.

We would love to see our people (Primitive) more up to duty.

Our fore-fathers were glad of the opportunity of worshiping God, but as Brother Brake says, they are off to town or somewhere on meeting days, and not filling their seats as they ought. ("The love of many shall wax cold.") I would be glad if all could join in with David and say: "I was glad when they said, let us go up to the house of the Lord.

Your friend,

T. A. Stanfield.

McIver, N. C., Jan. 29, 1919.

Dear Brother Stanfield:

Do you ever feel the old Baptist loneliness, so much that you want to see them, hear them sing and talk or preach, etc.?

If you do, maybe you know how I feel this stormy night and why I am writing to you. I would just love to fall in with such ones, I believe they were more numerous in olden times than they are now. I have heard many good old brethren say they could recognize an old Baptist even if they had never seen one before, but I think it is getting harder and harder to recognize the Baptist part of him. At my father's home when I was younger, they gathered together often and they sang, told experiences and showed love for one another. More often now we hear how much money we made on our tobacco or who has the fastest automobile or who has the costliest dress or the best dinner.

Sometimes I dream of an old time meeting where these things were little thought of and the old fashioned house, the plain old brethren and theme of Jesus seemed almost paradise, yes the soul's delight.

Now when the world is torn and bleeding and seemingly prayer is needed and worship should be in every man's heart, our churches are poorly attended and half the members are off to towns or business at home, is it any wonder that war is followed by the flu plague and well may we look for fiery indignation of the Lord and we will

be brought down low before Him in weakness and cry in affliction "Salvation is of the Lord."

How I would love to be with you and sing some good songs together. If I have ever felt the spirit of the Lord present with me it has been in singing as well as listening to the preacher.

We had the great pleasure of having Elder Gold at the Falls last meeting. He seems more and more Christlike as he nears the end. While we know it is not his flesh we so admire, but Christ in him, yet we see the spirit in him so beautifully, when he preaches, we love and admire both the spirit and flesh.

Bro. Stanfield, I have not had a letter from you in a long time and so if you think this is worthy of a reply, write to me.

This leaves our family all well. Hope you are all well.

Your little brother,

H. L. BRAKE.

A GOOD LETTER.

Elder P. D. Gold.

Dear Brother:—

Please find enclosed a good letter from our much beloved Brother, Elder D. S. Webb. Hope you will give it space in Zion's Landmark, for he so clearly sets forth the doctrine of God our Saviour.

As ever yours in hope,

J. R. Jones.

Revolution Mills, Greensboro,
N. C.

James R. Jones,
Beloved Brother in Christ.—

As tis very cold and snow up

here, and the influenza all around us, and we cannot get out to meet with the dear brethren, and our mind goes out in loving remembrance of the dear ones. And thus it is we find you in our affections. Drawn as it is, by the strong arm of the precious love of God, and holy relationship of such as were created in Christ Jesus unto good works. For they which do evil; know not God. Neither regard they Him or His word. Therefore, Jesus said, "No man can come to me, except the Father which hath sent me draw him." Brother Jones, the unregenerated sinner does not accept of the above truth, which we do know is the truth. But they say, if you do not come to Jesus it is your own fault," then they call on men and women to repent, in order to be saved," and use the text, Acts 17:30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. But we know the truth of that text, and can rightly divide the word of truth; for God hath taught us by experience or inspiration, to know that, everywhere men repent now, and all that do repent of sin, that God commands or controls the repentance, by His impelling power. Otherwise it would be only a reform in man, and liable to rend in pieces, as a garment put on and not put in us. But the repentance which is of God, fills the sinner with contrition or deep sorrow for sin. How can a man become contrite, and break down with grief of his own will power? Only the one way that this can come, and that is as Saul was turned about by the impelling power of Jesus

Christ, who gave unto him a will that he had not. And thus Saul was conformed to, or unto the will of the Lord. Saul was not doing good that the Lord helped him out. Saul was a righteous sinner, a Pharisee of the strictest sect. But when God formed the light (of heaven) He created darkness in Saul's (the sinners) eyes, and he could not see. But when there fell scales as it were (traditions of the law which he had kept for righteousness) fell from his eyes he received instruction from one of the persecuted. And saw the way of the Lord. When the Lord leads men to repentance. They are made humble and of a contrite spirit. And they look up to God, and they look up at or to the church. And they look up to the brethren with love and esteem of them and all that is godly. And they look down only on sin and all things that are evil and wrong. We will quote again the words of our loving Jesus. No man can come to me, except the (my) Father which hath sent me draw him; And I will raise him (not his spirit) up at the last day. John 6:44. Not in the last dispensation of time; but at the last day Jesus will raise him (the man) up. May the Lord be praised for His goodness, and may He abundantly bless you.

D. S. Webb.

Hillsville, Va.

HELP FOR THREE.

Dear Brother Gold:

Please find postoffice money order for five dollars, two dollars for the Landmark another year, two dollars for Brother Shaw, one for Sister Rawls to help build her

church. I sent her four dollars some time ago and I want her to have one more. My time expires for the Landmark, Feb. 15, 1919. I hope you can send the Landmark regular now. I have missed it so much this winter. I have been reading it ever since I was a child. I am fifty seven years old. Bro. Gold you remember my mother, Sister Wood. She always took the good old paper. I am so glad your son is going to leave off the adds.

From a sister, I hope,

Mrs. L. C. Smith.

Sandy Level, Va., Feb. 12, 1919.

GLAD SHE IS ABLE TO PAY.
Mr. J. D. Gold,
Dear Sir:—

Enclosed find money order to pay for Landmark.

I am very sorry but you didn't take my letter like I meant it. I meant I didn't feel able to pay for the Landmark twice in one year. I expected to hear from you again I thought if you gave me credit for what I had paid I would subscribe again, but I failed to hear and the Landmark kept coming not marked up. I decided that you didn't receive my letter until the last issue, when I saw my name in the list, not being able to pay. Then it was plain to me, that you didn't understand my letter.

I want you to please publish in the next issue that it was through a mistake that my name was in the disable list.

Thanking you in advance,

Very Sincerely,

Mrs. Willie Newton.

Cedar Grove, 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.
Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City,
Ala.

VOL. LI

NO. 10

Entered at the postoffice at Wilson as
second class matter.

WILSON, N. C., JAN. 15, 1919

EDITORIAL.

AN ENQUIRY.

CHURCH-WORLD.

We have an enquiry from W. C. Byington, of Beaumont, Texas, regarding matters which are treated by Elder Lester, in the following article. He writes that he loves the Primitive Baptists and is a constant reader of The Landmark.

Owing to Elder Gold's feeble condition of health I will endeavor to speak to the questions with which our friend Byington seems to be confronted.

I can readily see wherein the Scriptures are a better guide in the line of truth than Methodism, however, one reading for himself, apart from the

benefits of the Gospel ministry, may not be able to rightly divide the word of truth in all respects, and thereby give occasion for adverse criticism.

There is a difference between the world and the church, and the laws of man and the laws of God—and the governments of the nations of the earth, and of the Church of God, and there is a difference between the world, and the evils of the world.

Christ prayed not that His Father should take His disciples out of the world, but that He would keep them from the evils of it. The people of God, as the Visible Church, are not of the world, in that He has chosen them out of the world, but while they are in this life they are in the world and, as men and women, are subject to and affected by the things of the world in common with all men, but they are doubly favored of God in that they have the benefits of the government of the church and of the world. God has ordained governments with authority and power for His people which are good and profitable with all men. These are the powers that be, to which we should be subject as good citizens. The Primitive Baptists as a church and as a people ought to be, and are, the most law abiding people in the world. They are lovers of good government, and of good men, and they ought to be diligent and careful to select good men to make laws, and to execute them .

The Church is not opposed to good and wholesome laws for the proper governing of the people, that the church itself in its devotions, com-

munities in their social relations, commerce in its channels of business, and any and all other pursuits in life for all legitimate purposes may exercise freely and without hindrance in the virtue of their respective functions.

We could not conceive of the character of disorder that would prevail, and run riot, if we had no functions of government in effect. But our friend does not mean this. He no doubt realizes the necessity for good government. He should therefore stand ready and willing to help make and maintain it, and thus prove himself as good a fellow citizen in the affairs of literal rights and privileges, as he would be a fellow citizen with the saints and of the household of God. Good citizenship is an asset of good church membership.

We of these United States have the best principles and form of government known in the history of nations, and we should thank the God of Providence and Grace for it. Our God is the Creator of both the heaven and the earth, of both the church and the world, and is the founder of their respective governments, and laws. The purpose in law is the effect of justice. But some time there seems to be a lack, because of the old devil and satan who is himself a kind of law maker or perverter, who never fails to do what he may to distort and corrupt that which is designed for the general good of the people, by interjecting his laws of government into our affairs, both spiritual and temporal, civil and political, therefore whatever corruption there is in our government, and there is much

no doubt—the devil is the author of it. But I am quite sure he did not set up this government of ours, but that God is its author and law-giver.

It is like the tares which the devil sowed in the good man's field, but we are not to destroy the wheat in order to get rid of the tares. There are many good and commendable features in this government because of which we should regard it as a special providence. If for nothing more than the free exercise of the liberty of conscience, we should sustain its legitimate provisions. In this is evidenced that it has for its foundation the principles of democracy. Principles akin in character to the very foundations of the church itself. The character of the form, rights and liberties of our government were deduced from those of the church, and is the prime effect of this world wide war, these virtues will permeate to a greater or less extent all governments and peoples throughout the world. And to make effective such purpose the government must have money, and to obtain it, it was determined to borrow money from the people, and pay them interest, without taxation, rather than levy a direct tax upon them, and to that end the government proposed to sell to the people what it termed liberty "bonds." No one was compelled to buy these bonds except as one's patriotism should appeal to the necessity of universal democracy, and to the payment virtually of one's taxes. Liberty bonds is a better form of taxation, to oppose which is in effect to oppose the government. But I feel quite sure in saying that our friend does not mean to do that.

The government has nothing to do

in the affairs of the church, nor does the church—as such—have anything to do with the government. But men and women may be members of the church and walk in obedience to the faith, and yet as citizens of a common country they may assume such relation to its government as will legally sustain its laws and still do no violence to the law of faith.

The church pursuing the course of gospel order, would not think of turning its meetings into a liberty bond rally, nor would it undertake to prohibit its members from investing in these bonds toward a legitimate support of the government. No doubt many things were proposed and abused by men of corrupt minds.

I do not think the incident cited of the temptation of Christ will properly apply, nor will Paul's reference to his wrestling against spiritual wickedness in high places serve the purpose in your application of it. I do not think he had reference to literal powers, but to spiritual. Satan devises doctrines in the minds of men and gives his doctrines form of ecclesiastic power, and sends the men thus imbued to proclaim, and if need be, to enforce his doctrine upon the acceptance of the people. He now and then carries the public mind as by a whirlwind through appeals to the strong arm of secular power, and has his religion become the law of the land. He is working after this fashion in this day, and many denominations are turning from a professed belief in the virtue of moral suasion and the Gospel of Christ and are making flesh their arm through secular statute. But the church can only oppose the spiritual phase of this, because to oppose it as a law would

seem to oppose the government. We would not war against the high places, but against the spiritual wickedness therein.

We must distinguish between the church and the world, and not endeavor to interject the principles of church government into literal affairs. You may do that with Arminianism and appear consistent, but when you attempt to apply the principles of the doctrine of Christ to affairs of literal government men do not understand you, nor can you make them do it, and they will impugn your motives, vilify your principles, denounce you as a crank, and will have nothing to do with you..

The people of God are a peculiar people in so much that they are not like other people, neither are other people like them, nor do they want to be, nor could they be if they should so desire and should try to be. In fact, the people of God themselves are not in all respects counted with being just like they are. God has made of them a separate and distinct people, and has ordained that they should not be reckoned among the nations, but should dwell in safety alone. The Lord has separated His people unto Himself and made them like Himself of no reputation, to which the world gives free and full consent.

If you have made a true statement of your questionnaire, the law provides that you may affirm or swear thereto, as you may choose to do, either of which you may also as a citizen with regard to the exercises of your citizenship. But as a member of the church, in church affairs, you are not to swear, but your yea is to be yea, and your nay, nay. Just think of the unreasonableness of the church requiring its members to

swear to the truthfulness of their reasons of a hope!

It is good to be zealously affected always in a good cause, but there is such a thing as a zeal of God, but not according to knowledge. I think I have, known instances where individuals were so exceedingly fearful of doing something wrong that they did little or nothing that was right. To fear God and keep His commandments is the whole duty of man. If our friend would hunt up the church and go before it as before the Lord, and walk before Him with the brethren in the ordinances of the church, he would find safeguards which would serve as fellow helpers to the truth, and he would no doubt grow in grace and in the knowledge of the truth, and find rest unto his soul.

P. G. L.

OBITUARIES

A. R. BENNETT.

Archer Roberson Bennett was born in Rockingham County, N. C., in the year 1860, and departed this life at his home in Winston-Salem, N. C., October 26, 1918. He was twice married. He was first married to Miss Emma Martin, of N. C. She departed this life in 1895. To this union was born six children, one died in infancy, the five surviving are Charles, Martin, Bert, Paul and Mrs. J. H. Glenn.

Later he was married to Miss Mollie Burgess of Virginia, who survives him. This proved a happy union until death separated them. Also he is survived by one brother, Mr. Wm. Bennett, and one sister, Mrs. Charles Dalton of Rockingham county, and many other rela-

tives and friends to mourn his death.

The floral offerings were profuse and attested his popularity.

He was a gentle, kind and loving husband, and a faithful and affectionate father. As a neighbor he could not be excelled.

His door was always open to the comfort of his friends which were many. He was a good business man, and made a success in life. He was mindful of the poor and needy, and ministered willingly and freely to their needs.

He possessed a spirit of patriotism and was a generous hearted man, ever ready and willing to do his full duty in every good cause.

His hospitality was a good criterion for others to follow.

Mr. Bennett never united with any church, but he was strong in the faith of the doctrine of salvation by grace. He loved the Primitive Baptists and attended their meetings regularly.

He had a complication of diseases and was sick sixteen days.

All that skilled physicians, trained nurses and loving hands could do, could not stay the hand of death. He repeatedly asked the Lord to take him.

Seemingly he breathed his last sweetly and gently, and died with a smile on his lips.

Elder O. J. Denny conducted the funeral service. A song and prayer service was held at the home, then the body of the deceased was conveyed to Sardis church, where a large congregation of people, relatives and friends had met to pay their last tribute of respect to the deceased. At the close of the

service Sunday evening, October 27th, 1918, his body was peacefully laid to rest in the cemetery at Sardis church, Rockingham County, to await the resurrection morning when his spirit and body will be reunited. Then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Therefore, sons and daughter, weep not for father, who has gone before, for it is written: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

To his bereaved companion, Sister Bennett: May the God of all grace comfort and sustain you in your lonely hours and fill the vacancy with His divine presence. Amen.

Written by request.

W. L. Teague.

MARY FRANCES HILL

Sister Mary F. Hill was born the 31st day of October, 1858. She was the daughter of Mr. James R. and Sister Laney Morris. On January 1st, 1882, she was married to Mr. William M. Hill, with whom she lived happily until August 4th, 1918, when the Lord called her to leave this tenement of earth and to go to live in the church triumphant. Her disease was Bright's disease and she died in a hospital in Washington, N. C.

Sister Hill was received in the Primitive Baptist church at Hunting Quarters in March, 1893, and it was my privilege to baptize her into our fellowship. She lived a consistent member until the day of her death. She was always present in

our meetings when she was not providentially hindered, and sometimes went off to the White Oak, Contentnea and Black Creek Associations.

We all feel that one of our most faithful and loving sisters is gone. She was ever firm in the doctrine of salvation alone by the grace of God and did not go to hear any other doctrine preached. She showed her faith by her works. She was of good understanding and a quick detective of unsound doctrines. She was a lover of Zion's Landmark and watched the mails regularly for its coming, feeling disappointed when it did not come on time.

She never bore any children, but leaves behind a devoted husband, who, though not a member, is strong in the same faith with her, one brother of the same faith, one not a member, and four who are of the Arminian faith. Sister Hill had a host of friends and the whole church, all to mourn her departure, but we all feel that it is her gain to die.

The Lord bless all the bereaved to bow in submission to His will.

By her pastor.

L. H. Hardy.

LABAN W. LEWIS

Laban W. Lewis, son of Ealy and Elizabeth, was born October 6, 1850, departed this life May 16, 1918, making his stay on earth 67 years, 7 months and ten days. He had cancer of the stomach and pneumonia. His suffering was intense, but he was never known to murmur or complain at his lot. He would often say, "If he didn't get

no better he wouldn't live long," and that he wanted to go home. The last four years of his life he spent with his nephew Eddie Lewis. He was loved and respected by all who knew him both old and young. He was a good son, brother and friend. Surely enough couldn't be said of this noble character. He never united with any church, but was a firm believer in the Primitive Baptist faith. All was done for him by doctor, brother, sister, nephew and nieces, but none could stay the cold hand of death. He heard the welcome applause, "Come ye blest of my father, inherit the kingdom prepared for you from the foundation of the world," and he quietly passed away. He leaves a brother, sister, six nephews and three nieces to mourn his loss, but we hope our loss is his eternal gain.

Sleep on beloved, sleep and take thy rest,

Lay down thy head upon thy Saviour's breast.

We loved thee well, but Jesus loved thee best,

Good night, good night, good night.

Calm is thy slumber as an infant's sleep,

But thou shall wake no more to toil and weep,

Thine is a perfect rest secure and deep,

Good night, good night, good night.

And while it is that God has bereft us, we must bow and kiss the rod that smites us.

The funeral was preached by Elder J. P. Tingle.

What God has done we know is right, but murmur at it still. Oh,

that God had let him live, but He had the first right, and while we loved him, God loved him best and called him home to dwell with Him forever blessed.

And while we are left behind to mourn it is only a short while and we, too, shall be gathered with him where no sad farewell tears are shed, and no more good byes. So I would say to his lonely bereaved wife, lift up your head and dry your tears, your loved one is not dead but gone on before. And while you deeply feel your loss, you will meet him on the banks of sweet deliverance, and I would say to his children, take the pattern he has given you, emulate him and let his life be yours and you need not fear when you come to die. And to mother and father, weep not, he was only loaned to you, and you should rejoice that he has entered into that rest which in but a little while you will greet him and there be with the Lord.

His step is hushed,

His voice is stilled;

His chair is vacant

Which cannot be filled.

I pray God will give us grace and strength in our great loss, and may we bow in submission to His will and say: "The Lord giveth and taketh away; blessed be the name of the Lord. But while He cannot come to us, we can and will go to Him.

Pray for me.

Written by his heartbroken sister,

EPIE HARRIS CARAWAN.
Rowland, N. C.

MRS. AMANDA J. VINSON.

Mrs. Amanda J. Vinson, relict of the late John Peter Vinson, departed this life at her home some five miles southeast of Hillsville, Va., on the first day of April 1917, surrounded by loving children and neighbors.

Mrs. Vinson was a daughter of the late Peter L. and Elizabeth Cooley Beamer, and was born at the old Beamer homestead on the 1st day of June 1840, and there she spent her early years. The place is about eleven miles South of Hillsville, and her father's farm included the place long known as "Beamer's Knob."

On the 26th day of November, 1857, she was happily married to J. P. Vinson, and went with her husband and settled on the farm where they both spent the remainder of their lives. To their union ten children were born, all of whom except one son, Wiley, and Mrs. Ethel Dickens, wife of Mat. Dickens, and one infant son, are yet living. Her son Harden, when last heard from was Mayor of Virginia City, Montana. Two sons, Peter and Daniel live at the old Vinson homestead. The four daughters that survive her are as follows: Mrs. Sandifer, of Galax, Mrs. Horton, and Mrs. DeHaven, of near Hillsville, and Mrs. Smith, of Winston-Salem, N. C.

At the date of her marriage her father and mother and five brothers and five sisters were all living. Now all have passed away except three brothers. These are Phillip Beamer of Illinois, H. H. Beamer of near Hillsville, and Noah Beamer of Fancy Gap. More than thirty

years ago Mrs. Vinson joined the Primitive Baptist congregation at Snake Creek, Va., and was to the day of her death a devoted member of that church.

During her long life of seventy-seven years, Mrs. Vinson by her splendid womanly virtues greatly endeared herself to all with whom she came in contact. Her life was full of good cheer and loving kindness. To her husband who by several years preceded her to the grave, she was a faithful, trusting and loving wife. To her children she was all that the sacred word "mother" means and implies. As friend and neighbor she was ever kind, gentle and considerate and her hands were always ready for kind and loving deeds. She was greatly beloved by the old, as well as the young people wherever she was known, and went to her grave under the benedictions of many loving and sad hearts. Peace to her ashes.

A Friend.

ARTELIA FRANCES HAWKINS

The subject of this sketch was born May the 12th, 1832, and departed this life March 24, 1917, making her stay on earth a little less than 85 years.

She was the daughter of Richard and Nancy McBroom Breeze and was married to Calvin Hawkins Jan. 15, 1852, to which union was born five girls and three boys, two dying in infancy. Those left to mourn her death were Mrs. A. V. Moore, who has since departed this life. Mrs. W. P. Moore, Mrs. C. H. Rimmer, D. S. and W. T. Hawkins and a host of grand children and great grand children.

To know her was to love her and she seemed to have very few enemies, most of her neighbors affectionately calling her "Aunt Fannie."

She professed a hope in Christ when quite young and joined the Methodist church, but becoming dissatisfied withdrew from them and did not connect with any other church, but gave evidence of having been born from above and to have partaken of the water of life which to partake of is to never perish.

She was for many years a consistent reader of the Landmark, and seemed to love to read the experiences of grace and to hear the doctrine of Jesus preached in all of its beauty and purity, feasting on the crumbs that fell from the Master's table.

We sometimes think how blessed are they that have ears to hear and eyes to see the wonders and the completeness of His words and feel sure that she was one of those blessed ones and that she will respond to the call of the trumpet in the first resurrection as one of the vast throng of the redeemed of the Lord to praise His great and glorious Name forever more.

Mention should have been made earlier in this sketch of Rain'e B. Hawkins who was her husband's son by his first wife whom she took into her heart and loved and reared as one of her own and from what we have heard she could not have been better to her own children than she was to him who loved her and treated her as his own mother as long as he lived, he having been drowned in November, 1891.

Written by her step grandson.
 J. I. Hawkins.
 Hurdle Mills, N. C.

GEORGE R. HARRIS.

What shall I say or write. Oh, Lord, direct my pen that I may speak the truth in righteousness, that I may not be found guilty before Thee.

But as to what I should say concerning such a noble life as his, I find not but through and by the request of his and my dear mother, I try with faltering and broken language chronicle something concerning his life and death.

His life was known and read by all who came in touch with him.

He was indeed a model man and lived in the sunlight of God's love.

While of course he had enemies and even those who differed, he forgave and esteemed as friends. I am sure he was an exception and was indeed an obedient son, never crossing father and mother, often reviled but did not revile again. He grew up to manhood honest, sober, upright, truthful, and one that did not indulge in any vice or profanity. He did discount it in every form.

He married in the month of July 17, 1901.

And while he was a poor man he worked with honest hands to support and maintain his family.

He was born May 27, 1876, making his stay on earth 42 years four months and 17 days.

He was indeed an indulgent father, a loving and congenial husband. He had five children, one dying in infancy, leaving four and a heart-broken wife, with father, mother, four sisters and two brothers, to

deeply mourn his loss, which was great, for he was the choice one of her who bore him. The light and life of home. Oh, when I think he is no more. But I hope God will strengthen me in this trying hour.

He attended the Kehukee Association, came home with the pneumonia and only lived a week. He suffered untold pain and agony. He was conscious of his death and often spoke of his departure, and while he made no open profession of religion he loved the truth and the sweet songs of Zion, and loved to hear the gospel in all its fullness, having no confidence in the flesh.

I knew nothing of his death or sickness until four days after his burial, and it was the same with all his people—it came as a thunderbolt out of a clear sky to us all.

When we were told that he was dead none know but those who have been there, the blow the shock, and how it struck me as dead.

He died October 14, 1918. He seemed to commune with the Lord a day and a night. He said victory was his and he was going home. And his last words were, "Jesus, I am coming." And surely he saw without a veil his home; yes, the sweet resting place of God's dear ones.

RESOLUTIONS.

Whereas, our Heavenly Father, in His infinite wisdom has been pleased to take from us our Brother, Deacon Joshua B. Farmer, therefore, be it

Resolved, That in his death we have lost a worthy deacon and useful member of the Church, that his family has sustained a sore bereavement, and the community a good

citizen.

Resolved, That we extend to the family our heartfelt sympathy in this sad hour and commend them to Him who says, "my grace is sufficient."

Resolved, That a copy of these resolutions be sent to the family, a copy spread upon our church records and also published in the Landmark and Daily Times.

Primitive Baptist Church
By William Woodard
J. W. Thorn
Elder J. F. Farmer,
Committee

SENDS A DOLLAR TO HELP.

Mr. John D. Gold:—

Please find a money order \$1.00 for those unable to pay for Landmark. Hope your father is still improving and his trip to Durham I hope did not make him any worse. My tongue cannot express in words how glad I was to see him.

From a sister in Christ, I hope,
Katie Stanley.
Stagville, N. C., R. F. D. No. 1.

BEAR CREEK ASSOCIATION.

Dear Brother Gold:

Please publish in the Landmark that the spring session of the Bear Creek Primitive Baptist Association is to convene with a newly constituted church at Flat Lake in Montgomery county, N. C., 4 miles south of Mt. Gilead, N. C. Mt. Gilead is situated on Norfolk and Southern railroad between Raleigh and Charlotte, N. C. Those wishing to attend from Charlotte or beyond should go direct to Mt. Gilead. Those east of Charlotte must take

Seaboard to Wadesboro, N. C., and there change to Southbound to Norwood, N. C., and there change cars to Mt. Gilead. This meeting opens on Saturday before first Sunday in May, 1919, and those coming by rail should notify in advance either Brother Charlie McLendon or Mr. A. D. Spivey, Mt. Gilead, N. C., and they will be met and conveyed to the meeting. A cordial invitation to ministers, brethren, sisters and friends.

Done by order of the Association.

J. W. Jones, Clerk.

Peachland, N. C.
J 1 Landmark 3t

HELPING THE COUNSEL

Elder G. D. Cockram.

Dear Brother:—

I received the last Law Counsel a few days ago and was so well pleased to find Sister Sarah Hamilton, life and experience, that I want to help you hold up your paper, so, you will find two dollars (\$2.00) to pay my subscription to 1920. This leaves us well and do hope it may find you all the same.

Yours in hope of a glorious resurrection.

J. M. Royal.

Thurman, Va.

DUTCHVILLE UNION

The next session of the Dutchville Union is appointed to be held with the church at Surls, Person County, N. C., Saturday and 5th Sunday, March, 1919, 29th and 30th. Elders, brethren, sisters and friends are cordially invited to attend and will be met at Roxboro, N. C., on Satur-

day morning and conveyed to and from meeting.

G. C. Farthing, Clerk.

ELDER SHAW BETTER

Elder J. A. Shaw writes that he is improving, though he has been very sick with influenza. He sends his thanks to all the brethren and friends and makes due acknowledgment for money received. He is still weak, however. His letter will be published in next issue of the Landmark.

Elder Farmer and the Landmark forward him the following since our last report:

LANDMARK SENDS THIS

Elder J. A. Shaw,
Elizabeth City, N. C.

Dear Sir:—

Enclosed please find our check for \$45.00 sent you by the following brethren:

| | |
|--|---------|
| Chas. E. Stephenson, Camden, N. J. | \$ 2.00 |
| D. A. Mewborn, Farmville, a. | 2.00 |
| Mrs. L. C. Smith, Sandy Level, N. C. | 2.00 |
| Mrs. W. E. Williams, Charlotte, a. | 2.50 |
| A. B. Atkison, Church of Beulah, Kenly, N. C., R. 2 | 11.50 |
| Mrs. R. L. Dodson, Ringgold, Va. | 20.00 |
| J. R. Hedrick, West Point, Ga. | 1.00 |
| W. F. Dodson, Lynchburg, Va. | 1.00 |
| Mr. and Mrs. Erastus Smith, Pikeville, N. C. | 2.00 |
| Mrs. R. L. Matking, Altamahaw, N. C. | 1.00 |
| | <hr/> |
| | \$45.00 |

With best wishes,

Yours very truly,

P. D. Gold Pub. Co.

ELDER FARMER SENDS THIS:

Wilson, N. C., Feb. 21, 1919.
Mr. John D. Gold.

Please publish in the next "Landmark" the enclosed letter which I received from Elder J. A. Shaw. Also the following contributions which I have received and forwarded to him.

Yours truly,

J. F. Farmer.

Contributions.

| | | |
|--------------------|-------|---------|
| Mrs. Kate W. Sugg | ----- | \$ 1.00 |
| Mrs. E. I. Hawkins | ----- | 1.00 |
| Friend | ----- | .50 |
| J. S. Woodard | ----- | 2.00 |
| Mrs. W. D. Ruffin | ----- | 5.00 |
| Mrs. P. A. Lewis | ----- | 1.00 |
| Friend | ----- | 5.00 |
| David Woodard | ----- | 10.00 |
| Walter F. Woodard | ----- | 10.00 |
| | <hr/> | \$35.50 |

SENT NEW SUBSCRIBERS

Dear Brother Gold:—

Please pardon me for not renewing for Landmark sooner. I send you \$2.00 to renew my subscription for next twelve months. I have got a few new subscribers for your valuable paper, which I enjoy reading so much. It is comforting and consoling to me especially your editorial.

Please send the Landmark to the following names as early as possible. I felt greatly impressed to get up a few subscribers for your good paper.

S. W. Holley.

MRS. ELLA JONES

Mrs. Ella Jones, wife of Ephriam Jones and daughter of G. P. and Nancy L. Thomas, was born September 7, 1881, and died February 5, 1905, at the age of 23 years, 4 months and 28 days. She was married to Ephriam Jones, September 12, 1901, and one child was born unto them. She leaves a husband, father, mother, 4 sisters, 3 brothers, and many friends to mourn her death. She was always an obedient child, an affectionate sister, and a loving companion. It always seemed to be her desire to lead a true, upright, honest life, and to walk in the paths of virtue. Whenever her health would permit she loved to go to church, but for several months before her death she was afflicted with that dreadful disease, "consumption." She bore all of her suffering with great patience and was never heard to murmur or complain. Sometimes during the first of her sickness she wrote the following piece, which was found by her mother after her death: "Whenever I die I want my baby to be well treated. I know I will not be a long liver, without a great change. I do not crave to live always. I do not feel worthy of being with anybody. I feel that everybody hates me. Oh! what would I give if I could get this trouble off my mind. I feel that the devil has a rope around my neck pulling me, and I have to go. It seems to me every day is my last one, and I have to burn for my sins. Oh! how often have I cried and tried to pray, but could not be heard by any one. I have so often at night cried till my pillow would

be wet with tears, while others were sleeping so sweetly, like they were sure to go to heaven. The more I study the worse I get. I do pray, Lord have mercy on me in this world of sin. I do believe I will go crazy. Good bye my loved ones that have forsaken me."

Just three days before she died, she told her mother that her little sister, who died in infancy, came to her and rang a little bell three times and told her she must come. On being asked if she thought she would meet her little sister in heaven, she said, "Yes; as soon as the breath leaves my body I'll be with her." She told her mother just before she died that she believed she was one of God's little angels, that she just felt like she was. She called all of her relatives and friends who were present to her bedside, and told them goodbye, asking them to meet her in heaven. Then clapping her hands and smiling, she passed peacefully away. Weep not dear friends, for we have every reason to believe that her soul is now resting with God.—Taken from the Messenger of Truth.

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 healthy clear for months. They work while you sleep.

RETURNED SOLDIERS

Got special rates in college. For particulars, write Meridian College, Meridian, Miss.

CURED HIS RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble—I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 799E Marcellus Avenue, Manassquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

TAKES OFF DANDRUFF.**HAIR STOPS FALLING**

Save your Hair! Get a small 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 small 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!

80 YEARS AGO

Mr. Edward Goodenough, of Goodenough and Wyclam Sunday School Supply House, secured a remarkable formula for a skin ointment, which he sold privately for a half century by personal recommendation, making up the preparation at his home. So remarkably efficient did it prove for all skin troubles that Mr. Goodenough received large numbers of the most enthusiastic commendations from his customers. His grandson, Mr. F. E. Kirby, as vice-president of The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y., is still active in the production of this ointment under the name so widely and well known to grateful users as Palmer's "Skin-Success." Mr. Kirby is as enthusiastic as his grandfather over its merits and declares that it is the best preparation of its kind on the market or known to the medical profession for freckles, tan, sunburn, pimples, eczema and other skin troubles. Send for free sample.

A Natural Strengtheners.

The value of iron in medicine has long been known, but never more appreciated than today.

People are learning that in Peptiron—a real iron tonic—this most useful metal is so happily combined that it is acceptable to all, even those who, for some reason or other, have been unable to take it in the past.

Peptiron is an agreeable, easily assimilated, non-constipating preparation of iron, nux, pepsin, and other tonics and digestives, and is giving great satisfaction.

In cases where blood-cleansing and liver-stimulating as well as nerve-strengthening are needed, Peptiron is very effectively and economically supplemented with Hood's Sarsaparilla and Hood's Pills. These three medicines form the Triple Combination Treatment to which the C. I. Hood Co. is now calling attention as especially beneficial to sufferers from impure blood, weak, unstrung nerves, torpid and sluggish liver, or a generally rundown condition.

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. 20, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

160 HENS—1,500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, 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. Reefer, poultry man, 6251 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

**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, 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 relief in five minutes by neutralizing acidity. Put an end to such stomach distress now 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 caused by food fermentation due to excessive acid in stomach.

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.

**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.**

Hood's

Sarsaparilla The Spring Medicine
Purifies the Blood
Creates an Appetite
and Makes the Weak Strong



PROTECT YOUR EYES
when they are sore, inflamed or the lids granulated. Use **Trickley's OLD RELIABLE EYE WATER**. Immediately soothing and healing. No burning or stinging. Fills good. At all druggists or by mail 25c. Genuine in Red Box. **DICKEY DRUG CO., Bristol, Va.**

L.S.

The old reliable remedy. Guaranteed for one bottle to benefit any case of Pellagra, Rheumatism or any

blood, liver or kidney disease or money refunded. G. S. is a great tonic and system builder. Sold by all druggists or sent prepaid, \$1.00 per bottle; six bottles for \$5.00. Dealers, order G. S. from your jobber. Write me for testimonials. Enough said.

L. M. GROSS,

Box 17 Little Rock, Ark.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADY, 1225 Park Square, Sedalia, Missouri.**

Genuine Frost Proof Cabbage Plants. Winter grown in the open field, strong and hardy. Varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Drumhead, Flat Dutch. Prices: 500 for \$1.50; 1000 for \$2.50, postpaid. By express 1000 for \$2.00; over 4000 at \$1.75; over 9000 at \$1.50 per 1000. Ready for immediate shipment. Bermuda Onion Plants at same price. Write for descriptive price list.

**PIEDMONT PLANT CO., Dept. 35
Albany, Ga., and Greenville, S. C.**

FRECKLES

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

PREACHERS' SONS AND DAUGHTERS— Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

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*3,000,000 People Annually
Take Nuxated Iron
In This Country Alone
For Red Blood, Strength
and Endurance*

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of the weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice-Presidential Nominee Chas. A. Tamm; United States Commissioner of Immigration Hon. Anthony Caminette; Judge, G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

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

Headache

Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS



PURE TONIC VALUE

In Peptiron, to the Last Particle of the Medicine.

The new and real iron tonic, Peptiron, is prepared in the convenient form of chocolate-coated pills, easy to take, easy to carry about with you; no water, no alcohol, no opiate.

Peptiron is the essence of economy, the acme of efficiency. It is readily assimilated, acts promptly and powerfully upon the blood and nerves, corrects all run-down conditions, creates an appetite, gives stomach comfort and healthful digestion. It wards off impending illness, hinders over the danger spots, and increases power of resisting disease.

Do not put off treatment in these times so perilous to health, but get Peptiron and begin to take it today, two after each meal.

You'll not regret being particular to get Peptiron, and no other. Like many others, you will be surprised at its promptness in building you up.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

A POSITION ASSURED
 Standard Course in Commercial Arithmetic, Bookkeeping, French & Touch Typewriting. Now students are entering every week day. Graduates placed in positions without charge. Write for free outline and particulars.

Davis-Wagner Business College

NORFOLK, VA



GARDEN NOVELTIES

CHINESE GIANT TOMATO, one full bushel, beautiful, ripens everywhere as the greatest kind of tomato. It is the best form of tomato in domestic culture and is easily raised for market or bulk, a pyramid of these lovely-ripe tomatoes all summer. It is a dark clear red in color. Largest of all kinds to grow anywhere. **Let. 20c.**

WITCHLESS LETTUCE. Rare, distinct and absolutely the tenderest and sweetest lettuce grown. **Pat. No. TWO-POUND TOMATO**. Largest, heaviest, richest, and most solid tomato. A perfect marvel. **Let. 10c.**

CHINESE WOODFLOWERS. The choicest new garden annual for bedding. Nothing like it elsewhere.

HOW TO GROW VEGETABLES, a complete course and program for growing vegetables in a city or country vegetable garden. Will make every garden grow quickly and abundantly. **50c.**

SPECIAL OFFER

For 25c we will send you the **NEW** Garden Catalogue, 100 pages, Woodflowers, vegetable seeds and catalogues. **Order now. Supply limited.**



WITCHLESS LETTUCE

BIG CATALOGUE free. All flower and vegetable seeds, herbs, plants, and berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Fuchsias, Perennials, Shrubs, Vines, Ferns, Hostas, Sweet Peas, Asters, Pansies, Holly, Honeysuckle, Crapejas, Yuccas, and Seed Corn, Potatoes, etc. Free catalogues and seedling certificates.

JOHN LEWIS CHILDS, INC., Floral Park, N. Y.

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.

A copy of the pamphlet will be sent **FREE** to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

AVOID INFLUENZA AND PNEUMONIA

By using **THE ORIGINAL**
 Especially good for Inflammation and Cough.
 Cures: Whooping Cough, Hoarse, the Heart, Sore
 for Asthma, Rheumatism, neuralgia, Grew's Fruit Coughs, Croup, N. C.

GOWAN'S Rub-It-On
 THE ORIGINAL

25c-30c
 \$1.00



Keeps **PERUNA** in the House. All the time

Breaks up a Cold. Good for Bronchial Inflammations.

Mr. Robert McDougall, R. F. No. 6, Liberty, Indiana, writes:

"I wish to state that I always keep Peruna in the house. I think it is a good medicine to have on hand. If I commence taking a cold, I take Peruna and it breaks it up for me. It is also good for the Bronchial Tubes."

Those who object to liquid medicines can secure Peruna Tablets

Peruna has served the American people for more than forty years. Those who know its value always have it at hand. Why not you?

Fertilizer With Personality

Rxoysters Fertilizers are the life-work of one man; F. S. ROYSTER.

Their excellence is the result of 33 years of continuous effort to perfect a plant food especially for Southern crops and Southern Soils.

Is the knowledge and experience of a life-time worth anything to you? Then ask for

ROYSTER'S FERTILIZER



Order Early and Avoid Disappointment

F. S. ROYSTER GUANO CO.

Norfolk, Va. Baltimore, Md. Toledo, O. Tarboro, N. C.
Charlotte, N. C. Columbia, S. C. Atlanta, Ga. Macon,
Ga. Columbus, Ga. Montgomery, Ala.

50 EGGS A DAY

"Since using 'More Eggs' I get 40 to 50 eggs a day instead of 8 or 9," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.00 now to E. J. Reefer, the poultry expert, 5251 Reefer Bldg., Kansas City, Mo., or send \$2.25 and get 3 regular \$1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

CAPUDINE

The Liquid Remedy for Head-aches. A Good Preventive Treatment for INFLUENZA also. Relieves Quickly. Try it.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce 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. Adv.



Vapo-Cresoleum

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoleum for the distressing, and often fatal after-effects of Whooping Cough, Spasmodic Croup, etc. In asthma it aborts the attack and insures comfortable repose. The air carrying the antiseptic vapor inhaled with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring peaceful nights. Cresoleum relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresoleum's best recommendation is its 30 years of successful use. Read pamphlet for Descriptive Booklet. FOR SALE BY DRUGGISTS.

THE VAPOR-CRESOLEUM CO., 82 Cortland Street, New York or Leeming-Miles Building, Montreal, Canada.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

Ambition

TIRE MEN and WOMEN who "feel old before their time," who are languid, have no energy and lack ambition—these are often sufferers from kidney trouble.

Weak, overworked or diseased kidneys are indicated by ambitionless, always tired, nervous condition, by sallowness of skin and puffiness under eyes, backache, stiff joints, sore muscles, or rheumatic pains.

Foley Kidney Pills

get right at the cause of suffering and misery, regulate the kidneys and bladder and restore to sound and healthy condition.

N. R. Reese, Dublin, Ga., writes: "I want to say I am better. Before I started to take Foley Kidney Pills I could not turn over in the bed. I had such severe pain in my back and hips. I was so stiff I could not bend over and I had to get up at night five to six times. By taking Foley Kidney Pills I am up and able to go to work."

Stomach Out of Fix?

Phone your grocer or druggist for a dozen bottles of this delicious digestant,—a glass with meals gives delightful relief, or 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 telephone

BARNES HARRELL CO.

Distributors for Wilson.

NOTICE

Four bales per acre. We prove it. Write for particulars and prices on Heavy Fruit-er Cotton Seed, Potato and Cabbage Plants. Largest dealers in the world.

SEXTON PLANT CO., Royston, Ga.

Ship Us Your
HIDES, FURS, JUNK, High Prices Paid
DIXIE HIDE & JUNK CO.
 Dept. A. Lynchburg, Va.
 Reference: Banks of Lynchburg



**WATCH
 YOUR
 HEART!**

Work-shop Strains result
 in Heart Trouble when you
 least expect it.

**Dr. Miles
 Heart
 Treatment**

is a Tonic and Regulator
 for the Weakened Heart.

SOLD BY ALL DRUGGISTS

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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. Reefer, poultry expert, 9251 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid.) So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

GO TO COLLEGE—Educated men and women needed greatly. Fine positions awaiting the educated. For particulars, write Meridian College, Meridian, Wis.

MOTHER'S ALLY

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you send his name to W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.

33-acre farm only 5 miles from Raleigh, facing two improved roads with 29 acres in fields, small 3-room house, thickly settled section. Price only \$1,500 easy terms. Raleigh Real Estate & Trust Co., Raleigh, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. LII Wilson, N. C., January 15, 1919 NO. 6



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

ELDER J. D. COCKRAM..... Floyd, Va.
ELDER J. C. HURST..... Roanoke, Va.
ELDER M. L. GILBERT..... Dade City, Fla.

\$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 PUBLISHING CO.,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

NEEDED A WARMTH OF LOVE

Elder P. G. Lester,

Floyd, Va.

Dear Brother:—

The "Landmark" came this morning and I at once read your editorial, which appeals very strongly to me.

I have never heard any so express themselves as you have, and it may seem presumptuous in me to say, that I have similar thoughts as you have so clearly expressed. I have no inclination to elaborate on that which you have written, but only to give you a word of endorsement.

The general condition in the Church today is a matter of much concern to me, and occupies much of my thought—there comes a feeling of sadness and desolation when I think of it—that there is only one Old School Baptist preacher in the entire state of Maryland—Elder J. T. Rowe.

I readily understand this to be a matter entirely in the hands of the Almighty and that He does his will among the inhabitants of earth and in the army of Heaven—still one sees these conditions and mourns on account of it. There seems such a lack of warmth of love, and a desire to mingle freely with one another, until the attendance on

Church privileges seems often a formal duty rather than a blessed privilege, until we seem as cakes of ice floating down stream, bumping into each other occasionally and finally in a gorge there is a general meeting, but no coming together. We need melting so that we come together as two drops of water.

I will say—this morning after I awakened before getting up, I was thinking of you and your connection with the "Landmark" and felt a desire that you would write more for it—that you would write at least one editorial each month. Can you do this?

This is no attempt or with no thought of speaking appreciative or unappreciative of Elder Gold's writing for I have ever enjoyed his writings also his preaching the few times I have heard him, but I would be glad to see more from your pen.

This is a day when we need strong words, strong preaching—strong writing, something to arouse us from the lethargic state into which we are fallen that our pure minds may be stirred up by way of remembrance, and may the very God of Heaven awaken his people, for many are asleep. May you feel the strength of Israel's God, in de-

claring his word both by word and pen.

Your very unworthy brother,
F. Selby Fisher.
Salisbury, Md.

A GOOD LETTER

Dear Mr. Gold:—

Below I will send to you a copy of a good letter which I received from Miss Elizabeth H. Barbour which I wish to share with the household of the Lord's little ones who know the truth.

I pray the Lord to bless you all and especially dear brother Gold in his afflicted days of old age.

As ever your friend,
L. H. Hardy.

Atlantic, N. C., Feb. 10, 1919.

The letter follows:
Elder L. H. Hardy,
Atlantic, N. C.

My Dear Friend:—

Your good letter of October 30th was much appreciated. We were sorry to hear of the epidemic of influenza in your town, and of the struggle that you were having attending the patients. I hope the situation is much improved ere this time. It is now prevailing in this community. There have been quite a number of cases, but so far only one near us has resulted in death. The lady you sent a plaster to in last March died of it on Dec. 15th.

The death toll has been heavy in and around Benson. They have again put a ban on all public gatherings there and have closed the school. It carries in its path much suffering and distress.

None of our family have taken

it yet.

There is consolation in the thought that, "The Lord reigneth." He only can bring relief.

My desire is that He will give me submission to His will in all things. Since reading the Landmark of Oct. 15th I had a desire to write to you and tell you how much I enjoyed reading your communications it contained. Though I feel so very unfit to write to a child of God.

The one, "The descending Holy Ghost," was especially sweet to me. I do think I have never read a better article. I do heartily approve your sentiments on jesting and telling anecdotes by the children of God, in same issue. It does not edify nor feed the sheep, therefore I can see no good in it.

You seem to be filled with the fruits of righteousness, and blessed of the Lord in the manifestation of His presence. May He be praised for such noble and gifted writers to cheer the famished souls.

Surely He maketh provision for the destitute through His dear ministers.

For, "Of Him, and through Him, and to Him are all things: to whom be glory forever."

Blessed are all whose feet are shod with the preparation of the gospel, for lo, how beautiful.

I enjoyed reading the editorial, "Cast down; but not destroyed," by Elder Gold in last issue of the Landmark.

My mind is still shrouded in darkness. I feel to be destitute of everything that is good. I doubt if I know anything aright. I am persuaded to believe there is none like

me in all the world. My faith is so weak, and I find my heart is so rebellious, prone to sin, to unbelief and despair. I am so cold and lifeless? I have tried to cast aside these doubts and dejections of mind, however it seems to be the reverse. The darkness obscures the light. I long to see the day when there will be no clouds to intervene. If I could feel sure that all things were appointed of the Lord and for His glory I could go on the way rejoicing. If it takes tribulation to bring us nearer to God; it appears that I have it but without any patience.

Notwithstanding all these doubts there are moments even in this gloom that I can rejoice in His precious promises.

I know others are powerless to help me, but it seems I cannot resist expressing my feelings of gloom to those in whom I have every confidence.

"Our soul waiteth for the Lord; He is our help and our shield."

"Lord, submissive make us go,

Gladly leaving all below;

Only thou our Leader be,

And we still will follow thee."

I have recently reread with tears and intense interest an article of yours in Landmark of August 1st, 1916. An expression you used, "I am that darkness itself," verily expresses my feelings. Truly no one knows how helpful such letters are to one in trial.

Your writings, dear Mr. Hardy, have many times brought to me seasons of refreshments, for which I desire to thank the Lord.

If not asking too much, and you feel disposed to give it, I would

appreciate your views of Hebrews 11:17. "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Note. I have written my thoughts on this scripture and sent it to her. H.)

I was glad to learn through the Messenger of November, that Elder Keene is somewhat inclined to make his home amongst the churches of this State. Do you have an idea where he intends to locate if he decides to come? We had a letter from him in December. He was then at the home of his daughter in Chicago.

I hope that you can forbear with me and pardon this imperfect letter.

One of my aunts died on the 8th of this month.

My father and mother send regards to you.

Hope you are all blessed with health, and that the God of all comfort will bless and comfort you to the end.

May it be given you to pray for my infirmities.

With love from all the family I am your true friend,

Elizabeth H. Barbour.

It is for the good experience of the sweet dealings of the Lord to this dear child of God that I send this sweet letter for a home with the little and afflicted ones in the Lord Jesus. H.

EXPERIENCE

Elder J. D. Cockram,

Floyd, Va.

Dear Brothers and Sisters:

I will try if it is the Lord's will, to write a part of what I hope the Lord has done for me. This has been on my mind for some time, tho I have been putting it off from time to time; yet it is quite a task for me to write.

When I was very young I got in so much trouble that nothing was any pleasure to me. I would try to wear that trouble off and it would soon roll back up in my mind again. I went on in that way for some time, with no rest day nor night.

One day when I was walking along such a heavy burden fell on me, I thought I could not live any longer, I didn't know what was the matter, I thought it was something that would soon take me away. When Union meeting day came Papa and Mama went to meeting; that day at dinner I was standing by the table and such a burden came on me I thought I could not stand it any longer; I went out and sat down and didn't think I could stand it five minutes, I didn't think I would ever get to see Papa and Mama any more. I wanted to go to aunt Bettie Bryant's and ask her what was the matter with me, the next time she came I felt like she knew what was the matter with me and was going to name it; so I stayed out of her way.

I went to sleep and dreamed that I was at Goblingtown, the stand was full of preachers, they were singing, they sang so loud that I jumped up in bed, they were still singing, I said Oh Lord I want to be with them.

I dreamed we were in a field where was fire; I saw the danger-

ous flames and I started and met with the Lord's sheep, I told my sister, this is the Lord's sheep, and I turned and looked back to see what had become of my folks, and I couldn't see anything of them.

I dreamed the end of time had come, everything turned dark, I said, Oh Lord what will become of us all; I started to run to close the door, a beautiful woman came in, she had a gold looking crown on her head: she stood by me and sang, then I was made to stand still, I thought she was the mother of Christ.

I was suffering so, I wished I had died when I was a baby, I thought I would have been saved and not have had these troubles; I thought I would try to pray and was afraid I was doing wrong; I went in the room to myself to pray to the Lord to let me know what was the matter.

I dreamed I went to the Union to be baptized and the water was clear and deep and stood still; I was baptized and was satisfied. Sometimes when I was walking along I felt as light as a leaf and thought I could fly if I had only tried, I thought it was foolish to try to live, for there wasn't anything here to live for.

I dreamed I was in the yard and looked in the north and saw an angel in white on the cloud. I thought I went in the kitchen and took my sister Filla by the hand and led her to look. She looked the third time and couldn't see it, then I believed she couldn't see it, I raised my hands and smacked them together and the Angel moved out of my sight.

I dreamed the Lord and Brother Johnson came before my bed and preached. He was in white with a white crown. When he finished preaching he went down stairs, he was so white he shined, I thought I told my folks I had seen the Lord and heard him preach.

I dreamed I was walking along, everything turned dark, and I couldn't see, I said, O Lord what will I do, I fell down and tried to pray to the Lord to make it light: the Lord made it light I got up and started home and walked a few steps. I turned around and looked to see if it was the moon giving light, I couldn't see the moon, I looked all around me to see if I could tell where the light was coming from and I couldn't tell. I looked over my head and it was coming from above, it was brighter than any daytime light. I thought I didn't want to go home, I thought my troubles were done.

When the Lord brought me out of darkness into light I wanted to see Brother Philpott and Brother Cockram so bad to tell them what I hoped the Lord had done for me. I heard Brother Gilbert singing a song and tried to remember it and couldn't and one day I was sitting by the fire singing and when I finished the song, the song I had heard Brother Gilbert singing was brought up before me, and the Lord read it to me and it touched my heart and I didn't forget it any more.

Mama and myself were in the kitchen and I heard them singing at Goblintown and I asked her

what it was, I went to the door and heard them finish the song and it wasn't a meeting day.

I went to Goblintown third Saturday in August, 1911. When the preaching was over Brother Cockram opened the doors of the Church and called, I felt like he was calling me. I thought I had stayed away as long as I could, I offered myself to the church and was received, then Brother Cockram gave me his hand I felt like I had got well. I was baptized at Union fourth Sunday in October by Brother Cahill: that was a happy day with me.

Your little sister, saved by Grace if saved at all.

Annie L. Wright,
Dodson, Va.

ARE THEY GROWING COLD?

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:—

I am enclosing to you a very good and timely letter from Brother H. L. Brake to my brother, E. A. I think this letter is good reading matter for the dear old Landmark and I hope you will have it published soon.

We would love to see our people (Primitive) more up to duty.

Our fore-fathers were glad of the opportunity of worshiping God, but as Brother Brake says, they are off to town or somewhere on meeting days, and not filling their seats as they ought. ("The love of many shall wax cold.") I would be glad if all could join in with David and say: "I was glad when they said, let us go up to the house of the Lord.

Your friend,

T. A. Stanfield.
McIver, N. C., Jan. 29, 1919.

Dear Brother Stanfield:

Do you ever feel the old Baptist loneliness, so much that you want to see them, hear them sing and talk or preach, etc.?

If you do, maybe you know how I feel this stormy night and why I am writing to you. I would just love to fall in with such ones, I believe they were more numerous in olden times than they are now. I have heard many good old brethren say they could recognize an old Baptist even if they had never seen one before, but I think it is getting harder and harder to recognize the Baptist part of him. At my father's home when I was younger, they gathered together often and they sang, told experiences and showed love for one another. More often now we hear how much money we made on our tobacco or who has the fastest automobile or who has the costliest dress or the best dinner.

Sometimes I dream of an old time meeting where these things were little thought of and the old fashioned house, the plain old brethren and theme of Jesus seemed almost paradise, yes the soul's delight.

Now when the world is torn and bleeding and seemingly prayer is needed and worship should be in every man's heart, our churches are poorly attended and half the members are off to towns or business at home, is it any wonder that war is followed by the flu plague and well may we look for fiery indignation of the Lord and we will

be brought down low before Him in weakness and cry in affliction "Salvation is of the Lord."

How I would love to be with you and sing some good songs together. If I have ever felt the spirit of the Lord present with me it has been in singing as well as listening to the preacher.

We had the great pleasure of having Elder Gold at the Falls last meeting. He seems more and more Christlike as he nears the end. While we know it is not his flesh we so admire, but Christ in him, yet we see the spirit in him so beautifully, when he preaches, we love and admire both the spirit and flesh.

Bro. Stanfield, I have not had a letter from you in a long time and so if you think this is worthy of a reply, write to me.

This leaves our family all well. Hope you are all well.

Your little brother,

H. L. BRAKE.

A GOOD LETTER.

Elder P. D. Gold,

Dear Brother:—

Please find enclosed a good letter from our much beloved Brother, Elder D. S. Webb. Hope you will give it space in Zion's Landmark, for he so clearly sets forth the doctrine of God our Saviour.

As ever yours in hope,

J. R. Jones.

Revolution Mills, Greensboro,
N. C.

James R. Jones,

Beloved Brother in Christ:—

As 'tis very cold and snow up

here, and the influenza all around us, and we cannot get out to meet with the dear brethren, and our mind goes out in loving remembrance of the dear ones. And thus it is we find you in our affections. Drawn as it is, by the strong arm of the precious love of God, and holy relationship of such as were created in Christ Jesus unto good works. For they which do evil; know not God. Neither regard they Him or His word. Therefore, Jesus said, "No man can come to me, except the Father which hath sent me draw him." Brother Jones, the unregenerated sinner does not accept of the above truth, which we do know is the truth. But they say, if you do not come to Jesus it is your own fault," then they call on men and women to repent, in order to be saved," and use the text, Acts 17:30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. But we know the truth of that text, and can rightly divide the word of truth; for God hath taught us by experience or inspiration, to know that, everywhere men repent now, and all that do repent of sin, that God commands or controls the repentance, by His impelling power. Otherwise it would be only a reform in man, and liable to rend in pieces, as a garment put on and not put in us. But the repentance which is of God, fills the sinner with contrition or deep sorrow for sin. How can a man become contrite, and break down with grief of his own will power? Only the one way that this can come, and that is as Saul was turned about by the impelling power of Jesus

Christ, who gave unto him a will that he had not. And thus Saul was conformed to, or unto the will of the Lord. Saul was not doing good that the Lord helped him out. Saul was a righteous sinner, a Pharisee of the strictest sect. But when God formed the light (of heaven) He created darkness in Saul's (the sinners) eyes, and he could not see. But when there fell scales as it were (traditions of the law which he had kept for righteousness) fell from his eyes he received instruction from one of the persecuted. And saw the way of the Lord. When the Lord leads men to repentance. They are made humble and of a contrite spirit. And they look up to God, and they look up at or to the church. And they look up to the brethren with love and esteem of them and all that is godly. And they look down only on sin and all things that are evil and wrong. We will quote again the words of our loving Jesus. No man can come to me, except the (my) Father which hath sent me draw him; And I will raise him (not his spirit) up at the last day. John 6:44. Not in the last dispensation of time; but at the last day Jesus will raise him (the man) up. May the Lord be praised for His goodness, and may He abundantly bless you.

D. S. Webb.

Hillsville, Va.

HELP FOR THREE.

Dear Brother Gold:

Please find postoffice money order for five dollars, two dollars for the Landmark another year, two dollars for Brother Shaw, one for Sister Rawls to help build her

church. I sent her four dollars some time ago and I want her to have one more. My time expires for the Landmark, Feb. 15, 1919. I hope you can send the Landmark regular now. I have missed it so much this winter. I have been reading it ever since I was a child. I am fifty seven years old. Bro. Gold you remember my mother, Sister Wood. She always took the good old paper. I am so glad your son is going to leave off the adds.

From a sister, I hope,
Mrs. L. C. Smith.

Sandy Level, Va., Feb. 12, 1919.

GLAD SHE IS ABLE TO PAY.
Mr. J. D. Gold,
Dear Sir:—

Enclosed find money order to pay for Landmark.

I am very sorry but you didn't take my letter like I meant it. I meant I didn't feel able to pay for the Landmark twice in one year. I expected to hear from you again I thought if you gave me credit for what I had paid I would subscribe again, but I failed to hear and the Landmark kept coming not marked up. I decided that you didn't receive my letter until the last issue, when I saw my name in the list, not being able to pay. Then it was plain to me, that you didn't understand my letter.

I want you to please publish in the next issue that it was through a mistake that my name was in the disable list.

Thanking you in advance,

Very Sincerely,

Mrs. Willie Newton.

Cedar Grove, 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.
Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City,
Ala.

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WILSON, N. C., JAN. 15, 1919

EDITORIAL.

AN ENQUIRY.

CHURCH-WORLD.

We have an enquiry from W. C. Byington, of Beaumont, Texas, regarding matters which are treated by Elder Lester, in the following article. He writes that he loves the Primitive Baptists and is a constant reader of The Landmark.

Owing to Elder Gold's feeble condition of health I will endeavor to speak to the questions with which our friend Byington seems to be confronted.

I can readily see wherein the Scriptures are a better guide in the line of truth than Methodism, however, one reading for himself, apart from the

benefits of the Gospel ministry, may not be able to rightly divide the word of truth in all respects, and thereby give occasion for adverse criticism.

There is a difference between the world and the church, and the laws of man and the laws of God—and the governments of the nations of the earth, and of the Church of God, and there is a difference between the world, and the evils of the world.

Christ prayed not that His Father should take His disciples out of the world, but that He would keep them from the evils of it. The people of God, as the Visible Church, are not of the world, in that He has chosen them out of the world; but while they are in this life they are in the world and, as men and women, are subject to and affected by the things of the world in common with all men, but they are doubly favored of God in that they have the benefits of the government of the church and of the world. God has ordained governments with authority and power for His people which are good and profitable with all men. These are the powers that be, to which we should be subject as good citizens. The Primitive Baptists as a church and as a people ought to be, and are, the most law abiding people in the world. They are lovers of good government, and of good men, and they ought to be diligent and careful to select good men to make laws, and to execute them.

The Church is not opposed to good and wholesome laws for the proper governing of the people, that the church itself in its devotions, com-

munities in their social relations, commerce in its channels of business, and any and all other pursuits in life for all legitimate purposes may exercise freely and without hindrance in the virtue of their respective functions.

We could not conceive of the character of disorder that would prevail, and run riot, if we had no functions of government in effect. But our friend does not mean this. He no doubt realizes the necessity for good government. He should therefore stand ready and willing to help make and maintain it, and thus prove himself as good a fellow citizen in the affairs of literal rights and privileges, as he would be a fellow citizen with the saints and of the household of God. Good citizenship is an asset of good church membership.

We of these United States have the best principles and form of government known in the history of nations, and we should thank the God of Providence and Grace for it. Our God is the Creator of both the heaven and the earth, of both the church and the world, and is the founder of their respective governments, and laws. The purpose in law is the effect of justice. But some time there seems to be a lack, because of the old devil and satan who is himself a kind of law maker or perverter, who never fails to do what he may to distort and corrupt that which is designed for the general good of the people, by interjecting his laws of government into our affairs, both spiritual and temporal, civil and political, therefore whatever corruption there is in our government, and there is much

no doubt—the devil is the author of it. But I am quite sure he did not set up this government of ours, but that God is its author and law-giver.

It is like the tares which the devil sowed in the good man's field, but we are not to destroy the wheat in order to get rid of the tares. There are many good and commendable features in this government because of which we should regard it as a special providence. If for nothing more than the free exercise of the liberty of conscience, we should sustain its legitimate provisions. In this is evidenced that it has for its foundation the principles of democracy. Principles akin in character to the very foundations of the church itself. The character of the form, rights and liberties of our government were deduced from those of the church, and is the prime effect of this world wide war, these virtues will permeate to a greater or less extent all governments and peoples throughout the world. And to make effective such purpose the government must have money, and to obtain it, it was determined to borrow money from the people, and pay them interest, without taxation, rather than levy a direct tax upon them, and to that end the government proposed to sell to the people what it termed liberty "bonds." No one was compelled to buy these bonds except as one's patriotism should appeal to the necessity of universal democracy, and to the payment virtually of one's taxes. Liberty bonds is a better form of taxation, to oppose which is in effect to oppose the government. But I feel quite sure in saying that our friend does not mean to do that.

The government has nothing to do

in the affairs of the church, nor does the church—as such—have anything to do with the government. But men and women may be members of the church and walk in obedience to the faith, and yet as citizens of a common country they may assume such relation to its government as will legally sustain its laws and still do no violence to the law of faith.

The church pursuing the course of gospel order, would not think of turning its meetings into a liberty bond rally, nor would it undertake to prohibit its members from investing in these bonds toward a legitimate support of the government. No doubt many things were proposed and abused by men of corrupt minds.

I do not think the incident cited of the temptation of Christ will properly apply, nor will Paul's reference to his wrestling against spiritual wickedness in high places serve the purpose in your application of it. I do not think he had reference to literal powers, but to spiritual. Satan devises doctrines in the minds of men and gives his doctrines form of ecclesiastic power, and sends the men thus imbued to proclaim, and if need be, to enforce his doctrine upon the acceptance of the people. He now and then carries the public mind as by a whirlwind through appeals to the strong arm of secular power, and has his religion become the law of the land. He is working after this fashion in this day, and many denominations are turning from a professed belief in the virtue of moral suasion and the Gospel of Christ and are making flesh their arm through secular statute. But the church can only oppose the spiritual phase of this, because to oppose it as a law would

seem to oppose the government. We would not war against the high places, but against the spiritual wickedness therein.

We must distinguish between the church and the world, and not endeavor to interject the principles of church government into literal affairs. You may do that with Arminianism and appear consistent, but when you attempt to apply the principles of the doctrine of Christ to affairs of literal government men do not understand you, nor can you make them do it, and they will impugn your motives, vilify your principles, denounce you as a crank, and will have nothing to do with you..

The people of God are a peculiar people in so much that they are not like other people, neither are other people like them, nor do they want to be, nor could they be if they should so desire and should try to be. In fact, the people of God themselves are not in all respects counted with being just like they are. God has made of them a separate and distinct people, and has ordained that they should not be reckoned among the nations, but should dwell in safety alone. The Lord has separated His people unto Himself and made them like Himself of no reputation, to which the world gives free and full consent.

If you have made a true statement of your questionnaire, the law provides that you may affirm or swear thereto, as you may choose to do, either of which you may also as a citizen with regard to the exercises of your citizenship. But as a member of the church, in church affairs, you are not to swear, but your yea is to be yea, and your nay, nay. Just think of the unreasonableness of the church requiring its members to

swear to the truthfulness of their reasons of a hope!

It is good to be zealously affected always in a good cause, but there is such a thing as a zeal of God, but not according to knowledge. I think I have, known instances where individuals were so exceedingly fearful of doing something wrong that they did little or nothing that was right. To fear God and keep His commandments is the whole duty of man. If our friend would hunt up the church and go before it as before the Lord, and walk before Him with the brethren in the ordinances of the church, he would find safeguards which would serve as fellow helpers to the truth, and he would no doubt grow in grace and in the knowledge of the truth, and find rest unto his soul.

P. G. L.

OBITUARIES

A. R. BENNETT.

Archer Roberson Bennett was born in Rockingham County, N. C., in the year 1860, and departed this life at his home in Winston-Salem, N. C., October 26, 1918. He was twice married. He was first married to Miss Emma Martin, of N. C. She departed this life in 1895. To this union was born six children, one died in infancy, the five surviving are Charles, Martin, Bert, Paul and Mrs. J. H. Glenn.

Later he was married to Miss Mollie Burgess of Virginia, who survives him. This proved a happy union until death separated them. Also he is survived by one brother, Mr. Wm. Bennett, and one sister, Mrs. Charles Dalton of Rockingham county, and many other rela-

tives and friends to mourn his death.

The floral offerings were profuse and attested his popularity.

He was a gentle, kind and loving husband, and a faithful and affectionate father. As a neighbor he could not be excelled.

His door was always open to the comfort of his friends which were many. He was a good business man, and made a success in life. He was mindful of the poor and needy, and ministered willingly and freely to their needs.

He possessed a spirit of patriotism and was a generous hearted man, ever ready and willing to do his full duty in every good cause.

His hospitality was a good criterion for others to follow.

Mr. Bennett never united with any church, but he was strong in the faith of the doctrine of salvation by grace. He loved the Primitive Baptists and attended their meetings regularly.

He had a complication of diseases and was sick sixteen days.

All that skilled physicians, trained nurses and loving hands could do, could not stay the hand of death. He repeatedly asked the Lord to take him.

Seemingly he breathed his last sweetly and gently, and died with a smile on his lips.

Elder O. J. Denny conducted the funeral service. A song and prayer service was held at the home, then the body of the deceased was conveyed to Sardis church, where a large congregation of people, relatives and friends had met to pay their last tribute of respect to the deceased. At the close of the

service Sunday evening, October 27th, 1918, his body was peacefully laid to rest in the cemetery at Sardis church, Rockingham County, to await the resurrection morning when his spirit and body will be reunited. Then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Therefore, sons and daughter, weep not for father, who has gone before, for it is written: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

To his bereaved companion, Sister Bennett: May the God of all grace comfort and sustain you in your lonely hours and fill the vacancy with His divine presence. Amen.

Written by request.

W. L. Teague.

MARY FRANCES HILL

Sister Mary F. Hill was born the 31st day of October, 1858. She was the daughter of Mr. James R. and Sister Laney Morris. On January 1st, 1882, she was married to Mr. William M. Hill, with whom she lived happily until August 4th, 1918, when the Lord called her to leave this tenement of earth and to go to live in the church triumphant. Her disease was Bright's disease and she died in a hospital in Washington, N. C.

Sister Hill was received in the Primitive Baptist church at Hunting Quarters in March, 1893, and it was my privilege to baptize her into our fellowship. She lived a consistent member until the day of her death. She was always present in

our meetings when she was not providentially hindered, and sometimes went off to the White Oak, Contentnea and Black Creek Associations.

We all feel that one of our most faithful and loving sisters is gone. She was ever firm in the doctrine of salvation alone by the grace of God and did not go to hear any other doctrine preached. She showed her faith by her works. She was of good understanding and a quick detective of unsound doctrines. She was a lover of Zion's Landmark and watched the mails regularly for its coming, feeling disappointed when it did not come on time.

She never bore any children, but leaves behind a devoted husband, who, though not a member, is strong in the same faith with her, one brother of the same faith, one not a member, and four who are of the Arminian faith. Sister Hill had a host of friends and the whole church, all to mourn her departure, but we all feel that it is her gain to die.

The Lord bless all the bereaved to bow in submission to His will.

By her pastor.

L. H. Hardy.

LABAN W. LEWIS

Laban W. Lewis, son of Ealy and Elizabeth, was born October 6, 1850, departed this life May 16, 1918, making his stay on earth 67 years, 7 months and ten days. He had cancer of the stomach and pneumonia. His suffering was intense, but he was never known to murmur or complain at his lot. He would often say, "If he didn't get

no better he wouldn't live long," and that he wanted to go home. The last four years of his life he spent with his nephew Eddie Lewis. He was loved and respected by all who knew him both old and young. He was a good son, brother and friend. Surely enough couldn't be said of this noble character. He never united with any church, but was a firm believer in the Primitive Baptist faith. All was done for him by doctor, brother, sister, nephew and nieces, but none could stay the cold hand of death. He heard the welcome applause, "Come ye blest of my father, inherit the kingdom prepared for you from the foundation of the world," and he quietly passed away. He leaves a brother, sister, six nephews and three nieces to mourn his loss, but we hope our loss is his eternal gain.

Sleep on beloved, sleep and take thy rest,

Lay down thy head upon thy Saviour's breast.

We loved thee well, but Jesus loved thee best,

Good night, good night, good night.

Calm is thy slumber as an infant's sleep,

But thou shall wake no more to toil and weep,

Thine is a perfect rest secure and deep,

Good night, good night, good night.

And while it is that God has bereft us, we must bow and kiss the rod that smites us.

The funeral was preached by Elder J. P. Tingle.

What God has done we know is right, but murmur at it still, Oh,

that God had let him live, but He had the first right, and while we loved him, God loved him best and called him home to dwell with Him forever blessed.

And while we are left behind to mourn it is only a short while and we, too, shall be gathered with him where no sad farewell tears are shed, and no more good byes. So I would say to his lonely bereaved wife, lift up your head and dry your tears, your loved one is not dead but gone on before. And while you deeply feel your loss, you will meet him on the banks of sweet deliverance, and I would say to his children, take the pattern he has given you, emulate him and let his life be yours and you need not fear when you come to die. And to mother and father, weep not, he was only loaned to you, and you should rejoice that he has entered into that rest which in but a little while you will greet him and there be with the Lord.

His step is hushed,

His voice is stilled;

His chair is vacant

Which cannot be filled.

I pray God will give us grace and strength in our great loss, and may we bow in submission to His will and say: "The Lord giveth and taketh away; blessed be the name of the Lord. But while He cannot come to us, we can and will go to Him.

Pray for me.

Written by his heartbroken sister,

EPPIE HARRIS CARAWAN.
Rowland, N. C.

MRS. AMANDA J. VINSON.

Mrs. Amanda J. Vinson, relict of the late John Peter Vinson, departed this life at her home some five miles southeast of Hillsville, Va., on the first day of April 1917, surrounded by loving children and neighbors.

Mrs. Vinson was a daughter of the late Peter L. and Elizabeth Cooley Beamer, and was born at the old Beamer homestead on the 1st day of June 1840, and there she spent her early years. The place is about eleven miles South of Hillsville, and her father's farm included the place long known as "Beamer's Knob."

On the 26th day of November, 1857, she was happily married to J. P. Vinson, and went with her husband and settled on the farm where they both spent the remainder of their lives. To their union ten children were born, all of whom except one son, Wiley, and Mrs. Ethel Dickens, wife of Mat. Dickens, and one infant son, are yet living. Her son Harden, when last heard from was Mayor of Virginia City, Montana. Two sons, Peter and Daniel live at the old Vinson homestead. The four daughters that survive her are as follows: Mrs. Sandifer, of Galax, Mrs. Horton, and Mrs. DeHaven, of near Hillsville, and Mrs. Smith, of Winston-Salem, N. C.

At the date of her marriage her father and mother and five brothers and five sisters were all living. Now all have passed away except three brothers. These are Phillip Beamer of Illinois, H. H. Beamer of near Hillsville, and Noah Beamer of Fanny Gap. More than thirty

years ago Mrs. Vinson joined the Primitive Baptist congregation at Snake Creek, Va., and was to the day of her death a devoted member of that church.

During her long life of seventy-seven years, Mrs. Vinson by her splendid womanly virtues greatly endeared herself to all with whom she came in contact. Her life was full of good cheer and loving kindness. To her husband who by several years preceded her to the grave, she was a faithful, trusting and loving wife. To her children she was all that the sacred word "mother" means and implies. As friend and neighbor she was ever kind, gentle and considerate and her hands were always ready for kind and loving deeds. She was greatly beloved by the old, as well as the young people wherever she was known, and went to her grave under the benedictions of many loving and sad hearts. Peace to her ashes.

A Friend.

ARTELIA FRANCES HAWKINS

The subject of this sketch was born May the 12th, 1832, and departed this life March 24, 1917, making her stay on earth a little less than 85 years.

She was the daughter of Richard and Nancy McBroom Breeze and was married to Calvin Hawkins Jan. 15, 1852, to which union was born five girls and three boys, two dying in infancy. Those left to mourn her death were Mrs. A. V. Moore, who has since departed this life, Mrs. W. P. Moore, Mrs. C. H. Rimmer, D. S. and W. T. Hawkins and a host of grand children and great grand children.

To know her was to love her and she seemed to have very few enemies, most of her neighbors affectionately calling her "Aunt Fannie."

She professed a hope in Christ when quite young and joined the Methodist church, but becoming dissatisfied withdrew from them and did not connect with any other church, but gave evidence of having been born from above and to have partaken of the water of life which to partake of is to never perish.

She was for many years a consistent reader of the Landmark, and seemed to love to read the experiences of grace and to hear the doctrine of Jesus preached in all of its beauty and purity, feasting on the crumbs that fell from the Master's table.

We sometimes think how blessed are they that have ears to hear and eyes to see the wonders and the completeness of His words and feel sure that she was one of those blessed ones and that she will respond to the call of the trumpet in the first resurrection as one of the vast throng of the redeemed of the Lord to praise His great and glorious Name forever more.

Mention should have been made earlier in this sketch of Rainie B. Hawkins who was her husband's son by his first wife whom she took into her heart and loved and reared as one of her own and from what we have heard she could not have been better to her own children than she was to him who loved her and treated her as his own mother as long as he lived, he having been drowned in November, 1891.

Written by her step grandson.
J. I. Hawkins.
Hurdle Mills, N. C.

GEORGE R. HARRIS.

What shall I say or write. Oh, Lord, direct my pen that I may speak the truth in righteousness, that I may not be found guilty before Thee.

But as to what I should say concerning such a noble life as his, I find not but through and by the request of his and my dear mother, I try with faltering and broken language chronicle something concerning his life and death.

His life was known and read by all who came in touch with him.

He was indeed a model man and lived in the sunlight of God's love.

While of course he had enemies and even those who differed, he forgave and esteemed as friends. I am sure he was an exception and was indeed an obedient son, never crossing father and mother, often reviled but did not revile again. He grew up to manhood honest, sober, upright, truthful, and one that did not indulge in any vice or profanity. He did discount it in every form.

He married in the month of July 17, 1901.

And while he was a poor man he worked with honest hands to support and maintain his family.

He was born May 27, 1876, making his stay on earth 42 years four months and 17 days.

He was indeed an indulgent father, a loving and congenial husband. He had five children, one dying in infancy, leaving four and a heart-broken wife, with father, mother, four sisters and two brothers, to

deeply mourn his loss, which was great, for he was the choice one of her who bore him. The light and life of home. Oh, when I think he is no more. But I hope God will strengthen me in this trying hour.

He attended the Kehukee Association, came home with the pneumonia and only lived a week. He suffered untold pain and agony. He was conscious of his death and often spoke of his departure, and while he made no open profession of religion he loved the truth and the sweet songs of Zion, and loved to hear the gospel in all its fullness, having no confidence in the flesh.

I knew nothing of his death or sickness until four days after his burial, and it was the same with all his people—it came as a thunderbolt out of a clear sky to us all.

When we were told that he was dead none know but those who have been there, the blow the shock, and how it struck me as dead.

He died October 14, 1918. He seemed to commune with the Lord a day and a night. He said victory was his and he was going home. And his last words were, "Jesus, I am coming." And surely he saw without a veil his home; yes, the sweet resting place of God's dear ones.

RESOLUTIONS.

Whereas, our Heavenly Father, in His infinite wisdom has been pleased to take from us our Brother, Deacon Joshua B. Farmer, therefore, be it

Resolved, That in his death we have lost a worthy deacon and useful member of the Church, that his family has sustained a sore bereavement, and the community a good

citizen.

Resolved, That we extend to the family our heartfelt sympathy in this sad hour and commend them to Him who says, "my grace is sufficient."

Resolved, That a copy of these resolutions be sent to the family, a copy spread upon our church records and also published in the Landmark and Daily Times.

Primitive Baptist Church
By William Woodard
J. W. Thorn
Elder J. F. Farmer,
Committee

SENDS A DOLLAR TO HELP.

Mr. John D. Gold:—

Please find a money order \$1.00 for those unable to pay for Landmark. Hope your father is still improving and his trip to Durham I hope did not make him any worse. My tongue cannot express in words how glad I was to see him.

From a sister in Christ, I hope,
Katie Stanley.

Stagville, N. C., R. F. D. No. 1.

BEAR CREEK ASSOCIATION.

Dear Brother Gold:

Please publish in the Landmark that the spring session of the Bear Creek Primitive Baptist Association is to convene with a newly constituted church at Flat Lake in Montgomery county, N. C., 4 miles south of Mt. Gilead, N. C. Mt. Gilead is situated on Norfolk and Southern railroad between Raleigh and Charlotte, N. C. Those wishing to attend from Charlotte or beyond should go direct to Mt. Gilead. Those east of Charlotte must take

Seaboard to Wadesboro, N. C., and there change to Southbound to Norwood, N. C., and there change cars to Mt. Gilead. This meeting opens on Saturday before first Sunday in May, 1919, and those coming by rail should notify in advance either Brother Charlie McLendon or Mr. A. D. Spivey, Mt. Gilead, N. C., and they will be met and conveyed to the meeting. A cordial invitation to ministers, brethren, sisters and friends.

Done by order of the Association.

J. W. Jones, Clerk.

Peachland, N. C.
J 1 Landmark St

HELPING THE COUNSEL

Elder G. D. Cockram.

Dear Brother:—

I received the last Law Counsel a few days ago and was so well pleased to find Sister Sarah Hamilton, life and experience, that I want to help you hold up your paper, so, you will find two dollars (\$2.00) to pay my subscription to 1920. This leaves us well and do hope it may find you all the same.

Yours in hope of a glorious resurrection.

J. M. Royal.

Thurman, Va.

DUTCHVILLE UNION

The next session of the Dutchville Union is appointed to be held with the church at Surls, Person County, N. C., Saturday and 5th Sunday, March, 1919, 29th and 30th. Elders, brethren, sisters and friends are cordially invited to attend and will be met at Roxboro, N. C., on Satur-

day morning and conveyed to and from meeting.

G. C. Farthing, Clerk.

ELDER SHAW BETTER

Elder J. A. Shaw writes that he is improving, though he has been very sick with influenza. He sends his thanks to all the brethren and friends and makes due acknowledgment for money received. He is still weak, however. His letter will be published in next issue of the Landmark.

Elder Farmer and the Landmark forward him the following since our last report:

LANDMARK SENDS THIS

Elder J. A. Shaw,
Elizabeth City, N. C.

Dear Sir:—

Enclosed please find our check for \$45.00 sent you by the following brethren:

| | |
|---|---------|
| Chas. E. Stephenson, Camden, N. J. ----- | \$ 2.00 |
| D. A. Mewborn, Farmville, a. Mrs. L. C. Smith, Sandy Level, N. C. ----- | 2.00 |
| Mrs. W. E. Williams, Charlotte, a. ----- | 2.50 |
| A. B. Atkison, Church of Beulah, Kenly, N. C., R. 2----- | 11.50 |
| Mrs. R. L. Dodson, Ringgold, Va. ----- | 20.00 |
| J. R. Hedrick, West Point, Ga. ----- | 1.00 |
| W. F. Dodson, Lynchburg, Va. ----- | 1.00 |
| Mr. and Mrs. Erastus Smith, Pikeville, N. C. ----- | 2.00 |
| Mrs. R. L. Matking, Altamahaw, N. C. ----- | 1.00 |
| | <hr/> |
| | \$45.00 |

With best wishes,

Yours very truly,

P. D. Gold Pub. Co.

ELDER FARMER SENDS THIS:

Wilson, N. C., Feb. 21, 1919.
Mr. John D. Gold.

Please publish in the next "Landmark" the enclosed letter which I received from Elder J. A. Shaw. Also the following contributions which I have received and forwarded to him.

Yours truly,

J. F. Farmer.

Contributions.

| | |
|--------------------------|---------|
| Mrs. Kate W. Sugg ----- | \$ 1.00 |
| Mrs. E. I. Hawkins ----- | 1.00 |
| Friend ----- | .50 |
| J. S. Woodard ----- | 2.00 |
| Mrs. W. D. Ruffin ----- | 5.00 |
| Mrs. P. A. Lewis ----- | 1.00 |
| Friend ----- | 5.00 |
| David Woodard ----- | 10.00 |
| Walter F. Woodard ----- | 10.00 |
| | <hr/> |
| | \$35.50 |

SENT NEW SUBSCRIBERS

Dear Brother Gold:—

Please pardon me for not renewing for Landmark sooner. I send you \$2.00 to renew my subscription for next twelve months. I have got a few new subscribers for your valuable paper, which I enjoy reading so much. It is comforting and consoling to me especially your editorial.

Please send the Landmark to the following names as early as possible. I felt greatly impressed to get up a few subscribers for your good paper.

S. W. Holley.

MRS. ELLA JONES

Mrs. Ella Jones, wife of Ephriam Jones and daughter of G. P. and Nancy L. Thomas, was born September 7, 1881, and died February 5, 1905, at the age of 23 years, 4 months and 28 days. She was married to Ephriam Jones, September 12, 1901, and one child was born unto them. She leaves a husband, father, mother, 4 sisters, 3 brothers, and many friends to mourn her death. She was always an obedient child, an affectionate sister, and a loving companion. It always seemed to be her desire to lead a true, upright, honest life, and to walk in the paths of virtue. Whenever her health would permit she loved to go to church, but for several months before her death she was afflicted with that dreadful disease, "consumption." She bore all of her suffering with great patience and was never heard to murmur or complain. Sometimes during the first of her sickness she wrote the following piece, which was found by her mother after her death: "Whenever I die I want my baby to be well treated. I know I will not be a long liver, without a great change. I do not crave to live always. I do not feel worthy of being with anybody. I feel that everybody hates me. Oh! what would I give if I could get this trouble off my mind. I feel that the devil has a rope around my neck pulling me, and I have to go. It seems to me every day is my last one, and I have to burn for my sins. Oh! how often have I cried and tried to pray, but could not be heard by any one. I have so often at night cried till my pillow would

be wet with tears, while others were sleeping so sweetly, like they were sure to go to heaven. The more I study the worse I get. I do pray, Lord have mercy on me in this world of sin. I do believe I will go crazy. Good bye my loved ones that have forsaken me."

Just three days before she died, she told her mother that her little sister, who died in infancy, came to her and rang a little bell three times and told her she must come. On being asked if she thought she would meet her little sister in heaven, she said, "Yes; as soon as the breath leaves my body I'll be with her." She told her mother just before she died that she believed she was one of God's little angels, that she just felt like she was. She called all of her relatives and friends who were present to her bedside, and told them goodbye, asking them to meet her in heaven. Then clapping her hands and smiling, she passed peacefully away. Weep not dear friends, for we have every reason to believe that her soul is now resting with God.—Taken from the Messenger of Truth.

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.

RETURNED SOLDIERS

Get special rates in college. For particulars, write Meridian College, Meridian, Miss.

CURED HIS RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 799E Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

**TAKES OFF DANDRUFF,
HAIR STOPS FALLING**
Save your Hair! Get a small 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 small 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!

80 YEARS AGO

Mr. Edward Goodenough, of Goodenough and Wexham Sunday School Supply House, secured a remarkable formula for a skin ointment, which he sold privately for a half century by personal recommendation, making up the preparation at his home. So remarkably efficient did it prove for all skin troubles that Mr. Goodenough received large numbers of the most enthusiastic commendations from his customers. His grandson, Mr. F. E. Kirby, as vice-president of The Merzan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y., is still active in the production of this ointment under the name so widely and well known to grateful users as Palmer's "Skin-Success." Mr. Kirby is as enthusiastic as his grandfather over its merits and declares that it is the best preparation of its kind on the market or known to the medical profession for freckles, tan, sunburn, pimples, eczema and other skin troubles. Send for free sample.

A Natural Strengtheners.

"The value of iron in medicine has long been known, but never more appreciated than today.

People are learning that in Peptiron—a real iron tonic—this most useful metal is so happily combined that it is acceptable to all, even those who, for some reason or other, have been unable to take it in the past.

Peptiron is an agreeable, easily assimilated, non-constipating preparation of iron, nux, pepsin, and other tonics and digestives, and is giving great satisfaction.

In cases where blood-cleansing and liver-stimulating as well as nerve-strengthening are needed, Peptiron is very effectively and economically supplemented with Hood's Sarsaparilla and Hood's Pills. These three medicines form the Triple Combination Treatment to which the C. I. Hood Co. is now calling attention as especially beneficial to sufferers from impure blood, weak, unstrung nerves, torpid and sluggish liver, or a generally run-down condition.

Tobacco Habit Banished

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

160 HENS—1,500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, 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. Reefer, poultry man, 6251 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

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, 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 relief in five minutes by neutralizing acidity. Put an end to such stomach distress now 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 caused by food fermentation due to excessive acid in stomach.

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

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.

Hood's

Sarsaparilla The Spring Medicine
Purifies the Blood
Creates an Appetite
and Makes the Weak Strong



PROTECT YOUR EYES
when they are sore, inflamed
or too dry granulated.
Use Dr. Dickey's
OLD RELIABLE EYE WATER
Immediately soothing and
healing. No burning. Freely good.
At all druggists or by mail 25c. Genuine in Red Box.
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L.S.

The old reliable remedy. Guaranteed for one bottle to benefit any case of Pellagra, Rheumatism or any

blood, liver or kidney disease or money refunded. G. S. is a great tonic and system builder. Sold by all druggists or sent prepaid, \$1.00 per bottle; six bottles for \$5.00. Dealers, order G. S. from your jobber. Write me for testimonials. Enough said.

L. M. GROSS,

Box 17 Little Rock, Ark.

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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, 1225 Park Square,** Sedalia, Missouri.

Genuine Frost Proof Cabbage Plants. Winter grown in the open field, strong and hardy. Varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Drumhead, Flat Dutch. Prices: 500 for \$1.50; 1000 for \$2.50, postpaid. By express 1000 for \$2.00; over 4000 at \$1.75; over 9000 at \$1.50 per 1000. Ready for immediate shipment. Bermuda Onion Plants at same price. Write for descriptive price list.

PIEDMONT PLANT CO., Dept. 35
Albany, Ga., and Greenville, S. C.

FRECKLES

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

PREACHERS' SONS AND DAUGHTERS—
Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

*3,000,000 People Annually
Take Nuxated Iron
In This Country Alone
For Red Blood Strength
and Endurance*

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of the weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice-Presidential Nominee Chas. A. Towne; United State Commissioner of Immigration Hon. Anthony Caminette; Judge, G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

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

Headache

Sour stomach, bad breath and kindred disorders destroy health. Get Relief by taking

RAMON'S LIVER PILLS

PURE TONIC VALUE

In Peptiron, to the Last Particle of the Medicine.

The new and real iron tonic, Peptiron, is prepared in the convenient form of chocolate-coated pills, easy to take, easy to carry about with you; no water, no alcohol, no opiate.

Peptiron is the essence of economy, the acme of efficiency. It is readily assimilated, acts promptly and powerfully upon the blood and nerves, corrects all run-down conditions, creates an appetite, gives stomach comfort and healthful digestion. It wards off impending illness, bridges over the danger spots, and increases power of resisting disease.

Do not put off treatment in these times so perilous to health, but get Peptiron and begin to take it today, two after each meal.

You'll not regret being particular to get Peptiron, and no other. Like many others, you will be surprised at its promptness in building you up.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

A POSITION ASSURED

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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GARDEN NOVELTIES

CHILD'S GIANT KOCKIA, c. 7 1/2 inches, but takes its place everywhere as the greatest floral favorite. It rivals the best ferns of France in decorative effects and is equally valuable for garden or pots, a pyramid of dense lustrous green foliage all summer. In fall, a dark alert red tint. Christmas. Largest of all plants to grow anywhere. 1st. 20c.

MATCHLESS LETTUCE. Novel, distinct and absolutely the tenderest and sweetest lettuce grown. Pat. No. **TWO-POUND TOMATO**. Largest, heaviest, richest, and most solid Tomato. A perfect marvel. Pat. No. **CHINESE WOODFLOWER**. The showiest in garden annual for bedding. Nothing like it. Pat. No.

HOW TO COOK VEGETABLES, a booklet giving full receipts for cooking, canning and preserving vegetables of all kinds. Will save you a garden crop doubtly valuable. 10c.

SPECIAL OFFER
For 20c we will send everything, Kockias, Lettuces, Tomatoes, Woodflowers, c. 20c. 1/2 doz. and catalogue. Order now. Supply limited.



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BIG CATALOGUE free. All flower and vegetable seeds, bulbs, plants, and berries. We grow the finest Gladioli, Dahlias, Carnations, Irises, Peonies, Pinks, Shrub, Vines, Ferns, Hostas, Sweet Peas, Asters, Pansies, Beets, Beans, Cabbage, Okra, Tomatoes, Seed Corn, Potatoes, etc. Free trials and service worldwide.

JOHN LEWIS CHILDS, INC., Floral Park, N. Y.

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.

A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

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By Using THE ORIGINAL
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ELDER J. D. COCKRAM.....Floyd, Va.
ELDER J. C. HURST.....Roanoke, Va.
ELDER M. L. GILBERT.....Dade City, Fla.

\$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.

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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.

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P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS CHRIST.

LIGHT.

In him was life and the life was the light of men. John 1:4. It is a wonderfully glorious and blessed truth that men in all ages have been given to see divine things. Things that pertain to the salvation of sinners from the curse of God's holy and righteous law. That life that has its centre in Jesus Christ, also has its seat in the hearts of men, and shines forth to lighten their pathway through this dark vale of sin and tears. Jesus said, John 11 and 9, "If a man walk in the day (in the light) he stumbleth not, because he seeth the light of this world. 10 v. But if a man walk in the night (darkness) he stumbleth because there is no light in him." How necessary then that we have the light that we may see to walk in that straight and narrow way, which leadeth unto life. Mat. 7:14. As sinners we need to see and know ourselves, and this we cannot do except by that divine light which is the life of Jesus Christ and having life which is the gift of the Father, we see our need of divine mercy, and know that in Christ alone is our help: "Whatsoever doth make manifest is light." Eph. 5:13. It must be divine light

that manifests divine things. And in this divine light we see Jesus in His holy character as the Saviour of sinners. The divine light in men which is the divine life of Christ, reflects. "The light of the knowledge, of the glory of God, in the face of Jesus Christ." Sometimes we are so attracted by the light of the natural sun that we look away from earth and from the sun itself into space as it cast its rays into the clear sky, and admire the beauty and strength of its wonderful light. So there are times in the experience of the child of God, when the quickening and illuminating rays of the Son of righteousness are so wonderfully bright that everything except the light itself is banished from our view, and we stand and wonder and adore, and then we remember that Jesus is the source of that blessed light, and so our affections are set on him as the way, the truth and the life. The bearer of all our burdens, and the gracious giver of all our comfort. And then His raiment is white as the light, and His countenance doth outshine the sun, and Moses and Elias talks with him, indeed we see that all the Scriptures are a testimony of Him. On our pilgrimage we are called upon to pass

through many dark places, and so dense is the darkness that we can see nothing in the Scriptures, nor take any comfort in our experience, but presently it is light again, and why, because the Lord has come. God is light. 1st John 1:5, and he opens our understanding that we may in his light understand the Scriptures, and then spirit itself bears witness with our spirit that we are the children of God, and in this wonderful light we confess that God is all and in all. And we say it is good to be here. Let us build tabernacles for Christ, and ourselves and stay here, but we must come down from this mountain and go with Jesus through darkness and light to the end of our mortal journey and when this mortal shall have put on immortality we shall see that all glorious and never fading light in the fullness of its strength forever, and eternally praise Him who is the source of it.

Joshua T. Rowe.

Roland Park, Balto., Md.
Jan. 8, 1919.

A VOICE FROM THE DEEP.

Dear Mr. Gold:

As I walked out on the road this morning I had a short travel with Abraham, the father of the faithful. Not that I am faithful, but that I am in the valley. I could feel the tearless sorrow of his heart as he journeyed, knife in one hand and fire in the other while the son of his old age trod along with him with a bundle of wood on him. The burden of the father was in his heart far from mortal sight. He

was under the holy covenant and what appeared to be an adverse commandment. Here was death, The letter killeth. One filled with the most precious promises that in Isaac shall thy seed be called, and in thy seed shall all the nations be blessed. How wonderful the thought which inspired him with living hope! Isaac is the child of promise. There is not another like him. The only son.

There is the commandment, "Take him, thine only son, and go and offer him for a burnt offering." The lively exercises of faith in God would not let him stagger at this word. He believed that God would raise him from the dead. Not one word of God in all he said should in any sense fail. It is God's word, not Abraham's. Faith is in lively exercise, hope was in his heart, the realization was yonder at the end of obeying all the word of God. Nothing of all His must fail. Isaac is curious to know, but his father went with his heart full of heaviness and trusting. "Here is the fire and the wood, but where is the lamb?" were the musings of his young heart.

He did not know the purpose of that journey. The faith which God had wrought was in the spirit of Abraham. He believed God and it was counted to him for righteousness. Faith led him forward without a murmur. "God will provide for himself an offering," he said. What is it? My son? Then God will raise him up again. The promise is in him; it is God's word; it cannot fail. The mountain was not in view. The Jehovah-Jirah

was in his heart. A place is provided, it is in the mountain where the anti-type shall be offered hundreds of years hence, and seen only by faith, and rejoiced in in hope. The journey is continued, it may be in silence. The heart of the father may not be too full to shed a tear. The feeling is deep, but faith, living faith presses onward with unflinching steps because of the covenant and commandment. Presently the eye is opened. In the distance a mountain appears. The father knew it and they went steadily on. The very spot is reached, no lamb is seen, but stones are there and an altar is built of unhewn stones. Rough bed this but so it is. No preparation by man can render any assistance. The great Anti-Type must tread the winepress alone, He must have no help. All the fitness is in Him. He must not be polished by men nor the schools of men. The way is in the valley and up the mountain steeps, but He must go that way which was chosen by the Father. It is one of the mountains which I will shew thee.

The full arrangements are ready but no lamb appears. "Take thy son, thine only son, Isaac." That is the word. The offering is bound, the hand reaches out, the knife is taken, the arm is drawn back, but "Abraham, hurt not the child," is heard. The hand is staid, the ram appears caught by the horns. Faith said, "The Lord will provide." He has provided, the altar is built forever. "Jehovah Jirah" is its name. It is in the mount of the Lord, and it is seen there unto this day, but

only by those who are thus led up into the mountain, and while they are there.

For several weeks I have been low in the valley. Don't feel that I am going, but here, not only ready to halt, but halted. If there is any mountain it is far away or hidden from me by the cloud, the fog or the darkened glass. I have tried to get these out of the way so I may see clearly the altar, but they do not go at my bidding, and it appears that the Lord's pleasure is for them to remain with me.

As I passed along this morning I was made to hope that I would one day come to the altar of the Lord, but I know not where it is. I appear to go deeper in the valley, or maybe I had best to say in the pit for the confinement is very close and the suspense is very trying. Do these feelings come from natural circumstances which surround me? Then I could bid the world adieu. If they are trials of faith I could pray the Lord that my faith fail not. But the mountain, if there be any ahead of me, is not seen. If there are stones there for an altar my soul hungers to see them. If it is at the foot of the cross I long to be there by the side of the Redeemer. If I have received a commandment I long to be made fit to obey it and to come up to the altar.

A number of warm friends have both written and spoken to me to try to cheer me in the way. I love them very dearly because of their loving kindness. It appears to me that they are the children of God who will not lie, and yet the comfort will not come into my soul. I

feel that my heart is as hard as a stone, and my grief is severe, yet it is seldom I can find a tear to offer in token of my heart's grief.

How broad is the sea which I am now crossing?

How deep the waters upon which I am tossing?

How long will this tempest in my soul be howling?

And I in the wilderness be walking and prowling?

Oh, Lord, deliver me and bring me to thine altar.

But if I must tarry give me faith that shall not falter,

May my waiting be in patience and perseverance

Until thou wilt visit me with sweet deliverance.

I desire with all my heart to love God supremely, and to serve Him with my whole heart, but how vile I am and how sinful! I feel the continual need of mercy from the Lord, and to pray that His everlasting arm shall be my support and strength.

With love and fellowship for those who dwell in the valley and hear the waters roar, I am yours in hope and love, but in deep tribulation.

L. H. Hardy.

FEW WORDS REGARDING THE WORD PREDESTINATION.

The doctrine of predestination is one of the fundamental principles regarding the salvation of sinners.

Whom God did foreknow, them He also did predestinate to be conformed to the image or likeness of his Son.

There is nothing in this to give us any grounds to believe that God predestinated us to be sinners, but that His predestination in our behalf was that we should be holy, or in the likeness of Jesus.

In meditating upon the Almighty and having been given to know him as Jehovah (eternally existing) I find that God, the Creator and Maker of all things created heaven—that God existed before heaven his throne was created and that the throne of God is pure, as He, God, is pure, that no unholy, corrupt or impure thing ever emanated from His throne by His predestination or decrees.

Every good gift and every perfect gift is from above, comes down from God. Blessings, mercy, love, compassion, pity, goodness, kindness, things spiritual and things temporal come down from God the giver of every good and perfect gift.

All the wickedness, corruption, villeness, sin, temptations are from the earth and not from the throne of God—let no man say when he is tempted that he is 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 lusts, etc. In this we see that we have no grounds to hide behind God's predestination to cover our sins.

Is there evil in a city and the Lord hath not done it? Evil here mentioned is pestilence, famine, disease, death.

The crucifixion of Jesus, was by the determinate counsel and fore-

knowledge of God, but it was by wicked hands that He was slain and not by any wickedness from the throne of God.

The crucifixion of Jesus was by wicked hands, but the resurrection of Jesus was by the power of God. In this we see the power of God as above and ruling and reigning over all that is contrary to holiness, righteousness and purity.

Predestination as given us in the Scriptures is that which God has designed toward His people whom He foreknew and the predestination is to the effect that they shall be conformed to the image of His Son, and as embracing His people it is that they shall be brought to know him, that God by His spirit will quicken every one chosen in Christ before the foundation of the world that He will conform them to the image of His Son, by a growth in grace and in the knowledge of the Lord; that as Jesus is, so shall they be holy, as Jesus is righteous, so shall they be righteous.

All their travel from nature to grace is by the conforming of God of them to be like Jesus.

These are a few of my thoughts on predestination.

J. M. Fenton.

10-26-18.

A WORD FROM ELDER S. A.
THOMPSON.

Elder J. D. Cockram,
Stuart, Va.

Dear Brother Cockram:—

This is the fifteenth day that I have now been confined to my

room with influenza, and you had not been moved long when I was taken sick, so I have not seen you yet. In fact I have had very little opportunity of talking to you since you first began preparing to move into our midst. So I take this means of saying to you that I am glad to have you and family to move into our community to live; and I am especially glad on account of our church. We want you to feel perfectly at home with us and to attend our church meetings here at Stuart every chance you have. I want you to be sure to arrange to be with us at our next meeting if you can. I thought you would probably be with us last meeting, but I think you did not finally get moved till after the meeting. I was there both days by myself. And you know, for me, to be thus by myself, it makes a little meeting. I guess you and Brother Gilbert are at Green Hill today. I would like to be there but I can not. I trust you all have a good meeting. I also trust that the spirit of the Lord may guide in the deliberations there today in the selection of a moderator, and other matters to be before the church.

We not only want you and your family to be regular attendants at our church but we want you all to visit our home as often as you can, and feel free and welcome amongst us. With such leaders and counselors as Elders Blancett and the two Barnards, Philpott and others dropping out so fast I feel that we need all the strength and wisdom that God of all grace will give us. We also need to strengthen one an-

other all we can. Pray for me.

Yours in hope,

S. A. Thompson.

Stuart, Va., Feb. 8th, 1919.

\$23.00 FOR ELDER SHAW

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Sirs:

We, the members of Great Swamp Church, read in Zion's Landmark of Bro. J. A. Shaw's afflictions and troubles. I hope the Lord has put in our hearts to help this Brother all that we feel able to do just at this time. We are willing to show our sympathy by donating \$23.00 in response to his needs.

We are few in number and getting old and afflicted, but are always ready to administer to our dear ministers of the gospel.

I hope ere this Bro. Shaw and family have entirely recovered.

Bro. Sylvester Hassell is our pastor, but his health and mature age, prevents his being with us during the winter season. Bro. Corbitt fills his appointment when not here. We enjoy having each one of them with us.

Done by order of conference Saturday before 4th Sunday in Feb. 22, 1919.

Yours in hope,

Ella Briley, Church Clerk.

P. S. Please find enclosed \$2.00 for subscription to Zion's Landmark.

Mrs. W. J. Briley.

Greenville, N. C.

PLEASED WITH THE MERGER
Very Dear Editors and Readers of

Zion's Landmark: It was with a great degree of joy, that I received the December number and found chronicled in its columns the Spiritual Law and Counsel had been united with your paper, Zion's Landmark. I felt indeed that we were with a lovely people, and felt refreshed and comforted that we had found so warm a welcome among you. May we all if it is God's will work for unity and love towards each other, and as I occasionally write articles for the Spiritual Law Counsel I hope nothing but the ties of love for our beloved Zion will guide my pen, that I may ever, though in much weakness be found "earnestly contending for the faith once delivered to the saints." Yes, there is a tie that the world in nature knows nothing about, that binds the children of God together. Yes, when we can realize the unity and sweetness of this tie and can then by an eye of faith view our blessed Zion and its sure standing in Christ her great and eternal head.

Outside of this revealed knowledge we are all together unable to give any spiritual account of the church of Jesus Christ, for Paul says, "I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Then through and by this revelation we can view the inheritance to whom it is said, "Mine heritage is unto me as a speckled bird," which is the bride, the Lamb's wife of the first born, the Body of Jesus Christ and members in particular." Again it is said, "He is the head of the body and as the head was and is

eternal, so is the body and is this same glorified head and body as one though having many members, which was given in Christ by the Father. Therefore there must have been an eternal existence, spiritual in the life sense with the Father, for Christ says, "Thine they were and thou gavest them me." Who is our life and as I see it the life is the child and is hid with Christ in God, and where do we find this life, but in the Father, which is the head of the church. By referring to John, the 17 chapter and 21 verse we see the eternal unity with the body and her great and eternal head as one body saying, That they all may be one, as Thou Father art in me and I in Thee that they also may be one in us.

As I see it the child of this life is one thing and the tabernacle or house is another. Here is this life or eternal generation that was created in Jesus Christ, which was made manifest in the flesh and being manifested in the flesh did not make them any more or less the children of God, but is the manifestation of the sons of God. We must remember the manifestation of a thing is not its beginning but clearly reveals its identity. "For as much then as the children are partakers of flesh and blood, He also himself likewise took part of the same." Then we also must remember the child that partook was one thing and the part that was partaken of is another. These are my humble views. And I think I know I would not be offended at my brother though he should see these things different and I could give him a

friendly farewell. For my hearts desire is that I may ever move in such a way among you good brethren of the dear old Landmark that when I am so impressed, that my articles may always find a welcome place at your feet, for I feel that my dear brethren can often see errors in me when my weakness prevents me from seeing them and when it goes well with you remember me a poor sinner saved by grace if saved at all.

W. L. Edwards.

Dante, Va., Feb. 24, 1919.

RESOLUTIONS OF RESPECT

Whereas, it pleased our heavenly Father to remove from our midst by death three of our highly esteemed sisters in the latter part of 1918, namely, Nancy, Iry-Bell Franklin, Mary E. Stone, and Mary E. Lacy, of NDK.

Whereas, they have been faithful and consistent members of the Primitive Baptist Church at River-view, and all of them were faithful to the end.

Therefore be it Resolved, That we bow in humble submission to Him who doeth all things well for our good.

That we extend to the bereaved families our deepest sympathy and respect that a copy of these resolutions be sent to each of the three families and a copy be sent to the Spiritual Law Counsel and a copy to Zion's Landmark for publication.

Done by order of the Church while in conference, Sunday, Jan. 25th, 1919.

D. P. Helms, Moderator,
J. W. Ramsey, 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.
Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Rosnoke, Va.
Elder M. L. Gilbert—Dade City,
Ala.

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NO. 6

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second class matter.

WILSON, N. C., FEB. 1, 1919

EDITORIAL.

PSALM 40—SALUTATION.

"I waited patiently for the Lord, and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my going. He hath put a new song in my mouth, even praise unto our God."

This scripture sets forth primarily Christ in his manifestation in the flesh as made an offering for sin, as humbled unto the shameful death on the cross, and His exaltation, being exalted a prince and a Saviour. He who knew no sin was made sin for us, that we might be made the righteousness of God in him.

Jesus, the Lamb of God ap-

peared on the cross bearing our sins in his own body. He who knew no sin was offered to divine justice for our guilt. He became the Lamb for sinners slain. Justice said he should die when He was made an offering for sin he was put to death. The just one died for the unjust. The most wonderful atonement, blotting out sin and transgression. The foundation was laid, the end of sin for death, for the resurrection from the dead, so that death is to be destroyed and him that had the power of death. Sin, guilt, death, corruption, all the enemies of righteousness and holiness are brought to an end, and grace reigns through righteousness unto eternal life through Jesus Christ our Lord.

Jesus patiently, righteously endured all that the Lord His God laid upon him. It pleased the Father to bruise him, and with his stripes are we healed. The Father brought Jesus out of the horrible pit and out of the miry clay, where there was no standing. The Father heard the cry of Jesus and put a new song in his mouth, even praise unto our God.

The blessed perfect obedience of Jesus is made ours—is given to the sinner who is thus made righteous. If one died for all then were all dead.

So Christ, who knew no sin is made sin for us, the guilty and lost, so that grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

This is my dear delightful theme that Jesus, the holy Lamb of God that knew no sin, was made to be sin for me—for all that are given

unto him. The wonderful atonement of Jesus covers all our sin, and where sin abounds grace much more abounds, so that where sin abounds there grace much more abounds.

The new song that is sung to Jesus and by Him is sung by the children. This is a wonderful mystery—the reign of grace, for grace reigns through righteousness unto eternal life through Jesus Christ our Lord.

P. D. G.

THE FOOL.

"The fool hath said in his heart, there is no God." Ps. 14:1.

It would appear from the text that any rational or sensible person should know that there is a God. It has been said, that there has never been an infidel at heart.

The reasoning faculty of man wants to reach the beginning of things and the final end. When we say, God is the beginning and the end, we want to know about God, who has no beginning and no end. This can not be reasoned out, and while the little child will say, I don't see how this can be, the infidel would say it can not be, there is no reason in it.

No doubt, there is a spirit of infidelity. The devil knows better but he is a deceiver and his weight of argument upon natural reason makes things unseen seem very doubtful. I suppose, a fool is one who is fooled or deceived.

Even the Christian is troubled with the spirit of unbelief and will some times say is there a God?

Soon after the "Hillsville tragedy," because of which the Bap-

tists were often slurred, I slept with Elder Garland Allen, Uncle of Claude and brother of Floyd Allen, who were each electrocuted.

After some moment's silence, Brother Allen said, "Brother Cockram I have been in this great struggle driven to the point of infidelity." He continued saying, "I have not been to my meeting in three months, I had believed in a God of all power, who ruled all things in heaven and earth and had so taught and now that all this has come upon me I said, is it true, is there any God, and has He all power? If so, why did He not prevent this awful thing, when I would have given the whole world had it been mine to prevent it."

Brethren, it would be impossible to stand up under so much without God's grace. This servant of God has been delivered from the tempter and we hear him yet saying, "For thine is the kingdom and the power and the glory." Amen.

I suppose, that none of us know of an elder in the entire country who has suffered such temptation as Brother Allen, as to character.

"The fool hath said in his heart, there is no God." We said that the text seems to tell us that natural reason should know better than to say, "There is no God."

When a child, we have thought it over; the proof is before us, in nature, that there is a power above man. He can not do these things; the sun, moon and stars in the heaven tell us so, the earth and the fullness thereof tell us so, the thunder utters its voice and we tremble; it tells us so, and yet a Creator with-

out beginning or end has not, nor can not be sought out by the most profound reasoner, hence, remains to be "revealed to babes."

Paul said to the Grecians, when at Athens, "You, yourselves are His offspring. His desire was to lead them away from idolatry and get them to see the work of the spirit. He said, "It's in Him you live, move and have your being." Then God is a spirit and He maketh His angels ministering spirits, to them who are heirs of salvation. The heir knows God in His character, as to righteous wisdom and power. There is love in his heart, which responds to solemn and joyous sounds in the gospel. He longs to come near and dwell here forever. Much comfort is to be found here.

The gospel proclaims God's power to save, His holiness and mercy to all generations. The child hears it, believes, and rejoices, "enduring as seeing Him who is invisible."

We shall come to the end of the visible things that the invisible may appear. Lord revive us.

J. D. Cockram.

COMPARING

As we journey through the pilgrimage to which we are assigned in this life, we are admonished to examine ourselves whether we be in the faith. For by faith we are the children of God, and we walk by faith, and not only so, but we walk in the faith, as in the citizenship of the spirit in the faith, or spirit of the doctrine, which was once delivered unto the saints: the faith that was in the Fathers. In walk-

ing thus, we walk as they walked, we believe as they believed, and we preach what they preached.

We have the experience of the Apostles, as they were exercised in the faith, which is to us the very principles. Therefore, whatever we might believe, or claim to have experienced, it amounts to nothing unless it is in accord with the spirit of truth as indicated by the scriptures. May we not say that the scriptures are the inspiration of the spirit, that a gospel experience is the revelation of that inspiration, or that the scriptures revealed is a Christian experience? Comparing spiritual things with spiritual, we have but to note the likeness in the comparison and in proportion as we see the likeness of the scriptures of truth reflected in what we feel to have experienced we believe and have hope in God.

In this examination we are liable to, and no doubt often do, conclude that our experience is not so wonderful and assuring as that of others, especially as those given to us by inspiration as part of the scriptures, as of Paul for instance, but I have no doubt but that Paul would be as deeply and sincerely interested in reading of the dealings of the Lord with us as we are often in reading of the things affecting him. The revelation of Christ, the hope of glory is just as mysterious in one as in another, except there is a difference according to the measure of faith. With one the vision may be brighter, or clearer than to another, but it is not therefore any more certainly the true vision. We

see as through a glass darkly. Yet we see the mystery, but our powers of perception may not be as acute as those of others, yet we see, and we believe. We may be weak in the faith, but we are not therefore any the less in the faith, and to even us up in the essential measure, we have special provision suggested for us. "Him that is weak in the faith receive ye, but not to doubtful disputation." The essential thought is, are we in the faith, if so, then of the faith is our sufficiency. There can be no lack in the faith, and in the faith is the test, "Whether we be in the faith." "For by faith are we the children of God," and in faith are we accepted of him.

Faith in its smallest conception is sufficient unto the victory that overcometh the world. In the various measures of faith its efficient sufficiency does not seem to consist in measurement, but in present utility. Regardless of one's position, he may be of little faith, or he may be of great faith. On several occasions the Apostles who were eye witnesses of His majesty were declared by Him to be of little faith, whereas to a woman whom he clasped with the dogs he said, "O, woman, great is thy faith." So we learn that whether our faith be little or great, whether we are weak, or strong, being in the faith we have strength and salvation.

P. G. L.

WARFARE.

The natural man is born to trouble as the sparks fly upward. Man's experience and observation have

given him to know the distress, privations, wounds, maims and the various other things which are the effects of war. The strife may be fierce, long and bitter, but as soon as the lowering clouds pass and peace and prosperity have been enthroned he forgets the conflict and begins to think the decree—"wars and rumors of war," are past and will not come again in his life time. How little he knows of what a day will bring. The man of God's eternal love is born twice, and is a complex being. His warfare is peculiar, soul agonizing, entering every phase of life, both natural and spiritual, ceasing not till death. His life is characterized by mingled soul distress and peace, sorrow and gladness. Being dual one bias of his nature emanates from his depraved nature, the other from the heavenly fountain, being fruits of the spirit.

When man joys in the Lord by whom he has received the atonement, he "delights in the law of God after the inward man" Whether in the body or out, he cannot tell. God knoweth. By and bye what a change! A breath of temptation is felt and he who thought that evil would never more be present with him became fearful he was deceived and cried, "I see another law." This was the reverse of the first. The first forbids him to sin; the last urges him on by rewards. The latter is called the "law of sin and death." It not only leads to sin, but the wages is death. It is also called "flesh," as the flesh lusteth against the spirit. It is called "members," as "mortify therefore your mem-

bers which are upon the earth." It is called "old man" and "body of death." While he is learning that sin is condemned in the flesh, and all manner of concupiscence is in him, and though in the valley and shadow of death hope springs up as an anchor of the soul.

Now, "what will ye see in the Shulamite? As it were a company of two armies." War is waged and a battle is being fought. On the one side are the lusts of the flesh, the lusts of the eyes and the pride of life with satan as commander in chief; on the other side is salvation, and all the things that accompany salvation with Christ the giver and maintainer. If God be for him who can destroy him. But "another law" often makes him cry, "I believe, help my unbelief," and while he does not want this warfare, he learns that there is a need for the messenger of satan to buffet him and for the thorn in the flesh, lest he should be exalted, and in his weakness grace is given that he may know the power of God. I hear him cry from the deep experience of the long bitter warfare, "who shall deliver me from this body of death?" Faith answers, In Jesus his warfare is accomplished, his iniquities are pardoned, and faith looking beyond death to the great harvest of grace, shouts, "Man shall be satisfied when he awakes in the image of the Lord, when his vile body shall have been changed and made like unto the glorified body of the Son of God.

M. L. Gilbert.

Dade City, Fla.

HEALTH IMPROVING.

My health is much better than it has been for some years. I would love to be thankful to the giver of all blessings. He giveth his beloved sleep. It is only in Jesus that we can rejoice. It is for Jesus' sake that we have access at the mercy seat. The riches of his grace abound toward sinners. This is my dear delightful theme—"That Jesus died for me." That is my hope. For me to live is Christ; and to die is gain. But what I shall choose I know not.

I am in my 86th year. My great grandfather was 100 years old when he departed this life. It is not so much how long we tarry here; but it is more important that the life we live is by the faith of the Son of God.

He that loveth the brethren is born of God, for God is love. I am dependent on the Lord for all mercies. I would love to encourage the brethren to love each other, and seek the things that edify the brethren, and strengthen the cause of peace and truth. P. D. G.

WARS

The present age is one notable for wars and calamities that are occurring in many countries. Mankind have had considerable quietness and freedom from them until recently, when there have been many disturbances that have shown that we are still subject to all the calamities of former ages. So that we feel the need of the controlling, correcting wisdom and power that heals all and shows where in God's sovereignty and power yet rules

and makes the wrath of man to praise him, and restrains the remainder of his wrath; and lo, behold what marvels are wrought by his hand.

Time and chance fall to the lot of all men, so that every matter proves the hand of God rules and controls for his own purpose, works all things according to the counsel of his own will, and all his works shall praise him, and his saints shall bless him; for as those that love Him behold the wisdom and greatness of his power and wisdom and goodness, they behold still more marvelous are his ways and his great goodness, and feel "O the depth of the wisdom and knowledge of God. How great is his goodness, and how wonderful is his power.

P. D. G.

PREFERRED RIGHTEOUSNESS TO HONORS

By faith Moses when he was come to years 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. Esteeming the reproaches of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.

He saw the vanity of trusting to earthly prospects and promises, knowing that all these things shall perish. For true happiness is sought by those who are taught of God, and their affection is fixed on better things than those of earth. Seek ye first the kingdom of God and His righteousness and all these

things shall be added unto you. When God gives these things which are sought and received by faith they are of that blessing of God that is obtained by faith, and perish not with the using. The blessings sought by the faith of the Son of God are all spiritual blessings, and they are good to have, and to hold. For the blessing of the Lord causes no curse. It is clean and pure.

Jesus loved me and gave Himself for me, and this faith is born of God, and overcomes the world. Love is of God and works no ill to any one. Blessed are all they that lay up treasure in heaven where neither moth nor rust corrupt, and where thieves do not break through nor steal.

P. D. Gold.

WHY NOT ALWAYS PRAISE HIM?

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God; for I shall yet praise Him, who is the health of my countenance, and my God." Psal. 43:5.

What reason hath my soul for such questions as are uttered in the 43rd Psalm. If I shall yet praise Him why cannot I be continually praising him? Why art thou disquieted in me? Does not David know that the elements of disquiet and of fear and anxiety are operating within me. Why if I shall yet praise Him why cannot I be continually praising Him? Is he not unchangeable, then if I can praise Him today or now then, why can I not praise Him tomorrow? Are not all my times in his hand? He

knows which way I take. Then if all my times are in His hand is it not better that I should rest in his power and abide under his shadow?

If I shall yet praise him then why not be continually now praising Him? Is He not worthy of my continual praise.

We know that times are changeable with us. To be so settled and fixed, so fully persuaded that what is prepared for us shall come to us, is among the all things that are now working for our good, though it is not now suited to our praise, yet why not so consider it? For whatsoever God purposes that He also causes to come to pass.

We do not know what we need as the Lord sees and knows. We judge things as they appear to us, and hence we are affected by them.

If our faith should not be shaped by things as they appear to us then there is a trial of our faith.

Has not the Lord power over all flesh? Shall not the Lord of all the earth do right? Then why will not all His works praise Him, and why shall not all His saints bless Him? We know not what a day will bring, yet we know it shall bring forth that which the Lord has purposed, and hence that it shall praise him.

But is it in the nature of man to be displeased with the Lord's works? Yes man is not a good judge of the doings of the Lord, nor is he a great lover of his doings. But let him be reconciled to the Lord's dealings for they are necessarily right and good. P. D. G.

PREACHING.

The Primitive Baptists are the only people professing to worship the living and true God who rely truly and fully upon a living, justifying faith for the saving and comforting virtue of the substance of those things which, in the spirit of revelation, "are true and honest, and just, and pure, and lovely, and of good report." And they love to think on them to the praise of the glory of salvation by grace. They love to contemplate and insist upon the salvation of grace which saves sinners, and the grace of salvation, which keeps them saved. Being experimentally saved in the revelation of grace, they find great pleasure in searching out the paths of the past, to find, if they may, the way this gracious experience came, and whence the grace by which it came. And now and then, as in a vision revealed, there is a word heard behind them saying: "This is the way, walk ye in it." And by the voice of this word they are faced about, and brought forth by the right way, that they might go to a city of habitation. This habitation is the dwelling place and home of the pilgrim stranger, and has been in all generations. "Lord thou hast been our dwelling place in all generations. Jesus Christ—the same yesterday, and today, and forever."

The goings forth of the people of God are contrary to the ways of nature. The religion of the world is progressive, and in the progression of the great procession of the many demoninations they have so modified, revised and enlarged the principles thereof that there is the

merest shadow of an image of the original, nor would the various followings be in fellowship with the founders of their respective creeds. Nature broadens her phylactories in proportion to requirements, but the covenant of grace is not made to grow. The Lord does not enlarge his covenant to fit over the sinner, but he reduces the sinner to fit into his covenant. The capacity of all is only equal to the capacity of one. The salvation wrought for all was no more than that for one, "who loved me, and gave himself for me."

In the most special and essential sense, the travel of a sinner from nature to grace—as the old elders used to express it—is rather a returning as of redemption from death unto life—from satan and sin unto God and His righteousness. The deliverance of the children of Israel from the bondage of Egypt into the liberties of the land of Canaan but brought them to, and possessed them of the land where Abraham dwelt, and which was given to him in the covenant which the Lord made with him; which covenant contemplated their coming into this bondage, and their deliverance therefrom. The elders in my first recollection of their manner of preaching, especially the older ones, dwelt much upon the history of Israel and the dealings of the Lord with them from His appearing unto Abraham to that of Joshua, setting them forth as typical of the history of the children of God and his gracious dealings with them from the election of grace to the revelation of Jesus Christ. This beautifully

delineated description of the calling of Abraham, and of the covenant made with him and his posterity of their going into bondage, its manner of coming about, the long duration of their evil treatment, of their great and wonderful deliverance, their long and eventful travel and sojourn in the wilderness, their entrance and conquest of the land of Canaan, and their citizenship there furnish subject matter for the elucidation of every principle of doctrine involved in the history of the children of God from their incipency in the election of grace, by God the Father, to their crowning glory by Jesus Christ His Son. And I would be delighted to see a stronger likeness in the manner of our preaching today to that of the Fathers. I do not mean to intimate that they were more gifted than the ministers of today, but as I think of them as far back as my earliest days it seems to me that in their manner of preaching they ate more of their honey with their honeycomb. There was more gravy in it, and they made the gravy in with the meat. However, this may be only a notion of mine, but if so I am sure it is pardonable. I may think of it as I think of the cornbread my mother made—the best ever.

The doctrine in its utility is not only a matter of learning as by teaching in the ordinary sense of teaching, but it is the meat and drink of the subject of gospel address. It comes in the form of meat and milk in a spiritual sense. As strong meat, and as the sincere milk of the word. This feeding and

eating is a matter of life, and is mutual with the feeder and the eater as by the mutual faith of each. It consists of the ministration of living food, as in the soundness of life to living subjects as by the virtue of life, by a living minister, as by the functions of life.

A man dead in sin can not preach the gospel, nor can a living man preach it to a man dead in sin, nor can a living man feed a living man after the manner of life, with dead or unsound doctrine.

The taught of God are made partakers of the doctrine as partakers of divine nature, making it to them a matter of experience, therefore the preaching which feeds them as with doctrine comes to them as in the experience of it. Preaching the gospel is eductive in its character, drawing from rather than imparting to the one affected by it. Like the wind of the threshing floor, it blows away the chaff and dust and brings to light or makes manifest the garnered wheat. It is as eyes, and ears, and an understanding heart to the one sought out. After Elder Gold had once preached one of his characteristic good sermons, the pastor of the church, and at that time the moderator of my association, Elder Thomas Dickens, said: "Brethren, I knew that, but I did not know that I did know it."

The gospel is preached as with the ability which the Lord giveth, with the power of the holy spirit which brings to the mind remembrances of things seen and heard and believed in the past. It stirs up the pure mind by way of remembrance.

The pure mind is the mind of Christ, and the things remembered are things comprehended and treasured up in that blessed mind. This pure mind is born of the spirit of things eternal and everlasting, and the faith of it takes hold upon the substance of the things of which it is and the soul becomes anchored in the blessed and abiding assurance that the Lord He is God. In this blessed state there is a unity of spirit and bond of peace in which the aged and the young, the wise and the unwise, as pertains to this life, sit together in heavenly places in Christ Jesus, and have appointed unto them salvation for walls and bulwarks, and they sing the song of saving grace and perfected praise to the name of Him who hath done all things well.

There is nothing more beautiful and inspiring to praise the God of salvation, than to see the children of God sitting together in one Lord, one faith, and one baptism, with one spirit serving the Lord.

P. G. L.

ELDER VIA NEEDS HELP

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:—

I will very much thank you if you will insert the following in Zion's Landmark:

Elder J. P. Via is now in Johnson-Willis Hospital, Richmond, Va., having been operated on for appendicitis and other troubles, March 13th.

Elder Via is a respected and beloved minister, and is being given attention both at the hands of the

hospital and the Baptists here, but I am writing of my own accord to ask all those who can to contribute to his necessities, that the amount of expense devolving upon him may be to some extent at least reimbursed.

Our faithful ministers should be cared for, especially in an unusual and unexpected occasion of this kind, and any remittance sent to either of the following addresses will reach him: W. R. Moore, No. 808 Decatur Street, Richmond, Va., or Elder J. P. Via, Critz, Patrick County, Va.

If contribution cannot be made just at this time, it will serve as a relief to our dear brother, later on when convenient.

W. R. Moore.

THANKS FROM ELDER SHAW

Elizabeth City N. C.,

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Brother:—

Received your two kind letters with checks. One \$30.00; other \$46.00; thanks be to God for the earnest care He hath put into the hearts of the brethren to come to the assistance of his unworthy though tired minister at this the most afflicted hour of his life. He knows best. I have been now disabled by nervous-break-down for over five months in the valley of death most of the time, but He sustains. Have not been in pulpit but twice during time; not able to go to Norfolk last meeting.

Dear Bro.:—Put a short letter in Landmark for me, thanking the dear Lord and His people for His

mercies too nervous to write much.

Love to all,

J. A. Shaw.

MONEY FOR ELDER SHAW.

March 19, 1919.

Elder J. A. Shaw,

Elizabeth City, N. C.

Dear Sir:—

Enclosed we hand you check for \$53.70 (fifty-three dollars and 70-100) sent to us by the following:

| | | |
|------------------------------|-------|---------|
| J. E. Mewborn, Snow Hill | ----- | \$5.00 |
| J. H. Roberson | ----- | \$1.00 |
| W. R. House, Scotland Neck, | | |
| R. No. 2 | ----- | 5.00 |
| Mill Branch Church by J. R. | | |
| Luper | ----- | \$10.35 |
| Mt. Gilead Church, Clayton, | | |
| N. C. | ----- | \$9.25 |
| Mary Daniel Sloan, Greens- | | |
| boro | ----- | \$2.00 |
| C. D. Coker, Tarboro | ----- | \$5.00 |
| S. B. Denny, Hartsville | ----- | \$1.00 |
| Mrs. G. A. Stancill, Tarboro | ----- | \$1.00 |
| M. E. Purvis, Hamilton | ----- | \$2.00 |
| Thomas Clayton | ----- | \$2.00 |
| Upper Black Creek Church | ----- | \$6.10 |
| Mrs. S. M. Jones and Mrs. | | |
| Roote Stanton, Bethel, N. C. | | \$4.00 |

\$53.70

Also, enclosed find Money Order made payable to you from Mrs. Alfred Moore, Moorehead City, N. C.

Yours very truly,

P. D. Gold Pub. Co.

WILL MEET AT SPRING GREEN

Robersonville, N. C.,

March 5, 1919.

Mr. John D. Gold.

Dear Sir:—Enclosed find check for \$2.00 to pay subscription for the Landmark another year; also please

publish that the next Skewarky Union is to be held with the church at Spring Green, Martin county, Friday, Saturday and 5th Sunday in March. Visitors will be met at Robersonville and Everetts.

Yours truly,

S. L. Grimes.

\$6.10 FOR ELDER SHAW

The church at Lower Black Creek raised Saturday (March 9) \$6.10 for Elder Shaw during conference. It was Elder Monsees' appointment and following the announcement regarding Elder Shaw brother Amos Hayes took up a collection and the above amount was raised.

MONEY FOR ELDER SHAW

P. D. Gold Pub. Co.,
Wilson, N. C.

Dear Sirs:—

Please publish in "Landmark" the following contributions received for and forwarded by me to Elder J. A. Shaw.

From Lower Town Creek Church:
J. E. Cobb and Wife -----\$5.00
Sheriff Stallings -----\$1.00
H. H. Drake -----\$2.00
Mrs. Mamie Dunn -----\$1.00
Mrs. Sue C. Moore -----\$1.00
Jim Brown -----\$1.00
Mrs. Martha Clark -----\$1.00
Mrs. Low Williams -----.25
Mrs. Stokes -----.50

Total -----\$12.75

Bro. Shaw asks me to request you to publish in "Landmark" an expression of his thanks to the brethren and friends for their kind-

ness in administering to him in his need.

Yours truly, etc.,

J. F. Farmer.

STANTON RIVER UNION

The Stanton River Union meeting will be held at Mt. Springs church about four miles from Dry Fork, Va. All lovers of the truth are invited, especially the preachers. We trust Brother Charley Hall will please come.

The meeting will commence on Friday and Saturday before the 5th Sunday in March. If conveyance is needed, write me at Dry Fork, Va.

N. T. Oakes.

Mr. John D. Gold.

Dear Sir:—

I wish to call attention to page 74, first column, 18th line for January 1st "Landmark" the word as printed "imperfect" should read "unperfect." The substance was never imperfect but unperfect; there was never any imperfection there, but in an unperfected state.

Very truly yours,

F. Selby Fisher.

Salisbury, Md.

NOTICE

Announcement is hereby made that since the Fall Session of the Mayo Primitive Baptist Association for the fall of 1918 was postponed and not held on account of an epidemic of influenza prevailing in the country, the next session of said Association will be held with the church at Macedonia in Rocking-

ham County, North Carolina, commencing on Saturday before the third Sunday in May, 1919.

It is hoped that messengers from all the churches composing the Mayo Association will be present. Also correspondents and visitors from sister Associations are cordially invited to meet with us.

This January 21, 1919.

Respectfully,

E. M. Barnard,
Clerk of Mayo Association.

BLACK RIVER UNION

The 42nd session of the Black River Union is appointed to be held with the church at Primitive Zion meeting house in Harnett county, N. C., on Saturday and 5th Sunday in March, 1919. Elder W. G. Turner is appointed to preach the introductory sermon and Elder L. A. Johnson his alternate. Visitors will be met on the A. C. L. R. R. at Dunn, Friday p. m. and Saturday a. m., and on the Durham & Southern at Turlington Friday p. m. All that love the truth are invited to attend, especially ministers.

Elder L. A. Johnson, Moderator.
Cornelius Hodges, Union Clerk.

MEETING WILL BE HELD IN MAY.

On Saturday evening before the fourth Sunday in February, 1919, being a date set by this church for a special meeting of which we sent the minutes of the November, 1918, meeting to the Landmark for publication. But owing to the paper being several numbers behind, and the above mentioned minutes not getting in, the church of Richmond

agreed to defer this meeting until our regular May meeting Saturday evening before the fourth Sunday in May, 1919.

G. S. Weider,
Clerk Richmond Church.

BEAR CREEK ASSOCIATION.

Dear Brother Gold:—

Please publish in the Landmark that the spring session of the Bear Creek Primitive Baptist Association is to convene with a newly constituted church at Flat Lake in Montgomery county, N. C., 4 miles South of Mt. Gilead, N. C. Mt. Gilead is situated on Norfolk and Southern Railroad between Raleigh and Charlotte, N. C. Those wishing to attend from Charlotte or beyond, should go direct to Mt. Gilead. Those east of Charlotte take Seaboard to Wadesboro, N. C., and there change to Southbound to Norwood, N. C., and there change cars to Mt. Gilead. This meeting opens on Saturday before first Sunday in May, 1919. Those coming by rail notify in advance either Bro. Charlie McLendon or Mr. A. D. Spivey, Mt. Gilead, N. C. A cordial invitation extended.

J. W. Jones, Clerk.
Peachland, N. C.

ELDER E. M. BARNARD DEAD

This able defender of the truth and worthy clerk of the Mayo Association has recently been gathered to his people.

His twin brother, Elisha preceded him to the grave something more than three years. Elijah and Elisha were twin brothers and were both elders. Elijah as we

have said, was clerk of the Mayo Association, and Elisha clerk of the Smith River Association.

The memory of such men in Israel is dear and sacred. We cherish it and pray the Lord that the spirit that moved them beautifully and powerfully may be ours still to share.

J. D. Cockram.

STEPHEN B. DIXON.

Mr. Dixon was born in Onslow county, N. C., Nov. 12th, 1862, and died at his home at Harris Creek, N. C. January 26th, 1919. Mr. Dixon was married to Miss Mary E. Williams, January 4, 1884, to which union was born eight (8) children, six of which survive his death. Mr. Dixon was the Father of two daughters, Mrs. I. Lawing of Harris Creek and Mrs. W. R. Petteway of Jacksonville, four sons. The Elder Mr. R. L. Dixon served his union in the service making his debut through France, returning home with a honorable discharge one week before his father's death. Mr. Dixon's desire to live was only to see his noble son return. These prayers were surely answered. His other three sons, Messrs. Chas. L., James N., and Will were all living with their father. Mr. Dixon was also survived by eleven (11) grand children. Mr. Dixon's death was due to a chronic case of lung trouble. He has been in poor health for a long time and especially for the last year and was confined to his room for the last six (6) months, his suffering was unknown as he was a man that murmuring was entirely unknown to, but we

know he suffered so much; he was a man that was loved by every one that knew him; he was a general adviser in his community.

Mr. Dixon was a man that could not say no, and no man ever went to him for assistance and left with an empty bag. He believed in helping the needy and always held out for that which was good and right. Mr. Dixon was a strong member of the Old School Baptist Church, joining that union in the year 1899 at the Old Bay meeting house for which place he loved so dearly and up to his very latest illness his place was never vacant in that or the surrounding churches. Mr. Dixon will not only be missed by his family, but by every one that knew him. Funeral services were conducted by Elder Isaac Jones at the home of the deceased, January 28, 1919, and this service was attended by a very large congregation of lovers of Mr. Dixon and sympathizers of his family. May the merciful Lord bless each member of his family and enable them to follow the example so nobly set by husband and father.

Blessed are the poor in heart for they shall see God.

By his son-in-law,

W. R. Petteway.

LUTHER LAMM.

Please publish in the paper the death of Mr. Luther Lamm of Black Creek, who died Sunday, February 16, 1919. He was taken Sunday February the 9th. He was in his 24th year of age. He leaves a

wife, one child, father and mother, one sister, one brother, and a host of friends to mourn their loss. All was done for him that loving hands could do but none could stay the cold, icy hands of death. He died with the influenza.

He was married to Miss Lenoria Mosely, November 29, 1914. We all loved him but God loved him best. He was buried in the Black Creek cemetery.

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

He is gone but not forgotten,
Never will his memory fade,
The sweetest thought will ever linger,
Around the grave where he was laid.

Written by his wife's niece,
Patty Skinner.

AVOID INFLUENZA
and its dreaded ally, Pneumonia, by using
GOWAN'S Rub-It-On Ointment
The original and best external remedy. Keeps the organs in good condition. Using GOWAN'S LAXATIVE KIDNEY PILLS—See Satisfaction guaranteed if directions are followed. Gowan's Lubricating Oils and Creams for the Hair, Face and Nails. Gowan's Medical Creams, Ointments, etc.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets tonight.

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 unfold misery—indigestion, foul gases, bad breath, yellow

low skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give you constipated bowels a by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Peptiron

A Real Iron Tonic
Ironizes the blood, steadies the nerves, gives healthy color to pale cheeks, improves the circulation, creates an appetite, aids digestion.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small 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 small bottle of Know-ton's Danderine from any drug store and just try it.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

L.S.

The old reliable remedy. Guaranteed for one bottle to benefit any case of Pellagra, Rheumatism or any blood, liver or kidney disease or money refunded. G. S. is a great tonic and system builder. Sold by all druggists or sent prepaid, \$1.00 per bottle; six bottles for \$5.00. Dealers, order G. S. from your jobber. Write me for testimonials. Entough said.

L. M. GROSS, Little Rock, Ark.

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97 Out of 100 Persons Have CATARRH in Same Form

Catarrh attacks the mucous linings of any organ and in any part of the body.

PE-RU-NA

FOR CATARRHAL CONDITIONS

Two generations have found PE-RU-NA indispensable in combating Catarrh. PE-RU-NA is recommended for Catarrh of the nose, throat, stomach, bowels, etc. There is nothing better to prevent coughs, colds, attacks of the Grip and influenza or to hasten recovery.

Try PE-RU-NA First Tablet or Liquid Sold Everywhere

its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

NEED THIS SPRING

Of a Good Tonic Medicine, Nerve Builder and Blood Purifier

Is greater than ever before.

The nervous, weary and angry caused by the war—

The debilitating effects of the terrible influenza, grip and pneumonia—

The depletion of the blood by indoor life in winter—

Have tremendously overdrawn the reserve strength of nearly every man and woman.

This makes the favorite Spring medicine, Hood's Sarsaparilla, more of a necessity now than ever before.

For your impaired, exhausted blood, and for that extreme tired feeling sure to come, prepare yourself now.

Today begin to recover your lost strength by taking Hood's Sarsaparilla, the standard Spring medicine and blood purifier, which creates a keen appetite, aids digestion and assimilation. Remember Hood's Pills if you need a mild laxative.

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.**

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

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

Your Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write to Murine Eye Remedy Co., Chicago.

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Standard Course in Commercial shorthand Bookkeeping shorthand, book-keeping, stenography. New students are taken, prices low, day sessions, study or business when possible. Write for catalogue and particulars.

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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.

CURED HIS RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 799E Marcellus Avenue, Manassquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.



SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it. In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas 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 sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once 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 caused by fermentation due to excessive acids in stomach.

FRECKLES

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

160 HENS—1,500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, 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. Reefer, poultry man, 6252 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

NOW

is the time to order Fertilizers
if you want them.

ORDER ROYSTER'S



F. S. ROYSTER GUANO CO.

Norfolk, Va. Baltimore, Md. Toledo, O. Tarboro, N. C.
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Ga. Columbus, Ga. Montgomery, Ala.

OLD SORES

Should Not Run on Forever

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema and the many similar forms of skin eruption. If your druggist cannot supply you send his name to W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.

BROTHER

Tobacco injures heart, nerves, stomach and eyesight. Tobacco ruins the sexual system and causes cancer of lip, tongue and throat. Any form of tobacco habit may be easily, inexpensively overcome with nature's antidote, a pleasant Florida root which I accidentally discovered. It's fine for indigestion, too. I'll gladly send particulars free. B. T. Stokes, Mohawk, Florida.

50 EGGS A DAY

"Since using 'More Eggs' I get 40 to 50 eggs a day instead of 3 or 4," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.00 now to E. J. Reefer, the poultry expert, 5252 Reefer Bldg., Kansas City, Mo., or send \$2.25 and get 3 regular \$1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.



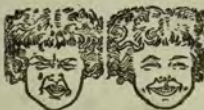
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by the use of Dickey's Old Reliable Eye Water. Immediately soothing and healing. No burning, no pain. At all drug stores or mail 25c. Genuine in Red Box.
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Take the Old Reliable Liquid Remedy,
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No Acetanilide Heart Depressant. No
Relieves Quickly—Try it.



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1st. It tastes good.

2nd. It makes them feel good.

3rd. It will turn a distressed, fretful child into a happily smiling one.

Because it is just what children ought to have for feverish colds, coughs, croup, "snuffles" and heavy, wheezy breathing.

It acts a cooling, soothing, cooling on a feverish, inflamed, tickling throat, and it stops coughs quickly. It is good for croup, too.

It contains no morphine, chloroform, or other drug that you would not like to give to your children, and it is just as effective for grown-ups.

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You can add one-fourth to one-half pound a day by drinking a glass of this delicious digestant with each meal.

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PURE DIGESTIVE AROMATICS WITH
SHIVAR MINERAL WATER AND GINGER

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At all grocers and druggists.
Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shiloh, S. C. If your regular dealer cannot supply you telephone

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STOP

Those Epileptic
Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has
been successfully used in
the treatment of Epilepsy,
Hysteria, and other Nervous
Disorders for the past
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Vapo-Cresoline For Whooping Cough, Spasmodic Croup.

Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the distressing and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vapo-Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup-attacks. It acts as a stimulant to the attack and induces comfortable repose. The air carrying the anesthetic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, ensuring restful nights.

Cresoline relieves the bronchial complications of Whooping Cough and Croup, and is a valuable aid in the treatment of Diphtheria.

Cresoline's best recommendation is in 25 years of successful use. See notice for Descriptive Booklet.

FOR SALE BY DRUGGISTS
THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York
or Learning-Miles Building, Montreal, Canada

RECIPE FOR GRAY HAIR

To half pint of water, add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce 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. Adv.

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. Reefer, poultry expert, 9252 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid.) So confident is Mr. Reefer 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. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

...Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

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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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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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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

WE CANNOT UNDERSTAND GOD.

If ALL things, times and events are or were not in the predestination of God, to whom may we ascribe the honor?

There is but one accurate description of Almighty God, and that is, He is Indescribable.

When Moses asked God whom he should tell the people had sent him, God's reply was and is yet "I am that I am." "I am hath sent you," Exodus 3—14, and if possible, the expression "I am that I am" is more sublimely mysterious than "I am," yet there are innumerable attributes ascribable alone to God. His attributes being as limitless as He is unlimited, the only self-existing Being, who can not be comprehended by any but himself, eternal and Almighty, infinite in perfection and being, working all things according to the counsel of his own immutable and righteous will. "The Lord hath made all things for himself, yea even the wicked for the day of evil"—Prov. 16—4.

There is absolutely nothing to which we may in the least degree liken Him to, for man can not approach unto God in

any way, so as to understand Him. We can not grasp or understand the invisible, a being without body, parts or passions, yet at the same time omnipotent, which is possessing unlimited power, having all power, then, having all power, there is not, or never was, nor ever will be any power except by and from him—the Creator and Ruler of the universe, the dispenser of time and time things—the eternal ruler of all things, and because our finite minds cannot grasp this Infinite Being, let us not ascribe greatness or power to any other—for he has all power being infinitely greater, and beyond the most perceptive mind.

Also being omniscient—that is having universal or complete knowledge—knowing all things—seeing all things—"My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth, thine eyes did see my substance, yet being imperfect and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them."—Psalms 139—15 and 16.

His omniscient eye saw all things,

when as yet they did not exist, but in His eternal and unchangeable mind he decreed them, and which in order and according to His eternal design they are manifest; He saw the end from the beginning, and all intervening space connecting the two, "Declaring the end from the beginning and from ancient times, the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure."—Isaiah 46—10. Thus omnipotence and omniscience seem most clear, attributes ascribable to none other. And yet another thing—He is also omnipresent. Can the finite mind grasp a being, whose capabilities are unlimited—who is every where present, whose presence is in every place at the same time. A being whose presence guided and directed his children in humble worship and devotion here in America and at the same time equally with the wicked kings and dogs of war in Europe, directing and controlling them, whose heart is in His hand as the rivers of water which he turneth whithersoever he will, whose presence attends the birth of his children—their safe delivery into his marvelous light, comforting that soul in its earliest love, when all nature seems to be rejoicing and at the same time present on the battlefields of this cruel war, guiding with unerring judgement each missile of death for not a single one went wild its mark, nor varied the minutest part of the most tiny measure, in its course, which He foreknew and designed for it in his predetermined plan. Things are not set in motion and left to chance,

neither is there any power but of Him. Tho, we behold confusion and strife and reason says, God is not in it—but with God there is no confusion—for with him all things move along smoothly and according to his will and purpose. Man is a reasonable being—tho' very unreasonable in his reasoning—and in his attempt to reason these things out so the natural mind can grasp them, he loses himself in abyssmal reckoning and says that God is not in it—which proves that by searching no man can find out God, tho' everywhere present—yet he is invisible, unsearchable, incomprehensible.

Having all power, he fore-knew all things, and fore-ordained all things, and predestinated all events, acts and things, and while this is unquestionably true, yet in no sense did He decree a thing because He fore-saw its future, as that which would come to pass upon certain conditions—"Known unto God are all His works from the beginning of the world."—Acts 15—18.

He is such a being that we cannot grasp his attributes, we who are finite, predetermine our acts, yet men deny the Almighty the same privilege, who is unlimited in his predetermination while we are limited in power, sight and ability.

When we ascribe to him, all power, and say there is anything that has, will or can come to pass, other than that which he fore-knew—fore-ordained—predetermined or predestinated, we change the word of God into a lie and do violence to his truth. Romans 9—15, 16, 17 and 18. Men refuse the doctrine of the sovereignty of God and his

predestined plan of all things because they cannot understand it, nor reconcile it to his finite fancy, because the word occurs so few times in the Scripture: but this glorious truth is couched all thru holy writ from lid to lid, and better still, He by his Almighty power, and according to his unchangeable will and decree, he has instilled this truth in our hearts, and the witness within bears testimony to this truth whose counterpart we find in the Scripture which is the testimony of Jesus Christ, and that which we have seen with our eyes and handled with our hands of the words of life we know is true. Man denies the Scriptures and calls them a contradiction, but if they are a contradiction it is to the unborn, the unregenerate, the man who attempts to reason them out.

These things under consideration, the sovereignty of the unchangeable God, his eternal, unchangeable love and never ending mercy thru Christ is the only rest His children find in this life, and on which is based their hope of that which is promised.

"For when God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee, and so after he had patiently endured he obtained the promise, for men verily swear by the greater, and an oath for confirmation is to them an end of all strife, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two

immutable things in which it was impossible for God to lie we might have strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil."—Heb. 6—13 to 19.

And as Sovereign, he has the perfect and unquestionable right to do whatsoever he will in the army of heaven and among the inhabitants of the earth, in the execution of his Sovereign, unchangeable decree which he embraced in his predetermined, predestined design concerning all things. If he is not in all things, both good and bad—as we express it—If the veil does not come to pass by reason of the fulfillment of his predetermined plan concerning it, then he is not all powerful—not Sovereign—but to deny it is not only absurd and unscriptural but dishonoring to him who forms light and creates darkness—makes peace and creates evil.—Isa. 45—7.

Our power of imagination—our most perceptive mind can go no farther than these two extremes and we cannot comprehend them, that of the most minute mote and its path in the sunbeam and on to its final resting place—to that of the redemption of his people, their final and complete rest in eternity—yet in his fore-ordained plan he alike predetermined the course and movement of each thru the exact channel which they run.

Paul in Romans 8—28 and 29 says, "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, for whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." The working of all things is together, not one thing one way and another one some other way, but together—for a specific purpose for the good of a certain people whose marks here are most clearly defined—they love God and they are the called—not called haphazard but according to his purpose. Then if God predestinated us to be conformed to the image of his Son, did he not also predestinate the conforming or the process by which it is done—which is by or thru persecution, suffering and death, for that is his image, the life he lived in the flesh. Paul says, "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." So he, the Son of God lived by faith—faith in God, then all who are conformed to his image must live as he did—"A man of sorrows and acquainted with grief," living this life in the flesh by faith, faith in the unchangeable God, and as we have borne the image of the earthly so shall we also bear the image of the heavenly, but eye hath not seen, nor ear hath not heard neither hath it entered into the heart of man the things that God hath prepared for them that love him.

Joseph was sold into Egypt for a specific purpose—he says to his brethren, "But as for you ye thought evil against me, but God meant it unto good to save much people alive."—Gen. 50—20. Each and

every act in this drama of life was most surely predestinated, not only the saving of much people alive, but also the jealous, envious act of his brethren, who sold him, and the wicked lie of his master's wife. Gen. 39:14 and 15, which put him in prison, for had they not been predestinated they could not have occurred as they did in such perfect harmony, thereby bringing Joseph, thru the interpreting of dreams, first of the butler and the baker who were also in prison, then of the king, who set him over all Egypt because of his understanding and judgment, to save food during the seven years of plenty, to save much people alive, during the seven years of famine which followed, which God also predestinated as one of the all things which work together for good. And the evil which men intend for us—God means for our good as we have abundant proof throughout the ages past which by faith we know will continue.

In the earlier centuries and again in the seventeenth the people of God—the church—suffered much severe persecution, men and women suffering unspeakable anguish at the hands of evil tormentors because they refused to conform to man made religion, but instead of suppressing the truth it spread it all the more. If God ever sent his message of truth into heathen lands, which he most surely has, but it has been by persecution, when man is not allowed to worship under his own vine and fig tree—rather than by the voluntary act of a well paid missionary.

Peter says in Acts 2—23, "Him

(Christ) being delivered by the determinate counsel and fore-knowledge of God ye have taken, and by wicked hands have crucified and slain." This Scripture is plain enough, needing no comment by me or any other mortal man to prove the doctrine of the predestination of all things and the Sovereignty of God. If the salvation of his people was predestinated in his death—his death and manner thereof is just as surely the predestinated act of God. Our God is Sovereign and in no sense can he be made the author of sin, as there is no other power but Him, to whom then may he be amenable for his acts. Because we cannot understand this, is no reason why we should deny it, or presume to shield God or make amends for his acts. As Sovereign Creator what can he need at the hands of his creatures, whose breath is in his nostrils, nor is it in man that walketh to direct his steps. "For who hath known the mind of the Lord? or who hath been his counselor, or hath first given him, and it shall be recompensed unto him again, for of him, and through him and to him are all things, to whom be glory forever amen."—Rom. 11—34, 35 and 36.

As Sovereign, he has at times ordered the extermination of whole nations, the Israelites were expressly charged to completely destroy all the Canaanites, men, women, children and beast, but in no sense is or can God be a murderer. Job says in his afflictions, "The Lord gave and the Lord hath taken away blessed be the name of the Lord forever."

The Lord has called for famines, withheld rain and made desolation in the land. Elijah prophesied a famine, and accordingly rain was withheld for a space of three years and six months. Can God be charged with inadequacy, neglect or cruelty? Most certainly not.

He has directed each and every act of this cruel war just closing, which has been by his determinate counsel and fore-knowledge, for the good of his people and his own glory. Man tho is inexcusable for such dastardly crimes, as the wicked inventions of his mind and the evil propensities of his heart lure him to commit. He is amenable to the law and punishable for its violation, and to him it is sin for sin is the transgression of the law, The law demands perfect obedience but offers no reward for so doing, but in no sense should any man attempt to hide behind the predestination of God and excuse himself because of the fact that the act was predestinated of God—which is a most cowardly and God dishonoring act, yet in the fulfillment of God's predestinated plan men do this very thing.

While the Scriptures are pregnant with the doctrine of the predestination of all things, I have never seen any necessity or reason to call it "Absolute Predestination." Whatever God does is absolute and irrevocable, which goes without saying His very name proclaims it. His is the word of a king—"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 whereunto I sent it,"—Isa. 55—11. The word absolute in this instance is superfluous, and is an appellation given to those who agree with the doctrine of the predestination of all things and the Sovereignty of God to distinguish them from those whose view along this line is limited, and thereby in defense of this limited view, ascribe greatness, power and ability to some other than God, for otherwise, my question at the heading of this article remains unanswered except as I have affirmed and in favor of this gospel truth.

With God there can be no such thing as miscarriage, abortion, anything premature or detained, but all things working together after the counsel of his predetermined plan. It cannot be otherwise for how could an evil or opposing power independent of God work so in conjunction with God's plans so "that all things work together for good to them that love God, to them who are the called according to his purpose."

If it is his will may He season this His grace and bless it to the comfort of the elect.

Your unworthy brother,

F. SELBY FISHER

Salisbury, Md.

THE LOVE OF GOD

Dear Brother Gold:—

This morning my mind is drawn out to write to the people of the true and living God, the salt of the earth, the planting of the Lord, whom my soul loveth, whom Jesus purchased with His own precious blood. Was ever love so great, God

sending His own dear Son to suffer, bleed and die that we might live, the bosom of His dearest friend, the express image of His person, O for such love, what manner of love had we ought to be in all holy conversation. Jesus is the same to-day, yesterday and forever, and underneath are His everlasting arms, raising us up day by day. His eye is ever watching us, His ear is ever open to our cry, pleading to him for mercy. O if it wasn't for sending my poor petitions to His throne how could I live, for it is through His goodness and mercies I live here. O to love Him more and serve Him better. But so far from Him I seem to be, whom my soul loveth. I feel to be in that cold chilly country where grows no fruit.

O that I could gather the hand fulls as Ruth did, but nothing in my hands I bring, it is simply to thy Cross I cling. Is he clean gone forever? No, for Jesus says I will never leave nor forsake thee, I will be with thee always even to the end. What a precious promise? He is leading us by His omnipotent hand in paths we know not, teaching us different lessons, preparing us to meet Him in glory.

I was blest to attend the Union at Tarboro, which I greatly enjoyed. Dear Brother Gold, I missed your face and hearing your voice but was pleased to have the privilege once more to shake your hand at the association, and to know that you were blest to be in our midst. How good the Lord is to us. I enjoyed the association, but owing to the Influenza I did not attend but one day. O how I hated

to miss attending all three days.

On my way Saturday morning my trust was in God, I felt if it was His will for us to have it we would have it. I believe it is one of the plagues the Lord is sending. People are so disobedient.

Dear Brother Gold may the Lord still bless you in health, spare you to live long to comfort His little ones in the future as He has in the past, for many, many have been comforted from your gifted pen.

From one whose hope is in that blessed Lamb of God that taketh away the sin of the world.

Maggie A. Staton
Bethel, N. C., Jan. 21, 1919.

EXPERIENCE

Elder P. D. Gold,

Wilson, N. C.

My Dear Brother:—

I have felt a desire to write a few words concerning the Lord's dealings with me for sometime past, if I have been so favored at all. I so often fear that I have deceived myself and worst of all deceived God's precious children.

I was born at Ringgold, Va., December 23, 1898, where I have lived most all of my life. We lived very happy until I was twelve years of age when our darling mother was taken from us. She left a husband and eleven children to mourn their loss, but what was their loss was her eternal gain. She was the kindest and best of mothers and a devoted wife. She had scores of friends who missed her sorely.

While she was living, sorrows and cares were unknown to me, but since she has gone to her heavenly home,

I have met with nothing but trouble and sorrow. I never realized what she was to me until she was taken away. Home has never been the same to me since. Sometimes I just hate the life I live—I am so hard to satisfy or be contented.

About eighteen months after my mother died I went to live with my aunt. She was very good and kind to me. I shall always love her and all of her dear people. My father married a dear sister in the cause of Christ while I was staying with my aunt, and she has made him a devoted and loving companion. She has also made us a kind and good mother. I am proud of her and love her very dearly. My father and mother are members of the Old Baptist Church for which I am thankful. My own mother was a member of the dear old church too, and I feel sure that God saw best to take her to himself. I am glad my Heavenly Father can give me strength to say, "The Lord giveth and the Lord taketh away, Blessed be the name of the Lord."

While living with my aunt I grew to love the Old Baptists more and more. They are the dearest people on earth to me. I lived with her over a year, then I went back to live with my own people. My aunt is an Old Baptist, also her daughter. I feel that they are surely favored with the grace of our Master. They are loyal members and to my mind are growing in the rich grace of God.

I love the grand and glorious doctrine, the dear sisters and brethren, and the good old songs better than anything else on earth. I have

prayed to God to have mercy on me a poor sinner. I have longed for his everlasting love and protection. I have wept tears of sorrow, begging for light in the everlasting darkness that I might see my way clear. I have found that this world is full of trials, temptations and snares—sometimes that it would be much sweeter to die than to bear such burdens as we are called to bear. Yet I feel that God has been good to me, I feel that I can trust him and lean on his strong arm at all times. He is the light of the world and in him is no darkness. I was afraid to offer myself to the church for fear they would not receive me, for I was only nineteen years of age, but to my joy they received me the Fourth Sunday in June 1918. I tried to conceal my emotions but it seemed impossible. I wanted to live with the dear people so much. It seemed as if someone drew me on and I could not resist. Oh! how happy I felt when I heard them singing that sweet song, "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." On the Fourth Sunday in July I was baptized by our dear pastor, Elder J. R. Wilson. He is loved and honored by all who know him. While they sang, "O how happy are they, Who their Saviour obey, with fear and trembling I entered the liquid grave. I felt so happy and everyone was so good to me. I shall always remember it with the greatest of pleasure, and try to take up my cross and follow meekly and humbly in the foot-steps of my Saviour.

I thought I would always feel happy but I have had nothing but doubts and fears since. I feel so unworthy I fear I am deceived.

Dear Brother, do as you think best with this. I feel like it is like myself—very imperfect. My thoughts have been so scattering. I ask the prayers of the dear brethren and sisters for I feel as if I am the least of all and saved by grace if saved at all.

Your little sister in hope,
Fannie Estelle Dodson.
Ringgold, Va.

WATCH

Elder P. D. Gold,

Dear Brother:—

Please find enclosed a good letter from our beloved brother, Elder D. S. Webb, which you may have published in Zion's Landmark if you think best and also a little note.

Yours in love,

J. R. Jones.

Revolution Mills,

Greensboro, N. C.

James R. Jones,

Beloved Brother:—

In answer to your request, will write from the word, "Watch." This word was from Jesus unto Peter, James and John, and Jesus said unto them, "My soul is exceeding sorrowful unto death; tarry ye here and watch," and when he returned from prayer, he found them sleeping, and he said unto Peter, "Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Mark

14—37 and 38. When Jesus went only a little way apart from them they fell asleep, why? For the lack of the Holy Ghost. For if the Holy Ghost had been in them they would have been exceeding sorrowful with Jesus for this one trying hour, and they therefore being destitute of the holy witness could not sympathize with Jesus in his exceeding sorrow. Of all there was none to help him bear the great burden. But when the Holy Ghost is given unto us, we also witness the exceeding sorrow for sin, and our love and sympathy goes out for Jesus, and we would aid or render help unto the Lord if we could. But he alone paid the whole debt of sin, and kept the whole law to a jot and tittle, and made a complete finish of the work the Father gave him to do. "Watch ye therefore: for ye know not when the master of the house cometh, at evening or at midnight, or at cock-crowing or in the morning. Lest coming suddenly he find you sleeping, and what I say unto you I say unto all, Watch." Mark 13—35, 36 and 37.

We will now note these watches, if the hour of service comes at evening, we should not say I cannot go for it is too late. If the hour of watch is at midnight we must not say I cannot go in the dark because of the night, and if the watch comes at the cock-crowing we should not say it is too early for me to go, I'll put it off until the morning. Watch, until the very last hour; when the Master cometh and findeth them sleeping. Watch! Forsake not the assembling of yourselves together, as the manner of some is.

The hours appointed for us to meet in prayerful service of our God is set, and each member should be on guard, and do his duty. For what Jesus said unto Peter, James and John, he said unto all, Watch. All of the same order and character of these followers of Jesus were embraced, and no more. Therefore all of us that are believers and baptized followers of Jesus, are not justified for not meeting with the Church at the regular watches, unless we are bodily disabled. Too late, or too dark, or too early are not sufficient excuses for our not being present. Watch, for at eventide the blessed Lord may appear, though the day be far spent, will he not be constrained to tarry with us for the night? Hope impresses that He may tarry with us through the darkness. For when the midnight darkness hath shut out all the light a feeling of danger comes upon us, Watch, lest you stumble and fall into temptation. And again watch, for the wolf is liable to come in the dark, and again watch for the sound of the night hawk. He is an unclean thing, and teaches falsely to capture the weak. Jesus said that false teachers shall arise and come among you, "Therefore, I say unto you, watch." It is very important that the Church be on guard lest these evils come among them, sparing not the flock. Constant attendance does not fill the term of the word, but there is a service to be rendered, it is the faithful conduct, watch, on the part of the Church. If some brother wants to preach, and has not the gift, the Church should take care of him, and not

let him kill himself. For she should watch and see that a man was fully qualified, and be sure that he filled all the requirements of an elder before a presbytery is called on to ordain him. We should read well by the light we have before we subscribe our names to any piece of work. Then when the morning watch may come, may we all be found together, and not sleeping, but waiting and watching. And may we all shout together in that morning."

D. S. Webb.

PIG RIVER ASSOCIATION

The one hundred and forty-seventh semi-annual session of the Pig River Primitive Baptist Association is appointed to meet with Roanoke City Primitive Baptist church, beginning Friday before the first Sunday in May. The public is cordially invited to attend, especially ministers of sister associations. Trains will be met by a committee and parties directed to the association grounds. The association will be conducted at Mountain Park. Take Mountain Park street car at the National Exchange Bank and get off at Mountain Park.

J. Calvin Hurst, M. D.,
Pastor Roanoke Church.

WILL BE HELD 4TH SUNDAY IN MAY

Mr. J. D. Gold,
Wilson, N. C.

Dear Sir:—

Please publish in the next copy

of the Landmark that the special meeting referred to in the minutes of the Richmond church, published in January first Landmark was put off until evening before the 4th Sunday in May, 1919 owing to the fact that it did not come out until after the date set before.

Yours very truly,

G. S. Weider,

Clerk of Richmond Church.
Centralia, Va., March 24, 1919.

EMMA GRAY JARRETT.

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

Will you please publish in Zion's Landmark the death of my little niece, Emma Gray Jarrett.

She was born August 22, 1909, and died Nov. 26, 1918, being nine years and three months of age.

She was the daughter of W. P. and Wiley Jarrett. She leaves father and mother, three brothers and three sisters, many relatives and friends to mourn their loss, but we feel our loss is her eternal gain.

Emma Gray died at her home in Roanoke, Va., following an illness of influenza. She was a sweet child and we hope to meet her in a better world some day. God does all things well and He saw fit to take her home. Blest be His holy name.

Written by her uncle,
Harrison Jarrett.

Reidsville, N. C.

P. S. Little Emma's mother was a member of the Primitive Baptist Church.

H. Jarrett.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.
Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City,
Fla.

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WILSON, N. C., FEB. 15, 1919

EDITORIAL.

ACCORDING TO THE FORE-
KNOWLEDGE OF GOD.

"Elect according to the fore-
knowledge of God the Father,
through sanctification of the spirit,
unto obedience and sprinkling of
the blood of Jesus Christ. Grace
unto you and peace be multiplied."
1st Peter 1:2.

Ye are come to the blood of
sprinkling. What wonderful pow-
er and merit is there in that blood
of sprinkling. This foreknowledge
is boundless. The blood of Jesus
Christ His Son, cleanses us (those to
whom it is applied) from all sin. It
speaks better things than that of
Abel.

This is a kingdom that cannot be
moved. Ye are come to Mount

Zion. The Holy Mount of God.
Jesus is the High Priest of our pro-
fession. We are accepted in the
beloved and have peace with God
through our Lord Jesus Christ.

"Blessed be the God and Father
of our Lord Jesus Christ, which ac-
cording to his abundant mercy,
hath begotten us again unto a lively
hope, by the resurrection of Jesus
Christ from the dead, to an inheri-
tance incorruptible, and undefiled,
and that fadeth not away, reserved
in heaven for you, who are kept by
the power of God through faith un-
to salvation, ready to be revealed
in the last time." It should be a
matter of unspeakable joy, that we
do have such a blessed standing in
the Lord. However, if need be, ye
are in heaviness through manifold
temptations, why? That the trial
of your faith, which is much more
precious than of gold that perish-
eth, though it be tried with fire,
might be found unto praise and
honor and glory at the appearing
of Jesus Christ.

When Jesus comes the second
time it shall be to change our vile
body and make it like unto Himself.
One says when I awake in His like-
ness then shall I be satisfied. We
shall never be satisfied until then,
if we have been called with that
wonderful calling of God.

This world is not our home. It
is a bad sign if we are satisfied
here. When we are absent from
the body then we are present with
the Lord. The Lord Jesus will
change this vile body, and fashion
it like the glorious body of the Lord.

Are we looking for His approach-
ing? How can we be looking for

His appearing if we are satisfied with things of earth? If we love the world and things of this world we are not looking for, nor loving the coming of Jesus.

Seek ye first the kingdom of God and His righteousness, then all these things which are needful shall be added unto us. We are to consider the service of Jesus Christ above all other things.

No man can serve two masters. If we love the world we cannot rejoice in the Lord Jesus. In the world ye shall have tribulation. But in Jesus we shall have joy and peace.

It doth not yet appear what we shall be, but we know (that is those that have seen the Lord Jesus know) that He is the chief among ten thousand and the one altogether lovely; Blessed are they that hunger and thirst after righteousness.

The Spirit of the Lord Jesus, dwelling in and controlling one born of the Lord, keeps down the worldly temper and spirit of carnality and blesses those that rejoice in the Lord with a peaceable and quiet temper of meekness, and good will. To rejoice in the Lord gives gladness and joy.

Let me see thy countenance which is comely and lovely in the Lord, also let me hear thy voice which is joyful and carries gladness in it. They rejoice in the Lord Jesus who serve Him. Gladness and joy fill the minds of all those who seek first the kingdom of God and His righteousness.

P. D. G.

LET YOUR REQUESTS BE MADE KNOWN.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

Be careful for nothing. Let your mind be so nursed and supported in the confidence of the Lord's care for you that you need not be careful about your affairs as though you must have the watchcare of and over them all. The Lord careth for you. In everything by prayer and supplication with thanksgiving entrust the entire matter to the Lord who watches over your affairs. Commit your case unto the Lord fully. He knows what you need. He knows what is for your good. He cares for you and shall preserve you unto his kingdom.

Pray without ceasing. Let your requests be made known unto God, for the Lord cares for his people.

Be careful for nothing. But in everything by prayer and supplication with thanksgiving let your requests be made known unto God. While the Lord knows what you have need of before we know, yet He will be sought unto for such things as we have need of. In this blessed fellowship of confidence I trust we are to dismiss all care and anxiety from our minds and rest in the fullness of the gracious love of God to withhold no good thing from those that are dependent on the Lord. He knows our frame. He remembereth what we are.

He does all His pleasure, and His counsel shall stand. There is nothing occurrent that is not fore-

known of God.

How blessed is the desire to know the Lord and to feel that confidence in his perfect unchangeable will.

The faith of the Son of God can never blunder, nor can that gracious will be defeated. How good to rest in the assurance that God does all His pleasure, and that all things work together for good to them that are called according to God's will. Also how restful it is to feel that God's will shall be done.

Man's days are numbered. Known unto God are all his works from the beginning. God cannot do wrong. All His works shall praise Him, and His saints shall bless him.

As God works in the creature to do His will the desire of that creature is to do the Creator's will. Those born of God love Him because He first loved them. This love is manifested toward the people of God. We know that we have passed from death unto life because we love the children of God. This love works no ill to those born of God. It is the indwelling desire of those born of incorruptible seed to do the will of God in all things. The prayer of such is that God would do his will in them, and work in them to do his pleasure in them.

Such people pray to God to be merciful to them that they may do His will.

P. D. G.

A TIME OF UNREST.

This is a time of unrest. Many are the losses. The days of war and confusion are many. When peace

reigns then we have much to consider and much to thank God for, and take courage. All things are in His hand, and to Him we should look for favors and blessings. Time and chance happen to men; but with God there is no such thing as chance.

P. D. G.

PRAYER.

I have a long deferred request to write on the subject of prayer, especially on what is termed family prayer. There is a variety in the character of prayer which might well have our consideration before coming to consider the special feature of the request.

The progressive thought of the religious world has naturally led to the distortion of many gospel features of divine instruction, to which the Primitive Baptists have so strongly and insistently demurred, as it were, that they have receded a little in some respects from "the good old way the Fathers trod," or at least such would seem to be the case. Of course it remains to determine whether or not the Fathers might with respect to prayer—have gone a little beyond. We should be careful that we do not teach the traditions of the fathers for the doctrine of Christ. Paul says: Be ye followers of me as even also I am of Christ." I should not, therefore, insist upon following after and holding to the customs and practices of the fathers until I have first determined the teaching of the Scriptures of divine truth in the matter.

Prayer consists in asking of God for something which we have not, and without which, because of the

seriousness of our condition, we cannot survive and be, and live and move; and at the same time to feel that the things we most surely need and desire are alone with the Lord to possess and to give to whomsoever he will. And to feel that though we must have that which our pressing need demands, yet we are in no wise worthy of it.

We should feel that the answer to prayer is a provision of grace. That it is not granted because we pray, nor withheld if, or because, we do not pray. But we should feel that prayer itself is the gift of grace, and is an ordained medium through which the Lord is pleased to manifest the riches of his grace. We may feel that we must pray, but really it is that for which we pray that we must have. It would seem that there are times when the spirit of prayer anticipates our need, and we have the supplying before we ask.

Prayer is largely individual and personal in the common acceptance of the term. As intercession it would seem more properly expressed in plural form, and also in supplication. One might intercede as mediator between two, or for one as a suppliant. In this regard it seems that one might feel the power and virtue of prayer and not feel personally the need of that for which he asks. This to my mind belongs in the work of the ministry. In the care of the churches, and in the general welfare of all the churches or the church universal, the minister, as an individual embodiment of the ministry is made to wrestle in the spirit of prayer and

supplication for the prosperity and peace of Jerusalem.

We might think of prayer as a creature of circumstances—as it were—which comes forth and assumes form and character according to the need produced by the circumstances in which one is situated. If one feels to be lifeless, he will ask the Lord to quicken him according to his word. If he is hungry he will ask for bread, or if thirsty he will ask for water. Again, one might be sensible of being in a needy condition, but not be able to suggest the thing needed, and yet in the very groanings of his misery his need is presented with prevailing intelligence, as by the spirit of intercession, and although he may not understand just how it all came about, yet he feels assured that the Lord did it.

There is a feature of prayer which belongs to our goings forth in this pilgrimage, especially in the different forms of service, in which we may formally engage, the best we may, to indicate our dependence upon the Lord for entire sufficiency for the service at hand, and that we believe prayer itself to be an acceptable service to God, when exercised according to the functions of the spirit of gospel worship. As we approach the ordeals through which we are called to pass, and the service required of us in this or that, as professed worshippers of the God of salvation, we have the privilege and the right to approach the throne of grace, that we may obtain mercy of him, and find grace to help in time of need and we are not warranted in failing to attempt

at least to do so. Coming before the Lord in prayer is with the same dependence upon him for the spirit of prayer as when we stand up before his people to preach to them the gospel of His Son.

Christ had his customs to do this or that, now and then, and so it is expedient that we have ours, as much in prayer as in anything according as we have need in whatever respect.

I should not feel to conform to the rule or custom of a church, unless I feel the same to be in accord with Scripture sanction. We may not designate times and seasons, as times and seasons for prayer, but as we come into such times and seasons then may we pray. My times may not be your times, and yet all our times are in His hands, and He disposes of them according to His will.

Prayer is an ordained service, and the people of God are a praying people, but not as the world prays, so pray they, but according to the spirit of prayer which is in them, even so they pray. The spirit of their prayer is that the will of God be done. While they believe there is virtue and power in prayer, yet not such as to be effective in that which is contrary to the present pleasure of God. The title to the manner of prayer prescribed by the Lord is: Thy kingdom come, Thy will be done in earth as it is in heaven, for Thine is the kingdom and the power and the glory forever. As to what we term family prayer I find no example nor precept as to prayer itself. I find nothing against prayer, but much for it.

Prayer is a divinely ordained institution as well by example as by precept. The Lord says, men ought always to pray and faint not, and the Apostle Paul admonishes the church to pray without ceasing; and to Timothy he says: "I will that men pray everywhere," whether Jew or Gentile, whether here or there, whether for this or that; whether on the house top, in the prison house, or by the water side; whether at midnight, the ninth hour or at midday, or at even tide. At all times, everywhere, and in all circumstances, the saints of God are authorized and exhorted to engage in prayer at the throne of grace, that they may obtain mercy, and find grace to help in time of need.

While we believe that prayer is a provision of grace, in which the people of God are privileged to engage at any and all times, and at any and all places, yet we do not believe that they are privileged to set the times, nor designate the places. There are times, seasons, and circumstances into which we may come, when prayer seems to be timely, seasonable, and needful, at which time we should pray. But we may not fix the time, nor order the season, nor render the service necessary.

Family prayer, it seems to me would assume what we might term a devotional character, for reading portions of scripture, for the informal singing of hymns and otherwise expressing, as before the Lord, what we might feel to be an appreciation in our hearts for the blessings of the day. It is right, and we ought to give thanks unto

the Lord for all his benefits, and at every remembrance of his enduring mercies. And at even time the head of the household may gather his family together at his humble hearthstone and engage in prayer with thanksgiving and praise, and thus acknowledge in the midst of his family his faith and confidence in God, His dependence upon him for the provisions of life, and the gratitude of his heart for the same, and that he would fear God and keep his commandments; but he is not authorized to so establish this service as to make it a custom and practice, with metes and bounds and rules making it binding upon the conscience of others, holding it as a reason why, or because of which he is better than other men are. The benefits of prayer consists in the privilege to pray.

One should exercise prudence and discretion as to times, seasons and circumstances, and avoid long prayers, remembering that his children may not be favored with the spirit of his devotions, and desiring, if the Lord will, that there might be such impressions and influences as to render his services productive of pleasant memories to them.

P. G. L.

COMMUNION.

I have been requested to give such thoughts as I may have upon or as to certain phases of the communion of the Lord's Supper, and will now attempt to do so.

I would like to determine, if I may—what relation the Lord's Supper sustains to the passover, that some kindred relative thoughts

might also be determined. It is some times expressed as though the Lord's Supper was instituted in the place of the passover. Or that the passover was instituted as under the law and the communion of the Lord's Supper was instituted as under the Gospel. That the one is a law ordinance and the other is a Gospel ordinance. But it seems to me that each occupies distinctively its own place, and that neither the passover was instituted under the law, nor was the Lord's Supper instituted under the Gospel. The passover was enjoined, observed and ratified before the law was given, and while the children of Israel were yet in the bondage of Egypt. And when the law was given by Moses it was incorporated in the law to be observed as an ordinance in Israel forever. This feast was to be observed at this set time every year in memorium of the strong hand of the Lord that brought them out of Egypt. This deliverance was once forever, for they were never in that bondage again. To them it was forever destroyed, and to render the deliverance absolutely complete the power that had held them was turned and made to join in lending haste to their departure.

All these things typify Christ in the great work of the redemption of His people from their sins, in the fulfillment of which, He was made to be under the law to redeem His people from the bondage of sin, by which He obtained eternal redemption and brought in everlasting righteousness, and thereby becomes to be our passover, and the end of the law for righteousness to every

one that believeth.

The law and the prophets with all the ordinances, ceremonies, types and shadows prior to the coming of Christ pointed to him, and were fulfilled by Him and in Him, not the least among them was the passover. At the last eating of the passover, when seated with the twelve he said unto them, "with desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." And He took the cup, and gave thanks, and said: Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying: This is my body which is given for you; this do in remembrance of me." Likewise also the cup after supper, saying this cup is the new testament in my blood, which is shed for you." Luke 22:15-20.

From this account we have blended the passover and communion at the same supper; and in John's version we have it that before the feast of the passover, and supper being ended, He washed the disciples' feet, but does not say that he administered the bread and the wine, or the fruit of the vine.

From the fact that the washing of feet was not required at the passover John's narrative must have embraced two suppers at one of which the passover was observed and at the other the example for washing one another's feet was enjoined.

Again, as the fruit of the vine, or wine, was not required at the passover, the communion of the Lord's Supper must have been observed and enjoined at a supper other than at the time of the passover.

It is probable that apparent discrepancies in the different renderings of the sacred writings were not so readily harmonized as translated out of the original tongues, though it is claimed that they were diligently compared and revised, and it is also probable that many of the translators were not so careful and perhaps not really qualified to distinguish between things of the law and things of the gospel. There is an injunction which men professing to be preachers of the gospel do not seem to consider, and that is: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Therefore while it was common it seems to have had wine at marriages and suppers and feasts not prescribed as a religious rite, yet we know there was nothing of the sort required at the feast of the passover or of unleavened bread.

As we understand Christ to have fulfilled the law, nothing could have passed from the law to the gospel except as fulfilled in Him as finishing the work which was given him to do. If any part or feature of that feast is to be observed by us, then we must observe it all.

Many of our people are inclined to and in fact do use unleavened bread at the communion, but there is no such requirement. He took bread, the bread used at the supper,

the bread at hand. Bread is the essential requirement rather than the kind of bread in whatever respect, however where there is any question, there could be no possible objection to using the kind of bread the Saviour used, if for no other reason than that He used it. However we may not determine certainly the kind used unless we first determine whether or not the communion was instituted at the feast of the passover. And as to that I can see no essential reason—that the one should interlock, as it were, with the other, except in the sense, that Christ is our communion as surely as He is our passover.

If for nothing else except for the sake of simple sentiment I should prefer the plainest kind of bread.

P. G. L.

EDITOR GOLD 86 YESTERDAY

Elder P. D. Gold completed his 86th milestone yesterday, and believing his friends would like to know something of his health we are pleased to state that we have never seen so great an improvement in the condition of any one than in his for the past month.

Prior to that time for a year or more it seemed that he was utterly oblivious to the world, especially as far as business matters were concerned. The spiritual side of him, however, continued active for he maintained communication with the brethren and the church and whenever able he attended meetings and spoke for a few moments. Never have we heard him when we thought that he was not inspired or

was not receiving support from on High.

Now, however, he is gathering strength, eats and sleeps well and has resumed his place at the desk and is back in the harness editing the Landmark which he has done for the past fifty years.

On last Sunday in the Primitive Baptist church in this place he delivered one of the best sermons we have ever heard on the Saviour, and the plan of salvation. There was no hesitation, no disconnection. His statements were direct, logical and in sequence, and there was a conclusion of the whole matter. He took a text and stuck to it to the end, when he finished at the end of twenty minutes sat down. He has resumed his appointments with his churches at Durham, Tarboro, Rocky Mt. and Wilson.

He dined yesterday with his son, Mr. John D. Gold and during the day was the recipient of many telegrams and letters of congratulation from his children who could not be with him and friends over the country.—Wilson Daily Times, Mar 26th.

KINDLY SEND IN NOTICES

Please send in as early as possible notices of Associations, Union meetings, Appointments, etc., and any matter which gives information regarding coming events. We are trying to give the brethren good service through the Landmark and will appreciate your cordial interest and co-operation.

CURED HIS RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 795E Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

FRECKLES

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

TAKES OFF DANDRUFF.**HAIR STOPS FALLING**

Save your Hair! Get a small 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 small 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!

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.

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, 1417 W. Main St., Richmond, Va.**

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADY, 1225 Park Square,**

Sedalia, Missouri.

L.S.

The old reliable remedy. Guaranteed for one bottle to benefit any case of Pellagra, Rheumatism or any

blood, liver or kidney disease or money refunded. G. S. is a great tonic and system builder. Sold by all druggists or sent prepaid, \$1.00 per bottle; six bottles for \$5.00. Dealers, order G. S. from your jobber. Write me for testimonials. Enough said.

L. M. GROSS,

Box 17 Little Rock, Ark.

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.

Tobacco Habit Banished

In 4 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 Pharmacal Co., Dept. 90, St. Louis, Mo. for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

THE PENALTY IS DEATH

That is the price you will pay for neglecting Catarrh. Whether you are suffering with catarrh of the nose and throat, stomach, bowels, or other organs, the danger is real and must not be ignored. A catarrhal condition never cures itself. On the contrary, it gets worse. It poisons the blood, saps the vitality, weakens the system, reduces the power of resistance. Complications, always ultimately fatal in results, are sure to develop from neglected catarrh.

Get well. You can. It is your duty. You can just as well be free from this dreaded scourge, Catarrh, be strong, healthy, happy, as to be sick, suffering and dreadful of the end.

The remedy to which more thousands have pinned their faith and found relief is PE-RU-NA. For forty-six years it has been the standard treatment for this disease. The names of those who thank PE-RU-NA for their health, their life is Legion. Here is a letter from one of them, Miss Rose Farr, 1010 W. Illinois Street, Evansville, Indiana: "I had a very bad case of Influenza. My nose and throat were in an awful condition. The medicine of two doctors did not help me. I was advised to use P-RU-NA. Today I am a well woman and feeling fine. Thanks to PE-RU-NA. It is fine for Catarrh, La Grippe or Influenza."

Miss Farr escaped the penalty, so can you. PE-RU-NA comes in tablet or liquid form. Sold everywhere.

RAISED ENTIRE**INCUBATOR HATCH**

Mr. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, White Diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert 5252 Poultry

Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate down baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million dollar bank guarantees he will do it. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

WORSE THIS SPRING

Owing to Run-down Condition Caused by the War.

Anxiety and worry have a bad effect on the nervous system, and derange the bodily functions, especially digestion and excretion. Who escaped them during the war? They have made nervousness, palpitations, lack of vitality worse this Spring.

The very best medicine to take now is Peptonin. It strengthens and tones the nerves. It gives a good color to the lips and cheeks. It is the great vitalizer, giving healthy activity to all the vital organs.

This good medicine, which is a real iron tonic, makes the blood rich in red corpuscles, an abundance of which is indispensable to perfect health. It promptly relieves mental and physical exhaustion, creates an appetite, and promotes sweet, refreshing sleep. Peptonin is in the form of chocolate-coated tablets, and is pleasant to take.

**SOOTHING**

and healing for all cases of sore or inflamed eyes or scratched eyes. Dickey's

OLD RELIABLE EYE TABLETS

is safe, good and does not burn or hurt. Ask for genuine in Red Box - 25c at all drug stores or by mail.

DICKEY DRUG CO.

Bristol, Va.

Spring

Now is the Time To Take

Hood's Sarsaparilla

AVOID INFLUENZA AND PNEUMONIA
 By Using THE ORIGINAL
 Especially good for Inflammation and Congestion
 of the Throat, Fever, Helps the Heart, Sore
 in the Lungs. Satisfaction guaranteed. **GOWAN'S Rub-H-On** 25c
 per Bottle. **GOWAN'S** 25c per Bottle. **Rub-H-On** 25c
 per Bottle. **THE GOWAN COMPANY** Concord, N. C.

A POSITION ASSURED

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.

Doris Wagner Business College
NORFOLK, VA

TREMENDOUS VALUE FOR 15c

Washington, D. C. (Special).—An unusual offer is being made by the editor 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, the home of the Pathfinder, is the nerve-center of civilization, history is being made at this world capitol. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these strenuous, epochmaking days. It is the only big weekly magazine at the seat of government. Send 15 cents for finder, 187 Douglas St., Washington, D. C. finder, 156 Douglas St., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.

HATCHED 175 CHICKS

G. W. Miller of Pittsburgh, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

A Pretty Face
should not be marred
PALMER'S SKIN-SUCCESS OINTMENT
 makes and keeps the complexion clear, white and soft and cures itching, redness, freckles, pimples, blackheads, and sores.



If your druggist cannot supply you send for a tin to the
THE MEDICAN DRUG CO.
 121 Atlantic Ave.,
 Brooklyn, N. Y.

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 Remedy** in Tubes 25c. *For Hook of the Eye—Free.*
Ask Murine Eye Remedy Co., Chicago a

CAPUDINE

The Liquid Remedy for Head-aches. A Good Preventive Treatment for INFLUENZA also. Relieves Quickly. Try it.

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Renew Your Health

AT NATURE'S FOUNTAIN WITH-
OUT THE EXPENSE AND LOSS
OF TIME NECESSARY FOR A
VISIT TO THE SPRING.

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders, which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money, or the poor 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.

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 diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.
I felt 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 25 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 Colton 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 used it and recommended 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 troubles. 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.

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, 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 be-

lieve 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. 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.

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 that 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 to 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. MATHNEY, 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.

Coca-Cola

Why Coca-Cola is so refreshing

The refreshing quality of Coca-Cola, which has made it a favorite with the millions, is the result of three factors which are entirely natural and wholesome—

First—Coca-Cola is prepared with cold, carbonated water, which alone is quite refreshing.

Second—Coca-Cola contains natural fruit flavorings, which, with pure sugar, are very refreshing.

Third—Coca-Cola contains a purified extract from tea, called caffeine, which is both wholesome and refreshing.

Coca-Cola may therefore be described as "a cold, carbonated, fruit-flavored improvement upon tea, of approximately one-fourth the stimulating strength of the average cup of tea."

Coca-Cola is entirely wholesome, delicious and refreshing.

THE COCA-COLA COMPANY
ATLANTA, GA.

28

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

BROTHER

Tobacco injures heart, nerves, stomach and eyesight. Tobacco ruins the sexual system and causes cancer of lip, tongue and throat. Any form of tobacco habit may be easily, inexpensively overcome with nature's antidote, a pleasant Florida root which I accidentally discovered. It's fine for indigestion, too. I'll gladly send particulars free. B. T. Stokes, Mohawk, Florida.

SHE SAVED 200 CHICKS

Mrs. Hancock, Sturgis, Ky., writes: I hatched 200 chicks and didn't lose a single one with White Diarrhoea. I give Ready Relief the praise. Mrs. H. L. Sutton, of Ramona, Kas., writes: "My chicks were dying 20 and 30 a day. I got two packages of Ready Relief and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

Health

THE MAN WHO SUSPECTS that he has kidney trouble and neglects to take measures promptly for his relief is taking a dangerously serious risk. If the kidneys are not properly performing their function of purifying the blood stream, waste products and poisonous acids remain in the system and cause nervousness, rheumatic pains, headache, indigestion, sore muscles, swollen joints, stiffness, puffiness under eyes and other weakening symptoms.

Foley Kidney Pills

restore and regulate the healthy and normal action of kidneys and bladder, bringing clean blood, sound nerves, clear head, good digestion, active brain, and all round vigorous health.

M. W. Taylor, Calvert, Ala., writes: "My ailment is kidney trouble. I tried three different remedies, but none gave me such relief as Foley Kidney Pills." 50c and \$1.00 sizes.

Sold Everywhere

Great Difference in Cost.

Think of the difference in cost between taking a professionally prescribed medicine and taking Hood's Sarsaparilla. You know that ordinarily it is considerable. In times like these when everybody should be economical it is well worth saving.

Hood's Sarsaparilla affords the least expensive of all treatments for the common everyday diseases or ailments of the blood, stomach, liver or kidneys. Many physicians use the same substances as its ingredients for these diseases and ailments, but these substances are better compounded in Hood's Sarsaparilla than they can possibly be in a prescribed medicine which his put up in a small way, with fewer facilities, and when the physician's fee is added costs a great deal more.

Hood's Sarsaparilla is prepared by skilled pharmacists in one of the largest and best equipped laboratories in the world, is wonderfully successful, and highly recommended to those who would recover health and strength with the minimum necessary outlay.

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HIDES, FURS, JUNK, High Prices Paid
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Those Nervous Headaches which are the lot of so many Housewives and Mothers.

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Vapo-Cresoline For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with easy breath, makes breathing easy, soothes the inflamed, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Euphonia.

Cresoline's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

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THE VAPOR-CRESOLINE CO., 62 Cortland Street, New York or Looming-Muir Building, Montreal, Canada.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce 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. Adv.

A REAL GODSEND

F. M. Hammonds, Shamrock, Tx., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the White Diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

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ELDER J. C. HURST.....Roanoke, Va.

ELDER M. L. GILBERT.....Dade City, Fla.

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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 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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

ELDER JONES EXPERIENCE

Fancy Gap, Va.

February 22, 1919.

Mr. J. R. Jones,

Dear friend:

You will find enclosed Elder Jesse Jones' experience which we found filed away in some of grandfather's (Isaac Webb) papers, and thinking probably you would be glad of it, I take pleasure of typing a copy for perusal.

We are all well and hope you are the same.

Respectfully,

Isaac Booker Goad,

Fancy Gap, Va.

R. F. D. No. 2 Box 66.

Composed by Elder Jesse Jones, Baptist minister of Patrick County, Va. and Moderator of the New River District Baptist Association. Come my dear friends that know the truth,

And listen to a single youth;
And unto you I will relate,
My travail and my present state.

At six years old, awaked was I
To see that I was born to die;
And after death, fore God appear,
And there my final doom to hear,
Which gave me an uneasy mind,

But still my thoughts to sin inclined;
The way of sin I did pursue,
Although my soul it would undo.

The ninth year of my age did roll,
Was much distressed about my soul;
On the cold ground I'd often lie,
And pray Lord save me or I die.

The devil says you are too young,
Experience now is quite begun;
O put it off a longer space,
Then turn and seek a Saviors face.

And in this some time I went,
Until by grace I did repent;
And to the mercy seat did fly,
If I must perish, there to die.

I had so oft against light gone,
And feared for-ever more undone;
From sin I never could be free,
No sacrifice availed for me.

I then could see what God had done;

In the great gift of Christ his son;
He for our sins bore great distress,
Working a saving righteousness.

My thoughts to Calvary did fly,

To see the Savior bleed and die;
The 'toning blood that flowed so
free,
To save a guilty one like me.

By grace was shown what God had
done,
A flame of joy and love came
on;
I am no merit of my own,
And had to say 'tis grace alone.

A precious promise then did flow,
Because I live ye live also;
And now since mercy you've ob-
tained,
Go and proclaim that Jesus reigns.

REVELATION XIII CHAPTER 11th. VERSE.

"And I beheld another beast
coming up out of the earth; and he
had two horns like a lamb, and he
spake as a dragon."

I want to speak in a
general way about this wonderful
book of Revelation, but I want to
confine myself to the chapters that
speak of the Great Red Dragon,
the beast that rose out of the sea,
the Scarlet Colored Beast, and The
Woman that sat on the scarlet col-
ored beast, and that other Great
Woman who was a great wonder
in heaven. In the twelfth chapter
we read of a great wonder in
heaven. "A woman clothed with
the sun, and the moon under her
feet, and upon her head a crown
of twelve stars." * * * "And there
appeared another wonder in heav-
en; and behold a great red dragon,
having seven heads and ten horns,

and seven crowns upon his heads." This Red Dragon persecuted the woman (The Church) with great persistent vigor, and hellish murderous intent, he "stood before the woman which was ready to be delivered, for to devour Her child (Christ Jesus) as soon as it was born." There can not be any mistake in saying that this woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, is the true symbol of the church of the living God, "the ground and the pillar of the truth," and "who is the mother of us all," even, also, Christ the Head of the Body. The crown of twelve stars may fittingly represent the twelve tribes of Israel, the elect, also a symbol of the true worship of God, as Elijah the prophet demonstrated the true worship of God on Mount Carmel when the twelve barrels of water were poured over the altar of God, a proof that God's fire could burn in the midst of water and lick up the stones of the altar. These twelve stars in her crown are symbols of the Twelve apostles of the Lamb. The man child of this woman was to be the Greatest ever known among the children of men, for who ever heard of the like?" Who was to rule all nations with a rod of iron." In the 13th, chapter the beast that came up out of the sea, had seven heads and ten horns, but his crowns were on his horns and not on his heads, but on his heads he had the name of blasphemy. The Red Dragon gave this beast of ten horns and ten crowns, his power, and his seat,

and great authority. In the 17th. chapter we read of another woman who sat upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. This woman's name is: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

This Great Mother of Harlots was drunk with the blood of the saints. She represents all the idolatry in the whole earth; the great red dragon, the first beast that came up out of the sea, the second beast that came up out of the earth, with two horns like a lamb (Rev. XIII-II.) and the scarlet colored beast that the vile woman rode, are all the cohorts of Satan; doing great wonders among the children of men, lying, and making men and women lie against God and the truth of God, against the Scriptures and against the experience of the saints, and boast and gloat over them, because of their "power, seat, and great authority; "and in this way they all drink the blood of the saints, today, as in days of old.

To speak specially of the second beast, the one that came up out of the earth with two horns like a lamb; I am not enlightened enough to say just what idolatrous religious organization he represents; but I think that I am safe in saying that he is not dead yet; you see that he has the appearance of being modern, "lamb like," just two horns, he would not bite and devour, no, not at all, lambs wont drink blood either. They are

innocent looking too, this is like all the modern reforms of religion. This "lamb like" beast is not dreadful looking like his predecessors, for he has only one head and two horns—very natural looking, while the great red dragon with his seven heads and ten horns, and his seven crowns upon his heads, and a tail that drew the third part of the stars of heaven, and did cast them to the earth; was horrible looking, dreadful, unnatural looking, fierce and destructive. Also, the first beast came up out of the sea, with his seven heads and ten horns, differing from the great red dragon in that he had his crowns upon his horns, ten of them; he too was dreadful to look at, very unnatural for men to look at, but even he had some milder features than the dragon, for he "was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: Notwithstanding that this first beast in his features shows little mellowing down from the appearance of the dragon, yet he got his power from the dragon and "his seat, and great authority." You see that his power was so great that "all the world wondered after the beast." It was THE WORLD that wondered, and not God's saints, for their names had been written in the Lamb's Book of Life long before the world began, so they were not of the world, God preserved and kept them by His power from idolatry.

The beast that came up out of the earth, or second beast that was very mild looking, was just as

cruel to the saints, and a mocker of God as the first beast, and exercised all the power of the first beast, though, perhaps, in a little different way, more deceptive, like the present generation: "he doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which He had power to do in the sight of the beast." As I have already stated this beast still has authority, not dead yet, and much idolatry goes on at his command, but very plausible and apparently reasonable, "to win souls for Christ." Their rock is the great red dragon, that is "that old serpent, called the Devil, and Satan, which deceiveth the whole world," and as the modern teachers of today, stoop low down to mean trickery to accomplish their greed, and to satisfy their fleshy lusts, They willingly misrepresent the saints on every hand, for in communities where the Gospel of God's Free Grace is not preached or known, a false report has gone there of the awful bad belief of some people that they have heard of, but never saw, and some will say, to explain "That damnable doctrine:" "They without any reason about it, claim to be the Elect, that God just chose them before the world was, so they consider themselves better than other people, and will be saved without doing anything, whatever, just anyhow; and too, they preach that infants go to hell not a span long; horrible! we wish that all such people were

dead, making out that God is unjust, that He will not give every body a chance to be saved." This generation has produced religious deceivers of "the first water," and though their pretensions seem to be great, and their discoveries new and better than their ancestors, false religion is just the same in principle that it ever was, no Almighty God about it, devoid of all spiritual life, and all of its worship is idolatry of the purest kind, and with the best of false worship, claiming to have holiness, there is not the least bit of holiness about it, for God's people are the only ones that worship in spirit and in truth, and this pure worship is "the holiness that the believer follows after" and because they are made to worship God, "They shall see the Lord."

Much more might be said, but I cannot specify about many things found in Revelation, as some of the brethren do, I can give only a crude outline, a general view of what some things mean, confirming true believers in the faith of the Lord Jesus.

J. F. Beeman.

Claremore, Okla.

THANKS FROM ELDER SHAW.

Dear Bro. Gold:—

Will you please publish in the "Landmark" the following good letter from Elder Shaw? This is an additional evidence of the truth of God's word, "I will never leave thee nor forsake thee." (Heb. 13-5, Samuel 12-22, 1st Kings 6-13) A great many of God's people are literally afflicted and how it is for

us as well as them that we have
the mind to sympathize with them
and also to administer to them.
"When each can feel his brother's
sigh,

And with him bear a part,
When sorrow flows from eye to
eye,
And joy from heart to heart."

Thus we are followers of Christ
and in our measure fulfill the
scripture "Rejoice with them that
Rejoice, weep with them that
weep." (Rom. 12-15) I think
that this is 'condescending to
men of low estate, "Rom. 12-16 and
he that humbleth himself shall
be exalted." (Luke 14-11 and 18-
14.) When we have the right
mind about these things it is always
the spirit of love,

"Love is the golden chain
That binds the happy souls above,
And he is an heir of Heaven
That finds his bosom glow with
love."

Christ was the "unspeakable
gift of God" to us and the expres-
sion of God's love for us and He
could and did manifest His sympa-
thy and love on the occasion of the
death of Lazarus. "Jesus wept"
and the Jews said "Behold how He
loved him."

I am glad that the brethren
and friends have so kindly remem-
bered and administered to Brother
Shaw in his great distress and need
and I am glad, yea I rejoice that
the Lord has blessed him with the
spirit of humility and thankfulness
and caused him to realize the
Goodness, Mercy and Faithfulness
of a covenant keeping God "Who
worketh all things after the counsel
of His own will," I reckon Brother

Shaw got about where the Psalm-
ist did who said "It is time for
Thee, Lord, to work." (Ps. 119-
126). And I am glad and rejoice
with him in believing that the
Lord has visited him with His sal-
vation. This scripture came very
sweetly to me a few days ago,
"O visit me with Thy salvation."
(Ps. 106.4.) I thought how much
better it is for the Lord to visit
us than for us to try to visit Him.
He is omnipotent and omniscient
and when he visits us with His
salvation we realize that we are in
Him and that He is our wisdom and
redemption" and there is no con-
demnation to us. "He is our great
salvation," and though we may lit-
erally be afflicted and barren as
was Sarah and others, yet when
He visits us with His salvation He
removes all barriers and obstacles
and impediments and "He maketh
the barren woman to keep house,
and to be a joyful mother of child-
ren." (Ps. 113-9) and we "praise
the Lord."

Brother Shaw still needs assist-
ance and, if the Lord will, I hope
that others will be blessed of the
Lord to "look into this perfect law
of liberty" and continue to the ex-
tent of "doing the work" of admin-
istering to him.

Your Bro. In Christ, I Hope,
J. F. Farmer.

NOT WORTHY OF SUCH CON- FIDENCE.

Mr. J. D. Gold,

Wilson, N. C.

Dear Mr. Gold:—

Though a stranger to you, I am
taking the liberty of writing you

a few lines. Some member of our family has been taking the Landmark ever since my first recollection, and I am now in my 51st year. When my father N. G. Jones came to live with me 20 years ago, we were both getting the Landmark, and since then, it comes in his name. I have the utmost confidence, veneration and love for your gifted and sainted father Elder P. D. Gold. He is indeed one of the great men of Grace. With admiring concern I have noted carefully what you have had to say in the Landmark, and if I knew I could give you any encouragement would willingly do so. The Landmark is not going down while you are controlled by such business concern and sentiment as you exhibit in your communications in the paper here of late. Sure the "Landmark" is no ordinary periodical and the Primitive Baptists of the country can ill afford not to give needed financial aid. I am sure of one thing that would be a blessing all round and that is for you to go to the church and discharge your religious duty. A man, just a natural minded man, who has never received tuition in the school of grace, cannot portray the concern, the interest, nor the love for truth manifested in your writings and my main object in this letter to you is to admonish and beseech you not longer delay this matter, but go trusting in the God you love and reverence, and the result will be greater than you can now ever contemplate. This would be a crowning joy to your dear Father, besides being a blessing to your self, the church and honor-

ing to your blessed Creator. I hope that I am not intruding on your time nor trespassing on your feelings as I assure you I am in all earnestness and candor. I am personally acquainted with Dear Brother Gold and wish you to please remember me to him. Hope his health is still improving. Under separate cover I am sending you a copy of our last associational minutes, which also please show to Brother Gold. I would be pleased to get a copy of the Black Creek minutes if convenient.

Now dear friend, consider what I have said to you and may God bless you in time and eternity is my sincere prayer.

Yours most truly,

J. W. Jones.

REMARKS.

The above letter ever since its reception has set up within me a feeling of deep concern. Not that I do not appreciate the letter, for I prize it more than I can express but the fear, within me is, that perhaps I have ventured too far with matters concerning the church with which I am not affiliated, on account of my connection with the Landmark which I had no right to do.

Not until father's illness and I felt the necessity for making certain explanations regarding the business side of the publication, covering a connection of 31 years, in common with our other newspaper properties has my name, if I recall correctly, ever appeared in the Landmark. To me, representing as it does the church, of God and the stay and faith of my

father and those he loves and who love him, I am reminded every time I write anything for the paper and my name appears in its sacred columns of the words of God to Moses in the presence of the burning bush, "Take off thy shoes, this is Holy Ground," and of the words of God to Belshazzar who was desecrating the vessels of the Temple which he brought down from Jerusalem together with the captive Israelites. "Thou art weighed in the balances and found wanting." It is not that I do not desire to be all that Mr. Jones would have me to be, but whether I am fit to be, and I believe I know myself very thoroughly and the shortcomings that beset me, that perchance would arise to condemn me as they do now daily, were I to assume the vows and obligations and responsibilities that a membership in the church would entail. I am sinful, rebellious and disobedient, and I want to leave these off and I sometimes confess to myself that I am not as contrite as I should be, and that I do not really despise sin as I should, for it seems to me if I did I would be a better man.

As a newspaper man my path has led along various ways and winding paths. I contend with the world in all of its forms and conditions. I have tried to be of service and helpful, and I believe that I have tried to help our people without the least selfishness of gain at heart. In the every day matters and questions that confront me as a newspaper man I have battled with the world with a joy that comes to him who loves the chase

and the pursuit sustained in the consciousness that I was standing for what I believed to be right without fear or favor towards any man.

But it seems to me that the eagerness for the fray has made of me too much a man of the world and with too little of that humility that seeks the foot of the cross. Therefore I hesitate. But I do love the confidence and encouragement expressed in the letter of Mr. Jones and the kindly sympathy that has come to me from Primitive Baptists and the readers of the Landmark.

I am this much of an old Baptist. I have faith in God and His ability to do anything He wants with me. I shall wait on Him and in the meantime remember me to Him for certainly "the prayers of the righteous availeth much."

J. D. Gold.

A BENEFICIAL LETTER.

Elder P. D. Gold,

Wilson, N. C.

My dear Brother:—

Enclosed you will find a letter which I received from Elder J. F. Beeman, and I think it will be beneficial to the household of faith, I therefore ask you to publish it in Zions Landmark and I will say, to all that I have failed to answer their letters, I haven't been well for some time, and hope they will excuse me for I feel to be groping in darkness daily, and often afraid I am a hypocrite, for so much of my time, I find myself doing the things I ought not to, and leaving undone the things I ought

to do, but if God should mark iniquity who would stand? and I am hoping in His mercy, and nothing that I have done, can, or will do. I ask all who pray in spirit to pray for me. With love to the household of faith.

Affectionately,
Bettie Z. Whitley.

Dear Brother Farmer:—

Received your letter and contribution yesterday. I am very thankful to the Giver of all riches for the good gifts, and much more for the perfect ones. He giveth all things richly to enjoy, even afflictions to prevent us from going astray. Truly, many are the afflictions of the righteous, but the Lord delivereth him out of them all. He will not always chide: neither will he keep his anger forever, and He loveth whom he chasteneth, and scourgeth every one whom He receiveth.

Now no chastening, for the present, is pleasant to the flesh, but grievous; nevertheless it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby; therefore let us lift up the hands that hang down, and strengthen the feeble knees; lest that which is weak be turned out of the way.

It is marvelous how the Lord works. Surely His ways are not ours, nor His thoughts our thoughts. How high they are above ours. He works and no man can hinder. He leads us in the way we know not, and in paths we have not trod; but He leadeth me! as is expressed by the poet, whatever

I do, where'er I be, still 'tis God's hand that leadeth me. I feel to sing the lines of this hymn just now, though not always this as you know dear brother.

How marvelously He has taken care of me and mine these well nigh six months. He has fed and clothed us during this the most distressful time in the world's history and in the history also of my unprofitable life, though it has not been my way, for I would have worked for my living and even made tents like Paul, but the Lord decreed otherwise, and I find myself more deeply entrenched in the belief of the eternal purpose of our God in all things which the term predestination means in its general significance.

It is synonymous with purpose, decree, foreordination etc.

I would be glad to reply to each dear letter written to me but really am not able. About the 25th., of Feb., I felt better physically and mentally than I had felt since my affliction. I still suffer from nervous weakness, not able to talk much at times, nor read or study. Have to keep very quiet at such times. Without the Lord's mighty power and mercy I would never have been able to pass through. My love to the Church and dear friends in Wilson. I would love to see all of you.

Your loving Brother,
J. A. Shaw.

A note from Elder Shaw in which besends his regards to all and thanks for assistance rendered states that he owes \$300.00 which

is secured by mortgages on his home and \$200.00 of floating obligations outside of the above amount making a total of \$600.00.

J. D. Gold.

CHURCH ORGANIZED

Carthage, N. C., Route 2.

To all whom it may concern.

This is to certify that we the undersigned met with the arm of Pilot Mountain Primitive Baptist church in the Fisher's River Association and received letters from R. E. Lamm and Lydia Lamm, Pharoah Bullock and Martha Stella Bullock, Wm. Ellis and Polly Ellis, all bearing letters from Contentnea church in Black Creek Association, also Geo. W. Allen and Lucia Allen bearing letters from Deep Creek church in Yadkin county, N. C., and in Fisher's River Association. And after reading said letters organized by electing Elder G. O. Key of Pilot Mountain, N. C., moderator and clerk. Then called to our assistance Elder G. W. Boswell and Deacon W. C. Boyett from Contentnea church. Then proceeded to constitute them into a church in Moore county, N. C., named Lamm's Grove, 4-1-2 miles northwest of Cameron, N. C. Then said church with the eight members above named proceeded to organize by electing Elder G. O. Key moderator and Pastor and Elder G. W. Boswell, assistant pastor, and Brother Robt. E. Lamm, Deacon and Clerk. The same being done in the home of Brother Pharoah Bullock. The church not being completed.

Signed by Elder G. O. Key and Elder G. W. Boswell and Deacon

W. C. Boyett.

LENA MATTOX

With a sad heart I will attempt to write the death of my loving sister. She was born in Franklin county, July 12, 1901, died September 25, 1918. She died of influenza and pneumonia. She was confined to her bed only three days. I didn't get home until a while before she died, but I thought she bore her sickness with the greatest patience I most ever saw. Lena was a sprightly child from her youth until death, always jolly and never knew what sickness was. Our dear mother died when Lena was little over two years old, little less than two years my father was married to Miss Lucy Hedrick, she took charge of helping to raise the youngest children in which I think she did her duty. Lena was not a member of any church, but the life she lived makes me believe she is resting in the sweet arms of Jesus.

Seems like I couldn't bear to give her up when I go home now it seems like I ought to see her precious face and hear her sweet voice. I didn't know how I loved her until I had to give her up. She only left one sister single. They stayed together so much and thought so much of each other, seems like it would kill her to give Lena up, but I hope our loss is her gain. Lena was the youngest child of S. D. Mattox and Eliza Mattox. She leaves to mourn her loss, father, stepmother, five brothers and three sisters, a host of friends and relatives.

Written by her loving sister,

Mrs. J. H. Oakes.

ZION'S LANDMARK

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

P. D. GOLD.....Wilson, N. C.
P. G. LESTER.....Floyd, Va.
Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City,
Fla.

VOL. LI.

NO. 2

Entered at the postoffice at Wilson

as second class matter.

WILSON, N. C., MARCH 1, 1919

EDITORIAL

"WHAT THINK YE OF CHRIST?"

Christ means the anointed one. He was made in the likeness of sinful flesh—but not sinful. He was a man—the man Christ Jesus. He hungered, he ate food, yet He had food to eat that we knew not of. His meat and drink was to do the will of His Father. He must be in the likeness of man, in order to reach the case of man. By man came sin, and by sin came death. For since by man sin came into the world therefore a man must atone for sin. Jesus was made sin for us, yet he knew no sin. By man must come death. But Jesus died not for his own sin, for He had no sin. He never sinned. Jesus must come in the likeness of sinful flesh, yet must be without sin.

He became man that through death and in death he might put away sin and die the just one for the unjust.

Hence by Jesus must come the resurrection, and in the resurrection he must finish, perfect, and complete the resurrection from the dead. So the man Christ Jesus is the most precious man to those that know Him, and believe in Him that is known, or that ever existed. To them that believe He is precious. He freely reaches the case, the need, of all that receive Him. They that know Him have felt that they are sinners, and rejoice in His salvation all the day.

When Christ who is our life shall appear then, shall we also appear with him in glory. The life of faith is the revelation of Jesus as our life and our righteousness. He who knows no sin was made sin for us, so that his life is our life. He gave himself for the beloved and complete in him, who is the head of all principality and life. He is Holy, harmless, righteous. So that when Christ who is our life shall appear then shall we also appear with Him and be like Him, and be complete in Him. For there is now no condemnation to them who are in Christ Jesus, and who grow up into Him in all things.

There then no character so precious and complete as the Lord Jesus is to all those that know Him and love Him and serve Him.

Every need is met in Him. He is made of God unto us Wisdom, righteousness, sanctification, and redemption, that we might be

made the righteousness of God that our own glorying might be in the Lord.

We receive Him in faith and by faith. We are accepted in the beloved. We never can do anything to merit Him. By grace are ye saved through faith, and that not of yourself. It is the gift of God not of works lest any man should beset with the heart man believeth unto righteousness. It is the gift of God. It is God's work that we believe in Jesus. It the Lord's work, and it is marvelous in our eyes.

The Lord works in us both to will, and to do of His own good pleasure.

P. D. G.

ITS.

Brother George W. Smith, Maysville, N. C., having read my thoughts on the resurrection through the little word "it" with such exercise of mind as to suggest other its in the great Book, requests that I give my views as to same he has instanced. But I seem to have nothing in mind with respect to the subjects cited more than that which would seem to be in harmony with a common opinion of their meaning. Should I be favored with the spirit or mind to search for the things contained therein I shall have pleasure in doing so.

Sometimes my mind takes hold upon a subject suggested and I find pleasurable exercise of mind in pursuing the thought, while at other times there is nothing suggested in the question, and I have nothing to say. This would be a good rule to

observe when I stand up before the people as though I would preach to them, but I do not seem at all times to have sense enough to do it, but having to some degree a natural "gift of gab" I indulge in a course of bodily exercise which we are told profiteth little, however on several occasions for the lack of any thing to say, nor the gift with which to say it, I have had to sit down. But even then if the saying be true that "silence is golden" I must have preached to the edification of the people. On one of these occasions the moderator of the association and one among the ablest ministers of his day, said to me: "Brother Lester, you don't know how much good it did me to see you have to sit down." And I am glad to this day that he said it. He knew the gospel when he heard it preached, and it but confirmed him in the persuasion of his heart that he had heard me preach it, as of the spirit of the Lord upon me, without which it cannot be preached.

Interpretations of scripture should open up to one's mind as new, and pure, and fresh as though they had never before been indicted by the heart of man. One instructed unto the kingdom is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." New in their revelation, and old in their divine conception.

Subject matter often comes to me together with my waking thoughts. Again it salutes my inquiring heart after I am well on my way to the appointed place for preaching. Or it may be that I am in the pulpit

waiting, as it were, and sometimes I am looking over the congregation as though to see if some face might not indicate a desire of heart for a message from the Lord, and I have felt as though I should call for the desire that might be lingering in some enquiring mind and heart. In a number of instances a brother or sister has prompted the thought to which I have spoken with mutual comfort. Herein are we fellow helpers to the truth. When we ask in faith for whatsoever we ask in true worship, we always receive that for which we ask. When we hunger and thirst in harmony with the real functions of life, we truly desire only that which alone can satisfy the desire of our hearts in their craving. Thirst suggests water, and not bread, nor could bread satisfy its demands, and vice-versa. Substitutes and imitations are readily apparent, and but aggravate our desires. We know what we want, and the Lord knows what we need. Naturally we want, and we think we need, many things, but spiritually we want what we need, and in his own good time and way the Lord supplies it, according to his riches in glory by Christ. And how rich and glorious is that blessed supplying. There is nothing more agreeable with the needs our condition demands than the provisions of supplying grace. Where there is a ministration there is a need, and where there is a need there is that which satisfies. These are in true relation to each other, and do not come short of an accomplished purpose. There can be no such things

as proffered mercies and offered grace.

There is bread in store for the children and they are instructed to ask for it. "Give us this day our daily bread." It is their bread, and it is given to them, and they eat it, and live by it, as by the living word of God.

The gospel is preached in demonstration of the spirit and of power, and only comes as such to the living people of God, to those who have received the life giving virtue of the spirit that quickeneth. If there were no electricity in the earth there would be no thunder in the cloud. If there were none in the heaven there could be none in the earth. "Thy will be done in earth, as it is in heaven." P. G. L.

IS THE LAW COVENANT TYPICAL OF THE NEW COVENANT?

"For the law having a shadow of good things to come, and not the very image, etc. Heb. 10:1. How frequently do some men say that the law or conditional covenant is a type of the gospel or new covenant. Doubtless many of the Lord's servants have used the expression but I question if any have ever found a thus sayeth the Lord for it. Paul verily declares it is not a type when he said it was not the very image of those things. Type and shadow are distinct. We know people by their type, but not by their shadow. Neither did the apostle say that the law was even a shadow of spiritual things. He said the law "having a shadow," but that it was not itself a shadow. There is as much difference be-

tween the law and its shadow as there is between a man and his shadow. The strength of the law was of sufficient gravity for a shadow, but it took the light of the Son of righteousness to cast the shadow. Of what worth is a shadow, though it should be "a shadow of good things to come," if the substance should never be realized?

A type is the exact image of the thing designed. Hence, the law could not be the draft of that which is to come. We might illustrate by making the shadow, the ceremonials attached to the moral law, point toward the new covenant. But it can give no light upon that covenant except in the face of Jesus. What a marked difference between the substance of the old covenant and the new covenant?

If voluntary obedience to the precepts of the law was the condition upon which temporal blessings were promised, and if spiritual blessings under the new covenant were based upon the voluntary obedience of the creature to the laws of Christ, as a few Primitive Baptist are wont to teach, then the substance of them would be the same, and the conditional blessings under the law covenant would typify the spiritual blessings under the gospel covenant. Then there would be no grace in either, and all blessings would be the reward of obedience. Was not the old covenant a covenant of works, and is not the new covenant a covenant of grace? If the old covenant is a type of new covenant blessings then the precepts of grace and truth that came by Jesus Christ are obtained in the same ways as were those received

by obedience to the law as given by Moses. But according to the law of Moses a man was not accounted a murderer unless he shed the blood or took the life of another, whereas by the law of Christ he is accounted a murderer if he hates or is angry with his brother.

How often is the language of Isaiah quoted: "If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it," to prove that spiritual blessings under the new covenant are conditioned upon voluntary obedience or the chastisements for your disobedience. These rewards and punishments were simply the conditionalism of the law which the prophet referred to, but prophesied of better things to come.

Paul, in connection with the quotation heading this article most masterly showed the distinction between the two covenants, and that the conditional covenant had no dominion over the subjects of grace; for they are dead to it by the body of Christ. So that they are not under the law; as "Christ is the end of the law for righteousness to every one that believeth." Verily, faith hath nothing to do with the law as regards salvation, for the new-birth is not from the obedience of any laws, but alone through Christ. Paul asks, "Receive ye the spirit by the works of the law, or by the hearing of faith." The legal bias of the mind would ever lead us to voluntary acts, but only by faith in Christ can we work out and receive gospel salvation, and to that end God worketh in his people both to

will and to do of his good pleasure.

Since the law is no part of the doctrine of faith one can see how men are justified by faith without the deed of the law.

M. L. Gilbert.

MARY ETTA DUGGINS

Dear Brother Gold:—

I will, as I may have strength, comply with the request of Sister Etta Mabe, and also my niece, who passed away December 23, 1918.

She, Mary Etta Duggins, was born August 24, 1882. Was married to Wiel Mabe, June 8th, 1902, following are her own words on her dying bed.

I was about 18 years old and the first thing that hit me was, "If you die in your sins where I am gone you cannot come." But I wouldn't notice this I would try to throw it away and some times I would think I surely would die. But time passed on, and my mother died, and I thought that was the cause. But that trouble passed off and this other came with greater force, and my sins rolled up before me like great mountains.

The first thing I had the Bible out reading to see if I could find any thing in it that would relieve me. But time passed on and I found no relief, and I thought surely I would die. But I thought if He sent my soul to torment I would praise Him. But time passed on and I married and thought I would throw that away, that I wouldn't bother with it, but it came back and it bent me to my knees, and it was "Lord save me or I perish." Finally we left town and went to the coun-

try, and I went to Sardis church in Rockingham county to preaching, and would leave in worse fix than when I went, and I would think I would stay away, and I begged to God for mercy. One night I lay down and I thought I would die before day, and I begged Him to show me my duty and the right way. I saw the prettiest light in the house that I ever did see, and I thought the Saviour appeared to me, and I thought He told me that my time had come to die. The reason He was taking my soul, was for my disobedience and broken promises, that I had made. I thought I asked Him what was my duty, and He said to join the church and I asked Him what church and He said the Primitive Baptist, and I thought the day came that I was to die and I told Him if He would let me come back and live with my husband I would do my duty. And I viewed my two bodies, one was dead and laid out and the other one was standing by the Saviour all dressed in white, and I was singing, "Oh! may I worthy prove to see, the saints in full prosperity," and a while after that I thought, well it was no use for me to go to the church for they wouldn't have that. Then it came for me to be baptized. I prayed to the Lord to know if I should be baptized, and I traveled with the Saviour to the prettiest stream of water that I ever saw, and He said, "What hinders you from being baptized," and I thought I told Him that it was too deep and I was too little. He said He could speak to the water and it would go down, and I thought He did and

it went down, and I went in and He baptized me, and I came out of the water singing, "How Happy Are They." That was in the fall of 1905.

The following Xmas day I went before the church at Sardis, Rockingham county, Elder P. W. Williard pastor, and to my great surprise they received me, and I thought for a while I wouldn't see any more trouble. But doubts and fears would come, and I thought surely I was wrong. I was baptized by Elder Oliver Denny, one month later.

Sister Mabe sent for me on Sunday before she died Monday evening at 7:30 o'clock. I remained with her until the end came.

Pretty soon after I arrived she began to tell me where she wanted to be buried. She wanted to be buried at Clear Spring church, Stokes county, N. C., and wanted Brother Williard to attend the funeral if I could get him. But if I couldn't get him any other good Baptist would be all right with her.

Late Monday evening she called all of us to her bedside and wanted us to sing a song, "I am Going Home to Die No More." Then shook hands with all in the home and said "now I am satisfied." Then shortly after that she quickly passed away.

Being about the time Bro. Williard's son died I couldn't get him to attend the funeral.

She was brought to Clear Spring and buried December 25th. Elders S. H. Reid and Watt Tuttle attended the funeral.

Dear Bro. Gold: If you thank

this worthy of publication kindly do so, and if not cast it aside.

Written by her uncle, your brother in hope.

C. R. Duggins.

Walnut Cove, N. C.

ELIJAH R. PARKER

Our brother in hope, Elijah R. Parker, was born May 8th, 1850, and on September last he passed to the great beyond. In August, 1869, he was happily married to Miss Allie Cobb and they lived together for seven years. Their married life was happy and prosperous and to this union was born three children. Mrs. Addie Tyson of Farmville, N. C., Mrs. Susan Elizabeth Summeral who died March 6th, 1915, and the other died in its infancy.

His second marriage was to Miss Mary Jane Evans on October 20th, 1881, to whom were born ten children, of which eight are living and two preceded him to the grave. He was complaining some days prior to his death, but he ate heartily and slept the most of the time. On the 26th of September last he ate his dinner and was afterwards taken seriously ill and died at 5 o'clock that afternoon.

He and wife joined the church at Red Banks in February, 1885. He was a faithful member, and a strong believer in salvation by grace. He led in prayer and often spoke in public, yet he was never licensed by his church to preach. He was a man, who passed much of his time in thought, and said very little. He was always happy when in company with members of his denomination and the spirit of brotherly love was predominating. He

strove to live a straight and upright life, a life that his posterity should love and honor, a life not only an honor to his family, but to his confession and his hope. But now, he's gone from the evil to come.

The golden gates were open
And a gentle voice said,
"Come," an angel kissed here
And beckoned our loved one
home.

Your humble servant, in hope,
James S. Corbitt.

POLLY E. CONNER.

It is with sorrow I pen a few lines in memory of my dear and beloved aunt, who was born in Patrick county, Va., Feb. 18, 1852, departed this life on Sept. 6, 1918, making her stay on earth 66 years, 6 months and 18 days. Her parents were David and Susan Conner. Of this union there were born 10 children, all of whom preceded her to the grave excepting Mrs. S. S. Boyd of Woolwine, Va., and Mrs. George Boyd of Meadows of Dan.

Aunt Polly was married to R. W. Conner, April 14, 1870, of this marriage there were born four children, two of whom died in infancy leaving Messrs. George and Thomas Conner of Woolwine, Va.

She joined the Primitive Baptist church at White Oak Grove in Floyd county, Va., on the second Sunday in October, 1876, and was baptized by Elder Amos Dickerson and in the year of 1880, she moved her membership to Jack's Creek, and lived a consistent member till her death. It was her greatest desire to attend church regularly and did so until God selected her for another

bright angel of heaven. She was a kind and dutiful wife, a loving and affectionate mother and a good and helpful neighbor, and was loved by all who knew her.

Oh, it was hard to give her up, but we feel that it can be truly said our loss is her eternal gain. While our hearts are so deeply grieved at her departure may we all realize it should be only one more link in the golden chain that binds us back to God, and when that great day comes in which Jesus shall come in all his glory gather his loved ones home, we hope to meet her in the glory world, where sickness, sorrow, pain and death are felt and feared no more.

Though our hearts are filled with
sorrow,

And desolate is their home,
She is resting, sweetly resting
For God has said no longer roam.
Her Saviour's love redeeming grace
Far from a world of sin and strife
She now enjoys a heavenly life,
And joins to praise, shout and sing.
Sad was the hour of parting
When I looked upon her face
As I stood beside her bedside weep-
ing

Knowing no one could fill her place,
Safe in the arms of Jesus,
Safe on his gentle breast,
Thereby his love over her
Sweetly there she rests.

Mrs. G. A. D. Hart.

IN MEMORY OF JOHN W. GILLIAM.

Whereas our heavenly Father has removed from our midst by death on June 12, 1918, our beloved brother, John W. Gilliam, be it re-

solved:

That Gilliam's Church has lost a most useful and active member, having served the church faithfully as deacon for nearly forty-nine years (ordination Sept. 1869), and as church clerk since January of the same year;

That the bereaved family has lost a most devoted husband and father, and the community one of its most useful and exemplary citizens.

Be it further resolved that a copy of these resolutions be recorded in our Church Book, and a copy be sent to the bereaved family, and a copy be sent to Zion's Landmark for publication.

Read and adopted by Gilliam's Church in conference at her March meeting, 1919.

Eld. J. W. Gilliam, Moderator
G. W. Brooks, Church Clerk.

CHURCH CONFERENCE

In Conference at Lamm's Grove church Saturday before the 5th Sunday in March, 1919, on motion 1st Elder G. O. Key was chosen moderator and Bro. Robt. E. Lamm clerk.

2nd. Visiting brethren were invited to seats with us. Bro. L. R. Taylor of Union, Sister L. J. Whitaker, Hogins Creek, Bro. J. C. Stanley and wife, Union, Bro. N. L. Stanley, Union, Sister Mary Denis, Sister M. J. Reynolds, Sister Elizabeth Flenchum, were all present.

3rd. Door of the church was opened for reception of members to fellowship and one came forward and was received.

4th. Set aside the second Sun-

day and Saturday before in each month for our regular meeting days. Preaching at 11 o'clock.

5th. Moved and carried that we commune four times a year.

6th. That we wash feet once a year.

7th. That we commune and wash feet at our June meeting.

8th. Elder G. O. Key was chosen Pastor and Elder G. W. Boswell assistant pastor.

9th. Conference closed in order.
Elder G. O. Key, Moderator.
R. E. Lamm, Clerk.

MONEY FOR ELDER SHAW.

P. D. Gold Pub. Co.,
Wilson, N. C.

Dear Sirs:—

Please publish in Landmark the following contributions received by me and forwarded to Elder J. A. Shaw:

Mrs. Dicia Dickinson, Fremont,
N. C. ----- \$ 6.00
Mrs. Sue Brewer, Wilson -- 10.00

Total ----- \$16.00
Yours etc.

J. F. Farmer.

HELP BUILD THIS CHURCH.

To the many readers of the dear old Landmark.

We are building a Primitive Baptist church in Moore county, N. C., near Cameron. We are very few in number and our means are limited but we are building a house that will cost about \$2,000 when complete. We would greatly appreciate any amount that any Bro. Sister or friend will give us.

In sending contributions you can

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send or hand it to Elder G. O. Key of Pilot Mountain, N. C., or Elder G. W. Boswell of Wilson, N. C., Deacon W. C. Boyett, Wilson, N. C., or Brother Pharoah Bullock, Carthage, N. C., Route No. 2.

TOTAL \$139.70

April 23, 1919.

Elder J. A. Shaw,
Elizabeth City, N. C.

Dear Bro. Shaw: Enclosed we hand you check for \$6.00 (six dollars), sent to us by the following:

Mrs. Sallie A. Wiles, Ringgold \$1.00
Mrs. Martha A. Martin _____ 1.00
J. I. Long, Oak City _____ 2.00
Col. Man _____ 1.00
Mr. M. R. Goodwin, Lukens _____ 1.00

Total _____ \$6.00

Yours very truly,

P. D. Gold Pub. Co.,

J. D. Gold, Sec. and Treas.

In response to inquiries from the brethren and friends asking the amount sent Eld. Shaw, we take pleasure in stating the total amount to date sent through the P. D. Gold Publishing Company is \$139.70. As to how much has been sent him by individuals we are unable to state.

MONEY FOR ELDER VIA

West Point, Ga., Apr. 21, 1919

Dear Mr. Gold:

Find enclosed money order for one dollar, which you will please send Bro. Via and I supposing you would receive more money for him. I thought it would be best to send my bit to you. If every one sent it separate to him he would feel like he should write to each one and that

would be too much on a sick man.

Sincerely yours and oblige,

Mrs. J. R. Hedrick.

West Point, Ga.

Forwarded April 23rd to W. R. Moore, No. 808 Decatur St., Richmond, Va.

ELD. ISAAC JONES TO PREACH

Maple Hill, N. C., April 21, 1919.

Dear Bro. Gold: Please publish appointment for me at Wolf Island Saturday and the second Sunday in May. We are so glad to note such improvement in your health the past month. May the Lord continue to bless you with all spiritual blessings is my prayer for Christ's sake. I hope to see you before much longer. With love from wife and I to you and dear Sister Gold.

Isaac Jones.

ELDER J. F. BEAMAN.

Dear Editor of the Landmark:

I am sending you a list of appointments which I hope that you will give an early insertion in the Landmark.

I hope to be at the Pig River Association in Roanoke, Va., which begins on Friday, May 2nd, will not leave Roanoke till Tuesday, May 6th, or Wednesday morning, so if the brethren near that city want to arrange for meeting for Monday, they can do so.

Riverview, Va., Wednesday, May 7th, 11 o'clock a. m.

Martinsville, Thursday, May 8th, at night.

Axton, Friday, May 9th, 11 o'clock a. m.

Dan River, Monday, May 12th, 11 o'clock a. m.

Wolf Island, Tuesday, May 13th,
11 o'clock a. m.

Reidsville, Wednesday, May 14th
at night.

Shilo, Thursday May 15th, 11
o'clock a. m.

Spray, Friday May 16th at night.

Thence to the Mayo Association
on Saturday.

Roxboro, N. C., Wednesday May
21st 11 o'clock a. m. and at night.

Near Roxboro, Thursday May 22,
as the brethren may arrange.

Durham, Friday May 23rd at
night.

Raleigh, Saturday 24th and Sun-
day 25th.

Clayton, Monday May 26th at 11
o'clock a. m.

The church near Wilson's Mills,
Tuesday May 27th. Brethren to fix
the hour.

Smithfield, Wednesday May 28th
at 11 o'clock a. m.

Selma, Wednesday night, May
28th.

Beulah, Thursday May 29th, at
11 o'clock a. m.

Contentnea, Friday May 30th, at
11 o'clock a. m.

Wilson, Saturday and Sunday,
June 1st.

Will be at the Quarterly Meeting
at Red Bank, near Greenville on
June 7th and 8th, and if the brethren
see fit to make appointments for
me between the 1st of June and the
7th they can do so.

All yours, in hope of immortality,
J. F. Beeman.

Claremore, Oklahoma.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heav-
enly Father to remove from our

midst by death four of our worthy,
highly esteemed and much beloved
members of Old Union Church, as
follows:

Brother Calvin Perry, age 88, a
member about six years.

Sister Sophronia Alford, age 50-
a member about 25 years.

Sister Donia Holland, age 40, a
member about 20 years.

Brother Jonas Toler (col.) age
90, a member about 35 years.

Therefore be it resolved:

1. That whereas the church sus-
tained a loss, it is their heavenly
gains.

2. That we bow our heads in
humble submission to our God and
say, Thy will be done. Blessed be
the Lord that giveth. Blessed be
the Lord that taketh.

3. That we extend to the bereav-
ed families our deepest sympathy
and prayer.

4. That a copy of these resolu-
tions be spread on our church rec-
ord, a copy be sent to each of the
bereaved families, a copy be sent to
the Smithfield Herald and Zion's
Landmark for publication.

Done by order of the church in
conference Saturday before the
second Sunday in March, 1919.

E. F. Pearce, Mod.

Lewis Braswell, C. C.

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

Dear Highly Esteemed Elder:—

By request of Sister Pittman I
am sending to you, enclosed, an ex-
cellent good letter she wrote to us
at Old Union church. Please pub-
lish this good letter.

Also by request of the church at Old Union I am sending to you a copy of resolutions of respect for publication. Please publish and oblige.

I remain yours in hope.

E. F. Pearce.

R. F. D. No. 1, Princeton N. C.
March 24, 1919.

CONTENTNEA UNION.

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

Dear Brother Gold:—

Please say in the Landmark that the 184th session of the Contentnea Union is appointed to convene with the church of Pleasant Hill, Edgecombe County, North Carolina Saturday and 5th Sunday in June 1919. Visiting brethren and sisters coming by rail, will be met at Rocky Mt., N. C., Friday evening and Saturday morning.

Your brother in hope.

B. F. Taylor U. C.
Goldsboro, N. C.

Tobacco Habit Banished

In 43 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 Book-

let, "TOBACCO REDEEMER" and positive proof.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—
Take Cascarets tonight.

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 tonight will give your constipated bowels a by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.



Don't Cough Until Weak

Tired out and weakened with persistent coughing, elderly people are in no condition to resist disease, and can not easily ward off more serious sickness.

FOLEY'S HONEY OF TAR

helps coughs quickly. It brings quick relief from day and night coughs, whether they result from cold, lagrippe, bronchial affection or tickling throat.

Mrs. Mary Kirby, an elderly lady of Spokane, Wash., 355 Princeton Ave., writes: "I was sick in bed with lagrippe, and had a very bad cough. I thought it a good time to try Foley's Honey and Tar, so began taking it. It stopped my cough, and I got better. So now I am round the house again. I am 75 years old, and as long as I live will praise Foley's Honey and Tar."

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.

A copy of the pamphlet will be sent FREE to any address on request.

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Hood's Sarsaparilla Begins Its Reconstructive Work.

First, it creates an appetite.
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Third, it perfects assimilation.
Fourth, it carries 100 per cent. of the nourishment in the food you eat into the blood and the body, thereby enriching and vitalizing your blood, which in time renews your strength and builds up again your reserve strength and vitality.

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PROTECT YOUR EYES
When they are inflamed or the lids granulated, use Dickey's
OLD RELIABLE EYE WATER
Immediately soothing and healing. No burning or stinging. Fits good at all druggists or by mail 25c. Obtainable in Red Box.
DICKEY DRUG CO. Bristol, Va.

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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small 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 small bottle of Know-ton's Danderine from any drug store and just try it.



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Permanently relieved without sickening. One Pill at the time night will do the work.
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AVOID INFLUENZA and its sequel, Grippe, by using
COWAN'S Rub-St-On
The original cough-cure, nasal remedy. How to use it, and directions, with COWAN'S SALIVARY GUMMETS PILLS. See Salivary Gummets if you are not satisfied. Cowan's remedy is made and bottled in the U.S.A. by
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Peptiron

A Real Iron Tonic

Gives vigor and nerve tone to aged and infirm, and those worn-out from overwork, worry, excitement or close confinement in homes or shops.
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Wash the Poisons of
Rheumatism
 Sciatica, Neuralgia
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 Out of Your System
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 Mineral Water.

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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.

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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.

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Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

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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.

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.

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 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 benefited 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

Express Office

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flavor of

Coca-Cola

The flavor of Coca-Cola is a composite of natural fruits so delicately blended that the palate is unable to distinguish any one of the component parts—the result is a distinctive flavor.

The art of compounding flavors has become a science which requires a lifetime to master. That is why it is so difficult to imitate the distinctive flavor of Coca-Cola.

The slightest deviation from the delicate balance of flavors reveals the imitation. When you ask for Coca-Cola demand the genuine by full name—nicknames encourage substitution.

THE COCA-COLA COMPANY
ATLANTA, GA.

18

CURED HIS RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 799E Marcellus Avenue, Manassquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

FRECKLES

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

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 sets on the blood, the skin.

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 Kullo, 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.**

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce 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. Adv.

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

Vapo-Cresole-Oil
Far-Whispering Cough, Spasmodic Croup.

Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.
It's a fall in the Cresole-Oil for the whooping, and often fatal whooping cough and influenza and colds. In asthma it restores the attack and prevents further attacks.
For an aching rheumatic neck, rub it with very little, make something may, soothe the sore throat, and sleep the cough, soothe the throat.
Cresole-Oil makes the household compositions of Boric Acid and Saline and is a valuable aid in the treatment of Diphtheria.
Cresole-Oil's best recommendation is its 20 years of successful use. Send postal for Descriptive Booklet.
FOR SALE BY DRUGGISTS

THE VAPOR-CRESOLENE CO., 62 Colwell Street, The York of Lewing-Mills Building, Montreal, Canada.

A CENTURY OF SERVICE

In 1820 a good old fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and likewise met the needs of millions of other doctor's patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good old fashioned service and value. It is very effective for sores, boils, cuts, bruises, stings, burns, eczema and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs and begins healing. If your druggist can not supply you send his name to W. F. Gray and Company, 359 Gray Building, Nashville, Tenn., and a liberal sample will be sent you.

**SOUR, ACID STOMACHS,
GASES OR INDIGESTION**



**Dizzy Spells
and Sickheadaches are
often caused by Constipation.**

**Dr. Miles
Liver Pills**

are easy to take and cause
a normal and easy action
of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it. In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas 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 sweetest, quickest, stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once 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 caused by fermentation due to excessive acids in stomach.

**GRASS: 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 cream. 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 roughened hands.

Genius of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

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Zion's Landmark

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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 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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

GOD'S RESERVE

"For I will pardon them whom I reserve."—Jer. 50:20.

Behold, the Lord Jehovah saith:
I will pardon whom I reserve,
Not one shall fail because of me,
I am the Great ETERNITY!

What more for man can this be done?

A love that's founded in the sky,
Before the land of earth appeared,
Or waters made a shore on earth.

This love of mine so great it is,
Is like that of my only Son,
Founded before the morning stars,
Or the sons of God did shout.

This reserve for myself alone,
Shows my power and skill to save,
Despite all of Satan's wisdom,
Or all the idol gods of men.

This as seen in the world below,
Is like a remnant of all flesh,
Seen by holy prophets of old,
Who blessed the righteous name of God.

These holy men did not curse God,
Because He left the multitude,
To die in sin they loved so well,
That show'd God's justice to withhold.

To the reserved, shall love appear,
As sure as God and love exist;
For God's love in saints is as old
As Eternity—eternal love.

Saints, all, rejoice that God does right,

Who stands upon His firm decrees,
Without the help of man, or men,
Or all the world and sky combined.

God's seal is sure to reach the just,
In time to land them safely home,
The sure foundation, is God's seal,
The Lord Jehovah knoweth His.

By J. F. Beeman, Claremore,
Oklahoma, March 10, 1919.

INSPIRATION (Second Article)

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the Son of God may be perfect, thoroughly furnished unto all good works. Paul is instructing his son in the faith, first: Who is the giver of the Holy Scriptures? Second: What the Scriptures are profitable for. Third: Who may be perfect by them. The word "may" here means to be able, ability, competency, or possibility in the preceding verse Paul said:

"And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith, which is in Christ Jesus." We see that Paul used the word able. Each word implies ability. Paul explains what ability consists in. It is through faith which is in Christ Jesus. In all the Scriptures do we read that the Scriptures are able to make the man of God wise unto salvation only through faith which is in Christ Jesus. The holy scriptures are not that the man of God may be perfect only through faith, which is in Christ Jesus. The man of God can please God only through, or by faith in God. Paul said: "But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Paul said to Timothy: "Fight the good fight of faith." Timothy could do that, or else Paul would not have told Timothy to fight the good fight of faith. The man of God can fight the good fight of faith, but in order to fight the good fight of faith, he must take the matter to God in prayer before attempting to fight, always remembering that he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. This is the key (so to speak) of the whole matter. If we desire to fight the good fight of faith, we must have faith in God. We must believe, first, that He is. Second, that He is a rewarder of them that diligently seek him. James said to his

brethren:

"If any of you lack wisdom, let him ask of God that giveth to all (all of His people) liberally and upbraideth not, and it shall be given him." James taught the same as Paul taught, and note how positive James spoke: "And it shall be given him." There will be no failure on the part of God doing His part in giving needed wisdom to those of his people that ask for it, but we all should note that James, like Paul, wants the asking done in faith, but let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. Jesus said to His disciples: "Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you." We see that Christ spoke in that positive way, the apostles did likewise. Jesus continues with the blessed assurance: "For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Oh, what a blessed promise from our Lord Jesus Christ. He continues: "Or, what man is there of you whom if his son ask bread, will he give him a stone. Or, if he ask a fish will he give him a serpent. If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." Oh, what boldness these words of Jesus ought to give to the man of God to ask our hea-

venly Father for the good things that we need. Paul said: "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Paul continues in a way of exhortation to God's people that have a feeling sense of their infirmities: "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." It is a time of need with God's dependent people all the time. Jesus said: "Without Me ye can do nothing." Now with these plain declarations the man of God (that knows their helplessness) evidently know if there is asking at all, that much of the asking has been amiss, that we might consume it upon our own lusts, else there would be a oneness amongst God's people instead of divisions, as is the case in so many places. If God's people were perfect, and especially his ministers, there would be no divisions among them, but they would be perfectly joined together in the same mind and in the same judgment. Paul said unto the church of God which was at Corinth:

"Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." We note that Paul did this beseeching in the name of our Lord Jesus Christ. Paul got his authority to thus beseech these brethren from our Lord Jesus Christ. Paul

was not beseeching in his own name. Christ did not want these brethren to live as though Christ is divided. These brethren could have lived differently from what they were living, or Paul would not have beseeched them in the name of our Lord Jesus Christ, to live differently from what they were living at the time Paul wrote to them. Note these words again: "That ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." Now, my dear Brethren, you whose hope is in Christ, evidently know that if this church at Corinth could quit living as though Christ is divided, so could every other church of God do the same, if they wanted to live as though Christ is not divided. Oh, may we all remember that our Lord Jesus Christ does not want God's people to live as though Christ is divided. It is Satan, and not Christ that wants God's people to live as though Christ is divided. Oh, may we ever remember the words of our dear Savior: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." This proves beyond a doubt that if God's people want peace and ask their heavenly Father for peace that God will grant their good desire. Note Jesus said: "Give good things to them that ask Him." It would be a good thing to see God's people all speak the same thing and that there be no divisions among them, but that they be per-

fectly joined together in the same mind and in the same judgment. Now the words of our text teaches, first: That all scripture is given by inspiration of God, and second: It tells what the scriptures are profitable for, and third: Who may be perfect by them. There is not a doctrine that is profitable for the man of God to know but what it is wisely set forth in the holy scriptures. Just so concerning reproof. Everything that is profitable to know, is also set forth in the holy scriptures, and also for correction everything that is profitable for the man of God to know concerning correction is wisely set forth in the holy scriptures by the immutable God that cannot lie. The same thing is true for instruction in righteousness. Everything that is profitable for the man of God to know concerning instruction in righteousness is also set forth by the unchangeable God, and this is all done that the man of God may be perfect, thoroughly furnished unto all good works and the man of God ought to believe it. Jesus said: Matt. 5:48 "Be ye therefore perfect, even as your heavenly Father, which is in heaven is perfect." (That is, do right. Our Father in heaven always does right, you do the same). Jesus did not demand an impossibility of these disciples here, nor no where else. This ought to be an established fact in the mind of every man of God, that Christ never commanded his people to do anything that they could not do through faith, which is in Christ Jesus, our Lord. This also is essential, and should always

be kept in mind that our ability to do any good work is through faith which is in Christ Jesus, our Lord. We all know that it would be a good work to be perfect even as our Father which is in heaven, is perfect. Oh, what a glorious sight that would be to see God's people perfect (all doing right) as our Father, which is in heaven, is perfect. Now my dear brethren, and especially my brethren in the ministry, I think we all know that it would be cruel on our part to try to force our brother to be perfect when our heavenly Father does not force His people to be perfect. If He did they all would be perfect. It does not need any argument to prove that God's people are not all perfect, and it would seem that it would not need any argument to prove that our heavenly Father does not compel his people to be perfect, for if he did, we all would be perfect, even as he is perfect. Jesus said: "This is my commandment that ye love one another, as I have loved you." Evidently all of God's ministers will claim this is right on the part of God's people, and especially on the part of God's ministers to love one another as Christ loved us. There is only one way for us to prove that we believe this, and that is by our works. (As Jesus said). Our text says that the man of God may be perfect. Thoroughly furnished unto all good works. It would be a good work to love one another as we hope Christ loved us. Oh what wonderful love on the part of Christ it is only our reasonable duty to love those that Christ died for.

Christ continued: "Greater love hath no man than this, that a man lay down his life for his friends." This is a test of our loyalty to God. Our works will manifest whether in truth we love God, if we love God we will love our brother. We also will love to do his commandments. Perfect love casteth out all fear. Jesus continued: "Ye are my friends if ye do whatsoever I command you." This is the summing up of the whole matter. If God's people do what Jesus commands them, they are his friends. On the other hand, if they do not do what Jesus commands them to do, they are not his friends. This I realize is a test of our loyalty to God, that hits hard, but my dear brethren, we know this is the true test as to whether we are a friend of Jesus, if we are a friend of Jesus, we will do what Jesus says do; if we do what Jesus says do, we will then be perfect, even as our Father in heaven is perfect. Our heavenly father always does right, and we should do the same, then we will be perfect, even as he is perfect.

Submitted in love,

Joseph Ford.

Seneca, Kansas.

THE LORD DELIVERS THE RIGHTEOUS

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. 34:19.

The Hebrew word here translated "afflictions," also means "bad," "evil." The same word from the Greek means "pressure," "afflicted," "tribulations."

Therefore, many are the bad things which the righteous have to

suffer, the evil things which come to him in his righteous service. The great pressure he has to endure in the service of God. The severe tribulations he has to endure in the righteous service of the Father.

Doubtless the Lord Jesus is the righteous one referred to by David. His afflictions in the service of the Father were many, sharp and trying. All He endured He endured for His people. Therefore His obedience becomes their obedience by imputation. They are the members of His body in particular. (1st Cor. 12:27). As He had to endure so do the members of His body have to endure. As He was afflicted so do they have to suffer afflictions. If His afflictions were for sins of disobedience to the Father then so are the afflictions of the members of His body; but if His afflictions come to him because of His love to the Father and holy obedience to Him, then the afflictions of the members of His body come because of their obedience to the Father. They are joint heirs with the Lord Jesus Christ as well in His afflictions as in His joys. They are predestinated to be conformed to the image of the Son of God (Rom. 8:29), and His image here in the flesh was an image of sufferings and many afflictions. Therefore the members of His body are predestinated to suffer here. This is the image of the earthly. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1st Cor. 15:49.

What promise have we of life in Christ if we are not made partakers of His sufferings and death?

"Yea, and all that will live Godly

in Christ Jesus shall suffer persecution." 2d. Timothy 3:12. Not all that do evil and sin, but all that will live Godly in Christ Jesus. Then if we do not have tribulations, trials, persecutions in this world we are bastards and not sons. "But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. 19:8.

Chastisement is not necessarily a rebuking as the disobedient have to receive, but an admonition, to show the blind the way, to give hearing to the deaf, seeing to the blind. To teach one that all his dependence and strength is in the Lord Jesus Christ who received it for them from the Father.

"The chastisement of our peace was upon Him; and with His stripes we are healed." Is. 53:5. "These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation; but because of good cheer I have overcome the world." John 16:33. This last reference was spoken by our Lord in the wonderful sermon in Gethsemane at the close of His ministry when no one was present but Himself and the eleven faithful disciples. He was chastening them with words of comfort, caution and encouragement. He was not talking to them of disobedience, but encouraging them in righteousness. The Lord had come to send a sword on the earth. ("Think not that I am come to send peace on earth; I came not to send peace, but a sword." Mat. 10:34), and this sword shall pierce them. His word was peace in them but it

made enmity for them with the world, or on the earth. One has but to read in the Bible the persecutions of the saints to know the reality of this truth. Those old and new testament saints are our brethren, and we must (shall) have tribulation in our measure as they had it in their measure. Jesus Christ is the only perfect man, the upright one in heart. His end is peace. Ps. 37:37. He is the only perfect man and he suffered tribulation as no other man ever did. The world hated Him because of His righteousness, and for the same cause it hates His people. "If the world hate you, ye know that it hated me before it hated you." John 15:18. "Marvel not, my brethren, if the world hate you." 1st John 3:13.

It is not with the world that we have tribulations when we walk in disobedience, but the tribulations in that case are in our own hearts. There is where we feel all condemnation.

The world may condemn us when we are innocent but that will not convict us of wrong. We are led to accept such as persecution for righteousness' sake according to the word of the Lord. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Mat. 5:11, 12.

These scriptures show the difference in the tribulations which our Lord said we should have in the

world, and the sufferings of conscience which one has in disobedience.

The righteous, who are the members of the body of Christ, are destined to suffer afflictions in this world. They have the spirit of Christ in them. That spirit is in opposition to the world and the world hates it. When the children of God are faithful to God, living up to the word of His power the world will hate that living. If we conform to the world by compromising with them, worshipping with them, showing that we believe that they may be right, or that they are as likely to be right as we, calling them "brother" and gleaning in their fields and asking them to glean with us, then we will not see nor hear any persecutions. Why? Because we are conforming to the world and have left the way of God. This was the cause of more than half of the condemnation of our God on Israel. They would follow the god-worship of idolaters. Their law said, "Thou shalt have no other gods before me." One cannot worship God and idols. The rites and isms of this day which are claiming to help God in the conversion of sinners are just as much idolatry as was the worship of Baal and the dragon, Baal, Diana or any other heathen god. The members of the body of our Lord Jesus should stand clear of all of these even though they have to suffer persecution therefor. Let us learn to endure hardness as good soldiers, and always have on the whole armor of God, our Captain,

remembering to keep our face to the enemy. There is no armor for the back.

He that putteth his hands to the plow and looketh back is not fit for the kingdom of God. Let us remember that God, and not we ourselves, by our obedience, is our deliverer.

In hope and the love of the truth
I am your brother,

L. H. Hardy.

Atlantic, N. C.

TWO GOOD LETTERS

Dear Bro. Gold:

I am sending you two letters for publication which have been so good to me I want to share them with others.—Elizabeth H. Barbour.

New York City, Feb. 15, 1919.
Miss Elizabeth H. Barbour,
Benson, N. C.

My Beloved Friend: It has been almost four months since your last letter was written, and you may have thought it was not appreciated, but it has been held in my file until now for an answer. This week I have been confined at home with a severe cold and laryngitis for three days which has afforded me an opportunity to catch up some of my back correspondence. For a long time I had trouble with my eyes and refrained from reading or writing as much as I could, but am better of that trouble now. If there is anything written to the glory of God, He must indict the matter in the heart, and shall we presume to deny the hand of Providence in opening the way, even through af-

fliction, of communicating one with another? Certainly not. He is a God that works in a mysterious way His wonders to perform, and if it is in this way that I am blessed to write a word of comfort to some poor, sin-sick, distressed soul, I shall be glad that I am counted worthy to suffer for His sake and my desire is that undivided praise shall be rendered unto Him.

While re-reading your letter this morning some thoughts came into my mind and feeling assured that we are of kindred spirits and that your language is not foreign to me, I hope that what I may be given to write, if it is of the Lord, may be blessed of the Holy Ghost to some satisfaction to your poor soul and that I may speak that pure language which only the people of God have an ear to hear. I feel to say, blessed are your ears for they know the joyful sound.

Among the first thoughts which come to me as I read your letter this morning, crying out of the depths of destitution and despair, abhorring yourself and repenting as it were in dust and ashes, at the same time acknowledging God to be gracious and full of tender mercy, was a passage of Scripture that I believe was given to me of the Lord at a time that I felt so sorely my great need of His almighty power to uphold and sustain me. It was last August when the church saw fit to license me to speak publicly, and as the significance of this began to dawn upon me, and my unworthiness and insufficiency began to loom up before me, realizing the life I had led, so full of sin and

short-comings, it seemed that the brethren must have made an awful mistake and were beyond question deceived in me, for everything apparently rose up against my having been called to such an high and holy calling as I regard this to be; it seemed too much for me, and to be sure it is too much for any living mortal, but it is not too much for our God to make a vessel out of common clay and fill it with the rich treasures of His wonderful storehouse, and it was in this troublesome state of mind that the words came: "When thou passeth 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. For I am the Lord thy God, the Holy One of Israel, thy Savior."

Oh, how precious they have been ever since. They do not signify that all is to be ease, peace, happiness and joy. On the contrary, they plainly declare that there shall be a passing through the waters, the rivers and the fire; that there shall be a time of trouble, such as never was since there was a nation even to that same time. (Dan. 12:1) but these things are only God's instruments; yet He sent the flood to destroy all things upon the face of the earth, because the earth had corrupted itself, but when all things had been destroyed, His ark of mercy was still afloat, containing all of His chosen, and there then appeared in the cloud a bow of promise, and if He has chosen you in the furnace of affliction and

causes you to pass through the fire and the water, it will be to purify you and consume all the fleshly dross that trusts in the arm of man, but the end thereof shall be glorious beyond description, and when you appear as a brand plucked from the burning His great name shall have the praise. He says: "I will be with thee." Is not that enough? Here is a sure foundation stone, and in His strength every enemy and foe shall be conquered, and when He commands, "come forth," the victims of death, hell and the grave shall rise up with hallelujahs to His name. Can you not testify of this power which wrought in Christ in raising Him from the dead? A child of God is called to endure much and often times finds himself in the belly of hell, with sea weeds wrapped about his neck, but it is in that day referred to also in Daniel that Michael, the great prince (Jesus) shall stand up and deliver His people, every one that shall be found written in the Book.

Another thought was: "The only fitness He requires is to feel your need of Him." Every line of your letter sets forth your feeling sense of the need of His mighty power to hold you up, of His wonderful mercy not to deal with you after the similitude of your transgressions, but to continue His long-suffering kindness and to show pity upon a wretched worm of the dust, and to give you once again to bask in the sunshine of His matchless love. Oh, can you not qualify if the fitness He requires is to feel your need of Him? Surely the answer of your

heart must be, my soul put in thy claim.

My friend, though your trials be severe and numerous, though your pathway be narrow and slippery, and though your trail leads over rough hills and rugged mountains, with no sign of the footprints of the Savior having gone on before, still keep a watch for Him whom your soul loves, for He will yet appear, more certainly than that tomorrow's sun will rise; yes, Heaven and earth may pass away, but not one jot nor tittle of all that He has spoken shall fail in the least atom, and if you have ever beheld the light of His countenance (He has given you the evidence of it by implanting that love that you speak of for His people in your breast), He will come again, leaping upon the mountains, skipping upon the hills, rising above all your doubts and fears, showing Himself through the lattice, and then the winter will be past, the rain will be over and gone; the flowers will appear upon the earth and you will see the beauty of His creation in all that your eye can behold, and His voice will be heard in the singing of the birds. How oft does one's soul long and pant for such a season as the hart panteth after the water brooks, but He knows what is best and He is a jealous God, in that He will only be worshipped as Lord of Lords and King of Kings and there will be no strange gods among His people in that hour of true communion between the soul that is sick of sin and his or her God that works in them both to will and to do of His good pleasure. Re-

member that the Lord put the bow in the cloud. He did not remove the cloud, neither will He remove the thorn of flesh in this life, but in the trouble He will appear; His power was manifested to Daniel in the lion's den in locking the jaws of the lions; the heat in the furnace when the three Hebrew children were cast in was not lessened, for it was seven times hot, but the only effect it had was to loose the bonds that bound them and they came forth without even the smell of fire upon their garments. This same power is being manifested today in behalf of His people, and He will ever be a wall of fire about them.

I tried to speak last Sunday from the language of the ninetieth Psalm, "Lord, thou hast been our dwelling place all generations;" I tried to tell the brethren what a wonderful place of security it was to dwell in the Lord, to rest in His finished work of salvation, having no confidence in the flesh. A dwelling place signifies a home, a permanent place of abode, and he is a wise man, indeed, who builds upon the foundation which God has laid, Jesus Christ Himself, although rejected of men, being the chief corner stone. Is not this your only hope? You know that naturally you saw no comeliness in Him that He should be desired; therefore, your nature rejected this man and cried out, I will not have Him to reign over me, but when there came a great and mighty earthquake and your sun was turned into darkness and everything was turned upside down, your chains of nature were broken asunder and the stocks which held you

fast fell to the ground, you realized that some great change had taken place, that the strong man of your former so-called palace had been led captive by one mightier than he, who now leads you forth from that miserable hut in which you had been living and makes you to rejoice with joy unspeakable and full of glory. This one is now become the chiefest among ten thousand, the altogether lovely one, the pearl of great price, as compared with whom ten thousand worlds like this appear as nothing and less than nothing and vanity.

I feel to have wandered about and to have said little I intended, but I hope the Lord will give you at least of the crumbs that fall from the Master's table. The poet's prayer was a crumb of mercy, Lord I crave, unworthy to be fed with dainties such as angels have, or with the children's bread. "Have pity on my needy soul, Thy peace and pardon give; Thy love can make the wounded whole and bid the dying live."

How often I feel to crave even a crumb of the Lord's mercy!

Please write me again when you feel so inclined and I will promise to answer more quickly next time.

In Christian love,

R. Lester Dodson.

Atlantic, N. C., Jan. 25, 1919.
My Dear Sister in the Lord:

It was quite a pleasure to me to get your good letter on yesterday, and it was of much comfort to me. I had been thinking about you for several days and desired to write to you but I have been so low down

and in such a dungeon for several weeks that I hardly dare to write to any one unless it is my children, brothers and sisters. But when I get such a sweet letter as yours I feel inclined to want to answer it so you will feel encouraged to write again soon.

I have just been reading Hebrews 12:17, and will say a little concerning it.

It was a reference to Esau when he sold his birthright to Jacob. Jacob was a shrewd business man and when he bought property he took a good title to it. After Esau's hunger was gone he wanted that birthright back and tried to find some way by which he might get it back. His heart was so set on it that he searched every way, and wept because he could in no way destroy the title which he had given to Jacob. The birthright was gone from him and he could not get it back. "He could find no place of repentance (or turning from that sale of his birthright) though he sought it carefully with tears."

That is a case where one would have repented but could not. This was altogether natural and for the purpose of regaining worldly interests which he had lost. There was nothing spiritual about it, not even in desire.

Then, there is the case of Judas. He repented himself. This is the only case I think in the Bible of human repentance and it terminated in a most wretched suicide.

Both of these cases were of the non-elect and they could not come to God. They had no sorrow of heart which led them from self and

the world.

When the goodness of God (the grace of God) is put in the heart it is sure to lead to repentance.

Know ye not that the goodness of God leadeth thee to repentance? This is the only road to Gospel repentance. This is not in any sense of man, not any part of it, for Jesus Christ is exalted at God's right hand for to give repentance to Israel and the forgiveness of sins. He gives it. Therefore repentance is a grace from heaven. Of course it is we who repent. If you are lying in the yard helpless and I take hold of you and take you in the house and put you on a bed and make you comfortable it is you that comes in the house, that is on the bed and that is comfortable, but it is by me that you are thus blessed. You have done nothing for you were helpless. So it is, I repent but it is given to me by the Lord. The Lord has not repented in this and yet it is through His repentance for me that He has stored the grace of repentance for me and secured my forgiveness of sins. Now He comes in His grace and mercy and gives all to me. Thus He gives me repentance and the forgiveness of sins. This repentance always leads me and all others from self, from the world, and leads up to God. The more of this blessing we have the poorer we are in ourselves, and the further we are from the world. This leads us to hate our sins and to desire with all our hearts to live unto God and to walk in His ways. It keeps our sins before us and makes us to hate them and to love God and Godliness. Thus we hunger for

God and His righteousness and we desire to be clothed in righteousness, and to live in His love. The least turning aside from this blessed pathway brings such a conviction that we are thrown into a fit of sorrow. This is a Godly sorrow which makes our hearts to mourn and to grieve because of our waywardness. Thus we loathe ourselves and repent in dust and ashes.

The Lord bless you, my dear sister and friend, and give you grace to feel Him forever nigh.

Remember my love to all the family. The grace of our Lord Jesus Christ be with you all.

Yours in a good hope, but in the valley.

L. H. Hardy.

WILL STOP ADS APRIL FIRST

514 Oakwood Ave., Raleigh,

N. C., April 28, 1919.

Mr. John D. Gold, Wilson, N. C.

Dear Sir: Some weeks ago I wrote you that if you would discontinue the advertisements in the Landmark, I would help you to the extent of sending you five new paid subscriptions and would extend my own subscription to August, 1920.

You promised me that you would do so as soon as you well could. Later my letter to you and your answer to me were published in the Landmark, which explains themselves.

I have faith in your promise to me and have not forgotten my obligation to you. I am enclosing the names of six new subscribers, as follows:

J. L. Austin, 6 N. Bloodworth St. Raleigh, N. C.

N. B. Gulley, Route 4, Raleigh.

D. F. Wilson, Route 1, Raleigh.

J. P. Benson, Raleigh, N. C.

Mrs. H. Scott, 521, W. Lenore St. Raleigh, N. C.

W. W. Simpkins, Rt. 3, Raleigh.

The above are all good, reliable brethren, sisters and friends and will, no doubt, continue to take the paper for years.

I am enclosing \$12.00 for the above named subscribers and \$2.00 to extend my own subscription to August, 1920.

I note with much pleasure the new additional staff of editors. May God bless them in their labors of love to the readers of the Landmark, and may He bless us, the readers, with the spirit to hold up their hands, that we may all be mutually benefited and blessed together, and the name of our blessed Savior be honored and glorified.

Perhaps at this point I should close, but for some cause, I feel impressed to write a little more, to try to express some thoughts that have impressed me of late. But if the worthy editors should deem what I may write not worth the space to publish it, just throw it in the waste basket. I prefer to abide their judgment.

I have thought much of late of the peculiar oneness of our blessed Lord and Savior. There was none like Him before Him, and none can ever be like Him after Him. If I could, I might here write a volume, telling of His greatness, His love, mercy, truth, pity and grace. Yet He became poor, was made of a woman, made under the law, suffered under the law and died according to the law, that sinners such as we, might be made free.

I think of Him sometimes as a man. He was the man Christ Jesus. But was holy and harmless, separate from sinners and in a way, higher than the Heavens. But as a man, suffering under the load of the sins of His people, He felt the need of prayer, and on one occasion, got up a great while before day and went to a place to pray. Another time He prayed all night. To me the most beautiful chapter in all the Bible is the Lord's prayer, as recorded in the 17th chapter of John. One of the most beautiful traits of His character was His loving, gentle, forgiving spirit. There was no case too deeply died in sin for Him to turn away. The woman He met at the well said, "Come see a man that told me all things that I ever did, is not this the Christ?" To the poor woman taken in the act of adultery, he said, "Neither do I, go and sin no more." To the thief on the cross he said, "Today thou shalt be with Me in paradise." Of those who pierced His side He said, "Father, forgive them, they know not what they do." Last, but not least he has forgiven me more than any man, at least such is my hope and feeling. Oh, that I might live the remainder of my days to the honor and glory of His adorable name. I understand that in some measure all His children (by spiritual birth) have been made like Him, but then, we are all sinners, in a greater or less degree.

But as I see it, we too, stand out separate and apart from all others. There was but one Adam, one Able, one Noah, one Abraham, one Isaac, one Jacob, one Joseph, one Moses, one Joshua, one Isaiah, one David,

and so on down the line. In the Gospel there was but one John the Baptist, one Matthew, one Mark, one Luke, one Paul, and so on. When we look about us, we see but one Gold, one Lester, one Isaac Jones, one J. A. T. Jones, one J. B. Hardy, one J. T. Coats, one W. A. Simpkins, and but one W. J. Stephenson, and unfortunately that man happened to be myself, and has given me untold trouble, and caused me more suffering than all the other Baptists put together. I do not know that I am a Christian, but I do know that I sometimes hate my own life, and every evil way in it. I often wonder why I cannot live more like some of my brethren, who so plainly bear about in their bodies the marks of the Lord Jesus.

While I think of it, allow me to beg all of you, to try to pity me, and be kind and merciful to me. I need your companionship; I need your love; I need your association, I know, in and of myself, I am not fit to live with the dear old Baptists. But then the Lord told me in my first love, that He was my way, my truth and my life, my hope is still alone in the mercy of my God.

Now back to the subject. When we look about us we feel that we see in the person of some men, as in the person of Elder Gold and others, a most lovely character, with a lovely, gentle, forgiving spirit, handling every subject and person with whom they come in contact, with firmness and yet with the tenderness of a lamb, and we say what a beautiful character he is, and what a lovely Christian!

Others of us are crooked, knotty, bumpy creatures, self willed, set-

ting our standard as to how every body else should live, refusing to forgive or bear with any one, who does not live up to our standard of what they should be, requiring that they should humble themselves at our feet and beg us to forgive. I know I have been one of this kind, that is why I know it so well. But I hope I have learned some things by what I have suffered within the last few years. So that I now feel if my brethren can and will bear with me I will try to be good.

As I have said, in substance, we, each of us, are just our own peculiar selves. Jones cannot be Gold, neither can Gold be Jones. But if Gold and Jones are both children of God, then we should love the one and bear with and forgive the other for Christ's sake. Remembering that if they are to live in peace with us, they too, may have much to bear.

As I said in the beginning, I have thought much of late of the lovely, gentle forgiving spirit of our blessed Redeemer, and have wished and I hope I have prayed to be more like Him.

I feel that there is nothing that would or could bind us closer in love and Christian fellowship, than to be kindly affectionate one to another. If I love you, I can not say or do you harm. If I love you, I will have no trouble to forgive you, whether it be for much or little. Jesus forgave all that he loved, no matter how great the crime.

Yours in hope,

W. J. Stephenson.

We are now having a contest with Messrs. Jacobs and Company

who place the advertising in the Landmark. These people insist on continuing the ads until the present contracts they have secured expire. Some of these run more than a year. They insist if we discontinue them they will sue us for damages upon the idea that they will not only lose the profit but must fulfill the contracts made with their customers, the advertisers. We have notified them we will discontinue the advertisements April the first, and so this issue you will notice is free from them.

J. D. GOLD.

HELP BRO. COBB

Tarboro, N. C., May 21, 1919.
Elder P. D. Gold.

Dear Brother: It is with a sad heart I write you but I cannot get it off of my mind. It is this: Will you please write through your Landmark and ask the dear members of the Baptists if they will please help Bro. Don Cobb a little. He was stricken with a stroke of paralysis the first Saturday in January and has not been able to work any since that time. He can walk about some with the help of a stick. He is in needy circumstances and will appreciate anything. He is a man of lots of trouble. His mind is not right at times. He is one of the Baptists whom I think needs help. Now, Elder Gold, do what you think best. I hope to be one of God's little ones. Pray for me and mine.

Sincerely a friend.

C. L.

Those who wish to send anything can send it to Bro. Don Cobb, 222 St. James St., Tarboro, 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.

Elder J. D. Cockram—Floyd, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

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WILSON, N. C., APRIL 15, 1919.

CHURCH ORDER

In these thoughts I would like to impress upon the mind and heart of the church the importance of a strict and faithful adherence to the principles of Gospel order. Gospel order consists in maintaining the principles of the Gospel in a manner which becomes sound doctrine. There is such a thing as doing right things the wrong way. We should not only use the form of sound words, but the words themselves should be sound. We should not only be careful to do the proper thing, but we should be as careful as to how we do it. If it should appear that we have not acted from proper authority, we should rescind our action by retracing its line. In the absence of a higher power, the same power en-

acting or giving judgment, must revise, repeal, or reverse its acts. For instance: In the constitution of a church, a presbytery is called and it examines and declares the body of assembled members to be sound in the faith, and in order, and it authorizes them to act for themselves in church capacity. Now if for any reason this church is charged properly with not being sound in the faith, or with being in disorder, nothing but the presbytery may examine and determine as to the truth of the charge. Nor may any authority but that of the presbytery dissolve this organization for proper and sufficient cause. Should a church divide for any reason neither party can be orderly recognized as the church in order except as by the authority of the presbytery, having met with and heard from all parties the cause of the disruption. This rule holds good with reference to the ordination of a minister. The church calls for the presbytery to sit with her and the church having adjudged the brother to have a gift to edification, sets him before the presbytery and upon examination the presbytery declares him to be sound in the faith, and by authority conjunctive with that of the church the brother is set apart to the free work of the ministry. Now should the church after a while become convinced that his preaching is really not to edification, she may ask him to desist from further exercise in a public way, but if he should get to preaching what seems to be unsound doctrine, the

church may so determine, but it must be submitted to the presbytery, sitting in the midst of the church, and let it declare its finding—that he does or does not in this or that preach what is held in his association and correspondence to be the Gospel of truth, or that it is a principle upon which the brethren are not agreed, but that it is not regarded one that should affect fellowship, and let this judgment prevail. It is not, in my judgment in the province of a church, nor of an individual to declare a brother unsound except through and by the presbytery. The presbytery should consist of men chosen for their recognized ability and soundness in the faith, and should be in number representative.

There is too much indiscriminate and unscriptural procedure on the part of associations, churches, and individuals with regard to order and soundness of churches and men. In determining our decisions we should guard against selfishness. A man fit to be a preacher of the Gospel of the Son of God should be big hearted enough to swear to his own hurt and repent not. Notwithstanding my church may endorse the doctrine I preach, she should have grace enough to consider the sister churches and call for the presbytery to pass upon what they might regard unsound in what I preach. Sometime ago I had occasion to say through another paper with reference to two certain principles of doctrine, one of which I believe, and I said strictly speaking, neither of these principles are sustained by the articles

of faith of the New River Association. And yet, I feel that either of them might be advocated conservatively, but neither of them should be discussed. If you want to keep alive the wrong and becloud the right, and starve the church, discuss the question. But if you want to feed the church and starve the devil, preach the truth and preach it more and keep on preaching it. A Primitive Baptist preacher is without excuse for preaching anything not truth. I capitalize him because he is the only man according to our understanding who is taught of God for that purpose and Paul says: "Woe is me if I do not preach it."

P. G. L.

LABOR UNIONS

Dade City, Fla., May 21.

Elder T. J. McMullen:

Dear Brother: Your kind and confiding letter received, contents prayerfully read, and will advisedly answer.

Before I refer to the burden of your letter, I will mingle my joy with yours over the convalescence of your dear companion. I have been daily expecting to hear for some months of her being called from your embrace to rest in His love. How merciful and gracious is our heavenly Father to his poor and afflicted children.

Now to your question in regard to labor unions: It seems that I need go to you for counsel upon this as well as many other things in the Gospel kingdom, rather than that you should seek my opinion. However I know your question is a mat-

ter that confronts our churches more or less everywhere at this time.

I have for years believed that every church decree and ruling as touching fellowship should be done cautiously, prayerfully and with full persuasion, that there is a "thus saith the Lord" for the act. The church is forbid to follow the mere commands and ordinances of men in Gospel service. Unquestionably the Scriptures teach that members of the church of the living God should not fraternize with any secret orders that have forms or ceremonies of religious worship. But unions for commercial or social benefits, though they may be secret orders, where there are no monastic vows and religious altars to bow with anti-Christ and Belial, Church dealings with her members for such affiliations should be re-proved very advisedly if at all lest it should be administered more from a spirit of blind dogmatic zeal than for the good of Zion.

While I have never joined any kind of secret order, I have no bars to put up against brethren belonging to labor unions which act and follow just and equitable rulings but would censure any brother who would abet them otherwise.

There are devout and faithful brethren in many places who could not pursue their occupation if they did not belong to such organizations.

I am aware that there are many other faithful servants like yourself who are aggrieved when any of our members unite with these orders. It is a most commendable

trait of character to see a brother blessed with a Pauline spirit that had rather suffer loss than to offend the least one in the Kingdom of God. Upon the other hand, let there be none among us that would bind heavy burdens and grievous to be borne upon the least one of the household of faith while they themselves make broad their phylacteries desiring to be chief in the market place (kingdom) and to be called Rabbi; for the Lord is teacher and princes (apostles) rule in judgment, and all ye are brethren.

This seems to be a day when love is so faint that but few faults are covered but suspicion is so open eyed that the little one who may falter in the way is immediately brought into the glare of limelight by non-fellowship bars. Notwithstanding there were foul blots upon the character of many of the members in the Church at Corinth, Paul did not unchurch them, but addressed them as the church of God, sanctified in Christ Jesus, called to be saints. Gospel discipline is not driving and forcing, but leading and entreating that the little ones may be saved, and not destroyed. May the Lord's blessings continue with you and yours.

Yours to serve,

M. L. Gilbert.

SPECIAL CONFERENCE

Atlantic, N. C., May 28, 1919.
Mr. John D. Gold, Wilson, N. C.

Dear Mr. Gold: By the request of the church at Richmond, Va., I will now send to you the minutes of the special conference which had been called to meet there on Satur-

day night, May 24, 1919.

This meeting had been advertised and the request had been made for any and all true Primitive Baptists who had seen fit to find fault with the discipline of that church, and of the ministry and conduct of their minister, Elder M. L. Compton to have their complaints there in writing before that conference with the proof sustained by good and substantial Primitive Baptists.

The following is the minutes of that part of the meeting:

The Conference at the Special Meeting held with the Primitive Baptist Church at Richmond, Virginia, on Saturday evening, May 24, 1919, after sermons by Elders L. H. Hardy and J. M. Dickerson, the Church sat in conference, with Elder L. H. Hardy of Hunting Quarters Church, in Carteret County, N. C., Moderator. The visiting brethren and sisters present were: Elder J. M. Dickerson, of Maple Shade Church, in Floyd County, Virginia; Elder J. T. Spencer of Creeches Church, in Johnston County, N. C.; Brethren T. M. Chandler, of Mt. Zion Church in Halifax County, Va.; J. R. Creed, Coleman Church, Va.; Sisters Allie Fields of Wolf Island Church, N. C.; and Sister Anna Watlington of Gilliams Church, N. C.; and Sister W. R. Moore of Hopeland Church, N. C.

The Moderator stated that this meeting was called for the express purpose of inquiring for any complaints against the transactions of the business of this church or against Elder M. L. Compton, which complaints must be given in writing and sustained by the presence of the person making the com-

plaint and sufficient witnesses in good standing.

Such complaints were called for and not one in either case was presented. Therefore that part of the meeting being passed the church then dismissed the special business and proceeded with her usual business.

(Signed)

L. H. Hardy, Moderator.

G. S. Weider, Clerk.

Remarks.

I feel that if our brethren in the ministry will, when they are traveling to and fro in the ministry, attend to their ministry, and not meddle with the business of the churches, things will be much better for them and much more peaceable and pleasant for the churches.

Some years ago there were some designing preachers here in this section who caused much hurt in this, my home church, and another sister church. That trouble continued until those preachers were excluded, and they both died out of fellowship. There were other preachers who helped them but they gained nothing by their work, and caused much grief to me, the pastor, and to the brethren. There was such a case up in Elder P. G. Lester's country about which he has told me. Some years later there was just such a case in the middle and western part of the White Oak Association. Doubtless there have been others but all this is to be regretted and shunned.

Brethren, when you feel that the Lord has called you to go out to see the brethren and communicate to them some spiritual gift go and do that but let their business alone

and both you and those among whom you go will be the better by the act.

The Lord bless us all to live unto Him.

L. H. Hardy.

ELLA BLALOCK LINK

Dear Bro. Gold: I will write a short sketch in memory of Ella Alma, the daughter of W. R. and M. J. Blalock. She was born February 18, 1889, and died September 11, 1918, making her stay on earth twenty-nine years, six months and twenty-four days. She was married to Mr. E. J. Link of Woodsdale, N. C., on October 18, 1917, by her pastor, Elder J. J. Hall. In early childhood she became concerned about the Bible and often read it. At the age of thirteen, in the month of July, 1902, she felt her sins forgiven and was made to praise the Lord for His goodness and mercy. She offered to the old church of Flat River on the fourth Saturday in January, 1903, was received and baptized on the next fourth Sunday in February, at the age of fourteen, by her pastor, Elder Hall. She loved the church and was blessed to enjoy the Gospel sound by many able ministers, even after she married and was living a good ways she proved her faith by her attendance. She was a good singer and would often lead when several assembled for the occasion, and with her talent for music spent many leisure hours playing and singing the note of praise to God. She was also a school teacher, and taught several sessions. A short while before her death, she was in declining health and on the morning of Sep-

tember 11th, she became unconscious and remained so until her death. She had kind attention but no one was able to keep her here, the Lord saw fit to take her, I believe, to His mansion to sing with the holy angels in triumph, to be at rest in glory forever. She left an infant girl and a bereaved husband, five brothers, five sisters, father and mother to still travel and toil on in this world. Yet we hope our loss is her eternal gain. She requested to be buried where her husband expected to be buried. So she was carried to Mill Creek Missionary Church and after funeral service by Elder Hall, was laid to rest in the burying yard to await the resurrection morning.

Written by her sister,

Alice M. Blalock,
Rt. 1, Roxboro, N. C.

CATHRIAN BARBOUR

By request of the husband and family of Sister Cathrian Barbour, and in behalf of the church of her membership, we write a short sketch of the many good things of the above sister.

She was born in Johnston county, December 13, 1843, and died January 8, 1919, at a ripe old age.

At an early age she was married to Ruffin Barbour of Johnston county, who fell in the late War between the States, leaving her with one child; and on December 29, 1865, she was again married to J. N. Barbour of said county, who survives her, together with seven children, two sons having preceded her to the grave. She also leaves twenty-eight grand children and nineteen great grand children,

On August 24, 1889, she united with the Primitive Baptist church at Rehoboth by a written statement of her experience and hope, and was baptized the following day. She lived a faithful member and true to her church as long as her health admitted her attendance, and her whole mind and love remained unshaken until her death.

She was a kind and affectionate wife and especially a mother, always caring for her husband and children in a loving and tender manner, teaching and advising them of how they should live in life and in this instance was one shining light in obedience to the commands as laid down in God's word. Bring up your children in the nurture and admonition of the Lord.

We feel that she was not only a light and an example to her children, but was a worthy example for us all.

Though she has been afflicted most of her life and more so of late years, she bore her afflictions as one of old, with patience, ever trusting in the God of her salvation for life eternal after all her sufferings were nearly over, and at last when influenza took hold and she came to the end of her journey on the above named date, still manifesting her unshaken faith in her Lord.

She requested that her body be carried to her old home church of her membership and services be held over same, and accordingly it was done, and services conducted by the unworthy writer.

Now we feel that though the family has lost their brightest jewel, and the country a most worthy wo-

man, that their loss is no more, if as much, as that of our church, that we have lost one of our truest and faithful members, whose seat will be hard to fill. And to the dear old Bro. Barbour, her husband, and family, we feel that you should not weep over her, but rather rejoice from the fact that your wife and mother has lived such a life as to leave among you and your country a shining monument in your memory, and at your request we send a copy of these few words to the Smithfield Herald and Zion's Landmark for publication.

Submitted in humility,

L. H. Stephenson, pastor.

J. A. Langdon, Clerk.

J. T. HOLLAND

Dear Brother:

The greatest sorrow of my life came upon me last Thursday, the 20th. My dear husband fell dead. He was sitting near the fire, beside the soldier son, J. Norman Holland, who reached home, having served in France, January 26th.

My husband, J. T. Holland, suddenly fell forward and died without a struggle. He had seemed so happy, and enjoying himself to the last, had lived such a quiet, peaceable life, harming no one, and died as he lived, in peace.

But, 'tis so hard to give him up, we miss him everywhere. I miss him every hour, every way I turn, I see his labors of love, the work of his dear hands. I thank God for having given me such a husband, for his having lived until our four children were grown, for the example he set them, in duty first of all

things, for the peaceable life we lived together for nearly twenty-eight years.

He was seventy-two years old the 29th day of last August. He leaves three sons, Lieut. Harvey H. Holland, now abroad with the American Aerial Division; J. Norman Holland, just returned about a month ago from serving with the A. E. F. in France; Arthur Holland, of Axton, and our daughter, Mary Holland. He also leaves three brothers and two sisters, Mrs. Jno. Still, of Cascade; Mrs. Mary Turner, of High Point; and Mr. Wm. Holland, Mr. Stephen Holland and Mr. Chas. L. Holland of Axton.

Pray that my faith fail not, and that the Savior may "abide with me."

Sallie B. Holland.

ATHOL WESLEY WILLARD

High Point, N. C., Rt. 2.

January 17, 1919.

Elder P. D. Gold.

Dear Brother: By the request of the family, I have written the obituary of my nephew. Will you please allow space in your paper for it.

Athol Wesley Williard, son of Elder P. W. Williard and Lovenia Williard, was born November 14, 1883, and died December 17, 1918, age twenty-eight years, one month and thirteen days. The death of this much esteemed young man was very sad to his father and mother and two brothers that survive him. His brothers are P. H. Williard of Montana, and C. H. Williard, who

was in a training camp in Colorado at the time.

Athol possessed many fine qualities; he was a great comfort to his parents; he loved them dearly; he always seemed much concerned in their welfare.

The last that he did for his father was to take him to Saints Delight where he has served as pastor for many years. He said as he went along, "I don't feel well." When his father returned home Sunday afternoon he was lying on the lounge. He said, "Father, I am so glad to see you." He took him by the hand and wept.

When a few days had passed he said, "Father, did you think I acted queer when you came in from Saints Delight?" "No, not queer, but I thought you acted different from usual." He said, "I felt then that I was taken sick to die and would soon have to leave you." He was very energetic, a hustler in a business sense, yet he considered his father's ministerial work of very great importance, always willing to convey him to and from his appointments. I went to see him the afternoon before his death at 10:30 in the night. He held my hand and talked freely. He said, "I have prayed from a child, for God to lead and guide me. Even when a little school boy, I greatly felt the need of God's help. I wondered many times if other children felt as I did." Then he said, "surely, surely, I am saved. I don't want any of you to grieve after me, for I will be so much better off when I leave this world. It might be better for

father and mother for me to stay, but for my own welfare it will be better to depart this life." Making the request again for us not to grieve. He had asked his mother before, if she would promise him not to grieve. He seemed to be so much devoted to his parents. Just before he passed away he addressed his mother as "sweet mama," and told his father sometime during his sickness that words would not express the love I have for you. He was very humble and submissive during his sickness. His sickness seemed to baffle the physicians; at first they called it influenza, but the family physician began to doubt its being influenza. He brought two other physicians, and they found there was some inward trouble, and the only chance was an operation, and that a very doubtful chance. Feeling that was the only thing to do, they took him to the High Point Hospital, where they performed an operation about 6 o'clock in the afternoon. He rallied after the operation and recognized his father and mother and nurse. In his extreme weakness he tried to embrace his mother and called her "sweet mama." He passed away as if going to sleep, leaving his father and mother overwhelmed in grief. Oh, how sad for them to return home without their darling boy! His remains were taken home the next day and kept four days, awaiting the arrival of his two brothers.

The funeral services were conducted by Elder C. A. Davis and myself. While I felt extremely sad while endeavoring to comfort the dear bereaved ones, knowing from

sad experience just how they felt, yet we were not left comfortless. It was consoling when we think of Athol, to think of the bright hope and the precious faith that he possessed, and departed this life as Paul says, to be with the Lord. May the dear bereaved ones be blessed to meditate upon the Lord, think of His great wisdom, power and mercy and that He often purposes to bring a happy end out of the greatest afflictions.

Athol was laid to rest at Abbott's Creek, beside his brother who preceded him to the grave about six years ago.

Written by his uncle, who has known him all his life.

M. L. Williard.

DEACON HENRY C. GARDNER

Dear Bro. Gold: By request of his son, Geo. W. Gardner, I send you for publication in the Landmark the obituary of his father, Henry C. Gardner.

Bro. Gardner was born October 14, 1843, and was a son of Britton Gardner and Edna Gardner. His father, Britton Gardner was said to be the best skilled workman of his section of the country, especially in designing furniture. He was married on the 22nd of December, 1870 to Martha Jane Gardner, a good and pious lady, a devoted and faithful wife and mother. To this union was born six children, five of them surviving their father; namely: Joseph B. Gardner, William H. Gardner, Geo. W. Gardner, Mrs. Bettie Short and Mrs. Emmie J. Robbins with whom he lived with the last seven years of his life, and little Louis, who in the bud of youth

died, at eight years of age.

Bro. Gardner, I suppose, farmed all of his life. He was a good, quiet and moral man all of his days and labored patiently to rear his family who are a moral and clever set of children, after serving the law. His family and his community as a truthful and moral man to the age of about sixty-six years; it then pleased the Lord to reveal himself to this humble man, the Savior of sinners, and give him a precious hope in the glorious resurrection of his God as his crucified and ascended Savior, who gave His life to save His chosen elect. He joined the church at Moores, of Wilsen county, N. C., about nine years ago, and his faithfulness and Christian fortitude soon manifested his gift as a deacon, and in Christian love and esteem for him, his Church on the fourth Sunday in April, 1915, ordained him as a deacon of which he discharged his duty faithfully unto the end and being old and full of years and worn with labor, toil and cares, after suffering several days he fell asleep in Jesus on the 28th day of December, 1918.

Bro. Gardner had a bright, clear conception, especially as to church changes and records. The church has lost a faithful help and brother while the community, a good man, and his bereft children—a kind and indulgent father.

God gave father to you in which you were blessed, and God took father in which to glorify Himself. Then rejoice if you can at God's will and mark the way of father's precepts and example while on the earth, who daily bore you all with the tender emotion of fatherly af-

fection and is now sleeping the calm, sweet sleep of death, and his spirit resting in the sunshine of God's love in the regions of glory above.

J. J. Thorn.

HOSEA EDWARDS

Hosea Edwards, the son of B. H. Edwards and his wife, Emery Edwards, was born July 27, 1881. He was married to Bessie Edwards on January 15, 1909. He never joined any church, but was a true lover of the old Primitive Baptists. He loved to talk of the goodness and mercy of God. He was ill for about four weeks. He bore his sufferings with the most patience I ever saw. I would ask him how he felt. "I don't hurt," he would say, saying that he would get well.

He leaves a wife and five little children to mourn their loss. The giveth and the Lord taketh away; blessed be the name of the Lord.

Written by his father.

RESOLUTIONS OF RESPECT

Whereas, it pleased our Heavenly Father on the 27th day of October, 1918, to remove from our midst by death our highly esteemed and beloved pastor, Elder James Madison Blancett and,

Whereas, his faithfulness and watchful care over his church (or churches) could not be exceeded by any, and, therefore be it,

Resolved, that in his death we have lost a faithful leader and an able defender of the Primitive Baptist faith and doctrine, and,

Resolved, that we extend to Mr. Elmer Cossell and family and to the citizens of Meadows of Dan our

high appreciation and heartfelt thanks for the tender care and kindness shown our beloved brother and pastor, and,

Resolved, that we bow in humble submission to Him who doeth all things well.

And that a copy of these resolutions be spread on our church book, and that a copy be sent to the Messenger of Truth and a copy to Zion's Landmark for publication.

Signed by order of Concord church, while in conference, Saturday, April 19, 1919,

C. A. Vipperman, Moderator.
J. Henry Cruise, Clerk.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God to remove from us by death, on the 29th day of March, 1919, one of our most beloved brothers in Christ, James Potter, who has been a member of the church from December, 1889, to the date of his death, and faithfully serving the church as clerk from 1891 to his death, who always loved the Church of Christ above all other bodies and defended her in an able manner in both word and deed;

Be it resolved: First, that the Church has lost one of her most useful members, who has witnessed a goodly share of God's rich grace and love, always bearing his burdens, among which was a great physical affliction, with patience and meekness, thus making him more able to sympathize with all others who are carrying crosses, either physical or spiritual.

Second: That though we loved Brother Potter and mourn to give him up, we bow in submission to the divine will of our Lord and

Master, who calls His little children as He wishes them, then makes our hearts stout to say, "Not our will, Lord but Thine be done," also strengthening our hope to soon meet dear Bro. Potter in the Lord's pure kingdom where we will not know mourning, weeping, parting nor death, but eternally sing praises to King Jesus.

Third: That a copy of these resolutions be sent to the family of Bro. Potter, that one be spread upon the Church record, and one be sent to Elder P. D. Gold for publication in Zion's Landmark.

Done by order of Conference met on Saturday before the fourth Sunday in May, 1919, at Goose Creek Island.

Elder E. E. Lundy, Moderator.
H. B. Carawan, Clerk.

ORDINATION

Hartsville, S. C., May 26, 1919.
Mr. Jno. D. Gold, Wilson, N. C.

Dear Sir: Please publish the following ordination notice in the Landmark:

A Presbytery, composed of Elders C. F. and S. B. Denny and Brothers T. J. and E. B. Brown, met with the Mt. Pleasant Primitive Baptist Church, Bishopville, S. C. on the second Sunday in April, 1919, and finding Brother J. W. Brown sound in the doctrine and faith as set forth by the Apostles, proceeded to ordain him to the full functions of the Gospel ministry. Elder Brown is a devoted Baptist, well established in the doctrine of salvation by grace, and we wish to commend him to our people as a worthy brother.

C. F. Denny, Moderator.
T. J. Brown, Clerk.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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BLACK RIVER UNION

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 the fifth Sunday in June, 1919. Elder W. G. Turner is appointed to preach the introductory sermon and Elder Eure Lee, his

alternate. Brethren and sisters, and all that love the truth, especially ministers, are cordially invited to attend. Those coming by railroad will be met at Benson on Friday afternoon and Saturday morning, and conveyed to the Union.

Elder L. A. Johnson, Moderator.
Cornelius Hodges, Union Clerk.

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

ELDER J. D. COCKRAM.....Floyd, Va.
ELDER J. C. HURST.....Roanoke, Va.
ELDER M. L. GILBERT.....Dade City, Fla.

\$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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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.

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P. D. GOLD PUBLISHING CO,

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

SENDS \$2.00 TO HELP

Lynchburg, Va., May 1, 1919.

Brethren of the Landmark:

Having a mind, a desire, to write a few lines for the Landmark, which it seems I cannot cast from me, I will tonight, in my weakness, and with fear and trembling, attempt to write a few thoughts on the subject of faith.

Please find enclosed \$2.00 for which you can send the Landmark to some one not able to subscribe, or use in any way you deem best. Being poor in this world's good, yet I feel that the brethren and sisters, and all lovers of the truth, should endeavor to the best of their ability to help, co-operate with, to maintain and keep the good old paper going its rounds, carrying its message of truth and hope, to all lovers desiring the same as it has to these many years.

Having been a reader more or less, of the Landmark since I was a boy, my mother in her lifetime being a great lover of its truths, naturally many copies of it fell into my hands, many of which are today lying in her trunk. I have run across a copy that was published something like forty years ago, and I found there was something in it then that I see today. The same standards of truth and faith in the

eternal God in whom we have hope, and all of us in these latter days should continue in that faith, and be ever willing to offer our bodies a living sacrifice in honor of the Holy One, the author of that faith, in all that have been brought to a knowledge of the truth.

Jesus said: "Have faith in God." Brethren, are we today truly looking forward with the eye of faith? Are we truly seeking a city that hath foundations, whose builder and maker is God? Or, are we wrapped up in the cares, the business of this life, in striving to bring together the things that will bring ease and comfort to our bodies? Are we truly willing to be the servants of God, of truth and righteousness as others in past ages who received a good report of the most high by not counting their lives of any consequence, ready at all times to stand up boldly for the truth, who had sore trials here, of cruel mockings, being stoned, tormented, afflicted, going about destitute, being imprisoned, not accepting deliverance, that they might obtain a better resurrection? Is that the kind of faith we have today, or have some of us gone awhoring after other Gods that are not God? Do we turn our backs on the destitute, the poor afflicted people that can be

found in all lands, with the excuse we would give if we knew it was a worthy cause? "Inasmuch as ye did it not to the least of these, ye did it not unto me." We cannot carry a bank account, automobiles, houses and lands, with us to Heaven. Being diligent in making provisions for one's household is well and good, but nothing should come between you and conscience toward God, who takes no delight in the things that perish, but things spiritual pertaining unto everlasting life, seeking those to worship Him in spirit and in truth, not just a mere form of worship with a small measure of faith, which so far as I see, the kind the Jews had adopted, when they were selling oxen, doves, etc., in the Temple when Jesus overturned the tables of the money changers. I greatly fear some of those who have felt they were called from darkness to his marvelous light in times past, are today to be found standing too near to the table of the money changers, being tempted by the lure of gold, to cause a falling away from the standards of truth, that were maintained by God's servants in other days. "Ye cannot serve God and mammon." Is not the same true today, as it was three thousand years ago? Is not it as essential that we be true servants in deed and truth today as it was in the days of Elijah? Why cannot we be ready at all times to stand for and perform the truth, as Micah, the true servant of God did in the days of the wicked King Ahab, who was tempted by the king's messenger to prophecy something pleasing to the King,

or in accord with the four hundred false prophets. Note his answer, "As the Lord liveth what the Lord saith to me, that will I speak." (1 Kings 22:14). What a noble stand to take, to stand up fearlessly before two kings and four hundred false teachers, and say, "As the Lord liveth, what He saith to me that will I speak."

That, Brethren, constitutes true faith in God, the kind Jesus spoke of.

Paul, the Apostle, exhorted the people in his day to continue in the faith, saying that we should through much tribulation enter the kingdom of God. And again saying, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit.

I believe it was Jesus who said, "If you know the truth, the truth hath made you free." Not free to sin, to continue therein as in times past, but free from the bondage of sin, brought to a knowledge of the truth, made alive unto righteousness, unto good works, that you should walk therein.

If we have the true faith as Jesus commanded us to have, we should be willing at all times and in all things, and ready to show our faith by ever being obedient servants to His cause, having an eye single to His glory, who said, if ye love me, keep my commandments.

When Micaiah, the true prophet, and servant of God, was brought before the King to give his prophecy in regard to their going up to battle against the Syrians, being requested to render it, as I have said,

in accord with the counsellors or teachers, Ahab had gathered around him, I think the spirit within him said: "I cannot be bought, this great noise, this great display of religious zeal you are displaying are as sounding brass and tinkling cymbals; this hastily constructed and man-made institution you have here will not stand; these horns of iron that you have made, and boast of driving evil, and the workers of iniquity from this city and our midst until it is consumed, I have no faith in; I know my ground, it is holy ground; the voice of these teachers you have here is strange to me; their trumpets have an uncertain sound; I cannot go with you, with these sons of Belial who are ever ready to be bought for the price of a day's wages; these false teachers who make it a point to keep step with and work in accord with the world in all the new things, the new institutions that spring up from time to time."

"Though you persecute me, feed me the bread, the waters of affliction, yet I must, I will be true to the faith. I will declare the whole counsel of God as He hath delivered it to me. I will not be as the dog as the sow to return unto or go aside to that which has become abominable unto me. I will not go with this great assembly, who say, come with us and we will do great things; we will drive out sin, make this world a place of righteousness by our great deeds, our great display of religious zeal.

Brethren it seems this city is a barren place so far as Primitive Baptists are concerned. I doubt

not there are some here, but I have not been able to locate them. I often get hungry for food, good food, something good for the soul. I am prevailed upon by some at times to go hear some distinguished speaker, being assured I will get good food, but I usually get disappointed. They all seem to tell the same tale. The substance which seems to me is come with us, and if you do enough good to overbalance the evil you have done, you are certain to have an inheritance in the eternal city, if not you are lost. They say come with us, we will go together, to fight this battle and prosper. I may be wrong and they right—the Lord knoweth.

Do with this as you see fit, not wanting to take the time of those more efficient.

Yours in hope of better things,
W. F. Dodson.

NICODEMUS

Nicodemus came to the Lord by night, but he came. Others would not come that they might have life. (John 5:40.)

There appears to be something which caused a desire in Nicodemus to know something of this man whose fame was now spreading, and it does not appear to be through any evil spirit that he thus came. He was not a sneaking assassin, seeking to take life, nor was he trying to tangle the Lord in His conversation. Either of these would have betrayed an evil spirit, but they do not appear in this conference with the Lord nor with his walk afterwards. He appears to be inquiring for the truth of the

origin of the Lord and the power by which He did the things He did. This appears to me to be an honorable reason for him to come to the Lord.

He came by night. Why did he this? Surely it must have been because he knew the spirit and temper of Jesus. He was a ruler of the Jews and was well acquainted with them in their pleasure and in their malice. Afterwards there were some who believed in the Lord but secretly for fear of the Jews. Was not the visit of Nicodemus of that same order? Even Peter flagged when he was put to the test. No man can stand before the enmity of Satan and his emissaries unless the Lord give him the strength. Then

"Satan trembles when he sees
The weakest saint upon his knees."

It was better to come by night to escape the vengeance of the Jews, than it was to not come at all. That visit was not one which showed up a man who loved darkness rather than light, because his deeds were evil. We have no record to show that Nicodemus was an evil man, nor that he ever hated the Lord nor His blessed way, but appears to have been an inquirer. The Lord does not cast him off, nor rebuke him as He did some others, but began to preach to him the inevitable truth of the Gospel, the new birth. This was a new doctrine, something not required in the worship of the Jews. They worshipped by the law and traditions, but this worship was in spirit and in truth. To come into this one must be born again, and the Lord so taught in this sermon to Nicodemus. He also

taught that the whole work was by the Holy Spirit of God, saying, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit." As the wind is to our literal earth and atmosphere so is the spirit of God to the heavenly life and atmosphere. The Holy Ghost works as He pleases, none can hurry Him up nor please. As did the Son, so does the Holy Spirit. He did the will of the Father and did everything exactly in the time appointed, so does the Holy Spirit. All is done by the will of God. The Lord so teaches in this sermon and in all His dealings with His people.

There was an inquiry in this man's heart and he came to make his wishes known. The teaching was astounding to him.

Is there a member of the chosen of the Lord who, while he is in his unborn state, that has understanding in the new birth? The whole thing is mysterious to us as it is to the stones of the earth. Can we then feel to blame Nicodemus because he could not grasp the language of the Lord?

Then see how that same mind is in us that was in him: We go before Him in the most secret ways we can invent. We not only go in the night, but even in the thick darkness we will try to hide in a more secret place. If we are on the ground we will even prostrate ourselves. We will hide even from ourselves while trying to present our case before the Holy One. Do we wish the Pharisees to know of our inquiry? Surely not, nor the

saints either: We want all to be between our God and ourselves. Is not this the same spirit which seemed to be moving Nicodemus? Does not the Lord preach to us just the doctrine that He preached to Nicodemus? Does He not show us that we must be born again, of an incorruptible seed by the Word of God, which liveth and abideth forever? When we hear in our hearts this solemn word do we not have in us that same inquiry, How can these things be? Christian, did you see before you were actually born again how the deliverance was to come? Did you not feel that one had come to the birth and there was no strength to bring forth? How can these things be?

It appears that Nicodemus never lost sight of the Lord while He was in the flesh. When Joseph went to bury the crucified body Nicodemus was his only help. There appeared to be a lingering tenderness for the Lord which was with him even to his burial.

The Lord give us grace to help in time of need, and faith to fully believe and serve Him.

Yours in hope,

L. H. Hardy.

Atlantic, N. C.

A RICH EXPERIENCE

Linwood, N. C., Feb., 1919.

Elder P. D. Gold.

My dear Brother in Christ: You will find enclosed the experience of sister Mary J. Williams, Brother Monroe's daughter, and grand daughter of S. M. Williams. She was the last one that Brother Ashburn baptized. She was fourteen years old when she joined the

church. Father has too grand daughters that are members at Pine, the other one is Edith Williams. Brother Henry Williams' daughter was not quite eleven years old when she joined. Elder R. W. Galimore baptized her. I will give you a little history of these two girls' parents, hoping it will be of some interest to the readers of the Landmark, if you see fit to publish the same.

Their father's and mother's grand father and grand mother, their great, grand fathers and great grand mothers, and their great, great grandfather and their great, great grandmother, all Williams, belonged to the church where these two girls joined, and have all joined the church triumphant but their fathers and mothers and my father who is yet living, in his 83d year, but very feeble, haven't been to Pine in twelve months, but went to the Salem Association on Sunday. I write this to you just to let you hear from him as you were well acquainted with him.

Now, I will tell you again that there are two Landmarks coming to him and have been for some time, and one of them is directed to Jubill, which was our office, but it has been done away with and it would be to your advantage to discontinue it. Father joins me in sending Christian greetings to you and sister Gold.

Your sister in hope,

Cynthia L. Williams.

Miss Cynthia L. Williams.

Dear Aunt: As I promised to write you what I have felt, I will now make the attempt, though feel-

ing unworthy of such a task. In the fall of 1915 while in the field at work, a heavy burden fell upon me, it seemed like it was more than I could bear; I began to cry and I thought, "Oh, if I could join the church, and be with those good people it would be of so much comfort to me, but I thought they would not have such a mean sinner as I am. I would seek lonely places and beg the Lord to have mercy on me a sinner, and I would have serious thoughts about death, and where my soul would go if I should die; I was afraid to go to sleep at night, afraid I would never see day light any more. One night I dreamed that I and several more children were at a place, and I thought old Satan was there, and he said, they would all go to heaven but me, and I fell down on my knees and was trying to pray, when someone told me I would go to heaven, too, and that relieved me in my sleep, but this dream gave me lots of trouble.

I will tell you of another dream I had. I thought I was in a large building with many rooms and a man appeared and said he was going to tell us whether we would go to heaven or torment, and I thought he told me I was going to torment, and I was on a porch roof with planks across it, and I started across hollowing, "Oh Lord save me," and as I was about across a door sprung open, and a man grabbed me; I thought it was the Savior, and I felt as small as a little child, and when I awoke I felt so good the next morning I told papa and mamma, and they said it was a good dream. It was not long be-

fore I felt as bad as ever. I loved to read the Landmark and I would slip out and read it whenever I could. I went to Pine on the second Sunday in January, 1916, if I am not mistaken, when Bro. Ashburn preached. I thought it was the sweetest sermon I ever heard. It seemed like he was preaching it for me, then my troubles left me, and I was made to rejoice. I never told anyone until I was at your home during the week before the third Sunday in August, 1916, when I told you I thought that was the happiest evening I had spent in a long time. When I came home I told papa and mamma.

I wrote to Brother Ashburn and told him I wanted him to come to Pine on the second Sunday in September, if he was able, and he wrote in reply that he would not be able to come in September, but wanted to come in October.

So I was perfectly willing to wait I thought, but on the second Sunday in September it seemed like I could not stay away, and if I did I never would have another opportunity. And when the door of the church was opened, I went and told a part of what I have written, and was received into the fellowship of the church.

I was baptized in Yadkin river on the first Sunday in October by Bro. Ashburn.

It was three weeks after I joined until I was baptized and it was with joy and peace within.

Remember me in your prayers.
Your niece,

Mary Williams.

Linwood, N. C., Feb. 3, 1918.

A VERY GOOD LETTER

Benson, N. C., Rt. 1, May 6.

Mr. J. D. Gold, Wilson, N. C.

Dear Sir: I am enclosing to you a very good letter which I received from Elder L. H. Hardy, for the Landmark if it meets with your approval.

Yours very truly,

Elizabeth H. Barbour.

Atlantic City, N. C., Apr. 29.

My dear Miss Lizzie:

Your letter was very sweet to me. I should have answered it sooner but when I got home I found my dear wife quite sick, and she has continued so till now. She is not down in bed but up and down and so she cannot do anything. Eats but little and that little is mostly forced down. It has caused me much anxiety of feeling and I have to spend the most of the time doing things around home. Her sister lives with us and she is not well.

I have heard that every sweet has its bitter and every bitter its sweet. I think that there is some truth to this saying. All the winter it was winter in my soul. There were the longings in my soul to be relieved even if it was necessary for me to be taken out of the world. I was made willing to leave every thing, even my own dear wife. My burden was very grievous to be borne and I was so very weak. Thus I lay and cried unto God for there is no other to me. It appeared that He had shut the door of mercy against me and closed His ears to my cry. I could not complain for I deserved nothing at His hands, not even to be noticed. However there was noth-

ing for me to do but to cry to Him. To stop it appeared would have been the sensible thing to do, but stop I could not. The words of the Lord concerning the importunate widow would often come in my mind and cheer me up a little to keep crying and not to cease. There was nothing else for me to do so I kept crying. To beg for mercy was all that there was for me to do, and that is all I did do. That was what I needed.

Then my mind was led out to the brethren in several sections and they were scattered. I knew that it would be expensive to make that trip but expenses were not in the way. I had money enough to make it, and the Lord gave it to me, and it was His. I sent in the appointments; my mind was somewhat relieved, or there was a little ray of light that came through a rift in the thick cloud. The day came. I was not ready but had to leave things as they were and go ahead. The calves were shut up at home and there was in my soul some lowing for them as I went but I must go, the ark of the Lord had to be borne to Israel. From the first appointment all the way through the Lord blessed me, and my liberty was more than usual. I was given to forget the winter's clouds and the North wind. The South wind blew softly and sweetly in my soul as I was blessed to feed the flock of God which he had purchased with His own blood. It was sweet to me to see them eating. It made me feel that we were sitting at the Table of the Lord together and the commun-

ion was very sweet.
 Such communions here are sought
 in vain,
 Though we may seek and search
 again,
 It is found only in the broken bread
 At the cross where Jesus laid His
 head.
 To preach Jesus and Him crucified,
 That He loved sinners and for them
 died
 Is all the desire of my poor soul,
 As was the prophet's who lived of
 old.

All the way along the Lord provided for me and the expenses of the trip were not mine at all. The Lord fulfilled His word which he promised to the disciples: Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." It was done, and when the trip was ended there was something to bring to the calves at home.

The whole trip was one of the most pleasant trips of my ministerial life. If there was an unpleasant thing that passed it had the honey of the Lord in it and the comb was so full that it would drip out a little and I was blessed to suck it even out of the flinty rock. Therefore I will have to say that there was not one unpleasant thing that I had to meet with on that trip.

When I got to Kinston to be with the church which I serve as pastor I got a letter from home which told me of my dear wife's illness. This made me feel sad and took away some of the sweetness of that meeting. I came home on Monday after the meeting and found her quite sick and unable to do anything.

Here I was made to experience some of the bitterness of soul which belongs to such poor mortals, and such unworthy rebels as I know myself to be. It has been a pleasure to me to take all the burden of home that I could for she has borne it for me these many years and let me go without a murmuring word. Indeed, when I have been very discouraged in the way and ready to despond and give up she has come forward with a little word of comfort and encouraged me to go forward.

Oh! my dear sister, there is no looking back in this thing. Every thing is before us. The world is the Lord's and all the fullness is His and He will dispose of it as it pleases Him. What need we to care what a day brings forth? It can bring forth nothing that is not in God's divine arrangement and He is able to take care of His own even in the most trying things and times of life.

Sometimes I feel that I could trust Him in every thing and time, but I am yet in the flesh and the first I know I am trying to have a hand in this matter and to control something which the Lord has reserved to His own control. See, how I would be a god? What a sinner I am! How hard I am to learn that the Lord, He is God! Wonderful that a child will not learn, but it is true in my case that I have to learn it every time by the things I suffer. There is a little comfort in the thought that I have to learn obedience as the Lord Himself learned it. He learned obedience by the things He suffered.

I cannot do as I determine, nor as I please. If I could I have no doubt but that things would soon be in a very much more trouble than they are. Suppose that one who cannot see one minute in the future had the great future to deal with, what would be the result? Surely the whole thing would roll into death and destruction in one minute.

As I was several times requested to write to the Landmark when I got home, if, after you have read this, you see anything in it worth the space, you may send it to Mr. J. D. Gold.

The Lord bless you with grace to love and serve Him.

Yours in the hope of eternal life.
L. H. Hardy.

A RICH EXPERIENCE OF GRACE Elder P. D. Gold.

Dear Father in Israel: I am glad you are able to contribute to the Landmark again, for I feel it a great blessing for us little children to have such as you to so ably speak in defense of this blessed doctrine of free grace. And Bro. Adams so wonderfully and beautifully expressed himself in the October first issue, which was indeed a feast to my hungry soul. I often times feel so small I almost faint by the wayside, and think I have nothing to say, but some of the dear brethren and sisters ask me to write again saying, "they enjoyed reading what I have before written." Now if God will guide my pen, I will try in my feeble way to write a few words, for I cannot say enough in praise of my dear Lord. When but a little child I would read the sweet ex-

periences of God's dear people, the tears would roll down my cheeks and I could not stay them, and deep down in my heart I was wishing I could be like them, for I thought they were the best people on earth, but feeling myself too unworthy to let anyone know I had such a thought, so kept it all to myself until A. D. 1912. When nine or ten years old I would slip the old family Bible and read and re-read the crucifixion of Christ. O how I loved Him! And would wish I had lived in those days so I could have told Him. Now I know why I loved Him so because He first loved me. It almost broke my heart to read how those horrid people killed the Christ, but alas! When, I hope, I was born of the spirit, I could see and better understand why it was thus. Now I hope to feel it was then that I touched the hem of His garment and was made whole.

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

How insignificant the works of man beside the living God, for the Scriptures teach us that, by grace ye are saved through faith; and that not of yourselves. It is the gift of God not of works lest man should boast; so let us have grace, for it is a free and unmerited favor, then let us accept this as a standard of truth. Let us have grace whereby we may serve God acceptably. He is able to make all grace abound. Grace brings us to a throne of grace, with a broken heart and contrite spirit, such as the Lord will not despise. But in His mercy He will bless us

and reveal Himself to us, as the Mighty God, the everlasting Father, the Prince of Peace. How beautiful Christ characterized eternal life by the pure spring of living water in the soul. In Rev. 22:1 we are told of a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. We move daily in the midst of multitude of truths and beauties, tokens of God's infinite wisdom and goodness. The sun, moon and stars shine by day and night, by their light and glory God manifests His daily and nightly watch, care and loving kindness. The heavens declare the glory of God; and the firmament showeth His handiwork. The earth is full of the goodness of the Lord. Wonderful are Thy works, O Lord, and mighty are the things Thou hast done. God is everywhere, listening and loving with Jesus Christ, His Son, who died for us. It is a great, glorious and a beautiful thought, the omnipresence of God. To God be all glory, both now and forever. Amen.

A little sister in love of the glory of God.

(Miss) Allie G. Blalock.
Timberlake, Star Rt., N. C.

SENDING THE LANDMARK TO SISTER GRIFFIN

Mr. Jno. D. Gold, Wilson, N. C.

Dear Sir: Enclosed find \$2.00 to pay for one year's subscription to The Landmark for Sister Bettie Hyman Griffin.

I had intended to send it to Bro. Shaw and Bro. Via but on receiving the Landmark and reading Sister Griffin's letter I decided to send it

to you for her and later if I can see my way clear I want to send each of them something. Bro. Shaw I know personally and he is worthy of each and every dollar he has received and if I were only able I would love to aid each and every one of God's dear children who stand in need. The Lord has blessed my husband and myself with a reasonable amount of health and strength to work for our living, clothe and feed our children and ourselves. To Him be all honor, dominion and praise. To Him we owe every blessing, for life, for everything. Without Him we are nothing. I have been a reader of the Landmark for nearly thirty years and am as well pleased with it now as I have ever been. I have read with pleasure each article from your pen as the son of your gifted father, whom it has been my privilege to meet and sit under the sound of his voice. With love to all the household of faith, yourself included.

Remarks.

We have no idea who wrote the above, but we desire to commend her generosity and thank her for her kind expressions of encouragement. To have the readers of the Landmark say they enjoy it now as before when father was more active in its management is very encouraging. We could not ask for a finer spirit of confidence, helpfulness and co-operation on the part of the members of the church and the readers of the paper, and while we do not feel worthy of this manifestation of interest and regard, we

sincerely trust we are duly appreciative.—J. D. Gold.

PLEASED WITH ELDER BEEMAN

Greenville, N. C., June 9, 1919.

Dear Brother Gold:

Since I wrote you last we have had a visit from Elder J. F. Beeman of Oklahoma, and the privilege of hearing him tell the glad tidings of salvation to the poor. He came in the fulness of the blessing of the Gospel of Christ. The certain sound of the Gospel trumpet fell as sweetest music on my ears. Elder G. W. Stokes and dear Bro. Mewborn also preached. My hungry soul was filled with satisfying food. "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 2:13.)

Ruth's words seem to imply that in some way she felt inferior, for she said to Boaz, "I am not like one of they handmaidens." She must have been beautiful and comely in the sight of Boaz, though she herself felt so inferior. Here we see the humility every child of God experiences, the feeling of insufficiency and lack of good qualities in themselves which they see in the brethren. "I am not like thy handmaidens." 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." Your little sister, I hope.

Bessie Brooks.

ZION'S LANDMARK

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

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

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

Elder J. D. Cockram—Floyd, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla.

VOL. LI

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WILSON, N. C., MAY 1, 1919

SEEK FIRST THE KINGDOM OF GOD.

Seek ye first the Kingdom of God and His righteousness.

That is the most important of all things. To serve God is greater than to serve man. God is greater than all, higher than all, above all. All things present, past and future are here meant.

In the divisions of time are embraced all things so that there can be nothing so important as what is embraced in this command:

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

P. D. G.

CERTAINTIES AND UNCERTAINTIES.

Disappointments sink the hearts of mankind. If we could always

anticipate the results of promises, and find that all results are such that we could foresee them that they would always be what we looked for, so that we could always foresee just what they would be, then we would find all things come to pass just as we anticipated, and we would always obtain what we looked for. Then there could be no failures, no uncertainties, and we would always receive just what we look for. Then there would be just what we are looking for. But then would it be better for us than it is now? There would then be no uncertainties; no room for things to turn out differently from what we expected. Would it then be better with us than it is now? It would cut off speculation from us. It would cut off speculation and reduce all uncertainties to certainties, and its tendency would be to bring all events to certainties, and trade and traffic would stop. Dullness, quietness and rest would displace and remove all doubt and speculation, and mankind would not look for any events. It would all be a matter of fact, and all be as we expected and hence no change. We would be expecting and looking for something to come along and we would not know how or when it would come, and we would prefer what we had become accustomed to, and prefer it as being preferable to what we were used to.

P. D. G.

A PECULIAR PEOPLE

The people of God are said to be a peculiar people, zealous of good works. It would seem therefore that their peculiarities might be

their most distinguishing features. What they are seems to consist in what they have, and what they have is purely their own. They do not wish to part with it, and no one else wants it. They have nothing but that which they have received and this constitutes the difference which renders them peculiar and separate from all other people.

Perhaps the most striking feature of their peculiarities is their zeal, the intensity and earnestness of the interest which they manifest in pursuing the course of life by which they are denominated Christians. To be a Christian is to follow the Christ. To follow Christ is not to follow in the way He went, but in the way He is. "I am the way." To follow Him is to walk in Him, in His life and character, in the light of His life, and in the beauty of His character. It is to walk in deed and in truth in the life and character of His precepts and His example and in the full assurance of His divinity and the integrity of His divine nature. Though they are men and women like other men and women, yet they believe that Jesus is the Christ, the Son of the living God—the wisdom of God revealed—the salvation and Savior of sinners.

This gospel zeal is the fruit of wisdom, out of which proceeds the knowledge of righteousness whence it is and what it is. It is the very energy of life by which the taught of God know things, because it is according to knowledge.

How wonderful it is that creatures of earth should know God and yet feel that they are sinners and to feel assured in their hearts that the Son of God is come in the flesh

and has given the man understanding that they might know Him that is true, and that they are in him that is true, even in His Son, Jesus Christ, which is the true God and eternal life. This wisdom is an inherent quality of eternal life. It is perfect in its most incipient conception of thought, and yet it increases to all fullness of the knowledge of the will of God in all wisdom and understanding, that we might walk worthy of the Lord unto all pleasing.

In His conception of God and his truth and the character of true living, the child of God is so thoroughly and peculiarly established in his conviction of the right way he can not walk with you unless you are agreed with him. He is not actuated by a spirit of selfishness, but from a simple conviction of truth. The child of God is perfectly and completely in himself what he is, and each and every other one is just like him. Otherwise they are not agreed and therefore cannot walk together.

He often feels as though he must be without understanding of the mysteries of Godliness, and yet deep down in his heart there are abiding convictions that will not allow him to deny that he knows in whom he believes; and first he knows he is earnestly contending for principles of doctrine which were conceived in eternity and born in the hearts of the saints from the earliest history of time. He does not feel that he can say he is a Christian and yet he will not be convinced that he is not one. He is often fearful that his hope is not sufficient, and yet with it he feels

again that he can endure all things, and risk all consequences. He renders sound reasoning and deduces gospel conclusions from premises which he does count himself to have apprehended. In his reasoning he deduces conclusions which to the carnal mind are without reason. The highest attainment reached through the eloquence of his zeal is denominated the madness of much learning. In nothing does he feel able to tell just how it is and yet he feels assured that it must be that way. There are many little incidents which he has noted as he came along, and while he feels there is perhaps no real value attached to them, yet he feels comfortable in the thought that they have occurred, and that he has them with him, and if you should speak against these little things, as though you would brush them aside no doubt he would begin to insist that they were things of much consideration to him and that he could not really be himself without them. There are many things he would like to know and understand and at the same time if you were to tell him that you understand and know all about them he would not believe you. For instance one great desire of his heart is that he might live free from sin and he tries to do it and yet if you were to affirm to him that you had not sinned for weeks and months, he would almost question your honesty as well as your veracity. He has pleasure in preferring his brethren to himself, but at the same time he would not think of exchanging places or conditions with them. He often wonders at the great mysteries of

Godliness and again he wonders that there are those who profess to worship God who do not understand them.

The things which the child of God esteems as good works the professing world regards as a do-nothing, non progressive, stand still doctrine. Gospel good works, the child of God claims, do not consist in that which he does for the Lord, but in that which the Lord does for him. The good works of which this peculiar people are zealous, they claim are inward and not outward superficial works. They say, He hath wrought all our works in us." The Lord wrought by the word of his power and so do his people work. They work out that which he works in them. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. And the preparation of the heart in man and the answer of the tongue is of the Lord."

P. G. L.

PIG' RIVER ASSOCIATION

The Pig River District Primitive Baptist Association will convene with the church at Ephesus, Pittsylvania county, Va., to begin Friday before the first Sunday in August, 1919, and two days following. An invitation is extended to all lovers of truth.

E. L. Blankenship, Clerk.

DUTCHVILLE UNION

The Dutchville Union will be held with the church at Camp Creek on Saturday and the fifth Sunday in June. Brethren, sisters and ministers are cordially invited to attend.

They will be met at Bahama on the Norfolk and Western Road, Saturday morning.

G. C. Farthing, Union Clerk.
Durham, N. C.

UPPER COUNTRY LINE ASS'N.

The next session of the Upper Country Line Association will be held, the Lord willing, with the church at Monticello, to begin at 10 o'clock on Wednesday before the third Sunday in August, 1919, and continue three days. We invite all to come who desire to do so. Those coming by rail will be met at Brown Summit, that need conveyance.

Your brother in hope,
J. J. Lambeth, Church Clerk.

ELDER ISAAC JONES

Please publish appointment for me Friday night before the fifth Sunday at Durham and Camp Creek Union meeting Saturday and fifth Sunday in June. Hope you are well and enjoying the sweet blessings of God. Yours in love.

Isaac Jones.

Maple Hill, N. C.

ELDER BEEMAN WILL PREACH

Wednesday night, July 2, Farmville; Thursday night, July 3, Wilson; Memorial, Saturday and Sunday, July 5 and 6; Contentna, Wednesday, July 9 at 11 a. m.; Beulah, Thursday, July 10 at 11 a. m.; Pine Level Friday, July 11th at night. Cross Roads, Princeton, Saturday and Sunday, July 12th and 13th, 11 a. m. each day. Smithfield on Monday, July 14th 11 a. m. Four Oaks, Tuesday, July 15, 11 a. m. At Benson Wednesday, July 16th at

night. Dunn Thursday, July 17, at night. Coats Friday, July 18, 11 a. m. Angiers, Saturday, July 19th, 11 a. m. Willow Springs, Sunday, July 20th, 11 a. m. Raleigh, Monday, July 21st, at night. Durham, Tuesday, July 22, at night.

J. F. Beeman.

ELDER L. H. HARDY TO PREACH
Tuesday night, July 25th, Durham.

Wednesday night, Stern.

Thursday, Camp Creek.

Friday, Tar River.

Thence Lower Country Line Association.

Monday night, Roxboro.

Tuesday, Flat River.

Wednesday, Wheelers.

Thursday, Prospect Hill.

Friday, Lynches Creek.

Saturday and second Sunday, at Arbor.

Monday, Pleasant Grove.

Tuesday, New Hope.

Tuesday night, Reidsville.

Wednesday and Thursday, Upper Country Line Association.

Saturday and third Sunday, Kinston.

MARY FINETTIE LEWIS

Mary Finettie Lewis was born in Pitt county, N. C., September 22, 1848. She was married to James F. Lewis in 1865. She joined the Primitive Baptist church at the Meadow, Greene Co., in November, 1876, and was baptized by Elder Jesse Baker. She died June 17, 1917.

Her father, Benj. May, joined the church at the Meadow in 1855. Her

mother, Mary Ann May, joined the church at the Meadow also in 1855. Her husband, Jas. T. Lewis, joined the church at the Meadow in 1874 and died a deacon of that church.

She left eight children and was blessed to see them all grown and to see each one's children and they are all sober, industrious, frugal and prosperous in the world, and to see five of them members of the Meadow church.

She lived a consistent, faithful member of the church, ever ready to visit the sick and needy and to administer to their necessities.

She was much given to hospitality and enjoyed entertaining members of her church, her relative, and her many friends, nor did she forget the strangers that came within her gate.

She had fifty grand children and was never so happy as when she had them all around her and administered to them.

Elder D. A. Mewborn preached her funeral and she was laid to rest beside her husband in the family cemetery where her ancestors have slept for many generations.

Surely a good woman is gone. Such a noble character is a blessing to our country and while we mourn her absence, we feel assured that she is present with the Lord and her loved ones gone before her. How blest to be among those who have washed their robes and made them white in the blood of the Lamb and to cry unto Him day and night for He careth for all those who worship Him and put their trust in Him.

Submitted by one who loved her.

RACHEL PARSONS GOODING

I have wanted to see my dear niece's obituary in the Landmark ever since her death, which occurred May 13th, 1917. Her maiden name was Rachel Parsons, and she was my sister's first child. She toiled and helped care for the other six children, who deeply feel the loss of her. Also she left a father and mother to mourn their loss. She was born March 8, 1876, was married January 10, 1912, to B. S. Gooding. Two children were born unto them, both dying in infancy. She never joined any church, but was a believer of the dear old Primitive Baptists, was a kind and docile girl in youth and useful in maturity, but alas, she is gone! Left me and other aunts to cherish the thought of meeting her again. She was laid to rest in the family cemetery, where her grave was strewn with flowers. Her warfare is over. Let's try to meet her, that lovely sister and niece.

Sister, thou wast mild and lovely,
Gentle as the Summer breeze,
Pleasant as the air of evening,
When it floats among the trees.
Peaceful be thy silent slumbers,
Peaceful in the grave so low.
Thou no more shalt join our num-
bers

Thou no more our song shalt know.
Yet again we hope to meet thee
When the day of life is fled.
Then in heaven with joy to greet
thee,

Where no farewell tear is shed.

It was by request of her sister that I write this. Her aunt,

Susan Higgins.

Jacksonville, N. C.
March 19, 1919.

ELMER J. HIGGINS

Dear Bro. Gold: I feel this to be my painful duty to write an obituary for the dear old Landmark of my soldier son, Elmer J. Higgins. Born September 2, 1888, joined the army December 9, 1916, was reported missing on October 2, 1918, and later a telegram came that he died of wounds October 5, 1918, making his stay in this troublesome world thirty years, one month and three days. But I hope that he is now at rest. He was such a mama's boy, and since he left for the army, I had often thought that I had rather leave this world than to hear of his death, but its all for a purpose. God's will be done, and I hope to be submissive though my troubled heart will ever be in mourning for the loss of my noble soldier son, whose life went out for his country. It is grief to his aged parents. I have seven more children to mourn their loss, and I miss the number 8 severely. I have one son yet to return, I hope, from France. My baby son, only got as far as camp. He returned in January. Only the Lord knows what I have felt of late but I feel like he is still my friend, on Him in each distress to call, and sure He knows my complaints. I feel that he will never finally forsake me, for I do have a sweet hope as a child embraced in the everlasting covenant, and if so I hope to feel the least of all. I want all you Landmark readers to pray for me that I can bear this thought that my precious son died of wounds in far away France. He never united with any church, but was brought up to live a moral life, was loved by all who knew him, and left a

good name, and will be remembered by many too numerous to mention. The writer, his mother, will always mourn the loss of him, and I hope ere long to meet him in heaven, where parting is unknown.

A home in heaven, what a joyful thought, as a poor one toils their weary lot; Their heart oppressed and with an anguish driven, From this home to a home in Heaven. A home in heaven, as the sufferer lies on his bed of pain and uplifts his eyes, to that bright home, what a joy is given, with the blessed thought of a home in heaven. A home in heaven when the sinners mourn, and with contrite hearts to the Savior turns. Oh then what bliss in that heart forgiven, we will meet again in our home in heaven.

Unworthily,

S. C. Higgins.

Jacksonville, N. C.
March 19, 1919.

CRISSY EDWARDS

Crissy Edwards was born in Russell county, Virginia, but now Dickenson county, February 18, 1837, and departed this life at her home near Birchleaf, Va., July 12, 1919. She was the daughter of David and Mary Deel. She was married to A. J. Edwards, Sr., April 12, 1855. To them were born thirteen children. Two died in infancy. Two died after they were married. She leaves her dear husband, nine children, seventy-two grand children. One hundred and six great, great grand children to mourn for her. Her four children twenty-one grand children and thirteen great, grand children have

preceded her to the great eternal. Her stay on this earth was eighty-one years, four months and twenty-four days. She was dearly loved by every one who knew her. She had not an enemy on this earth that we know of.

She joined the Primitive Baptist church at Sand Lick, June, 1856. She was baptized by her father-in-law, Elder Louis Edwards. She belonged to this church for 62 years. She was a strong believer in the resurrection of God's people. She always filled her seat at church as long as she was able to attend. After she was so afflicted, she couldn't ride. She would go to church in a sled. She was badly afflicted for many years before she died. She had to walk with two canes but she bore her sufferings as well as any one could always trusting in her Lord to relieve her. She was what is called a faith doctor. People came from far and near for her to doctor them. She nearly always had good luck. It seems as if the Lord was her helper in this great work.

There are seven of her children who belong to the same church she did. This was a great satisfaction to her during her life. She did not believe in other denominations and never would go to hear them preach. She believed the Old Primitive Baptist was the only true Apostolic church.

Her funeral has not yet been preached, but will be the fifth Saturday and Sunday in August, 1919. Before she died she told grandpa she wanted the Elders, W. B. Sutherland, J. J. Childress and T. Grim-

sley to preach her funeral.

She did not have to suffer terribly very long before she died. She was taken worse on Wednesday and died on Friday. All that loving hands could do was done for her, but these could not stay the hand of death. It seems that she was perfectly willing to die as we have heard her ask the dear Lord so many times to take her out of her sufferings. Her burial was attended by a large congregation of people, who joined in the lamentations of her dear husband and children. She died in the same house she was born in, and not very far from the same place.

Dear grandma suffered so much while on this earth. But we have not a fear but what she is asleep in Jesus now.

Written by her grand daughter,
Maggie Edwards.

HENRY R. GULLEY

Brother Henry R. Gulley, the subject of this notice, was the son of Lucius J. Gulley and Emiline S., his wife, was born December 17, 1871, and departed this life September 30, 1918, making his stay on earth forty-six years. He united with the church at Middle Creek about twenty years before his death and while a member of that church lived a peaceable and quiet life and proved himself a much loved member. He and his dear companion, who was a daughter of Bro. J. R. Young, took letters from Middle Creek and moved their membership to Durham, where they lived in peace and fellowship until the death of his wife, which occurred several years be-

fore his. I am not able in this notice to give the exact time. Brother Gulley then moved back in the neighborhood of Middle Creek and reunited by letter with Middle Creek, the church of his first choice, and lived a peaceable and orderly life, without a stain upon his Christian Character.

He was married to Maggie V. Young, daughter of Bro. J. R. Young, December 12, 1894; to this union was born nine children, two of whom preceded him to the grave. I can note with love and pleasure his quiet and Godly life while a member of Middle Creek church. There was never a charge against him. His life was much admired and appreciated by his brethren and sisters and the unworthy writer who was his pastor and we feel that language of the Holy Scriptures, "Blessed are the dead that die in the Lord," will apply unto him. May our Heavenly Father, "who tempereth the wind to the shorn lamb" bless his dear children, and guide them in the way of all truth, and may they meet him in a better land, where the weary will be forever at rest is the desire of the unworthy writer.

J. A. T. Jones.

ELIZABETH H. REAVES

It is with a sad and heavy heart I attempt to write a sketch of mother's death, who departed this life October 16, 1918. She was married to Jonas Reaves November 18, 1896. She left a devoted husband and five children of her own and two step-sons, and several grand children to mourn their loss. She

was sick only a week and one day with pneumonia. Her sufferings were great, no tongue could tell how she did suffer, but she bore her sufferings with patience. I spent the last hours with a sad and trembling heart, for it seems like I could not give her up. I loved her but the dear Lord loved her best. We believe she is at rest and truly hope she is. She was a good, kind mother and would do all she could to help the poor and needy. She loved everybody and she was loved by all who knew her. She united with the church a good many years ago. I don't know just how many. She was a strong believer and filled her seat every time she could. She has seen a lot of trouble in this world. She has a son in France who was a great burden to her. I hope she has found sweet rest where there is no sorrow and pain. She made her stay on earth fifty-nine years. She was laid to rest in the cemetery at Bethsaida Church in the presence of children and husband and relatives and friends to wait until the trumpet of God shall sound.

May the Lord guide and correct each one of her children that they may be saved. I do not wish her back again to suffer like she did. I hope to meet dear mother, for she is resting now. She is gone but not forgotten; never will her memory fade. The sweetest thoughts will ever linger around the grave where she was laid. We loved her, yes we loved her, but Jesus loved her more, so the angels sweetly called her to that bright and happy shore. Lay down thy head upon your Savior's breast. I loved her but the Savior loved her best. But again in hope

to meet her, where our days of life are fled, and we hope in heaven to greet her, where there is no farewell tears are shed. Sleep on, dear mother, sleep on and take thy rest. I must not disturb thy repose for thou must be resting so sweetly away from all earthly foes.

Written by her daughter,

Sallie Bridges.

ELDER E. M. BARNARD

The following memorial was read and ordered spread upon our Association book as a tribute of respect to our beloved and departed clerk, Elder E. M. Barnard.

He was chosen clerk of the Mayo Association in May, 1884. He served faithfully and efficiently the remainder of his useful life, covering a period of near seventy-five years. In the early days of the new year, February 3, 1919, it pleased our Heavenly Father to call him from his labors here to his eternal home in the great beyond.

The wheels of life stood still and his apostolic spirit crossed over, and up to God. His earthly remains were tenderly laid to rest in the family cemetery. We shall miss his friendly greeting, able counsel and cheerful presence in our association. We shall see him no more in this life, but by God's grace, hope to meet him in that blissful home above.

A copy to be sent to Zion's Landmark and The Messenger of Truth for publication.

S. G. Dobyms, Clerk.

A. L. Moore, Moderator.

CHARLES HENRY LEE

My dear husband, Charles Henry

Lee, quietly passed away on the 5th day of April, 1918. He had been afflicted with stomach and liver trouble for several years, from which he suffered frequent acute attacks, the last one proving too much for his already worn out constitution. He lived in this world of sorrow nearly 65 years. Twenty-four years of his life were spent with the writer and a stronger tie I think seldom existed than that which bound us together, and for fourteen years we were bound by a more sacred tie, one in Christ Jesus, I humbly hope, being blessed to go down into the water and be baptized together. His sufferings were great, but he bore it so patiently, and never expressed any desire to get well. His suffering seemed less severe towards the last and he passed away like a little babe going to sleep, leaving such a calm and pleasant smile on his dear face.

"Asleep in Jesus, blessed sleep, From which none ever wake to weep." Dear readers, some of you have passed through the same hard trial and you that have known what I am suffering, but I don't want to complain, for it was God's will and He doeth all things well. I do want to praise and adore His great and Holy name for the sweet assurance that my loved one is now resting from all his sufferings and trials and will in the blessed resurrection morning arise and come forth in the very image and likeness of the blessed Lamb of God.

Farewell, my husband, dear,

Thy sufferings now are o'er,
And thou art sweetly sleeping there,
Thy rest is now secure.

Lone'y my pathway now,

My days are dark and sad;

But may I in submission bow,

And put my trust in God.

A few short years at most

Will end my trials here,

And if to meet there I'm blessed,

Will shed no parting tear.

But we'll united be,

Though not as we were here,

But there the Savior's face we'll see

And be as angels are.

Now, O dear Lord, I pray,

Do ease my troubled mind,

Enable me from day to day,

To say "Thy will be done."

Angie Lee.

Meadows of Dan, Va.

DEACON JAS. W. PROCTOR

Whereas, our beloved brother was called to his reward on May 22, 1919, we desire to record these feeble expressions of our love to his Godly life. For nearly nineteen years he has been in our midst, and pointing us to the way of truth and life.

Therefore, be it resolved by the church at Pleasant Hill that we bow in submission to the will of Him, who doeth all things according to his purpose. We pray God that we be followers of him as he followed Christ and that we may rise in glory with him on that great and final union.

Resolved further, that we tender our confidence to his bereaved family in the loss of husband and father and the loss to our church of a faithful member and deacon and that we send a copy of these resolutions to Zion's Landmark and a copy to his family.

Approved by conference Saturday, May 24, 1919.

Eld. Geo. W. Boswell, Modr.
H. L. Brake, Clerk.

MRS. DANIEL HOLLAND

Mrs. Holland had an attack of influenza, which left some complications, resulting in her death, November 12, 1918. She was born June 11, 1878, the daughter of Mr. and Mrs. Barna Woodard of Princeton, N. C. Her mother preceded her to the grave about four years.

Donie was always a good Christian-hearted girl, bearing the trials of life with great fortitude and a submissiveness to the will of Him who doeth all things well. In the tender years of youth she united with the Primitive Baptist faith, joining at Old Union church about twenty years ago, where her membership remained until death, and was ever a faithful member, filling her place when able to do so.

We feel assured Donie is now at peace, gone home to the New Jerusalem, where she will sing praises to the Lord for ever more. Just before departing this life, while almost unable to speak audibly, she sang clearly in the presence of her sister "Praise God from whom all blessings flow," and seemed to be happy and rejoicing in her Savior.

Donie leaves behind to mourn their loss, a husband, young son and daughter, of Kenly, N. C., father, three brothers and four sisters.

We trust the Great Comforter may be with us, in this our sorrow, and ever guide us along the paths of righteousness, as we feel He did in the life of our departed sister.

Written by a brother.
Princeton, N. C., March 15, 1919.

LUZAMA SHELTON

By request of my niece, I will try to write the death of her dear mother, Luzama Shelton, who departed this life January 16, 1919. She had been in bad health for a great many years but her condition was not known to be so serious until four days before her death. She bore her sufferings with great patience, never complaining. She would answer every one with a smile until the last. All was done for her that kind hands could do but none could stay the cold, icy hand of death. She was a kind, devoted wife, mother and sister, always spoke a kind word of comfort to all. We all miss her so much but could not wish her back in her suffering. She leaves husband, six children, five sisters and seven brothers to mourn their loss, but we feel that our loss is her eternal gain. We feel sure she is asleep in Jesus, though she never united with any church, she was a true believer in the Primitive Baptist Church and had a desire for some time to be baptized. She would talk so much of her hope of being better off when she died. It is so hard to say good-bye for ever. She leaves a vacant place in our home that never can be filled. Oh, may the Lord be with her bereaved children. Bless and comfort them in their sorrow. Fit and prepare us all to meet her in heaven where pain and sorrow will be no more, is the prayer of the writer.

We could not wish her back again but say, dear one, with God remain.

We'll try to gain that peaceful shore
where those who meet shall part no
more.

Written by her sister.

Hettie Murphy.

MRS. E. S. FRANKLIN

The subject of this notice being Mrs. E. S. Franklin. She was born April 30, 1881, departed this life, December 9, 1918, making her stay on earth thirty-seven years, seven months and nine days. She was a daughter of the late Elder A. E. Philpott and Mary E. Philpott. She was married to E. S. Franklin, December the 21, 1898. To this union was born six children, four boys and two girls. She leaves her husband, children, mother, three brothers and three sisters; all reside at Philpott, Va., except Mrs. G. G. Wade of Yukon, W. Va., to mourn their loss which is so keenly felt because of the devoted life to her parents, brothers, sisters, husband and children. In fact, to know her was to love her. The writer has known her from her childhood to her grave. She lived a life worthy of imitation. She united with the Primitive Baptist Church at Riverview, Bassett, Va., the fourth Sunday in September, 1917, was baptized by Elder P. H. Johnson. She was a faithful member and was loved by the entire church. Sister Franklin was one of the few that was so wonderfully blessed above that of many others in the closing moments of her life, a few hours before she passed away, being resigned to God's will and having a perfect knowledge of the same, she called to her bedside her husband and children, mother, sisters and broth-

ers, and told them that she would soon pass into eternity, and said to them, do not grieve for me for I am only going home; advised her husband how to manage and requested one of her sisters to take her six-weeks old baby and care for it, after which she quietly passed away. She died of influenza.

The funeral service was conducted by Elders P. H. Johnson and D. P. Holms, after which her remains were assigned to the last resting place in the family burying ground, by her request at her father's feet.

Mr. Franklin, we know that you have lost a help mate indeed, little children you have lost your only mother, as to the remainder of the family you have only lost one among many others that is near and dear to you. No doubt some of you feel that you have been bereft of all that is worth living for, but when you got in this low down condition cast your burdens before Jesus; ask Him to undertake for you, knowing that he has promised in His word that He will make rough places smooth and crooked ways straight, and will not forsake his Children even in the seventh trouble. Let us remember Sister Franklin as one who has fought a good fight, she has kept the faith; henceforth, we believe, she is now seated around the dazzling throne of God, in the presence of the Father and His holy angels, having the sweet privilege of joining her dear old father in this great march, who preceded her to this Glory Land.

Sincerely submitted.

J. W. Ramsey,

MRS. NANCY STRICKLAND

By request I will try with God's help to write the obituary notice of Sister Nancy Strickland, of Middlesex, N. C., who was born August 6, 1842, and died May 10, 1919, making her stay on earth nearly seventy-seven years.

She was the wife of Carson Strickland and they reared a large family of children, all married but one daughter, and their youngest boy in France. They both united with the Primitive Baptist Church at Salem, Johnston county, several years ago and were baptized by Elder J. A. T. Jones, who was serving as pastor at that time. They filled their seats as long as they were able to attend. She has been a great sufferer for a long time, but bore it patiently until God saw fit to take her.

She will be sadly missed throughout the community as she was one among the best women in sickness we know of and went far and near as long as her health would allow her to go.

She leaves a husband, one brother, six sons and four daughters, forty-six grand children and seventeen great grand children to mourn her departure, but we trust their loss is her eternal gain.

May the God above who doeth all things well, comfort and bless the bereaved husband and each member of the family and enable them to say as Job did, the Lord gave and the Lord hath taken away,

blessed be the name of the Lord.
Ida Hilliard.
Middlesex, N. C.

MRS. JOSEPH PARRISH

It is with a sad heart I attempt to write the death of my dear mother, Annie E. Parrish, daughter of Haywood and Harriet Eatmar, who was born October 26, 1869, and died Monday, Feb. 24, 1919, at her home, Coats, N. C., making her stay on this earth forty-nine years, three months and twenty-eight days.

She was married to Joseph Parrish January 20, 1886, and was a faithful wife and mother. She was a member of the Primitive Baptist Church of Coats, and was faithful to her church and strict to attend as long as she was able. She loved to have the brethren and sisters visit her, and always enjoyed fixing for them. She was kind to the sick and always wanted to do something that would be of comfort and help to the needy.

Mother had been in failing health for a long time, and last October she took her bed and grew worse all the time until the end came.

The doctor said she had ulcers of the stomach of which she had been suffering for two years. Her suffering was great all the time, the last days she lived I never saw any one suffer so, but she bore her afflictions with more patience than anyone I ever saw. Never murmuring or complaining. I do believe she is resting that sweet rest that awaits the people of God. Mama enjoyed

singing and all through her sickness she requested hymns to be sung and a few days before she died she asked her children to sing, "Father, I Stretch My Hands to Thee, No Other Help I Know."

Oh! how sad it was to give up our dear mother. It seemed like it was more than I could bear, but God above knows how much we can bear and he alone can give strength in the hour of trouble, and never makes any mistakes.

She leaves a dear companion and six children besides a host of relatives and friends to mourn our loss. Let us strive to live as beautiful a life as she, that when the summons of death comes we may be prepared to meet her where all is peace and love. There will be no more sad partings there.

A precious one from us has gone

A voice we loved is stilled;

A place is vacant in our home,

Which never can be filled.

God in His wisdom has recalled

The boon His love has given,

And though the body slumbers here

The soul is safe in Heaven.

Written by her daughter.

Tidie.

THERE IS NO CONFLICT

"Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I and my Father are one." There is no conflict between us. We are one and our purpose is one. Our aims are one. The kingdoms are one.

The enemies against us are one.

The chastening needed to bring out the opposition and strengthen the cause of truth are such that all the trials and conflicts are conducive to the same end, and are so joined that none of them could be dismissed, but have their use and serve their purpose. So that we should be encouraged to persevere unto the end; for he that endures unto the end the same shall be saved. Life is made up of some things encouraging and other things disappointing and trying; but they call out qualities that we cannot afford to lose. Life is made up of such changes and trials.

P. D. Gold.

LOWER COUNTRY LINE ASS'N.

The next session of the Lower Country Line Association will convene with the church at Shiloh, in Person county, N. C., on Saturday before the first Sunday in August, 1919, and continue three days.

All brethren, sisters and friends are cordially invited.

Those coming by rail by Durham will be met at Woodsdale, N. C. on Saturday morning at 8:30 o'clock. Those from the North by South Boston, Va., will be met at same place at 9 o'clock and conveyed to the church, two miles distant.

This is the home church and the burial place of our much loved Elder A. N. Hall, who faithfully served us for nearly sixty years. The love and affection we held for him still lives in the hearts of all who knew him.

J. H. Gooch, Ass't Clerk.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

The Daily Times:

Published at one and five o'clock every afternoon. Carries the news of the country and the world and Associated Press despatches. Price, \$5.00 per year; \$2.50, six months; \$1.25, three months.

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BLACK RIVER UNION

The next Black River Union is appointed to to be held with the church at Reedy Prong meeting house in Johnston county, N. C., on Saturday and the fifth Sunday in June, 1919. Elder W. G. Turner is appointed to preach the introductory sermon and Elder Eure Lee, his

alternate. Brethren and sisters, and all that love the truth, especially ministers, are cordially invited to attend. Those coming by railroad will be met at Benson on Friday afternoon and Saturday morning, and conveyed to the Union.

Elder L. A. Johnson, Moderator.
Cornelius Hodges, Union Clerk.

singing and all other
 she requested by
 a few days
 asked

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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.

THE LIKENESS OF GOD

The All Wise Creator did form
Our bodies three in one,
In His own image, but of earth,
Counter-part of Himself.

This duplicate is all of earth,
No heav'nly part combined,
All parts were found below the sky
The three that makes up man.

All these three are changing, daily,
Fit to make mortal flesh,
The blood, the flesh, the bones combined,
The marvel of our God.

Wisdom like this cannot be found
Among the men of earth,
This adaptability shows
Creator's perfect work.

In this man, to live, is found three,
The earth, the sea, the sky,
The soil, the water and the air,
Which makes the man complete.

His food that keeps life, grows from
dust,
Combined with air and mist,
All found in earth and with the
earth,
So man is all earthly.

Without one of these three to man,
He cannot live one year,
For each one is part of his life,
That dies and grows each day.

The wisdom of the Creator,
Seen in that flesh of man,
But the holy image unseen
Is the myst'ry of God.

God in His being is Three-One,
All bear record in heav'n,
Unseen by eyes of mortal sight,
Unknown by all but God.

The real image-man, of God
Of Christ the woman's seed,
Shadow'd forth by the man of earth
Who had his seed in him.

Composed at 5 o'clock a. m., on
March 23, 1919, by J. F. Beeman,
Claremore, Oklahoma.

IN DECENCY AND IN ORDER

"Now, brethren, if I come unto
you speaking with tongues, what
shall it profit you, except I speak
to you either by revelation, or by
knowledge, or by prophesy, or by
doctrine?" 1st Cor. 14:6.

The apostle appears to have had
an eye to doing things in decency
and in order even in preaching the
Gospel. This was necessary for the
edification of the saints and for the
strengthening of the body.

To speak with tongues was nothing.
If one understood it the one
tongue was enough. To speak with
more tended to confusion and was
only a vain show. He would speak

to the profiting of those who heard him. To do this he must speak in a tongue familiar and well understood. Therefore plainness of speech was to be recommended in all ministers. It is just as good to speak in a foreign language as it is to speak our own in such a way that those present cannot understand. Otherwise we are as barbarians unto the hearers, and they are as barbarians to him that speaketh. Verse 11. Therefore it is the duty of the ministry to seek to excel to the edifying of the church. Verse 12. It is better in the church to speak five words in a known tongue that by our voice we might teach others, than to speak ten thousand words in an unknown tongue. Verse 19.

We may speak by revelation. The apostle, and even so all who are called to preach the word of the Lord, received it by revelation. The things he preached were not copied out of the things which he knew in the Old Testament Scriptures, and yet they were in perfect harmony therewith. The Lord gave those things of the prophets by revelation, and He does not reveal things to some of His servants and then reveal contradictory things to others of His servants. Therefore in His revelations there is perfect harmony and all in the spirit of peace.

The Gospel came to Paul from heaven. He so wrote and preached to the churches and did it in such a plain manner and speech that they both understood him and were edified thereby.

Sometimes while we are speaking things come to us of which we have had no previous thought but they

are in such perfect harmony with the word of God and Christian experience that we know them to be the truth and we express them as they are given. These things appear to be spoken by revelation. But we must remember that these must be in perfect harmony with those things which are written in the Word of God. We do not need anything in the church but the things which are given to us in the Book of God. Therein is the man of God made perfect, and he is thoroughly furnished unto all good works.

If one says that this or that is wrong, or that this or that is right because they have had a revelation on it, such person must be able to harmonize their revelation with the things of the Bible or that revelation is to be rejected. For a minister to attempt to preach from such revelations would lead to confusions and divisions in the churches, and they are to be rejected as dangerous. We must take things to the law and to the testimony and receive nothing only those things which hold good in that word.

*This is true as to manner of speaking as well as to the things spoken. "The preacher sought to find out acceptable words, and that which was written was upright, even words of truth." Eccl. 12:10. To have found acceptable words and then to have expressed them in some manner that those who read or heard them could not understand them would have been of little use to either the speaker or the hearer. Whether we speak by revelation, or by knowledge, or prophesy, or by

doctrine, it should be done for and to the edifying of the body, the church. If we speak by knowledge we speak those things we have tested and found to be the truth and safe for the church of the living God. The gift to so try things by the word of God as to know them to be true and to be safe ground for the little ones in a precious gift of the Spirit of God. The gift of knowledge is not in all the saints. For this cause much caution is to be used by both those who have it and those who do not have it that there be no confusion in the church of God. God is not the author of confusion but of peace. What He teaches us by revelation is in accordance with His word and we do know it. Some things we believe and some we know. We should designate between those things.

Or by prophecy. By prophesying is not to be understood that one must be a teller of future events, but to so understand that which is foretold as to be able by the spirit to interpret that which is written by the prophets.

Prophecy was and is given by the Spirit of God and by the same Spirit it is understood and interpreted to the understanding of the people of God for their instruction and edification. Otherwise prophecy would be of little use to us. One may preach or speak in this way in the churches to the instruction of the children of God. The Bible and the things of which it testifies belong to them and the Lord gives them to understand just enough for food, water and clothing, to keep them in the way and to wall them in in the truth that they be not deceived who

do not give heed to seducing spirits nor doctrines of men and devils. To deny the knowledge and power is of the world, the flesh and the devil, and such doctrines are to be rejected by the church and all lovers of the truth. Paul was not ashamed of the Gospel because it is the power of God unto salvation to every one that believeth. Nothing else could come with such sweetness to such a working Pharisee as he was, and save him from such an abyss of sin and death. But this wonderful power did it.

"Grace all the work shall crown,
In everlasting day;

It lays in heaven the topmost stone,
And well deserves the praise."

Or by doctrine. How does one learn doctrine? Does he not learn it by experience? Then what is the difference in doctrine and experience? We love the doctrine as we are taught to know it, and we are so taught by the experience we have in it. Some could not understand the speech of our Lord because they could not hear His words; and they could not hear His words because they were not of His sheep. His words were His doctrine. It was a foreign language to them even though spoken in their plain, open, every day language, and not in an unknown tongue literally, but altogether unknown spiritually. It was His pleasure to keep the things of His hidden from the world, but to reveal them to His people.

To know the doctrine of God we must be led into it by experiencing it. Thus we know it and thus we love it. When my experience is preached the understanding of the doctrine of my salvation is preached

also for I cannot receive as the doctrine that which I have not experienced as such. We know and love the things we have seen and heard and felt of the word of life. Therefore we preach by doctrine because we preach that we have seen and heard and felt. It is a strange doctrine, altogether unbeliev'd and not received by those who have not experienced it. When our Lord preached it they said: "It is a hard saying, and who can hear it?" So say they now. So will they say to the end of the world. All unbelievers are in this world. When one has done with the world he has also done with unbelief. All who are in glory know the power of God to save, and the devils believe and tremble. They know His power in damnation. Not one of either band will falsely accuse Him. Unbelief and blasphemy are in the world and of the world.

Let us not hate the doctrine of God, our Savior. It may appear hard to many, and they may go away from it, but to the little ones of the Lord it is the words of eternal life and our Lord only has them.

Desiring the blessings of the Lord on both editors, and publishers and readers, I am, yours in hope.

L. H. Hardy.

TO OUR HOME CHURCH AT JOHNSTON UNION

Dear Brethren and Sisters: Although I don't feel worthy to thus address you, with much weakness and down-cast in heart, I again in humbleness make the start in sweet communion and full fellowship to you all. I am very dull at this time. I feel destitute and empty of spirit-

ual things for secret things belong to God. I am still trying to trust the all powerful God of heaven and earth who treads the raging sea and speaks peace to the troubled soul such as mine, I often feel like I will have to stop writing to you all as I am failing so fast, but if I do I never will forget you all and the old place of worship as long as I can remember anything on earth. I feel like I am no more than a bubble upon the ocean, though I hope to bear the marks of a still deeper acquaintance with the working of the will of God in my own heart. My desire is that a weak vessel of His grace may glorify His name for His goodness towards me. I earnestly wish to be more established in His ways and to honor him in the path of duty. In the midst of all outward afflictions I pray that I may know Christ and the power of His resurrection, then would patience have its perfect work, but alas, sin and unbelief so often interrupt this old frame and lays me low before God in tears and sorrow and while disease and bodily weakness makes the thought and mind own personal salvation, the quality of their faith, the sincerity of their hope, is in continual exercise. As the ear of corn ripens for the harvest, they bow their heads nearer to the ground.

Oh! There has been a time when I so much enjoyed gathering around the stand and singing them good old solemn hymns which I love so well. I used to tell my husband that the few hours I spent at church was more pleasure to me than all the rest of my life. It seems like I am not worthy of such a blessing, but deep things belong to God; O how I

wish I could feast on the good things from some good old fashioned Primitive Baptist minister and drink of the rich droppings from the fountain. It would be meat for the hungry soul, for I am hungry and thirsty. Oh, how I sincerely love our church and also our pastors because of the doctrine they contend for.

I consider the Savior saying to Peter, "lovest thou me," and may your heart-felt experience be compelled to reply, "thou knowest all things; thou knowest that I love Thee supremely." I am glad to know that our church is growing in grace and blooming so bright. May it grow as seed sown in good ground—praying God to give the increase, and be as trees, bud and bloom and bring forth good fruit abundantly to the praise and glory of our heavenly Master.

Oh, that I may have divine assistance and great wisdom, strength, and courage I hope that I am one of God's little ones, a chosen vessel.

Oh! The days are weary,
And the long nights dreary,
Oh! When shall my sorrows subside
Oh! When shall my suffering cease.
But my Savior knows
People of the living God,
I have sought my life around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found.
Dear Lord, if indeed I am Thine,
And Thou art my sun and my song,
Why do I languish and pine?
And why are my winters so long?
Oh! Drive these dark clouds from
my skies,

Thou soul cheering blood restore.
Take me to Thee upon high,
Where winters and clouds are no

more.

Dear brethren and sisters, as I feel like the final end is fast approaching, and this may be the last time I ever write to you, I sincerely desire an interest in your prayers. Remember me at a throne of grace. One who would love to be with you all again. Your afflicted humble sister in hope of eternal life, if one at all.

Mrs. J. C. Pittman.

Goldsboro, Rt. 4, N. C.

March 5, 1919.

CAN PREACH, SING, AND WALK

Dear Bro. Gold: I have been thinking this morning of you, and how wonderfully God has blessed you with spiritual knowledge to feed and comfort His people with the word of truth. I have been reading from your pen over forty years, and I can say that I heartily endorse every piece I have ever read from your pen, and all the fault I have with Bro. Lester is he does not write enough. I learned to love him a long time ago. He made my house his stopping place in old Virginia years ago. He could sing and preach and walk then to suit me. I heard Bro. J. C. Hall say that a preacher could do bigger preaching with his feet than he could with his tongue. That has been a long time ago, but I never forget it. I do love to read after dear Bro. L. H. Hardy. O, how wonderfully he is blessed. It does my poor soul good to read after him. Of course all of the writers for the Landmark are good. If I know my poor heart, I love them all. O how good our God is to us. He gives us able men and women to feed and comfort the poor little

weak ones. The good Lord gives to them, and they give to such as I, so we all are blessed. I know that I am blessed away beyond what I deserve. I do fall so short of what I think is the duty of a child of God, I fear after I have preached to others I myself will be a castaway.

Years ago, I thought if I lived to be old I would not have doubts and fears, but oh, my soul, the more I read the blessed Bible and study of the works of God, the power of God, the goodness of God, the love of God, the wisdom of God, the less I see myself. So now I see I am nothing and less than nothing. I have not written what I thought I would write when I commenced. Do with this as it seems good to you. I will ask all to pray for me. May God's blessings rest on us all.

Wm. C. Perdee,
Lamar, Colo., Rt. 1, Box 40.

OUT IN THE COAL FIELDS

Elder J. D. Cockrah, Floyd, Va.

Dear Bro. in Christ: Today I will try to write a few lines for your paper, trusting in God for my help and that He will guide my pen while I am trying to pen these few lines. I feel somewhat lonesome, away out here in this mountainous country, away from the dear Primitive Baptist people. I live here in a mining town in West Virginia. Most of the people here don't seem to care anything about God.

You can see that it is not a desirable place for one to live in who believes in salvation by grace, and grace alone, predestination and election according to the foreknowledge of God.

I hope I have been taught of an-

other one whose name is Jesus Christ, our Lord, who doeth all things well. He says in His written word that He will be with us all the way. There are many ways set up by men and devils. But there is but one true way, and that is Christ. In the 23rd chapter of St. Matthew, the 15th verse, it says, "Woe unto you scribes and Pharisees, hypocrites! for you compass sea and land to make one proselyte and when he is made, ye make him two-fold more the child of hell than yourself."

In the 31st chapter and 34th verse of Jeremiah it says, "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord," etc. God does the teaching, and instructing of his people. He has not left it to man to do or not do. When he speaks it is done, when He commands it stands fast. He is the same God yesterday, today and forever.

I feel sometimes to be such a wretched sinner. I wonder why God has let me live this long. I feel at times to be the chief of sinners. I feel to be lower down than the beasts of the field. But when I can feel the glorious presence of Jesus for a few moments of time, then I feel strengthened within the inner man. One moment of the presence of Jesus with this poor sinner is worth more to me than all the money of this vain world. I get in the dark so deep sometimes I almost doubt if there is a God, then at time when the dark clouds roll by I can say that I know that my Redeemer lives. These are some of the travels

of this poor sinner here in the lonesome old world of sin and death, of troubles and trials and tribulations. But the sorrow of this world can not be compared with the joy and bliss of that heavenly home on high, if we are permitted to enter into that home. Dear saint of God, wherever you may be if you read these few lines, please pray for me, if you have a mind to, for I feel the necessity of the prayers of God's people.

Brethren I feel that I cannot withhold my silence much longer, that I have to go and declare before this world the precious gospel of Christ our Savior. I have tried to preach and I have tried to quit trying and I can't do either, so it is all of the Lord. When I left my native home for the coal fields, I thought I would quit trying to speak in public, that it was all a make-up of myself for a while after I came out here I got along very well. But all of a sudden the trouble came back on me worse than ever before. I begged the Lord that He might remove the burden. But it gets worse on this poor boy, till now I see I have to go "Oh, dear God, I pray be with me" that it is death if I don't go and looks like almost death to go. If there is no poor one in all that land that has this hard burden as does this sinner, please remember me when at a throne of grace. I can feel at times that God will be with me and that to bless, which I hope he will for all must come from Him and Him alone.

Bro. Cochran, if you think this scribbling worthy of publication in your paper, do so, if not cast it in the waste basket and all will be well

with me. I enclose \$1.00 for which please send me the Spiritual Law Counsel. I love to read it. Please remember me in your prayers, Bro. Cochran.

Your brother in hope of eternal life.

C. Arthur Marshall.

Filbert, W. Va., Feb. 28, 1919.

AFFLICTED BUT FAITHFUL

Dear Brother Gold and all the household of like precious faith: I feel impressed to write to let you know where I am and how I am. I feel so sad and lonely my all being taken away twice in such quick succession. My husband was taken on November 7, 1915, and my son that had just been married in July, came home and took his father's place, cared for me, my afflicted son and one daughter; he stayed two years, sold out and went to Newport News, Va., to work for the Government; he worked there three months and was taken with spinal meningitis and died. He lived only four days, after being ill, dying Feb. 22, 1918. He only lived three months and fourteen days and my daughter became very ill about one month before, has not recovered yet, so you see I was left in my afflictions and infirmities twice and with an afflicted daughter and son. Also my son is in the state hospital at Raleigh, and they look to me for his wearing apparel. I received a list of clothes that he needed the other day that cost \$20 and neither one of us is able to work, then to be left in this condition, one or all, can imagine. But no one knows until they have had the same experience. Then

why should I want to live longer in this present evil world when there is hope, a better hope, hoping and truly believing that the dear Lord God of the whole earth has cared for those who are gone before and will lead, protect, guard and guide me, and the ones that are left to the end, and then will take us home to rest with him and all the sanctified with Abraham, Isaac and Jacob, and all the blood-washed throng forever and forever, and may the Lord bless and strengthen the afflicted from the rivers to the known ends of the earth, and sooth their sorrows to the good of their precious and immortal souls, and oh may the struggle of humanity be brought to an end, and all nations be blessed with peace and liberty, so they may sit down under their own vines and fig trees, and none to molest nor make them afraid.

Well, I will close, and as this may be my last to you for I feel that I am nearing the time of my departure. Remember the fatherless and the widow in their afflictions in your prayers. Love to all the household of faith and to all that may be concerned. Bro. Gold, if you think this worthy of a place in the Landmark, please publish, as the death of my husband has not come out. Lovingly yours.

Rutha Tripp.

GREATLY COMFORTED BY THE COUNSEL

Sandy Level, Va., Nov. 4, 1918.

Dear Bro. Cochran: I have just received your kind letter asking about my renewing my subscription for the Counsel. I am sending you \$1.35. I do not think I could enjoy

reading the Counsel unless it was paid for in advance, and knowing you are in need of the dues, I certainly do enjoy reading the Spiritual Law Counsel. I get so low down some times and feel to cry out, Oh, is anyone like me? Then I get the Counsel and it cheers me so much. I think sometimes that one copy more than pays for the one year's subscription. I live about seven miles from our meeting house. Some says church, but I do not think that the house is the church, but I have been there so many times when I felt like that the church was surely there. But I have not been blessed to meet at our place of worship since June as we have had right much sickness in our family this summer, but I feel to thank the Lord that we are all living and as well as we are. I do not think that we feel as thankful as we should for the many blessings that the Lord has bestowed upon us. We are so often finding fault with things that we should not and especially of one and another. I am often grumbling because the Baptists do not visit one another as much as I think they should. I do not visit much myself but I am not situated so I can visit much. I have had to stay close at home this summer. Two of the children have had typhoid fever. There has not been one Baptist to visit us but mama and papa. You will know them when I tell you who they are and what good company they both are. Mr. and Mrs. B. W. Ashworth. I can't help but just sit and cry some times when I feel so cast down and feel that surely I have made a mistake when I joined the church but if I know anything

as I ought I do love the Primitive Baptists. The Bible tells us that we know that we have passed from death unto life because we love the brethren. Some times my hope seems so little. I think I will throw it by. Then again it seems sufficient if I were called to die.

I did not think of writing so much I just thought I would send in my subscription, but I have just kept on as my mind led me. I went to see mama and papa yesterday. Mama asked me to write a piece for publication. I may write some time soon if it is the Lord's will. I would be glad to get a good long letter from you, if you should have a mind to write to one that feels so unworthy as I do. So please pray for a poor, unworthy sister. May God bless you and may He enable you to continue to contend for the faith that was once delivered to the saints.

(Mrs.) Alice Davidson.

Sandy Level, Va.

APPROVES OF THE MERGER Elder J. D. Cockran, Floyd, Va.

Dear Brother: Your letter to hand and contents noted. Yes I had wondered what had become of Eld. Cockran, as you were due me a letter. I could not learn anything from you or the Counsel either. So many have inquired of me what has become of the Counsel, I am now able to tell them. I think you have taken a wise step. One that I had thought of suggesting, but felt some what backward. Glad you have done this. You did not say what the paper would cost under the merger. Kindly let me know, as my paper will demand attention in January,

1919, also others of your patrons may want to know. Let the first Landmark come to me from January 1, 1919. My address is given above. Yes, I know Elder Gold was feeble. He is now old and has kept the faith, finished his course and I feel that he is ready to go hence, to look upon that of which he has so faithfully preached for many years. Many are now passing over the river. The influenza is what I call a scourge put upon us for our unfaithfulness and negligence. Entirely too much association with the world and worldly foolishness. Neglecting the assembling of ourselves together and speaking of things pertaining to Godliness, running after and seeking worldly pleasures, which is the most detrimental think that a child of God can be charged with. What we need as much as anything is practical sermons to the churches, exhorting them to duty. We have as much Scripture on exhortation as we have on doctrine, and it should be used by our preachers. God did not predestinate His children to disobedience, but has issued His decree, exhorting them to good works and obedience.

Discipline in the churches is not being enforced, either by pastors or deacons, and until such is done there will be much negligence displayed by the church. Deacons hold positions next to the pastor, but their hands are tied to a very great extent, not being backed up by the pastor and the church, when they desire to take up matters of interest they are criticized and cut down, it has been our pleasure for

some time to read quite a lot of matter concerning these things, and I find we are not doing our duty. We are drifting into things that belong to the world, and should be ignored by the children of God—we are counseled to touch not, handle not the unclean things, the Devil has his playcards on exhibition all the time. Making merry and much noise to attract the attention of the disciples of Jesus, inviting them, saying, oh, it is no harm to attend our five and ten cent shows, they are instructive. You will learn something that will do you good. And the poor child of God is often found sitting in the seats of the wicked, taking in these things, and some times at our Saturday meetings while a few gather at the church to take care of the business of the church, and the rest of the flock are scattered here or there, it is so discouraging and lamentable. Nothing but the hand of God can bring things around all right. And to him we look for succor and relief. I have gone possibly too far with this, yet it is not so strong as it should be put, but will close here for this time. I hope you may do well in your new home. Come to see me, I need encouragement. May God bless and care for you and yours. With all that fear His name. Pray for me when you have a mind to do so. I am a poor, weak worm of the dust, a sinner, saved by the grace of God, if saved at all. Farewell.

J. W. Simpkins.

Roanoke, Va.

A VERY SWEET MESSAGE TO ME

Danville, Va., Nov. 20, 1918.

Dear Brother Gold:

Enclosed you will find money order for \$2.00 which will pay subscription to the Landmark to September, 1919. I have been reading the Landmark for eighteen years, and hope to be able to subscribe for it as long as I live. I have fourteen years of the Landmarks bound in book form, two volumes in a book which makes seven books in all and I prize them very highly for the truth's sake. I love to review them at my leisure moments and glean from its pages the handfuls of purpose contained therein. I especially favor your editorials.

Glad to learn you are convalescing. I trust the dear Lord will be pleased to spare your life many years, if it is according to His will to edit the pages of the Landmark and to preach the unsearchable riches of Jesus Christ, to the comfort and edification of His dear saints. In hope,

J. E. Herndon.

WANT TO HEAR PREACHING

Dear Brother: In our Lord and Savior I will drop you a few lines and send you a check as the time is nearly up to renew the Landmark, for it is about all the preaching I hear by my membership is at Danville. I don't get there hardly once a year. I have been here twenty-five years and there hasn't been but one Primitive Baptist sermon preached in the county as I know of and Brother Walton preached that. I wish so much that some of the Brethren would come and preach

at my house. We live in five miles of Phenix depot. We would be glad to meet any that would come. I wish so much that Brother Lester would come. I have heard him preach, but I fear I will never hear him again. I hope these few lines will find you in best of health. I will close don't forget me at a throne of grace.

Your sister in hope of a better world after death.

Minnie H. Dodd.

Charlotte, N. C., Rt. 2.

A PRAYER THAT ELDER GOLD MAY BE SPARED

Sterns, N. C., Rt. 2, Oct. 18, 1918.

Mr. Gold, dear brother in Christ: I sincerely hope these few lines may find you and your dear help mate well, and enjoying the great blessings of our Lord and Savior Jesus Christ. I hope the good Lord may still spare you long in the great work of His glorious Gospel that you have labored so faithfully in, is my prayer, I hope in the Lord.

You will please find enclosed \$2.00 to pay my dues for the Zion's Landmark. I never can forget the many blessed comforts that are written therein by your blessed hands, through the kind hand of our blessed Lord.

Please excuse my delay in sending my dues, I have always tried to pay in advance for I believe it to be right for we ought not to want anything that has not been paid for. Owe no man any thing but to love one another, I think is a good policy.

Remember me in your God given prayers, though I feel to be unworthy to be numbered with God's elect, if the Lord permit from your

brother.

A. H. Day.

Stem, N. C., Rt. 2, Box 55.

A MESSAGE OF GOOD CHEER
Elder P. D. Gold, Wilson, N. C.

Dear Brother: My subscription is about out so I'm sending a money order for two dollars to pay for the Landmark another year.

I am still able to sit up some.

I'm so glad that you are some better and in such humble and sweet submission to the blessed Savior's will. Nothing like it to poor sinners like me, though, dear brother, I feel like calling you a Saint.

There are so many of the dear old fathers in Israel that are ripe with old age and waiting for their call up higher. Lord, in humble sweet submission is where I desire to be kept.

My baby boy is now in the army. He was just twenty-one the past July. He's at the University at Columbia, South Carolina. Oh, that the Lord will be with him wherever his lot may be cast. Lead, guide and direct for him and save him in His kingdom if it can be His will.

Please remember us in your prayers, dear brother. Farewell, a sinner saved by grace if saved at all.

Mrs. G. T. Walton.
Jacksonville, N. C., Rt. 3.

DREAMED OF ELDER GOLD
Durham, N. C., Sept. 1, 1918.
Elder P. D. Gold.

Dear Brother: I have been impressed to write to you and tell you about a sweet dream I had about you a good while ago. I have felt since you have been so sick and have been absent from us so

long that it was to show me that our shepherd would be sick and would not be with us to feed us. We do miss you so much at our church.

Now I will tell you my dream: I dreamed there was going to be an Association near my home and I was at one of my neighbors' homes helping her cook for the meeting. She said to me: "Brother Gold is coming and all the crowd with him." I said to her that I wanted to shake hands with him before I go home. I went in the room to shake hands with you. The room was crowded with members of the church and they kept coming in so I could not get to you. You were lying on something very pretty and a sweet smile was on your face. You were the happiest man I ever looked at, and the members all around you all looked so happy, and I felt so little among them. I turned back and never shook hands with you.

Now, Brother Gold, I believe the good Lord showed me the church at Durham and that you are our shepherd he had called to feed his children, for I know I have been fed by you at that church and would go home and think I would never doubt again. Before the next meeting I would get low down again, for you always come with some crumbs for me. I can never tell how I miss you now, still we have good preaching, but it is not you. When you come in the church your very looks would cheer me up, when I would feel so low down. I do hope the good Lord will be with you and all your sickness and bless you to get so you can come to us again some time soon if it is His will and if you never come to us we will always miss our

good shepherd that always comes with his basket filled with the good news of the kingdom of Heaven.

Now this relieves my mind. It has made me feel good to think how happy you did look and how badly I wanted to shake hands with you. I have had many more sweet dreams I would like to write and tell you, but felt too little. So I will close, asking you to remember me in your prayers. Your little sister in hope of a better world where there will be no sorrow and there are no tears to wipe away for when on our death bed God will wipe them all away. Write to me some time if ever you feel like it.

Mrs. J. T. Lamm.

301 Jackson St., Durham, N. C.

THE VISIONS OF THE NIGHT

Keeling, Va., Oct. 31, 1918.

Dear Brother Gold: I am going to try to write you some of my ups and downs and if you think they are all right you can print them in the dear old Landmark. I never knew what caused my troubles to come on me. The Lord I hope. I dreamed one night of seeing a small cloud in the West and two bay horses hitched to it, and one was pulling one way and the other the other way, and when I woke up the first thing I thought of was that I believed one way and my dear old husband the other. And then he left the church he belonged to and went to the Primitive Baptist before I did. My troubles got so great I could not eat or sleep but very little. The night before my troubles left me, I went to try to beg the Lord to have mercy on me and I could not part my lips to speak a word.

I went back in the house and went to sleep some time in the night, and when I woke up, a sweet voice spoke to me and said, "My sheep hear my voice and happy are they that hear it," and all my troubles left me and I was so happy. I went on that way for some time, then my troubles came back for a while, then would leave me again. One night I dreamed I was at the Garden of Paradise and Brother Sam Appat and Sister Appat were with me looking at the pretty white flowers, and in the middle of the garden was a small green tree. I told Brother Walton my dream and he said the green tree resembled our Savior. I told him I thought so myself, and we left the garden and went into the pretty white house close by and my Savior was standing by a table with a book in his hand; then I woke up.

The week before I went to the church I dreamed three nights of going to the water to be baptized and the last time I went I looked into the water and in the bottom was a solid rock, white as snow. I was baptized the next Sunday by Brother Walton.

I haven't told half my troubles, but will quit. If you think it will do to go in the dear old Landmark you can print it.

Enclosed you will find \$2.00 to renew my subscription to the Landmark.

Mrs. W. E. Terry.
R. F. D., No. 1, Keeling, Va.

A BELOVED SISTER

Rocky Mount, N. C., Dec. 31.

Dear Bro. Gold: The following is a copy of a letter written by the late dear Sister Joyner, which was

sent to me requesting me to have it published in Zion's Landmark.

She passed away November 28, 1918, and was laid to rest in Mill Branch Cemetery, and by request of her Elder, M. B. Williford, and myself, conducting the funeral service.

She was a beloved sister and one of the members that helped constitute Mill Branch church.

Please publish same as she seemed to address it to the brethren.

Your brother in hope,

A. B. Denson.

The letter is as follows:

Rocky Mount, N. C., Oct. 23, 1918.
To my dear Brethren and Sisters in Christ, and all the Primitive Baptists all over the world:

I will say to you I am still spared on pleading ground, much to my surprise. I have been very sick as it seems near death's dark door, and have been so low down in the valley and shadow of death it's made me cry mightily to my God for deliverance.

I often said my God has forsaken me in this sore hour of need. I felt as David often felt, my God is clean gone forever, and I tried to pray to my God to send His sweet pardoning love in my heart and I felt all would be well, but He has said in a little wrath I hid my face, but with great mercy I will gather thee, and again I felt all my attempts to worship might be in vain for He has said, they that worship God must worship Him in spirit and in truth, for He seeketh such to worship Him that do worship Him in spirit and in truth. I felt it may be I have somewhat tried to appear more sanctified sometimes than I ought, feeling my nothingness in such a short time,

I know I have often feasted on the Gospel as I hear it dropped from the gospel ministers and have all confidence in him as being a gospel preacher, and cheered my poor drooped heart, and then in a short time it all seemed to be gone, and then Satan's temptation would almost make me despair. Now, my beloved brethren and sisters, is that a Christian's feeling? If not I may be one that never heard His voice saying enter into the joy of thy Lord. So you see my pathway lies full of doubts and fears. Sometimes my faith is so little I think I'll throw it by. Sometimes it seems sufficient if I were called to die. I felt just as I imagined John felt on the Isle of Patmos. I wanted to hear some good singing and preaching to see if I could enjoy it as I had done, but Satan tempted me as he did poor old Job in many ways, told me a preacher came to see me and I was so ashamed of myself I would not even ask him to pray for me. And I almost believed it, for I felt unworthy of his presence. I begged Joe to go and play and sing to see if it sounded as sweet as in days gone by. I wanted to hear "Glorious Things of Thee are Spoken," and when he began to sing my heart leaped for joy and I was made to say "Oh, glorious hope of perfect love, it lifts me up to things above." And I felt as free from sin as I ever did in my life, but did not stay with me half long enough and the Scripture came to me, "Go show John the things that you do hear and see; the blind receive their sight and the lame walk; the lepers are cleansed, the deaf hear and the dead are raised up and the poor have the Gospel preached

unto them."

Mrs. Chrissie Joyner.

HEARD GOOD PREACHING

Sydnersville, Va., June 6, 1919.
Elder P. D. Gold, Wilson, N. C.

Dear Bro. Gold: I am sending you money order for \$2.00 to pay for Landmark until January, 1920. When my subscription expires then please stop it. I enjoy reading the letters from the dear brothers and sisters so much as they seem so much like my own experience along this thorny road here on earth, but I am getting old and don't feel able to take it any longer than this year. I would have sent money sooner but was away from home when you wrote to me. I attended the association at Roanoke and I enjoyed it so much. I heard so much good preaching I wish I could hear such sermons more often. Please remember me in your prayers.

From a sister in hope.

Mrs. W. N. Parrell.
Rt. 1, Sydnersville, Va.

A GOOD EXPERIENCE

Hiwassee, Virginia.
J. D. Cockram, Floyd, Va.

Dear Brother: I will try and write you a part of what I hope the Lord has done for me. When I saw myself a sinner, I prayed, Lord have mercy on a poor sinner. I didn't feel like I was going to be lost, for I was already lost. I felt like I didn't have a friend, and that everybody had turned against me. It seemed to me that my prayers would reach no higher than my head. I would try and enjoy myself, but there was no enjoyment for me. I felt I was the worst of all sinners. It seemed

like there was no comfort for one like me, until one night I dreamed of trying to cross a great river, and I could not get across, so I started to wading it. I got about middle way of the river and I began to sink. I was in mud up to my waist and still sinking. I thought my time had come to die; I prayed for the Lord to save me. I felt him lift me up and carry me over on the other side. I waked up and my troubles were all gone. Oh! I felt so happy and everything seemed to look so different. I was in trouble for about three years. I soon began to want to join the church, but I didn't feel fit to be among such good people. I went to Bethel the first Saturday and Sunday in June. I offered to the church on Sunday and was received. I was baptized on the first Sunday in July, 1916, at Max creek by our pastor, Elder John F. Sumner. My husband joined at the water bank and was also baptized. I thought I was the happiest person that ever was. But doubts and fears have arisen, and I often fear that I have deceived the church. About six weeks after I was baptized, I was sitting reading the Bible and praying for the Lord to show me in some way if I had been deceived. I saw a great dark cloud coming, and I heard a voice calling me. I looked and saw Christ. He said to me, If God be for us, who can be against us? This was a great comfort to me. I believe every child of God gets in the dark very often, but he will raise them out of darkness into light, and shed his love abroad in their hearts and they will praise

his high and precious name.

Brother Cockram, publish this, if you think it will be any comfort to the dear children of God.

Your sister in hope of eternal life.
Mrs. Perry W. Phillips.

A GOOD MEETING

Roanoke, Va., May 11, 1918.

Dear Bro. Cockram:

I have just returned from the Association at Martinsville, Va., where we had a glorious meeting. I fully expected to meet you there, but was very much disappointed. Sorry I failed to meet you. However, I met many precious brethren and sisters, which made me feel happy that I was yet living, and could live with such dear people. My mind was so very much exercised on the watchman that must stand on the walls of Zion, and there declare the whole council of God to a waiting people. While, as you know, I am not a preacher, I stole my way to a seat on the stand among them during the entire services. I could not help this. I wanted to be close to the dear old servants of God and hear what each one had to say. I saw them come forward trembling, with a message from home, which brought forth tears that would wash the Lord's feet.

This being a mid-week association it was well attended, with the best of conduct among the people.

I found the people of Martinsville to be a kind, generous people.

All of the visitors to this meeting were well cared for. I and my wife had a nice home with Sister Stanley and her husband on Church

street. This is a lovely family. Their daughters were so nice to us and all that stopped there. They were the flower bearers, and made all feel welcome. May God bless this hospitable home. Elder Moore lives close to this family, and they are so good to this old soldier of the cross, as I was a witness to this family's administration to this dear old Elder, of which you will find another article for publication. I cannot write of the fullness of this grand and glorious meeting. However it appeared that we were borne away on the pinions of God's eternal love and had a view of things immortal. Oh, that we could live together under the shadow of this great wing, but it is not so arranged. We meet on earth to take the parting hand, and return to our humble place of abode, to take up our duty among men in the business world. All we can do there is to meditate on what we have seen and felt; here we remain until such time we are called to meet again, and we look forward to the date, and trust in God when we again shall meet and strike glad hands, and mingle our voices in singing and talking of the goodness of our God; how careful we should live to honor our profession before one another. I now feel the water of life springing up to an overflow, tears are now blinding my eyes, my breast is expanding; oh, that I could write with pen and ink what I now feel, but language fails me. So, farewell. Your brother, I hope.

J. W. Simpkins.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City,
Fla.

VOL. LI NO. 13

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., May 15, 1919

THE GRACE OF SALVATION

Salvation by grace is both effectual and perpetual, the same Lord Jesus Christ yesterday, today and forever, and the Primitive Baptists are the only people who believe it, and we would sometimes seem to overlook the sameness of the Lord Jesus Christ "today." We claim to believe in the election of grace before the world was, and in the final preservation of the saints to glory, and why not believe in a present everyday election and preservation, sanctified by God the Father preserved in Jesus Christ and called. By grace are ye saved. The salvation is in grace, of grace and by grace. There is salvation in grace and there is grace in salvation. As is the grace so also is the salvation. "By the grace of God I am what I am." The "I am" is what the Lord is and the "what I am" is what

He is to me. "I am that 'I am."
"Say unto my soul I am thy salvation."
P. G. L.

J. R. ALLSBROOK

I send you the notice of the death of J. R. Allsbrook, who was born May 11, 1856, and died June 15, 1918, aged sixty-two years, one month and four days. He was born in Martin county, N. C., and came to South Carolina soon after the Civil war, and was married to Miss Martha Reaves, in the year of 1882. To this union was born nine children; five boys and four girls. Two boys survive him and three passed away before him. He was married to Miss Sally Cobb who lived with him one year and eleven days and passed away. He was then married to Miss Fanny Hardwick on September 9, 1908, and they lived happily together till June 15th, when he passed away.

He was a lover of the Primitive Baptist Church, always glad to have them come to his home, which was at all times a home for them. He was a generous hearted man, and a good farmer. He is greatly missed in our community. His disease was cancer of the stomach. He suffered greatly for some time, but bore his sickness with great patience.

His widow is a noble lady of refinement and Christian character, who merits our deepest sympathy.

Thomas Bell.

Wampee, S. C.

IN LOVING MEMORY OF OUR DEAR GRANDFATHER

It is with a sad heart and inexpressible feeling that we attempt to

write the death of our precious grandfather, George B. Pearce, husband of Elizabeth L. Tapp, who died March 17, 1901, at the age of sixty-one years, four months and twenty-five days. She preceded him to the grave eighteen years, one month to the day he was buried.

Papa, as we always called him, was born May 31, 1835, departed this life April 16, 1919, making his stay on earth eighty-three years, ten months and sixteen days.

Unto this union was born ten children, four girls, six boys, three dead and seven living; twenty-eight grand children and one brother, with many more relatives and friends to mourn his loss—but weep not, dear loved ones for our loss is his eternal gain.

He was the son of William and Fannie Pearce, born and died in Person county.

He was a lieutenant in the Civil War, made a good and faithful soldier being in Company A, 24th regiment; served through the war, and came out without a scratch.

Papa set such good examples before us, and gave such good advice. Dear papa, we do mean to try to follow your foot-steps and take your advice.

In your last conscious day you were telling us how you wanted us to live and by the help of the Lord we will try.

Dear papa, we do miss you so much; we miss you every way we turn and everywhere we go, we miss your bright smiles and cheerful words. Yet we would not have you back here in this sinful world, for we feel sure from the way you

left us that you are better off than we are. We can hear you singing, shouting and saying, "I'm so happy, so happy, so happy. I can see my Savior." He never united with any church but was a strong believer in the Primitive Baptists and we can truthfully say we believe he lived a true, Christian life.

We have told mama so many times, dear papa, that we could not live without you, but God never puts more on us than he makes us able to bear.

Papa bore his many troubles with silent patience, and with that lovely smiling countenance would hide his sorrows from his friends, his troubles were his only secrets.

He chose to bear his cross alone,
Nor let its weight be known.

We found him at the wood pile, lying unconscious, stricken with paralysis. No one who has ever gone out and found a loved one in that condition knows what it means.

But oh!

Our cup is full to overflow

With tears of grief and sadness,
But, O, how glad we are to know,

It's mixed with tears of gladness.

Calmly, peacefully, sweetly and without a struggle did he end his days and pass out at the call of Him in whom he had so long trusted.

A star stood over Bethlehem to point the Shepherds to the manger where our Christ was born. Papa was our star, ever pointing to the cross where he died. But our star has gone down to rise upon some fairer shore. And in heaven's jeweled crown he'll shine forever more."

And may his life be emblazoned

upon the canopy of our hope, ever shining upon the Savior's cross, and down the rugged road of life which he trod before us to the silent tomb, where now he sleeps in sweet repose; not dead, but as Christ told Mary and Martha, "he sleepeth."

O, the resurrection, the resurrection banner of the Christian's hope! 'Tis then and there we hope to meet him;

And see again his smiling face;
In heaven above, O may we greet him;

There all is love and joy and peace.

A precious one from us has gone,

A voice we love is still;

A place is vacant in our home,

Which never can be filled.

We loved him, yes we loved him,

But angels loved him more,

And they have sweetly called him,

To yonder shining shore.

The golden gates were opened,

A gentle voice said, "come."

And with farewells unspoken,

He calmly entered home.

Written by his devoted grand daughters.

Ruth and Pearle Pearce.

C. C. LITTLE

Dear Bro. Gold: I feel impressed to write of the sickness and death of our son-in-law, Mr. C. C. Little, the husband of our youngest daughter, Lessie. Thinking that all who have felt the great and glorious change which takes place in our spiritual birth always enjoy hearing or reading of those whom the Lord has visited in like manner.

Charlie, since being one of our

family, has proven to be a devoted husband, father and son-in-law and naturally what is termed a good man. He took much pleasure and interest in going with wife and I to our meetings, but we did not see any evidence that he had special love for the Gospel, a gift that none but the Lord can bestow.

He was taken with influenza and after staying up and nursing his wife and children as long as he was able, who were confined to their beds with the same disease, he took his bed and soon pneumonia developed. He continued to grow worse and became very despondent himself, and we were all very uneasy and deeply grieved about him, expecting to get the sad news of his death. But the Lord in mercy purposed that we should be blessed with news from him that would afford us great relief and be a solace and a present help for us, when the expected message was conveyed to us that "Charley is dead," and truly it was, for when it came I felt that "in the midst of death it is life," for before the Lord took him from us and called his spirit to Him who gave it, we have an abiding hope that he clothed him in a robe of righteousness and gave him the oil of joy for mourning, the garment of praise for heaviness; for he called his own dear mother, who was with him and took her in his arms, saying, "Mother, I feel so good and everything looks so bright, the Lord has forgiven me all my sins. I wish I could sing; that he hated to leave them but was not afraid to die." And he called his wife in the most loving and affectionate way and told her how good he felt and he

wished that she could feel like he felt, and that he wanted to join the church and his nurse, who had been out of the room for rest, returned and he told her that there had been a great change in this house since she left.

His wife was very weak and nervous, feeling that she could not bear up under her great trials, told us that after her husband had expressed his great joy and deliverance the words came to her "How firm a foundation," and continued with her and enabled her to bear the great weight of trouble under which she was passing.

Before he died he sent for one whom he felt that all was not just as he desired between them, and when he came they met as the best of friends and with kind and friendly greetings, and I feel sure that he departed in peace and good will to all men.

Your brother in hope.

M. B. Williford.

Rocky Mount, N. C.

RESOLUTIONS OF RESPECT FOR
JONAS REAVES AND WIFE,
ELIZABETH H. REAVES

Elizabeth H. Reaves was born on October 17, 1858, and first joined the church at Oak Forest on Saturday before the first Sunday in April 1897, joined church at Bethsadic by letter, and lived a faithful member up to her death, which occurred October 16, 1918, making her stay here on earth sixty-one years lacking one day.

Sister Reaves lived a model Christian and was loved by all who knew her. In Sister Reaver death the church has lost one of its bright-

est jewels.

Jonah Reaves was born May 27, 1854 in Harnet county, N. C., and joined the church at Besada on December 7, 1884 and was one of six that was constituted in the church at Bethsadia December 7, 1884 and was elected Church Clerk at said meeting and remained church clerk until death, and was chosen deacon on Saturday before the first Sunday in March, 1896 and filled both offices with honor to himself and the Church.

Bro. Reaves was a faithful member for thirty-four years not failing to attend his church over-six meetings.

On the 28th day of January, 1919 Bro. Reaves went to Wilson, N. C., and mysteriously disappeared, and was found by some fishing parties on the 22nd day of March in Toisnot creek near the city of Wilson, N. C., in a decayed condition, and his remains were taken back and buried at Bethsadia church beside his wife.

Whereas, our Heavenly Father has removed from our midst by death, Jonas Reaves and wife, Elizabeth H. Reaves,

Be it resolved, that the Church at Bethsadia has lost two most useful active members, Bro. Reaves being Church Clerk and Deacon; they together faithfully filled their obligations as becometh Church members.

That the bereaved children have lost devoted parents and the community two of their most exemplary citizens.

Be it further resolved that a copy of these resolutions be recorded on our Church books, a copy be sent to Zion's Landmark and a copy sent to the bereaved children,

This done and approved by an act of conference on Saturday before the first Sunday in June, 1919.

Committee appointed to draw up these resolutions: Brethren—

C. Hodges,

J. G. Turlington,

M. S. Byrd.

J. A. Turlington, Clerk.

JONAS REAVES AND WIFE

To the readers of Zion's Landmark: The writer wishes to say a few words to the good name of dear Brother Jonas Reaves, and his wife, Sister Elizabeth Helen Reaves. I had known Bro. Reaves from a small boy. We were school boys together. I never knew him to have a cross word with any of his school mates and his teachers never had to correct him by word or otherwise. I never heard any one say any harm of him in any way whatever. He has served as magistrate, executor to wills, guardian, school committeeman and other duties of trust.

Bro. Reaves was about sixty-six years old; the writer is seventy years old. Brother Reaves was a good husband and father, a good neighbor. I had known Sister Reaves for several years. She was a good wife, a good mother, a good neighbor and had the qualifications of a deacon's wife in deed and in truth.

Their home was a welcome home for the old Baptists and all that know and love the truth. Words fail me to do the above subject justice, so I will close by saying they are not dead but asleep in the arms of our dear Savior. May the brothers and sisters at Bethsadia, where their membership was, fol-

low the footsteps of the above named Christian people and pray for and with each other.

Written by your unworthy brother if one at all.

Cornelius Hodges.

ANNIE WILLARD

Dear Brother: By request I will write a few lines in loving remembrance of Annie Williard, who departed this life January 14, 1919, making her stay on earth twenty-three years. She was the daughter of J. Z. Dillon and Nannie Dillon. She was married to Rufus Williard and unto this union was born four children, of which God, in His all wise providence, saw fit to take from her her infant babe some few months before he called her name. It was made manifest to her in a dream or revelation that her babe was going to be taken from her. She had many true dreams and it seemed it was a great comfort to her to meet with the old Baptists and hear them talking of the mercies of God. The writer has seen the tears flowing down her cheeks. She said she would hear us people talking and would want to tell us of some of her dreams, but she didn't think we would put any confidence in her. She never united with the church. She dreamed she had joined the Baptist church and was so happy. She was a noble character, honest and truthful and so kind and free hearted, it didn't seem like she craved this world's goods. She was obedient to father and mother as a little child. A good wife and neighbor of which the old prophet said, "a good name was rather to be chosen than precious ointment."

She led the life of a bright Christian. If I know anything about the secret of the Lord I believe he had revealed that secret in her heart. Oh, mother, I know your loss is great. Her place is vacant which can never be filled on earth but God had a vacant seat which none but dear Annie could fill. Oh, we believe she only left this world of sorrow and is now safe in the arms of Jesus, mingling with all the old saints of God, gone on before and we are looking for Jesus, some sweet day to burst asunder the little mound. She now lies so quietly resting and call her to come as he did Lazarus, then it will be triumphant over death, hell and the grave, then she can sing I believe with all the blood washed through. Oh, death where is thy sting, oh grave, where is thy victory? It seems so heart rending to mother to give up her precious one. She is only a waiting you loved ones to come; no one knows the love of the mother. It excels all love on earth, but Jesus' love is stronger. It is so strong He has promised to take care of the little ones. He has taken your precious little mother and left your little baby to fight the hardships of life in a cold and unfriendly world without the aid of a dear mother. It is so heart touching to the little one without a mother's knee to dangle on. Jesus is far above mother, father; He is all and all. All we need may the Lord enable the bereaved to say His will be done in all things. All things is working for our good if we love Jesus. We believed dear Annie loved Him. She seemed to love to bear His name proclaimed. We will say,

weep not dear mother, Jesus is on the right hand of God making intercession for you and you will see some day why the Lord took your precious one from you. He has promised to never leave nor forsake his people. Her race was run and she is fully blest that awful disease of influenza that caused the sad parting of dear Annie here can never reach that healthy shore in which we feel your darling has gone and may we lead a good life as she led. To know her was to love her. The Lord giveth and the Lord taketh away, and has taken her to a home that can never be broken up as her name was left so lonely here we hope the Lord will lead the little children and save them by his grace. Although the way seems dark without mother, Jesus can make the rough places smooth and crooked places straight. So it is all by Jesus that we battle through this wilderness. He never sleeps nor slumbers. He wont be one moment behind time when the time comes for Him to come back here again. I don't believe that time is long. Then He will wake the sleeping dust, not by the help of mortal man; it will only take that still low voice that called the loved one home to command the graves to open and then the sad partings will all be done away with. Our happy meeting will be here; oh, beautiful to see Jesus and have Him purify the saints and separate this old mortal dust into immortality and then be like and see Him as He is.

Press on, dear mother, you have the same hope in your breast your Annie had, it will unite you both again where death can never steal

your heart's delight.

Dear Brother Gold remember the bereaved family, when at a throne of grace, especially the little one that is bereft of a precious mother and pray for the unworthy writer if one at all, the least of all.

A few more years shall roll,

A few more seasons come

And we shall be with those that rest
Asleep within the tomb.

And does the hoppy hour draw near
When Christ will in the clouds
appear.

Written by an aunt that loved
her.

Emma Hudson.

Globe Hill, Va.

MABEL AND ANNIE JONES

By request of their mother I send the following for publication:

Mabel and Annie were daughters of Mr. and Mrs. David Jones, who reside in Chestnut Level vicinity.

Never was a neighborhood made sadder than by the death of these pretty girls, just in the bloom of life and possessing such lovely traits of character that all who knew them loved them both old and young.

Mable was sick only a short while with the fatal disease influenza. Her suffering seemed so great but amidst it all the evening before she died she sang some hymns and told her mother she was in such pain if she could die she would be easy. All was done for her that loving hands could do; death claimed her October 9, 1918. She was twenty years old, the oldest single girl.

Annie was the next oldest girl was sick when Mable died but was better for a while after taking a treatment in Danville, came home

and spent a while. Her physician and parents saw she was not doing so well; they took her back to Danville to her aunt, Mrs. Gardner, where she quietly passed away on April 20, 1919, in her sixteenth year. In speaking of the suddenness of Mable's death to one of her girl friends she remarked that she too must some day die and go where Mable was; didn't seem to dread death. May these dear people who have undergone such a sore trial be at all times guided by the divine spirit, which teaches us to know the all-wise God makes no mistake but does all things well and does all his work after the counsel of His own will to the good and glory of those who are the called according to the purpose of Him, who maketh intercession for those who love Him.

May we be among that number for what must it be to be there, where all sorrow and tears are wiped away.

Written by one who deeply sympathizes with the family.

Mrs. G. T. Richardson.

JOEL L. SIMPSON

I send you the obituary of Joel L. Simpson, who departed this life on May 1, 1919. He was born September 15, 1860, making his stay on earth fifty-nine years. He leaves a wife and a large family of children. How Wetherford church will miss him. He always filled his place unless providentially hindered. We have had two meetings since his death. How sad it was to look around and not see him. His doors were ever open to the Baptists and a good place to stop as the brethren

who have stopped with him will know. He woke up the first day of May seemingly well, ate his breakfast and was sitting before the fire when he fell out of his chair and was dead in one minute.

His wife is a loving sister. May God bless and comfort her in her trials and troubles.

Done by order of the church.

A. C. Owen, Clerk.

Gretna, N. C.

WEAK YET STRONG IN FAITH

Elder P. D. Gold.

Dear Brother: This is my first writing for the dear old Landmark for 1919, so I think you will bear with me some, as I take you to be the kind of man to bear with weakness on my part. I sure do feel weak, naturally and spiritually, when I tell you I have been confined to the house in bed part of the last six months, and what I had to suffer none can tell but me. There was night after night I never closed my eyes. I tried to bear with all the patience I possibly could. I knew I was in the hands of the true and merciful God. I would beg the dear Lord not to put on me more than He would enable me to bear. Now, I do not feel thankful enough for His kind blessings on a poor unworthy sinner like me. I feel so low in the valley less than the least of all of God's people. If one at all the least of all.

Julia F. Metts.

Glade Hill, Va.

MARRIED

At the home of the bride's parents, Mr. and Mrs. J. D. Thorne, June 18th, Minnie Lee Thorne and C. A. Tyson. Rev. T. B. Lancaster officiated.

CONTRIBUTIONS FOR ELDER SHAW.

Wilson, N. C., June 20, 1919.

Mesrs. P. D. Gold Pub. Co.:

Please publish the following contributions in The Landmark for Elder J. A. Shaw:

Jno. R. Harris, Thornton, Ark, \$2.00
Miss Laura B. Shrades,

Shrader, Va. ----- 2.00
Mrs. G. W. Whitley, Wilson -- .25
Church at Goldsboro ----- 5.00

Total ----- \$9.25
Yours, etc.

J. F. Farmer.

ELDER J. F. BEEMAN

Elder J. F. Beeman will preach as follows if the Lord will:

Durham, Tuesday night, July 22.

Burlington, Wed. night, July 23.

Greensboro, Thurs. night, 24th.

Walnut Cove, Friday night, July 25th.

Clear Spring, 11 o'clock a. m. (old time), July 26th.

Snow Creek, 11 o'clock Sunday morning, July 27th.

North View, 11 o'clock, Monday morning, July 28th.

Russell Creek, 11 o'clock Tuesday morning, July 29th.

Esquart, Va., at night, July 30th.

Shady Grove, 11 o'clock a. m., July 31.

Thence to Pig River Ass'n.

J. Wesley Morefield.

ELDER R. E. ADAMS

The Lord willing, Bro. R. E. Adams will preach at Shiloh, Lower Country Line Association, on Monday night, August 4th at Danville, Va.

Tuesday, 5th, Cane Creek.

Wednesday, 6th, Mill.

Thursday, 7th, Malmaison.

Tuesday, 12th, Mt. Springs.

Wednesday, 13th, White Thorn.

Thursday, 14th, Springfield.

And then to Pig River Ass'n.

Monday, 18th, Union.

Tuesday, 19th, Strawberry.

Arranged by N. T. Oakes and L. H. Hardy.

STANTON RIVER ASS'N.

Please publish in Zion's Landmark that the next session of the Stanton River Association will be held with the church of Richmond, located at Woodland Heights in South Richmond, Chesterfield county, Virginia, commencing Friday before the second Sunday in August, 1919, and lasting three days. All lovers of the truth are invited.

Those coming by the way of A. C. L. Railroad coming on Thursday can stop off at Centralia, Va., and inquire for G. S. Weider. Then we can go to the church Friday morning; or address me at Centralia, Va. Those going to Richmond can write Sister G. W. Gay, 2720 East Broad St., Richmond, Va., or Sister Lucy Butcher, 510 North Eleventh St., Richmond, Va. In getting out to the church from Richmond take the Forest Hill car South and get off at 28th Street.

G. S. Weider, Church Clerk.
Centralia, 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.

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

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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

BY GRACE ARE YE SAVED

Dante, Va., April 16, 1918.

Elder J. D. Cockram, Floyd, Va.

Dear Brother: For some cause my mind has been called to the words of Paul where he says, "Now to him that worketh is the reward not reckoned of grace but of debt, but to him that worketh not." Rom. 4:45. It is the idea of all Arminians that God has placed salvation in the reach of all people upon certain conditions that if they accept good they go to Heaven, but if evil they go to hell and has commanded them to take their choice, but the Apostle has been very plain here in distinguishing between works and grace, showing that salvation is not part of grace and part of works. Then there is no middle grounds to be occupied because the Apostle says: "And if by grace then it is no more of works, otherwise grace is no more grace." Rom. 11:6. Then are we saved by works of the law? No. For the Apostle again says, "Knowing that a man is not justified by the works of the law." Gal. 2:16. "For the letter killeth but the spirit giveth life." 2 Cor. 3:6. It seems that the teaching of these mocking Ishmaelites might betray confidence with their own people

that tell the sinner to take his choice between Heaven and torment. This shows that the preacher thinks they have not as yet made any choice. Well, if they can live up to this time and not as yet made any choice, could they not live the balance of their lives and die and not make any choice at all. Then they could not go to Heaven because they had not chosen God and they could not go to torment because they had not chosen the Devil. But all men in nature have their choice and will go on until grace reaches and rescues them. If the power were in them to save themselves they would not need any Savior and the result would make them their own father and begotten in and by their own corrupt nature and therefore could not inherit eternal life. When the full blaze of truth is turned on them they act and do like one in amazement and like him that talks in his sleep but his words are not with either judgment or reason and say, "Oh, we don't believe any one can save themselves, but they must do their part." This position has a false brand on its own face for the Apostle said as I have before quoted: "If by grace, then is it no more of works, otherwise grace is no

more grace. But if it be of works then is it no more grace." These poor creatures don't know that they have not any part to do in the salvation of their souls. But the Apostle has well said, "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3. The prophet says, "We all are all as an unclean thing and our righteousness as filthy rags." Isa. 64:6. They tell us that the life offer is thrown out to the poor dead sinner and all he has to do is to take hold and let the Lord save them, they dare not say the sinner is altogether dead as the Scripture teach it. To say this would be to confess their helpless condition in the salvation of their souls. Suppose they mean to say, they are about dead—just have enough life to decide whether they will accept the life offer to let the Lord save them, or just stay dead. I would be glad to know just how much honor these new mocking Ishmaelites aim to bestow on the Lord. I suppose the mighty sinner who agrees to be saved on what he calls the terms of the Gospel wants a good lot of honor for becoming a good fellow and of course the preacher who throws out these life offers wants a big lot of honor for helping the poor sinner out of the bottom of the sea of corruption and therefore tells the poor sinner it is of him that willeth and he can run if he wants to or just stand and stay dead forgetting that the Apostle has said it is not of him that willeth nor of him that runneth but of God that

showeth mercy (Rom. 9:16). Now shall we believe what inspiration has said or the poor creature man of yesterday whose breath is in his own nostrils. No, let God be true and all men liars. I know a becoming courtesy is due our religious opponents, but I can't think of meeting the enemy with flattering words or storming Babylon with feathers though we meet them with the word of our God, which is a consuming fire. The Apostle has said at the head of this article: "To him that worketh is the reward not reckoned of grace, but of debt." If a man agreed to do his neighbor a job of work this man could demand his money on a strict business transaction when he had done the work according to contract, for this man had paid for his money by his work and was due his reward. This is on the line with all Arminian teachings but not so with the true convicted soul when the Lord finds him in a waste howling wilderness and turns him about in the current of his mind, he indeed flies to the law but finds no shelter there, but is by it slain. The law only thunders out its sentence, the soul that sinneth it shall die; yes, this poor soul knows he has sinned enough to condemn a thousand souls in the place of claiming any righteousness of himself. He cries, "Oh, can the Lord save such a poor sinner as I and if I must go to torment it is just for God's righteous law approves it." Justice cries, "cut him down," mercy is all his cry and hopes in this condition the poor sinner tries every way of escape, but alas, he finds the doors bolted on him. He

cries, "Lord have mercy on me a poor sinner condemned to die, I am gone forever." This poor soul sees now that nothing but mercy can reach his case; he has tried all his good performances and they have all failed and the very breathing of his soul is "Lord have mercy on me a poor sinner," this soul does not need any one to tell him he is going to torment for he seems to know it. He does not need the so-called preacher to tell him to pray for his soul would be in prayer to God if his tongue were taken out of his mouth. About this time this poor soul gives up all hopes and falls down in despair; the Lord speaks peace to his soul, he rises in prayer to God's Holy Name forever. He is no longer a work monger. He no more cries 'Do, do,' but he cries, "It is already done." Here the Lord shows himself to His children in the pardoning of their sins; shows them He has paid the last farthing for them and in mercy shows them their righteousness is in Him. Here mercy and truth are met together. Righteousness and peace have kissed each other. This is poetically expressed:

The appointed time rolls on apace,
Not to propose but call by grace;
To change the heart, renew the will
And turn their feet to Zion's Hill.

The poet says there is an appointed time. Yes, and all the money and so-called preachers cannot hasten the appointed time a moment; for the apostle has well said, "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." Eph. 2:8, 9.

Now, it is very strange that these so-

called preachers will deny the Scriptures and teach men. So if you want to hear some of their boasting just go about their long protracted meetings. Yes they boast and say they have saved so many souls. They tell the poor dead sinner to just come up and give them their hand and the Lord their heart and they will be saved forgetting that the preparation of the heart in man and the answer of the tongue is from the Lord. Prov. 16:1 and has said who hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus before the world began. (2 Tim. 1:9.) These new mocking Ishmaelite leaders say in so many words that there are thousands in torment and thousands going there for the want of money to send the Gospel to save the poor souls. If this were true what a friend we should be to good times, so when there was plenty of money the whole river of life would be full of ships loaded with happy souls going to heaven, but when the mighty dollar became scarce there would be but a very few on the river of life, so consequently but few would be landed in heaven, notwithstanding it is said, "Ye know that ye were not redeemed with corruptible things as silver and gold." 1 Pet. 1:18. | These so-called preachers must have their reward and they can't look to the Lord for it because the Lord has not sent them, therefore they must have it in cents and dollars and in order to hold their jobs and get the reward they tell the poor dead sinner to be up and doing for this is his last chance and

If you fail to get him this time, tell him the same thing next time and so on; they explain torment to them and tell them if they go there they will be intruders for it was not made for them. They tell us every soul we help to save we will get a reward in heaven. They say such an one has died and gone on to his reward. To say such a thing would be to open the flood gates to all the work managed system of the day. One of our lexicographers defines reward, to give in return for good or ill received; as I see it we receive our reward here in this time world for all the good we are blessed to do we meet in heavenly places in Christ, Eph. 1:3. Here, as I see it, we get our reward and not after death. As I see it, the home of the child of God after death of the body in the heaven of heavens, the child of God receives by inheritance and because of this inheritance the child is given the ability to do and receive the reward of the inheritance. Col. 3:24, because they are the children of God and of the inheritance. To the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God. Eph. 3:10. Every heir of this church kingdom receives his reward here in this time life. When it is God's will to visit his church with his power and love it is here, dear one, that we meet together in love and union and sweet fellowship. It is here the Lord often shows his smiling face when we are wayworn and tired which is a fair taste of the inheritance that is prepared for all the children of God to them it is said, "mine heritage (the

family of God) is unto me as a speckled bird. Jer. 12:9. So the reward is not of debt and as I see it there never was a true prayer prayed only by the Lord's people and the Lord gives the prayer that he hears. Neither as I see it has ever been a reward given one of God's children, except God first gives the ability to the child to do that for which he is rewarded. I can do all things through Christ who strengtheneth me. Phil. 4:13. Then, dear little child of God, you are sure to receive your inheritance; you are the ones that compose your father's heavenly family and not one will be left behind for it will be said, "Behold I and the children whom the Lord hath given me. Isa. 8:18. Dear little wayworn child of God, you may be cast down in doubts and fears and seem to be in the pit where there is no water but heaven is your home; you are one of the bride's, one of your mother Jerusalem's, and to you it is said, "And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. How thankful should this bride be to her great and adorable husband for her becoming what she is. We are lost in wonder when we think of the great love and mercy of this blessed husband who is the head of this bride, to whom the prophet says, "And he shall bring forth the head stone thereof with shouting, crying, grace, grace unto it." Zech. 4:7. For this cause I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named. Eph. 3:14, 15. To whom

all prayers are due for ever and
ever.

W. L. Edwards.

FEW FRAGMENTAL THOUGHTS GATHERED BY THE WAY

In the beginning God created the heaven and the earth. The earth was without form and void, without shape. The earth and water were intermingled and while in this state or condition it had no form. How long it remained in this state we do not know. It was not perfect like heaven. Heaven was perfect. It is God's dwelling place. God could not dwell in a place that was not perfect. This earth was so that nothing could live on it until the earth and water were separated and the dry land appeared. Scientists claim it was thousands of years in this intermingled state; that is the time our coal mines were formed. They claim coal is a vegetable product. In digging coal they find the prints of large leaves and stems of the vegetation several feet in diameter the whole earth was enveloped in total darkness and that everything that grew while this darkness was on the earth was dark. All vegetation now grows more during the night than in the daylight.

I believe God made everything. He did make in six days and finished His work on the seventh day and rested, as stated in the Bible, though what He did the seventh I do not know, but how far apart these six days were I do not know. Scientists may be right; these things are too deep, too grand and noble for my poor mind to grasp; but they get hold of my mind and I can't help it. I have searched many histories but

find nothing to satisfy my mind. The great Jewish historian, Josephus, does not give much light on the subject. The great celebrated Dr. Talmage said in one of his sermons that the North pole was the first place that got cool enough for man to live on, therefore the Garden of Eden was at the North pole. The Rev. Mr. Ingraham says in the "Prince of the House of David" that the Garden of Eden was in the Promised Land, so we find no two agree. The Bible tells us that the Lord God planted a garden eastward in Eden and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food. The tree of life also in the midst of the garden and the tree of knowledge of good and evil. So we know but little of the world prior to the flood. We do not find where Noah built the ark, what part of the world was inhabited. Probably all as people lived to a great age and had many descendants.

I believe the earth went through a great change while it was covered with water. We will make this illustration and compare the earth before the flood to an unregenerated sinner before he is convicted on account of sin, and the earth after the flood to a converted regenerated sinner, though it is the same earth, but it has been carried through a great upheaval process. So is every regenerated sinner. He is carried through a purifying process, purged of the old vile corruption, but it still is the same body. Noah could not tell from whence he had started. All that was behind the

flood was hid, if he had any desire to go back and see the place he could not for it was all buried by the flood of waters. So it is with every heaven-born soul. They cannot go back for Jesus has wiped this out with His love. We, like Noah, are placed in a new world and should not want to go back, but ever want to go forward to serve the Lord for His great love and tender mercies to us, for when we are doing the Lord's will I feel that we are doing right for He never taught any one to do wrong.

I believe this world is the garden of Eden and man was put in it to dress it. I can't imagine an enclosure like we commonly call a garden but this world was the garden and when the Lord God drove man from the garden He drove him from that very good state or condition that he was created in, and man has never been able to get back to that state or condition since nor ever can and if he could go back it would be no enjoyment to him in his sinful state or condition.

The Bible teaches us that there is a God of creation. A God who made all things that were made and without God there was not anything made that was made. That there is a God of power. That there is a God who has no part or future state but an eternal ever present state, a God without the beginning of days or end of time, saying my counsel shall stand. So is every one of His attributes and His works. He planned to do every thing He did do before He did it. He is not only the God of power to do His will, but He is the God of love, the God of mercy. It is through His great love and

tender mercies that He gave His only Son that He should come into the sinful world to bleed and die upon the Roman cross, raised up between the heaven, God's dwelling place, and the cursed earth. He bore His own cross for there was none to help Him, none to take His place, not like the malefactors that were crucified, not a bone of Him was broken but He was pierced in His side that His blood might be spilt. Not one of the malefactors was pierced, but their legs were broken and no blood was spilt which was not required, as they came not to redeem any one, not even themselves.

As I have stated the Bible teaches us that God made everything that was made and without Him there was nothing made that was made and that He has all power to do His will. That everything is His by creation. If so, hasn't He a right to do as He pleases or chooses with His own? Let us make this illustration: Mr. "A" owns a piece of land bought and paid for with his labor. Has he not the right to do what he pleases with it? Cultivate it as he pleases, or not to cultivate it, or cultivate a part and let the other go wild? Has the part uncultivated any right to say, why do you cultivate a part and not all? Does it make the uncultivated part's condition any worse by cultivating a part and not all, as he had a right to do? Now if Mr. "A" has this right and none will say he has not this right, why not God the same right to do with His own and more so for He made all? We believe God predestinated to do everything He did do before He did it. God who has all power and knows all

things from the beginning to the end wouldn't create a world without knowing what it would cost before He created or made a thing. Has not the potter power over the same lump of clay to make one vessel to honor and another to dishonor? Has not God the power over the same lump, this world to make one creature to go on four legs and another to crawl on the ground, another to swim in the water, etc. Why did He not make the horse in His image and likeness? Because it was not pleasing in His sight. Why did He make man the topmost piece of His creation in His image and likeness? Because it was pleasing in His sight. He predetermined before He made a solitary thing to make everything just as He did and everything that He made He pronounced to be very good the highest degree of excellence. The Bible teaches us that God entered into a covenant with His Son to do what? That He came into this sinful world before the world was made to do what? To save everybody? No! Then to do what? To save those that the Father gave to Him in the covenant. Did He do it? Yes every one and no one else for He had no right to anyone else or to save anyone else. We will draw this illustration: Suppose Mr. "A" and Mr. "B's" stock gets into Mr. "C's" enclosure, which is very lean. How are Mr. "A" and Mr. "B" going to get their stock out of Mr. "C's" enclosure; they have no right to trespass on Mr. "C's" property to get them; therefore they must proceed according to the laws and pay the redemption price and when they do this Mr. "C" has no more claim

on them. Can Mr. "A" pay the redemption price on Mr. "B's" stock and get them? No, he never owned them, therefore he cannot redeem that he never owned. But suppose the Father and Son had never entered into this covenant before the fall of man could Jesus come into this world and redeem any one. I say no! He could not redeem that He never owned. He would not have any right to do so. Satan would have had the oldest and only right. Do you suppose he would give up one, no never, for he fought very hard to get them. Ho preached as great a sermon as was ever preached to Jesus, he knew he was lying and deceiving mother Eve and giving God the lie.

Sin comes by belief and disbelief, believing in many instances is eating when they believed the devil's lie, sin entered in and they died to that good state that they were created in and man has never been able to get back to that very good state, nor never can.

I have heard people claim when Jesus came He did away with that Adamic sin and if we want to do so we can do good and God will be under obligations to reward us and save us. That when we are born there is a spark of grace born in us that if we will keep that spark burning, the Lord will be under obligations to save us but if we let it go out we will be doomed. If this be true, man then is his own savior, and Jesus' blood was shed in vain and He had no one to redeem. But the angel said unto Mary the mother of Jesus, thou shall (not may) call his name Jesus for He shall

(not may) save his people from their sins. Now who are His people, everybody? If so, everybody will be saved and the devil will get nothing for his lies. Our Savior says, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way which leadeth unto life and few there be that find it." Now I believe these few that enter in the narrow way are the ones that were given to the Son that He should leave the shining courts of glory to come into this sinful world to bleed and die for. They are the ones He had to save and redeem. Was God unjust when He brought the flood of waters and covered the whole earth and destroyed every living thing that breathed the air except Noah and his family. He could have chosen someone else to build the ark if it had been His will but it was not His will. By choosing Noah did it make the condition of others any worse? The Bible teaches us Jacob have I loved. Did it make Esau's condition worse by loving Jacob? Did it make the condition of the other nations worse by choosing the Israelites to be His people? Think not for through the Israelites all nations are blest. Did it make Joseph's brethren's condition worse for God to choose Joseph to go down into Egypt to save much people alive? No but they were blest in this choice; they did what God intended they should do and everything they did was to hasten the time on. We might continue this

on down to the present time.

I believe this great evil, wicked world war was according to the fore knowledge and predestination of God and the Kaiser was the instrument in the hands of God to bring it about as much as I believe Judas was the instrument to bring about the crucifixion of Christ. If this is not true then something has taken place that the Lord did not foreknow and the Bible teaches us He foreknew all things. This world war was to punish the whole world for its wickedness. The flood was to punish the world for its wickedness. I believe the earth went through a great change during the flood, so will all nations be carried through a great change when this war is finally settled and peace proclaimed and no one knows now what changes will be made, but the Lord who knows all things before He spoke a single thing into existence; and unless the people turn from their wicked ways and seek the Lord a worse one will come upon us. See the plagues brought upon Israel for her sinfulness. Every one was worse and worse. See the plagues brought upon Egypt for Pharaoh's disobedience. Every one grew worse until he was made willing to let Israel go and drove them out and after driving them out, tried to overtake them and destroy them. But the hand of the Lord was with them and destroyed the Egyptians.

This last world war was the worst war the world ever experienced and more lives were lost than at any time since the flood.

Germany was the most wicked,

high minded nation on the earth and had been preparing for this war for forty years and she has reaped the fruits of her preparation with sorrow and lost more than any other nation, and I fear the United States is to follow in Germany's steps in preparing for war. Whatever anyone talks, preaches and prepares for they are apt to receive it. So let us talk peace, prepare for peace, serve the Lord and I believe the Lord will grant us peace, prosperity and happiness.

L. J. H. Mewborn.

LANDMARK A WONDERFUL
PERIODICAL

Rocky Mount, N. C., May 12, 1919.
Mr. J. D. Gold.

Dear Friend: I am sending enclosed check for four dollars which will pay my subscription to the Landmark up to 1920. I can hardly conceive of being in a home without this wonderful periodical so fraught with the precious crumbs that fall from the Master's table. As far back into my boyhood days as I can remember the dear old Landmark was a regular visitor in the home of my mother who was always eager to read aloud to her family the good tidings found in its columns, and since I have been living in a home of my own this same good paper has been steadily coming and may it continue to come bringing comfort and joy as of old. I think you are to be commended for the splendid stand you have taken to the end that your father's good work shall go on and prosper in his declining years. What a wonderful man of God he has been all along his journey of

life. I have always thought of Bro. Gold as being gloriously rich in things pertaining to the kingdom and I have no doubt but that he is full of the grace of God. What a splendid life his has been and what joy and gladness it must bring to you as you look into his splendid face and recall that his life has been spent in complete service to his Lord and Master.

Sincerely yours,

J. E. Moore.

A GOOD LETTER

Elder P. D. Gold.

Dear Brother: Please find enclosed a good letter from Elder D. S. and Lula Webb, his wife. It is inspiring. The comfort and consolation their letter was to me. It came in the time of the epidemic when we had not had any preaching at our church in a long time. I think it would be very consoling to many others. Hope you will publish it in the Landmark.

Yours in love,

J. R. Jones.

Revolution Mills,
Greensboro, N. C.

Hillsville, Va., Nov. 17, 1918.

James R. Jones.

Truly kind brother: Today finds us in common health, and owing to the epidemic our church meetings are left off for the present. So I will take pleasure in writing you a few lines. You wrote of the charming words of "what wondrous love is this? O my soul." And there is a hymn that calls this wondrous love the "tie," "Elest be the tie that binds our hearts in Christian love."

Our relationship as subjects of the kingdom of God, is bound up in one bundle in what the prophet said, Yea, I have loved "thee" with an everlasting love, etc., then the apostle refers to the same love when he said "But God who is rich in mercy for His great love wherewith he loved us, etc." God being great in goodness and good in greatness. So we see that which is great must emanate from something great and high. And there is no earthly throne to be compared to the excellency of God, for His judgments are unsearchable and His ways are past finding out. An earthly king may render a decree and call out his subjects to war against other nations and other powers, and with loyalty to their king they may fight with much uncertainty, having no surety. But the great king in his excellency, counts up all the cost, whether he shall be able to meet the enemy, and come to victory, with every subject of his alive, and not one to be lost. This wonderful and great king puts his subjects forth, and He goeth before them unto the victory, and He saith unto his subjects, come follow me! And with the assurance of hope we follow him, believing that He is our surety. But we cannot compare the earthly king to the great King who possesses great love for his people. For the king of a nation may send his men forth to battle and thousands never more return to his kingdom for they die on the battlefield. The love is not great in the kings of the earth, and their judgments are wanting and therefore they cannot save the life of their subjects. But we love Him who is the king of

kings and Lord of lords, because he first loved us and gave Himself for us, therefore He goeth before us into death and in triumph arose, making good our redemption and bringing in the everlasting covenant of his grace; the tie that binds our hearts in Christian love. This tie of love is of the dear Lord and binds us together. It does not bind burdensome obligations upon us, but operates in us to do with pleasure the deeds of kindness. The Lord said by the prophet, "With loving kindness have I drawn thee." And I believe, Brother Jones, that God's people possess the very gifts of God in their hearts, and all such as have received mercy from God are merciful, and forgiving, and such as have bestowed upon them the loving kindness of the Lord possess the same fruitful principle. Freely we receive favor of the Lord and freely we give," the lesson that the Lord taught of the creditor who freely forgave his debtor, and that one frankly demanded the payment of his debtor, shows us plainly the difference between the law demand and grace. So the tie that binds us is not under the law, but under grace.

I would love to write you an expression of our love and esteem of you, Bro. Jones, but do not know how to word it. Lula enjoyed your good letter too and joins me with kindest regards.

May the Lord bless you.

D. Smith and Lula Webb.

My dear Mamie: I have wanted to answer your excellent letter ever since it was received, but it seems

my time is pretty well taken up. During the week I am engrossed in my business affairs, and when I am not away on Sunday the day is usually well consumed, since we have a morning and afternoon service. Since the church licensed me to speak wherever a door was open, last August, I don't think I have missed more than one or two Sundays in attempting to set forth the glorious provisions made in Christ Jesus the Lord for his people, and as a consequence I often find myself wondering what to talk or write. It seems to me that the brethren to whom I try to talk and with whom I correspond would tire of my vain repetitions, but there have been some occasions when I believe I had evidence that it was not I that spoke but that the dear Lord was speaking by and through me. Yes, I was dreaming for my time to come to go in the stand, feeling so keenly my weakness and my vileness, and absolutely incapable of thinking even one good thought of myself, but the Lord came, travelling in the greatness of His strength and in the might of His power, and I believe of a truth that I was lifted above all earthly power and was blessed of Him to preach His everlasting Gospel. When one is filled with the Holy Ghost there is no lack for something to say, for all of creation from the least atom to the towering mountain, seems to be throbbing praise to the glory of His great name, and as our little craft is wafted out upon the great and endless ocean of his love we become overwhelmed with wonder and amazement and join with one of old in saying, "O the depth of the riches,

both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor?" "Thy greatness Lord, what thought can reach! What mortal tongue can tell? Thy throne is fixed, Thy power extends o'er heaven, and earth and hell." How comforting to a poor child of God to be assured of Him that His power does extend "O'er heaven, and earth and hell!" Jonah realized this when the Lord delivered him from the belly of hell, where he was taught in a living way, "Salvation is of the Lord." The Psalmist could never have sung as he did. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings," unless he had known that the Lord's power extended over all principalities and dominions. The Psalmist not alone knew that the Lord had all power, but also that he was the searcher and discerner of the thoughts and intents of the heart. In the 139th Psalm, he says, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." David had been a wicked king, but his sin found him out, and when the Lord sent Nathan, crying out, "Thou art the man," there was no hiding place for David, and so he asks two questions in the Psalm referred to: "Whither

shall I go from Thy Spirit? Or, whither shall I flee from Thy presence?" He himself gives the answers, saying: "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art 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." Has the Lord ever searched you out and given you a right understanding of how you appeared beneath the gaze of His pure and all-seeing eye? If so, was there any place, in all the universe, where you could hide from His spirit? If you go to the mountain, the mountain cries out, "you can't hide here; if you dwell in the uttermost parts of the sea, even there you are in the hands of the Lord, and once you have tasted of his goodness and mercy, it will be the joy of your life to realize that you have an High Priest whose feelings can be touched with your infirmities, that whatever your condition, however severe your trial and experience of loneliness, your Elder Brother, Jesus, has been there and that it is in this experience you are brought into fellowship with his sufferings; when you can see Christ in the vessel you will smile at the storm, but it will be in a time of need—the storm will be raging—for to that end was he come.

I began this letter last night, but was taken with a sudden and severe attack of acute intestinal indigestion and for awhile I was in great pain, but finally got a doctor and in an hour or so was somewhat relieved.

Your letter was a great comfort

to me, for it makes my heart glad to hear others speak of the joy received under the sound of good preaching, the singing of the songs of Zion and the communion with saints. If I know anything of that joy it certainly transcends beyond comparison everything that is earthly, and I am persuaded that the Lord's people do dwell in heavenly places, in Christ, here below. My heart went out to Fannie Dodson when I read her letter in the Landmark and I intended writing her immediately, but so far have not done so. I feel to rejoice and to praise God from whom all blessings flow to know that the Lord is still carrying on His wonderful work in the heart of whomsoever He wills, and when they come speaking that pure language, we do give them the right hand of fellowship and feel glad that they are able to go home to their friends, telling what great things the Lord has done for them. The Lord's people of a truth have something of which the world knows nothing; they have the pearl of great price, invisible to mortal eye, nevertheless it is genuine and real in every sense of the word and no one shall ever be able to persuade them that such things are imaginary and fairy tales concocted by designing men.

This morning after reading what I wrote last night I was minded to destroy it and wait until I felt more of the spirit's promptings, but I will send this along and hope to do better next time.

I am sure all of you at Cane Creek are glad that papa has returned for the Summer. I feel thankful that he has been given such a large place

in the hearts of his brethren and friends, but am sure he does not presume to boast of what he himself has done.

It is my present hope to visit the associations both in North Carolina and Virginia this summer, though if the Staunton River Association is to be held in Richmond, am afraid I will spend the time between the Upper and Lower Country Line Associations visiting around Danville. Should you find time to write soon I would be glad to hear just where the Associations are to be held. Our Association is to be held in Ocean Grove, N. J., June 4th, 5th and 6th, and this would be a good time for you to come North, as you would have an opportunity of seeing the ocean at Ocean Grove and the sights of the big city when you reached New York. Write me if you can come.

It is cold and rainy here today and after my time last night I am staying at home. No doubt all of the people in your section are very busy planting their crops, and I suppose they will endeavor to double their acreage in tobacco, since that weed has brought such large prices during the past few years.

No more this time. Beulah and I both send love to all.

Your fond cousin,

Lester.

**PLEASED WITH GREENSBORO
BRETHREN**

948 Silver Run.

Greensboro, N. C., May 8, 1918
Elder J. D. Cockram, Floyd, Va.

Dear Sir and Brother: I have been thinking for some time I would write you. Well, I have sold

out my home in Patrick, since I saw you last. I am working here in this place at this time. I do not yet know where I will locate. I like here very much. The Baptists have a real nice church here. I like all of the members fine. I went last Sunday to Abbots Creek to the communion. I think there was two thousand people there I am glad to say they certainly were nice and orderly. I felt like I was blessed to feed some of the sheep and lambs, it seems to me some times I can almost look beyond this life and feel to know that some sweet day it may not be long, I will pass over the River of Death into the presence of my Savior to enjoy the songs of the redeemed of the Lord. Oh, then sometimes and it is so very very often and long. I am down in the valley of darkness, I then find I can only stand still and wait to be shown the beauties on the mountain top again. I know it only takes the same power to bring about the beauties that God has in store for his heart's delight of His children, as it does to quicken a dead sinner.

Well, dear brother, if I am not deceived, I am trying to be submissive to the will of my blessed Savior. It looks like to me I am the least of the least in the great family of the ransomed of the Lord, although I would not take for it the world and fullness thereof for it.

Well, I will try to bring my poorly written letter to a close. I am in hopes to see you at our association the third Sunday. Come if you can. I would like to see you. I guess I will have to ask you to discontinue the Counsel. I will settle with you if you come to the Associa-

tion; if not, write me and send a statement, and I will send a check for the amount. I expect to take your paper again as soon as I settle down again.

Yours in hope,

D. G. Staples.

A GOOD LETTER FROM ELDER ADAMS

Columbia, N. C., June 23, 1919.

Dear Brother Gold and brethren, readers of the Landmark: As I am resting up today at Bro. Thos. Holiday's and have no appointments this week, until Friday, the Union meeting here at Bethlehem, I feel impressed to write some and give a brief sketch of my travel among the churches in the East since I left Angier, my home, in May, the week before the third Sunday. First appointment was at Newport, N. C. the third Saturday and Sunday where we had a good, lovely and pleasant meeting. I greatly enjoyed meeting these good and faithful brethren, sisters and friends. I was much favored of the Lord in preaching Jesus and His grace, mercy and love to His poor afflicted and beloved people.

From Newport, I went to Morehead City, preached Tuesday and had a pleasant meeting, finding all in love and peace. "How good and pleasant it is for brethren to dwell together in love, peace, union and sweet fellowship." Next stop was at Marshalburg and North River, the fourth Saturday and Sunday, where I enjoyed good and interesting meetings. Indeed all the meetings were unusually good and interesting. At Atlantic I preached two days, Tuesday and Wednesday.

I spent two nights with our dear Brother Hardy. Here we had good meetings. There are no more lovely, good and faithful brethren and sisters anywhere. They have a faithful good pastor, L. H. H. From this place I went to Hog and Cedar Plands where I spent nearly a week and preached the first Saturday and Sunday in June. I always enjoy myself with these good people. I missed, while there, those good old faithful members—Bro. John L. Goodwin, Josiah Daniela, Richard Styron, Thos. Harris, and many others of the dear old heads who have passed away since I first visited there forty years ago, or more, but I feel sure that they are resting from their labors, trials and afflictions here in this poor sinful, wicked world of wars, sorrows and distress. We will all soon follow. I know I shall, and how blessed it is to have a good hope through grace, that when our trials, tribulations, temptations and troubles are over here that we will enter that world of joy and peaceful rest and abode where we will join with all the blood-bought and blood-washed throng to praise Him who suffered, bled and died for such poor sinful mortals as we. O, for such love and mercy, let rocks and hills their lasting silence break and all harmonious human tongues the Savior's praises speak.

From Cedar and Hog Islands, I was taken up to Jones Bay by Mr. Styron in a gasoline boat, about twenty miles by water. I preached Saturday and the second Sunday. Had good and pleasant meetings, all peace and love. I was blessed with liberty and the spirit in speak-

ing and I think the people were in hearing. From here I crossed over to Hyde county to Beulah church where I met a few good brethren and old afflicted sisters. Sister Mary A. Spencer walked out a quarter of a mile on crutches. She is a devoted, faithful member, also others, Bro. John R. and Sister Julia Lupton, his wife who is or will be 86 years old in December next, about one month older than myself. From here I was conveyed to Rose Bay to the home of that dear Sister Martha Credde, daughter of dear old Brother and Elder Cartright who was a precious and highly esteemed preacher and greatly beloved among the Baptists. From here I went down to Tiney Oak Church, where I spent a few days. Preached Saturday and the third Sunday. Here I enjoyed a good meeting with these dear good people. Would like to mention many but cannot, as it would make this article too long. From here I took the mail boat for Belhaven, and spent the night with Sister Eliza Bridgeman, with her son-in-law, Mr Credle. She is another dear precious daughter of Elder Cartright's. From here I took the train for Creswell and to Concord church, Saturday and Sunday, where we had a glorious meeting Saturday and Sunday. Quarterly communion and feet washing on Sunday. Elder Monsees serves this church as pastor and is much loved and esteemed among them. This church seems to be in a healthy, prosperous condition, much love and good feeling manifested among them. As I fear my sketch will be too lengthy, will close. In conclus-

ion I wish to say to the many brethren, sisters and friends I met and enjoyed their many acts of kindness. I feel thankful and may the good Lord bless and His grace, mercy and Holy Spirit be with and comfort your hearts while journeying on in this poor world and may we all live nearer to God and more devoted to His blessed cause. I never expect to see you all again, but hope to meet all the dear children of God in that upper and better kingdom where no sad farewells and partings will be no more. Farewell. Pray for me. The grace of our Lord Jesus Christ be with you all. Amen.

J. E. Adams.

SENDS FOR PUBLICATION

Greenville, N. C., May 12, 1919.
Mr. J. D. Gold.

Dear Sir: Enclosed you will find a letter from Bro. L. H. Hardy. It was so much comfort to my poor, wandering soul, that I feel like it will be a comfort to some poor tempest tossed soul that is traveling through a wilderness of woe, sin and temptations, but may the Lord find us in this wilderness and lead us about and instruct us and keep us as the apple of His eye, and may His banner over us be love. I am in Washington, N. C. at present, and had the sweet privilege of hearing Brethren Sawyer, Topping and J. N. Rogerson here in this town, and how much I did enjoy it. I cannot express, but the poor hungry soul will understand; so please remember me as one in solitude and desolation. I humbly ask all lovers of truth to pray for me and mine.

As ever,

Rutha Tripp.

The letter follows:

Dear Sister: When you have read the letter enclosed with this note, if you are comforted by it and feel that others would be, you are at liberty to send it to Mr. John D. Gold for publication in Zion's Landmark.

I have, by him and others, been requested to write more for publication, and I have so many ways to go and so many things to do that I have not any more time to devote to writing than I now am doing. If it had not been raining today I could not have stopped to write. However, I do not consider any time lost which I spend to the comfort of the Lord's people.

Praying the blessings of the Lord on you, I am, your brother, I hope.

L. H. Hardy.

My dear Sister Tripp:

I got home on the 21st and received your letter and should have answered it before now but the condition of my wife's health and the number of letters to write to take them in turn and to let our children hear from mother with other things which must be done has kept me from writing.

My trip was one among the best that I ever was blessed to make, and I feel that I want to praise the Lord as long as I live for His unspeakable blessings to such an unworthy sinner.

I am glad to tell you that my wife's health is better.

Surely to trust in the Lord is just what I want to do and would do so if I was not so filled with unbelief

and sin. The temptations of Satan are ever before me and it is impossible for me to command him to get behind me. He will not obey my words. This shows me my weakness and what would become of me if I had the work to do. It teaches me that I am dependent on the Lord all the time, and that without Him I can do nothing. When He appears forgiving me all my sins and showing me that He was with me when I was down in the deep, then it is that I am given to trust in the Lord and to learn that in the Lord Jehovah is everlasting strength. While I learn this lesson so often, yet I am so careless and forgetful that it is not long before I have to review the same, and it is a new lesson every time I learn it. See what a dull memory I have, and how necessary it is for the Lord to keep me every hour? I am glad that all my strength is in Him. I am so weak that if all my strength was in myself even my strength would be the greatest weakness. In as much as it is in the Lord, and His weakness is stronger than hell and all its hosts and emissaries, and higher than the heavens, deeper than hell, broader than the expanse, longer than the lengths; He filleth all of these and everything else. Who can overcome Him or what can destroy us in His hands? Therefore it is so sweet to feel that all our strength is in Him, and that cannot fail.

Here also we find that all our light and life is in Him. There is none in the world. We read that knowledge is light. That is true, but we are taught that even the wisest are fools before Him. The wis-

dom of this world is foolishness with God. He destroys the wisdom of this world and brings to no thing the understanding of the prudent. He makes foolish things to confound the wise, and the things which are not to bring to nothing the things which are. No wonder that the wise world cannot love nor serve Him. To them He is a terror. He disposes all in which they trust. Their way is right in their own eyes, and they have no experience that the end thereof are the ways of death. Therefore all their light is darkness. It is so seen and felt by those who have been made alive in the Lord, and it is they who are interested and looking for the light of life and glory. The world knows nothing of this way and therefore they have no spirit to be asking for it. Those who are alive in the Lord Jesus are the only people who are in trouble because of their inability to find the way, and therefore they are the only people who are knocking at the door of the heavenly court. They have the promise that they shall find it, and that the door shall be opened to them. They also have the promise that they shall enter there and dwell with the Lord whom they love better than their own life. This is the true light that lighteth every man that cometh into the world. The world is the world of the Godly in Christ Jesus. Those who have been taught to know Him as the True Light and to rejoice in Him as only they can do. Surely to them are all the things of this world a body of darkness.

Sometimes when we go to meeting we cannot see this light. We

are thus taught that it is not the preaching that gives us light. The preacher is only the servant of the Lord and cannot do anything only as the Lord opens up the way in the heart of the poor sinner who is the hearer. Thus we are taught that we cannot get strength from any man. We must not trust the best of them. They are vanity at best. The watchmen smite us; it is the Lord who comforts us even in the preaching and all that is connected with the meetings.

Here we find that we are in the valley. Not in outer darkness, for none ever got there but the character of Judas Iscariot. We are not in outer darkness as long as we have hope and that remains an anchor of the soul both sure and steadfast, and will do so unto the end. He that gave it to us is that hope, anchor itself, and He has promised that He will never leave nor forsake us. He is able to do all He has said and He will not fail in any point nor promise He has made. Lo I am with you alway, even to the end of the world. Is this true? It is true, and you are a personal witness to this fact. So is every child of God. Therefore when He leads us in the valley there is some fruit there to be gathered, some lessons to be learned. If there is nothing else that ever appears to us we will learn that He has taught us His power to save. This is a fruitful place. Even the Lord Himself frequents this place. The church called it a garden of nuts, the place where the pomegranites budded, and the vine flourished. There the Lord comes to gather grapes and to see

the nuts. It is a garden of nuts. Nuts have to be cracked and the old hull taken away before that which is to be eaten can be got at. That is where the Lord is found. The breaking of the nut is death to it. However there is nothing good to the nut until this old outside is either rotten or broken. Here we see life coming out of death. The resurrection coming out of the rotting. I wish I could tell you about this.

Here is where the deep calleth unto the deep, and the roaring of the waterspouts is heard. At these noises we fear and tremble before Him who holds the winds in His fist and thunders when He pleases. Surely none can stay His hand nor say unto Him, what doest thou? The night comes on and the wild beasts do creep forth. We find that we are a prey to them. They roar and we tremble both for ourselves and for the lambs of God. Little things they are and helpless. Poor things, we bow down with them for we are of them, and we fear. Is there any danger? No. Why? He who has these beasts in His hands is near. The light so unexpectedly springs forth, these wild beasts have gone to their lairs and their roarings are heard no more. There is a great calm, in the soul and the noise of the water spouts is heard no more. Why? The light is come and the little lambs do skip about in their Master's pasture, and they feed and lie down and none shall make them afraid. They look and there are the streams of living waters so easily and placidly running by and without having to

go to it they are drinking to the full, their full soul does rejoice in God their Savior. The stream is flowing from His blessed side, and all the enemy has no power to stop it. There the poor soul is bathed in it and he experiences the fact that he is alive, and that this life is in the Lord. "Ye are dead, and your life is hid with Christ in God."

Here also the little, lame one is led up into the mount of the Lord where he sees the altar on which a sacrifice is made for him, a sure provision, and he knows that he is at Jehovah Jirah. He feels the release and rejoices that one was given or provided to die in his stead, and that by this provision he is set free. This he learns of a truth, and he learns the truth. He knows it as he never knew it before. If you know the truth the truth shall make you free. Here is freedom from all bondage. The law has no more claim, and the devil never had, even if he did claim and lead astray this little one. He was an intruder on the property of another, a thief, using stolen goods. Thanks to God he never can wear off only that old tarnish which he has caused to be there, and that with himself is cast away. The holy law is satisfied and there is no more claim. The redemption is perfect, God is satisfied and Jesus, the Christ, is both justified and glorified in His people, and they shall as surely be justified and glorified in Him. It is He who stands before the Father saying: "Behold I, and the children that thou hast given me." The Father is pleased with Him for His righteousness'

sake and when He sees His children for whom Jesus died with His blood on them, it shines as the Urim and the Thummim in the holy breastplate so that nothing appears but the glorious righteousness and the perfections of our dear Lord Jesus as the only light. The Father sees this: His inspection is perfect and never has to be made a second time. He is satisfied and says, "Thou art all fair, my love; there is no spot in thee."

The sinner is as perfectly free as the Savior and there is no more condemnation nor death. Life, Life forevermore.

Here appears, not only that their names, but they themselves, were written in the Lamb's book of life from the very foundation of the world, and all that has come to them has come from that fact. They are in themselves living monuments of the doctrine of electing grace, and they are fully convinced that they are not saved in any other fashion.

Our God is not a God of methods. He does not try to do this or that. He is the performing God. He speaks and it is done, He commands and it stands fast, opens and none can shut, shuts and none can open. When He shuts He seals. All His children have His seal on them. The foundation of God standeth sure, having this seal, the Lord knoweth them that are His.

In this hope I rest and wait the day of my deliverance in and by our Lord Jesus Christ.

Your brother, I hope, in Him.

L. H. Hardy.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City,
Fla.

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WILSON, N. C., June 1, 1919

PREDESTINATION

Elder P. D. Gold.

Brother: I notice a division among Old School Baptists on predestination. Will you kindly tell me what they believe.—E. N. Crider, Pearson, Ark.

REMARKS

Some hold to absolute predestination; some hold to time salvation; some to one thing and some to another.

Men differ about matters they do not understand. It is on subjects they do not understand that they differ. If they ever find out the truth they will not differ. The truth can only be right and shall not only make us free but only the truth can satisfy us therefore we can only trust our salvation in the hands of God and be satisfied with His dispensations, whatever His judgments

shall be for He only knows all the truth for He knows all things.

It is not intended for us to know everything or to be entirely satisfied with this world, therefore we see as through a glass darkly, but when we see Him as He is and be like Him, then we shall be satisfied because all things issue from Him and center in Him. When we have Him we have all things. It seems to me that is the way we should feel about it and be willing to trust all things in His hands. I cannot believe in a conditional time salvation and no eternal salvation. Certainly if God chooses to keep and protect His people here below in the sense that He preserves them as His own, and they love, obey and trust Him, would He desert them when this fitful life is over? But it is not for us to fall out or refuse to fellowship those who differ with us as to whether God predestinates every step we take and every move we make.

God was patient with Ahab for many years and His prophets warned him until even in the vision Achiah told him that his days were numbered and Israel would be scattered as sheep upon the mountain. Was not this intended as a warning, and does He not punish those who disobey Him? Would anyone say that we should do evil? Paul says that God forbids that.

It is certain that God gives us a mind and a conscience, and certainly the children of God who love Him should possess this mind and conscience, which enables them to discriminate between right and wrong and should give them a greater desire to do right than the ungod-

ly. Our prayer should be, "Thy will be done in earth as it is in heaven." We know it is done in heaven. God will have none around Him there who have not been tried in the fire of faith and love and trust.

Do we want His will done on earth and His kingdom to come here below? If so the question of predestination only as it applies to these things will not trouble us.

P. D. G.

DEAD TO SIN AND ALIVE TO GOD

"Likewise reckon ye also your bodies to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord." Rom. 6:11.

Do we indeed consider that we are dead unto sin. Likewise reckon, consider, that we are dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

To be crucified with Christ is reckoned indeed to be dead indeed unto sin. There is not anything that can ever change that which concerns Jesus Christ. Nothing can ever undo that which is accomplished through and by Jesus Christ. What He doeth cannot be changed, nor anything added to it, nor taken from it. For what He doeth is forever. There is but one Jesus Christ, who is the same yesterday, today and forever. Nothing can be changed of that which belongeth unto Christ.

How perfect is Jesus Christ. Nothing that man can do is able to add anything to this perfect unchangeable character of what Jesus Christ is or what He shall remain forever.

When we see and know Him as He is we cannot desire Him to be anything beside what He is. As Jesus is perfect so is His work perfect. None that know Him in Christ can desire His character changed. For He is the Rock and as He is perfect, so is all His work perfect. If the work of Jesus is perfect, and we have so seen and known the work of Jesus is perfect we could not wish any change in His perfect work.

This is life eternal to know Thee the only true God, and Jesus Christ whom God hath sent.

The marks and signs that follow Jesus and belong unto Him do cast out and overcome all the doubts of truth that could shake the faith of the sons of God.

To admit that there is no defect in Jesus would forever close the objector and compel us to receive everything as perfect and unchangeable in Him.

All things are of God and are in His power. Those that are taught of God receive everything as perfect coming from the hand of God. The light of revelation shows to the believer in Jesus such proofs and marks or signs of His perfection that it is eternal life to know Him, and could not admit of any doubt of the truth of this revelation. This is eternal life to know Thee, the only true God and Jesus Christ whom Thou hast sent.

P. D. G.

SEARCH ME, O GOD!

"Search me, O God, and lead me in the way that is everlasting."

What could be more important or desirable than the above prayer?

Man does not understand the secrets of his own heart. He has not

made himself; nor does he know the secrets of his own heart; nor is he capable of judging what he should be.

Laying aside all manner of guile and hypocrisy, deceit and malice, as new born babes desiring the sincere milk of the Word (the pure word of God) that he may grow thereby, he desires to be found without fault before the throne of God. He desires that God, who is the judge of all the earth, may appear as his judge, for then he knows he shall be upright and shall be innocent from the great transgressions.

Hence the prayer of his heart is, "Let the words of my mouth and the meditation of my heart be right and acceptable in Thy sight, O Lord, my strength and my redeemer."

God is the judge of all my thoughts and ways, therefore they are all pure and perfect. When He works within me both to will and to do it must be according to the will of Christ Jesus our Lord.

Thy word was found and I did eat it, and it was sweet to my taste. Good is the Word of the Lord. The Spirit of God in man loves the Word of God as it is manifest in him. Every word of God is good. Good and upright is the word of God, therefore will He teach the upright in his way and all His ways are pleasantness and all His paths are peace.

P. D. G.

C. L. GURLEY

The death of Mr. C. L. Gurley, on Monday night, May 12, 1919, at his beautiful country home in Buck Swamp township, removes from our county another of its most valuable

and useful citizens.

While having been in declining health for several months, and having passed the three score years and ten allotted to man, his death still was a shock to his loving family and friends, of which he had hosts.

Calv. Gurley, as he was familiarly known, was born November 1, 1837, and had lived all his life in his native county and was the embodiment of all that goes to make an honest, upright, Christian citizen, for it could be truthfully said of him that he was "diligent in business; fervent in spirit; serving the Lord." He was a man of very quiet disposition and unassuming manners, and only those who knew him best, and especially those of his own home circle, fully realized the deep current of genuine, true worth, which gently flowed from his manly heart. He had the courage of his convictions, and dared to do right, as he saw the right, both in his dealings with his fellowmen, and in his duties to the God whom he delighted to serve.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." In this, our friend was most efficient, for he loved life, he saw good days, and surely his tongue knew no evil, and his lips spoke no guile, and he held the love and esteem of all who had the pleasure of knowing him, and many hearts are saddened by his going away.

The world regards a man successful in proportion to the amount of worldly goods he accumulates, regardless of how he does it, and we see many of this type cut down, often, right in the prime of life, leav-

ing their thousands behind them, but not one cent in front of them.

But, not so with our life long friend, the subject of this sketch, by indomitable energy, perseverance, frugality, and diligence in his every pursuit, cheered and comforted and encouraged by his good wife, who has ever been an helpmeet indeed and truth, he not only brought up his children in the "nurture and admonition of the Lord" all of whom are now an honor to the communities in which they live, but he accumulated a sufficiency of this world's goods to place him far away above mediocrity, as a successful farmer, the type who live at home and board at the same place, with plenty, and to spare, and at the same time he laid up his treasures, where moth and rust doth not corrupt.

Hence his going away leaves a place that will be hard to fill, but the community in which he lived is made better by his having lived in it, and his influence will never die. He was a most consistent member of the Primitive Baptist church, and attended upon its ordinances, even after his health was declining, with a degree of devotion that was an inspiration to others. His funeral obsequies were held at the home on Tuesday afternoon, attended by a large number of friends and conducted by the universally esteemed Elder John W. Gardner, and the pall bearers were six of his grandsons, at his request: Messrs. Roy, Calvin and Charles Yelverton, of Fremont, N. C., and Harvey Calvin, and Harold Gurley of Princeton, N. C.

Besides his devoted wife he

leaves six children, Mr. C. L. Gurley, Princeton, N. C.; Mrs. J. R. Rose, Wallace, N. C.; Mr. C. C. Gurley, Pikeville, N. C.; Mrs. R. L. Fitzgerald, Micro, N. C.; Mrs. I. L. Yelverton, Fremont, N. C.; Mrs. Wiley Aycock, Fremont, N. C., and thirty grand children.

To the bereaved family he leaves the very richest legacy possible for any one to leave, that of a life well spent, and the comforting assurance to all that when his gentle spirit burst the bands of clay which bound it to its earthly tenement, that it was borne upon angels' pinions to that rest prepared from the foundations of the world, for God's people, and that there he now awaits their coming.

His newly made mound is right near the home he loved so well, in the family burying ground, and the same sweet song birds, familiar to him in his every day life, will sing their softest, sweetest lullabys in the apple trees near by, while the wealth of flowers, placed upon his grave by loving hands, and each glistening, sparkling dewdrop, brilliant in the morning sun, as they fill the luxuriant growth of waving grain, will but reflect the purity and gentleness of the heart, which now is hushed in death, awaiting the resurrection morn.

"Mark the perfect man, and behold the upright, for the end of that man is peace." Farewell, kind friend, for a season, but "Beyond Life's Sunset" we will meet you again.

Then will death be swallowed up in victory,

Surely the grave is not our goal,

But, blessed be the thought, Eternal Life

Is promised our immortal soul.

Then let our hearts still grow in grace,

Love, Hope and sweet assurance bring,

O grave, where is thy victory,

O death, where is thy sting?

MRS. MARTHA EDMONDSON

By request of my father I will write the death of my dear mother, who departed this life May 30, 1919. She was the daughter of Harcom Robuck and Charity, his wife; was born in Martin county October 4, 1861, making her stay on this earth fifty-seven years, five months and twenty-seven days. She was married to W. T. Edmondson February, 1879, making her stay with him forty years, in which was born to them ten children, six girls and four boys. Three little girls having preceded her to the grave many years ago. The other seven left are living together with her dear husband, to care for her in her last years.

For five long years she had not been able to walk one step by herself because of rheumatism which had gone all over her poor body, together with tuberculosis which caused her to suffer untold agonies, all these many years, but was able to sit up-most of the time in her rolling chair, which she seemed to enjoy sitting about with the family, never murmuring or complaining about her helpless condition, only she would often say that she hated to be so much trouble, but they all waited and attended to her gladly, at any time she needed anything.

She would often say she wanted to stay here and do all her suffering so beyond the grave she would find rest and peace with God. She was confined to her bed a little over twelve long months, never being able to sit up any during that time, only suffering that which none ever saw anything to compare, but she did it willingly and with the most patience of any one we ever saw. Only praying to the Lord if it could be His will to take her out of this world of suffering, but if not His will she was willing to suffer her time out and wait His own good time to take her home to rest which we all feel like He did for the night she died she didn't seem to be as bad off as she had been that day, only passed quietly away without a struggle from this world to a beautiful home not made by hands, for which she was ready and waiting, being conscious all the time, talking strong only a short time before the end came. Her last words were, as she was easing away: "Now you see, now you see." We think she was trying to tell us that what she had been longing for had come, that being about ten minutes before the last which took her away about fifteen minutes past ten o'clock on Saturday, during the night of the date I have mentioned. All was done for her during her five years of suffering that could be done by her dear husband and good children, kind friends and relatives and her neighbors; also her favorite doctor, but none could stay the hand of God when His time came to call her home to rest forever in eternity.

Mother joined The Primitive Bap-

tist Church many years ago. The date I cannot recall, and she was a faithful lover of the church as long as she lived; she was sure to go to her meetings unless providentially hindered and she loved so well to hear preaching. She was carried a great many times in her chair when she didn't feel strong enough. Dear mother was a good woman. She was loved by all who knew her, before she became helpless she would go and wait on her neighbors and friends in case of sickness, and anything she could do was gladly done. That was one thing she contended for was to care for the sick, and it was returned back to her in her last years, for I do not think there was a time when she didn't have plenty of company, which she seemed to enjoy so much to hear them talk, not being so she could talk she would want the rest to talk so she could hear them. We hate to see our loved ones go, and it is then only we can realize our love for them, but we know that the Lord does His will and never does anything wrong but everything for the good of them that love Him. We cannot tell how good we loved dear mother or how hard it was to see her put out of our sight, but in this world of suffering we could not wish her back again, but say, dear mother, with God remain. Though our loss be great we know our loss is her gain. And may the dear Lord reconcile and prepare every one of her dear children to lead the life that dear mother did, and when we have gone through this life and come to die would Thou bless each one with the faith and hope that this

dear soul had, and may He reconcile the dear husband our father to know while all was done for her that could be done that she is at rest and in a better place than this world, where she once was.

Mother leaves a husband, seven children, one brother and two sisters besides a host of relatives and friends to mourn her departure. We can only say:

Dearest mother, thou hast left us,
And our loss we deeply feel,
But 'tis God who has bereft us,
He can all our sorrows heal.

Her funeral was preached by her beloved pastor, Elder B. S. Cowan, on Sunday evening, to a large crowd of friends and relatives and the remains laid beside the three dear children gone before.

Written by her daughter,
Annie.

WILL ORGANIZE A UNION
Elder P. D. Gold, Wilson, N. C.

Dear Brother in hope and love: I send you a notice to be published in the Landmark of what was agreed to in conference by the church here

Saturday last in pursuance to a call by this church for a meeting of this church Saturday before the 5th Sunday in August next for the purpose of organizing a union meeting of churches in the Little River Association which do not belong to a union.

Please publish this notice as early as you can and oblige.

I am as well as usual and hope you are improving. We had a good and pleasant meeting here yesterday and day before. Féel that the Lord blessed us in speaking in His name.

J. E. Adams,
Angier, N. C., July 14, 1919.

FOR ELDER SHAW

The following amounts have been sent us for Elder Shaw and forwarded to him:

Mr. and Mrs. R. D. Pate, Saulston, N. C., one dollar each.

Wm. M. Farrow, Swan Quarter, N. C., \$3.00.

Miss Ida Brumfield, Java, Va., \$1.00.

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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.

THE GREATNESS OF THE LORD

Ringgold, Va., June 18, 1919.

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

My dear brother in Christ: I am enclosing herewith a letter from R. Lester Dodson. I desire to see it published in Zion's Landmark so all the dear readers may enjoy it as it was a feast to myself and others who have read it.

Am so glad you have been restored to health; hope you will be able to visit the Associations in August and my home church, Cane Creek.

Mother is not well; has a cold now. She joins me in love to you and Sister Gold. Remember us when at a throne of grace.

Your unworthy little sister, in hope of a better world.

Mamie Wiles.

THE SIN UNTO DEATH

Atlantic, N. C., May 31, 1919

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it." 1st John 5:16.

I have been requested to write for the Landmark on the sin unto death, and feel willing to write a

short article on that subject.

In the law of Moses there are certain things for which an offering should be made by the priest and intercessions should be made. Then there were others for which no intercessions could be made, but the committer of those sins should be put to death. Those sins for which an offering could be made and the sinner forgiven were sins not unto death, but those for which no offering could be made but death was the penalty were undoubtedly sins unto death.

Undoubtedly those things hold good in the Gospel, and are the very things about which the apostle wrote. For a church to try to override any of these things shows that she is under very bad discipline, and that she is disposed to wink at the commandments of God. It might not be amiss for me to point out a few of those sins of which if one was guilty under the law of Moses he should die without mercy.

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the peo-

ple which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor harken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones that he die; because he thought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Deut. 13:6, 10.

If we apply this rule laid down by our Lord to the Gospel we are compelled to cut off without mercy any who would try to induce us to go and worship in any way with them in the worship of any people who worship in any other way than that which we see to be the true way of our God. Any other worship is following after other gods. Those other gods are not our gods. We have no part in them. We have no place in their temples. To go there is to worship with them. If we have no faith in them it is sin for us to appear with them, for that which is not of faith is sin. Therefore we, as the children of God have no option in the matter. The rule is laid down for us and we have nothing to do but to follow it even if all the world hate us for so doing. It hated our God before it hated us. If we become unpopular by following in the way of God it shall be well with us. We are not to despair

if the world hate us. This is a sin unto death for which we are not commanded to pray.

Adultery is a sin unto death. Adultery is the lewd act of a married person with any other than his or her husband or wife. Cohabitation of those not married is fornication. But if one be married and the other not married then it is adultery on the part of him that is married and fornication on the part of the one not married. Fornication was not a cause of death but adultery was.

Therefore if one who is a member of the church of God be guilty of adultery he is to be excluded from the fellowship of the church and to be restored no more. He has committed a sin unto death. We are not commanded to pray for that person. One who is guilty of fornication has to be given over to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. Such an one may be restored to the fellowship of the church when the fruit shows that that one has been given repentance by our Lord Jesus.

It appears to me that our churches should be very careful when they restore one to not restore him to non-fellowship. The reason he was cut off is that there was something unworthy of the confidence and fellowship of the church. Now what has the church gained if she has restored him to non-fellowship? All she has done is but a manifestation of her weakness and parleying with the flesh and seeking to please men instead of the Lord. They that seek to please men are not the servants

of God.

Many things appear to be pretty, even more so to the natural eye than the way of truth. "And He said unto them, ye are they which justify yourselves before men; but God knoweth your heart; for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15.

Therefore it is not Christian to try to please men. To do the things of God regardless of how men may think, do or say should be the chief desire of the people of God. The less we have to do with the worship of men, and the further we stay from it the better off we are. The further we stay from any sin and all temptation the better off we are. If we come near a poisonous snake we are in danger but if we are a long way off so that his charm cannot reach us, nor his fangs fasten in us we are safe. The things of men are often charming to our natural lusts. We are no more by nature than other people. We will bite at their pretty bates just as soon if the Lord withdraw His support. We cannot boast over them. Therefore we should keep away from their temptations. The word is, Little children, keep yourselves from idols.

Finally, let us live in love and follow after charity, and the God of peace be our guide and support.

With much love to the household of faith, I am, I hope, your brother in the Lord.

L. H. Hardy.

GOD'S CHILDREN OBEDIENT OR DISOBEDIENT

"For as by one man's disobedience

many were made sinners." Rom. 5:19.

How many? All of Adam's race. Moreover the law entered that the offense might abound. "But where sin abounded grace did much more abound." Verse 20.

What shall we say then? Shall we continue in sin that grace may abound? God forbid. "How shall we, that are dead to sin, live any longer therein?" Rom. 6:12.

What then? Shall we sin because we are not under the law but under grace? God forbid.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants we are to whom ye obey; whether of sin unto death, or obedience unto righteousness?" Rom. 15:16.

Nor back to types and shadows.

"And ye shall observe to do all the statutes and judgments which I set before you this day." Deut. 11:32.

"Ye shall walk after the Lord your God, and fear Him and keep His commandments and obey His voice, and ye shall serve Him and cleave unto Him." Deut. 13:4.

"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." Isa. 1:2, 3.

"If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." Verses 19, 20.

"For they would not walk in his

ways neither were they obedient unto his law." Isa. 42:34.

"But this thing commanded I them, saying, obey my voice and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you. But they harkened not." Jer. 7:23 and part of 24.

"For the children of Judah have done evil in my sight, saith the Lord." Verse 30.

"Cursed be the man that obeyeth not the words of this covenant." Jer. 11:3.

"Yet they obeyed not." Verse 8.

"Therefore now amend your ways and doings and obey the voice of the Lord, your God, and the Lord will repent him of the evil that he hath pronounced against you." Jer. 26:13.

"Obey, I beseech thee, the voice of the Lord which I speak unto thee; so it shall be well unto thee, and thy soul shall live." Jer. 38:20.

"Whether it be good, or whether it be evil, we will obey the voice of the Lord, our God to whom we send thee; that it may be well with us when we obey the voice of the Lord our God." Jer. 42:6.

"And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of Hosts hath sent me unto you. And this shall come to pass if ye will diligently obey the voice of the Lord, your God." Zec. 6:15. See Deut. 4:29, 30.

"Then Peter and the other apostles answered and said, We ought to obey God rather than man." Acts 5:29.

"By whom we have received grace and apostleship for obedience to the

faith among all nations, for his name." Rom. 1:5.

"Who will render to every man according to his deeds." Rom. 2:6.

"But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath." Verse 8.

"But they have not all obeyed the Gospel." Rom. 10:16.

"Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord, Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad, therefore, on your behalf; but yet I would have you wise unto that which is good and simple concerning evil." Rom. 16:17, 18, 19.

"For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things." 2 Cor. 2:9.

"For though we walk in the flesh, we do not walk after the flesh. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to revenge all disobedience, when your obedience is fulfilled." 2 Cor. 10:36.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much in my absence, work out your own salvation with fear and trembling." Phil.

2:12.

"But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, not that man, and have no company with him, that he may be ashamed. Yet count him not as our enemy, but admonish him as a brother. 2 Thes. 3:13, 15.

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went." Heb. 11:8.

"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." 1 Peter 1:2.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance." 1 Peter 1:13, 14.

"Seeing ye have purified your souls in obeying the truth, through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Verse 22.

For 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?

Jesus said, "Without me ye can

do nothing." St. John 15:5.

Paul said, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

May God in His wisdom, power and tender love, enable us to live in Him, at His feet, in His love, and at each others' feet.

Submitted in love,

W. M. Monsees.

Wilson, N. C.

HIS WAYS AND HIS THOUGHTS
The descending rain has come again
the earth to renew;

The blooming sun made dessert sand
And hard soil to bedew.

"For my thoughts are not your thoughts, neither are your ways, my ways, said the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is. 55:8-11.

The above is clear enough to me. There is no conditionalism in this word but it is full of the absoluteness of God.

The common idea man has of God is that He is altogether such an one as they are. (Ps. 50:21). But in this they show that they do not know the Lord not His almightiness.

It is declared in the sacred Book of the people of God, "We are the

clay, and thou our Potter; and we all are the work of thy hand." Is. 64:8. Please read all of that chapter and see.

Our God is not in any sense dependent on us nor on any conditions to be performed by us. It is He who moves us to will and to do of His good pleasure. What can the clay do but to lie still in its dormant state? This is not said of the dead world, not of the people of God while in their dead state, but of the quickened and alive children of God. The prophet included himself as well as all those who knew the Lord who would speak with him. It is to them that the Lord speaks and tells them that "My thoughts are not your thoughts, neither are my ways your ways." If there was such a unity of action the creature and the creator would be equal, and the idea of man would be correct. God would have no pre-eminence over His creatures. It would be like the gods of this day. Robert Raikes established the Sunday School, but they have multiplied and out-grown him so that he is forgotten. If our God was such a weakling we would forget Him. But He keeps us in remembrance by showing us that in us, that is in our flesh, there dwelleth no good thing." Rom. 7:18.

In this very teaching Paul was made to see and to feel that he was only the clay in the hands of the potter. So are all the children of God who are spiritually taught, and are being led by His spirit. In this they are taught their entire dependence on our God. We cannot think, nor act, nor see as He thinks, acts, and sees. Here our dependence on Him is taught in us, and our help-

lessness as well. We are taught to know our helplessness as one just born with no eye to pity nor any to have compassion on us, but to lie out in the open field. (Ezk. 16:5).

Our ways, our thoughts and all are on the earth, but God with His ways and thoughts is in heaven. The distance is so great that we can never think across it, and our thoughts far exceed our ability to go or to do.

What can be more helpless than the children of God under this teaching? And here it is that they learn to know this helplessness. They learn it and know it in their own hearts by the operation of God's spirit in them. The bright shining light of His countenance reveals the darkness and corruption in our hearts and shows us how we cannot serve God, and why we cannot serve Him. (Josh. 24:19.) Therefore we are as dependent on the Lord to teach us and to guide us, and to mold us aright before Him as we were before we were born again. Then we did not know it but now we do know it for we have the teaching of the Holy Spirit to show it to us.

Thus we are shown our need of Him, and are made to cry unto Him for the guiding spirit, and for the descending rain. All must come to us from heaven. The earth cannot produce them. One might have all the knowledge and training which could be given him in the schools of learning, and understand all the theology he could acquire but he would be altogether inadequate to speak a word of comfort to such a poor mourner, or to put an arm of deliverance underneath one so helpless.

But is there no relief? Yes, there is, and it is sure. It is in the word of God which comes down from heaven as the rain descending and never failing to accomplish the purpose of God.

But what about these days and times of coldness? Is there any virtue in them? What good can they do to us? The snow, as well as the rain comes down as the word of God. There is a rich Divine purpose in the snow upon the earth, and in the North wind which He has commanded to blow on His garden (Song 4:16), as well as the South wind, that the spices thereof may flow out. There is treasure in the ice and the snow, but they do not issue from man, nor come from the womb of woman. They come down from heaven, sent by the decree of God.

So is His word by which we are shown our helplessness and made to cry unto God in our grief. This is the word of God penetrating into the deep places and fertilizing the ground He is following that it may bring forth fruit, and that it may be all the work of His hands. The reapers when they appear will bring nothing into the garner of the Lord but that which He has planted and cultivated. He is the husbandman. What he plants will bring forth the fruit of heaven. He, our God, is a consuming fire. He burns up and destroys all that which is not to His praise, His honor and His glory. He is the consuming fire, the separating wind. Our way would be to get all we can to enlarge the bulk. God's way is to separate the grain from the chaff, and to gather only the

grain into His garner. Man loves a great name and to boast of the numbers he has been the means of gathering; our God is great and knows who to gather and who to scatter away. He was just as great in the hardening of the heart of Pharaoh as He was in the delivering of Israel. They were His waters which stood up that Israel might go through dry shod to the shore of deliverance, and they were His waters which came together and destroyed the Egyptians. The same hand that led the hosts of Israel to safety, took off the chariot wheels of the Egyptians whose hearts He had hardened and whom he would destroy. Even so it is the same divine justice, through which a safe and sure passage is made by Jesus Christ for all His people, and through which they are led by His Holy Spirit to the haven of sweet deliverance, that will destroy the wicked. This is clearly seen and felt in the heart of the sinner saved by divine grace. He has both elements in him. The bright shining Sun of Righteousness rising and consuming the darkness, burning up the filthiness in the heart and saving the poor sinner. As it is in his individual experience so will it be with the great division of men. It is all by the word that goeth out of His mouth. These are God's high and holy ways which are so far above the ways of man that they are incomprehensible and yet they always carry to the end unto which they were appointed. However much the harder in heart may call this "a damnable doctrine," and however much the tender footed chil-

dren of God may kick and squirm against it, it is the truth of God as set forth in the holy word of God and it will stand the severest test.

Take this away and heaven would be as barren of God's people as the sandy dessert is of grass. There is absolutely no other salvation than that set forth in the absolute sovereignty of God over all worlds, angels and men, either righteous or wicked. If by any means one word coming from the mouth of God can fail then by the same means continued every word shall fail, and as the command of God is the end of all wickedness and its destruction, that end would be cut short by the thing which hindered the accomplishment of His word.

It is no more a truth that all who are represented in Jesus Christ in His death are saved by His blood, than it is that all those not thus presented are lost forever. There the word of redemption was spoken and the scene closed. There has never been one redeemed since that day and the door will never be opened again. He died once to die no more. Salvation is by His blood, and the destroying angel will not spare any one whom that blood has not. The word is spoken; it shall not return void. When it returns it will have accomplished that which God pleased and that unto which He sent it. There is not nor can there be any failure in our Lord Jesus Christ. Satan's head is bruised and all His enemies are behind Him and overcome. The battle is fought, the victory won, and the Jerusalem of our God is saved by His blood, and it is on all her stones.

The child of God can sing Glory to God in the Highest for He is our salvation. In making His returns He says to the Father, "Behold I, and the children thou hast given me." The Father looks on them clothed in His righteousness and says, "Thou art all fair, my love; there is no spot in thee."

Oh, glorious day, oh blessed thought,

To those for whom the battle He fought;

They come in praises to their God
Who raised them from this earthly clod.

In this blessed hope I am your brother.

L. H. Hardy.

A GOOD EXPERIENCE

To the Brethren of the Living Church of God: Without the almighty's will I cannot do anything that is right in His sight. And by the help and guidance of Him, I must write. Even to people that I do not feel worthy of associating with. I am not a member of the church, although I am living in hopes of the blessed Lord preparing me some glorious day. It seems to me that I am the most disobedient person living. After seeing and knowing my condition that I am nothing and still my mind is to write something, I do not know what. Blessed Savior, what must I do? A few days ago it was plain to me that I must write. Today my mind is led to a dream I had nearly twelve months ago. I have dreamed several times but my mind is led to this one now. My dream was, as I remember: I was at the church at

Upper Town Creek; it was several times larger than it looks to be with the natural-eye, and down under the church there were three large streams of water that came together under the church, one from the South, one from the West and one from the North, and the outlet was to the East. And it formed a living cross of pure water. Some of the church people were down there in it, they were baptized in that water. Some were in the church also. I was down there with them. They were singing, preaching and praying and praising the Savior. There were lots of small streams of water under the church, they were coming and going in all directions—except to get in the living cross; they did not get into it. The living cross of water was enough for the Lord's people; they did not have anything to do with the little streams of water that were going here and yonder in all directions, except the right way. I have begged the Lord for the meaning of dreams that I did not understand. Now from a world view it looks wrong for me to be meddling in other people's affairs and I know it is. But my understanding in this matter is spiritual. I did not beg man for it, neither did man show it to me. Now the mystery has been made plain to me.

When I started to writing I was going to write something else. But I soon found out what I must write, and I had to stop and wait for help, and it is the case all the way through. The church being much larger than it is. The large part I saw was the love of the Almighty, as my understanding the world

looks at the church as a small potato. But when the Almighty turns His light on or turns a worldly man or woman-around they see things differently. The church of the living God covers enough good love and union for his people then. And what a wonderful gift it is for his children to have privilege of meeting in His name and praising that Savior, the faithful Savior that lost none. Now the three large streams of water that I saw came together under the church and formed a living cross and the outlet was East. That living cross of water was the blessed Savior, the foundation of the living church, and it was built upon Jesus Christ. The church in the above instance means as the whole church, not as any particular one, but the church of God, wherever it may be. All that have the same faith in the Almighty, and not in self and neither the world. The Savior was the one who came down and got under God's little ones and lifted and washed them and put them on a solid footing, or foundation, where they will never be in the deep no more. Can man or the world do it? No, a thousand times no! Although some will get to loving Satan and his fine arts and the fair promises of Satan, and step out of the straight and narrow way. Then the Lord will show them what they have done to Jesus, the way, and where they are. Then they will beg the Lord in the name of Jesus, for they think they are lost, and they are sorry for what has happened to them. Satan's power is great, but the Savior has the greatest power. He is the door, where they en-

ter in. None can open or shut or go in at another. He is the way and the only way. They may start off with Satan. He has so many nice looking pictures and outside polish for God's little ones to see, and promises them great things and they are tempting. Satan is very smart. He is after them most all of the time. He works while they all sleep. He tries them in one way and finds out at that time their mind and soul is on God and will leave them. But he does not stop at one time. He will try them in a thousand or a million ways. He is nicely dressed, looks well and talks very fine. If they join in with him just a little he will show them great things, and if they agree with him he will tell them and show them how to get rich quick and have what they want and do as they please, like he does. Now that is what the worldly people want, and they are working hand and hand with Satan and do not know it. Now here is the Almighty. Children answer when they see where the devil has led them, and hear Jesus calling them. They say, blessed Lord what must I do? And they have no more use for Satan's finery, riches, leadership and do as they please no more of it for them. The Lord's way is what they are after and not ever their own way, for they are willing for the Lord's will to be done.

I must get back to my dream again. Now all these small streams of water I saw under the church were the devil's power. He is showing to the world that he has a larger and better business, lots more institutions and organizations, secret

societies, unions, brotherhoods, stock companies, trust companies, and more than a thousand that are not mentioned here. And the world is going to join all of them, and they want money enough to run all these, and they must go in the finest and have the finest; they are trying very hard to get like him. He has nearly got the world in his hand. He has got a portion of the world to believe and follow him, and if they should die and leave any of the family behind, they would be able enough to live as long as they wanted to without God's help at all, and Satan tries to deceive God's little ones with such doctrines. The little streams were the devil's power and his work shop is near; they are run by him until the Savior cleans them out, and when the blessed Savior appears the devil is gone, and the Savior takes charge and what a happy soul there is. No one knows but the ones in whom the change has taken place.

I must get back to my dream again. The living cross of water under the church was Jesus. The outlet was East, that part was the narrow and straight way. The way of the Savior is the only way. All others are the broad way, the man and devil way, that many enter therein. What a blessing it would be to me if I could get in the straight and narrow way and be worthy of the place. But it seems that I will have to stay in the broad way, and it is awful dark to me. About 25 years ago I was shown in another dream that the Primitive Baptists were preaching the way, and I have believed that way was right ever

since. I love the Lord's people and the way. The way is Jesus, and I am satisfied that I have been blessed time after time. I am thankful I have seen the lights that represented few denominations. There is some difference. My mind was in some bad condition when I started to write but now it is easy, thanks be to the Lord; I am in hope that I may be one some day among the Lord's people. If it is the Lord's will. This blessing I ask in the name of the Savior.

Respectfully a friend, if not an enemy,

Jesse D. Sharp.

Elm City, N. C.

FROM ELDER P. H. JOHNSON

Henry, Va., Oct. 15, 1918.

Elder J. D. Cockram.

My dear brother: Please excuse me for not answering your letter before this time. I was almost sure that I would see you at the Association, but I got in a buggy wreck and got hurt so I was not able to go. I was glad you all had a good meeting. Hope you and family are well. I am not so well at this writing and there is much sickness and many deaths around here, but I know we are in the hands of a just and all-wise God and that we will live out all of our appointed days. We are living in a day and age of great trouble and much sorrow and I find when I come to try to study it out I am at a loss to know what the end will be, but I know that sorrow and mourning will go on until death and then I hope I have a hope that will bear me over the river of death in the goodly land where the Lord has prepared for them that love Him. I

find it is hard for me to express myself on many points and dear brother, I have no boys to go to the world war, but my heart and prayers go out to the dear mothers and fathers that have them, and how often I try to ask the Lord to take care of them and bring them back to comfort mother again and I feel satisfied to say of all the skill and wisdom of Germany has not made a shell to kill one of our boys until his time comes; if so, when his time does come who will answer the call. It is the flesh that fears not the soul of man and every day I live I feel it that maybe I do not preach salvation by grace strong enough and I often think what Brother Philip said just a few hours before he died when he was asked about the doctrine he had preached, and his words were, "It is all right, all right." And I think so, yea, I know it. Brother, I have a great desire to visit all of the churches in the Smith River District, but it seems that when the time comes there is so many things in my way. My wife is so afflicted and helpless, it is hard for me to travel much among the churches and help to serve four churches, and the general line of business that I have to attend to is great. I once thought the time was to come that the burden would get lighter, but now I am not expecting it, and some times I think my journey is almost over. But we don't know. But if I can only do my duty as I know it, I will be very glad. I feel and know that there has been prepared a home for all of God's children. He tells us in His word that there shall be no night there and surely God's children desire

light. So in the pulpit after I had passed through a dark season I have at times, dear brother, felt that there was nothing between me and my God and I think the poet meant this when he said it was heaven below, our Redeemer to know, and then I feel that it will be home, free from all sorrow and sadness that we have to undergo here. Dear brother, when we preach we are criticised by the world and judged, but when we pass the judgment of our God then we leave the world behind and they don't understand us; the world never has understood Godliness until God revealed the truth to them, then they see just like all God's children, eye to eye and speak the same thing; then they see the church and the best of it all they will come out of Babylon, just as I did twenty years ago, and ever since that time I have loved the church of God, and His people and heaven has seemed home to me and you know that He says, I will bring them from the East and the South and the West and the North and that takes in all space and the children of God will all be in this number; they may fall in France or the briny deep, at the sound of the trump of God all the graves will be opened; the sea shall give up its dead, too, and then if we are the children of God we will be brought together in this home where night never comes but God shall be the light there much plainer than He is here, for here we are in the flesh and look through a glass that is dark. Death is the endless gate to joy; then it is to this home we hope we are going and, dear brother, I well recollect the

time God came in my home and took dear wife and my three little children; I hope and believe they are in that home since that time has appeared more sweet to me and some times I feel I long for home. But when I consult the flesh I am made to tremble and fond of clay and vanity we all dread the sting of death until God gives dying grace. It has been in time with me that I have been bothered of the thought would I know my people there. But not now I know God who made the world and peopled it and made heaven, knows how to prepare my body for life eternal. So it does not bother me now. Then the whole bride will be there and they shall bear the welcome voice say let the doors fly wide, made ready to receive my bride. This will be heaven.

Dear brethren and sisters, I will close. I have scribbled more than I thought I would when I commenced. Enclosed please find my check for \$2.00 to help you along with your paper. When it goes well with you, pray for me. From your little brother in hope.

(Elder) P. H. Johnson.

BLESSED IN OBEDIENCE

Angier, N. C., July 2, 1919.

Dear Brother Gold:

I wrote a sketch of my visit among the churches in the Eastern part of the State before I reached home yesterday. Will write a few lines more to let the brethren and friends know that I reached home safely and found all in usual health. I am well as usual. I can truly say that I have never been more blest in preaching and more kindly cared

for, on any tour I have ever taken. Surely the Lord does bless His people in obedience. I think I have realized this for forty-eight years.

I wish to say to the many brethren, sisters and friends with whom I met and mingled and worshipped that I will never forget your many kind words and encouragement and acts to me, such a poor unworthy sinner as I feel to be. I would like to mention many by name, but cannot. Will say to you all, continue in faithfulness and obedience in love and kindness. Let us not fail to remember the poor and needy and minister to them as the Scriptures teach.

Now, may the God of all comfort, grace and mercy be with you all, and enable you to trust in Him. Remember this poor writer at the throne of grace. Yours in faith, hope and love.

J. E. Adams.

EIGHTY-THREE YEARS OLD

Guthrie, W. Va., Aug. 19, '18
Elder J. D. Cochram:

Dear brother: Your kind letter to hand and I am truly sorry that I did not write to you sooner as it is, in love, I will send you one dollar, and as regards the Pocataheo Association; it was to be at the Liberty church and as the New Liberty Association held theirs at the same place, we called ours in. Theirs will convene Sept. 1st, Lord's Day.

Our Association is not doing so much as regards building up. My wife has joined the New Liberty Association. I would not turn my hand over for the difference; and I married three of the Methodist women, and they have all joined

the old Baptist church; I ought to be a good man. I am like you, I hope that we may see each other yet in life. Love and kindness; regards to you and wours.

C. H. Casdolph.

I will be 83 the 19th day of January, 1920.—C. H. C.

SENDS HER GOOD WISHES

Pittsburgh, Pa., Jan. 20, 1919.
Mr. John D. Gold, Wilson, N. C.

Dear Sir: Please look on your list of subscribers and see if you are sending the Landmark to my old address, Somerville, Tenn., Rt. 4? I renewed my subscription in August., 1918, while at Greensburg, Pa. There are so many who cannot pay for the Landmark, and I would like for you to send one issue to some poor of the flock instead of two to me. Elder J. M. Fenton of Philadelphia sent in a subscription for me at 110 Arlington Ave., Pittsburg, Pa. I am sending check for \$2.00. Send the Landmark to my brother, O. B. Price, Somerville, Tenn., Rt. No. 3. I have read with interest your plan of taking the ads out of the Landmark. I believe there are enough lovers of the truth to maintain the Landmark. I would suggest that you give an estimate of the cost to publish the Landmark for one year, including a fee to you for your work, and surely the readers will get enough subscribers to cover the cost. I would gladly do without many worldly pleasures in order to have two feasts per month. I have denied myself often times and would again. I sincerely trust you will be fully paid for your time. I am not among the believers as far as I know, but may be able to get

some new subscribers for you; but if not, I will save and send the money so that some others may have it. I trust you can get my subscriptions straightened out. Elder Fenton did not know I was a subscriber.

With kindest regards to your father, mother and all. Sincerely,

Sadie M. Price.

The kind words of my friend are duly appreciated. If all the readers of the Landmark feel as she does I have no fears of the future.—J. D. Gold.

THE DEALINGS OF THE LORD

I feel that I would like to write what I hope to be the dealings of the Lord with me.

I was born in Pittsylvania county, Virginia, August 9, 1877, and reared by what I think to be good Old Baptist parents, who tried to teach us what they thought was right and to be truthful and honest.

I was of a jolly disposition and know I often worried them with my noise and fun.

I would have serious thoughts about what would become of my soul after death, when a girl. I would often go off by myself and read the Bible, but couldn't seem to understand it and that would give me lots of trouble. Several of my very dear friends passed away and it seemed that I would think more seriously. Finally one of the members of the church that mama and papa belonged to was struck by lightning and killed, and I felt then that that was the way that I would be taken and whenever a cloud would begin to rise I would feel so miserable, felt sure that I would be struck and that my soul would be

lost. I felt to be such a sinner. It seemed that I was always doing something wrong, no matter how hard I tried to do right. One day in the fall I was in the garden shelling dried beans and heard a distant thunder and looking around I saw the prettiest cloud I ever saw and was very happy; it seemed that the world was made new to me that evening. I have often wondered if I told it if people would laugh at me but from that day I believe I have been changed in some way, not that I think myself good by any means, but I have a different feeling for those I believe to be Christian people. Often when I would hear the Old Baptist preachers I felt that they could tell my feelings better than I could myself and felt so happy that those I loved felt like I did. Soon after I was married Elder J. S. Dameron was going to my house and I was riding with him. He said he felt that I had been changed and wanted to baptize me. After that I thought I would join the church, but felt so unworthy. I kept putting it off; when I had an opportunity, I had so little to tell that I felt that the dear church could never love me as I loved them.

But in May, 1917, my dear husband went before the church and was gladly received, and I could not stay away, though I could not say very much they received me and we were baptized the following day by our beloved pastor, Elder J. R. Wilson. I hope the church will never have cause for any regret for receiving me, and that I will be kept by our dear Lord. It is such a pleasure to attend our meetings now. I feel so much better since discharg-

ing what I hope was my duty. But I feel to be the least if one of the flock at all. May you all remember me and our little family in your prayers. Yours affectionately,

Mrs. Ernest Williams,
Danville, Va.

"THE GOSPEL IN SHADOWS."

Written by Elder M. W. Miracle, deceased. This is a book that should be in the hands of all lovers of truth. It is very inspiring and instructive. The book is bound in cloth and contains thirty-four chapters. The price of the book is \$2 postage paid. If you are not satisfied with the contents and do not feel that it is worth a great deal more than the price, we will refund your money. Send for the book now. Address:

Zack C. Hull, Publisher, Atlanta National Bank Bldg., Atlanta, Ga.

HELP FROM ONE WHO LOVES
PRIMITIVE BAPTISTS

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

Dear Sir: You will find enclosed check for \$5.00; \$2.00 of it is to pay my subscription to the Landmark for the year of 1919. The other \$3.00 is to help send the Landmark to some poor subscriber who is not able to pay for it. You can use it where it will do the most good. You know the ones that need help better than I do, so you send it to some one that is not able to pay, so it will carry the glad tidings to some poor, hungry soul that they may read the good words from their brothers and sisters. I enjoy

reading the good pieces that the Lord's people write; some of them write my feelings better than I can. I am not a member of any church, but love the Primitive Baptists and the doctrine they preach. I hope the good Lord will spare you a long time yet to proclaim his riches to the saints in Zion. Mr. Gold, will you please let me know how long you extended Mrs. H. L. Andrews' at Parmalee, N. C.

I want to keep her subscription up so you let me know please, and remember me when at the throne of mercy.

Hoping your health keeps improving so you will soon be well again, I am, yours very truly,

R. F. Harrell.

217 E. Bright Street,
Kinston, N. C.

DEATH OF BRO. WILTSHIRE

(Gospel Messenger)

Brother J. G. Wiltshire, of Washington, D. C., proprietor and editor of "Zion's Advocate," after a short illness, was called to his eternal home April 25th. He was not a minister, but a gentle, loving, humble, and devoted child of God. His widow, the second wife of Elder John Clark, and their daughter, Miss Lucy Wiltshire, survive him. "Zion's Advocate" has been purchased by Elder R. H. Pittman, of Luray, Va., and will be published by him there. Elder Pittman is one of our best preachers and writers.

S. H.

ZION'S LANDMARK

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

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

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

Elder J. D. Cockram—Floyd, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

VOL. LI

NO. 15

Entered at the postoffice at Wilson
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WILSON, N. C., June 15, 1919

DOINGS OF FAITH

Paul defines faith as the "substance of things hoped for, the evidence of the things not seen." What are the things for which we hope, and what are the things not seen? They must be those things which shall constitute our existence, our tabernacle, and our employ which to us will be that which we call heaven. The real idea of heaven consists in the things the evidence of which and the substance of which is denominated faith. Whatever these things might be, the evidence of their existence and that they exist for us, and the substance of their nature and character constitute to us an earnest of the inheritance, and is that which we term an experience of grace. This grace was given us in Christ before the world was, and is in him yet, and only as we are made partakers of

the divine nature do we receive it, as tasting that the Lord is gracious, as a foretaste of heavenly things, as an unction from the holy one by which we know all things, even the things we do not see, and yet we hope for them. And this hope is not a mere whim or notion, but is a virtue and power of assurance from which we cannot be dissuaded. The spirit of the confidence in this invincible assurance is faith. Faith being a fruit of the spirit is therefore itself spirit, and that which is spirit is life, and the life is the power and the virtue. The life of Christ was in the heart of the woman and reasoned, as by it she reasoned in her heart, as to the healing virtue of Christ, and yet how unreasonable was the reasoning, and yet she suited the action of her hand to the thought of her heart, and it was so, even as she had reasoned she was made whole of her disease.

Christ himself is the very substance of eternal existence, and the source of all saving and healing virtue. He is the sum and substance of our best desires and the reality of our fondest expectations.

To the spiritually born, the revelation of Christ affords perfect reconciliation and complete satisfaction. "I shall be satisfied when I awake with thy likeness." David did not then have this blessed likeness, nor could he see it, but he knew it was and that it was for him, because he was looking at it; the eyes of his understanding were enlightened that he might know the things freely given him of God, the things eternal, things which we see not with the natural eye, but at

which we look as with the eye of faith.

Faith never yields nor lags, but is ever aggressive and progressive forcing upon us, as it were, convictions and beliefs that otherwise are impossible, in all human consideration. It is not in the province of the human mind to conceive that things can be looked at which are not seen, but faith makes it so. Not only do we thus look at things which are not seen but we know things that are not known, and believe things which are not believed, and we do things which are not done. That is our faith comprehends and accomplishes these things, and by it we do them. These are our works, even the works of faith, which makes them persistent, effectual and conclusive. Faith is our victory. Being born of the spirit it is mighty through God to the overcoming of the world, bringing us, through the spirit, to prevail with God to the obtaining of all spiritual blessings which are in Christ Jesus. Was it not faith in Jacob, working mightily in him, as he received princely character through the wrestling of the man with him by which he became powerful with God and with men and prevailed? A little while ago how lonely and fearful he was, and how peculiarly he mingled his apprehension and feeling sense of need with a lingering remembrance of the blessings of the covenant the Lord had made with his father and with his grand father and with him. The Lord had told him to return to his country and to his kindred and he would deal well with him, and yet

he felt to be unworthy of the least of all his mercies and besides his brother is coming to meet him and will kill him and his wives and his children and he prays to God for deliverance from the hand of his brother "Thou saidst I will surely do thee good." Thus faith, it seems to me, wrought with him midst the tears and assurances, anxieties and hopefulness, finally bringing him to the critical moment when no doubt he felt that the very God of salvation would leave him to his deserved fate, until at the time he should have been left all alone to his misery and woe a princely power asserted itself and he said unto the man who had so mysteriously wrestled with him, "I will not let thee go till thou bless me." Many a poor sinner has felt to be going for the last time to try to beg the Lord for mercy, and to their great astonishment obtained surviving strength, and was given a new name, "the friend of God, the Lord our righteousness," and in the triumphs of faith held on his way fearless of the coming foe. At the end of this ordeal comes the final or decisive avowal of the covenant which the Lord had made with Abraham, and with Isaac and with Jacob in the changing of Jacob's name in which is involved a change of character as of the natural man to the man of faith, in which the promise of God became to Jacob a law but to Israel an everlasting covenant. The law is not of faith, but the covenant of grace is. While the man said to Jacob, thy name shall no longer be called Jacob but Israel, yet the name Jacob was used often after that

in reference to Jacob, but always as a man, a sinner, an unbelieving, incredulous creature, but in the use of the name Israel there is hope, confidence, assurance and faith. The faith of Abraham is still triumphant in the Israel of God.

The covenant of works is in the law and appertains to Jacob, while the covenant of grace is of faith and appertains to Israel.

While faith is a substance, yet it is not material nor of material things. It is not consequent upon literal things, nor its results upon literal events. It consists in the things of what are termed divine nature, which is a matter of revelation, and its works are before and above, and beyond the purposes, ways and conclusions of nature. Faith is not subject to the purpose, will and pleasure of men but men are made willing subjects to the will of God through the power of its revelations.

Belief of the several principles of the doctrine is a matter of faith, therefore according as our faith is so is our belief, and according to the measure of our faith so is the measure of our strength in the belief in this or that principle of the doctrine. Some are weak in the faith and in proportion are weak in the doctrine, but under a sound and faithful ministry, in faithful attendance upon the word, and to the things which accompany salvation, there is a growth in grace, and in the knowledge of the Lord, Jesus Christ, and there is an increase to faith, as was indicated by those who prayed to the Lord to increase their faith. And there is a supplying in

the degree of belief, as one said, "yea, Lord, I believe, help thou mine unbelief." In the purpose for the church, and the meetings, and the preaching, and prayer, and singing, and in speaking often one to another is embraced the summing up of the evidence of our hope, and gathering together the things which indicate the character of our faith, in all of which there is an adding together, a multiplying, and an increase in growth and strength and an assurance in faith, and in confidence, and in fellowship. And in gladness of heart and rejoicing in spirit, we rest in the pleasing persuasion that the Lord is there.

P. G. L.

PRIMITIVE BAPTIST PRINCIPLES

In America, to speak from an historical standpoint, we may rightly classify the religious orders of the day under three heads: Primitive Baptist, Roman Catholic and Protestant.

The Protestants, though variously named, many of which stand in doctrine and practice as related to the Roman Catholics, some few have some resemblance of the faith and order of Primitive Baptists.

The Romans are wont to call all opposers to their creed, Protestant. But Primitive Baptists disclaim such an epithet. They copied from no human organizer. Jesus alone is the builder and founder of the Primitive Baptist faith and order. Since the Apostolic age our Lord has not revealed or commanded any new things to be taught or observed in the church of God. All religious inventions, doctrines and

commandments of men, either Roman Catholic or Protestant are forbidden by Him.

Roman Catholicism had its origin by Thasicus Caccilius Cyprianus in the year A. D. 252. They are imperialists or autocrats and appeal to the authority of the church and Pope for their government and worship.

Primitive Baptists look to Christ and the apostles as taught and revealed in the Scriptures of the New Testament. Some where between these two distinct bodies do all the Protestant denominations stand. These have protested against the church of Primitive Baptist principles, or Roman Catholic devices, and would not abide or adhere to either.

Names may change but principles, never. The Primitive Baptist today are virtually the same in principle, in doctrine and in practice as they were when founded by Christ and set in gospel order by the Apostles at Jerusalem, though they have been called by different names. They will not speak of the Church of the Living God in the sense that men speak of the church of Rome, the Episcopal church, the Lutheran church, the Mormon church, etc.

The faithful believers who are now known as Primitive Baptists were called Christians in Apostolic times by way of derision because they were followers of Christ. About A. D. 200 they were called Puritans; then Novationists, A. D. 400; Anabaptist A. D. 600; Paulicians A. D. 800; Paternines A. D. 1,000; Albigenses A. D. 1200; Lollards A. D. 1400; Waldenses A. D.

1600; Baptist A. D. 1700; Old School Baptist A. D. 1800; Primitive Baptist A. D. 1900.

Certain unionists have been advocating a union of all denominations. Doubtless most of them will unite. It is evident that those Primitive Baptists who are the pillar and ground of the truth will never unify with them; for the Lord has separated them from the world, and has said, they shall not join house to house nor be reckoned among the nations.

But with the creeds of the day there would be but few conditions to give up and no essential practices to compromise, for these all believe in a general atonement of and in the universal love of the Father, but that salvation depends entirely upon the obedience and acceptance of creature. The outlook seems to be the looming of that beast that John saw; viz: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. He exercised all the power of the first beast before him, and caused the earth, and them which dwelt therein, to worship the first beast, whose deadly wound was healed." Rev. 13:11, 12. Perhaps the first beast was Roman pagan whose deadly wounds were healed; then the second beast (Roman papal) comes forth under the garb of world religion and unusual love for the salvation of all humanity leagued with the protestant world in spiritual and ecclesiastical powers. Then scores of trials, persecutions and tribulations that the true followers of Christ will be called to endure may be equal to those

of the dark ages and Reformation, but the Lord's grace will enable them to withstand the ordeal, for He hath said, "the gates of hell shall not prevail against it," to overcome and destroy it.

The principles that have characterized the Primitive Baptists from the setting up of the Gospel Kingdom to the present time may be summarized under the following heads:

1. That the Primitive Baptists, or by whatever name they may have been called in ages past, had held the Bible as the man of her counsel in faith and practice. This church has never had any Synods, Conventions, Bishops, Ruling Elders, Cardinals or Popes to direct or set her in the way of the Lord's steps for "I lead saith the Lord in the way of righteousness and in the paths of judgment."

2. They hold and contend that each member of the church has a personal and direct access to the ear and heart of God and that Jesus is the only mediator between God and man.

3. In discipline, each church holds its own keys, is democratic and autonomic as were the churches in the Apostolic days.

4. They hold to a complete separation of church and state; the church dealing only with spiritual and religious things, the state only with profane and civil things.

5. They are not a proselyting church, nor do they seek to gather into the fold an unregenerate membership; but only such as they believe have been born of God, and will baptize only those who confess they believe in Christ and that by

immersion which alone symbolizes the death, burial and resurrection of Christ. They teach the baptized believed to observe and do all things that the head and law-giver in Zion has commanded and nothing more. They hold that human nature or Christianity has not changed since the Apostles' day, and never will in this time state.

M. L. Gilbert.

A SERIES OF ARTICLES

We have received a series of very able articles from the pen of Bro. F. Selby Fisher, and we are sure they will prove of great interest and comfort to the Household of Faith. They will be published in eight installments or chapters, as they are written, beginning with number one in the next issue and running on through the entire series.

L. W. INGRAM

Dear Bro. Gold:

I will try to write a short notice of the death of my dear father, L. W. Ingram. He died the 6th of January, 1919. He was sick for several months, and suffered so much, but got easy before he died, and died perfectly easy. They said he called sister Sallie Bray and told her to tell his wife he was satisfied; he saw his way straight, tried to sing "Amazing Grace." He was not a member of any church but loved the old Baptists and went to hear them preach as long as he could hear. He was very deaf for several years. He would always carry me to all of the meetings and associations and seemed to enjoy having the brothers and sisters come to his home so much. He leaves an afflicted wife, three

sons, one daughter, eighteen grand children and five great grand children, and a host of relatives and friends to mourn their loss, though we believe he is at rest in the arms of our dear Savior. I went to see him in November before he died in January. I never saw his dear face any more; myself and son were sick at the time he died and I couldn't go. It was hard to think I had to give him up, but the Lord doeth all things well. I must be still and know that he is God. He and sister Sallie Bray died in a short time of each other and left my mother perfectly helpless and had been for nearly two years, but may she be enabled to feel that the everlasting arm of Jehovah is underneath to bear her up. Brother Johnson conducted the funeral service. Pray for me and mine, and especially for my poor, afflicted mother.

His Daughter.

COUNCIL WILLIAMS

Dear Bro. Gold: By request of her husband, Mr. Council Williams, I send you for publication in the Landmark the obituary of his wife, Mrs. Elizabeth Jane Williams. She was a daughter of Wiley and Eliza Batts. Her parents preceded her to the grave several years. Her father, Wiley Batts was deep in Revelation, well versed in Scripture, a hard working farmer, a father in Israel and the well remembered and beloved old Tomsonian doctor of which he was very successful and we older ones yet revere and cherish the memory of such a good and useful man. Sister Williams was born June 2, 1853. She was the mother of twelve children. Those

living are Mrs. Ella Shird, Mrs. Nannie Batts, Mrs. Effie Landing, Mrs. Sallie Joyner, Mrs. Minnie Landing, Mrs. Annie Sessums, Charles J. and G. W. Williams. Those that preceded mother to the grave were, Mrs. Roxie Winstead, Stonewall J. and Leslie W. Williams. Sister Williams joined the church of Elm City about 1906 and was baptized by Elder A. J. Moore. She was a devoted wife and a faithful and a loving mother, endeavoring to carefully rear her children in the admonition of the Lord, and her labor was crowned with much success for collectively she raised a family of industrious, honest and moral children to mourn their loss, but in your sad bereavement the memory of such a good and pious mother can but soothe your sorrowing hearts through the sacred memory of dear old sainted and departed mother to rise up and call her blessed. Children, in mother, you were blessed, and in her death she was blessed for the good Lord for His own glory called her spirit to glory above. Endeavor to be resigned to God's will and mark the way and life of mother.

Sister Williams was a faithful Christian lady always filled her seat at church without being providentially hindered, loved to entertain her friends especially the brethren and sisters and devoted special pains and care to the interest of her church and being not only a mother in Israel but we might safely call her the mother of her church. She oftimes as the church was few in number visited corresponding churches as messenger. She bore her afflictions both natural and spir-

itual with Christian fortitude and in her death the community has lost a useful and pious friend and her church its never ceasing indulgent and most useful member. She was loved most by those that knew her best. Her life and conversation was a shining light and example to the world and the love she manifested to the church was enough for blessed are they that die in the Lord and their works do follow them. She died on Sunday night, June 8th, 1919, almost suddenly, being taken severely ill her husband ran one block after the doctor finding him on the piazza, but when they returned she was lying on the piazza dead, being advanced in years and worn with the world's trials and cares she laid her armor down in the triumph of faith in response to her loving God breathed out her life in His care and now is happy in Heaven giving perfect praise to a perfect God who has chosen and predestined such good and humble people as she was for God's glory through all eternity.

J. J. Thorn.

EASTERN UNION

Please publish in the Landmark the Eastern Union will be held at Beulah, Hyde county, N. C., commencing on Friday before the fifth Sunday in August. Those coming will go to Belhaven Thursday and take the boat to Mapelsville, where they will be met.

A. W. Ambrose, Clerk.
Creswell, N. C., July 31, 1919.

BLACK CREEK UNION

The next session of the Black Creek Union will be held with the

church at Aycocks, near Fremont, N. C., on Saturday and fifth Sunday in August, 1919. Elder J. W. Gardner was chosen to preach the introductory sermon, with Elder J. T. Collier his alternate. Good news from a far country is expected. Will be glad to see a goodly number of brethren and sisters turn out, and especially the preachers. Brethren can be met at Fremont, N. C.

E. L. Cobb, Union Clerk.

ELD. J. W. BRAGG WILL PREACH
Saturday and Sunday, Aug. 1st
and 2nd, Mill Branch.

Tuesday, Aug. 5, Elm City.

Wednesday, Aug. 6, Upper Town
Creek.

Thursday, Aug. 7, Falls.

Friday, Aug. 8, Pleasant Hill.

Second Saturday, Sunday, Aug. 9
and 10, Lower Town Creek.

Monday, Aug. 11th, Tarboro.

Tuesday, Aug. 12, Conoho.

Wednesday, Aug. 13, Kehukee.

Thursday, Aug. 14, Robersonville.

Friday, Aug. 15, Skewarkey.

Third Saturday and Sunday, Aug.
16th and 17th, Little Creek (Cone-
toe, N. C.).

Monday, Aug. 18, Red Banks, in
Greenville, N. C.

Tuesday, Aug. 19, Farmville.

Wednesday, Aug. 20, Meadow.

Thursday, Aug. 21, Mewborns.

Friday, Aug. 22, Kinston.

SMITHFIELD UNION

Please give notice in the Land-
mark of the Smithfield Union.

The next session of the Smithfield
Union will meet with the church at
Mt. Gilead, at Clayton, Johnston
county, N. C., on Saturday and the

fifth Sunday in August, 1919.

Elder W. A. Simpkins is appointed to preach the introductory sermon. Elder G. W. Boswell, his alternate.

Brethren, sisters, friends and especially ministers are all cordially invited to come. It is convenient to the railroad at Clayton.

Yours in hope.

J. A. Batten, Union Clerk.

Wilson Mills, N. C.

ELDER COLYER WILL PREACH

Micro, N. C., July 14, 1919.

Dear Brother Gold: I am writing to ask you to publish some appointments for me. Beginning at Raleigh Friday before the second Sunday in August:

Oak Grove, Saturday and Sunday.

Willow Springs, Monday.

Angier, Tuesday.

Gift, Wednesday.

Benson, Thursday.

Four Oaks, Thursday night.

Salem, Saturday and the third Sunday.

The Lord willing. Asking ministers convenient to be with me at these appointments.

Trust you and yours are blessed with usual health.

My wife joins in love to you and Sister Gold.

Yours in hope.

J. T. Colyer.

ELDER L. H. HARDY WILL PREACH

The Lord willing I will fill appointments as follows:

Tuesday, Sept. 30th, Hancocks. I will go from Kinston to Ayden on that morning.

Wednesday, Oct. 1st, Red Banks.
Wednesday, Oct. 1st, at night, at Greenville.

Thursday, Oct. 2, Great Swamp.
Thursday, at night, Robersonville.

Friday, 3rd, Skewarky.
Thence to the Kehukee Ass'n.
Tuesday and at night, Oct. 7th, at Tarboro.

Wednesday, 8th, at night, Farmville.

Thursday, 9th, Meadow.
Thence to the Contentnea As'n.

Monday, Oct. 13th, at night, at Kinston.

Tuesday, 14th, at night, at Pink Hill.

Wednesday, 15th, Sand Hill.
Thursday, 16th, Muddy Creek.

Friday, 17th, Cypress Creek.
Thence to White Oak Ass'n.

At all of these appointments I will be glad to receive subscriptions for Zion's Landmark, and for the Gospel Messenger.

L. H. Hardy.

CONTENTNEA UNION

R. F. D., No. 3, Goldsboro, N. C.
July, 1919.

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

Dear Bro. Gold: Please say in the Landmark that the next Contentnea Union (D. V.) will be held with the church at Tysons, in Pitt county, N. C., the fifth Saturday and Sunday in August, 1919. Elder T. B. Lancaster is appointed to preach the introductory sermon, and Elder W. B. Kearney his alternate.

Messengers will be met at Farmville, N. C., Friday evening and on Saturday morning.

Your Brother, I hope,
B. F. Taylor, (U. C.).

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VALUABLE BOOKS

"Trial and Decision of Mt. Carmel Church," 274 pages; this noted trial was stenographically reported—thirty-five witnesses examined; very interesting and valuable. No book like it among our people. Who are the Primitive or Old School Baptists, and what is their creed? This book fully answers. Price \$1.50.

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BELIEVES LANDMARK WILL BE SUPPORTED

Mr. John D. Gold, Wilson, N. C.

Dear Sir: In an article written by me, which appears in June 1st issue of the Landmark, page 323, 24th line from the top of the first column, is found the word "dreaming." This should be "dreading." If you think it proper to publish a correction in your next issue, I will appreciate it.

There seems to have been an improvement in the typographical setting up of the Landmark of late, to me, and I hope that you will have a sufficient number of subscribers to continue the publication minus the advertising. I realize that this means a long list of paid subscriptions, but there are a great many people scattered over the country

who enjoy much that appears in the columns of the Landmark and I hope they will manifest their interest in a visible way.

Very truly yours,

R. Lester Dodson.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Black Creek Saturday and the fifth Sunday in August.

ORDINATION OF ELDER WOOD
Dear Editor of the Landmark:

Please publish in your good paper that at the request of the Cleveland Primitive Baptist Church near Garner, N. C., the following Elders composed the Presbytery: Elders J. A. T. Jones, J. W. Stephenson and W. A. Simpkins, and proceeded to lay hands on brother D. M. Wood, ordaining him to the work of the Gospel ministry. We regard him as a worthy and able young minister, and as such, we most heartily commend him to the brethren any and everywhere the Lord may send him. His ordination took place the past November and we regret the delay in sending this. Yours in hope,

W. A. Simpkins.

DUTCHVILLE UNION

The Dutchville Union will be held with the church at Tar River on Saturday and the fifth Sunday in August. Ministers, brethren and sisters are cordially invited to attend. They will be met at Stem on the Southern Railway at 7 o'clock a. m.

Berea, N. C.

D. W. Oakley, Clerk.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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D. F. Roberson 1 Jan 19



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

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

ELDER J. D. COCKRAM.....Floyd, Va.

ELDER J. C. HURST.....Roanoke, Va.

ELDER M. L. GILBERT.....Dade City, Fla.

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The Purpose of Zion's Landmark

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

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

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A GOOD EXPERIENCE

Brother Gold and all lovers of Christ: I will try if the Lord enable me to express some of my joys and sorrows of late. I hope to have some comfort of the Lord. I have been very much cast down and tempted in various ways it seems, in all manner of evil, the torture and great it seems almost unbearable unless the Lord prepares me for the future to the end. I beg for deliverance from under the Satanic power and it seems the fiery furnace is hotter and its needful too to separate the gold from the dross, I desire to be submissive to the will of God, who rules and superintends the universe, by the word of His power, saying His counsel shall stand and He will do all of His pleasure. Praise His holy name forever more. If I am one of His little ones, He has promised to be with me even to the end of the world. Is not that sweet to a hungry soul? Very dear and highly esteemed brother, you can't imagine how much I enjoyed the union which met at Meadow church the 5th Sunday in March I had a desire to go but my trials were so keen my burden so heavy, I was almost bewildered, but when I heard Saturday evening Sister Thorne united with the

church and you baptized her with some assistance, I felt to rejoice, for her and you too, as I had no hope of seeing you physically able again to baptise, but the Lord gives strength in weakness and wisdom in ignorance, when I heard the glorious news Saturday late, I rejoiced greatly to know she had gone in discharge of her duty and her mind was relieved of her burden and her soul rejoiced. May the Lord keep you both and all of His children by the word of His power is my sincere desire. Dear Brother, it was a source of comfort to me to hear you preach the Gospel once more and cheer up the broken-hearted and comfort the faint those who are hungering and thirsting to know Jesus and His Rightousness, for He is the way the truth and the end none can stay His hand, Jesus is the rock of my salvation, my song and my joy. In Him do I look for mercy and help in time of need. For I feel the need of His assistance hourly. I fear at last that I shall fall, for if a saint the least of all so by experience I do know nothing good I can do. Dear Brother, and to the Household of faith I feel cast down and a very gloomy veil seems to hover over me, but I try to trust in the Lord for life and salvation,

knowing all of my help must all come from Him. I have past my 57 mile post, 10th of May, 1919. I know every hour brings me nearer my journey's end. Oh how serious I feel at times over my sinful and wretched condition. If I am deceived, I am honestly deceived, but if I am not, Oh Lord strengthen my hope and increase my faith for thou art able to help our infirmities. I have been a great sufferer for 3 or four years. I guess part was for disobedience and unbelief. I still suffer constantly without permanent relief. Its only temporal, even that seems too good for such a vile wretch as I. Surely goodness and mercy has followed me all the days of my life. The Lord has abundantly blessed me in my sufferings and trials of faith. I try to be thankful and give Him all the glory and praise.

Affectionately,
Melissa Brooks Tyson.

A GOOD LETTER.

Lowland, N. C., June 17th, 1919.
Mr. J. B. Miller,

Newark, Delaware.

Dear Sir: It has been on my mind for some time to write to you in return for your nice letter, received last, still it would be no answer, for that is impossible with me, but fearing it would not be interesting to you, I have put it off from time to time. But this morning I make the attempt. This leaves us in very good health. hope it will find you enjoying the peaceful presence of our Lord whom I believe you try to serve. I am a stranger to myself, and what I am it is hard to know.

I love to hear preaching. I love to be with the members of the church and hear them talk about the goodness and mercy of God. Sometimes I feel that my sins have been pardoned and feel impressed to offer myself to the church, but when I go in and see the dear people I feel so unworthy I cannot offer for I fear I am deceived and will deceive others. I do not feel worthy to be in the house with members. Oh, if I could feel as happy as the members seem to be. I have no beautiful dreams or visions, nor have I anything wonderful to tell; and, yet, it is wonderful that Jesus died for me, a poor sinner. Very often I meet with people that ask me questions that I cannot answer and that causes my troubles to increase, and me to shed many sorrowful tears over my sad condition. I am so cast down and with such a heavy burden of sin and uncleanness that I feel like I am alone in this world, and less than the least of all the saints. I feel that my case is an outside one. I do not enjoy the company of young people as I did, and I do not take any delight in their pleasures. Since I have been about grown, I have been of a more quiet, and grave nature and old in my manner and love to be with older people, and the young people do not desire to be with me, for I am no pleasure to them. The last quarterly meeting here, was Saturday and fourth Sunday in May. It was a very pleasant meeting. Those that could rejoice went rejoicing, and those that couldn't rejoice went on mourning. There was an addition of six to the church on Satur-

day. One among them was a very dear cousin of mine. He went to France and was seriously wounded but the dear Lord watched over and cared for him and brought him safely back, still strong in the faith. My brother also, who wrote me the letter, came back across to us in April. He was not wounded we are thankful to say. He was guarded and cared for amid his troubles and distresses. He is still standing back from what you call his duty, but he is still a strong believer. I hope the good Lord will bless you, and yours, and that you may come and visit us sometime in the near future. I want you to continue to write to me, whether I write or not, for I cannot answer your letters, though I may try so hard, but we all love your letters, every one of them. Pray for me for I desire the prayers of all God's people. With much love for you and all the household of faith, I am,

Your unworthy friend,
Nita J. Carrawan.

Editor of Landmark :-—

Kindly print the above good letters from one of God's dear children, if I am a judge of evidence of regeneration, and to me it is her plain duty to confess her condition to the church of her people, and let them be the judge. I can sweetly fellowship with her in her distress.

J. B. Miller.

GOD'S PERFECTION

* God's perfection is manifested as much in natural as in divine things. He has a fixed law of cause and effect, and neither can exist without the other. There is one instance and

one only, that a positive had no negative, to-wit: The conception of Christ; this was altogether divine, could have no negative, as the negative only exists in natural things; and because of the perfect order of cause and effect demonstrating God in nature, manifesting foreordination, predestination and election; thereby man is able to take God in nature, without any spiritual understanding of the positive, and without that knowledge is taking darkness for light. It is possible to believe a lie, it is possible to believe the truth, because God says: There's a belief unto salvation, which implies there is a belief NOT unto Salvation; He says further; that: "We are not of those who draw back unto perdition, but of those who believe to the saving of the soul," thus a belief can be founded upon the oracles of God in nature and not upon the oracles of God in spirit, not having the spirit, the spirit within themselves, this hoard of unbelievers in spirit who will not acknowledge Christ, cause some to type God's people as represented in the ten lepers. According to this, Christ is only able to secure ONE in TEN, and instead of the ten being added to the church there is only one; when all of them were cleansed. I think also the ten lepers represent the church of God, but we find only one who returned to give God the glory, which is about the ratio today, one in ten, who glorify God "in an orderly walk and a Godly conversation," all having been brought together by Christ, because "they had the witness within themselves; those on the outside realizing foreordination,

predestination, and election, in the perfect working of God in nature. believe in God, but do not have the witness within themselves, therefore do not "believe unto salvation." We often hear the preacher, eloquently and vividly, portray a matchless God in nature who is also the same God in spirit, who gives the spirit within which bears witness of the perfect God in spirit, and sometimes one may unconsciously accept the preacher's clear delineation of God in nature, as unfolding God in spirit, and before we are aware, we are taking darkness for light. He who believes in God only, because of His attributes displayed in nature, is a belief in God, but not a "belief unto salvation," and cannot be of those "who believe unto the saving of the soul." Paul advertises such preaching thus: "Though I speak with the tongues of men and of angels and have not charity (love of God, the witness) I am become as sounding brass or a tinkling symbol."

Lizzie Holden Garrard.

ALL WITH THE LORD.

Mr. Editor: I see Mr. S. C. Crawley takes issue with me concerning my article of May 8. in the U. R. Will say I wrote that letter in order to get in touch with people who do believe the doctrine of predestination and not to get up contention with those who do not believe the doctrine. However, as Mr. Crawley asks some questions I shall try to answer him as best I may. Mr. Crawley says that Matt. 1:21 only proves God's predestined will, if people will accept. I wish to say I fail to find any conditions

of acceptance in the verse, Jesus said: "All that the Father giveth me shall come to me." He also said no man can come to me except the Father which sent me draw him." So we see it is all of and by the Lord. Nothing man may do or say will change the mind and purpose of God, neither will the work of the devil thwart God's eternal purpose in regard to the Salvation of His people. Paul says "who shall separate us from the love of God."

He says "not powers' principalities, things present, or things to come, height depth or any other creature shall separate us from the love of God." Paul says again Eph. 1:45, "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." Verse 5, "Having predestined us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will." So then it is not of them that willeth or of him that runneth but of God that sheweth mercy. Now for the Scripture you referred me to, John 3:16 "For God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life." No, Mr. Crawley, I believe that every one that asks of God through faith receives (and he that believes does ask in faith) for He could neither believe or have faith except it were given him by the giver of every good and perfect gift. So we see again it is all a free gift of God through Christ. Rev. 22:17 means the same things. "Whosoever has the will may take the water of life freely,"

etc. etc. Now Mr. Crawley you say that according to my theory all are doing God's will. No, indeed, my theory insists that all have sinned and come short of the glory of God and that according to His eternal purpose He hath mercy on whom He will and whom He will He hardeneth. Now I shall not attempt to try to tell why God in His infinite wisdom loved Jacob and hated Esau but that is what I understand the Bible to teach. It is enough for me if I have faith to believe that God has all power both in heaven and earth, that He works all things after the council of His own will. I believe that when the Lord wakes up an Israelite and shows him the Red Sea in front and Pharoah's host behind hemmed in by hills on each side, that that one is made to cease from his own works, and is made willing to stand still and see the Salvation of the Lord. Does not the one thus dealt with realize that His own works and righteousness are nothing and less than nothing.

Is it not made plain to the quickened soul that he must stand in the righteousness of Christ or sink into eternal perdition? Does the condemned sinner with his guilty conscience find any comfort in creature works? Is he not willing to confess that in him dwells no good thing? Does he beg God to reward him for his own works; or does he beg for mercy and that his own works be remembered no more forever?

Now dear Mr. Crawley. I have tried to answer you in my weak and uneducated way. Let me say in conclusion, I am not a preacher, I am not even a church-member. Up to the present I have not been suf-

ficiently satisfied with myself to unite with a body of baptized believers. I feel like I might bring reproach on the cause of Christ. I have no hope except thru God's love and mercy, no confidence whatever in creature works. I will ask you to give your views on the following scripture: Hebrew 8:10-12; Eph. 2:8-9; Romans 2:4-8.

E. F. Saunders.

Randleman, N. C., Rt. 2.

A BEREAVED SISTER.

Dear Brother Gold:

For quite a long time I have been thinking of you and wished that I could see you. Hope your health is much improved.

Brother Gold, the angel of death has visited me again and taken my dear husband from me. This occurred on 31st of January. Oh it was such a shock to me. His health failed him very rapidly since Christmas, he having some kind of very serious heart trouble and the attacks getting more and more frequent, 'till the end came.

Oh, I desire to be reconciled and to be able to say, "Thy will, oh Lord, not mine be done."

I am just able now to be up from an attack of influenza and truly hope the good Lord who has been with me in my deepest troubles will have mercy upon poor unworthy me to lead and direct my steps, that I may be kept in the straight and narrow road that leads to God.

It is past time for my renewal to the Landmark, as we always renewed Feb. 1st. You will find money order enclosed for which please send it on to the same address.

I hope you will have a mind to

pray for me. Love to you and the household of faith.

A little sister in hope of heaven.
Lula Overton.

Stokes, N. C.

LIKES THE LANDMARK.

Elder P. D. Gold, Editor,

Wilson, N. C.

My Dear Brother in Our Lord and Saviour Jesus Christ.

I see my name on Zion's Landmark that my subscription is due, and since it is a favor given to all the family of God's little ones to have the paper open to them to give in their testimony and experience as they are taught and led by the Holy Spirit, they most certainly feel it a high privilege to support their own dear paper. How refreshing it is to read the sweet breathing of the Spirit of Christ in Elder Thomas Bell's letter to Sister Louisa A. Coffey, Rufus, N. C. The remarks, "Thanks be unto God who giveth us the Victory through Our Lord Jesus Christ." After ascribing all the glory to Jesus for all our Salvation then saying, to her now help me to say, "Thanks be unto God who giveth us the Victory through our Lord Jesus Christ." In spirit He is asking this favor of the Spirit of Christ in her for all our help must come from God.

Dear Brethren, I desire to seek God's Kingdom and His righteousness first and last and all the time in my Salvation. It is God's Kingdom and God's righteousness I am to seek and not man's; and therefore I must look to Him alone and only to Him. This is life Eternal to know the only true God and Jesus Christ whom He has sent, Un-

less a man is born again, he cannot see the kingdom of God. This new birth is not of the will of man, flesh, or blood; it is altogether of God. No man knoweth the Son save to whom the Father revealeth him and no man knoweth the Father save to whom the Son revealeth Him. His people are taught of God. When the Father brings a lost sinner to the cross and reveals His Son Jesus Christ unto him He opens his eyes to see Jesus bearing his sins and those sins were charged to His son, He being the Lamb of God, the Father's Great Sacrifice for all his sins and in the power of the Spirit of God the Blood of that Sacrifice Has cleansed him from all sin. All such sinners can say in Spirit, "Thanks be unto God who giveth us the Victory through Our Lord and Saviour, Jesus Christ. All my glory shall be in the Cross of Christ, Christ and Him Crucified.

Some of the brethren here say I am not a Primitive Baptist in doctrine. Please put this in our paper and let those brethren kindly point out the false Doctrine. I want to know where the false Doctrine is. I know it is not in the cross of Christ my Lord.

A sinner saved through faith in the Son of God who loved me and gave himself for me and that faith is of God, given to me of God. It is all of God's good pleasure to do so; in me, that is my flesh, dwelleth no good thing.

I send you my check for \$2.00 for Zion's Landmark.

Joseph Read.

Salem, Va.

THE CHURCH OF GOD.

For the last two weeks I have become to feel more like myself. Oh! how I would love to see you and hear you preach those words which came to me today: "Who is this that came up out of the wilderness, leaning upon her beloved?" Sure it is the church of the true and living God. Whom have we to lean upon but Him who made the heavens and the earth and all that was made?

Oh, for such a God to trust in; one that can be with us in every trial and sticks closer than a brother; one that hath promised to be a husband to the widow and a father to the fatherless. I feel so cast down and want to be reconciled to the will of the Lord, and that he will bless me to so live at the feet of the brethren and have the sweet fellowship of the dear old church; for without it there would be nothing in this poor world for me to want to stay for. I want to wait and look for the appointed time of the Lord and hope that by his mercy to be ready and willing to depart and be with Him in glory, which is far better than being here in this world of sin and sorrow.

It does me so much good to learn that your health has improved and to read your editorials in the Landmark. Hope you will have a mind to pray for me.

A little sister I hope

Lula Overton.

IN FEEBLE HEALTH.

Bennettsville, S. C., May 12, 1919.
Dear Brother Gold:

I guess you will be somewhat surprised to get a few lines from one

as weak and unworthy as I feel to be, yet I am ever thinking of you and would be pleased to hear from you as I have not seen you in some-time. Hope you and your family are well and enjoying the blessings of the dear Lord. I am not well at all. I have been in feeble health for the past four months. I am in Bennettsville, S. C., since Christmas on a visit to my daughter and son. My son lives in Florence, S. C. I like South Carolina very well, but I am so lonely as there are not any Baptists near. I have not seen a Baptist since I have been here. There are lots of Missionary Baptists. I am one alone. People in this place do not know any thing of the name Primitive Baptist. No one to greet me as a sister. Oh, how it feels to be in a lonely wilderness starving for the crumbs that fall from the Master's table. I go mourning all the time and often I have sweet dreams of being with the dear people of God, and dream of hearing them talk. I dreamed of being at a gathering and you were there and I thought you were so bright and full of the spirit and you were looking fine, like your health was good and we all were enjoying a feast. I dreamed of Bro. Stone and I thought there was one lady in there; she was crying and appeared to be in trouble and a sister whom I did not know was standing by her and said, "Blessed are they that mourn, for they shall be comforted." Oh, dear Brother it was a sweet meeting, but I woke and found it all a dream. I did wish so much to be at the May meeting, but was not able to travel so far. It is

heart-rending to me when I think of the pleasant moments I could enjoy if I were there. I could be with the dear brothers and sisters and I am cut off from all I so much enjoy. I have a cross to bear. My pathway is blocked with afflictions and disappointments. I cry out some times and say, "Oh is there any one like me?" I have so many things to step in my way. All my afflictions are best for me to keep me at the feet of Jesus. I want to live unto Him and thank Him for his loving kindness and tender mercy. I often look on my poor sinful self and say, "Oh Lord, I am vile and oh Lord, be merciful to me, a poor sinner saved by grace if saved at all."

Dear Brother, I hope you were able to go to Tarboro and preach for the little flock. Oh, I have felt the loss of so many of our dear sisters since 1910. Think how many of our little band have been called home. I feel sad when I am at church to see so many vacant seats, yet we hope our loss is their eternal gain. Oh, Lord, bless us all to meet in Heaven. Brother Gold, I am anxious to meet with you. I think of you so much is the reason I dream of you. Think how the dear Lord has blessed you to be able to preach the Gospel to a ripe old age. Oh, may He continue to bless you for I feel that you are a dear Father in Israel. Oh, I have been comforted many times by the sweet sermons I have heard fall from your lips. I pray to God I may hear you preach many more. I hope the Lord will bless us to meet in Tarboro at the yearly meeting. Give my love to

Sister Gold and all the dear Brothers and Sisters. Brother, please pray for me for I do suffer so much and feel the need of prayer. I will close hoping the dear Lord will bless you and yours in the future as he has in the past.

A little sister in hope,
Josephine Powell.
Bennettsville, S. C., Box 458.

HAS FOUGHT A GOOD FIGHT.
Walnut Cove, N. C., Aug. 18, 1919.
Elder P. D. Gold:

Dear Brother: If I may be allowed the use of this spiritual relationship.

I enclose check for \$2 to renew my subscription to the dear old Landmark which has been a great solace to me in my declining years (now in my 80th year), and quite feeble. If I could only say like I believe you can say that I've fought a good fight and kept the faith and am now ready to be offered up like Paul. I thought recently of the verse. I will quote it:

What I am 'tis hard to know.
It often causes anxious thought.
Do I love the Lord or no,
Am I His or am I not?

Excuse me and accept my best wishes for you and yours, and for Zion's Landmark.

Very truly your friend and Brother in HOPE,

J. G. H. Mitchell.

LIKE AN OLD FRIEND
Dallas, Tex., July 22nd, 1919.
Elder P. D. Gold, Wilson, N. C.,
Dear Bro. Gold: I received copy of Zion's Landmark. It was like an old friend visiting me. Being a sub-

scriber while living in Texas for several years until 1890, and not knowing whether the Landmark was still existing, I sent a card of inquiry. But there are only a few names that I find in it of former writers, Brother Lester being the most familiar to me, was glad that the Landmark, and brothers and sisters are still defending their faith that was once delivered to the saints. Was very sorry to hear of Brother Gold's health being bad. Hope at this time that the Lord has restored his usual health.

Find enclosed postoffice money order for \$1.00. Send the Landmark to C. C. Owens, Dallas, Tex.

Will write more in the future.

Yours in hope of eternal life,

C. C. Owens.

A GOOD LETTER.

November 8th, 1919.

Dear Brother: I had heard that Sister Ashborn's family had had the influenza but were better, so I paid them a little short visit this evening and to my surprise she had written a good letter, which was of great comfort to me. She consented for me to send it to you if I thought best, but asked for you to correct mistakes, if any, if you publish it. Hope you will give it space in the Landmark. I certainly do appreciate the thought of any of God's dear little ones, being blessed with the spirit of prayer for me and mine. All glory to His name. Yours in love,

J. R. Jones.

Revolution Mills, Greensboro, N. C.

Greensboro, N. C., 1061 Water St.

Dear Brother Jones: I will try to write to you again. I wrote a long letter to you once before and never did send it. I hope I won't feel like I did about that one. It all came to me faster than I could write it, then I didn't feel like it was fit to send. That is the way I feel sometimes about talking. Last night, or rather this morning before day, I just had to wake up my husband and tell him a dream I had. I have been thinking I would write it to you. It oppresses my mind so much, and then I put it off, before I had the dream. I felt so sinful I went around and tried to work and tried to pray and no relief could I get, so one night I just went to bed and thought that I was just going to ask you all to take my name off the church book, and not try to pray any more. I felt like I was not fit to be with you at all. I tried to think that after all maybe all was wrong, but the same night I had bad thoughts about Primitive Baptists people. I was made to believe different if any denomination is right. I now believe in Primitive Baptists. When you came to see me I felt so sorry for you about your sons in the camp. I had tried to pray for the war to stop but I have tried so much since and that is why I felt like I had to write to you and tell you I thought that German soldiers had killed everybody but a small group of people. One man said all that was left were Primitive Baptists, and we all had better get ready. I looked and saw you and my mother and I could see the Germans and their big guns and one man gave me a razor and a pistol

and I begged him to take it, I knew that we would all get killed and I never can write and tell how I prayed if it could be God's will I died for peace, and if not take us all to heaven; how I got down on my knees and asked, O Lord in heaven, forgive my sins that I might be at rest, and as I was praying, a little girl came to me and laid her hand on my shoulder and asked if I wanted to be on peace terms. I told her I sure did. She looked so sweet and then she said, "I am a little German girl," and she would go back and tell them and before she had time to get back we could hear the Germans hollow and how I did pray and I knew without God's help we could not do anything. Just as they shot at us God turned their guns up. I saw the fire go straight up. How happy I was I never can tell. I knew the Lord had answered my prayers.

I will close. I have written a long letter and still could write more. We all have been sick with influenza. Hope this will find you in the best of health.

From your sister, I hope.

Ida Osborne.

A RICH EXPERIENCE OF GRACE

Melver, N. C., July 28.

Dear Mr. Gold: For a long time I've thought of writing to you or to some of the good people. But I would for some reason fail and I fear it is altogether a failure this morning. But my heart is so heavy and my bones are sore vexed that it seems I am forced in some way to appeal to you for a word of com-

fort or your opinion of myself. I was once anxious to hear the Baptists talk. I felt I loved the Christians and I often thought I'd try to go to the church and I was in great trouble as I thought then, but now, oh, it is greater than ever before. It is strange. I am not as I thought I was. I feel that I was altogether mistaken in myself. And I do hope you will find time to read my long letter, as I want to tell you, if I can, just what a wretched piece I am. I had dreadful dreams at that time I looked for a destruction to come on the earth. I was afraid in the day and at night it seemed I could not stand for the sun to sink. And then I got better contented I had some pleasant dreams, comforting ones. I dreamed that the end had come and the earth was covered in a great snow. I was wading along in it. Oh, the whole earth seemed desolate. I was weak and faint, and I entered a large, strong building and felt that I wanted to pray. It seemed I must try to pray, but I could not pray. I then remembered an old woman whom I believed was a child of God. Now I must ask her to pray for me. I was in such a helpless condition. But alas, I looked through the glass window and saw beautiful green vines in the east, and being surrounded by these vines was the table of the Lord and seated at this table were the disciples, and at the head was it seemed Christ Himself standing and looking and smiling at me. He was most beautifully adorned and the loveliest person I ever saw, and it seemed He beckoned to me to come, and when

I awoke I felt very, very strange. I got up and sat on the side of the bed and a Psalm of David came to my mind. "The Lord is my shepherd, I shall not want."

But now, Mr. Gold, it seems it is all gone from me. I fear a curse will strike me worse than ever. I find no joy in anything I grasp at. I just sigh and it seems the birds and trees sigh with me; yea, the earth is wrapped in sorrow. It holds no charms for me.

I feel like I am a bigger hand than anyone else helping to bring a deserved destruction to the earth and what can I do? I feel like I need to pray. I want to. But I can't. It is all clean gone, it seems forever. I desire that you may remember me though so little when it goes well with you. I feel like your mind is led by a divine power. I have a lot of dreams I would love to tell you that you might tell me something to help me. But my letter is now too long.

But bear with me a little while. I want you to write to me if you ever feel like it. I don't know what to do. I am assured that I can't do anything, for if I try it is always such a sinful mistake.

I must just go along in some way. But O, how can I live this way? My work is just a worry. I can't take interest in it like I have.

Can you tell me what it is? Be frank. Do you think I'm a lost sinner by this? How can it be anything else? And yet I cling to the little things of the past, and often think of the contented feeling I've had. But immediately I all but sink at the fearful condition I am in.

I want you to think of me, not so much as I write, for it seems I am unable to express my feelings in a letter as I wish to. And if you do not find time to write to me personally drop a few words in the **Landmark** that some of the saints may think of me.

Mrs. Evelyn Walker.

McIver, N. C., Rt. 1.

This is a beautiful and rich experience of grace. Will not the brethren tell the writer what her duty is?

II—HIS DECREES

(I. Selby Fisher)

"Remember the former things of old, for I am God and there is none else. I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand, and I will do all My pleasure." Is. XLVI 9, 10.

Not only is there abundant proof of God, but also that He is a God of purpose, a God of wisdom, whose attributes are as unlimited as He is unlimited and as there is no other God and none like Him, nor nothing to whom we may compare him or liken Him to, there is absolutely nothing in earth or heaven above or hell beneath that can change him, or thwart His purposes, "wherein God, willing more abundantly to show unto the heirs of promise (none other can see it) the immutability of his counsel; confirmed it by an oath. That by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for ref-

uge to lay hold upon the hope set before us. Heb. VI: 17, 18, and "when God made promise to Abraham because he could swear by no greater he swore by himself."

Being God, omnipotent and omniscient, he could and did positively declare all things whatsoever he pleased, for his decrees reach from before time all through time and beyond time. There has never been a slip, nor the minutest deviation from the channel of his decree, from the morn of creation to now, nor will there ever be. Nothing, absolutely nothing will or can transpire other than that which he embraced in his decree when he declared from ancient times the things that are not yet done and said his counsel shall stand though his purposes are unknown to us and none can tell why, but it pleased him to manifest a period which is called time, the bounds which are set. In the beginning he created the earth for some wise purpose and rich design, and saw the end from the beginning. Not only did he see it but declared it should be just as it is. His decrees embraced this writing and the writer.

It is folly to claim that this doctrine makes God the author of sin, for sin is the violation of the law, under what law is God and to whom may he be amenable for his acts? There is no power but of him. The powers that be are ordained of Him and are of the "all things that work together for good to them who love God, to them who are the called according to his purpose," and while his decrees embrace everything, yet in no sense did he decree a thing simply because he foresaw its fu-

ture as that which would come to pass upon certain conditions.

He foresaw sin, and all the acts of wicked men and devils were embraced in his decrees that his power might be manifest. It is written of Pharaoh, for this same purpose have I raised thee up, that I might show my power in thee in the earth. His decree does not only embrace the sin of many, but also salvation of that sinner from sin by Jesus Christ, for as by the disobedience of one (Adam) many were made sinners, so by the obedience of one (Christ) shall many be made righteous. Simply because the decrees of God and his sovereignty are incomprehensible by the natural mind, is no reason why man should deny it or say to admit that his decrees and foreknowledge of all things in anywise makes him the author of sin for who hath known the mind of the Lord, nor has any been his counselor.

In that great council before time none but the Father and Son were, and they took counsel together. The creation was not yet nor man formed of the dust of creation, and as an architect plans and designs a house and decrees it to be a certain way, all specifications of material, doors, windows, ornaments and trimmings are determined and decreed, even before the foundations are laid, then much more did the Great Architect know and decree the most minute detail of all events of time, the man of sin, and salvation from which is for the manifestation of sin by grace through the obedience of Christ by death on the cross, the only holy and acceptable sacrificial offering for sin because it is in

direct fulfillment and perfect accord with the counsel and foreknowledge of Almighty God. Let those who know not God, quibble over these things, but rather let us be firm and may we be established in the doctrine of the sovereignty of God., and ascribe all glory to His holy name, which we can not do when we limit the holy one and divide his honor with another or give his praise to graven images, which He will not do, for He is a jealous God.

Salisbury, Md.

THE HARVEST IS PLENTEOUS

"But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye, therefore, that the Lord of the harvest, that he will send forth laborers into the harvest." Matt. 9th chapter, 36, 37 and 38th verses. See also Luke 10:2; John 4:35.

Dear Children of the Kingdom: The scripture quoted above has been familiar to me from early childhood, having heard it quoted and discussed many times from the pulpit in Sunday School, and in private discourses as well, but have never yet heard a word of explanation or interpretation thereof that has been to my satisfaction, and I have greatly desired a true understanding of the parable, but to me it has ever been a sealed book.

It seems to be the understanding among Bible readers and those whom I have heard discuss this

scripture that the field under consideration represents the world, the harvest that Jesus spoke of then being ripe and white to the harvest they say represents the souls of perishing sinners scattered all over the world, ready and waiting to be saved, but going to eternal punishment after death unless they turn from sin and accept the Lord and be saved—Jesus being unable to save them unless they be willing and turn to him and forsake their evil ways; and that the laborers for this harvest represent "workers for the Lord," (not only preachers, but any who will bring souls to Christ) and that it is the duty of these laborers to harvest this grain by "saving sinners for the Lord."

This theory I could never accept but I had nothing better to offer. There are too many contradictions if this theory be correct, and it seems to me that no explanation of a passage of scripture is correct unless it be in harmony with all the others. No scripture is of private interpretation. If rightly understood, every statement from Genesis to Revelation will be in perfect harmony one with the other.

To my mind, this field does not represent the world, as I have always been taught to believe, but represents the kingdom of God, or the kingdom of heaven, as it is often spoken of in the scriptures, which Jesus set up in the world. This kingdom which Jesus established in the world is a spiritual kingdom, and the inhabitants of that kingdom must be born into that kingdom, and must therefore be spiritual-born children of the Father, whom we are told is a spir-

it. If it is spiritual-born children who inhabit this kingdom, to them belongs the riches of that kingdom, and these must be spiritual riches, else spiritual children could not enjoy them.

Prior to this time there had been a season of spiritual darkness. The Lord's people (the natural Jews) had been scattered, and this is the time of the bringing in of the Gentile nation. Jesus viewed them as scattered abroad, as sheep having no shepherd. He saw they needed some one to lead them, feed and instruct them, and he was moved with compassion on them.

Why were they fainting? Because they were hungry and tired. Jesus not only saw this distressing condition, but He saw a great field, white to the harvest, the grain all ripe and ready for food to sustain these starving souls, but they were unskilled and could not reap the grain, therefore he turned to His disciples and said, "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest, for truly the harvest is great, but the laborers are few."

To my mind this harvest that was ripe and ready to gather represents the dawning of the gospel day. As I have said, there had been a long season of spiritual darkness. Now Jesus comes and dwells upon the earth in the form of mortal man and establishes this glorious kingdom of heaven, this productive field, and this abundant harvest that is ripe and ready to be gathered is the glorious gospel of our Lord and Savior Jesus Christ. Up to this time the labor of the Lord's servants had been the growing of this

crop, for as He says, "Ye reap that on which ye bestowed no labor." "Another sowed and ye now reap the reward of their labors."

The crop is already white to the harvest, but the laborers are few. These laborers Jesus says the Lord of the harvest will send into His harvest. Just anybody who desires cannot go into this field and reap, but the Lord of this harvest will send forth laborers into his harvest, and when he sends them, he instructs them how to proceed.

To my mind, this is the same field in which Ruth was to glean, the field of Boaz, her kinsman, and Ruth represents the bringing in of the Gentile nation, for she was a stranger in a strange land. But the laborers in that field were instructed to let fall handfuls of purpose for her, handfuls that were purposed of the Lord of the harvest before the foundation of the world, so there could be no happen-so about them, for they were purposed for her, or the church, in the gospel day. She could not see why this kindness should be extended to her, for she was a stranger in a strange land; neither can the little fearful ones today understand why such rich blessings should be their portion, for they expended no labor upon this field, yet they are permitted to partake of the golden grain, which is the fruit of the gospel.

In olden times it was the custom to use oxen to tread out the grain on the threshing floor. The ox is typical of the gospel preacher. It is not only the duty of the laborer to cut the grain, but it is his duty to thresh or tread it out, and to separate the chaff from the grain. This

is what the gospel preacher does to-day, he separates the chaff from the grain, "rightly dividing the word of truth." The gospel is the word of God, which is represented by this abundant harvest, and the grain is the fruit of the gospel, which will revive these hungry, fainting souls that Jesus saw, and upon whom he had compassion.

Instead of this field of grain being figurative of the souls of sinners ready and waiting to be saved, it seems to me that it represents food for sinners whom Jesus saved when he died upon the cross. If they were dead sinners, they would have no need of this food; but it is because they are alive, hungry and fainting, that they have need of it. These laborers were not needed to create a spiritual-born people, but they were to harvest this ripened crop that these fainting people might have life-sustaining food, for they were spiritual people and desired spiritual food; and spiritual food does not grow in the world, but it grew in this spiritual field, this gospel field, this kingdom of heaven that Jesus established; and this grain was even then ready to harvest when the Lord of the harvest should send the laborers.

Now if you will refer to the parable of the sower, Matt. 13:1-23; Mark 4:1-30; and Luke 8:8-18, we will try to get the connection between that and the passage we have been trying to discuss. Jesus himself interpreted this parable, telling His followers to them it was given to know the mysteries of the kingdom, but to those outside it was not, their minds had been darkened lest

they see, believe and be converted.

This seed, it seems to me, represents the Word of God, the gospel, and the same seed that was ripe and ready to garner, and which Jesus told his disciples to pray the Lord of the harvest to send laborers to harvest. When grain is gathered, some of it is used immediately, while some is set aside to sow in the spring. Laborers not only gather grain, but they also sow it. This sower, then, must be the gospel preacher, and the grain that he sows the same grain that was reaped.

Now this grain fell in various places, and I would like, if I might be blessed with the mind of Christ, to write a letter with reference to the different kinds of ground.

In the first parable the grain was already ripe, and it grew in a field, and was that upon which "ye bestowed no labor". That was the bringing in of the gospel day. In the second parable, the sower sowed in the world. The gospel preacher must declare the gospel, and all kinds of people listen. Some falls by the wayside and the fowls of the air devour it so that it does not even take root. Some fell upon stony ground where it had not much depth and when the sun shone upon it, it was scorched and dried up, because it lacked earth and food for growth.

Man, we are told in his natural state is of the earth, earthy. We know from nature that stone is very hard. Stone represents the heart of man in its natural state, untouched by the finger of divine love. Grain cannot grow on a stone, but we know that freezing and sunshine, rain and dew will cause stone to

crumble away and decay so that it becomes very fine; the rains wash it down the winds blow it about and mix it with life-producing elements, and in time it becomes fertile soil, with only a thin coating of soil upon a great stone, plants cannot thrive well, for there is not soil enough to hold the moisture.

Now where do these things come from that cause this stone to crumble away and become fertile soil? Why, from heaven, "For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it." Isaiah 55:10-11. See also 13th verse.

Just so with the human heart. First, it is as hard as stone, but when the dews of heaven, the breezes of divine love, and the sunshine of God's countenance come in contact with the heart of stone, it crumbles and becomes fertile soil; then when the golden grain is dropped by the laborer sent by the Lord of the harvest, it sinks into the mellow soil, germinates because the quickening spirit of divine life is there, springs up, and lo, there is the tender plant growing in the earth. The tender dews of heaven fall upon it, refreshing it; the sunshine of God's love beams upon it and causes it to thrive; the refreshing rains come and moisten the parched earth and cause it to flourish, for he says: "My

doctrine shall drop as the rain, my speech shall distill as the dew. As the gentle rain upon the tender herb and as the showers upon the grass." Deut. 31st chapter.

What a lovely plant! How beautifully nourished! And what heavenly food is provided for it! And what an abundant harvest it will produce if the weeds, thorns and briars are not permitted to choke it out! Ah, there is where the work comes in for the inmates of this kingdom. It is their duty to keep down the weeds and briars, for the rain and sunshine fall upon all alike, and these worthless things thrive as rapidly as the plant that sprang from the good seed that was dropped. Let the cares of this world fill our minds, and these precious little plants that spring up within our hearts are choked out, and there is no grain to gather; and so, we go hungry and fainting again. But if we are diligent and keep the field well cultivated; forsake the things of the world and take heed unto heavenly things, lo, what a bountiful harvest!

Some yielded twenty, some sixty, and some even an hundred fold. To him who has filled his storehouse with an hundred fold, how much comfort and ease he can enjoy! And this is enjoyed in the same kingdom, in which it grew, the spiritual kingdom that Jesus set up in the hearts of men. How careful we should be to direct our steps, to keep our conversation upon heavenly and divine things, instead of straying off among the weeds and briars. We should try to uproot them, to keep them so killed out that the little tender

plant may grow and bear an abundant harvest that we may enjoy the fruits thereof. The soil should be stirred, the stumps and stones torn out and destroyed, destructive animals kept out and the crop well cultivated. This is the way to produce an abundant harvest.

Please correct me if I am in error. Grain that is full of husks and chaff is not very nourishing. It should be well screened and the chaff blown away. The husks and chaff may satisfy the worldly-minded, but the little sheep that Jesus saw without a shepherd desire the good grain, and the lambs desire the sincere milk of the word that they may grow thereby, in the grace and knowledge of the truth as it is in Jesus.

The Lord bless and comfort all His little lambs and may we all dwell together in peace and love, as sheep of one fold, having one shepherd, Lord and Master, even Jesus, the lamb without spot or blemish. Remember the least of all when at a throne of rich love and mercy, if you can find it in your hearts so to do.

Your little sister, I hope.

Lola Holland.

Fayetteville, W. Va.

Bro. Gold:

I have just read Sister Rutha A. Tripp's letter in the last number of the Landmark, and have a desire to send her a little mite, but since she gave no address I will appreciate it very much if you will kindly forward to her the enclosed check. I would that I were in position to make it more. Would that I had such faith, such humbleness of mind and heart, as many of God's little

afflicted children exhibit. My mind most of the time is so barren and unfruitful, and I get in such dark and distressing places, and am made to wonder daily if it can be possible that I have ever known the light. "Oh, why are my winters so long?"

I know the answer full well. It is because I am so disobedient and stray so far from the straight and narrow way. Surely there is none like me. I have not enjoyed a gospel sermon for more than a year, and sometimes it seems as if I would starve. I do get so hungry for the pure water of life from the living fountain, the manna from heaven. Hope your health is improving.

Yours in hope.

Lola Holland.

Find that my subscription to the Landmark will soon expire, so I also enclose check to extend that another year.

HIS SHEEP KNOW HIM

Greenville, N. C., June 27, '19

Dear Bro. Gold: This scripture is upon my mind: "My sheep hear my voice and I know them and they follow me. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10:5, 27.

The Savior says His sheep hear His voice and they follow Him, "and a stranger will they not follow, but will flee from him; for they know not the voice of strangers." How striking and true is this illustration. How quickly can the child of God who is taught by the spirit of truth discern the sweet voice of truth. It is a voice they love to hear and to follow; it bears to them sweeter melody than the finest earthly mu-

sic, no matter how exquisitely it is rendered, for this dear voice awakens within their poor hearts the heavenly music of divine and redeeming love coming from Christ, who is the truth, and the source and fountain head of love, it encircles and binds all the children of God together. Human love is sweet, but infinitely more sweet is the love we feel for each other in Christ, our Redeemer and head. Here we often yearn for the society of the saints, for the companionship of those we hold most dear, when our longing cannot be gratified, because an insurmountable space lies between and separates us; but on yonder bright shore there will be no intervening space, nor anything to interrupt or mar the sweet fellowship of kindred souls.

"Holy Spirit, hover near me, Till this life of death is done; Then in Christian triumph bear me to the Almighty, Three in One."

May heaven's richest blessings rest on you.

Your little sister in Christian love,
Bessie Brooks.

CHRIST THE RIVER

Washington, N. C., June 33, '19.
Elder P. D. Gold, Wilson, N. C.

My dear brother: My mind has inclined me for the last few days to write for the Landmark again, but I do feel so inadequate to do this, but believing it to be required of me by that power and spirit which I dare not resist, I make the attempt trusting in God. The scripture that seems to be on my mind is the 1st and 2nd verses of the 22nd chapter of Revelations, "And he showed me

a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it and on either side of the river was there the tree of life which bare twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

Now to my mind the pure river of water, clear as crystal, was Jesus, the savior of sinners. He bore the heavy load of sin for His bride which is now and was then chosen in every nation, kindred, tongue and people, though they are as pure and as clear as crystal, separate from sinners, nothing but this pure blood, yes, His sufferings and death, could redeem her from the awful state of Adam's fall. Now in the midst of the street of it, the river, and on either side of it was there the tree of life. This was Jesus. He was in the Old Testament, and in the new and He came between the two. Yes! He walked out, suffered out the whole law in every point and tittle and this was between the two covenants. There was none other who could do it and did do it, so He made it not only possible and probable, but sure to all the saved. Yes! dear Christians I am just as sure that all who are and were in that covenant are just as safe as Jesus is, for He said, My Father which gave them to Me is greater than all and none are able to pluck them out of My Father's hand. But the great question with me is, am I one of that blessed number. I can't say like some of my good friends that I know I am going to heaven, but I

have some evidence which I claim is a hope and do hope that ere long I will be carried by angels to be with all the blood-washed throng, to sing praises forever and ever to Him who I do humbly hope and trust bought me with His precious blood on that rugged tree.

Submitted in love and fear of God.

Bettie Z. Whitley.

THE SERPENT

This morning I was thinking of the wisdom and the power of the serpent.

Satan in his temptations of our mother, Eve, is called "the serpent." There probably is not another creature of God that is more secretive and quiet than this creature. He has great skill in slipping in, and along, and hiding himself and his course, for if you find his track you cannot tell which he is going. His wisdom lies in his skill in hiding himself while he charms that which he intends to make his prey. His power is in his charm by which he causes his prey to look upon him as a beauty and to go right into his coils.

Once a farmer had business with his neighbor, he found the neighbor in his field leaning on his hoe-helve and appeared to be looking intently at something on the ground. He slipped up behind the neighbor and caught him in his sides. The neighbor turned slowly around and said, "Why did you disturb me? I was looking at the most beautiful city I ever saw." The man looked down and saw a large rattlesnake lying coiled not far from the hoe.

This illustrates to me the tempta-

tion into which Eve was led. The charm of satan, the adversary of all that is God or godly, when he came to her he hid his real intent and purpose and began to charm her to see his lie in the most beautiful way.

Thus he induced her to believe his word instead of the word of the Lord which He had spoken. Thus she had eaten of the forbidden fruit, for believing is eating. Here infidelity entered into the world. The woman was caught in the coils of the serpent, and man has never been able to shake him loose. As time goes on the serpent draws tighter and man goes further in unbelief. The tale told by the woman-induced the man and he walked in the open door of unbelief. All this time the true character of the serpent was hid from the man, and it is yet hid only to those to whom the Lord reveals him.

All things which are false emanate from this source and are more beautiful to man than the things which are true.

False religion has a beautiful charm about it. It deceives the man into believing that he can do something acceptable to God. Then the man is not in a state to hear nor to believe the truth, nor to see the way of life. Darkness is his light and he prefers it because his deeds are evil.

About the year 666 the Roman Catholics substituted organ music for singing psalms, hymns and spiritual songs in their churches and worship. This was one of the polishes which the serpent put on which went by the name of the Christian religion. It had its in-

tended effect, that is to catch the young, and those who know not the Lord, and to give them an increase in numbers. This was a very innocent looking thing but it was altogether outside of the way of our Lord Jesus Christ. The entire religious world outside of the church have followed Rome in this piece of religious idolatry.

Sprinkling and pouring were instituted by the same beastly or serpentine power, and became an ordinance of Rome about thirteen hundred years after the organization of the gospel church, and has now entered into all the daughters and the grand-daughters of "the mother of harlots." The idea is that it is more convenient, and more practical, and more decent than immersion. Thus the ordinance of God which He gave to the church is hated as being indecent, and inconvenient, and not up with the times. The way of the Lord is always hateful to the serpent and those under his charm.

Sunday Schools are an institution of Robert Raikes who was an Episcopalian. The Episcopalians are a daughter of Rome, the mother of harlots. This shows us where this institution had its origin, yet it entered into about every religious denomination in the world except the church.

The claims for it since my memory have been that it is the nursery to the church. About a year ago I read in the organ of the Missionary Baptist Church in North Carolina the declaration that "The Sunday School is the plant-bed of the church." This is the same idea. A nursery is the place where young trees are grown and made ready for

the orchard. The plant bed is the place where plants are prepared for the field. The same serpent clothed in other language.

When the Lord gave Moses the prescription for compounding the holy oil of the sanctuary, he fixed a curse on the man who should compound an oil like unto that. That oil is strikingly a figure of the Holy Spirit. He is the Holy Anointing Oil of the heavenly sanctuary. As the holy oil of the earthly sanctuary was poured on Saul, David, Solomon, and the high priests on entering the work assigned them, even so was the Holy Spirit poured on our Lord and King, Jesus Christ, when He came to do the work of His kingdom.

Now, it is this Holy Spirit who quickens and brings into the fold of God all His sheep. That is a part of His office work, and none can see the Kingdom of God only as they are born of this Holy Spirit. Therefore Sunday Schools and all other institutions that claim to help in bringing souls to God are counterfeits of the Holy Spirit, and are the serpent. Those charmed by them can see nothing in them but beauty and they speak of them in the highest terms as those who are born of God speak of the blessed work of the Holy Spirit in their hearts.

Protracted meetings were instituted by the Methodists in the State of Kentucky. Here is a daughter of the Episcopalians, and a grand-daughter of Rome, mother of harlots, and yet all the denominations but the church have endorsed them. They are a means of bringing in the young and inexperienced into the denominations,

I do not charge those who are at work in those institutions with being hypocrites. One may be wrong and be honest in what he believes. Saul of Tarsus was honest in what he did but the Holy Spirit of God showed him his wrong and then he was ready to confess it.

According to my way of seeing things these things are anti-Christ and are the coils of the serpent. I have no doubt but that he has some, yes, many of the children of God charmed in his coils.

I would say nothing of his own children for the lust of their father they will do, but when God has called one from the world into His marvelous light why not forsake the world with its charms and allurements? Why go after or partake of the institutions of men? They are the institutions of the world and to the world they belong.

The Lord said to His disciples, "Love not the world." Again, "I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain."

The secret orders of the day are every one of them religious in some form, and every religion outside of that taught by the Holy Spirit of God are coils of the serpent. Brethren, beloved of God, it is to you I write; keep out of all those things and teach your children to do so.

I am now on the downward side of the hill of life and feel more and more every day the necessity of being faithful to my brethren and to cry aloud and spare not, but to show the people of God their transgressions and the house of the Lord their sins. I well know that every word

and thought of my heart are in judgment before God and that to Him I stand or fall. I want to be faithful. Be sure to remember that that which is well pleasing to men is an abomination to God.

The Lord is the Captain of our salvation. He steers our ship. Let us be content for we will outride the storm and the tempest.

Let others persecute as they may, Jesus Christ is the only way. If by Him we are purged from sin, By His grace we shall enter in, And dwell in His embrace. Amen.

Your brother in love and hope of salvation in and by Jesus Christ.

L. H. Hardy.

LOVE TO ELDER GOLD

High Point, N. C., June 8, '19.

Dear Elder Gold:

Dear brother and father in the Lord Jesus Christ. Please find enclosed \$2.00 on my subscription to the Landmark. Please pardon me for not sending it sooner for it is so precious to me to read the blessed truths in those that you and the dear children of our blessed Savior write. It is so much pleasure to me to read them. Brother Gold, I hope you will come to High Point and preach for us again, for we all enjoyed your preaching. I hope the Blessed Lord will spare you to stand on Zion's walls and cry, "O Lord," and tell His wonderful power for many years to come. Much love to you and Sister Gold and the Landmark.

Your little brother if one at all in the Lord.

T. S. Hedrick.

FOR MRS. RUTHA TRIPP.

Mill Lola Holland, Fayetteville,
W. Va. -----\$2.00

Mrs. W. W. Hart, Mascott,
Fla. -----\$4.00

These have sent us the above donations for Mrs. Rutha Tripp, Washington, N. C., Route No. 4. We are sure anything that may be sent this sister will be appreciated.

MRS. NANCY EMELINE JOYNER

On May 5, 1919, the death angel entered the home of Mr. William F. Joyner and claimed his beloved wife. The peaceful passing of this good woman was very impressive, occurring just as the sun's rays were slowly sinking behind the Western horizon, making manifest the great similarity there is in nature. She had been in declining health for some time, but on the afternoon of April 30th, she fell and broke her hip, which hastened the end. All was done for her that human aid could do, because she numbered her friends by the score, but God's time for her to go had come.

Mrs. Joyner was born September 4, 1843, making her stay on earth nearly seventy-six years. She was Miss Emeline Wiggs before her marriage to Mr. Joyner on the 21st of February, 1875. To this union were born four children, but they all preceded their fond mother to the grave. Having no living children of their own this devoted couple were father and mother to all the children in the neighborhood. It was often a subject of comment how dearly all the children loved to visit with these good people, but there was a substantial reason. The great devotion that existed in this

home, one for the other, was plainly evident, and appreciated by all true home-lovers.

Mrs. Joyner had long been a faithful and consistent member of the Primitive Baptist Church, and at the time of her death her membership was with the church at Oak Grove. Her very generous courtesy will be sadly missed, because the latch string to her door was always on the outside, and especially did she enjoy having her brothers and sisters in the church visit her.

She is survived by her loving husband, who has the heartfelt sympathy of all who know him in his irreplaceable loss. She also leaves one brother, Mr. Eppie Wiggs, and a host of nieces, nephews, cousins and friends who feel that their loss is her eternal gain. There is hardly any doubt but that she is now singing praises to her Savior, whom she loved and worshipped here on the earth.

Her body was laid to rest in the cemetery at Swift Creek church, on May 6th, there to await the resurrection morn. The floral offerings were many and beautiful, attesting in a small way the high esteem in which she was held in her community. Her funeral was conducted by her former pastor, Elder A. D. Johnson, of Coats.

Since it has pleased all-wise providence to remove from our midst this mother in Israel I pray that He will comfort and bless each and every one of her loved ones, and enable us to bow in humble submission to His will.

Written by one who loved her.
Cary N. C., R. F. D., No. 2.
August 7, 1919.

P. M. HARDY

I have the sad news that my youngest brother, P. M. Hardy, is dead. Yet I can not grieve for him. He had been an invalid for some time and suffered much and now I have no doubt but that he is resting in the Lord Jesus' arms.

L. H. HARDY.

I am sure every one will sympathize with Elder Hardy who has been like a father to me since papa's illness.

J. D. GOLD.

LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION.

The Little River Primitive Baptist Association is appointed to be held with the Church at Smithfield, Johnson County, N. C., to commence on Friday before the last Sunday in September, (4th.) 1919. Visiting brethren and Messengers to the same will be met on Thursday evening before. Those coming on the A. C. L., from the South will be met at Smithfield about 1:50 o'clock Thursday evening before. Those coming from the North, on the same will be met about 3 o'clock P. M. Those coming on the Southern R. R., from the East will change cars at Selma about 2:30 o'clock P. M., from the West on the Southern R. R. will change cars at Selma about 2 o'clock P. M., and will arrive at Smithfield about 3 o'clock P. M. A general invitation is extended to brethren and sisters—especially Ministers.

J. T. Jones, Clerk

KEHUKEE ASSOCIATION

The 154th annual session of the Kehukee Association will be held,

D. V. with the church at Concord, two miles from Creswell, Washington County, N. C., Saturday, Sunday and Monday, October 4th, 5th and 6th. Visitors from the north should take the Norfolk Southern Railroad at Norfolk, Va., about 9:30 a. m., Friday, October 3rd, changing trains at Mackey's for Creswell. Those from the west and south should reach Plymouth, N. C., Friday evening, and take the Norfolk Southern train there about 3:30 a. m. Saturday for Creswell, changing trains at Mackey's. The train leaves Mackey's every day about 9 a. m., and reaches Creswell about 10 a. m.; and leaves Mackey's about 1 p. m., and reaches Creswell about 2 p. m. Visitors will be met at Creswell Friday and Saturday morning.

S. HASSELL, Mod.

SALEM ASSOCIATION.

The 10th annual session of the Salem Association is to be held, the Lord willing, with the church at Winston-Salem, N. C., on Saturday, Sunday and Monday, October 11, 12, and 13th, 1919.

Brethren, sisters and friends are invited, and a special invitation is extended to ministers.

W. L. TEAGUE, Clerk.

SEVEN MILE ASSOCIATION

P. D. Gold Publishing Company.

Please state in the Landmark that the 39th annual session of the Seven Mile Primitive Baptist Assn., will convene, the Lord willing with the church at Seven Mile meeting house in Sampson county, N. C., on Friday before the third Sunday in September, 1919, which is the 19th,

20th and 21st. Elder Xure Lee is appointed to preach the introductory sermon and Elder L. A. Johnson his alternate. Visitors will be met at Dunn, N. C., on Thursday afternoon. All that love the truth are invited to attend, especially ministers.

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

WHITE OAK ASSOCIATION

The White Oak Primitive Baptist Association will convene with the church at Maple Hill, Pender county, N. C., on Saturday, 3rd Sunday and Monday in October. Those coming from the north and west will leave Goldsboro about 7 o'clock Friday morning and get to Burgaw about nine o'clock. Those coming from the south will leave Wilmington about the same time, 7 o'clock Friday morning and get off at Burgaw where they will be met and conveyed to the Association. All parties coming to the Association over this route will come on these trains as they will be the only ones met and it is about 18 miles from Burgaw to the church. Those coming from the east by way of Newbern will leave Newbern 9:15 o'clock Friday morning and get off at Verona where they will be met. As many as have the mind are invited to come and worship with us.

Affectionately,

ISAAC JONES.

ARRANGE CONVEYANCE FOR THEM.

Elder L. H. Hardy writes that Elder F. W. Keene of North Ber-

wick, Maine, and his wife and youngest daughter who have returned from France, Brother James E. Hubbard and wife and sister all of whom are Primitive Baptists are expecting to attend the Kehukee, Contentnea, White Oak and Black Creek Association and to announce that they will accompany him on his appointments from Kehukee to White Oak Associations and to arrange appointments for him from White Oak to Black Creek.

We presume the appointments already published for Elder Hardy will apply and that some brother will please arrange appointments for Elder Keene from White Oak where Elder Hardy's appointments are so far published to the Black Creek Association. The brethren of Eastern Carolina recall very pleasantly the preaching of Elder Keene, and his visit last fall. Will the brethren please that all of the party have conveyance.

CONTENTNEA ASSOCIATION

Dear Brother Gold:

Please publish that the next Contentnea Association will be held with the Nahunta church, on October 11, 12, 13, 1919. Nahunta church is about 10 miles east of Goldsboro, N. C., in Wayne county.

All trains will meet at Goldsboro, N. C., on Saturday morning and visit and evening meeting and evening session.

H. L. BRADY,
Association Clerk.

Rocky Mount, N. C.

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

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.

THE FALL OF MAN.

(By Selby Fisher.)

For all have sinned and come short of the glory of God, Romans III-23.

In this chapter the Apostle Paul has under consideration the condition before God of both Jew and Gentiles equally so as of the Jews.

While the Jews were the chosen people of God being singled out or separated from other nations but in this they were only typical of a people which are composed of all nations, tribes, kindreds and tongues, both Jew and Gentile. Every thing in the old covenant represents or pointed to that which was to come, and which we now have in Christ.

None of the sacrifices laid upon the Jewish altar ever made the comers there unto perfect, neither did circumcision cleanse a man from guilt were to be done by faith, seeing in them that which they portrayed. The general tenor of the scriptures teach and prove the total depravity of all men and their utter helplessness and inability of any, either Jew or Gentile to redeem, cleanse or justify himself in the sight of a just and holy God.

Salvation could not come by the deeds of the law or any act of the creature if so, the grace of God would be of no effect neither had the blood of Christ been of value and His sacrifice useless and His suffering and anguish in vain.

And all who teach contrary to this word of truth change the word of God into a lie, teaching for doctrine the commandments of men, but the child of God knows better, he knows his own helplessness which is a constant reminder before him. To go back to the early morn of creation when by reason of the fact that Adam was unable through the weakness of the flesh to comply with only one law of God to man, to not touch the forbidden fruit, he was driven from the garden of Eden, where he had dwelt at ease, but in ignorance of good and evil—from the presence of God and the ground cursed for his sake, thorns and thistles it should produce and in sorrow he should eat of it all the days of his life. Gen. 3:18. And worst yet, the entrance to his former state was and is yet most faithfully guarded by the flaming sword which turns every way to keep the way of the tree of life. Neither was there any-

thing he could do to remove the blot of guilt nor to remove the consciousness of his guilt and transgression from his knowledge, and that blot of guilt is transmitted from Adam to all his descendants. Eve is the mother of all living and they being guilty their offspring are the same; it is utterly impossible for a clean thing to come out of an unclean.

David, King of Israel saw his guilt before God and acknowledged it, saying in sin did my mother conceive me, conceived in sin and shapen in iniquity.

If the ground was cursed for Adam's sake is it reasonable that his descendants should expect themselves to be relieved or expect of themselves to rise above the fountain which sent them forth. Adam, as far as the work of God, was good, all of God's creation is perfect in that sense, for he can not be charged with imperfection. Neither is the work of his hands imperfect. Adam was first exactly as God designed, and tread not one step amiss the purpose of God, and Adam is still Adam today, full of imperfection, no soundness from the sole of his foot to the crown of his head, a mass of corruption. Yet in the design of Almighty God perfect for which he was formed.

It is an erroneous idea that Adam ever was holy, perfect and above sin, while he could not be called a sinner by act until he was given a law to transgress, and did so, but that principle was there and Adam was still just as he was made, unable to not yield to temptation and in his weakness he fell.

Paul realized his inability to re-

frain from the things that he would not, and to do the things which he would. It is by the light of the knowledge of the glory of God revealed in the face of Jesus Christ, that the sinner sees his true state before God. When one claims righteousness and acceptance for doing the law, he condemns himself and acknowledges thereby that he is blind and knows not God, nor His Son, whom he has sent. And we were children of wrath, even as others, for there is no difference by nature. It is written, there is none righteous, no not one. Paul in this chapter gives a catalog of the condition of all men in the sight of God. How can a man read the teachings of Jesus Christ and His inspired apostles and claim any merit for himself. "There is none that doeth good, no not one." This is plain language, and is God's truth, vile sinners and helpless are all men, fit subjects for Satan and his angels.

Regardless of what man may teach, and how he may pervert the Scriptures, "Yea let God be true, but every man a liar." Let the learned of the world revel in their drunken delusion, but let us have the truth, the plain word of God, upon which the tool of man has not been lifted, it abases the sinner but love and feigned faith, amere form exalts God. It is crucifying to the flesh which is painful. Yet in the day of God's power one is made willing to suffer all things for Christ. "Yea doubtless, and I count all things but less for the excellency of the knowledge of Christ Jesus my Lord; for whom I have

suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil 3:8-9 This is by the spirit of Christ, for "The carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed can be, so then they that are in the flesh can not please God. Rom. 8:7-8.

These few words clearly explain the true condition of man by nature and there is nothing he can do to change himself, this is the principle inherited from Adam, and it is a truth that man in his natural state does not wish to be changed, and when one desires to be changed, it is an evidence of a change having been begun, and when he begins a good work he will perform it until the day of Jesus Christ. There is a must needs be that man be endowed with another life, another principle, or else forever remain unholy and vile, in which condition it is utterly impossible to come into the presence of God. And it is as utterly impossible for man to assume or take on that pure life and holy nature as it is for a blade of grass to become an oak tree, or for a lion to become a lamb. The natures are directly opposite, further the lion—the king of beasts—has no desire to become an inoffensive and helpless lamb. No small wonder then that the children of God are not reckoned with the nations of the earth, the lion in them never wants anything else. Then when man desires holy things

there has a work of the spirit preceded the desire and it is the desire of the new life and new principle, yet man of himself ever remains the same, helpless and weak. Paul found it so, so we find it the same, but there is a life, a strength, given by the grace of God through Christ.

Salisbury, Md.

NOTHING GOOD IN MAN

Elder P. D. Gold.

My dear Brother:

Enclosed you will find \$2.00 money order for the remainder of the year of 1918.

I love to read the Landmark and don't want to do without it, because I believe the truth is published in it as it is in Christ Jesus and not in man. For Paul says: "In me, that is in my flesh dwells no good thing and how to perform that which is good I find not." I understand the scriptures to represent a natural man and a spiritual man—God's people who has a hope in Christ for that that is born of the flesh is flesh and that that is born of the spirit is spirit. So the natural Adam man is not made spiritual, but made to see that he is a poor sinner by the revelation of the Lord Jesus Christ, for a man cannot discern the things of the spirit because they are spiritually discerned. I am trying to draw a line between the carnal mind and the spiritual mind of God's people, for the carnal mind is not subject to God, neither can it be, because it is enmity at all times against the spirit; for the mind of man is continually evil, while we are in the fleshly standing and vile. We hope at the resurrec-

tion of all things our vile bodies will be made spiritual like the body of Jesus now, and not before.

We, in this life, are not spiritual in our Adam standing, the first man we know and I refer to Gal. 3:17. But if while we seek to be justified by Christ we, ourselves also are found sinners. I am using this scripture to prove what I have been trying to write, and also the 20th.

I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God.

We find in the written word that it is impossible to please God without faith. God is the author and finisher of our faith, and also we find that we can't say that Jesus is the Christ except by the Holy Ghost, but to say it with this natural mind of mine it would be historically and not true and being burdened with this subject of what I have tried to write is the reason that I have not sent in my dues before now. I dreaded to undertake the principle of doctrine knowing that it takes a spiritual mind to write the truth as it is in Christ.

We have some preaching but the natural man is made spiritual in this life but that's not my experience nor the written word. We are mortals in this natural life in our Adam standing the first man, and also a standing in Christ, which is spiritual. There are but two principles but through Jesus Christ we worship God in spirit and in truth. God, the Father does not accept anything only what Jesus does for it is Christ in you, both to will and to do of his own good

pleasure. I want to refer to the 2nd chapter of first Corinthians, the 9, 10, 11 verses or the whole chapter. I have written this to satisfy my mind concerning the two standings of God's people.

David Sergeant.

Democrat, Ky., June 2, 1919.

A BLESSED INTIMACY.

There is a very blessed intimacy between sinners called by grace and our gracious God. It is such an intimacy as the world has no knowledge of, and can never understand. That grace of God that calls them into the fellowship of Jesus Christ their Saviour, so graciously operates and brings forth in their hearts such a graciousness toward the Lord their God; and under the revelation in the gospel, shown to them by the Holy Spirit, they are brought to joy in God through our Lord Jesus Christ by whom they receive with all the blessedness, the atonement. This graciousness wrought in the soul by God's grace is toward the truth as it is in Jesus, and goes out unto all those who are of the truth, which dwelleth in us, and shall be with us forever.

It is written of God's elect, his covenant people, "They shall all know me, from the least of them, unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more." Jer. 31:34. "I will give them an heart to know me, that I am the Lord." Jer. 24:7.

Surely this is a friendly heart; a heart capable of knowing the Lord, yearning to know Him; desiring to know His ways; so blessed-

ly and comfortably made known in the gospel of Jesus Christ our Lord. Yes, it is in the face of Jesus that the glories of our God are poured forth. Our light is come, the glory of the Lord is risen upon us when Christ the Sun of Righteousness arises and shines upon a poor sinner. Of the city it is written, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did light-thereof." Rev. 21:23.

"In darkest shades if he appear,

My dawning is begun;

He is my soul's sweet morning star,

And he my rising sun.

The opening heavens around me
shine

With beams of sacred bliss,

While Jesus shows his heart is
mine,

And whispers I am His."

In living union with Christ how changed is our relationship to God. Once we were aliens alienated from the life of God, through the ignorance that was in us, because of the blindness of our hearts; we were strangers and foreigners, without God, having no hope, without Christ in the world; but when joined by precious faith, of the operation of God, unto our precious Saviour we were accepted in the beloved. We are called sons, friends, dear children of the household of God. O the blessedness of sinners called by grace, who by Jesus Christ receive the atonement. They are made nigh unto God by Emmanuel's precious blood.

"Jesus thy blood and righteousness

My beauty are, my glorious dress,
Midst flaming worlds in these arrayed

With joy shall I lift up by head."

More and more the believer in Christ is made to feel how altogether essential Jesus is to them. Truly the Saviour is abidingly precious.

That God hath loved us with an everlasting love is wonderful indeed. That love is the source, the foundation of all our consolations. The streams of love which we now drink, such as the pardon of our sins, of justification from all our offences, peace with God through the blood of Christ, and the hope of eternal glory in our dear Redeemer, these streams we trace up to their fountain God, and in his sacred bosom see eternal thoughts of love to me.

I will repeat the thought again—that, the chosen of God are taught very graciously by their God. Their election, according to the foreknowledge of God the Father, through the sanctification of the Spirit is unto obedience and the sprinkling of the blood of Jesus Christ. And the very grace of God that bringeth salvation unto them teacheth them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world; looking for that blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works. Titus

2-11-14. And this grace of our gracious God by which we are called unto the fellowship of Jesus Christ our Lord is found to be unto us exceeding abundant with faith and love in Christ Jesus.

Grace and Truth comes by Jesus Christ unto, yes, into the very hearts of the chosen of God, and so they know the grace of our Lord Jesus Christ. The gospel of Christ that in due time cometh unto them in its excellency, not in word only, but in power, in the Holy Ghost and in much assurance, is faithful in them, bringing forth fruits in their hearts, and in their walk and conversation to the glory of their Father who is in heaven; from the day they heard the gospel of their salvation, and knew the grace of God in truth." Col. 1:6.

Some profess to know God and His grace; with their mouths they draw nigh, and hypocritically worship; but their hearts are far from God and the dear Saviour. With them it is all pretense: with feigned love and feigned faith, a mere form of godliness, but denying the power thereof. Their hearts are strangers to Christ, they have no intimacy with Him. They have no communion with His precious blood that speaketh pardon, reconciliation, justification and peace to believers in Christ.

O, it is dreadful to profess to know God, to profess to put on Christ, to follow Him, and yet in truth, in mind and conscience to have never known Him, and in works deny Him. Titus 1:15-16.

But you that are the called of Jesus Christ have a heart toward

the altogether lovely beloved Saviour. Do you not observe His comings and goings, bemoan His absence, and then sit down under His shadow with great delight? O sweet, most blessed entertainment when Christ is come into His garden, and eats His pleasant fruits. Oh, come, Jesus dear, dwell in my heart by faith and sup with me, and I will sup with Thee. And while my Almighty lovely King and Saviour sitteth at His table my spikenard shall send forth the smell thereof. All my heart's love and praise and gratitude shall be Thine.

Frederick W. Keene.

North Berwick, Maine:

AUGUST MEETING IN WILSON.

Feeling that the readers of the Landmark would like to hear from Elder Gold, we re-publish an account from the Daily Times of the annual August meeting held in Wilson the 4th Sunday in that month, when father seemed unusually well and spoke with liberty.

J. D. Gold.

The 4th Sunday in August at the Primitive Baptist Church found the large edifice filled with a congregation of members and friends from far and near. These were not disappointed for three good sermons were delivered, the first by Elder P. D. Gold, who now in his 87th year has served this church together with the one at Rocky Mt. and Tarboro 47 years, and the one at Durham for not quite so long a period, and others at intervals in addition to attending associations in all parts of the country. All were pleased to greet Elder Gold

who seemed to be unusually well and clear of mind and full of the spirit. He preached salvation by grace, and the power of God, not of man lest he should boast. It was a happy moment for the membership of the church and this father in Israel who has been in the western part of the State during the summer, where he finds the air and water agreeing with him. The pleasure at hearing him preach and having him again with the church here were voiced in the sermons of Elders S. B. Denny and C. F. Denny two able ministers of the church who have recently made their home in Wilson. They are from a remarkable family of four ministers, their father and another brother being earnest defenders of the "faith once delivered to the saints."

Elder Gold spoke from the 7th chapter of the Acts of the Apostles, and the thought contained in the sermon and the text was that God's people have no continuing city here for they are hid with Christ in God with all their hope in Him. For having obtained mercy in Christ Jesus, they are what they are and nothing more. "By the grace of God I am what I am," the great apostle said.

Elder Gold related some of his experience. Often he was shut up and saw no way of escape, no deliverance but the Saviour would appear and open the way, and His grace, his power and glory shone more resplendently and were better and sweeter to him. He saves, guides and directs me, one who is less than the least and altogether vanity. But we have an abiding

hope and assurance that as we are gathered here in His name and truly seek Him in love and confidence that He is in our midst, for it is in Him we live and move and have our being. We know not what to pray for as we ought. We are utterly undone, and yet in our destitution we learn of the blessedness and fullness of the Lord, a very present help in time of trouble.

Abraham was called the father of the faithful. He is a type of the God of our comfort who was ever faithful, for He is made our redemption, justification and righteousness. In this cutting off of the fleshly dependence we are brought to the foot of the cross and made to see our wretched and undone condition, and see that Jesus becomes our life and hope, in whom all things for us are treasured up. He is our Prophet, Priest and King, exalted a Prince and a Saviour and because He lives we shall live also.

So this is our comfort, for He is head over all. We cannot look to any other for what is man that thou art mindful of him. He is head of all principalities and powers. To Him every knee shall bow and every tongue confess that He is God.

The days I live are few. Though a man live to be four score, and by reason of strength he exceeds this yet are his days of sorrow. But this is not the end. It is but the passing into the realities of the substance, into the glorious resurrection life to be ever with the Lord who shall come again without sin unto salvation to judge the quick and the dead.

Elder Gold was followed by Eld-

er S. B. Denny who stated that he greatly enjoyed what Elder Gold said. He said that he told his experience better than he could tell it himself. He said that his text regarding the little child referred to on Saturday in conference was still on his mind, and that as he listened to Elder Gold trace the lineage of the redeemed from Abraham, the father of the faithful up to the Redeemer he thought of the leading of the little child, who was created in the Garden of Eden, and having strayed from the path of righteousness, through disobedience was brought back by the atoning blood of the Saviour who would present him to the throne of Mercy, through the bounteous grace of the Father.

Elder Denny spoke of the river of life, clear as crystal proceeding from the throne of God, and the Lamb, and that the children of God are enabled to drink of that water. The natural man by wisdom knows not God, but the child loves to talk of His power and of his goodness. The natural man is at enmity towards God. His arm is short. But God is able to save to the uttermost. The man who has been down in the depths is made to feel his weakness. He depends upon the Holy Comforter, the man Christ Jesus.

Though Elder Gold has been in and out before us for forty years or more he has always felt the need of the Saviour.

Elder S. B. Denny was followed by Elder C. F. Denny, his brother. Before beginning to speak he gave out the hymn, "All hail the power of Jesus name." He said that the

services had impressed him greatly, and that those who preceded him had given God the glory. And all power and honor and glory should be ascribed to Him who left his Father's throne on high and came to earth to bring salvation and to comfort those groping in nature's darkness, and to bless and to forgive. He opened the eyes of the blind, he made the lame to walk, He healed diseases and restored the dead to their loved ones. There was nothing too difficult for Him to do, and the blessed thought comes to us that He preserves his people against the machinations of the evil one and gives us hope in Him.

The prophet Isaiah verifies this statement when he says speak comfortably unto Jerusalem, for her sins are pardoned and her warfare is accomplished. She hath received at the Lord's hands double for all her sins.

Elder Denny reviewed the lives of the great men of Bible times whom God called and preserved. He said that we were saved and preserved and kept by the mercy and the grace of God, and closed by singing the hymn, "Grace 'tis a charming sound."

A GOOD SOLDIER OF JESUS CHRIST.

Paul first admonished Timothy, "Thou, therefore endure hardness as a good soldier of Jesus Christ." And second, he tells Timothy that no man that wareth entangleth himself with the affairs of this life, that he please him who hath chosen him to be a soldier. These words embraced all of Christ's ministers.

When these words were written, they also embrace all of his ministers to the end of this time world. It yet is true that Christ's ministers ought to endure hardness as a good soldier of Jesus Christ, and it is also true that no man that wareth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. We may try to be a soldier of Jesus Christ, and at the same time entangle ourselves with the affairs of this life. That is one thing that no man can do. That is, no man can be a good soldier of Jesus Christ, and at the same time entangle himself with the affairs of this life. My dear brethren, in the ministry these words fall heavily upon my own head. Now the solemn question is, shall we continue to ignore these plain teachings of the scriptures, and still continue to entangle ourselves with the affairs of this life, and yet claim to be chosen of Christ, to be a soldier. If indeed, Christ has chosen us to be a soldier, our desire ought to be to be a good soldier. We ought to try to please him who hath chosen us to be a soldier. This ought to be our foremost thought every day of our life after it was manifest to us that of a truth Christ had chosen us to be a soldier. Oh, may I be a good soldier of Jesus Christ. May I please him who hath chosen me to be a soldier. This should be our chief and great concern. Paul said to Timothy: "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 finished my course. I have kept the faith."

Paul was a good soldier of Jesus Christ. We do not read where he was ever entangled with the affairs of this life after Christ first appeared to him and made himself known to Paul that Paul should be his minister. Paul also would have Timothy (his son in the faith) to fight the good fight of faith. This Timothy could not do, and yet be entangled with the affairs of this life. Jesus said (Mat. 6:24) "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other; ye cannot serve God and mammon." Paul taught exactly as Jesus taught here. That is one thing that no man can do, any more than they can please him who hath chosen him to be a soldier and yet be entangled with the affairs of this life. No man can serve two masters. Jesus tells why this is so. He said: "For where your treasure is, there will your heart be also." Therefore, it is true ye cannot serve God and mammon. Our heart will be where our treasure is if we are entangled with the affairs of this life. Our heart is there also, therefore, cannot please him who hath chosen us to be a soldier. Paul understood this. Jesus said: "The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness. If our eye is single, we will not entangle ourselves with the affairs of this life. We will want to please him who hath chosen us to be a soldier." Oh, how sorrowful is our

condition when our eye is evil. Our whole body is full of darkness. Oh, how great is that darkness, when our eye is evil, instead of being single. Paul said: "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, for he that soweth to his flesh, shall of the flesh reap corruption." There is no evading this truth if we entangle ourselves with the affairs of this life. That is sowing to our flesh. We reap such as we sow. If our eye is single, we then will sow to the spirit with the sweet assurance that we shall of the spirit reap life everlasting. Paul continues: "And let us not be weary in well doing, for in due season we shall reap if we faint not. Our dis-appointments come from sowing to the flesh. But never when sowing to the spirit. Therefore; let us not be weary in well doing, for in due season we shall reap if we faint not." This ought to be a great inducement to us all to fight the good fight of faith all the time. It is not enough to divide our time. Our text does no allow of God's ministers dividing their time, part of the time fighting the good fight of faith, then to quit the good fight of faith, and live after the flesh, to the extent of being entangled with affairs of this life. The words of our text would be without meaning if it is true that God's ministers can please God and yet can find time to be entangled with the affairs of this life. Note our text says: No man that wareth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. Paul said to

Timothy: "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." This is the requirement of a good soldier of Jesus Christ, is to meditate upon these things (the things pertaining to the ministry). Give thyself wholly to them. To thus do, we cannot entangle ourself with the affairs of this life. We cannot do both. If we do one, we cannot do the other any more than we can serve God and mammon. Let us try ever so hard, it yet will be true we cannot serve God and mammon. Paul said to Timothy: "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine." These words of Paul are in perfect accord with the word of our text. There is no time to spare for being entangled with the affairs of this life. Let us notice these words (in conversation.) Our conversation should be on spiritual things, and not on things of earth. Paul would have Timothy to be an example in conversation, as well as the many other good admonitions given Paul to Timothy. If we are to be a good soldier of Jesus Christ, we must have our conversation on things that will please him who hath chosen us to be a soldier. Paul said, Philippians 1:27: "Only let your conversation be as it becomes 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." These words

were addressed to all the saints in Christ Jesus, which were at Philippi, with the bishops and deacons. Then in 3rd chapter Paul said: "Brethren, be followers together of me and hark them which walk so as ye have us for an example, for our conversation is in heaven from whence 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." Oh, is this our hope that such a glorious day will come when our vile body shall be changed, (not exchanged for another body) and fashioned like unto Christ's glorious body. If that is our hope, it is only our reasonable duty that our conversation be in heaven, and upon heavenly things, rather than on earthly things. If we are entangled with the affairs of this life, our walk and our conversation will make manifest where our treasure is. Note these words of Paul again. Brethren be followers together of me, and mark them which walk so as ye have us for an example. Paul's walk was in line with his conversation, and Paul wanted these brethren to mark them that walked as he himself walked. Then gives as his reason for thus walking, was because his conversation was in heaven. That was his theme, his walk and his conversation manifested where his treasure was. We note here in (parenthesis) Paul spoke of others that did not walk as they should have walked. He said: (For many walk of whom I have told you often, and now tell you even weeping,

that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. Paul here sets forth two ways that God's people do walk. One leads to destruction, and the other unto life. It is those who mind earthly things that are enemies of the cross of Christ, and Paul said: "Whose end is destruction." Paul here taught the same as Christ taught in the sermon on the mount. Read Mat. 7:13-14. Jesus here spake of two ways. Paul did the same. Jesus said: "Enter ye in at the strait gate for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat." Then Jesus tells why this is. It is because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. This agrees with Paul. He entered in at the strait gate and his walk was in the narrow way. He kept in the narrow way. Christ is always in that way, but never in the broad way that leadeth to destruction. The broad way is to live after the flesh. The strait gate and narrow way requires self sacrifice. It requires to endure hardness as a good soldier of Jesus Christ. We can live like the world lives. We can fight like the world fights, but that is not enduring hardness as a good soldier of Jesus Christ. That is the way that leadeth to destruction, and Jesus said and many there be which go in thereat. These words are applicable to God's people wherever they are. Our good beliefs will not save us from going to destruction. If we live after the flesh, and per-

sist in going that way, the end will be destruction. It is those that heareth these sayings of Jesus, and doeth them that is likened unto a wise man which built his house upon a rock. Oh, my dear brethren, how are we building when we are entangled with the affairs of this life? Are we building like the wise man or like the foolish man. Are we enduring hardness as a good soldier of Jesus Christ when we are entangled with the affairs of this life, as stated in the first article. Paul thought not good to take with them. (John, whose surname was Mark), who departed from them from Pamphylia, and went not with them to the work, read Acts 15:37-39, and connections. Evidently, this John, whose surname was Mark, was entangled with the affairs of this life, at least we know he departed from them and went not with them to the work. This shows that he quit for some cause not justifiable, or else Paul would not object as he did object. Now my brethren, the question with us should be, are we enduring hardness as a good soldier of Jesus Christ, and also are we seeking to please him who hath chosen us to be a soldier, or are we entangled with the affairs of this life. Oh, may we all remember the words of our text. "No man that wareth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." The lesson is if we would please Christ, we will not entangle ourselves with the affairs of this life.

Submitted in love and hope in Christ.

Joseph Ford.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City, Fla.

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Wilson, N. C., August 15, 1914

THE TWO MEN.

"For since by man came death, by man came also the resurrection of the dead."—1st Cor. 15:21.

By man came death and by man comes the resurrection of the dead. But how different are the two men. The first man is of the earth earthy. The second man is the Lord from heaven.

If you know the weakness of the first man and the vanity of the first man then you may prove the power of the second. If you know that Adam is a failure then you know that the second man must reign unto death.

For Adam, the first is the figure of him that was to come. Adam, the first makes nothing perfect. But the second Adam is the quickening spirit, the Lord from heaven.

Grace reigns through righteousness with eternal life by Jesus Christ our Lord. If we have no confidence in the flesh then the Lord Jesus is our hope.

The son of man never lost anything, but the Son of God came to seek and to save that which was lost.

If the life that I now live in the flesh is by the faith of the Son of God Christ is the hope of glory to me. If I know Jesus as the Saviour of sinners then I know what Christ came into the world for, namely to seek and to save that which was lost.

Such are the true circumcision that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Such feel that the fullness of the Godhead dwells bodily in the Lord Jesus, and such grow up into Jesus Christ in all things. Such look unto Jesus the author and finisher of our faith. Such dwelling in the Lord Jesus is growing up into him in all things.

Such glory in the Lord Jesus who is the Son of man that is come in the flesh to seek and to save that which was lost.

If any man be in Christ Jesus he is a new creature, old things are passed away and behold all things are become new. Such a man glories in the Lord Jesus who is made of God unto us wisdom, righteousness, sanctification and redemption.

He that grows up into Jesus Christ in all things is the Lord's man, made in the perfection of Christ Jesus and is complete in Christ Jesus. Such glories in the Lord Jesus as the perfect gift of God.

God dwells in this man, and he grows up in the perfection of the Lord Jesus in all things.

This is the Lord's doings and it is

marvelous in our eyes, and wonderful to our understanding.

Such subjects of grace grow up into Jesus Christ in all things who is the head of all principality and power, who is above every name; that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord of all.

These marvels of the grace of God are the wonders of his love, freely given unto us.

All the fulness of the godhead dwells bodily in Him. So he that hath seen Jesus hath seen the Father and he that hath the Son of God hath the fulness of the godhead in himself and shall awake in the resurrection in his likeness and shall be satisfied.

For He is made of God unto us wisdom, righteousness, sanctification and redemption, that he that glorieth may glory in the Lord.

P. D. Gold.

THE FINAL CHANGE.

The first Cor. and 15th chapter regards only the resurrection of the righteous or their final change. It is very evident that only those who have fallen asleep in Christ can be raised from the dust in His likeness. "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 (the saints) which are alive, (not dead and in the grave) and remain shall be caught up together with them in the clouds, to meet the Lord in the air; so shall they ever be with the Lord. Wherefore comfort one another with these words. 1 Thess 4:16-18. He will

come in the cloud of heaven, and He shall send His angels with a great sound of a trumpet, and they shall gather together his elect (whether dead or living) from the four winds from one end of heaven to the other. Matt. 24:31. Let us note the union of the elect; diversity of gifts peculiarity in manner of worship, the babe or the aged, remoteness of situation, distance of time, Jew or Gentile, shall not affect the relation that unites them all together as the children of God.

The resurrection has been the hope of all who have been given faith in the Lord in all ages. In this faith Job could look to the morning of the resurrection, beyond the evils of a sin cursed world, and say, "O that thou wouldst hide me in the grave, that Thou wouldst keep the secret until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of thine hands." Job 14:13-15. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust (grave), for thy dead is as the dew of herbs, and the earth shall cast out the dead." Isa. 36:19.

From the tsetimony of the faith of God's elect Paul plead before Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God

day and night: hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." (Mark the hope). Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8. Paul not only joys with those who die "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The blessed hope was that their vile bodies in resurrection should be changed and made like unto the glorified body of the Son of God. The apostle gives the assurance that the saints that are living when the dead are raised to immortality shall receive a like change and be forever with the Lord: "Behold, I show you a mystery, meaning a secret, something not made known to the Corinthians before, and doubtless just revealed to Paul himself: "We shall all be changed." Yes, changed from earth to heaven, from painful infirmities to be "presented faultless before the presence of His glory with exceeding joy." But change refers specially to our bodies and spirits, from natural to spiritual, from mortality to immortality. Evidently Enoch and Elias who were translated to heaven in their bodies without dying underwent a change equivalent to those who are raised from the dead. The same change that the dead will receive in the resurrection to eternal glory, will be accomplished in the bodies of the living by this transformation.

"In a moment, in the twinkling of an eye shall this be accomplished. "At the last trump; for the

trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed!" Agrippa, "Why should it be thought a thing incredible?" Did not the Lord say: "Let there be light, and there was light?" Who "spake and it was done; commanded and it stood fast?" "Is anything too hard for the Lord?"

M. L. G.

Dade City, Fla.

WHO SHALL BE ACCUSER

Let him that is without sin cast the first stone.

If the above rule should prevail in the dealings among mankind who would be a competent executioner, and who would be the accuser of the brethren? Let him that is without sin be the first accuser of the brethren. He that is first to accuse the brethren, and makes his own protestations of his innocence has more to say in his own innocence because he is not slow of speech in his own case. He that is hasty to accuse himself, and quick to mark his own faults is forward to offer an excuse for the delinquencies of another. He that is forward to defend the blunders and mistakes, the sins and the wrongdoing of another, he that is quick to forget the mistakes and wrongdoings of others, and ever ready to excuse the errors and blunders of others, is not a fault-finder nor an accuser of the brethren. What would you say ought to be done with him.

One of old said, "Let him that is without sin cast the first stone." He that is quick to forget the wrongs

done to him, and who is slow to anger, and eager to forget the wrong done to himself is not a troublesome man for others to handle. Such a case would be so strange that it would puzzle an ordinary man who is prone to charge up the slips and blunders of others. P. D. G.

BE YE RECONCILED TO GOD.

There can be no peace where there is any enmity against God. If there is not peace and good will toward God there can be no good will or peaceable desire towards any one, for whatever is hostile toward God is wrong in its very nature.

God says peace I leave with you: My peace I give unto you. Let not your hearts be troubled. Ye believe in God; believe also in me. In my Father's house are many mansions. If it were not so I would not have told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and take you to myself that where I am there ye may be also.

P. D. Gold.

DRAW NEAR.

Approach my soul the mercy seat,
Where Jesus answers prayer;
There humbly fall before his feet;
For none can perish there.

What a wonderful place is the mercy seat. Here joy dwells. This is a sacred place—the bright abode of mercy and favor. He that lives where mercy dwells cannot think ill of any one. Because this is the bright abode. The home of peace and love. To study to show thy-

self approved unto God. There the wicked cease from troubling and the weary be at rest. No shadows darken the soul. For Jesus dwells in restful love. And no clamor boils up from this joyful home; nor do the angry passions of frowning revenge ever cast a sly glance to wrong. Peace abides in this hallowed spot; and whispers gently peace be still. So that the feeling is, let us tarry here; for this is a good place to dwell.

Peace be within this chamber.
Here our sweetest moments center.
Here no regrets are treading;
Nor do painful sighs disturb.

This is a morning without a cloud;
No murmur escapes from the soul;
Joy spreads her table with bounties;
And nothing is wasted or spoils.

But who keeps house here?

Do our feet soiled with stains of dirt fail to keep us free from pollution.

How bright they shine, whose garments are washed and clear as crystal walk in white, envid of those whose lamentation is, the good I would I do not, and the evil I would not that I do. O wretched man that I am.

P. D. G.

ELTON AND ARLENE BRYANT.

On the morning of October 25, 1918, the death angel visited the home of Mr. and Mrs. J. W. Bryant, and took from them their two darling children. His oldest son, Elton, born Dec. 25, 1903, making

his stay on earth 14 years and 10 months, Arlene born Aug. 18, 1913, age 5 years, 2 months and 7 days. It was only 14 minutes between their deaths. They had that awful disease Spanish influenza, and then it developed into pneumonia. Oh, it was such a sad, sad time with them. There were nine in the family, all were down at the same time, except the father, and he had just gotten up from the same disease to wait on them. It was such a sad time with them to lose two sweet children at the same time. But we know the good Lord knew best. He gave them and He took them away. So we have to be reconciled to his will. Blessed be His name.

My heartfelt sympathy went out to them during their sickness. I tried to ask the good Lord in my weak way to be with them in all their trials and troubles. Elton was such a good, sweet child and obedient, always ready to do whatever he thought his parents wished for him to do. And he would talk to the other children and tell them what he thought was wrong and say you all ought not to do that way. His uncle was by his bedside when the end came and was with him right much during his sickness, stayed by him and helped to move him. He said he believed if there ever was any one that ever went to rest he did. He said the night before he died he was so humble and patient and he could hear him whispering to himself and could see his lips in a motion and he said, he believed he was praying then to the good Lord to have mercy on him. He never made any open profession

as we know of.

Bro. Tom. Oakes conducted the burial services. And he said he had known him all of his life. And he never knew of any wrong deeds that he ever did. Everybody that knew him spoke well of him. He was such a good sweet boy that is why we all can't help from believing he is now sleeping the arms of Jesus. And little Arlene was such a sweet little girl always ran to meet grandma whenever I went to see them with a smile. And oh, how I do miss those dear ones now when I go. Oh, it did go so hard with their dear parents. It seemed almost more than they could bear, to see two loved ones taken at the same time. And my poor boy looked like his heart would break. And says to me, "Mother, how can I stand it. He said I had to leave my dear companion at home, wasn't able to see them put away, and I said look at your poor old mother, what she has been through with. Have lost so many of my dear ones. Worst of all my dear companion, the ideal of my heart, and the good Lord has kept me here for some purpose, and I know not what. I feel like he has been with me in time of my troubles. And I trust he will be with these dear children's parents and reconcile them to His will, and prepare them to meet their loved ones in that happy home above, where there will be no more tears shed, no pain, no sad farewell, all in peace and love.

Written by request of his mother.

Mrs. J. R. Bryant.

Dry Fork, Va., R. F. D.

"Heaven retaineth now our treasure,
Earth the lonely casket keeps;
The sunbeams love to linger,
Where dear Elton and Arlene sleep.

"Weep not dear papa and mama,
I say,
Dear Elton and Arlene have gone away,
They are now in the arms of Jesus to rest,
With all the happy and the blest.

"Elton and Arlene are gone but not forgotten,
Never will their memory fade,
Sweetest thoughts will ever linger
Around the grave where they were laid."

DENARD BRINN.

I am sending you for publication an obituary of our dear brother, Denard Brinn. He was born October 25th., 1848, and died November 18th., 1918. He was the son of William R. and Unicy Brinn.

He was first married to Miss Jane Sawyer, February 17th., 1870. She died in 1882. He then married Miss Hettie Lewis, who lived only a short while. Later he married Mrs. Jane Bridgeman who now survives him. There were five children, by his first wife, three of whom are living, Unicy, Depy, and Mary; one child by his second wife, and two by his last wife, all three dead.

Brother Brinn offered to the dear old North Creek church and was received into its sweet fellowship Saturday, before the Third Sunday in October, 1908, and was baptised

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by the writer on Sunday morning, at our usual place of baptism, in the midst of a large assembly of brethren, sisters, and friends.

The writer will never forget the beauty of that Sabbath morning, nor the smoothness and calmness of the broad Pamlico, as we both went down into the water, in humble obedience to Jesus. I believe the good Lord owned and blessed the act, for Brother Brinn had long looked on at others, but for years he claimed that he was not worthy to follow his blessed Jesus into the water, but I believe the Lord gave him faith at last to make an open confession of his Holy name, for he proved his faith and love toward the church by his walk, and by his attendance to church duties.

Brother Brinn was an industrious man, and provided well for his family. He was charitable to the poor, and never neglected to help the church and its ministers. He was much afflicted in his last days, but he bore his great afflictions with patience, and when the summons came for him to go, he was willing.

His beloved widow and children have the sympathy of the church and its membership, and we hope the Lord will bless us to meet him when all but love is done away.

D. W. Topping.
Pantego, N. C.

ISAAC WEEKS.

The subject of this obituary was born in Carteret County on January 14th., 1844, and died August

8th., 1919. He was the son of Issac Weeks and Siddie Weeks, his wife.

He never married but lived with his people. Several years ago his sister who lived with them died, then his mother, leaving him and his brother, William P. P. Weeks, to keep house. His brother got married but more than a year ago his wife died. Now that brother Isaac Weeks is dead, brother William is left alone.

Brother Isaac Weeks was the most harmless man I ever knew. He was industrious and care taking but never heard of him speaking evil of anyone. His abode was at home, the old home of his parents which was kept in the old way of his youth. He owed no man anything but to love, and no one had an evil word for nor about him.

A few years ago he was received into the fellowship of the Primitive Baptist church at Hadnots Creek, near his home, and was baptised by his pastor, Elder C. C. Brown.

He was faithful to his profession and to the church, always being present at her meetings unless he was providentially hindered. He had no use for any doctrine but that salvation is of the Lord, by grace through our Lord Jesus Christ.

He has left behind him a good name which is far better than a great estate.

Of a goodly family of brothers and sisters he left two brothers and one sister, and a large number of nephews and nieces and other near relatives, but they cannot

mourn for him as those who have no hope.

Elder W. W. Roberts conducted the funeral service and brother Weeks was laid to rest in the family burying ground on the old home estate where he had always lived and labored. Few men of his age had been at home more than he.

I knew him well, and all the family have my sincere sympathy, but I feel that it was far better for him to depart and be with Jesus.

As a brother and a friend to the bereaved I pray the Lord to bless all of them.

L. H. Handy.

MRS. LUCINDA GARDNER.

From deep down in my heart comes the desire to pay a public tribute to the memory of my beloved mother. Only those whose lot it has been to have the death angel take from them a loving mother, can know the sadness that fills the heart when beholding her precious form so still and cold in death.

Lucinda Golding (Gardner) was the daughter of William and Jane Golding, and was born in Surry County, North Carolina, June 5th., 1856, and there at the homestead on the banks of Stewart's Creek, four miles from the foot of the Blue Ridge, she grew to womanhood.

She joined the Primitive Baptist church at Crooked Oak (now called Zion Hill) in June or July 1877, which church was then an arm of Good Hope church in Carroll County, Va. She was baptized at her home by Elder B. E. Caudill, who has long since passed

away, and who at that time was a most prominent figure in the associations of this part of the country.

She was married to Floyd Gardner, of near Hillsville, Carroll County, Va., December, 26th., 1877, and so spent the remainder of her life there. To this union was born only one son, the unworthy writer.

She was never a very strong woman physically, and during a greater part of her life was a great sufferer, but to the praise of her precious name we can say she did all she could at all times for the comfort, happiness and prosperity of her home and family; and though frail and weak, there were only a few years of her life that she could not wholly or in part do her home work. In the Spring of 1908 she suffered a severe and prolonged attack of pneumonia, from the effects of which she never recovered. High blood pressure and creeping paralysis set in and for nearly eleven years her life was slowly sapped away, and on the night of February 27th., 1919, she breathed her last. On Sunday, March 2nd., her lifeless form was transported back to the land of her childhood and laid to rest, as she had requested, at the feet of her mother, in the family burying ground at Zion Hill church where nearly 42 years before she had related to the church what great things the Lord had done for her. I have often heard her tell of a dream she had in childhood, in which she saw the angry clouds hovering overhead and that it was the end of time, and she saw her father start and they all fell in line behind him and

marched on and all of the family were saved without the loss of one. And knowing their humility, their fidelity and zeal for the cause of the Master I can but think that if they are not all saved, what will become of such a worm as I.

It has been my good fortune to spend nearly all my life at home and with her. Never was there a time when she was not patient in her afflictions, saying it was all right and that she would live 'till it pleased the Lord to take her away. After her marriage she moved her membership to the church at Harmony, near Hillsville; and was ever faithful to attend her church meetings when she could. And now when I go and see her seat vacant and the members singing hymns of praise, my heart fills with sadness to overflowing to think she can be with them no more, but then comes the comforting thought that she is still farther on towards the glories of which they are singing. In conversation, religious subjects took precedence over all others with her; and in her last days when her mind was very feeble and almost gone she would brighten up and pay more attention when something was said pertaining to the blessed Redeemer. Many times in life when death seemed near she expressed her willingness to go.

In her immediate family she leaves only husband and son to mourn for her, but she also leaves a host of other relatives and friends who mourn also; and who loved her, as evidenced by their kind words and deeds to her during her long and pitiable affliction and af-

ter her death.

At times it seems our hearts will almost break when we think of how she suffered and withered away, at last going down in death and her form taken from us and laid in the cold, cold grave; but then again our hearts take comfort when we think that "there the dear flesh of Jesus lay" and that He suffered also, and that through His suffering and death her salvation was wrought, for we feel assured that she was one of them that the Father gave Him, and as He rose from the dead she will rise also and sing His praises in a glorious eternity.

Oh! that we may meet her there.

Her only son,

B. Roscoe Gardner.

Eona Va., Aug. 15th., 1919.

MRS. JOS. B. DANIELL.

By request of the family and my own decision I make the sad attempt to write an obituary notice of Sister Minnie Daniell.

She was born May the 21st, 1849 and died May the 26th., 1919, making her stay on earth 70 years and four days. She was married to Bro. Joe B. Daniell in 1867. (He preceded her to the grave one month and two days) to this union was born 8 children, 6 of which still survive her.

She was received into the fellowship of Harris Springs church Newton County, Ga., in the year 1872. But later moved her membership to Mt. Olive church, Haralson County.

We feel at a loss for words to express ourselves in regard to the many virtues of this good woman.

To know her was to love her. She was of a meek and quiet disposition. A truer Old Baptist never lived than was Sister Minnie. Always at her post when duty called when able. Her dear husband was afflicted a good many years before he died and she was untiring in her devotions to him.

The unworthy writer of this notice well remembers the day I united with the church at Harris Springs (3rd., Aug. 1898) of going to her home and spending the night with her and family, of her kindness to me which is a bethel spot in my memory that I can never forget.

As before stated she was true to her church and especially to the ministry. She was always watching after the comfort and welfare of her pastor.

She is gone from us but we will ever cherish her memory. She leaves behind her a well spent life in serving others, that will be a living monument to her memory for generations to come. She died in the triumphs of that living faith which is the heritage of God's people, and now is asleep in Jesus to await the morning of the resurrection, when the trumpet shall sound, and the dead in Christ shall come forth and be fashioned like His own glorious body whereby He is enabled to subdue all things unto Himself.

She also leaves behind to mourn her departure one brother and four sisters. We would say to them and her children, not to mourn for her as one without hope for her hope was in Jesus. May the God of all grace bless and keep them and

they ever have the sweet example of their mother and sister to cherish them in this sad troublesome world.

She was laid to rest beside her husband in Bremen cemetery, service being conducted by her pastor, Elder T. B. Chandler assisted by Elders T. G. Layton and J. M. Adams in the presence of many relatives and friends.

R. L. Cook.

Social Circle. Ga.

SAMUEL J. STEWART.

By the request of Mrs Lizzie Stewart, we will endeavor to write the obituary of our beloved brother Samuel J. Stewart son of Alfred and Evelyn Stewart, who departed this life January 13th., 1919.

He was born July 19th., 1882, age 36 years, five months and twenty four days. He was married to Miss Lizzie Smith, November the 12th., 1905. To this union were born five children, three boys and two girls, one infant boy preceded him to the grave several years ago.

He was a devoted husband, a kind and loving father, and was never tired of doing for those whom he loved, one who never denied his family any comforts or pleasures he could afford.

He died of pneumonia, following an attack of influenza. He professed a hope in Christ several years ago and joined the Primitive Baptist church at Clear Spring, Stokes County, North Carolina, the 2nd., Sunday in August 1917, and was baptized by his pastor Elder

J. A. Fagg, on the 2nd., Sunday in September 1917, and was a devoted member to the last. He was highly esteemed and loved by his church, and will be missed by his brethren as well as his family and neighbors. He loved the doctrine of Salvation by grace.

To his companion and little children the Lord has promised to be a husband to the widow and a father to the fatherless; may the Lord give you grace to bear you up under this affliction and loss of your husband, and may He prepare you that when you are done with this life you may meet Him where congregations never break up, and Sabbaths never end. Well might the poet say:

When we've been there ten thousand years

Bright shining as the sun

We've no less days, to sing God's praise-

Than when we first begun-

Written by his unworthy pastor.

Elders J. A. Fagg, and J. W. Tuttle.

CARTHA J. LANGDON.

Daughter of Lamb and Sarah C. Byrd. Born April the 29th., 1869, and married to A. H. Langdon May 7th, 1916, and departed this life September 7th., 1919, after an attack of typhoid fever following third birth, leaving two little girls, one two years old and one six years old, a heart broken husband together with a father, mother, four sisters and four brothers and a host of loving neighbors and friends to

mourn her loss. From childhood Cartha was an exceptionally good child, and grew up in the loving esteem of all who knew her. Since her marriage she has shown herself as an ideal wife, mother and neighbor, one who has laid such examples as is worthy of acceptance by all who wish to walk in that way that make for better things. Her life in her home has been one of happiness, and among her neighbors one of perfect peace. In fact but few such noble lives are to be found in one so young. She leaves in the minds and hearts of all who knew her a sweet memory that will not soon be forgotten.

She was a christian character, having professed a hope in Christ and united with the Primitive Baptist church at Rebooth, Johnson County, North Carolina on Saturday before the fourth Sunday in September, 1918 and was baptized the following day by Elder L. H. Stephenson. She ever filled her seat, enjoyed meeting with the brethren and sisters and spoke of her church relations in her last days.

Though it seems to us too hard to part from one so dear, yet we can but bow our heads in sorrow before Him who doeth all things well, and know that He is God.

Written by request,

L. H. Stephenson.

HELP REPAIR THE CHURCH
P. D. Gold Publishing Co.
Wilson, N. C.

Dear Sirs:—

Will you please give notice in

the Landmark that we, the members at Gallows Primitive church are trying to repair the said old building which is in great need of repairs. With few members, a number of ten and being poor financially therefore we do plead and ask the good people to aid and assist us in repairing said building by contributing to said purpose.

All contributions will be carefully looked after with heart felt thanks and if not applied to the repairing of Gallows Primitive Baptist church building it will be returned to contributor. All contributions can be sent to G. M. Corbett, Greenville, N. C. R. F. D. 3. or to J. B. Williams, Grimesland, N. C.

Hoping this will be heard to, in heart felt sympathy and that we will be helped some.

Yours as ever to serve in the Baptist cause.

G. M. Corbett and J. B. Williams,
Building Committee.

We will be pleased to acknowledge all remittances through the Landmark. J. D. Gold.

ELDER H. D. JENKINS.

"Resolution of Respect."

Whereas it has pleased our Heavenly Father to remove from our midst our highly esteemed brother, Elder H. D. Jenkins, April 4th., 1919, in the midst of a host of friends and relatives and members of Flat Swamp Church.

Therefore be it resolved: "First" that we bow our heads in humble submission to Almighty God who doeth all things well, "Second"

that we feel we have lost a Brother and an able preacher who was loved by all who knew him, and extend to the family our deepest sympathy and prayers.

"Third that a copy of these resolutions be sent to the family and a copy to Zion's Landmark, also a copy to the Gospel Messenger for publication.

Done by order of the church at Flat Swamp. Saturday, July 5th., 1919.

Elder J. N. Rogerson Moderator.

E. C. House, Clerk.

Gray Corey

Lester House

E. C. House.

Committee.

STANTON RIVER RE-UNION.

The Stanton River re-union will be held with the church at Galilee Chatham, Va., Pittsylvania County, beginning on Wednesday the 26th., and lasting three days before the 5th., Sunday in November, 1919. We the church at Galilee have changed the day to Wednesday, Thursday and Friday.

Done by order of the church.

Elder C. O. Boaz, Moderator.

O. B. Linthicum, Clerk.

ELDER P. G. LESTER WILL PREACH.

Elder P. G. Lester, associate editor of the Landmark will visit the Associations of Eastern North Carolina and fill the following appointments. The brethren and friends will be glad to welcome Elder Lester. They have been edified and instructed by his writing, but have not heard him preach for many

years. He will be at Greensboro, Monday night after the 2nd., Sunday in October.

Tuesday—Burlington.

Wednesday—Durham.

Thursday—Pine Level.

Thursday night—Goldsboro.

Thence to the White Oak Association.

Tuesday after third Sunday in October at Weedy Creek.

Wednesday—Sand Hill.

Thursday—Kinston.

Thence to the Black Creek Association.

WILL ACCOMPANY ELDER LESTER.

Elder J. E. Herndon will accompany Elder Lester on the latter's appointments from the White Oak to the Black Creek Association.

ELDER J. W. WYATT WILL PREACH.

Spray, Thursday night before the 2nd Sunday in October.

Walnut Cove, Friday night.

Thence to Salem Association.

Clear Springs, Tuesday 11 o'clock after the 2nd Sunday in October.

North View, Wednesday.

Snow Creek, Thursday.

Russell's Creek, Friday.

Thence to Mayo Association.

H. F. Hutchens expects to be with Elder Wyatt at the above appointments.

ELDER P. G. LESTER TO PREACH.

Sunday night, October 26th., in Wilson.

Monday—Farmville.

Tuesday in the day and night—Wilson.

ELDER F. W. KEENE.

Please publish the following appointments for Elder F. W. Keene at as early a date as is possible:

On Tuesday at night after the 4th., Sunday in October, Raleigh.

Wednesday at night—Durham.

Thursday night—Stem.

Friday—Camp Creek.

Saturday and First Sunday—Surl.

Sunday at night—Roxboro.

Monday—Flat River.

Tuesday—Wheelers.

Wednesday—Prospect Hill.

Thursday—Lynches Creek.

Friday—McCray.

Saturday and Second Sunday—Arbor.

Monday—Pleasant Grove.

Tuesday—New Hope.

Tuesday at night and Wednesday—Reidsville.

Wednesday at night—Monticello.

Thursday at night—Greensboro.

Friday at night—High Point.

Saturday and Third Sunday—Winston-Salem.

Elder Keene's wife and daughter and brother James E. Hubbard and wife will be along with Elder Keene. All of them are from the State of Maine, and are prospecting for a home in North Carolina.

I hope the brethren and sisters will kindly meet and care for these good brethren and sisters, and that the dear Lord will bless all of them to hear the good preaching by Elder Keene, and that they may have sweet communications together.

L. H. Hardy.

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~~VOL 51/52~~
~~MIX.~~

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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 PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

VIII—THINGS WE KNOW

(F. Selby Fisher.)

"But ye have an unction from the Holy One, and ye know all things." John 2:20.

It is a significant truth in the writings of not only the apostles, but the prophets as well, that they spoke positively and with no uncertain word the instances of which, in the Scriptures are too numerous to refer to, for none of the statements of the prophets or apostles are expressed in even an implied doubt. John at the beginning of this general epistle seals it with certainty, testifying to facts, to things of which he was an eye witness and fellow partaker, and neither was he writing to those who do not know these things together with him. The Psalmist could say, When I awake, in His likeness he would be satisfied, and one says: "I know that my Redeemer liveth."

Christ no doubt speaks more plainly than the others, so plain and positive are His declarations, (though speaking in prophecy) that he speaks of things which are literally around seven hundred years in the future, in words signifying their accomplishment as having been "Unto us a child is born," un-

to us a Son is given, etc." Not going to be or may be but is, so certain was he of the fulfillment of the words of prophecy, that he could in all safety and assurance speak of it with such certainty as that which had already taken place. A witness must speak positively or else his testimony is ruled out of court and he is not counted as a witness. The Lord says, "Ye are my witnesses," and any and all things pertaining to the word of God must not be spoken of in uncertainty. Even though John the Baptist when in prison, sent his disciples to Jesus, to ask Him if He was Him who was to come or should he look for another, he did not retract from the truth which he had preached for he preached repentance and salvation, preached the coming of Christ and his testimony is true. Jesus sent this word of assurance to John: Go and show John these things again, sight is given to the blind, the dead are raised up and the poor have the gospel preached unto them. John knew these things, but it was necessary they be shown him again, and unless God reveals Himself to man, he can not know Him, but when revealed he does know Him, and

Him whom He has sent and knows His works, and he knows all things, yet we are often like John, shut up in prison and need these things shown us again, need our pure minds stirred up by way of remembrance.

Positiveness and certainty is characteristic throughout the scriptures, not in any way pertaining to man of himself, of all the people who have inhabited the world since creation, the Lord's people place the least confidence in themselves of any—that is one prominent feature and evidence of a work of grace, which carries with it knowledge that characterizes the elect and separates them from the unregenerate, for by the revelation of the spirit to them and in them they know certain things which others do not, notwithstanding the boasts of the scientific and learned. No writer of Scripture has ever ascribed any merit or knowledge to man except through Jesus and His finished work.

John's assertion is that, "ye have an unction from the Holy One," and it is by that and that alone that "ye know all things." It is strictly by this gracious gift of God that man knows the plague of his own heart. 1st Kings 8:38. This is a thing that we know there is no question about it, and by this same grace the Lord makes us to know our end and the measure of our days, how frail we are. Psalms 39:4. Who of us do not know that our days are measured, that the number of them is certain and by our frailty we can neither shorten or lengthen

a moment of our time, and we are made to be still and know that He is God, that He is exalted above everything, creature and being, of one mind, and none can turn him, and we know that it is not in man that walketh to direct his steps, the way of man is not in himself. Jer. 10:20, and we know that in us—in our flesh dwells no good thing, for to will is present but how to perform that which is good we find not. Rom. 7:18. There is no question in the minds of the Lord's people as to their weakness and inability to perform that which is good. We know we are sinners and we know we have come short of the glory of God. But Job could say, "I know that my Redeemer liveth." Can we not say the same? Are we trusting in a dead Redeemer? Is not our whole hope and trust in Jesus Christ, who though crucified for our sins, is not dead, but is come forth from the grave and ever liveth to make intercession for us, and that he is a merciful High Priest, even though we deny Him He can not deny Himself, but will perfect His inheritance and possession and will most zealously guard each and every member of His body, and hereby we know that we are members of His body, for we have felt the plague of our own heart, and felt the pangs of hell which got hold upon us, have we not learned obedience by the things which we suffer and have we not suffered with Him—then we shall also reign with Him. We know we are favored of Him for even though in terrible conflicts

the enemy does not triumph over us—even though darkness enshrouds us often, yet it is not eternal darkness and sorrow, for joy cometh in the morning. Have we not heard the joyful sound, and when we heard it proclaiming deliverance did not we know it, and did we not know that we had been raised from depths of darkness and despair and entanglements of distress from which it is impossible for the most resourceful to extricate himself. Has there not been times with us when the cry would spring up though not uttered in words—"It is the Lord." Have we not seen Him? Have we not known Him, seen Him in the clouds of darkness even in our dark seasons, have we not had the assurances, it was the Lord's hand upon us?

Have we not seen Him, when after a long season of darkness, at first as a few beams of light rising above the horizon, heralding coming day—then presently—while we were trying to drink in the still sweet beauty of day dawn, He bursts forth with the glory of many suns, and it is light and joy? When it is light do we not know the sun is shining and when darkness comes we know the sun is hidden.

"Eye hath not seen, nor ear heard, neither has it entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit, for the spirit searcheth all things, yea the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him?

even so the things of God knoweth no man but the spirit of God; now we have not received the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God." 1st Cor. 2:9, 10, 11. Even so, the natural faculties of man can not perceive nor comprehend these things. Yet we know them. Man can not comprehend natural things, nor why a seed when placed in the ground under certain conditions will sprout, come up and bear fruit, but he knows it will do it. The husbandman does not sow his seeds uncertainly for his God doth instruct him to discretion. He gathers the proper seeds and sows them in properly prepared ground in the proper season, and knows upon certain conditions, what the result will be. Men know these things by reason of natural life and knowledge, but eternal things are revealed to us by the spirit of God and we have this treasure in earthen vessels that the excellency may be of God and not of ourselves. John says, "We know we have passed from death unto life, because we love the brethren," here is evidence of life, a feeling of love for some one. The dead do not love—they do nothing—but if one feels love or desire, or hates sin, he is alive, he has passed from that dead and unthinking state to a state of life and knowledge. Even the blind man who was given sight, when questioned about it did not express any doubt as to whether he could see or not, he knew where as he was once blind, he now saw. No mistake about it he could see

and did see. We know now that once we were blind and dead to these things, but now we know we are no more dead and blind for we can and do see. Who of us will deny that he sees things differently from what once he did.

There is a warfare going on in us and many questionings which are prompted by the evil one, but rest assured, where warfare exists is positive proof of two opposing elements and there are but two spoken of in the Scriptures, "good and evil." We know in our flesh dwells no good thing—then if there is a something warring or opposing, hating and disliking our very selves, which we know is evil and wicked what else would or can oppose evil except it be good, if it were not good it would be in harmony and no warfare. The natural man can not grasp these things—the piercing sight of the keenest eye—the most sensitive organ of hearing, nor even the deep recesses of man's heart can not comprehend these things, the most learned stumbles for he is blind, but God hath revealed them to us by His spirit which searches all things, even the deep things of God and we know these strange and mysterious things. Again John says, "But who hath known the mind of the Lord that He may instruct him? But we have the mind of Christ." We think the same things. We know the same things. He is our head. Wherever the head goes, so goes the body, the pangs of one extend to the other, and the joy of one is to the whole body. Satan stands ever ready to contra-

dict and confuse. His first attack was on Eve, the mother of all living who is of Adam's bone and flesh who to us is a type of the Church. Satan's energies have ever been aimed at it and spent upon the church. This is for a wise design, "And we know that all things work together for good to them who love God, to them who are the called according to His purpose." All these things, questionings, doubtings and despair, work together and for our good. We know this is true. Yet our eyes can not see it, nor our hearts understand it, but by His spirit and His mind which He has given us we know it is true. John in this epistle was writing nothing new or unknown, for he says, I write unto you because ye know. Not writing any new commandment and yet it is always new because the darkness is past and the true light shineth, and I say to you who read this, I have not written that which you do not know, but you do know these things and they are true. For "ye have an unction from the Holy One and ye know all things." You are not deceived, for you are children of light, your blindness is past and you know that whereas you were once blind, you now see. You know that you have an interest in these things, and you know in whom is your trust and you know He is a faithful High Priest, though often you have proven unfaithful to Him, He has ever been faithful to you.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world know-

eth us not because it knew Him not. Beloved now are we the sons of God and it doth not yet appear what we shall be but we know that when He shall appear we shall be like Him, for we shall see Him as He is, and every man that hath this hope in Him purifieth himself even as He is pure." John 3:1, 2, 3.

There is so much for us to consider that we do know concerning these precious things, let us think on these things and depart from vain speculations and controversies. Hold fast to that which is good and be faithful and true one to another, for the days are evil, and trying times are near at hand, but we know God reigns.

Your unworthy brother,

F. Selby Fisher.

Salisbury, Md.

MY EXPERIENCE

Dear Sister:—

I will try by the help of the good Lord to write you a few words of my little experience. I have had these troubles ever since I was a small boy, and they are still with me, yet I feel like it is good for me to be that way. I am sure that it is or it would not be that way. The first I remember of these troubles was one night I heard my name being called and I answered. I looked and I could not see any one and a voice said to me, "come," and Oh! I thought what did that mean. When I could not see anyone. All of my folks were in the other room. I lay down on my bed and I tried to pray all I could say was "Lord have mercy on me a poor sinner." When I went to sleep the dear

Lord sent this dream to me. The sky was full of moons, I called my father and mother out in the yard and told them to look at the pretty moons. They asked me what I meant. I told them that I didn't know. I told them that no poor creature on this earth could tell. Now I will tell you of some more

of my dreams. I cannot tell you of them all. I dreamed that I was going over to Brother Walker's and the land was full of pretty trees and those were full of fruits. The land was level. Just as I got to brother Walker's I saw a crowd of little children, they were all dressed in white, I thought I tried to keep up with them but could not, then I thought they were God's little children, why I could not keep up with them, so they went on and left me behind them crying. Those dreams have been following me ever since I was a small boy. I would often wonder what they meant, I would go to the bush arbor to hear the preachers preach and I felt like they were talking to me all the time. The tears would come in my eyes and stream down my cheeks. Some of the people would come to me after preaching and say to me, "it seems like you enjoy the preaching." I would say "I do." One night just before the second Sunday in June 1916, these words came to me, "you must join the church." I felt like I could not do that. I was not fit, so I said that I wouldn't go to meeting on Saturday as I had been doing. When Saturday came my sister said to me Ozzie, are you going to church today? I said I reckon so.

I hated to go, but still I wanted her to go, I thought I would carry her and I would not go in the house. I got ready to go by time she did. We did not say anything hardly all the way there. When we got there I told her that she could get out of the buggy and go in the house. I got out of the buggy and went to the graveyard and I stayed out there as long as I felt like I could, then I came back to my buggy and thought I would stay there until the meeting was over. They soon began singing in the house and I had to go in. I was ashamed for the people to see my face, I thought I wouldn't go up very close to the stand so I sat down about the middle of the house and I laid my head over on the bench that was in front of me and after preaching by Elder B. F. McKinney they held conference and the door of the church was opened for the reception of members. I sat still. Nannie Byrd went forward. Then I seemed to hear some one say to me, "Your troubles will soon be over." When she was received the moderator said, "I feel like there is one more here who is on the outside of the fold, who wants to live with us." Then I had to go and give him my hand, and was received. Sister Byrd and myself were baptized the next day.

It has been impressed on my mind for a long time, that I must go out in this vain world and deliver the Lord's sweet message. I do not feel that I am worthy of doing such a great thing, as I feel that is, as I haven't a very good education. Though He has promised to go with His children and take care of them,

And I am sure that He will. If it is His will for me to go and preach His love to the people in this world I am willing to do it. I can't preach unless He preaches through and by me. I don't feel like I have very long to live in this world. I feel like these are the people I want to die with.

This is from a soldier boy who is from his home far away.

"If you on earth no more I see,
In your prayers remember me."

May God bless you, is my prayer for Christ sake.

A. H. Massey.

THE ONLY WAY OF SAL- VATION

Editor and Readers of Landmark:

While I was preaching today it occurred to me that 59 years ago. I was led down into the waters of a brook and baptized in the name of the Lord Jesus.

As I spoke of it, I said that it seemed wonderful to me that the Lord had kept me so long believing in the one and only way of salvation.

Now, in looking back over these fifty-nine years I have only one sweet consolation, and it is this: I cannot remember since then of one whole day that I was permitted to put my trust for a hope in the salvation from the consequences of sin, in my hands, or in the hands of any, save in the hand of Jesus, my only Saviour. I have greatly lamented, however, that I could not exalt the power, wisdom, greatness and love of God as I desired to do. I had a desire about many things to be able to extol the great riches

of God's grace. His grace has certainly been rich to me. Yes, to me a sinner who has many times, felt wretched, (I cannot number them,) through all these years. Mercy, Yea, mercy has been my portion all the days of these years. Evil has always been creeping through my mind, but it does seem that grace did much more abound. However, when I look at my attempt at what some call, "right living," I mourn and think of Jacob's words: "Few and evil have the days of my life been." I have many times wanted what is called prosperity, "to dawn on me and remain." I thought if that could come to me, then I would be equipped to serve the Lord better, and praise him more. I believe that in all these years that the Lord has been teaching me, not that His Spirit has been with me so much, but in the many changing things of this natural life, which seemed to be against me, and I was weak and faint, His providence came to my relief, so when sore trials were gone, I could read a good lesson out of the book of God's grace. Then it was that I knew that the Lord DID have power over my surroundings. My conclusion then was, if God controlled some things which I saw, then he must control all things that exist, and I had Scripture for it, too. At no time was my belief so strong in the predestination of all things that I felt to charge God with folly, by saying that God compelled man to sin, or that he was the author of sin. To my certain knowledge an unjust in-

ference like this, has been drawn against those called "Absoluters," for many years by those that strenuously oppose the doctrine of God's sovereignty, predestination and fore-knowledge. I have thought it to be safe to say, and near the truth: That God created man a conditional creature and placed this conditional creature under law, but that God was not at all disappointed in him, for he did the very thing that God knew he would do. There is conclusive proof of this; because a Surety existed by the power of the Father before creation and transgression. As there are so many strong points of doctrine, along the line of predestination, expressed by God through the Scriptures, that I don't get shocked in my feelings at all, when brethren talk sensibly about "Absolute predestination of all things." What is more full on the subject (cutting out pronouns) than this? "For of God, and through God, and to God, are all things: to whom be glory forever, Amen." (Rom. xi. 36.) I shall not submit further proof of the great wisdom of God, in doing just what He willed to do. However, I wish to say as my experience seemed to grasp many things that involved the wonderful power of God's grace, combined with God's reigning over ALL things of the earth, and everywhere else, which in all these years has made me satisfied in the Lord's way of saving sinners; and that it is far-reaching, embracing the very lowest and the very highest in the kingdom of

grace, "to the uttermost," and displays the wisdom of God., that it is superb, honorable, just and right.

Quickened sinners that are sanctified by God the Father, preserved in Jesus Christ, and called, may praise God with shoutings, crying Grace, grace unto Him.

In hope of immortality.

J. F. BEEMAN.

Claremore, Okla.

Oct. 5, 1919.

LETTER TO BRO. COCKRAM.

Dear Brother Cockram:

I received your short letter today. Will try and make a reply in my old way. I was glad to hear from you but must say my conscience whipped me for neglecting so great a duty. I hope after all you won't count me a sinner. I promised you at Old Chestnut Association I would write a piece for your paper. When I was in the spirit to write spiritual things my work was on household things. Have passed on in that way from time to time. I hope that I will be enabled by the help of the Lord to fill my promise, yet at time I feel like all the light has gone from me and I don't know whether I have been born again, then again I have a spirit of glory that I am made to rejoice and have a sweet hope that the Lord pardoned my sins. Many years ago I knew His promise was sure and steadfast and unmovable always abounding in the truth, and then I get in a trance or what you may call it. The Scriptures are opened and I feel like I could preach a sermon.

I tell you, Brother Cockram, when this time comes to me I am made to rejoice in the spirit. If I could talk with you I could tell you some of my feelings, but I get very low down in the valley at times. Please do come to Chestnut and preach a sermon or two for us and spend a night with us. You won't be out of anything. Try to visit Camp Branch and some others as you journey through.

Elder Washburn is our pastor at Chestnut. We think him a very dear brother. We have good crowds and our church is in peace. My time expired last May, I feel I have not acted nice. Hope you will look over and pardon all of my imperfections and pray for poor unworthy me. Hope we will meet some sweet day and I will hear you preach, for you preaching will last me many days hence.

I am sending you \$2.00. I am making you a present of one dollar, and my time expires on next May. Is that correct? If not make me right and all will be well with me.

Please excuse this long letter, I did not mean to be so lengthy. A sister in hope of a better world.

S. A. WALKER.

AN EXCELLENT LETTER.

Dear Brother Gold:

Though I feel unworthy to address you thus, I am this beautiful Sabbath morning your humble servant in hope, if I am at all. I am now a regular subscriber to Zions Landmark and haven't made any attempt to write anything for publication for sometime. As it is

raising this morning after being so dry here, I think God is blessing us wonderfully. Though I fear this letter may find its way into the waste basket, I can only try and write what God gives to my mind. I think God deals good things out to us, much better than we deserve.

When I get Zions Landmark I sit down and read it through, and when I study the letters from the dear sisters of the household of faith, and see how they fear God, hardly knowing, but trusting and hoping that they are a child of God, saved by grace, if saved at all, working their own salvation with fear and trembling. It is then I read, with tears flowing to my eyes, when I think of myself a poor worthless worm of the dust, living only through and by God's grace and power. I do get so low sometimes that I feel very much in trouble. If I dream it is the same way, though I sleep but very little at night. I lie awake a good deal of my time thinking of the Bible, and passage after passage of Scripture as it would come in my mind, the tears would flow as I would ask God to have mercy on my soul. I feel I was a poor lost sinner and if there was anything that he wanted me to do to hold up the cause of Christianity, I wanted to do it, if He would show me my duty. I think sometimes I should make the attempt to preach the gospel though it has never been fully revealed to my mind yet.

I dreamed the other night that I rode a white horse to some town, I tied my horse and took a car to go out to hear the Baptists preach and

I could not find the place of worship, or my horse either, any more, and I awoke bothered so that I slept very little that night. I woke up as usual asking God to have mercy on me, and thinking of the Scriptures. Now, dear sisters, what do you think of this? The dream is a mystery to me. I fully believe I am surely His, to do with me whatsoever He will, according to His will. I feel that I have been born again, called out of darkness into His marvelous light, and I see and understand as I never did before, and God says His grace is sufficient for me. I ask the prayers of all the dear sisters and brethren to pray for me that God will sustain me in this trial, that I may be able to write or to speak just as well as I think and to be ready and willing at all times to place myself into His hands to submit to His holy and righteous will. My heart's desire was to go to the house of prayer, called Chapel Church, about seven or eight miles from me, but it rained, and I was so thankful for the rain, my mind is so contented at home with good thoughts from above, for the dear old Landmark. The letters are food to my hungry soul when I do not go to church. In reading my last Landmark I came across such a good letter from Sister Davidson of Sandy Level, she being a member of Ephesus Church, the same church I am a member of. When one strong in the faith as I think she is gets so dependent upon God, then how should such a poor, sinful worm of the dust as I am, feel? It is no

wonder that I wake up at night crying to God for mercy. Sister Alice has a papa and mamma that no member of the Baptist church can help loving, when you once know them, they have always tried to hold up my hand so I could walk ever since I joined the church. I still need the help of all as I feel but an infant, yet God gives me knowledge every day helping me to grow stronger and stronger, but my faith at times gets weak. I think we should ask God more abundantly to increase our faith. I fully intended to write on the subject of Faith, but my letter is quite long enough before I begin, so I will write on this subject some other time if God so directs my mind. I will say, however, that God has all power that he so directs the mind of faith the same as he does all things.

We read in the scriptures where he gave Moses the power to bring the children of Israel out of the land of Egypt No. 20:18; and Moses lifted up his hand and with his rod smote the rock twice and the water gushed forth abundantly and the congregation drank, and their beasts also, but for some purpose Moses believed him not, and this was the waters of separation, and they did not reach the land the Lord their God gave them. Moses did not keep the faith, in Luke 9:1 then he called his twelve disciples together and gave them power and authority over all devils and to cure diseases. Then in the same chapter 38 to 40th verses we read of one of the company bringing his

only son who is a lunatic whom Christ healed, saying I besought thy disciples to cast him out and they could not. Christ says to them: "Oh! unfaithful and perverse generation, how long shall I be with you, and suffer you?" We turn back to Matthew 7th chapter 14th and 21st verses—there came a certain man kneeling down asking the Lord to have mercy on his son who is a lunatic. I brought him to thy disciples and they could not cure him and Christ cured him as usual. 10th verse. Then came the disciples to Jesus and said: "Why could we not cast him out?" and Jesus said unto them, because of your unbelief, 21st verse.

You will please turn to this passage of Scripture and read it just as it was written in Luke 17:5 we read these words: "And the apostles said unto the Lord, increase our faith." I think we should pray continually for the faith, as my next letter if I should attempt to write again will be on faith.

I shall close for this time, my hearts desire and earnest prayer to God is that Brother P. D. Gold and every one concerned in Zions Landmark may live long upon the land which the Lord thy God giveth thee, for I think they are doing a good work, and when each one is called to depart from this life may they go in peace, as ever,

Your brother in hope saved by grace if saved at all.

BRUCE S. BRADNER.

HOPE TO CATCH UP SOON

A number of subscribers seem to think they are receiving back numbers of the Landmark. The Landmark is behind several issues and we are working hard to catch up. We hope from now on to issue a copy every week until the dates of the paper are even with the calendar. It is also our purpose to improve the Landmark in a number of ways during the coming year and handle the correspondence in better shape than heretofore. Our troubles have been numerous and help has been short. It requires a long time in the publishing business to train help and nowadays they sometimes leave about the time they are capable of being of some assistance.

A number of complaints have reached us for failure to publish communications as fast as they are sent in. It is impossible to do this on account of the number received, and again it is necessary to re-copy and correct quite a number, and with a limited office force this cannot be done promptly. However we are taking all of the communications that have been laid aside for correction and are now going over them will publish all of them as rapidly as possible. A number of brethren have suggested that we set up the date in order to put the Landmark on time, but this would not be fair to the subscribers if we took that number of issues from them, and we could not on the other hand go over the entire list and credit each name with the time we took from them. Again, suppose we should

set up the date and get behind again would our subscribers be willing to repeat the performance? How often would they stand for it?

The Landmark was established in 1867 and has never lost an issue though it has been behind before when we didn't have as much work on our hands or as many publications as at the present time.

The patience of the brethren and readers of the Landmark since father's inability to assist with its publication has been a great comfort to me and helped in a great measure to alleviate the strain of work which together with our other publications and business has been exceedingly heavy.

Wishing all a happy and prosperous New Year, I am, sincerely,

JOHN D. GOLD.

MESSAGE TO THE CHURCH.

Tarboro, N. C., Dec. 10, 1919.

Dear Brother Gold:—Here is a little letter I have written for my church. I am sick and felt like I wanted the brethren and sisters to know it, and will you please publish it as soon as you can so they may know of my sickness. Hoping you and Sister Gold are both well, I remain your sister in hope.

Sallie Coker.

Tarboro, N. C., Dec. 10, 1919.

To my little group of dear brethren and sisters:—

I have been so afflicted in the past few days I felt like I wanted to write to you all, and let you know of my affliction. I have suffered with chronic tonsillitis and

have felt so low and thought I was almost gone.. But through and by the Dear Lord "I hope!" my good doctor came and lanced my throat, and I then slowly began to get better. I am feeling right much better but I am not able to sit up much. I would be glad for any of you to come and see me and talk of the "sweet faith" which is so much comfort to my soul.. I have felt to be so cast down, and how much I felt the need of the strong arms to lift me up from my great suffering during the time in my soul. I heard the sweet singing, "Cast down but not destroyed," it seemed as if it was sung for my comfort.

Will close, asking you all to remember me in your prayers.. I remain as ever, your little sister in hope.

Sallie Coker..

A WELL SPENT LIFE.

Messrs. P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Brethren:—I enclose my check for \$2.00 to pay for renewal of my subscription to Zion's Landmark, which expired Sept. 15th, 1919. I should have made remittance before this. Carelessness is my only excuse, not that I do not appreciate the work, for I can think of no man I have greater respect or who stands higher in my opinion than does Elder P. D. Gold. And the sweet memory of a well spent life be his, is the sincere desire of the humble servant,

J. W. NEWTON.

Forsyth, Ga.,

TIDINGS OF GREAT JOY.

Dec. 12, 1919.

Eld. P. D. Gold,

Wilson, N. C.

My Dear Brother in Christ:—

My mind seems to incline me to write again to the many dear readers of the Landmark. Christmas is again dawning upon us and when we are constrained by love divine to think of that glorious message of the angel which said unto them, "Fear not, for behold I bring unto you good tidings of great joy which shall be to all people. For unto you is born this day in the City of David a Saviour which is Christ the Lord." Luke 2:10-11. Oh! what a great, mighty and merciful God, to send his only son to suffer, bleed and die for poor lost sinners of Adams race. Oh! could we but go down to the bottom of the valley, and consider this love as we should, how it would comfort us more to the image of this glorious personage.. Ought we not to be willing to suffer, for this is the only way that we are brought into fellowship with him. "When I am made in love to bear afflictions needful rod,
Light sweet and kind the strokes appear,

Through fellowship with God."

We've no abiding city here, then let not this appear our rest, but gird on the whole armor of faith, and in meekness, humility and love fight for victory for "since we must fight, we would reign, increase our courage Lord, we'll bear the toil, endure the pain supported by Thy word.

Oh! that each may feel his bro-

ther's sigh, and with him bear a part.

When sorrow flows from eye to eye
And joy from heart to heart.

This is a dark declining day, but let the heralds of the cross, rally to the banner of the Lord Jesus Christ, for He alone is our captain, leader and all, and now dear children of God and friends of Jesus, I want to say, we have a poor little sister and she is in need of a home, this is the church at South Quay, Va., will all who have a mind contribute to her necessities. All who will, may kindly send it to Mrs. S. B. Savage, 501 High St., Franklin, Va.

In love, Bettie Z. Whitley...
601 East Main St.,
Washington, N. C.

READ YOUR TEXT

When I was very young in the ministry Elder D. W. Patman of Georgia wrote an article which was published in Zions Landmark in which he very wisely exhorted the young ministers to find and read their text before starting to preach. He said, "If it is not worth your trouble to look for your text before you begin it will not likely be worth the trouble of your congregation to look for it after you are through." This is very often true.

Recently a dear brother who we all love and appreciate in a letter to me said about as follows: "It is strange to me that the ministers in North Carolina read the Scriptures so little in their congregations. Many of them do not even

read their texts. Often there is not a Bible in the meeting house. They depend on quoting their texts and often quote them wrong.

Brethren in the ministry in North Carolina, these things ought not to be so. We should be more familiar with the Word of God than that. We should think enough of it and the high and holy calling of God in our hearts than to be thus careless with our handling of it.

Our churches are lame to not have a Bible in their meeting houses. Not one of those great big expensive Bibles which no preacher likes to handle; but a good handy book. The Bible titled, "Old Folks Bible" in Sears, Roebuck and Company's big catalogue is about the Bible we all need. It is simply the Bible with references and maps. It has a nice family record but that cannot be objectionable. It has none of that Sunday school banjo work in the back part. The type is good and very clear.

When we organized the church in Kinston our treasurer asked me what books we needed in the meeting house? I replied a good Bible, Cruden's Concordance and two dozen Durand and Lester Hymn and Tune Books. These books are there and some other of the Hymn and Tune Books.

If a church expects a minister to work for them they should furnish him with the tools she expects him to use, and then she should require him to use them. If she expects the congregation to join in the singing she should furnish them with the books which are necessary for that purpose. The cost to each

one is so little to the benefit to be derived.

There are some things in the Bible which are not the Word of God and should never be quoted as such. For instance: in Job 5:7, we have, "Yet man is born unto trouble as the sparks fly upward.." And in verse 19 we have, "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." These are not the words of God and should not be quoted as such.. They are the language of Eliphaz the Temanite who was one of the line of Esau who God hated. The Lord did not accept Eliphaz nor his comrades. He condemned what they said to Job. Read Job chapter 42, verse 7 and you will see.

Should not that be enough to caution us to be careful in reading the Scriptures to see who is doing the talking and whether they are really the servants of the Lord? I remember to have heard a brother once read the words of the devil, "Doth Job serve God for naught?" for his text.. He positively declared that Job did not serve God for naught, thus taking the same position that the devil took. These things should be carefully watched in any and all preachers and others however good a reputation one may have. We should read the scriptures and encourage others to do so. Our Lord told the pharisees to 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.' John v. 39. Should we not do the same? If it was good for the pharisees to

read the testimony of the Lord is it not good for his people to do so? And we should encourage it in our homes and everywhere. Because we cannot understand it is no excuse.. Those pharisees could not understand it but that didn't hinder our Lord from telling them to search them.

The dear minister who wrote to me said, "Many of the preachers do not carry any Bible with them at all." This should be a rebuke to all who are guilty. How do you know but that it may become necessary for you to read the Word of the Lord on the highway? or in some assembly away from anyone's home? Really you might be challenged to prove that something you say is Scripture: Then what will you do? Just quote it and let the other fellow take your word for granted? It is not likely that he will be satisfied with such proof.

I have traveled with a brother minister who is very familiar with the scriptures, can quote correctly almost any passage and yet I do not remember a day that he did not spend some time in reading the Bible. Even those things we can quote by heart are often opened to us in reading and considering them. The late Elder F. A. Chick once wrote that he always wanted a little time in meditation on the text he was to use in preaching. Wanted to read it and its connections to know how and why it was said. He was an example of good works to all who knew him as the brethren everywhere will say.

Now, brethren, such worthy examples as these and such good ex-

hortations as these are worthy to be followed. You and I should heed them. Follow the word of our God. We claim that it is the man of our council. Let us try to be more familiar with it so we can follow it more perfectly.

If any one of us was to employ a surveyor to locate a tract of land he would want us to give him our deed to that land. Then we would want him to go exactly by that paper. To not give him the deed would be to require him to do an impossible thing, then for him to not follow its courses would be unfaithfulness. That would be his guide book. So is the Bible to the children of God. Let us try to be more familiar with its teachings, and encourage others to do so.

Your brother in hope and love,

L. H. Hardy.

Atlantic, N. C.

LETTER FROM BRO. J. S. MORRISON

Miss Addie Arnold:—

My Dear Sister: Somehow I feel impressed to write you a few lines not knowing what effect it will have on your mind, but when I feel that God's moving spirit is about me it makes no difference where I am or what I am doing I am bound to obey. I have been out on the farm this morning trying to work, but I want to tell you my sister, that this gift that I sometimes hope that God has implanted in me to comfort his little afflicted children gets me so stirred up that I can't stay in the field and work as I once did, but this love which

is stronger than death causes me to quit my work and go to and fro wherever God bids me go for the purpose of comforting His little ones. So today while I was trying to work my mind led me to remember you up among the foothills of the Blue Ridge. Now since I received your letter in February I have thought of you many times and thought of answering your letter, but kept putting it off from time to time thinking there would be no comfort in your loving letters, I am bound to tell you of it, and ask you to pray for me in my feeble efforts in trying to serve our Lord. I, so much of my time go mourning with bowed-down head and heavy heart I can say surely, surely no one has the hard trouble that I do, surely no one has so much to contend with, but just at this time I remember the scriptures that says "It is a fearful thing to fall into the hands of the living God." When we read after Jesus we learn he was a man of sorrow and acquainted with grief, and went a mourner all of his days. So dear sister our Jesus went before us and many sorrows bore and we who follow after can never meet with more. So to follow Him, we must go on through evils, as well as good report, so I want to say in conclusion and it may be the last letter I may ever be permitted to write that this same darling Son who groaned and bled and died that these old Baptist might live is going to come again to gather his jewels home and O! may we be found watching that we may hear

that welcome applause come in "Ye Blessed of my Father inherit the kingdom prepared for you from the foundation of the world," so fear not my sister press on. We are in the hands of one who with his own arms has brought salvation. How I could write on and on, but will close at present by asking you to please pray for me for I feel to need the prayers of God's children, they are all the people that pray in spirit and in truth. May God abundantly bless you in life and save you in heaven is my prayer. So farewell in the Lord.

Your brother in hope of heaven.
J. S. Morrison.

A GOOD LETTER

P. D. Gold Publishing Co.
Wilson, N. C.

Please find enclosed money order for two dollars (\$2.00) to pay my subscription for Zion's Landmark to Jan. 1, 1920.

Dear Bro. Gold, I enjoy the reading of the old Landmark just like my father did 30 years ago. It has never changed a bit, sets forth the same good doctrine of old that our fathers preached. I don't want to miss one copy of it. It is always a welcome visitor in my home.

I hope you are in good health and that the good Lord may preserve and keep you long to continue to write the good editorials of your paper that I enjoy so much.

Yours in hope of eternal life.

J. A. Stump.

Davy, W. Va.

LABORERS IN THE VINEYARD

Dear Elders Gold and Lester:—

Find enclosed two dollars (\$2.00) as subscription to the dear Zion's Landmark. I have long thought of subscribing for it, but have had much benefit from it through my father's subscription, (Elder Isaac Webb) ever since I knew how to read, and have many back numbers packed away, worn and dusty from which I occasionally draw out and read the rich messages penned by the gifted minds of you and many others, and feel thankful that your names still continue in its precious columns. So it is with sadness we feel, as we see many faithful servants gazing upon their setting sun, that such gifts are not appreciated as they should be. We have seen the churches flourish and grow and they have given their very pride and life to feed them. Although encouraged or discouraged they have served us tenderly and faithfully. How about it now? Are we forgetful of them as they fail to meet us often at the accustomed places of worship. God blessed us with those noble gifts. Are we deserving their time and labor as they groan beneath the yoke? How mindful and responsive we should be for the sweet privilege of sharing the blessings of the Holy Spirit in the past. And as the years roll by, leave their footprints on the sands of time, as followers of Jesus. May God's hand be more and more impressively constrained by love to send laborers. Pray ye, therefore, the Lord of Harvest, that *His* would

send forth laborers into the harvest.
Luke 10:2.

We hope very soon to hear that Mr. J. D. Gold has taken the yoke upon him to serve in the mercies of God and press toward the mark for the prize of the High calling of God in Christ Jesus, laying aside every weight, and the sin that so easily beset him and run with patience, the race that is set before him, looking unto Jesus, the author and finisher of our faith.

Dear Elder Gold, as you journey along, may frequent visitations of God's lovely spirit descend upon your home and family, renewing that blessed assurance, "It will be better farther on."

Yours to serve,
Mrs. J. A. Goad.

HYMN AND TUNE BOOK

We are again prepared to fill orders for our Hymn and Tune Book, in either round or shaped notes. We regret that war conditions have compelled us to advance the price to \$1.00 per single copy and \$10.00 per dozen, postpaid. Send orders to Mrs. Chas. B. Gordy, Southampton, Pa., or P. G. Lester, Floyd, Va.

PLEASE PAY UP

The cost of paper continues to advance as well as the wages of printers and employees. Quite a number of Landmark subscribers are behind. If all would pay up and in advance this would help us much. In fact the government requires it.

J. D. Gold.

ZION'S LANDMARK

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

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

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

Elder J. D. Cockram—Floyd, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla.

VOL. LI.

NO. 23

Entered at the postoffice at Wilson as second class matter.

Wilson, N. C., Nov. 1, 1919

VIEWS AND ADVICE.

For all the years Elder Gold has been editor of the Landmark, it has been the custom of the brethren and friends to submit to him questions for his advice and subjects upon which they desired his views, and no doubt he responded in every instance to the very best of his judgment and ability, but now the weight of years in old age and the effect of arduous labors of a long and useful life have forced his retirement from all matters requiring consideration, consequently all such matters are referred to me, as acting editor; therefore, I make this statement, that he may be relieved of having to even refer any such matters to me, and request that they be submitted directly to me if so desired by those having such to submit, and I will answer to the best of my ability for myself rather

than for him, trusting that it would be in gospel harmony with what he might have said. However, questions might be submitted to him that might not be submitted to me to which my reply would not be desired.

P. G. L.

Question: No doubt our readers are ready to ask why they do not hear from certain Elders whose names appear as associate editors; therefore, shall we not hear more from them. Their writings are good and no doubt would be appreciated.

P. G. L.

Experiences: No doubt many have had it in mind for a time to write for the Landmark some of the reasons of their hope, and why not redeem the time by doing so and let the readers have the benefit of them.

P. G. L.

BE CAREFUL WITH YOUR ADDRESS

In remitting for the Landmark, kindly give your address, and if a change of address is desired please be certain to give your former address as well as your present address, since it requires a great deal of time to look up the former address on our mailing galleys.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst by death our dear sister, Addie Farmer Rowe, (Nov. 10, 1919), wife of our pastor, Elder Joshua T. Rowe, therefore be it resolved:

First, That we bow our heads in humble submission to Almighty

God who doeth all things well.

Second, That we, the Ebenezer Primitive or Old School Baptist Church of Baltimore City, Md., feel that we have lost a kind and faithful sister who was loved by all who knew her, and we extend to the husband and family our deepest sympathy and prayers.

Third, That a copy of these resolutions be sent to the family, a copy to the church of her membership at Wilson, N. C., a copy to the Zion's Landmark, and a copy to the Gospel Messenger for publication.

Done by order of the Church,
Dec. 5, 1919.

J. T. Rowe, Moderator

D. L. Topping

A. S. Rowe, Committee.

Lines by Her Bereaved Husband
Addie, Darling, how I miss you,
All these lonely days and nights.
Time is long and sad without you.
I have nowhere for delights.

Sighing, crying for my darling,
Who will never come to me.
Lord, have pity on my sorrow
And direct me where to flee.

I am sure that Thou didst take her,
And that now she rests with Thee.
O, have pity on my sorrow,
Help me cast my care on Thee.

Many times she asked Thy blessing
Upon me, her husband, dear,
May I now to Thee resign her,
And be Thou forever near.

Jesus did not rebuke Mary and
Martha for weeping. May I hope

that He feels my infirmity?

Joshua T. Rowe.

ANNIE WILLARD

Dear Brother Cockram:

It is with a sad heart I make the attempt to write a few lines in memory of my dear niece, Annie Willard, who departed this life January 14, making her stay on earth 23 years. She was the oldest child of J. J. Dillion and Nannie Dillion, she leaves three small children, husband, mother and father and many near ties to mourn the loss, but we feel that our great loss is her eternal gain. She had that awful disease, influenza. All was done that loving hands and physicians could do, but it was not God's will that she should stay in this low ground of sorrow. Her race was run and we will just have to say the Lord's will be done. He knows best, and wait on with patience until our time shall come, and then maybe we can see why the Lord has taken our precious Annie away from her sweet little babies and left them to fight the hardships of life in this unfriendly world without a dear mother's protection. The Lord has promised to be a father to them; how can we doubt His word, when He has done so much for us? We could see and believe He had spread abroad His love in Annie's heart.

She had the faith that has stood the test through ages; she believed in dreams and revelation, and had some that makes the people of God feel sure the Lord had begun a work in her and if He begins a work He finishes it. She dreamed she had joined the Primitive Bap-

list church and was so happy she always tried to place herself in company with the Baptist people to hear them talk of the mercies of God. She would say that she wanted to tell some dreams, but didn't think we would put any confidence in her.

She walked the life of a bright Christian and was kind and free-hearted and loved by all who came in her company, and she was so obedient to her parents.

Brother Cockram, I believe that Jesus shed his blood for such characters as that, and that his loving kindness will sing in death. Oh it grieves our heart to part with dear Annie and to look at her little ones whom she loved so dear. Press on, mother and father, the time will not be long until Jesus will call you.

We hope Annie may be waiting for you at the pearly gates. We know her mother will miss her loving daughter; you miss her everywhere. We all miss her smiling face and her gentle voice. We sorrow not as those without hope; we fully believe that she was saved and isn't that enough to make us know the Lord had a place prepared for her? Oh! glorious thought, to think the graves have got to give up our loved ones, and that it will not be by the help of man that laid them in the ground. It will be that low still voice of Jesus that called Lazarus to come forth.

May we live quiet and peaceable lives as dear Annie did; as one of old said, "A good name is rather to be chosen than precious ointment." The people of God will leave a good name behind with those that have

been born of that same spirit. I can not say enough for one so good and in the bloom of life. We just have to say, "Lord, thou doest all things well," and does the happy hour draw nearer when Christ will in the clouds appear and I without a veil shall see the man, the Christ, who bled for me.

Think! Oh, my soul, if 'tis so sweet on earth to sit at Jesus' feet, what must it be to wear a crown and sit with Jesus on the throne?

Written by one who dearly loved her.

EMMA.

NANCY WATSON

With a sad heart I will try to write the death of my dear mother. She departed this life September 12, 1919. She was born July 19, 1833, making her stay on earth 86 years, 1 month, 23 days. O, it was so sad to give her up but I feel our loss is her eternal gain. She told me so many times she was tired of this world. She saw so much sin in it she wanted to leave it.

She united with the Primitive Baptist church the third Saturday in July, 1884, and was baptized on Sunday by Elder John R. Rowe. She always filled her seat when she was able to get there. O, it will be so lonely to go to church without her. I have been with her 63 years and never stayed from her but three weeks at a time. She leaves eight children, 41 grandchildren and a host of friends to mourn her loss, but our loss is her eternal gain.

O, if I could feel myself as good as I believe she was, it would be so much pleasure to me. I was cast down. I thought I would go to the Association, and so I did and I

heard Brother Simpkins preach and it filled my soul with joy. I did see so much beauty in it I could see that my mother was one of the bones he spoke of. O, it did me so much good I never will forget it.

Brother Gold correct all mistakes. I am a poor writer and a bad speller, and a poor sinner.

Written by her daughter,

Martha.

MARY THORNTON

We, of the Primitive Baptist church at Hickory Grove feel to express our sorrow in the loss of our beloved sister, Mary Thornton, who departed this life on June 27, 1919. She was born on February 11, 1853, was married to Felix Thornton in May 1872. To them were born 10 children, 5 sons and 3 daughters, all of whom survive. Sister Thornton joined the Primitive Baptist church at Hickory Grove in June, 45 years ago. She was one of the two members who so fastly held on to her membership during what is known as the Parker split, and ever remaining a faithful member until her death, and believing in her death she is crowned in glory and singing praises to our Father in eternity.

Therefore be it, Resolved:

1. That we cherish her memory and bow in humble submission to the will of Him who endureth forever.

2. We deeply sympathize with the family and relatives of the deceased.

3. That a copy of these resolutions be spread on the church record and a copy each be sent to the family and Zion's Landmark for publi-

cation.

Approved by order of the Church in Conference on Saturday before the 2nd Sunday in Sept. 1919.

Elder L. A. Johnson, Mod.
W. V. Blackman, Clerk.

ELDER PETER ADKINS

It now becomes my sad duty to write the obituary of Elder Peter Adkins, according to an order of Sandlick Church, at the March meeting, 1916.

Dear brethren and sisters, it is with much sadness and sorrow of heart, that I attempt to write concerning our beloved elder and brother, who was so faithful to his duty as an elder and brother in the Church, who never failed to sound the alarm to us when he saw the sword coming, and was at all times willing to place himself in front of all our conflicts, and stood ready to do all in his power to ward off all dangers that would invade the Church.

He was born, March the 12th, 1834, and in the year of ---- was married to Louisa Belcher, and in the early part of his life he moved to the state of Texas, and remained there until after the Civil War. He obtained a hope in Christ while in the West. He joined the Missionary Baptist Church, but was never satisfied with it, and when he moved back to the state of Kentucky where he heard the Primitive Baptists preach, he soon left the Missionary Baptist Church and joined the Primitive Baptist Church, the exact date we do not know.

He has been a minister of the Primitive Baptist Church for more

than forty years. He attached himself to the Sandlick church, "by letter" February the third Saturday, 1889, and remained a faithful member until his death.

He was moderator of the Sandlick Association for several years. He was ever ready to fill his promises and was a "Joathan" to the writer, and this is one of the reasons why it is with so much sorrow that I write this obituary. He being a constant companion of mine, during our travel together, he on several occasions made special request that I and Elder Thomas Kelley, of Knott County, Ky., and Elder W. R. Collins of Pike County, Ky., preach his funeral, before his burial.

As the good Lord would have it, I was called to his bedside five days before his death, and about two hours after I arrived, at his bedside, Elder W. R. Collins came. He knew each of us, and we remained by his bedside until his death, which occurred at twenty minutes after twelve o'clock, A. M. February the 12, 1916.

Elder W. R. Collins and myself, unworthy as I felt to speak in memory of so great a burden-bearer and Father in Israel, preached the beloved elder and brother's funeral, on the 12th day of February, 1916, feeling that the good Lord was with us, in performing the request of our beloved brother.

May the brethren and sisters of the Sandlick Church, and the Sandlick Association, ever remember, his admonitions and the example he has left behind, never neglecting the duty that is enjoined upon us by the great Law Giver, and may his dear companion, during the

years she may remain with us, be able to put her trust in the great and eternal God, who is able to comfort her in this poor God-forgotten world, and may the God of all grace, comfort his bereft children, and may we all never forget our beloved brother. Farewell. Amen.

Elder Robert Blair.

MRS. CORA NEEDHAM

Dear Brother in Hope: I will with a sad heart and feeble health try to write the death of my dear child, Mrs. Cora Needham. She was the wife of C. H. Needham, born September 15th, 1882, died October the 21st, 1918, making her stay on earth thirty-six years, one month and six days. She died with that awful influenza, bearing her suffering with all patience that any mortal woman could, and I have all hope of her dying in the faith of her Redeemer to ever rest in that happy land. Her life was short, but like mine full of trouble and disappointments until she was fully taught of the Lord that this world was nothing compared to that blissful land of rest.

The last two years of her life was spent in the pleasure of going to her preaching and preparing for her brothers and sisters. She united with the Primitive Baptist church at Danville, Va., about three years before her death, and was baptized by Elder Spangler. Just one month from her death, my oldest brother E. B. Gidron, died at Ruffin, leaving two of us, and soon we will have to answer the call.

Cora died October the 21st, my dear brother November the 16th,

so you see that I have been tossed on the high seas of bereavement, and the waves of the stormy sea have rolled over me, and left me lonely in an unfriendly world, but yet I trust that God in His mercy will again unite us in that heavenly home where parting will be known no more, and where God will wipe all tears from the eyes for they have often flowed from mine. Of all that has been dear to me I feel has been taken away some way or other, and I am left like a tree that has been stripped of all its branches, not one left to cheer the old trunk, but some times I can say with Job though he slay me yet will I trust him. There is nothing in this vain world to trust. I wish I could tell you my feelings, but they are past describing, but ask the prayers of all God's saints. Wish you and yours happiness, and when you bow at the mercy seat of prayer remember me and mine that I can have some hope for them. I can look in this world and see five of them. I go to the city of dead and see five in that resting place of which I long to go.

This from one lonely without much to cheer the drooping head from, mother.

Bettie Canady.

MARY A. KEARNEY

Again death has visited our little family and taken away one of our beloved jewels from our midst, where we hope her departed spirit is with her blessed Jesus, who left the shining courts of glory, came down in these low grounds of sorrow to do His Father's will and this will was to save sinners. Did

He do it? Let us quote His words, "Them they were, and Thou gavest them me, and they have kept Thy word." He came into this world to fulfill the covenant entered into between the Father and Son before the foundation of the world was laid or anything fashioned. We believe our departed sister was one given to the Son by the Father. He, the Son, came into this world to redeem and it took a redemption price to redeem our sister and this redemption price was Jesus' blood poured out upon the cross.

Our beloved sister was the daughter of Benjamin and Emily Radford and was born January 22, 1863. She was married to Stephen Kearney on the 2nd day of December, 1883, and was the mother of seven children. She united with the church at Mewborn's at their August meeting, 1905, and was baptized by Elder John W. Gardner. She ever lived a faithful and consistent member, filling her seat when not prevented by sickness. She was not stout, but saw much sickness.

She with her dear husband, with close economy gained a nice little home, but we can but hope she has gained through the blood of our Jesus an eternal home where sickness, pain and sorrow will ever be done away. She suffered a paralytic stroke on January 18, 1919, and was confined to her bed until death relieved her of her suffering, which took place on July 25, 1919. She leaves a devoted husband, two sons and two grand children, with many friends and the church she so

much loved to mourn, but we feel our loss, let it be never so great is her eternal gain.

Five children preceded her to the grave.

Written by L. J. H. Mewborn, church clerk and recorded on the church record, and a copy sent to Zion's Landmark for publication.

ELDER GOLD NOT SO WELL

While able to be up and his general condition fair, Elder Gold is not quite so strong as he has been.

STAUNTON RIVER UNION

Please publish in the Landmark that the Staunton River Union will be held at Weatherford church, the Lord willing, to commence Wednesday before the fifth Sunday in February and continue three days. All lovers of the truth are invited, especially the preaching brethren. The meeting house is three miles west of Sycamore station. Visiting brethren will be met. Write B. W. Owens, Sycamore, Va., or A. B. Keese, N. T. Oakes, Dry Fork, Va.

UNION MEETING

The next session of the Dutchville Union will be held with the church at Durham, N. C., on Saturday and fifth Sunday in February. All lovers of truth are invited to be with us.

M. G. Markham, Church Clerk.

HELP FOR BROTHER EVANS

We acknowledge the following for Brother Evans who lost his household and kitchen furniture by fire:

J. J. Thorne, Elm City\$1.00

ANGIER UNION

The next session of the Angier Union will be held with the church at Sandy Grove, Johnson County, N. C. the 5th Sunday and Saturday before in February, 1920. All coming by railroad will be met at Angier, N. C., which is about 3 miles from the church, on Friday before. All lovers of the truth are invited to come and be with us, especially the ministering brethren.

A. H. Dupree,
Union Clerk.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Tabor, Tabor, N. C.

THE LINVILLE UNION

The next Linville Union will be held with the church at Salisbury, Rowan County, N. C., if it is the Lord's will, on Saturday and fifth Sunday in February, 1920. All who love peace, truth, and strict church order, are invited.

Signed by order of the church in conference on Saturday before the first Sunday in January, 1920.

Eld. C. A. Davis, Mod.
A. L. Owen, Clerk.

ELDER J. E. ADAMS

Mr. John D. Gold.

Dear Friend and Bro. I hope:

I send you the following appointments: The Lord willing, I will preach at Dunn, Black River church, Thursday night before 5th Sunday in February, 1920.

Mingo, Friday, Saturday and 5th Sunday.

Hornet, Union meeting, Seven Mile church, Tuesday after 5th Sunday.

Reedy Prong, Wednesday.

Hickory Grove, Thursday, 1st Saturday and Sunday in March.

Corinth, Monday after.

Oak Forest, Tuesday, and at night four Oaks.

Wednesday, Smithfield.

Thursday, Bethany-Pine Level.

Second Saturday and Sunday Old Union.

Monday, Cross Roads.

Tuesday, Beulah.

Wednesday, Creech's.

Third Saturday and Sunday, Salem.

Monday, Clayton.

I send these appointments in time for them to be published in due time. Please insert them twice as some might forget. If I should live to fill the appointments, it may be the last. I will be 86 years old the 11th of January, 2nd Sunday, our regular meeting here.

Hope you and family are well, that your dear father, Bro. Gold, is improving. I am well and able to get around and preach yet. Feel like it is of the Lord's mercy, which endureth forever. With love and best wishes to you and all the dear ones about Wilson,

Your friend and brother, I hope.

J. E. Adams.

Angier, N. C., Dec. 24, 1919.

CHANGE OF ADDRESS

Elder J. F. Beeman has changed his address from Claremore, Oklahoma, to 184 East 5th Street, Riverside, California. The brethren will please address him there.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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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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If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A MINISTER OF THE LORD
REMEMBERED

Mr. J. D. Gold.
Dear Friend:

Enclosed you will find a good strong letter from Elder L. H. Hardy, which was very highly appreciated and enjoyed by your unworthy friend. Hope it may be much comfort and strength to many of God's dear little ones.

With best wishes to you and family,

Revolution Mills,
Greensboro, N. C.

J. R. Jones.

Dear Brother Jones:

Your good letter with the financial remembrance came on last evening and I assure you that both, especially what you wrote, were highly appreciated.

The strength of a child of God is often in looking back and seeing the sweet mercies and deliverances which the Lord has so graciously given. When David went to fight with Goliath of Gath he did not look forward at the greatness of his foe. That was the case of King Saul and unbelieving Israel but with David it was different. David knew that he was but a ruddy, tender youth, but he also knew that his

support was the mighty God of Abraham, of Isaac and of Jacob. He had delivered him out of the mouth of the lion and from the paw of the bear, and that he would deliver him out of the hands of that uncircumcised Philistine, who with all his boasted might fell under the weight of one little stone. Thus God destroys with His little and weak ones the most mighty and boastful of fallen man.

How can Satan stand against our God? He holds the keys of death and hell. Can one by any means and ways slip up on God at an unwatched moment and die an untimely death? When did He give up the keys of death to another? who shall unlock the door but He who holds the key? Can any of the Lord's little ones enter hell? Our Jesus has the key. To whom will He surrender it for a second? No, my dear brother. The Father delivered Him from the lowest hell, and when He did He delivered all His poor, little, weak ones and He holds the key to this day and will to all eternity.

Does some skeptic who does not believe in God's absolute and almighty power ask, "Does God send any one to hell?" I would ask him,

who holds the key? and who can let in but He who holds the keys? Who can deliver from death but He who has the keys of death and who can let into death but the same Almighty hand?

There is but one strong hold to the children of our Father. All the rest have been broken up and their foundations destroyed and scattered away. That strong hold is the bosom of our dear Lord Jesus Christ. He takes all the weak, fallen, little fainting lambs there, and turns His almighty power on the little ones. In all His rich blessings He begins down there with the little ones. It is from the least even unto the greatest, but the least first. His ear is open unto the faintest thought of the least of His people. They are little wheels in the great machinery of His divine love, and not one of them can get out of the eternal, divine arrangement. If they could the whole thing would run and fly into thousands of atoms and all be destroyed for the lack of that tiny little wheel.

With this thought before us why not take courage in the way? Why fear Satan? He cannot slip up on our God as one sleeping. His eyes are ever over the righteous and his ear is bent to their cry. He will come and save them. How sweet!

My dear brother, it is in this hope I am living, and as the Lord leads me, pressing forward towards the mark for the prize of the high calling of God which is in Jesus Christ.

The old year with all its events

buried in history has passed away and we shall never see one remnant of it again. Every word spoken, every thought, and every act are a matter of record before Him, and not one of them shall pass from His eternal mind but the sins of His people. They were blotted out, covered by the blood of Jesus on the tree of the cross. Our Father will remember them again no more for ever. Now the King holds out the scepter of divine mercy to us, we are humbled, but we touch and live with the sweet promise that, "as I live so shall ye live also." He has given unto us eternal life and that life is in His Son. There is the assurance He has given it to us that we shall reign with Him in His throne, and the half of His kingdom he gives His bride. She and each little individual member of her body, are just as safe as He is safe.

The wicked shall be turned into hell with all the nations that forget God. He has the key and it is He who turns them in.

The Grace of Our Lord Jesus Christ be with you.

Your brother in hope .

L. H. HARDY.

We are all fairly well.—H.

A WORD FROM BROTHER WARD

Elder P. D. Gold,

Dear Brother:

By the mercy and goodness of God I will try in my weakness to write to you once more and let you know that I am yet in the land of

the living, but I am not well, dear brother, I will try to give you a description of my life while living in this world of trouble and sorrow. I was born in the year 1850, and when I became old enough to go to school I went to part of three schools, and in 1861 the war came on in the United States and I went through that war. My father had to go to the war and I stayed at home, and tried to do the best I could, but never went to school any. In 1865 the war ended and peace was declared. In 1862 I joined the Baptist church, so I went on until 1871. Then I made up my mind to marry, and lived with my wife until 1910, when the good Lord took her from me. I had subscribed for Zions Landmark in the year 1909 and paid up for it to August 12th, 1912. Have had a hard time since my wife has been dead and left me alone. I want to say to you I am sorry that I have not paid up for Zions Landmark. I am not able to do anything at this time and I have nothing in my hands with which to pay you. I am in a bad shape at this time in every way. I wrote you to stop sending it to me for I could not pay for it, but it has been coming to me almost regularly. I have failed to get all the numbers of Zions Landmark.

Now Brother Gold I want you to do what you think best about sending it to me.

When I went to the church I never heard of the name of a Primitive Baptist or Missionary Baptist, so I stayed with the old Anti-

och church, it belonged to the Three Forks Association. I left that church in the year of 1887 and went into the Zions church in the Primitive Baptist faith and I am a Primitive Baptist, I hope, in the faith and doctrine of the Bible. Zions church belongs to the Silver Creek Primitive Baptist Association and I was ordained deacon in 1898 and I feel so sinful many times that I fear I have failed to fill the office of a deacon. I will close for this time hoping to hear from you soon. Your brother,

W. A. WARD.

— A GOOD EXPERIENCE. —

Dear Brother: —

I will tonight write you a few lines to tell you how we are getting along. All are some better but not well. Now, I want to tell you something about my troubles.

When I was fifteen years of age one day I was in the field at work and I had never thought of such a dear thing when I heard some beautiful singing, and it seemed to be above me. The song was, "Am I a Soldier of the Cross," and it seemed to weaken me and I fell to the ground. I knew it was the Primitive Baptist singing, I could not raise my head but I knew it was them, and the next thing I heard was your prayer and your sweet sermon you preached to me while I was sitting there on the ground praying for help. God enabled me to go to the house and I got a hymn book and turned to the song, but I could not sing, for from that very minute I felt like a

poor sinner and do until this day. That night when I went to bed I heard the sweet singing and preaching and it was every night I heard the dear old Baptists singing to me, and I wondered did any one hear it, but myself, who felt like nothing. It seemed like you were preaching to hurt my feelings for I could not move in any way to keep from hearing it, it seemed like I had to hear it. I thought it would not do to tell this. When Sunday came I wanted to go to church, but I felt like I could not help from crying and I thought it wouldn't do to let any one see me crying, I had heard preaching every night in the week and cried, but I could not wear it off. It was on my mind all the time. When I went to preaching I felt like everybody was better than myself. They were enjoying themselves and I could not enjoy myself at all. I felt like a little child thrown away. I knew if everyone felt as I did they could not enjoy themselves so I felt like I was alone. I could not remember seeing you when I heard this sweet singing and preaching until two years ago in June you came and spent the night with us. I was pleased when I heard you were coming, but I felt so little it seemed like I could not bear to see you. I knew it was the same man who had been preaching to me every night for over a year. You preached to me all night and I could not help myself, in any way, from crying. I went with you back to the church on Sunday and nobody but myself knew how little I

felt. Indeed I was small and I was young and I felt like I could not continue with this trouble much longer. It was a big undertaking for such a one as I was to offer to the church and I studied it over so many times. No one knows the thoughts I had. I did not tell any one anything about it. I suffered in that trouble days and nights, weeks and months for three long years. It seemed like five years to me, but it was only three, I studied and studied what in this world I should do. It seemed like I must tell it, it had become so I could hardly bear to hear papa sing. I would go out and cry, and I felt like it would be a great blessing on me for you to come here and talk with me. It seemed like nothing in this world was any pleasure to me. On Saturday night before the first Sunday in August I had a dream and next day I went to church. I thought after I got there I would go back home, with this trouble still upon me, but when I went to the house I looked over the house and saw you and the dear people I had heard sing so much. It seemed like it would kill me to think it all over, but it all came upon me, and I felt so little, you don't know, and when they received me it seemed like a blessing to me, I felt like a new person, and then I slept all night and my love continues true to you all. I am hoping to see you some time.

As ever,

Mattie Hockaday.

A GOOD LETTER.

Dear Brother Gold, and to the children of God that are scattered abroad: I have suffered so much for disobedience and unbelief for the past three years that I have been made willing to cast in my little bit of comfort to some poor child of God. It is only of the Lord, I trust he will enable me by his spirits power and guide my pen and direct my mind right, for I believe with my whole heart He is able to prepare us for doing our duty. I feel to be as an empty blank, useless. It is mercy and grace supports me and makes me stand the trying hour, I shrink from duty through fear. I have been tossed up and down like a ship on the sea by the storms of persecution and the billows of woe overflowing me. I almost shudder, I feel so vile and corrupt I often fear I have missed the substance and only caught in the shadow, or I would not be so vain and vile. Instead of getting nearer to Jesus' feet I seem to drift further from Him, which has caused me doubt, I often fear I have mocked God in my weak efforts, but He knows my needs and desires, and is able to supply them both.

Naturally and spiritually If I could only trust him I believe His grace is sufficient. Sometimes it seems I am in darkness and haven't a ray of light. I try to pray but don't know how. It is in vain. I can't get low enough, it seems. Dear brother and to the household of faith; I feel to be one alone, cast down, but not destroyed, I

hope; although my hope is dim, at times I think I will throw it by as the poet describes it, sometimes it seems sufficient if I were called to die when I can realize that much is enough. Then I am filled with praise and love to God and His little ones. Those who feel the need of Him feel they are needy sinners. Blessed are they that mourn for they shall be comforted, blessed are they that hunger and thirst after righteousness for they shall be filled, blessed are they who know the joyful sound. Now those passages of Scripture have been a source of comfort to me, to my trials and distress.

While reading your editorials, and communications of others, they have been so much comfort to me I feel to rejoice in spirit hoping I am one of that redeemed number for that's worth more than this world and all of its glory to my weary soul. Dear Brother, I esteem you highly as a brother and father in Israel, you are so heavenly minded, but I feel too unworthy to call you brother. You write and speak the truth with assurance of faith, rightly dividing truth from error, feeding the children of the Lord spiritually. How small do I feel when compared with others, I love so well! I don't feel worthy of the least of God's rich blessing I am so prone to do evil. The very thing I do I hate, I mourn because I cannot but mourn, I have my sin yet cannot turn, I grieve because I cannot grieve, I hear the truth, but I can't believe. If my soul is saved it will be by grace. I have

been suffering for the past three years struggling between hope and fear, But I realize I have been wonderfully blessed in various ways more than I feel worthy of. I desire an interest in the prayer's of God's people.

MELISSA BROOKS TYSON.
Farmville, N. C.

where all will be of one accord.

I am not a member of the church only a sinner in this world of sorrow. I will close, as I am not competent to write to such men as you and your associates are.

I am, yours very truly,

R. F. HARRELL.
Kinston, N. C.

HELPING TO SEND THE LANDMARK.

Kinston, N. C., Oct. 18, 1919.
Mr. John D. Gold,
Wilson, N. C.

Dear Sir:—

You will find enclosed check for \$5.00 for which please renew Mrs. H. L. Andrews, Parmele, N. C., subscription to the Landmark another year, from November 1st, 1919, to Nov. 1st, 1920. The other \$3.00 you can put that to help pay some other subscription, one that is not able to pay.

I am glad to see you take an interest in the Landmark like you do. I think you write some good pieces for it, and hope the God of Heaven and earth may enable you to continue the good work, and that He will let His light soon shine on you that others may see that you are guided by His ever wise counsel, and that His saving grace may ever hover over you and yours, and that you may be rich in His grace, if not in the things of this sinful world, for they will soon fade away, but His blessings will remain forever. They fade not away but go with us through the dark valley of death, and finally above us in that beautiful city above,

ENJOYED THE ASSOCIATION

Greenville, N. C., Oct. 15, 1919,
Dear Brother Gold:—

I attended the Kehuke Association held with the church at Concord, situated in Washington county. She joined this association in the year 1810. The preaching seemed particularly adapted to my feelings. Especially did enjoy Elder J. E. Herndon's sermon, "Behold," says the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity." Sweetly, oh, very sweetly, do we realize the truth of this beautiful Psalm, when we meet with those who "know the joyful sound," who speak the language of one's soul, who "have no confidence in the flesh," but who give all the glory to our King. One of the evidences that we have passed from death unto life, saith the apostle, is that "we love the brethren." Surely each heaven-born, awakened soul, no matter how feeble his hope, can, when mingling with those who give evidence of having been with Jesus and learned of Him, lay hold of this evidence, and thereby experience a revival of the hope which to us seems so small, but which is "an

anchor of the soul both sure and steadfast." How important it is for Christians to "walk worthy of the vocation wherewith they are called," and they that adorn the doctrine by "a well-ordered life and a godly conversation. Oh! dear ones, I want to be gentle with those who err, ever ready to forgive, and desirous to have them turn from the error of their ways. How terrible it must be to feel bitter against one of His little ones. But when under the influence of the spirit which thinketh no evil," how easy it is to love our brethren, how pleasant "to dwell together in unity," and to sit under the shadow of our King Emanuel with great delight.

BESSIE BROOKS.

A GOOD EXPERIENCE

Elder P. D. Gold.

Dear Brother in Christian Love, if not deceived: I enjoy reading the Landmark very much and have a desire to write what I hope has been the dealings of the Lord with me if I am not deceived. I found myself to be a great sinner in my childhood days. Sometimes I would be in a great trouble about my lost condition and would find myself begging the Lord for mercy and would try to pray and felt like my prayers would not go any higher than my head. This trouble would come on me for a little while then it would leave me. I was in that condition for five years, when at the age of sixteen my troubles grew worse. I felt like if I did not get some relief I could not live and

if I died what would become of my poor soul? I knew there was nothing good I had done to be saved when I tried to do better I would find myself doing worse. The Scriptures say, "we are not saved by works lest should any man boast." I would go with young people and try to enjoy myself, but I could not, I would think if I had not been with them they would enjoy themselves better. I didn't feel to be any pleasure to myself or any one else.

I had a dream one night that stayed on my mind a great deal, which I do believe was a warning for me to give up my worldly pleasures. I dreamed of being at a picnic and the devil was there with us and I never have had any desire to go to another place of that kind yet, and don't feel like I ever will.

One beautiful morning, June the 30th, 1915, all my troubles left me, everything seemed to me it was praising God and there appeared before me that day a large crowd, gathered on each side of a beautiful place of water. Brother B. F. McKinney and myself were both there and he was going to baptize me. After that I had a great desire to be baptized, but I was afraid I was deceived and would deceive those good people of God. The second Saturday in June, 1916, I could not put off asking a home with those good people at old Bush Arbor. I felt like I loved every one of them and just wanted to live at their feet so to my surprise I was received and also a young boy at the age of twenty years, brother

Azie Massey. We were baptized the next day by Elder B. F. McKinney. Oh! what joy I received what a heaven in Jesus name. I felt like I would never see any more trouble, but I have found my life filled with trials and troubles. May heaven's sweet blessings rest on each and every one who read this, is the prayer of your little sister saved by grace if saved at all.

Nannie S. Byrd.

THE GRACE OF GOD

To the Editors and Readers of the
Landmark:

This beautiful Christmas morning I desire to talk to you of God's providence and grace; recapitulating to you some of God's mercies to me a sinner, unworthy of any favor at all from the hand of a Holy God, infinite in wisdom, doing His pleasure in earth, in heaven, under the earth and in all deep places, and who is absolutely INDEPENDENT of all things that exists; now, is it not wonderful that He would look after poor mortals such as I and you are? As I awakened this morning in Southern California, I thought of the old saying so frequently referred to in the North when I was young. This is it: "Will we have a green Christmas, or a white Christmas?" Referring to the ground with or without snow. Sure, in that climate at the winter solstice, generally all vegetation was dead, and only a few things, such as evergreen trees were green. So at my first thought this morning as I looked out at the

landscape I thought of the old saying. It occurred to me, and I could really say: "I shall for the first time see a 'Green Christmas,' and too it is the seventy-first Christmas that I have seen"; for in this land of flowers very much of the vegetation is green, which makes the saying hold good. In thinking on the wonderful mercy of God to me in prolonging my life beyond that of my fellow creatures, and too, that I should have the best of health, without any infirmity incident to old age, these thoughts passing swiftly through my mind, I hope that I felt grateful to my Creator, Preserver, King, Judge and Redeemer. O how careless am I!! My thoughts so much on the things of the world, right in the face of the best of evidence that my stay at best is short among the children of men! But then I have a little comfort from the thought that a great Apostle had trouble of conscience, and on that I can fellowship him, (in his suffering) for I too "am carnal, sold under sin," and "that which I do I allow not; for what I would, that do I not; but what I hate, that do I." To a mind that has not received knowledge of spiritual things, this confession of Paul is perfect "foolishness," the very poorest literature among the "elite" of the human family.

But Paul's poor excuse for not doing just what he desired to do, is readily received as spiritual experience by every one that has tasted the bitterness of sin and has

seen the beauties of holiness on God's holy Mount. Weakness on the part of the sinner indicates the victory of the spirit in planting the germ of life in the "vessel of mercy afore-prepared unto glory." This vessel is bruised because of the product within, but not broken; a warfare is inaugurated, ("the marks of the Lord Jesus,") that continues till the vessel is broken and sleeps in Jesus. Carnal men, and our carnal reason suggest that if God's people are called with a holy calling; that their lives from that time ought to be free from warfare and trouble; yet it seems that their flesh "must suffer with Christ, that they may be glorified together with Him." To know the Lord is to be sorrowful, a Godly sorrow must take possession of the sinner. This leads him to repentance, a repentance that he cannot turn his back on, neither does he want to do that, but a holy desire gives him hope for immortality.

With a hope that these few words may be of interest to some one or more of the household of God, I am your brother, in hope of immortality.

J. F. Beeman.

184 E. 5th, Riverside, Calif. Dec. 25, 1919.

MY TRIALS THROUGH LIFE

My Dear Brethren and Sisters:

As I am shut in and not well, I feel like I must say something to some one, but what to say I know not, or don't feel like I can put in shape what I would like to say. I spend so many lonely hours here at

home, still I have some good brothers and sisters to come to see me. It helps me along so much. I often wonder why the Lord has kept me here to this dark day, yet he will not put more on me than I deserve, and will in his own good time make a way for my escape. When the presence of the Lord is gone from me I am ready to give up, and say it is all a mistake. After all worldly things have lost their charm for me for it looks like all have gone astray, and it looks like vanity and vexation of spirit I can't be with those I love, "The dear old Baptists," for they are all and all to me. I feel like I am seeking rest and finding none.

Last summer one day when I was so cast down and wondering why it was that my poor life led through so many dark places, something seemed to whisper its to keep you at the feet of Jesus, I seemed to see His dear feet before me, and my hand was upon them, and my head bowed down and my eyes in a flow of tears, but not these natural hands and eyes though what a safe place it was to be at the feet of Jesus.

I can't write what I want to, so had better stop. I have a very sweet letter I got from Brother P. G. Lester, and it has been so much comfort to me I am sending it for publication with this, if you will please give space in your Landmark. Pray for me, a weak one.

A sister, I hope,

Mrs. Millie A. Taylor.

Robersonville, N. C.

WHAT IS SIN?

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

I have wondered at great preachers and writers preaching and writing that speak of sin as though it was easily understood, never defining it and if you will notice every one has his own definition of sin.

One says this thing is a sin, and another one says something else is the sin, that curses the world. One says it is the transgression of the law of God, very well that's so, but Paul seems to find that the sin that the law of God intended to expose was a spiritual sin, a thing hidden as much from the mind as the righteousness of God was. It takes the one sun that exposes all objects on the earth, the serpent as well as the dove, the wolf as well as the lamb, so it is it takes a divine revelation of God to make us know what sin is, as well as righteousness. If you will notice the history of the world of every land and people of every age and generation and of every language and dialect of speaking people. All have their separate ideas and forms as to what constitutes sin.

Now I will define what I think is a sin, that God says is a sin. Anything spiritual or principal that is opposite to God, anything material or spirit that opposes God's way, is the sin that curses the world.

One in affliction,

W. B. Westbrook.

SOME OF MY TRIALS

Dear Brother:

It is tonight my mind is moved

to write some of my trials through life. I was 29 years old the 13th day of December. When I was growing up I was a very reckless boy. I grew up in a Christian Baptist settlement and I believed in them. They taught me that you must accept Christ and be baptized and you would be saved. Now, Brother Cockram, I see how blind I was. I once was a wild boy and there came a time with me of distress. I began to feel condemned of my sins. I felt like I was going to die. Oh! I can't express my feelings in words. Everything was in such a lonesome condition I would watch the sun go down and I would wonder if God would spare me to see the sun come up in the morning. I went on in this way a long time.

One night when I had been to a Quaker meeting everything seemed so distressed and so lonesome I felt I was going to die. That night I got down on the side of the road and begged Him to show me in one way or another, whether I was going to live or not. When I arose I looked in the East and I saw a large star. It drew my attention, and the stars caught on fire and the blaze ran up a long ways, and then it fell out of my sight and the blaze faded. This gives me something to study about.

Dear brother, Jesus says I am the light that lighteth up every one that cometh in the world. Of course he had regeneration under consideration. Jesus says every one that calls on my name shall be saved. This means the man or wo-

man who calls indeed and feels the need of a Saviour. I felt that without the mercy and the grace of God I was lost. I was ploughing in the field and was studying about my condition and I was made to wonder if God would have mercy on one like me and the sweet old song rushed in my mind and I would sing it as loud as I could and the tears would run down my cheeks. Oh! think what a true song, "amazing grace" is, oh! I love to meet with the brethren and sisters and talk with them. I want to live with them and I want to die with them, and I want to be buried with them when Jesus comes after them. I want to rise and go home with them and dwell in the presence of Jesus forever more. I will close feeling of a surety God knows them that are His through regeneration.

Your brother, I hope,

B. H. Myers.

PLACE CHRIST WAS BORN

Dear Brother Gold:

I feel deeply impressed to write a few lines since I have read in the Landmark of Nov. 15th a letter, or rather the word of a soldier boy in France, saying "I have plenty of clothes and shoes to keep me warm and a nice stable to sleep in and a bed." Christ was born in a stable and I am glad to sleep in one for that reason. No wonder his sister was made to shed tears when he referred to this scripture. Oh! the thought that our Saviour was brought forth in as low a place as a manger, as there was no room in

the inn and He was wrapped in swaddling cloths. The lowest place seemingly to nature that mankind could be brought to, and yet was the highest place, for the God of heaven prepared the stable and the manger and he was brought to the highest of the glory of God. Oh! to rise from the manger to the heights, the depth, the length, the breadth of God's glory, is not known by man, and Oh! what good news it must have been to the shepherds of that country, who were watching over their flocks by night, when the angels brought good news and glad tidings of great joy from a far country "for unto you this day is born a Saviour, which is Christ the Lord, and Oh! what good news to every heaven born soul. When good news and glad tidings come that there is a Saviour born unto them, and has brought them from the manger to the heights of the glory of God, and the angels praising God in the highest. Then Jerusalem breaks forth in songs and deserts leap for joy and the apple tree shall blossom and the tree of the wood shall clap their hands in honor of His great name.

We read in the book of Nahum 1st and 7th verses "The Lord is good, a very present help in time of trouble and He knoweth them that trust in Him. Indeed how wonderful it is to them that are made to trust in Him. Oh! indeed how wonderful to the dear soldier boy that was made to see, feel and realize the things by being brought to have a nice stable to sleep in. I cannot express my feelings towards

these things taking everything in consideration, considering all the suffering the way from the manger to the glorious heights of heaven and immortal glory and we do hope and fully believe that the dear soldier boy is walking the rugged road it takes to prepare one for such a high position and in spite of all the dark traveling as a soldier and seeing blood shed on the battlefields, and all the disasters that belong and occur during a soldier's life, he is being led from the stable to the mansions of heavenly bliss, where moth and rust do not corrupt and thieves break through and steal. May we all be long together there. I feel as one that there is no room in the inn for. I am sitting on my bed this morning while attempting to write some of my feelings concerning these things, but have failed to write as these things come into my mind.

Last night while meditating on these things and the birth of our Saviour being so plainly described these words came to me: "Hail the blest morn, see the Great Mediator down from the mansions of glory descend." Read the entire hymn and closely observe and specify the last verse and two last lines.

Bro Gold, please pray for me and all the household of faith. I have been down nearly ever since Christmas and it seems to be weakness. Hope you are able to attend your appointments again.

Love to our dear sister Gold after receiving a large portion for

yourself.

Affectionately,
Bertha Tripp.

MY EXPERIENCE

Dear Brother:

Through much weakness of body and mind I make the attempt to write you some things that I have recently passed through feeling sure that without the help of the Lord I shall fail to interest any one.

About two years ago when my health began to fail I tried to pray that my health might be restored so I could wait on my parents in their declining years. As we expected, Guy, my youngest brother seemed my prayers were all in vain to be called to the army, but as I grew worse all the time, darkness surrounded me on every side. With this awful war coming on us all, everything appeared so gloomy. I came to the conclusion that I was mistaken in the whole matter. Then the thought came to me that I would not give my little hope for the whole world, for he that hath little hath no lack and he that hath much hath none to spare, that if he never returned we might meet where there is no parting. I had become to feel more humble and felt that I did not want to say or do anything to hurt the feelings of anyone for my love for the people of God seemed to grow stronger, but when my doctor told me that an operation was my only remedy it was with much dread and many fears that I consented.

These words came to me, "knock and it shall be opened unto you,

ask and ye shall receive," but it seemed I could not pray for myself and I so much desired to go to our church meeting and ask Elder J. M. Dickerson to pray for my return for I thought if one of God's own servants would ask it might be given. Everything seemed dark to me when I left my house and people for the hospital, but just a short time before they came to take me to the operating room my sorrow was turned to joy, the room was light and I felt so light I lay there praising the Lord, these words rolled through my mind, "praise the Lord Oh! my soul, praise His holy name, praise Him forever and ever." All the dread was gone. If the doctor had told me I would not live to get home I would not have believed him. I asked to see my brother Amos who had gone with me there. He came, reached me his hand, with tears in his eyes, no doubt thinking he would not see me any more alive, but I reached him my hand with a smile, feeling that the Lord was with me. I had three operations and left in three weeks for home, arrived at Christiansburg much wearied and still weak and owing to the bad condition of the road the cars were not running. What to do I did not know. I knew no one, had not where to go, and could not walk, but again the good Lord remembered me and a stranger passed me. I asked him if he could aid me in some way. He had me conveyed to his home and cared for me two days and nights free of charge. I found he was a brother, he and his

wife were both Old Baptists of the true type I think. I was then blessed to reach my home and was so glad that I had been spared to reach my home, and people again, but still found it to be a mixture of joy and sorrow. I found my brother Guy just recovering from a severe spell of pneumonia, and that my dear uncle, (C. H. Lee), had passed away which seemed almost more than I could bear; they seemed to sympathize with me so much. They both told me they would be willing to give up all they had if it would keep me in good health without an operation, but it was him to be taken instead of me. God's will be done for He doeth all things according to His will and purpose, yet I can't see why He took him instead of me when he was so much company and satisfaction to aunt and all of us, while it seems that I am no company or benefit to any one, yet, there is a comfort when we think of His spirit now resting with God. His time had come and this world was too sinful for him to remain longer. His work was done, the Lord needed him unto himself. There he knows nothing but the Saviour's love, there to join the angels round the throne. If I only felt as sure of reaching that bright home as I am that he is now there I would not see any more trouble, but my trust is in the Lord for all the enjoyment I see is when I am with those I believe to be the children of God, but feel so unworthy to be with them. I dreamed of being at Connors Grove church and saw a little crowd as-

sembled. I started to them and my strength gave way. I could get no further. I sank to the earth, but in a few moments something seemed to be given me, I received strength arose, went on rejoicing. I awoke feeling that it was by the help of the Lord that I had come, for He had guided me all the way, and all my strength was in Him. Without Him I can do nothing. One night whether I was asleep or awake, while in the hospital I don't know there appeared a large silver horn pointing toward home, and in that horn was a beautiful golden light. It reached as far as my eyes could see and the next night it appeared to me the same way.

I must close. I could not be satisfied without writing.

Yours in affliction,

Sarah J. DeHart.

THE LOVE OF GOD

Dear Brother Gold:

I have been reading in the Landmark this morning, an old one, the date is March the 15th, 1908, some of Brother L. H. Hardy's writing. The subject being eternal life, faith and repentance. Repentance comes through our Lord and Saviour, Jesus Christ, and He is the author and finisher of our faith. Without faith it is impossible to please God, therefore, all Christian faith is in Him and repentance is a fruit of faith, therefore, it is true that repentance is a gift of God, and we read that it repented the Lord that he had made man.

Brother Hardy explains thus: He being our sin bearer was also their repenter, thus they have the broken

heart and contrite spirit which in the sight of God are of great price, because Jesus Christ is meek and lowly in heart and inasmuch as the Lord is our sin bearer, He is also our repenter for He caused us to repent of our sins through Jesus Christ our Lord, and when we are brought down deep in the low grounds of sorrow and the dark waves over them roll the Psalmist reads, "deep calleth unto deep at the noise of the waters. All thy waves are gone over me and as he cried out in the deep places of his soul, Oh! the waves and billows roll over us almost to the overflow and it seems that the Lord is gone forever, but when that deep repentance is our soul, it is then we hear His voice saying: "Rise up my love, my fair one and come away for low the winter is past, the rain is over and gone; the flowers appear upon the earth, the time of the singing of the birds is come, the figtree putteth forth her green figs and the vines of the tender grape give a good smell, arise my love my fair one and come away." Psalms 2:11-13, indeed then might the poet sing for Oh! such love let rocks and hills their lasting silence break, and all harmonious human tongues their Saviour's praise speak. Yes, when we hear the blessed Gospel of Christ preached in its purity and is seasoned with that love that comes from on high, and we can say, Oh! depths of the riches, that precious love that is shed abroad in our hearts by the holy ghost which was given unto us from before the foundation of the world, then how sure

and secure is the one that is blessed with and possess the love of God, for we read the love of God is stronger than death, then how precious that love to the one that possess it, for there is no power can hinder that love. No power under the heavens, then for Oh! such love. Let rocks and hills their lasting silence break.

Brother Gold, this is at your disposal to do as you think best with it and bear with my imperfections and bad writing.

Yours in much love,

Rutha Tripp.

WANTS TO HEAR PREACHING

Dear Brother Gold:

I saw my writing in the Landmark. You made a mistake in writing my name and county. My name is Nannie K. Dodd. I live in Charlotte County, Virginia. I thought it best to correct it for if any of the brethren wanted to come they would know where I lived.

I want to visit Danville now soon if I get able to go, but I do not see any appointment for you at Danville, but I see one for Brother Adams the 4th of July. I wish so much that I could get up there for I haven't heard a Baptist sermon in almost three years. I think it is so strange that none of the Old Baptists preach in this section.

I must close for fear I will worry you with my poor writing. I am as ever your humble sister in hope of eternal life.

Mrs. H. B. Dodd.

THE LINVILLE UNION

The next Linville Union will con-

vene with the church at Salisbury. A general invitation is given to all that have a mind to come. The trains will be met Friday before the fifth Sunday in February, 1920, and Saturday morning. P. W. Williard.

END OF VOLUME 52

With this issue of the Landmark, November 15, 52 years of its career are closed and with Nov. 15th it enters upon its 53d year.

The paper was established Nov. 15th, 1867, while the undersigned was born Oct. 24th, 1867. Therefore I am just about 21 days older than the Landmark which was established by Elder L. I. Bodenhamer and in a short while after acquired by my father. The mercy and blessings of God and the support, kindness and long suffering of its subscribers have kept it going all these years.

At the beginning of the new year we might as well take our readers into our confidence, and tell them that father will probably never be able to write again for the paper. He is failing rapidly. His physicians say that the arteries of his brain and body are hardening. This means of course that his mind and memory are not as good as they once were.

If he lives until March he will be 88 years old. He has been a most remarkable man, as near correct and as good as mortal man can be made perhaps. But it is unnecessary to tell the readers of the Landmark, or his friends and associates this. No man probably has ever been more highly esteemed, or

more beloved, and no man in his calling and in his work has demonstrated a greater ability, and the wonderful talents given him by the Father who gives good things to those who love, obey and trust in Him.

The Landmark as far as its editorial work and policy is concerned is in good hands. Elder Lester is known to the readers of the Landmark by reason of his long association with the paper and my father who esteems him most highly, and counts him high among the true and talented men of the church. Our other editors are able writers and given to that humility and Christ-like servitude which makes of them capable leaders, for he who would be the greatest among you must be the servant of all.

I shall play the smallest part in the issuance of the paper, and it would seem that I am falling down on my job, in that I am not keeping it up as I should, but I am trying to do better, and with your continued support and forbearance I feel confident we will soon have it up on time.

John D. Gold.

SKEWARKEY UNION

The Lord willing the next session of the Skewarkey Union is to be held with the church at Robersonville meeting house in Robersonville, Martin County, North Carolina, on the 5th Sunday and Friday and Saturday before in February, 1920.

Visitors will be met at Robersonville from the west Thursday 6 P.

M. Those from the east Friday 8 A. M. before. A general invitation is extended to all lovers of the truth.

R. A. Bailey,
Church Clerk.

WILL REDUCE ONE-THIRD

We find that by reducing the Landmark one-third, that is cutting the inside pages from 24 to 16 we can save much press work and therefore time, and so we have in order to catch up, decided to reduce the number of pages as above. When we are up, we will return to the same size as heretofore.

J. D. Gold.

ELDER GOLD NOT SO WELL

We regret to announce that Elder Gold is not so well. While he can get around and enjoys eating, much that he eats disagrees with him. His extreme age is coming to tell and is exerting its influence on his organism, which does not always function as it should.

John D. Gold.

HYMN AND TUNE BOOK

We are again prepared to fill orders for our Hymn and Tune Book, in either round or shaped notes. We regret that war conditions have compelled us to advance the price to \$1.00 per single copy and \$10.00 per dozen, postpaid. Send orders to Mrs. Chas. B. Gordy, Southampton, Pa., or P. G. Lester, 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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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

INTERESTING ACCOUNT OF TRIP

By Request

I will give a short sketch of my recent visit to North Carolina. I left home Wednesday, October the 15th, arrived in Richmond at 3:30 o'clock, was met at Union Station by sister Marion Bolen, went to her home at Miller Avenue to spend the night. Sister Frances, Miss Nellie and Miss Laura, their brother Ed were at home as they all live together since the death of their mother, who for a number of years lived at Bentonville, Va. I was treated so kindly by this dear family. They had made appointments for me to preach in their home which I tried for a short while to a small congregation of members and friends. Thursday a. m. I took the train for Wallace, N. C., to visit my sister in the flesh, Mrs. C. W. Sykes, that I had not met in 13 years. We arrived there about 5 p. m., and it was sweet for us to meet once more in life. Stayed with her until Saturday morning, took the train to Burgaw, N. C., where I was met by Elder Isaac Jones' son, in company with Elders

Ricke, Jones and Pearson. We were conveyed in an automobile to the church at Maple Hill, where the White Association was in session. The introductory sermon was preached by Elder E. E. Lundy. There were about 25 ministers present at this meeting. Elders Lester, of Va., Keene, of Maine, Thorpe, of Ind., Hardy, Adams, Jones, Ricke, Pearson, McKinney, Davis, Johnston, Herndon, Monsees, Tingle, several others, their names I have forgotten. We went to the home of Elder Isaac Jones for the night, a home indeed for Old Baptists. He and his good wife entertained about one hundred people under their hospitable roof. Services were held at his home every night under a very large shelter on his lot. The meeting was largely attended. After all the minister had preached Monday about 1 p. m., the meeting closed. The preaching was all sound in giving God the glory for salvation. I feel that many of the dear Saints were made to rejoice. Elder Johnston in company with Elder W. M. Monsees and other brothers, took me in his car back to Wallace to the home of my sister's where I

stayed until Wednesday morning.

I left for Rocky Mount, arrived there about one o'clock, went to the home of sister Anna Jenkins and got dinner, spent about two hours there talking with her. Her husband was in the country looking after his farming interests. Took the train from there to Robersonville, where my wife's father, Elder M. L. Lawrence lived and died. I found many sad changes had been made. Went to the home of sister Mary Roberson's. The brethren made appointments for me to preach Thursday night and Friday morning. Mr. Roberson, his wife, his niece, Mrs. Allie Roberson and myself went on his automobile to Fremont to attend the Black Creek Association at Memorial Church, where we met a large crowd, most all the ministers that were at the White Oak Association were present and several others. Our dear aged and faithful minister, Elder P. D. Gold was with us there, although he was feeble with years he was looking well.

We went to the home of sister Sarah Hooks for the night. After supper we went to the home of sister Aycock's in the town of Fremont where Elders Lester and Keene preached. I made a few closing remarks, went back to sister Hook's in company with Dr. Elder C. B. Hall of Hillsboro, his wife and her mother and several others, where we spent the night. Next morning Elder Hall, with his family, took me over to the church in his car. After all day services we went back to Fremont to the home of sister Hooks for the night, where I tried to speak

to the glory of God and for the comfort of his people. Sunday morning met again at the Association grounds where I tried to speak, I thought, with much liberty. After hearing the different ones preach I was made to feel the dear Lord was with us, it was all in harmony with the Word of God. Much love was manifested at these meetings. The meeting closed at noon. After dinner I was conveyed back to Robersonville by Mr. Gus Williams in company with Brethren Roberson and Roebuck, where I spent the night with our dear aged sister, Susan Outerbridge, who is now in her 85th year and is bright in mind and cheerful and able to get to her church meetings. I felt it was good to be in her home.

The next day I went to Plymouth, a distance of 40 miles, to visit my old home where I spent several days with my relatives and friends. I found many dear ones gone which made me feel that life is only transitory and that we would all soon go the way of all flesh. There was an appointment made for me on Friday night before the first Sunday in November at Bethel. I took the train at Plymouth at 4 o'clock by the way of Williamston. Just a short distance from the depot at the last named town, the train got off the track and I went to the store of Mr. John Hassell, a son-in-law of Elder Hassell. Mr. Hassell invited me up to supper at his uncle's home, dear brother Slade, where I met Brother Hassell and his daughter, sister Mary. I was glad to see them all. Dear brother Slade has since passed away, truly a good

man has fallen and gone to his reward. After supper Mr. Cherry took me in his machine to Bethel, a distance of twenty miles to fill my appointment. Spent the night with Mr. Robert Staton and family. Next morning Mr. Staton's son John, in company with his mother, sister Staton, sister Bullock, Mrs. Daisy Casson and myself, took us over to Robersonville to their monthly meeting where I met their dear pastor, Elder Cowan. He preached a good discourse. I made a few closing remarks. The door of the church was open for reception of members when sister Bettie Moore and her daughter, sister Sue, handed in their letters from Sparta church and were received afterwards. Mr. Ed Roberson came giving evidence of a good hope through grace and was received for Baptism. Also a Mrs. Roberson was received. Dear brother Roberson had been lingering around the fold a long time and we were rejoiced to see him come home telling the same sweet story of Jesus and His love. Sunday morning we met at the water. The dear pastor, Elder Cowan buried them beneath the yielding waves. We went to the church and I tried to preach for about one hour, I felt, with much liberty. At the close of the meeting two willing ones came before the church, a Mrs. Keel and Mrs. Carson, asking for a home with the dear people of God and were received. These dear sisters have had a good hope through grace for a long time, and when I preached for them several years ago I felt that they ought to be in the Church. By request, I baptized them Sunday

evening. I felt it was a sweet meeting to us all and will be an evergreen in my memory for days to come. I love you dear ones, for Christ's sake and I recall all of your love and kindness to me one who feels unworthy of such kind friends. I trust that I may meet you all again some day, if not in this life, in the life to come.

I arrived home November the 11th and found my dear family as well as when I left them for which I hope I felt thankful. Several asked me to write them on my return, but I have forgotten their addresses. If they will write me I hope to answer them. With love to all the Household of Faith.

Your brother in hope,

A. L. HARRISON.

Front Royal, Va.,
204 Clowd Street.

ENJOYED UNION

Sept. 17th, 1919.

Dear Brother Gold:

I want to tell you and all the dear brethren and sisters how I enjoyed our Union Meeting at Cross Roads.

We had twenty churches represented, all in peace, and all seemed to enjoy it.

We had seven preachers, and I feel like the Lord blessed us. The weather was fine and the people were so well behaved. We are so thankful to the neighbors for helping to care for the company.

There are now but eight sisters, and no brothers now, as we lost brother W. H. Ward some time ago. We miss him so much.

Brother E. C. Stone is our pastor,

and he is faithful, though we are few. And I believe the Lord is faithful and merciful to us. Oh! that does me good. We real there were eight in the Ark and He took care of them. How good it is to think we trust in the same God! If I could talk to you could say more. Hope to see your dear face sometime again in the future. Please publish in the Landmark.

M. M. CORBY.

A GOOD LETTER

Princeton, R. No. 1, N. C.
Dec. 4th, 1919.

Elder P. D. Gold,

My dear kind and affectionate
Brother:

By request I am sending to you for publication a very good letter, that we, at the Old Union received from our much loved and highly esteemed afflicted sister in Christ.

Sister Pittman has been confined to her room with rheumatism about four years.

Also please find enclosed some verses of a song, she sent to me, please add it to the end of her piece.

Your in hope of Eternal Life,

E. F. PEARCE.

Goldsboro, N. C.

Sept. 5, 1919.

To the Church at Johnson Union:

Dear brethren and sistets, if I may be permitted to thus address you, before you this token of love, and I once and again will offer to place before you this token of love, and with kind words, ask you all will you receive a few of my feeble petitions from an invalided one so helpless in this life, feels to be down

in a bottomless pit, one who feels to be at the feet of all of the household of faith.

In much weakness I make this start, but with warmest and most sweetest communion of love I send this, and full fellowship from our Heavenly Father. I hope if you good people will bear with my downfalls and weakness of this flesh, I will try to give you a few lines of my sorrows and little evidence in this life. This is my fourth year of this great and troublesome affliction, but Oh! it is a wonderful thing with me, Oh! what little evidence I have seen makes me think it will accomplish something in days to come.

I have been compelled to give up the comforts of life and home and exercises, hardships trials and sorrowing affliction exposed to the storms, tempest of the warfare of this life but I have somehow, some-ay gotten moral purposes. My soul has been enlarged, my spirit set aflame, but so often I feel like shadows and darkness are hovering around me, for we know that all is vanity and vexation of spirit, but these bodily afflictions so often bring me to grief and great sorrow down in the dark valley, hardly a spark of light to be seen, but blessed be God, He maketh the sun of peace to rise in the east again, and Oh! what a sweet calm of rest and peace to the troubled soul. If it were not for the little spark that still warms my bosom I would have fainted by the way in days gone by.

I would be glad to place each word correctly, for words like spoken are like golden apples in pit-

cers of silver. Oh! what a wonderful thing it is beyond reach of our weak minds. Oh! that precious thought, we have a sweet Saviour who can wipe each tear dry without a doubt, but I at times have a fear that bothers me. I fear that I am not living up to my duty. I fear that I am not obedient as I ought to be. At times I am so ill and feeble, I am so often made to cry out and say, "do have mercy on me, a poor wretched one as I am. Oh! Lord, why hast Thou frowned upon me? Is Thy goodness clean gone forever," but no its Lord revive Thy work afresh, Who can do all things, Who can with one fan of His hand blot this whole world out of existence.

If our faith should not be shaped by things as they appear to us then there is a trial of our faith. Jesus said "Them that hold out faithfully to the end, the same shall be saved." Oh! that I may hold out faithfully.

Does not our Lord power over all flesh, shall He not do right? Then why shall not all His works praise Him, and why shall not all His saints bless Him, for we know He rules and reigns over all.

I can't write worth much. I write as I hope I am moved upon, and I hope the Spirit of love gives me light and liberty to pour out my heart-felt burden, so that others may know how He reveals Himself unto us all, so there is an agreement in us and a witness that the truth is with us, and that God may be glorified until the last day.

I do feel so poor and humble, I feel like I am not worthy of a crumb from the Master's table, but

may use the poet's prayer:

Give me a crumb of mercy, Lord, I
am a poor man, and I have no
grave,

Unworthy to be fed.

With dainties such as angels have,

Or with the children's bread.

Have pity on my needy soul,

Thy peace and pardon give

Thy love can make the wounded
whole

And bid the dying live.

I will have to stop as I am so weak, but while I am so weak in this life, I hope to be strong in faith.

Dear brethren and sisters, help me pray that I may hold out faithfully to the end. May the good Lord overshadow and ever hover around our church with peace and loving mercies is my sincere desire.

So good-bye, if we never meet on earth again, I hope to strike hands beyond this world of sorrow, and greet you all with a smile. From one who remembers you all.

Give God all the glory.

MRS. J. E. PITTMAN.

Goldsboro, N. C., R. No. 4.

USE SCRIPTURE LANGUAGE

This is the general saying by many of the brethren in regard to predestination. Now, why will not the same rule work in other things? Why use the word "immersion" in connection with baptism? The word "immersion" is not to be found in the Bible. The word "absolute" is embraced in predestination as much as the word "immerse" is in baptism. The word "absolute" means free as to conditions; perfect in itself; unlimited; permanent; fixed; irrevocable; positive. How can anyone who be-

lieves in predestination at all object to any one or all of these definitions?

The word baptize from baptism means to overwhelm. To overwhelm means to immerse. Therefore the very meaning of immersion is in the Bible and we have the perfect right to use it in speaking of baptism. Yet that word does not fully express baptism for the word "immerse" means to bury. Baptism is to bury and raise up again, or immersion and emersion. That is "to dip." To plunge, or bury all over and raise up again. Baptism is not a birth, as the doctrine of Mr. Campbell declares, but it is a burial and a resurrection. Therefore it is a rite in the church for them to administer to those who are dead to sin. Having been killed to the love of sin, the love of the world and made alive unto God and holiness they should be buried in baptism and raised up again. In this there is an answer of a good conscience towards God, a peace of mind which cannot be had in any other thing or work.

No one who is properly instructed in the Word of God will dispute this baptism. To speak of baptism by immersion is in part a confession that there is or might be at least another way to baptize. No one means this I suppose and yet it is implied. Now that is not true in the Word of God. To dip one all over in water and to raise him up again is baptism and nothing else is. There is no other form or mode of baptism.

Also predestination is absolute. To prefix the word "absolute" is to

admit that there is or may be at least one other kind of predestination.

No one knows of any other kind of predestination and therefore the word "absolute" is a surplus and useless word when fixed to predestination.

I cannot understand how God can surely know or foreknow any event which He has not predestinated. Surely He is not dependent on any other power to bring to pass things which He foreknew, and He did not foreknow anything based on any outside contingency. That would destroy His independence and make Him dependent on whatever power He left that part of His foreknowledge in the hands of. Then if that certain power failed to work the things foreknown to come to pass by that certain power would not come to pass at all. Therefore that part of foreknowledge would turn out to be only nonsense. How can we believe in any such folly? Our God makes no mistakes and all His purposes carry to perfection. Everything which would in any way be a hindering cause is overcome, ruled out and so perfectly scattered away that the things of God come along just at the second of time which He purposed in Himself that it should come to pass.

None of us can understand God nor His purposes nor His ways. How can it be true that God is the omnipresent one, seeing all things and places and yet that He dwells bodily in each of His little ones? There is not a sprig of grass that the Lord does not dwell in. As great as He is He takes thought of the min-

utest things. Indeed His greatness lies in this very thing. If He took knowledge and thought for great things only the whole creation might tumble down for the want of one little stone. The absence of one little stone might leave a great wall tottering.

Not a sparrow falls to the ground without our Heavenly Father, and even the very hairs of our heads are numbered. Who can be equal to such a God as this? He 's our God. He does not hear the great swelling words of princes only, but even the very thoughts of the poor contrite heart are ever before Him. They stand before Him as the writings of the most sacred book of His eternal memory. With His eternal greatness He hears every groan of the poor contrite soul and gathers up every penitent tear. They are ever before Him as sacred incense which is to Him a pleasant perfume.

Were it not for this blessed faith I would be at sea without a compass, and lost in the fog clouds.

I do believe in an eternal, self-existent and independent God, the Sovereign of Heaven, earth and hell, and all that are in them.

The Lord be praised for His unspeakable blessings.

In hope that this blessed truth and love for all the saints and for their welfare, I am your brother

L. H. HARDY.

IN HOPE OF ETERNAL LIFE

Dear Brother:

I have written many pieces thinking that I would send to you for your consideration. After read-

ing them would feel sure they are not worthy of your valuable time, it may be the case again, but as I have been requested by some to write, will make the attempt though I feel very unworthy.

I was born November the 21st, 1875, my parents being Primitive Baptist and tried to raise me right, but it seems to me now that I always went the contrary way, though I loved my parents. My dear mother was taken very ill on the 5th of March, 1893, only lived a few hours after taken sick. I had never seen any trouble. It seemed to me that the death of my mother was unbearable, felt sure that she was at rest, but that I was not prepared to meet her, and would never see her again. It seemed to me I was in a sense changed. Had always thought myself to be a pretty good fellow, better than lots of my comrades, but now find myself to be the worst one of them. It would appear to me that I was the worst person on earth, that everything I had ever done was wrong, got so there was no rest for me at night, nor even in the day. Would do things that I felt sure was wrong; to try to wear off trouble, and most of the time to my regret, but would do the same thing again, such as dancing, playing cards and getting drunk. To think of it makes me feel mean now. Would get in such a condition at times that I could hardly kill a worm, and at others it would not bother me. At times would find myself standing in the road or at my work, just standing there idle. Could not tell how long or why I was standing there not at

work. People thought I was going crazy, thought myself that I was already crazy. It seemed as time moved along my condition grew worse and worse. I attended meetings of various denominations. Sometimes when they would call mourners I would go up, sometimes would only ask them to pray for me, some would tell me that I was just as good a christian as they were which might have been true but I knew that I was no christian for I felt to be the meanest of the mean and vilest of the vile.

On a morning of September, 1897, 22 years ago, while out plowing there was such a darkness came over me, it seemed that the sun shined dimmer than I had ever seen it, felt myself to be the greatest sinner on earth, would have been willing to exchange my chance for heaven with anything on earth. I felt sure my time was near at hand and no sooner dead than damned. I could not see or feel sure that God could not be just and save me, yet my very breathing was, "Lord have mercy on me." I looked at the sun shining so dim to me and bid her good bye, felt sure I would never see her go down behind the western hills, I could see no justice in God to send my soul to hell, yet my breathing was Lord have mercy on me. While plowing along all at an unexpected time to me it seemed that this burden was just lifted from me. The sun that had been shining so dim now shined brighter than ever before to me, the leaves on the trees and the little weeds were bowing in praise to God, I felt to be the happiest person on

earth, thought I would not ever have any more trouble, but Oh! it seems that my troubles had just began. I united with the Primitive Baptist church at Linville and was baptized in November, 1897 by Elder Thomas Walton, I was at once impressed that there was work for me to do, these impressions gave me so much trouble I thought if there was a chance for me to get away to another country that I would get some relief. In March, 1898 I went to the State of Indiana stayed there nine months during which time these impressions grew stronger until I got afraid to stay there and returned to Virginia again. These impressions are stronger as time moves along. I have made many promises to God that if He would spare me until a certain day to accomplish certain things I would try to discharge my duty and at the same time ask the Lord in my weak way to show me what my duty was. I feel that the Lord has done what I asked of Him, but have failed to do what I have so many times promised Him. I feel that if a saint at all the least of all. I feel that any one I can think of would be more sociable than I, yet I feel sure that God has the power to and will qualify everyone that it pleases Him so to do. I will stop right here as I am ashamed of what I have already written. It may be sent or it may not, if I do send it to you and you get time to look over it that it won't weary or bother you, you may sketch over it and if you think best just cast it to the waste basket and all will be well. Remember me when it goes

well with you, I am as ever, yours unworthily a sinner saved by grace if saved at all.

T. R. PLYBON.

Taylor's Store, Va.

CONSIDERS THE LANDMARK A GOOD PAPER

Mr. J. D. Gold,

Wilson, N. C.,

Dear Sir:

Enclosed find check for \$2.00 to pay for the Landmark for another year. I consider it the best paper I can get. Some say it is too high in price, but I oftentimes get one that I feel like is worth the price. I feel somewhat impressed to write but I feel my unworthiness so much I will not make the attempt and also I am not in the church and I don't feel that I should interfere.

May the God of Love be with you all, and also share a part with a poor unworthy sinner if it His will.

Respectfully,

FRANK PARKER.

Sharpsburg, N. C., Route 1, Box 67.

RENEWAL FOR THE LANDMARK
Mr. Gold,

Dear Brother:—

It is now time for renewal for the Landmark for another year. Enclosed you will find money order for \$4.00 which will pay me up until January the first 1921, and \$2.00 for my friend, John Cobb. Please send the Landmark to the following address

J. T. Cobb, Altamahaw, N. C.,
Route No. 2.

SUGGEST THAT THE LANDMARK BE DATED JANUARY 1ST, 1920

Dear Brother Gold:—

I am not a very good speller. I want to say through the Landmark to all the brothers and sisters and friends a few words. I have been thinking for sometime and feel it my duty to say something along this line. The Landmark is always good when it comes. It is full of truth and good news. If the brothers and sisters and friends would say to give you the two months the Landmark is behind and date it January the first, 1920, that would relieve you some and help you to catch up. If you think this will be any encouragement you may publish it in the Landmark.

I have talked with one along this line and I feel it will be some help to you if you think not it will be all well with me. I say this through love and kindness. So I will close, hope you and all are well. From your borther,

G. L. RUDD,

Altamahaw, N. C.

FOOD FOR THOUGHT

Memory seems, sometimes, to be absorbed in oblivion, so much so, that instances repeated may fail to awaken, or bring to life, even should it have been the fruits of the first grand cause. Well do I, at this late day, remember that my aged father, A. L. Holden, was appointed to write a letter to the Primitive Baptist Association, at Roxboro several years ago, and in cautionary words, in this letter, he invoked the attention of the beloved brethren

ren to that which had befallen a sister Association lest we likewise fall into the pit, but the Committee, fearing an affront to this sister Association, caused the expunging of the cautionary words embraced in said letter. Where do we stand today? We stand precisely where an old veteran of the cross, whose integrity was beyond question, when he declared that, "The bars by this sister Association, had been let down, and we might expect almost anything un-Orthodox to enter." Has his "inspiration" been voiced? Let the condition of "the church" answer. That old veteran of the cross who was "inspired" to declare the result, was the beloved and most honorable brother James W. Latta, of Mt. Lebanon Church, Durham county. Today one of the most able exponents in the cause of the defendant before the bar of the said sister Association, is still voicing the same "Act" though under different conditions, that is to restore the birthright, when asked for; which they "sold" upon the altar of selfish lust, against the injunction of Paul, who says, "Deliver such an one unto Satan for the destruction of the flesh, that the spirit (not the flesh) may be saved in the day of the Lord Jesus." And again, Paul says, "For what have I to do to judge them also that are without? Do not ye (the church) judge them that are within?" But them that are without (which signifies cast out) God judgeth, therefore put away, ~~from~~ among yourselves that wicked person." Paul again, "Flee fornication. Every sinner that a man doeth is without the

body; but he that committeth fornication, sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." One who commits fornication is taking one of God's possessions and sacrificing it upon the altar of an harlot. The birthright is a gift to a seat in the house of God and this is the only sin that sells it, hence we are told to cast them out, and it is only under God's jurisdiction to forgive this sin; God takes care of them, and "in the day of the Lord Jesus," they are visited by the Spirit to be comforted thereby reconciling them to their fate, that they may see clearly that their brethren dealt with them justly, and will never ask to be re-instated, knowing that they have "sinned against their own body," which is a part of the Lord Jesus, bought by Him with His own blood, which is also involved in the act. And now being on the outside (cast out) Paul says, "God wil judge." Again Paul says, "Now the body is not for fornication but for the Lord; and the Lord for the body. Shall I then take the members of Christ and make them the members of an harlot? God forbid." Is there another sin so singled out? Was not marriage instituted to save us from this sin? How can it be said that David was forgiven when God told him that the "sword (death) should never depart from his house?" Sodom and Gomorrah and the cities sur-

rounding were destroyed for this self-same sin. Reuben's birthright was taken from him for this sin. (1st Chron., 5th Chapter, 1st verse.) "Lest there be a fornicator, or profane person as Esau, who for one (not more) morsel of meat sold his birthright, for ye know how that afterward when he would have inherited the blessing he was rejected: for he found no place of repentance, though he sought it carefully with tears." The entreaty of Esau to his father is very touching; and our sympathy goes out to those unfortunate ones and the flesh dictates "forgive," but the spirit says "not." As I've before stated this offense is not under the jurisdiction of the church to forgive, but God only, because "His Body" is dealt the blow, and the church is to cast such an one out in order that the "leaven" of this offender may not "leaven the whole lump." In 1st chapter of James, 12-14 and 15 reads thus: "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." "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 (carried into action) bringeth forth death." Can any but God give life after the church kills? No, but the offender must remain forever outside, because he has sold his birthright, by defiling the temple of God (his body) and "sins the sin unto death." Then is a sin unto death, I do not say that he shall

not be prayed for."

Was David held responsible for the death of Uriah? No, but he too, defiled the temple of the Holy Ghost by taking Uriah's wife; and because he was a king, he (David) could not be stoned to death as was the law in those days, but instead, the Lord pronounced death with the sword, forever to his house. This is willful sinning; let's see what the Scripture says concerning it: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain, fearful, looking for of judgment and fiery indignation which shall devour the adversaries." What adversaries are devoured? Its the rebellious spirit in the offender to be offended when dealt with as the church sees fit, and the great sin now in question is separated and strictly pointed out as the sin of sins, the only one against the blood and body of the Lord Jesus. Has the salt (the church) lost its savor? Something is materially wrong. I think nearly all our churches have rectoried dead creatures who have killed themselves when God tells them to "deliver such over to Satan" and this is the only sin thus spoken of; other sins are pointed out with injunctions that such offenders are not fit for the kingdom of heaven, which means the church. The world is filled with this death-dealing sin today; drifting we know not where; but this we do know: "There is a falling away, and that man of sin is being revealed; the son of perdition." I believe "that man of sin" is the sin to which I

allude; the eyes of a few are being opened, and restlessness is found in the threshold of the church which must be purged of the poison that is "leavening the whole lump;" we bid all this "God speed" when we "smooth things over" to please the flesh, simply casting the "dye deeper" and disregarding the commandments of God. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." This refers to the "wolves in sheep's clothing," who are among God's children." The church "in deed and in truth" is without spot, wrinkle, or any such thing, that is without reproach, undefiled, of "good report without" (as touching character), she has before her fiery trials that she may be as she was once seen: "Coming up out of the wilderness, leaning upon the arm of her Beloved."

LIZZIE HOLDEN GARRARD.

SUGGESTS THAT THE LAND- MARK BE SET UP

Mr. J. D. Gold:—

Just a few lines to you. I see that you have the management of our dear old paper the "Landmark" and it is about three months behind. As for my part I wish you would set it up. I am willing to lose the three months, and hear others saying the same thing. Now Mr. Gold, I hope you won't think hard of me or think I am trying to run your business. God knows I

desire the good of the paper.

Yours in love,

W. C. PERDUE.

Lamar, Colo.

CORRECTION

Dear Brother Gold:

I regret to have to call attention to an error in my article No. VIII—November 1st issue of the "Landmark" in the first column, page 553, first word in ninth line from bottom the word should be Isaiah instead of Christ.

You have been very indulgent to me in publishing so much of my feeble efforts and no doubt your many readers have been equally so.

Very affectionately yours in hope,
F. SELBY FISHER.

SALLIE KATE BROWN LOCUST E. BROWN

Dear Brother Gold: It is with a heavy heart I attempt to write the obituary of Sallie Kate Brown and Locust E. Brown, son and daughter of Elder J. L. Brown, the eldest seventeen and the youngest ten. They were buried on January the 12th, 1919, both being buried in the same grave, both died of influenza. Sallie Kate was heard to sing a beautiful song not long before she died, the tune and words were unlike any that I had ever heard but sounded heavenly and divine. Locust was asked how he felt, by his oldest brother, and he said all right, and repeated all right until he was too weak to speak. (They both died with a heavenly look on the face). Their father and mother could not refrain from

shouting aloud and praising the God who gave them and He who has taken them, but those who have to part with loved ones know what it is to have to give them up, but those inspired by the Lord can praise Him in such trying hours.

Bless the Lord that giveth such unspeakable joy. There is left behind a heart-broken father, mother and several sisters to mourn the loss of those gone before, but not without hope of meeting them in a better place, so we would say sleep on dear children and take thy rest. We hope you are with God forever blessed. Sleep on until the resurrection morn, when we all hope to shake glad hands with you.

Written by one who sympathizes with the bereaved, a little sister.
Mrs. B. W. Ashworth.

JULIAN MEADE HALL

On November 2nd, 1918 the death angel visited the home of Mr. and Mrs. John A. Hall, Witt, Va., and took their darling little son Julian Meade, age two and a half years.

On the beautiful Sunday eve
Just as the sun set in the west,

His little spirit took its leave
And went to the city of the blest.

He has gone and many true
friends mourn.
He has left the joy and pride of
Home.

His body to the tomb been borne,
Where all of us must be alone.

His charming smiles and light
eyes,

No more will meet our gaze.

So sleep, sweetly sleep, a child
never dies,

Sleep in peace, till Jesus the just
raise.

He has gone from mother, ever
loving and true,

Gone from the devoted father so
soon.

Gone from thy brother, whose
love was new,

Gone from grand parents in thy
bloom.

Aunts mourn no more dear Jul-
ian's death,

Since Christ has called him to His
Home.

He is now waiting in eternal rest
Where sickness and sorrows never
come.

Our dearest Julian has gone far
away

And left us mourning in sorrow.

But though our hearts are sick
today

A balm may come on the morrow.

'Tis a balm to our hearts to realize
That dear Julian is forever at rest.

He has made his bed in the skies
And his pillow the Saviour's breast.

Christ will gladden the grieved
hearts

With lasting joys and pleasure un-
told.

He's promised that we will never
part,

But live forever in the city of gold.

With poor old Job, let's truly say,
The Lord giveth and He taketh

away.

Though He stay us, let's plant in
our hearts—

And trust Him till we all depart.

Written by his loving auht.

MRS. W. H. OAKES.

Whitmell, Va.

RENIA ROBERSON

Sister Renia Roberson was born June 11th, 1858, and died September 23rd, 1917. Several years ago she united with the church at Bear Grass, and was baptized by her pastor, Elder J. N. Rogerson. She lived a life consistent with the profession she had made and always filled her place at church except when there was no means of getting there, and we believe she died as she lived, trusting in the Lord Jesus Christ for all things needed for life and eternity. She was laid to rest in the family cemetery to await the hour when the voice of the dear Redeemer shall awake the sleeping dead to be like Him and live and reign with Him forever. The funeral services were conducted by the writer in the presence of a large assembly of friends who came to pay their last tribute of respect to her mortal remains. May God in His ever abounding mercy comfort and console all who mourn her.

B. S. COWIN.

MRS. MARY JANE PURVIS WORSLEY

My dear and loving mother was born June 25, 1849. She was the daughter of Eld. John William Purvis and Sarah Sherrod, his wife, who died when mamma was only eight years old.

November 16, 1875 she married Frank L. Worsley, who died December 6, 1876, leaving her a widow to buffet life's storms alone.

First Sunday, in April, in 1883, she united with the Primitive Baptist church at Tarboro, N. C., and was baptized by Elder Greenwood, a traveling minister.

I know one of her greatest joys in life was going to her church, filling her seat, and hearing Elder Gold preach. She has driven many times through rain and snow to go to her church. She was a sufferer most all her life but her happiest hours were spent in talking and listening to some Old Baptist.

She was taken with pneumonia December 19, 1917, and was never well again or had her mind any more. She slept three days and nights and July 9th, 1918 at 2 p. m., God called her so gently that not even those around her bed knew when her spirit ascended unto heaven. I know she was the sweetest, prettiest corpse I ever saw.

Her every wish was fulfilled. Her body was carried to her church at Tarboro, N. C., and as Elder Gold was too feeble to come, Elders Hassell and Stone spoke very comfortingly and she was laid to rest beside her husband to await the resurrection morn.

No one ever had a more loving and kind mother than I did and we were almost inseparable all my life. But I know my loss is her gain and I feel God was good to spare her to me as long as He did.

No one will ever know how I do miss my own dear mother and do want so much at times just to speak

to her. Her last words on earth were, "sweet daughter" Those words are sweet beyond expression to me.

Her devoted daughter and only child,

MRS. FRANK WORSLEY BRITT.
Norfolk, Va.

JOHN E. WEBB

James R. Jones,
Very Dear Brother:—

Will write you a few lines to let you know that we received your brotherly letter with the clean nice present. Many thank from us both, for your kindness to us. The morning of the 23rd day of this month, I received a telegram that my son John E. Webb had fallen some 50 or 60 feet from a derrick and that he died Monday night, or the night before I received the news. He was my first born child and had traveled among many nations and since 1904 has been in the oil business in Texas. His home was at Humble, Tex. Would have been 45 years of age the 25th of next February, and was a fine man.

I don't feel like going anywhere nor talking, nor writing since I heard of Johnny's death. It seems to be a part of life gone. But, John said when Jesus died, "That we now have one more star in heaven that charms our affections." Yet dear brother; there is something more than all the ties of humanity, the question was asked, "What is thy beloved more than another beloved?" All is a blank without Him whom my soul loveth, for, without Jesus there is no hope of salva-

tion, and without Him there is no redemption. But in Him is the redeeming grace of God, and the salvation of God that saves us from all sorrow, while all we possess and are His we are finite in all our re-

turn to father, mother, wife and children. But all power is given into His hands both in heaven and in earth. His throne is in heaven, and His rulings in earth to the conquering of sin and the power of sin. Therefore treasured up in Jesus is all the inexhaustible fullness of the God head bodily. A complete reconciliation to God is made in Christ saying in our heart, "Thy will O, God, be done." We learn from the harrow of sin to call on him to deliver, and in deep sorrow and grief we call on Him for consolation. For treasured up in Jesus the bounteous are, are all our many needs. God in infinite wisdom knew how poor, and needy we were and are, and treasured up in Jesus the bounteous supply for our every need. His mercy that endures forever, and His love is everlasting, and what must it be to bask in God's everlasting love." A home in heaven, blessed thought.

May God bless, comfort and console you by His grace, for Christ's sake,

Your brother and sister in hope,
D. S. and LULA WEBB.
Hillsville, Va., Dec. 28, 1919.

BLACK CREEK UNION

Will you please give notice in your next Landmark that the next Black Creek Union will be held if the Lord willing with the church at Upper Black Creek, Wilson coun-

ty, N. C., the fifth Sunday and Saturday before in February.

Elder J. C. Hooks is expected to preach the introductory sermon and Elder J. W. Gardner, his alternate.

Visiting brothers and sisters will be met at Lucama, N. C., Friday afternoon on both trains. We invite all to come that have a mind to come and preachers especially.

J. S. ROGERSON.

Assistant church clerk.

ELDERS HARRISON AND EATON

Elder A. L. Harrison, of Virginia, who is well and favorably known in this section, and Elder W. T. Eaton, formerly of Virginia, but now of the state of Washington, an excellent brother and a sound and able minister, expect, if the Lord wills, to be at the Skewarky Union at Robersonville, N. C., the last Thursday in February, and then to fill the following appointments together:

- Flat Swamp, Monday March 1.
- Bear Grass, Tuesday, March 2.
- Smithwick's Creek, Wednesday, March 3.
- Skewarkey, Thursday, March 4.
- Kehukee, Friday, March 5.
- Tarboro, Saturday and first Sunday, March 6 and 7.
- Whitakers, Monday, March 8.
- Falls of Tar River, Tuesday, March 9.
- Pleasant Hill, Wednesday, March 10.
- Mill Branch, Thursday, March 11.
- Elm City, Friday, March 12.
- Upper Town Creek, Saturday, March 13.
- Wilson, Second Sunday, March 14.

Then Elder W. T. Eaton will expect to preach as follows:

- Scott's, Monday, March 15.
 - Pittman's Grove, Tuesday, March 16.
 - Upper Black Creek, Wednesday, March 17.
 - Memorial, Thursday, March 18.
 - Cross Roads, Friday, March 19.
 - Raleigh, Saturday and Third Sunday, March 20 and 21.
 - Durham, Monday (at night), March 22.
 - Roxboro, Tuesday and at night, March 23.
 - Flat River, Wednesday, March 24.
 - Helena, Thursday, March 25.
 - Wheeler's, Friday, March 26.
 - Prospect Hill, Saturday and 4th Sunday, March 27 and 28.
 - Aybor, Monday, March 29.
 - Gilliam's, Tuesday, March 30.
 - Pleasant Grove, Wednesday, March 31.
 - New Hope, Thursday, April 1.
 - Lick Fork, Friday, April 2.
 - Wolf Island, Saturday, April 3.
 - Reidsville, 1st Sunday, April 4.
- These last three weeks' appointments were made, at my request, by Elder L. H. Hardy, of Atlantic, N. C., as he used to live in Reidsville, and is well acquainted with the locations of our churches in that part of North Carolina.

S. HASSELL.

In remitting for the Landmark, kindly give your address, and if a change of address is desired please be certain to give your former address, since it requires a great deal of time to look up the former address on our mailing galleys.

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Zion's Landmark

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ELDER J. D. COCKRAM.....Floyd, Va.
ELDER J. C. HURST.....Roanoke, 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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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

ON TWO COVENANTS

Mr. John D. Gold,

Wilson, N. C.,

My Dear Sir:—

Enclosed is a letter from Brother L. H. Hardy, of Atlantic, N. C., which is self explanatory. I think it a good letter, and if you are so minded, you may publish it in the Landmark.

Yours very truly,

R. H. TEMPLE.

Kinston, N. C.

Atlantic, N. C., Jan. 22nd, 1920.

Dear Brother Temple:

As you requested me to write to you on the Two Covenants, I have this morning pencilled down a few thoughts on that subject and will now copy them for your consideration, and after you have read and considered them, of you think they will be of any public benefit to the household you may send them to Mr. John D. Gold for the Landmark as I have been requested by others to write for that paper on this same subject.

THE COVENANTS

There are many covenants spoken of in the Bible, as the Covenant

which God made with Adam, Gen. 1:28; then another with Noah, Gen. 6th Chapter; then after the flood with all flesh wherein is the breath of life, Gen. 8:20-22; then the covenant He made with Abraham, Gen. 15:12-21; then He renewed this Covenant with Isaac, Gen. 26:24; and with Jacob, Gen. 28:13-15. Then He made other covenants with Jacob, and finally with the Children of Israel on Mount Sinai.

It is to be specially noted that in no case where God made a covenant with man did He ever call man into question and consult man as to how they were to be made, or what part man had in fixing the matter; nor did He ever consult man to know if he consented to any or all of the covenant. God made the covenant and gave it to man and there was nothing for man to do, willing or unwilling, but to submit to the Covenant of the Eternal, Al-wise, All powerful God who could not err. I will not, in this letter, have much to say about any of the covenants to which I have referred except that given to Israel on Mount Sinai. That is generally known as the Old Covenant yet there was one

older for that Mosaic Covenant was added because of sin, and there could have been no sin if there had not have been a covenant or law to be transgressed. Sin is a transgression of the law, and until the transgression there was no sin in the world. Of this first Covenant I will write later in this letter.

This Mosaic Covenant was the law which God gave to Israel for their government in the land of Israel (or Canaan) when He had brought them there and established them. That law was to them their National Code which they were never to alter in any clause nor section. When the Lord had finished the giving of that law the Divine Legislature adjourned without date, or to never sit again. Israel must accept that law and to transgress it was to receive the punishments which were written therein. To do the things which were written in the law was equivalent to receiving the blessings which it promised for the mouth of the Lord had spoken it.

That law or covenant was weak through the flesh. It could not make the comers thereunto perfect. What was done in it at one time must be done the next time and every time for so it said, and went from generation. At no time was there any excusing the Israelites for any transgression of that law or Covenant. It could show no mercy and there was no repealing of any clause nor section. Absolute obedience was the demand of the old Covenant.

Yet they could not do the things which it demanded.

That law was holy, just and good.

Man, even Israel, was carnal sold under sin. It was impossible for such a man to keep such a law. It was to be kept in such a perfect way that God was to be sanctified in every act. Even Moses could not do that, and David was a transgressor. Solomon, with all the wisdom God had given him, was a severe transgressor. There was in him the lust of the flesh which he desired to and did gratify, and this led him to idolatry and the transgression of the first commandment.

God did not bring the Children of Israel into their promised land because of any obedience which they had rendered to that Old Covenant. They had no right to expect anything at the hand of God for the keeping of that law. It was only their reasonable service. All that they could expect was because of the promises of God. If He had given them faith to believe Him and in Him that faith would have taught them to hope for the fulfillment of His word and to know that He would not be slack in any of His promises. Therefore it was not for the fulfillment of the law that the promises of God were fulfilled unto them. Hence David said, "For they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them." Ps. 44:3. Thus all of their blessings came to them because of the Divine favor. Joshua spoke by the Holy Ghost and told the people that they could not serve the Lord. Josh. :24:19. Peter saw and declared that the

fathers nor even the apostles were able to keep the law. See Acts, 15:10. To preach blessings by the obedience of the law is to preach bondage to the church of God. Blessings come by faith which is given unto us which gives us to believe in Him as the Giver of every good and perfect gift. This brings us to consider the "New Covenant."

Not new because it was made last. No, it is new because it never waxes old. That which waxeth old is ready to vanish away. As it this day. No person in all the world, Jew nor Gentile is under the Old Covenant. It waxeth old. It was all perfectly fulfilled in our dear Lord Jesus, and He is the end of the law for righteousness to every one that believeth. Now, the law of divine Justice, which to the wicked is the law of sin and death, and which is the law to which the Old Covenant was added, has, through the blood and righteousness of our dear Lord, become unto us the New Covenant of eternal mercy. This is in consideration of the fact that the Lord Jesus Christ fulfilled all law for His people. They were His people before they were sinners, that is, in this covenant relation, and He was their Head and Representative in this eternal, divine law. Hence, the law being satisfied in Him, all their sins became His by imputation, and He Who knew no sin was made sin for us that we might be made the righteousness of God in Him. Notice that it does not say that we have righteousness for our works but He is the righteousness of God and He being in us we are that righteousness of God

in Him. This is for and in consideration of the fact that the Lord Jesus fulfilled in every jot and tittle the law of divine justice which according to our sins and the wickedness of our natures is the law of sin and death. But His righteousness being imputed to us, and the law fully fulfilled for us, so that there is not a spot nor a blemish nor a wrinkle nor any such thing on all the bride, that the law has become the Covenant of Mercy, the New Covenant to us. It is the Law of the Spirit of Life in Christ Jesus to all the children of God. Thus the Law of the Spirit of Life in Christ Jesus hath made us free from the Law of Sin and Death.

Now this law says, "I will be merciful to their unrighteousness and their sins and iniquities will I remember no more."

This is the freedom which our dear Husband has given to us. He holds mercy in His heart for all the poor and needy. He has nothing for the righteous, not even repentance, but to put their righteousness by the side of the law which He fulfilled for His elect. When it is His pleasure to do this their light will become darkness and their righteousness will become sin, and their righteous condemnation will be so perfectly clear that they will call on the rocks and the hills to fall on them and hide them from the face of Him that sitteth upon the throne. Then, for all the little ones in the world, Lord Jesus He will appear in His righteousness and every one for whom He died will He fully justify and righteously acquit. And the law which otherwise would have

forever condemned them to the lowest hell now is manifested as the perfect Law of Liberty, and they all washed in the precious blood of Jesus Christ.

Dear Brother, here is my hope. Faith thus embraces salvation and joy fills my heart, and I thank and praise the Lord for His wonderful works to me, a poor sinner.

This is the new Covenant of love and mercy. Love which passeth understanding and all knowledge.

The Lord bless and guide us in the way of all truth, and give us grace to love and serve Him with our whole souls and bodies and strengths which are His, is the prayer of

Your brother in this blessed hope.

L. H. HARRIS.

THIS LETTER GREATLY APPRECIATED

Mr. J. D. Gold, Wilson, N. C.

Very Dear Brother:—

After reading from your pen in the Landmark of November the first, under the words, "Hope to catch up soon," you, in a plain and business way explained all and fully to my satisfaction too, and truly hope others can see it this way.

I was thinking of discontinuing my subscription to the Landmark when my time was out that I had paid for to the first of the year, but after duly considering the matter I don't think for the small sum of two dollars I could deny myself and family the comfort of reading the good old Landmark a whole year. So you may continue sending the Landmark to me as before to the same address, Dante, Va., B. 365, and I also think your ex-

planation in regard to communications sent for publication wonderfully good and should be satisfactory to all lovers of truth, also your mild appeal under the words, "Please pay up" shouldn't be overlooked.

Yours,

W. L. EDWARDS.

Dante, Va., Jan. 26, 1920.

IN DEEP SORROW

Dear Bro. Gold:—

Sorry to say that I am now passing through one of the saddest trials of my life. On the 26th of November, last, my wife was taken away by the irresistible hand of death. Those who have never had to bear know but very little of what it means. Yet, dear brother, how low to sympathize with me in this sad hour of bereavement. My wife's health had been very bad for several years. I would be so glad to see you once more in this life. My health is not very good at this time. A few lines from you would be appreciated.

Yours in hope,

G. W. JOHNSON.

Beason, N. C., Jan. 26, 1920.

LOVES THE LANDMARK

Elder P. D. Gold,

Wilson, N. C.,

Dear Brother:—

I have had a mind to write a few lines to you for some time but kept putting it off. I will say to start with that I love the good old Landmark and don't see how I could do without it. I enjoy reading your editorials and wish you could write more now. I certainly enjoy El-

der Hardy's writings and also Elder Lester's as well. I won't leave out Elder Dodson either because he is a good plain writer.

We had a very nice Association last year at Phillippi Church, Caswell county, N. C., near Ruffin, N. C. I believe the gospel was preached there if anywhere in this world. I feel sometime that we are a blessed people, both white and colored, to have the opportunity to hear the blessed word so often.

We had a lovely visit by one Elder E. Thompson, of Indiana, in December, 1919. He was with us three days and I heard him preach two very beautiful sermons. I fully believe he is called of the Lord to expound the word. He is small and thin but strong in voice and strong in word and doctrine. Our next Association will convene with the church at Mill's Grove, Durham county, N. C., first part of August, 1920. I hope we may have pretty weather and a peaceful time. I hope this won't be a burden to you to read and if you think it worth reading by others, why print it in the Landmark, if not put it aside.

I am herewith sending you \$2.00 to pay for the Landmark from 1920 to Jan. 15, 1921.

Yours in hope of eternal life.

G. B. BASS.

Reidsville, N. C., Jan. 23, 1920.

THE LORD'S BLESSING

Dear Bro. Gold and the Household of Faith:—

This is indeed a beautiful Sabbath morn. the sun shines uninteruptedly, the grand blue sky is seen and no dark cloud appears in the

horizon to mar its beauty. A new year has ushered in bringing joy to some, to others sorrow. When I retrospect, and think how wonderfully the Lord has and still continues to bless me, I am made to wonder. Yes, I poor sinful worm of the dust, feel unworthy of the least of His blessings. When I look around and see so many (both old and young) passing away, I am made to exclaim, "Why is it thus," for I feel that I am only left to cumber the ground. Yet I know it is God's Will, He calls whom He please, and all He does is right and just. Brother Gold, I am so glad and thankful that your health is so much improved, and that you are now able again to send messages of love through the columns of the Landmark. I was undecided what to do about renewing, for it is with much difficulty that I can read its pages; my eyes are failing so rapidly that I greatly fear that I shall soon be unable to either read or write. My subscription expired the first of this month, (am a little behind as you see) but I hope you will pardon. Am sending two dollars for renewal. Hoping the Lord will abundantly bless you, add to your joys, lessen your sorrows is the desire of a little sister if one at all.

JANE E. HARDEL.

Greenville, N. C.

GIVES GOD ALL THE GLORY

Elder P. D. Gold,

Dear brother in the Lord Jesus Christ:—

I have been spared to see another new year and I hope the good Lord

will guide and bless me to walk closer to Him and do my duty toward Him in the future than I have in the past. I have been looking over my past life for the last few days and I cannot see one good deed that I have ever done. Sin has been mixed in all things I have ever done. Surely our God is a God of Mercy and Love if not I long since would have been cut down and numbered with the pale nation of death. Surely goodness has followed me all the days of my life.

When I was young I thought when I got old I would not have doubts and fears, but Oh! my soul, I find them heavier and heavier. I do desire to walk nearer to my God day by day, but I am so weak I go stumbling along like a drunken man. Once in while I seem to get on the straight and narrow path that leads to my Lord and Master. Now Brother Gold, if I could I would live in the light all the time. I often hear people talking and telling how good they are. No doubt they seem to think that they are the children of God, but I am poor and lame, blind and deaf. Just have to live by hope, and not by sight at all and have no confidence in the flesh, so if I am saved it is all of grace; yes all of free grace, no works, no money, no preacher, no schools of any kind. Nothing but the blood of Jesus can cleanse a poor sinner like me. Bro. Gold I did not expect to say so much, do with this as seemeth right with you. I am sending you \$2 for the Landmark another year. I cannot get along without it. I hope all will pay up for the dear old Landmark,

so you will be able to keep it coming.

W. C. Perdue.

Lamar, Colorado.

INHERITANCE

In speaking of this subject I cannot present all that the Scriptures say about it. The word itself bears important thoughts, and no investigation can darken its meaning. On the other hand the more that we trace the meaning of this word, the stronger is the evidence shown the consistency of "Salvation by Grace." In fact, not one soul is secured to immortality only by inheritance. Really, if we desire to investigate the "way of salvation," we must begin at the very foundation. That there is but one foundation in the way of holiness, set forth in the Scriptures, is clearly established. "For other foundation can no man lay than that is laid, which is Christ Jesus."—1 Cor. 3:11. Other Scriptures show that there is absolutely no foundation in the Kingdom of God, or in the Kingdom of grace, except the one laid in the Son of God. Jesus is the Son of God by inheritance—descended directly from the Father—it is He whom the Father "hath appointed heir of all things." This Only Begotten Son hath the preeminence above all worlds, all creatures and all things. For, "He hath by inheritance obtained a more excellent name than the angels." Inheritance is the only channel by which eternal life is transmitted to mortals. It is through this channel that "the heir of the world" came. It is the only channel of mercy opened to any one of Adam's race. Eternal

life comes only by inheritance—by birth. Natural life comes only by inheritance—by birth. Natural life existed in Adam the head of his family and that same life is given to all that ever descended, or shall descend from him—his children—they get the same life from him by inheritance. This fact is easily understood and it is positively true. Hardly any intelligent person will attempt to dispute this fact; yet, when we speak of the "inheritance of the saints," all opposers of the way of salvation by grace, are ready to oppose the doctrine of inheritance through Christ the Anointed Saviour. This opposition is right in the face of positive declarations of scripture: for there is, "Precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

These precepts and these lines that occur in the Testimony of truth "Here a little and there a little," ought to be sufficient proofs against all opposers of the truth as it is in Christ Jesus; but yet, while men are guided only by carnal reason they cannot recognize the depth of the riches of God's grace. The heathen is given to the Son for an inheritance, and the uttermost parts of the earth for a possession; yet, this may not mean heathen as we use the word; but it surely means all that were formerly called Gentiles. In the days of the prophets it was a surprising story for them to tell Israel that the Lord would send His Servant for a Light to

lighten the Gentiles as well as to lighten the Jews. And all that men now call heathen, shall, no doubt, be enlightened by the Spirit of God's grace. That the missionary propaganda of men, that has been exploiting all the foreign regions of the earth, has successfully planted the grace of God in the hearts of those heathens I shall not admit; but God is able, and shall do His work in His own way and in His own time I shall not doubt; for "The isles shall wait for His law," His foundation is sure having this seal: "The Lord knoweth them that are His." God has no lack of opportunities to reveal Himself unto the very uttermost from Him in the darkness of heathenism. Not one can leave this world who is God's heir and joint heir with Christ till he is sealed with that holy spirit of promise, and that seal secures him "until the redemption of the purchased possession." The gospel day, is the judgment day for the Lord's people, it is the day that the executor seals the heirs of heaven unto the day of redemption. Some men express fear that the Lord will be slack about giving His grace unto sinners in time to save them, so men have concluded that the safest way is to "help the Lord."

God's servants are willing to express themselves this way:

"God's seal is sure to reach the just, In time to land them safely home, The sure foundation is God's seal The Lord Jehovah knoweth His."

"In the beginning," it was God's way, after creation, to bring every

man and every woman into this world that must come into it, by generation and birth. No creature in this natural world generated himself, or borned himself, in like manner spiritual life comes by generation and birth. Naturally, we are heirs of Adam; our life in the flesh and all its accompaniments are by inheritance. We inherit our life, we inherit sin, we inherit all kinds of physical diseases, deformities and everything that "flesh is heir to." This fact is admitted by all consistent Bible readers; yet many are loath to believe that a "seat in heaven" is by inheritance. No fact is set forth in stronger terms than that Jesus is "the heir of all things," that He is "the Heir of the heathen and the uttermost parts of the earth," and "all the ends of the world," and, "all the kindreds of the nations." He is the heir of all dominions "from sea to sea, and from the river unto the ends of the earth."

Jesus by inheritance is the "First Born, higher than the kings of the earth," also, by inheritance He is the "First Born of every creature, * * * and He is before all things, and by Him all things consist." In the Kingdom of Grace, Christ is set forth as "The First Born among many brethren." The Son of God, the Saviour of sinners, the Anointed of the Father, the Lamb of God, the Redeemer of mankind is by inheritance the heir of God. So also, in like manner are all "who shall be heirs of salvation," the children of God: "and if children, then heirs; heirs of God, and joint heirs with Christ." Christ's heirship is a joint

heirship with his people who shall be heirs of salvation, and because of this fact "He is not ashamed to call them brethren." The mansions in heaven can only be filled by the "heirs of salvation." Not one shall ever be there only such as are born of incorruptible seed, by the Eternal Word. The Kingdom of Grace cannot possibly be a shelter for any not born in it. By way of illustration I may use the language of men and say that the heavenly mansions are filled "automatically," as the decrees of God come to pass, and with God this is no difficult matter, as He hath given power to His Son "over all flesh to give eternal life to as many as thou hast given Him." The Executor of His own will and testament, shall by His power manifest all the heirs of salvation as the Father's decrees unfold, for this Jesus hath The Father "made both Lord and Christ." He is the King eternal, immortal, invisible, "the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to Whom be honor and power everlasting. Amen." Now, having all this testimony from the Scriptures before us, in regard to the Mediator, who shall by His mystical work prepare "His train to fill the temple," why should we doubt His power, love and mercy, and His oath of promise? Knowing as we do that we have a noble King, a merciful High Priest, a perfect Mediator, an un-failing Intercessor and an Everlasting Redeemer: we look forward

with hope, and even now we see the "beauties of holiness." We are made to trust Him for what He has done for us, and what He has said to the Patriarchs, Prophets, Apostles and Saints.

If God be for us, who can be against us since His Son is heir of all things, and we joint heirs with Him, in His life and glory: His life being eternal, immortal life, His glory the same as His Father's glory: "for He is the brightness of His Father's glory and the express image of His person."

The children of God being so highly exalted with God's only Son; it is no wonder that the Redeemed are called kings and priests unto God since they are made partakers with Christ's holiness and with the certain promise that we shall be, at His coming, a partaker of His glory.

May we be comforted by His precious promises.

In hope of immortality,

J. F. BEEMAN,

Riverside, Cal., Jan. 10, 1920.

PREACHING FOR THIRTY-FIVE YEARS

Mr. John D. Gold,

Dear Editor:—

I render you two dollars to pay for the Landmark one year, I was taking the Law Council and have been receiving the Landmark instead. I love to read the paper and especially the doctrines. I think the Lord controls all things for the good of His children, either for their condemnation or for a blessing to them. I do many things for which I am condemned, but it is good to

feel that way.

I am living where there are no Primitive Baptists. It is a satisfaction to me and my wife to sit and read the Landmark. I get so low down in feeling that I hardly know what to do. I feel sometimes as if the Lord has never called me to preach.

I have been trying to preach for 35 years and I hope have preached the gospel. I know it is the Power of God unto salvation to everyone that believes. I would write more but am afraid it will weary you. I would like to write of a few of my troubles if I knew the readers of the Landmark would like to read them. I have had a hard time in this old world, but I have a hope that when my days are ended here that I will be carried home to be with God, to sing His praise for ever and ever.

With love to all,

Your brother,

M. L. COMPTON.

LOVE OLD BAPTISTS

Dear Brother Gold:—

I will write you a few lines to let you hear from me as one of the unworthy brothers in Christ our Lord as I hope to be if I am anything at all, but I do love these old Baptists beyond all people on earth and always will, but I do feel unworthy to be called a brother in the church with such good people. I feel sometimes that they don't want such a poor worm of the dust, as I am, but that is all the pleasure I see that is when I am in some church under the voice of them, for my health is gone from me and my pleasure of

health is spent, and all I have to look to is our Saviour Jesus Christ above, but I am proud to say that my hope is worth more than my health, for the grace of God will never change. That will stand for ever and ever, but I am willing to take all He will put on me.

We had one of the best meetings at High Point the 15th I ever saw in my life, I believe. We had two dear brothers with us and they certainly did preach that day. One of them was brother Mickey, and the other was brother Willa, two dear old brothers.

I will close my letter for this time asking you to please send me the new prices of hymn books. I have new prices of hymn books.

From your loving brother,

EULA I. HILL.

High Point, N. C., Station A.

AN INTERESTING LETTER

Dear Friend:—

Enclosed please find \$2.00 for which send me Zion's Landmark. Your writings and many others that write have often filled my heart with love for you and all lovers of the truth. I can't tell you how it has often revived me, and my prayers are that they may write on with the pen of a ready writer. I have just read in the Landmark, a piece headed, "How is it," and read a lady friend said to one of the Primitive Baptist sisters, "why is it that you do not write us in telling what great things we are doing for Jesus in saving sinners. I think so much of the answer she gave her. Viz, "the reason we do not and cannot join you in telling what great and

wonderful things we are doing for the Lord Jesus is because we think it more becoming and more in harmony with the truth, for us to tell if we could what great and wonderful things the Lord has done and is doing for us."

Jesus said to the gadarene, "go home to thy friends and tell them what great things the Lord has done for thee, and has had mercy on thee." I feel to say he has had mercy on even me, unworthy tho I am, and feel to say, "Bless the Lord, Oh my soul, and let all that is within me praise His holy name," and "Shall I fear to own His cause or blush to speak His name?"

I have not lived where it was convenient for me to attend the Primitive Baptist Church for some time. Have been living here eleven years, but have not yet met with anyone here who knows anything about them.

About fifteen years ago, I, in my ignorance, joined the Missionary Baptists. I thought at that time that there was but little difference between them, but still I didn't feel at home with them.

About the time the War started I was in darkness and distress. It seemed as if I could hear a voice saying, "Come out from among them, oh! my people." It was then the good Lord revealed to me what He had done for His people. I repented, but felt I was unworthy to ever be with Primitive Baptists tho I love them, and my heart's desire is to do His will. The blessed Lord said, "The Father loved him, because he always did those things that are pleasing in His sight.

Pardon me for intruding on your time, and pray for me.

Your unworthy friend,

MRS. J. V. PARTLOW.

Columbia, S. C.

LOVES THE LANDMARK

Elder P. D. Gold,

Dear Brother in Christ I Hope:—

Enclosed please find a two dollar money order to pay my subscription to the Landmark. It was due October 15th, but please pardon me for letting it run over those few days, as I was not at home at that time. I was away in St. Vincent's hospital at Norfolk, Va., for an operation but thank the Good Lord I have been operated on and He so wonderfully blessed me to get along so well and He has blessed me to come back to my little family again, but I am not able to do any work yet, but Oh! I do try to feel thankful that I am as well

able to be back home sitting around and walking around a little. I desire the prayers of all good praying people to pray for me in my affliction if it can be His blessed will to put it in their minds and hearts to do so. Brother Gold I am more than glad to learn through the Landmark that your health is improving. I truly hope it will keep improving and I am glad to learn that you are able to write for the dear old Landmark again for I do enjoy reading it so much.

I have not been able to go to preaching in a long time, so it is all the preaching I get and I get great comfort out of it sometimes. I wouldn't miss it for anything if I

could help it. I hope I will always be blessed to take it as long as I live.

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness, for his Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I will dwell in the House of the Lord forever." My dear people, those are sweet words to me. I often feel so cast down. I feel like I am one alone. I am made to say, "Oh! is there anyone like me." My desire is, Oh! for a closer walk with God, a calm and heavenly flame of light to shine upon the road that leads me to the Lamb.

Well, I must stop here. I didn't think to write but a few words. May the Lord lead us and guide us all in the right way and keep us in His tender care.

Your sister in hope, if one at all,
MRS. H. C. EVANS.

Brother Gold, my address is the same, Mrs. H. C. Evans, Chicod, N. C., Route No. 1, Box No. 40.

Enclosed you will find \$2.00 for my subscription to the Landmark until October 15th, 1920.

LOVE TO ELDER GOLD

Elder P. D. Gold,

Dear Father in Israel:—

After reading your article in the August 1st issue I want to write and say again: "I am glad to learn of your improved feelings. I so much enjoy reading what you have to say in Zion's Landmark, which is always profitable. For it is God which worketh in you both to will and to do of His good pleasure. Now I wish to say a few words to your son: Mr. John D. Gold, Dear Friend; I wish to say to you: There is much pleasure in obedience, but God has appointed a time for all things, and while reading and enjoying what you have written to the Landmark, I have thought you had the true spirit of one that has been born of God, therefore feel like I could extend to you the right hand of fellowship, and I endorse what others have said to you. But all is vain unless the spirit of the Holy One comes down, then they will come with fear and trembling for they can't stay away. Oh! how I rejoice to see them come.

Tho, I am a poor little worm of the dust,

But in the Lord Jesus do I put my Trust.

It is a great and glorious thought, to think of "God."—"Our God" and His "wondrous Love" and "tender mercies," and it is "marvelous" in our eyes. I would love to write more, but won't now.

Enclosed find two dollars (\$2.00) to extend my subscription to Zion's Landmark to August 1920.

From a little sister, and friend to the Landmark.

(MISS) ALLIE G. BLALOCK.

ZION'S LANDMARK

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

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

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

Elder J. D. Cockram—Floyd, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla.

Vol. LIII

No. 4

Entered at the postoffice at Wilson as second class matter.

Wilson, N. C., January 1, 1920.

PERSECUTION

It is said all that will live godly in Christ Jesus shall suffer persecution. It seems that the spirit of persecution is incited because of Christ Jesus as he stands related to his people as their dwelling place. He is said to have been their dwelling place in all generations from everlasting to everlasting, before time, after time and in time. The same Lord Jesus Christ, yesterday, and today, and forever. It would seem that one might live godly and not live in Christ, and he might live in Christ and not live godly, and in neither instance incur the manifest enmity of the persecutor, but to live godly in Christ Jesus is the distinguishing feature. As touching the righteousness which is in the law, Paul, as a pharisee, was blameless, and yet he was not per-

secuted. There was no Christ in that life, but that life was itself the veritable persecution of that arrayed itself against Christ. The nominal professor of religion today maintains a form of godliness, but denies the power thereof, and therefore is not persecuted. But the one whose life and character reflects the life and character of Christ is therefore the subject of persecution. Such a one persists both by profession and confession that he lives and moves and has his being, both temporally and spiritually, in Christ Jesus. That the life he now lives in the flesh, he lives by the faith of the Son of God. He insists that it is by the grace of God that he is what he is. This confession is that the children of God are new creatures, and that to be a new creature is to be in Christ. And that Christ is the divine creatureship and sonship of those of whom it is said, "His name shall be called Jesus, for He shall save His people from their sins."

Christ Jesus is a living crucifixion of carnal nature, therefore for one to be in Christ is to be crucified with Him, and to be crucified with Him is to live in Him as He lives in him. And not only so, but to live in Christ consists in living in the doctrine, and in the ordinances, and in the order of the gospel and of the church.

The carnal mind is not subject to the law of God neither indeed can be, because it is enmity against God. It is not simply at enmity, but it is verily enmity itself, therefore it is opposed to Christ, and to all that

will live Christ-like.

But why should one suffer because of persecution, does he not know in whom he believes, does he not feel that he is not ashamed of the Gospel of Christ? Does he not know that these things are false that are alleged against him, and why should he care what men say? There is a sense in which he need not be discouraged, for the Master says: "Blessed are ye when men revile you, and persecute you, and say all manner of evil against you falsely for my sake." This suffering is not without a reward, but there is a trouble which arises from sorrows of more intimate relation. Paul says, "In me, that is in my flesh, there dwelleth no good thing." He found that the carnal mind was in his own corrupt nature, in which the very thoughts of his carnal mind were only evil, and rose up at any and all times to accuse him.

Satan, that old accuser of the brethren, makes the carnal mind the base for his operations, and from them does he accuse them day and night.

Those men who persecuted Paul could not, for Christ's sake, have testified in his behalf. They could have borne witness of his manner of life among them as to his moral character, but they would not. They were his enemies, not only by carnal thoughts, but by wicked works. Paul's present manner of life was a direct contradiction to all former profession, and those who persecuted him verily thought, like once he did, to be doing God's service in doing so.

Christ is the conclusion and cat-

isfaction of the law to the believer, but is a stumbling block and foolishness to the unbeliever.

The gospel is the fulfillment of the law, and the revelation of salvation by grace. The law fulfilled by Christ is no more acceptable to the religious world than is salvation by grace. Salvation without the works of the law is not sufficient for the natural man. It does not give him the praise. It does not give him a chance, it does not afford opportunities.

I have said one might, it would seem, live Godly and not live in Christ, and that he might live in Christ and not live godly. Christ said to His disciples, "Ye believe in God, believe also in me." One may believe that salvation is of God, and yet not believe that he is saved. To believe that one is himself saved of God, is to believe in Christ, and to believe in Christ in the fulness of salvation is to put on Christ. "Put off concerning the former conversation, or citizenship, the old man which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind; and put on the new man which after God is created in righteousness and true holiness." Thus are the people of God, as true worshippers, in Christ Jesus.

Those who believe in salvation by works claim by profession, that it is of God by grace, as offered in Christ, but it is at the option of the sinner to be accepted by Him, which acceptance consists in profession, which has a form of Christianity, but denies the power and virtue thereof. These by profession go

so far as to clothe themselves with the virtues of sanctification in the flesh, whereas those who after God are created in righteousness and true holiness are said to be sanctified by God the Father, preserved in Jesus Christ, and called.

It is not that men in nature have any choice in the matter of salvation nor that they know anything of the way of life and godliness, nor that they desire the true knowledge of God, but that their very carnal character is an inherent antagonism to the righteousness of Christ. They will have nothing of it, nor will they, nor can they speak at all in commendation of those who profess it. "They shall suffer persecution." It is a part of their inheritance thus to be afflicted. Not any more because God has ordained it so, than that men would have it so. It is the province of the powers of darkness to stand opposed to God and godliness, and to say all manner of evil against the saved of God, for Christ's sake.

Satan is the persistent and constant accuser of the brethren, and the more they reflect the righteousness of the life and character Christ the more reviling are his accusations.

Thus are the faithful identified and proven, and made to endure as good soldiers for Christ. Thus does the Lord chasten them and prove His love for them, and teach them and bring them along the way of life and salvation. Thus He makes the wrath of man to praise Him and the remainder of wrath, which is in the flesh of his people, He restrains, and brings them into His

banqueting house, and His banner over them is love.

To live in Christ is to live by faith and walk by faith. Then man who walks by faith, walks in faith and in the strength of his faith makes it the basis of his life. This very life reflects the integrity of his character and the divine origin of his faith. With his heart he believes unto righteousness and with his mouth he makes confession unto salvation. This life is his religion wrought in Christ. For him to live is Christ, which at once elicits the enmity, the reviling and persecution of every opposing element, brings him into, and constantly engages him in a state of spiritual warfare, wherein he is made to suffer and to endure, to triumph and adore, counting it all for Christ's sake.

P. G. L.

SPECIAL NOTICE

Home Garden Box of Seeds

Dear Friends:—

Will you please help me (a little invalid boy, age 23) by ordering a box of seed from me? I will send you a box containing all the following. One packet each of: table beets, radishes, lettuce, tomatoes, pole beans, sugar parsnips, long velvet okra, winter turnip, ever-blooming petunias, Japanese morning glories, mammoth flower collection and grand novelty. Entire box (12 packets) all safely boxed and sent prepaid for only 35 cents (stamps or coin). I guarantee you will be satisfied. If you are not, return seed in same condition received and I will return your money.

Please show this offer to your friends and tell them about me.

Your little afflicted friend and brother in spirit, I hope,

FLOYD ROBERTS.

P. S.—Probably you have heard of me before, though you may have not. It is now going on the 7th year since I have walked a step. My right leg was amputated at hip joint three or four years ago. I don't ever get to be out of the house to look at things. I have to lie in bed all the time. Give me your order at once.

Floyd Roberts, Caradan, Texas.

(We are publishing this notice free for the little fellow who seems to need help, sympathy and encouragement. J. D. Gold.)

MARRIED BY ELDER LUNDY

At the residence of Elder E. E. Lundy, Wilmington, N. C., October the 8th, 1919, Mr. Atticus Hatsell, of Hubert, N. C., and Miss Ethel Dixon, of Dixon, N. C.

Also

At the residence of J. D. Brown, Wilmington, N. C., December 3rd, 1919, Mr. Johnny Grant of Snead's Ferry, N. C., and Miss Alline Brown of Wilmington, N. C.

Also

At the residence of W. W. Ever, Weeksville, N. C., January 15th, 1920, Mr. James W. Harris and Miss Sarah M. Ever, all of Weeksville, N. C.

BY ELD. E. E. LUNDY.

HELP FOR MR. EVANS

Mr. J. D. Gold:—

Find check for four dollars for

| | |
|---------------------------|--------|
| Brother Evans. | |
| A. R. Paschall | \$1.00 |
| Mrs. A. R. Paschall | 1.00 |
| Mr. Vanhoye | 50 |
| Mr. Ed. Page | 50 |
| Mrs. Perry Thompson | 1.00 |

\$4.00

Yours truly,
J. W. GARDNER.

ELDER GOLD IS BETTER

So many requests have been received inquiring after the state of father's health, that we are pleased to say that for the past two weeks he has been decidedly better and is able to be up and around the house. The weather, however, has been too bad for him to get around much. His appetite is good, though it is necessary for him to be very careful as to what he eats.

J. D. GOLD.

RESOLUTIONS OF RESPECT

Whereas, It has pleased our Heavenly Father to remove from us, our dearly beloved sisters, Mrs. William Woodard and Mrs. J. T. Rowe. Be it resolved

First. The church, the homes and all with whom they came in contact, have sustained an irreparable loss, and it is with profound sorrow to think that we shall see their faces in our assemblies no more. But we feel that our loss is their eternal gain, therefore, we wish to bow in humble submission to the will of God who doth all things well.

Second. That we extend our prayers and heartfelt sympathy to the bereaved ones, and that a copy of this article be recorded on the

church book to their memory.

Done by order of the church conference on Saturday before the fourth Sunday in November, 1919.

P. D. GOLD, Mod.
J. W. THORNE, Clerk.

HYMN AND TUNE BOOK

We are again prepared to fill orders for our Hymn and Tune Book, in either round or shaped notes. We regret that war conditions have compelled us to advance the price to \$1.00 per single copy and \$10.00 per dozen, postpaid. Send orders to Mrs. Chas. B. Gordy, Southampton, Pa., or P. G. Lester, Floyd, Va.

The cost of paper continues to advance as well as the wages of printers and employees. Quite a number of Landmark subscribers are behind. If all would pay up and in advance this would help us much. In fact the government requires it.

J. D. Gold.

BLACK CREEK UNION

The next Black Creek Union will be held with the church at upper Black Creek near Lucama, N. C., on the 5th Saturday and Sunday in February, 1920. Elders J. C. Hooks and J. W. Gardner are appointed to preach the opening sermons. Brethren and sisters will be met at Lucama and Kenly, N. C. As this is a day the churches do not hold any meetings, will be glad of a goodly number to turn out and especially the preaching brethren.

E. L. COBB,
Union Clerk.

OUR PUBLICATIONS

Zion's Landmark:

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

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

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the Blessed Comforter.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SUBJECT TO THE HIGHER POWERS.

"Let every soul be subject unto the higher powers. For there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive unto themselves damnation." Rom. 13: 1-2. Read on and see the word of the Lord.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." &c. Tit. 3, 1.

It appears to me that the above scriptures are too plain to need comment, but knowing as I do that they are being violated by some among us I feel it to be my duty as a servant of God who desires to be faithful to call attention to them.

From time before my day the Primitive Baptists have been accused of being a set of drunkards. I have often rebuked this lying evil accusation but with the feeling and knowledge that there were some among us who were guilty. To be worthy of such an evil charge is awful in the house of our God.

Now, in our general or national

government it is a crime to make, sell or buy alcoholic liquors. This is an ordinance (law) of our land. It is a part of the fundamental law, and yet there are some among us who will buy and make use of this terrible stuff.

Recently, I with other ministers, attended some of our churches and preached for them. At one of these churches one of the brethren, who was not at the time clear of alcoholic influence, invited me out to his buggy with him. I had no idea what he wanted, but we had gone not more than ten steps but he told me that he had gotten a quart of whiskey on his way to church and he wanted me to take a little with him. I stopped and told him that I did not indulge in drinking anything that contained alcohol, only the sip of wine in communion.

Now, brethren, in the ministry, the duty is plainly ours to talk to our congregations about these things and to rebuke it. If I had been disposed to become a witness against that brother he would have been punished, for he had committed a crime under our laws.

If we run a blockade or a blind

tiger business we are criminals and deserve to be sent to the penitentiary, and if we buy of a blockader or a person running a blind tiger business we are upholders and abettors of crime. Such things should not be in the Primitive Baptist church. Then if one who is a minister of the Gospel engages in such an evil, where is his light? Has it not become darkness? and if so, how great is that darkness?" Brethren, (don't preach and talk about good works and deliver exhortations and admonitions to people to join the church, and to do other things commanded in the Bible while you are living in open violation of the plain teachings of the Bible.

This is not only true in this one case but in any other case where we are resisting the laws of our government. "Thou therefore which teaches another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorits idols, dost thou commit sacrilege? Thou that makest thy boast of the law, though breakest the law dishonorest thou God?" Rom. 2: 21-23.

It is our duty to our God ministers and children of God, and to our country as citizens of the country, sworn to obey its constitution and laws, to observe our laws. They are ordained of God. To resist them is to resist the ordinances of God, and we should be punished as the violated law requires, and the church should not tolerate

such conduct among her members. There is not any excuse for such violations and none can reasonably be brought.

These thoughts are given in the interest of truth as we have it in God's word and in faithfulness as a servant of Him who gave the Commandment.

In the love of the truth I am your brother.
L. H. HARDY.

Ahoskan, N. Y., Jan. 26, 1920.
Editors, Zion's Landmark,

Dear Brethren:—Received the Landmark last year as a gift from Elder J. M. Fenton, and you will please find check to cover another year herewith, and some thoughts on the 37th chapter of Ezekiel—"these bones are the whole house of Israel:"

I would like to request you first—that if it please you to print what I may write, to please not prefix any title above this article—to not add to, nor take from it so as to alter my exposition in any way.

This remarkable vision was a beholding "in the spirit of the Lord" "the valley which was full of bones," very many and "very dry" and "in the open valley" these three conditions show that—as to number—innumerable by man, for "the Lord knoweth them that are his," and their dryness indicates that they had lain in the death state a long time, or since the fall of Adam, and in the "open" because as they fell all at one time there were none to bury any.

Being "full" indicates that there is to be no disappointment with the Lord, in that "some will not be sav-

ed" so that Heaven may be a city of rooms to let, or on the other hand, so many more decide to go than a place is prepared for that it will simply be a crowded jam—nothing can be more ridiculous than such an idea which has no conception of the God of all might, power, majesty and dominion, for "none can stay His hand, or say unto Him, what doest Thou?"

This incident was not a literal, natural presentation of a valley full of bones, no one save Ezekiel saw it, and the whole transaction was "in the spirit of the Lord" to confirm the faith of the servant in the prospect of deliverance of the children of Israel then literally in the death state of bondage, in Babylon.

This vision has not to do—not with one Gentile bone—but with the "whole house of Israel" alone, for these bones alone were ever "in the spirit," and Adam as "the figure of him who was to come" was one by whom "many were made sinners" so by the obedience of Christ "shall many be made righteous" so that the same "many" not all—in either case have a part in the matter.

Could it be shown that one Gentile bone were in this valley, then it might follow that one not of the house of Israel was in the transgression, and, if in the transgression then that one must be in the Redemption, for Jesus did not come to save a portion of them that were lost, or a fraction of sinners, but he came to save all who "sinned after the similitude of Adam's transgression,"

This "whole house of Israel" "were chosen in Christ before the world was" and they were complete then in Christ, and as "the law hath dominion over a man only so long as he liveth" these alone could be subject to "the law "the law of sin and death" for none of Adam's posterity lived in him independent of Eve, therefore it was not the Adamic child, nor is it to be the natural man that receiveth the things of the spirit—either of condemnation or redemption—for not till after they were driven from the Garden did she "conceive and bear Cain."

That's why it so exclusively states that "when the fullness of time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law." None save the children ever come to feel themselves to be sinners, none ever feel to be lost in that peculiar sin and lost state in which a subject of grace finds himself, because they—"had not sinned after the similitude of Adam's transgression," and as no Gentile was represented in the death valley, it is quite safe to say that no flesh shall inherit the Kingdom of God. Every false religionist holds that the whole race of mankind are in a common transgression, from which, as many as so elect may escape, and this position can as well be proven by the Scriptures, as the tradition that after the transgression took place, then the Lord made his selection from among the sons of Adam, for it is not this way at all, for he "chose his people in Christ before

the world was.

EVERETT R. KINNEY.

READING LANDMARK FOR 21
YEARS

Mr. John D. Gold,

As my subscription has nearly expired for the Landmark, I enclose two dollars (\$2.00) which pays me up to February, 1921. I have been a regular subscriber to the Landmark for twenty-one years and while I have become better acquainted and more fully established in the Doctrine of God, our Saviour, yet I do not desire to give up the Landmark and as your father was one of the first Primitive Baptist ministers I knew and have heard him preach the gospel of Christ so many times since I first knew him it is a sweet thought to me to realize the more I heard him preach and saw of him the more I love him, and while old age has fastened on him and in his feeble condition I am deprived of seeing and being with him yet I hold him in sweet memory as a dear father in Israel, and when the appointed time comes for him to be offered up may he be enabled to say with the apostle, "I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is a crown of righteousness laid up for me and not for me only, but all that love his appearing.

May the Lord direct your mind to continue the publication of the dear old Landmark to the satisfaction and comfort of God's dear Children.

Yours very truly,

A. B. DENSON.

Rocky Mount, N. C., Jan. 4, 1920.

THE BIRTH OF CHRIST

Chapter 12, St Matthew

"Now the birth of Jesus Christ was on this wise: When as His mother, Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

"Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, 'Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost..

"'And she shall bring forth a son, and thou shalt call His name Jesus: for he shall save His people from their sins.' Now all this was done that it might be fulfilled which was spoken of the Lord, by the prophet, saying, 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emanuel, which being interpreted is 'God with us.'" Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife.

"And knew her not till she had brought forth her first born son: and he called His name Jesus.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem saying, 'where is He that is born King of the Jews? for we have seen His star in the east and we come to worship Him.' And when they were come into the house, they saw

the young child with Mary, His mother and fell down, and worshipped him: and when they had opened their treasures, they presented unto Him gifts, gold and frankincense and myrrh.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Oh! is it any wonder that those "wise" men of the east; after many days of travel, were exceedingly glad when they saw Star of Bethlehem, and found the Blessed Babe in the manger, wrapped in swaddling clothes, and knew it was the gift of God's dear and only Son, sent from the courts of heaven, "made a little lower than the angels," "made under the law to redeem them that were under the law," and who, by the shedding of His own precious blood was to save the Lord's chosen people from their sins. Is it any wonder that one who had so long waited for His blessed coming, cried out, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation?"

O blessed gift; O glorious legacy! whose bright effulgent dawn brought to a perishing people such "glad tidings of great joy," and proclaimed to all, "Peace on earth, good will toward men." And His name shall be called wonderful, counsellor, the Mighty God, the everlasting Father, the Prince of Peace," each appellation containing a world of meaning of might and power; yet the same who is called "a man of sorrows, and acquainted with grief;" the same low-

ly Nazarene, merciful, crowned with thorns and who wore the purple robe. Here on earth the believer loves and rejoices in an unseen Saviour, and seeks His happiness from His spiritual presence.

Christ manifests Himself to him as He doth not unto the world; and these visits are earnest and foretastes of heavenly joy. The children of God by faith behold the Babe of Bethlehem as the Messiah, and recognize in Him their Saviour and Redeemer. O blessed Jesus! dear Saviour of our souls! will it not be glorious when we awake with His likeness to dwell with Him forever!

BESSIE BROOKS.

Greenville, N. C., November 24, 1919.

REMEMBER ME AT A THRONE OF GRACE

Dear Brother:—

I hope you will bear with me for my neglectfulness, will send the money as soon as I get settled for I have been in despondence of late, so please pardon me. Remember me at a throne of grace and let us go and offer up a prayer, pray for me when it goes well with you. We read, "the Lord knows them that trust Him aright and are acceptable in His sight," and yet I feel to draw the bow at a venture, and we also read it is through great tribulations that we enter the kingdom, and again in the world you shall have tribulations, but in me peace and "come unto Me all ye that labor and are heavily laden and I will give you rest," and with all these precious promises in view we

should take courage and press onward and upward to the gaining of the prize of the mark of the high calling of God as it is in Christ Jesus our Lord, and as the poet has said, "go on to seek to know the Lord and practice what you know," and yet we cannot always feel that these promises are to us, for when we are left to ourselves we become discouraged and falter by the way and feel that surely these promises are not for me, a poor unworthy one, and we feel to be one of the out-cast in the land of Egypt and are one that is thrown away and surely we have no friend on earth, and if we should have none in heaven, Oh! indeed then we can say with Paul, we are of all men the most miserable.

I have thought much about the innocent boy Joseph, who was thrown into the deep pit by his own brethren against his pitiful cries which they would not hear, there expecting to perish, but seeing some Ishmaelites passing they sold him as a slave to be carried into the land of Egypt, there he was charged with a crime of which he was not guilty, to suffer—two long years in the narrow confinements of a prison house, how pitiful and how awful must have been his sufferings, Oh! he must have been in great agony of soul, body and mind, for when one is persecuted and finally thrown out and neglected by their own brethren as he was. Just think for a moment what an awful condition. But let us hear what Joseph says to his brethren, he said, "as for you, ye brought evil against me; but God meant it for good to

save much people alive, as it is this day, thus we see it was the purpose of God by the suffering of Joseph to prosecute His kingdom on earth, and to point us to the holy child Jesus. Thus we see when we suffer these things and we see there is no confidence in man, then we are made and do plainly see that there is nowhere else to put our trust and no one else to depend on, but the Lord, and sometimes we can so feel in our sad bereavements that we can say, "The Lord giveth and the Lord taketh away and blessed be the name of the Lord," and yet we cannot always feel that way for at times we feel that the Lord's hand is heavy on us in taking away our all in a two fold sense, and yet if they were here as we are, they would have their suffering to do as we yet have, but we read, the second death hath no power over them that are saved, so if so be that we have tasted that the Lord is gracious. We are safe in, and if the Lord is for us who can be against us? And we also read everything works together for good to them that love God, and are the called according to His grace and purpose, and if our enemies should inflict on us and cause these sufferings, what is promised them? It is better that a millstone be hanged about his neck and be cast into the briny deep, and also it must needs be that these offences come, but woe unto them by whom they come.

So when we count it all up and our lives are hid with God in Christ then it is we are safe. Thanks unto His great name, and in conclusion I can only ask the Lord in my

weak way to be a father to the fatherless and a husband to the widow in her bereavement.

As ever yours in great tribulation,

RUTHA TRIPP.

MISSES THE LANDMARK

Elder P. D. Gold,

Dear Brother:—

Enclosed please find P. O. Money Order for two dollars for which please enter my subscription for the Landmark.

I have been without the Landmark now for a year and have missed it so much. I thought to have it renewed immediately after we got moved and settled down, but just neglected it from time to time.

I am also enclosing a letter I received from Elder Hardy which has been so much comfort to me I want to share it with the readers of the Landmark.

The week I received this letter I was very much cast down, and often found myself asking the question, "why did we leave our home and kindred and friends at Sandy Grove and come way here where we know but a very few people?"

Not that I regretted coming at all. But I could not help asking the question. Now I feel perfectly sure it is answered in this letter from Brother Hardy. It was according to the plans of Almighty God, and if we are His children it is for our good and His glory.

We have been blessed since living in this section to attend many lovely meetings. Have been to nearly all the churches in Wake county, also visited the church at Durham,

and have enjoyed the meetings very much.

The Lord has been very good to us, for which I want to be thankful.

I want to extend my love and best wishes to all my old friends and acquaintances wherever they may be—may this be a year of plenty and abundance of blessings to you all from the Lord.

Anyone remembering me and cares to write, will say I will be glad to hear from you.

With much love to you all and desiring the Lord's richest blessings on dear Brother Gold and family, I am,

Affectionately,
MARGIE ROWE.

R. 6, Raleigh, N. C.

EXPERIENCE OF SISTER RUTH BARKER.

Witt, Va., Nov. 7, 1919.

Mr. J. D. Gold,

Dear Sir:—Enclosed you will find the experience of our dear afflicted sister, Ruth Barker. I send it to you for publication hoping it may be a comfort to the readers of Zion's Landmark.

N. L. BUTCHER.

Primitive Baptist please copy.

Dear Sister Butcher:

You asked me to write you a reason of my little hope. The temptation seems so great that it seems I can't resist, though I fear so much I am mistaken in it. That it was all imagination. I know without God's help I can't write anything. I can't get my mind together to write. In my suffering and trouble I desire to fall at the feet of Jesus.

I don't feel like I told anything the night I joined. I couldn't tell of any sweet deliverance like the rest of you good people, yet it seemed you so gladly received me.

As far back as I could remember I had serious thought of what would become of me after death.

Oh! I had such a horror of death and the grave when a child. I had heard my dear old mother and father say the good people went to heaven and the bad ones to hell, I would often ask my mother about it.

I would get my little chair and go out on the porch and watch the stars and moon and think of God being up there. One night I dreamed that the judgment day had come. I will never forget the horror of that dream. I saw my dear father on the edge of that awful lake of fire, just ready to fall in. I caught him and pulled him. It frightened me so I woke crying and told my aunt to carry me to him. I stayed with him the rest of the night but I didn't tell him my dream. It was before me the most of the time. I thought I would be good so that I would escape that awful place.

I was taken sick when about thirteen years of age and instead of doing better I felt I was the greatest sinner on earth. I got into so much trouble I didn't know what was the matter with me. I didn't want my people to know it. When I was partly unconscious I would beg my father to pray for me, and with tears in his eyes he would say, my child, I do try to pray for you, but I didn't want him

to know what a sinner I was and what trouble I was in. I felt that I was going down into that awful lake of fire I dreamed of. One day my father came into my room with Brother Dameron, he asked him to pray for me, I felt the need of his prayers, I turned over on my face. I felt to be the vilest of sinners, and for that good man to get down on his knees to pray for me was more than I could stand, yet his praying for me seemed to relieve my mind some. One night after this I heard the sweetest music I ever heard, it seemed it was over me, there wasn't any of my people in the room with me but two or three of the neighbors. I asked them did they hear that sweet music, they said no. I told them to listen. I wanted them to hear it so much. They finally told me they reckoned it was one of my brothers out in the yard, but I knew he couldn't make such music. I was perfectly happy for a while, but was soon in as much trouble as ever. Dear sister, did you ever feel like it was a sin for you to try to pray? I did. I felt to be such an awful sinner and had such a guilty conscience I thought it was a sin to ask God to have mercy on me, yet I was begging for mercy all the time.

One day it seemed I saw a white dove come in at the top of the window and flutter over me for a time, and then went back out. Oh, I was so happy. My trouble left me for a while to some extent, soon my oldest brother was taken sick and died, we loved him so much, he was such a good boy. The day he died and the day he was buried is a

complete blank to me, as I was very ill myself, I felt the Lord knew he was prepared for death and I was not. They said he talked beautiful before he died. It seemed his death was more than we could bear.

One day after that my father was in the room with me. I began telling him how I felt and about hearing that sweet music and seeing that white dove. He was crying bitterly and said, "Ruth, I have thought all the time the Lord was working on you." You don't know how I felt. I felt like I had deceived my dear father, for I had never thought of such a thing. I didn't think the Lord had anything to do with such a sinner as I felt to be.

I went on that way in great trouble most of the time. My father was taken sick and died. It seemed his death would kill me. My trouble came on me worse than ever before. I can't write or tell you how it was for six or eight months. I felt to be the worst sinner that ever lived. I felt the dumb brute was even better off. I even wished I had never been born or had died an infant.

I would go off trying to find some sacred place to try to pray, but when I would get there I always felt some one was looking at me, but all I could say was Lord have mercy on me, or just groan. I couldn't sleep at night. When I saw the sun go down I was sure I would never see it rise again. I would shed so many tears I would have to turn my pillow over it was so wet. Lula, my sister, slept

with me. I would look at her, she looked so innocent and good. I felt like there was a chance for her but none for me. Oh! miserable wretch that I was. I stayed off by myself most of the time in the day. I would steal off with the Bible and read that to see if I could find any relief, but no relief could I find, everything I read condemned me. I felt like I was sure for hell, and it was just every time there was a cloud I was sure the lightning was going to strike me. One Sunday a cloud was coming up. I started to come down stairs; a streak of lightning came, I couldn't help from screaming. My mother and others came to me and asked what was the matter, I told them I didn't know. It seemed to effect her so much. I was crying bitterly, every breath was Lord, have mercy on me, a poor lost sinner. Some time after this I dreamed of being at Maimaison Church, some one told me the Lord and his bride were there. I looked and there were standing by me the loveliest creature I ever saw. Some time after this I found my troubles were lighter. I found myself begging the Lord to send my troubles back so I could tell more about how they left me, but I have never had the same trouble. I found I wanted a home with the most lovely people on earth, the Primitive Baptist. I would go to hear them preach, and they would tell my feelings better than I could, until they came to their deliverance, because I had no sweet deliverance like they had.

I went on sixteen years but my nose has never grown any, but

sometime I almost throw it aside and think it was imagination. Oh, miserable wretch that I am, and then again I will go over it. I wouldn't take ten thousand worlds like this, every time I would go to church and the doors of the church were opened I would want to go so bad I would get cold and tremble. I felt so unworthy. I didn't think they would receive such a sinner as I was. I have always been a great sufferer. The first time I went to the hospital I promised the Lord to offer to the church the first opportunity if I lived, the second time I did the same until I got in so much trouble it seemed I could not stand it. I would ask the Lord to show me in a dream whether it was my duty or not. I dreamed of being baptized. I thought Elder J. R. Wilson and Elder J. M. Harris baptized me. Oh! I was so happy when I was raised up out of the water, my brother was standing at the bank when I came out. It relieved me for some time. I thought if I ever got able I would offer to the church, but I soon got in worse fix than ever. I thought I never heard of two baptizing any one. It seemed to me no one could have been more miserable than I was down in the bed and had been there nearly a year.

The day you came down here I felt I was bound to tell you of my trouble. I will never forget it, and from the time I told you until the time I was baptized I was relieved.

The night you had Brother Wilson come over here and preach and I offered to the church, you all so

gladly received me. I felt so calm and happy my people said I wouldn't sleep any that night as I was such a poor sleeper, but I slept all night, the next morning I thought I never saw the sun shine so bright as it did, and all that day, and when they took me to the water that eve, there was dear Brother Evans and dear Brother Wilson. My brother told me they were both going in the water with me. I thought of my dream at once and Oh! how happy I was when they raised me up out of the water. I went that way about two weeks when I felt like I was deceived, and the worst of all I had deceived you good people. I even felt like I was a hypocrite, but I know I am not. I fear I am deceived in the whole matter but as much trouble as I saw about joining the church every time the doors of the church were opened it seemed I was bound to go. I would get in such a fix, numb and drawing all over. If I have a spiritual life at all it has been spent mostly in the dark, but all the pleasure I see is going to church and hearing the dear brothers tell of the wonderful Saviour we have, and being with the brothers and sisters. I know I love the good old Baptists, but whether it is the right kind of love I don't know. This was written a year before Bennie died and I couldn't see anything in it so I laid it aside, but to relieve my poor heart I have decided to send it to you. I don't expect to live much longer, and I want you all to know why I joined the dear old church

that I love so much. As you know I am not capable of writing anything now, I can't get my mind together to write, sometime I feel like the Lord has forsaken me entirely, then again I know He has been with me. Surely God's people don't have the doubts and fears I have. So much of the time I am in the dark it seems my little hope is almost gone and then again I look back and am made to rejoice he has done great things for me, he has been with me all of my life, if I could feel him with me all the time, but not so, doubts come, and I think he never knew me, or it would not be so, I know I love the dear old Baptists and love their doctrine, there is nothing for me anywhere else. I get so much pleasure from hearing them preach and sing the good old songs. I wish I was able to go more often, but I am thankful I can go some times. As you know my suffering is great and gets worse all the time. Why do I linger in suffering, for so sad is the bed of pain? Why is my burden so heavy?

Wilt thou not heal me again?

Pray for me, dear sister, I feel the need of your prayers so much. If I could only feel as you look to me all would be well. I feel like you will look over this imperfect letter as you know the writer so well.

Oh! that I may have grace and patience to bear my suffering which is so great.

Your sister in the Lord I hope,
Witt, Va. RUTH BARKER.

ZION'S LANDMARK

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

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

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

Elder J. D. Cockram—Floyd, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Vol. LIII

No. 5

Entered at the postoffice at Wilson
as second class matter.

Wilson, N. C., January 15, 1920

DRAFTED

Our government has two ways of mobilizing men into its service as soldiers, one is by volunteering, and the other is by drafting. The one is done by the volunteer himself, and at the volition of his own will, and the other is at the instance of the government regardless of the will of him that is drafted.

At the beginning of the recent military operations, our government had two grand divisions of the army, the regular army and the national guards, each of which was made up of volunteers. A little later on it was determined by action of law, to build up a great national army strictly by draft. For a time there was quite a stir among many within the draft age, many being disposed to seek positions of choice where-

ever they might, and thus reflect a better grade of patriotism. And many were ready and did insinuate that it was a reflection unworthy of true citizenship for a young man to suffer himself to wait until he was drafted into service in protection of his home and country, and the integrity of the flag. And there are still those who are inclined to the idea that the volunteer is more deserving than the drafted man, as though the government would for a moment tolerate such a thought. But I contended, as I now contend, that there could come no advantage of that. I insisted then, and I insist now, that the man who stands in his place, and abides his time, and responds when called, and renders faithful service in the position to which he is assigned, can but reflect the patriotism which makes glorious the flag of his country. And so it turned out to be; there is no reflection upon the drafted boy, nor can there be.

The government is simply an expression of the mind, and will, and purpose of the people. "As of the people, by the people and for the people." In character and effect the people are the country, and the government. Like people, like government.

A democratic people guarantee a democratic government. Democracy is the legitimate outgrowth of democratic principles.

The law of draft is an expression of the mind and will of the people, and is therefore democratic, and patriotic. The draft is a true principle of democracy, therefore to volunteer is not democratic. Democ-

racy prevails in the majority and the minority loses out. The individual volunteer is largely in the minority. He goes forth as the embodiment of the mind and will and purpose of one man, while the drafted man represents the mind, will and purpose of all men of like government. He is the "multum in parvo," and the "e pluribus unum," embodying and representing the citizenship of which our flag is the insignia—the much in little, the one of many.

A prominent lay member of the New School Baptists said to a Methodist friend, "Did you know the Baptist is the only denomination of volunteers in the world, all others being drafted in infancy?" Of course he did not mean to include the Primitive Baptists in either respect, but could have as truly said of them that they are drafted, and only drafted, at any and all ages and stages of life. I had not thought along that line, but it is with my amendment, true in every sense of the declaration. It involves the very cornerstone of the foundation upon which the Primitive Baptists have always insisted the true church is founded and built, for which they declared in the division at Black Rock, Maryland, in 1832. "Upon this rock I will build my church, and the gates of hell shall not prevail against it," says the great master builder. "And ye, as lively stones, are built up a spiritual house." Now do these stones come forward of their own will and voluntarily occupy a place in this building, or does the builder go into the quarries and blast out and

hew off and select such as he will, and bring them, and place them in the building as it pleases him? Is there a single volunteer stone in all the building? Surely not. Such a thought is at once evidently contrary to the very law in nature from which the figure is obtained. "And are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief cornerstone. In whom ye are builded together for an habitation of God, through the spirit." In this connection, Christ Himself was not a volunteer. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation."

Let us look a little into the history of these volunteers, and see if we can find upon record where a single one has ever entered the kingdom of heaven. In the very morning of time, of the first two men who came to worship God, one was drafted and the other was a volunteer, and the drafted one was respected and accepted together with his offering, but the volunteer and his offering were rejected. It is said by faith Abel offered a more excellent sacrifice than Cain. Now faith is a fruit of the spirit—the gift of God—through which by grace we are saved.

Ahimaaz volunteered to bear tidings to the King, and was permitted to go, but he could tell nothing, and was commanded to stand aside, but Cushi was drafted to bear the tidings, "Go tell the king what thou hast seen." Ahimaaz went through the nearest way and outran Cushi,

but having no tidings he lost out, but Cushi went by the ordained way, arrived in due time, obtained audience with the king, and delivered his message.

The sons of Seeva volunteered to cast out devils in the name of Him whom Paul preached, but the devils refused to come out, but leaped upon the vagabonds and thrashed them and prevailed against them.

A certain scribe came and volunteered to follow the Master, but the Master had no place to lodge him, saying, "The foxes have holes," and the birds of the air have nests, but the Son-of-Man hath no where to lay his head."

A certain young man seemed to want to volunteer, but being required to sell all that he had and give it to the poor, he declined and went away sorrowful.

Men in nature do not want to be saved, they do not want to serve God, they do not want to go to heaven. "Ye will not come unto me that you might have life."

The people of God are chosen unto salvation through faith which is in Christ Jesus. "Blessed is the man whom thou chooseth, and causet to approach unto thee."

The people of God are called to be saints, and they are likewise called to be soldiers, for they are required to endure hardness as good soldiers for Christ, and to fight the good fight of faith; and to lay hold upon eternal life. They are sanctified by God the Father, and preserved in Jesus Christ and called."

P. G. L.

PURCHASED GOSPEL MESSENGER

The announcement is received from Elder Zack C. Hull, of Atlanta, Ga., that he and Elder Lee Hanks, have begun the publication of Zion's Pathway and have purchased the Gospel Messenger from Elder Sylvester Hassell, who has ably edited that paper since he bought it from the heirs of Elder Respass, of Macon, Ga., and moved it to North Carolina a number of years ago.

The announcement is not made in the notice sent us as to whether Elder Hassell will continue with the new enterprise, which is devoted to the Primitive Baptist Cause. We wish it well, and welcome it into the field in the cause of the Master.

AFTER THE LETTERS ARE PUBLISHED

We have a number of requests to republish articles that have appeared heretofore in the Landmark and we shall accede to these requests as early as possible. However, we have quite a number of communications from brethren and sisters which await publication as fast as we can correct and get them in shape for the printer. We appreciate all the letters sent us, and we also feel that these letters would not have been sent unless there was a desire to see them in print, therefore these letters in our opinion should take precedence over the reprint articles, and as soon as these are fairly well caught up with, we shall then take up the requests for the republication of articles that have appeared before.

We are striving to please all the readers of the Landmark and while we have long ago learned how difficult it is to please human nature, for this writer cannot even please himself, yet we are constrained to believe that the humanity of Primitive Baptists generally and the readers of the Landmark is generous hearted and kindly disposed and seasoned with a savor from above. They have certainly been long suffering in dealing with this writer, for they have waited upon us and listened attentively to our many excuses. Their kindness has quite overcome us, and therefore we cannot help liking them and are drawn very close to them. By their kind expressions and generous support and assistance they have removed much doubt and anxiety regarding the future of the Landmark.

J. D. Gold.

ROBERT JOHNNIE ALFORD

It is with a sad heart I write a notice of the death of my dear devoted and kind husband, which was a sad death to me.

He was born in Halifax county, N. C., in 1862 and died June 25, 1919, only lived to be about 57 years old.

He was the son of Robert and Susan Alford. Unto this union there was only one child to succeed them to their grave.

Mr. Alford was a kind, faithful and loving husband and was liked by all who knew him well.

Besides a heartbroken wife, he leaves one half brother and a half sister, also lots of other near rela-

tives to mourn our loss. I hope our loss is his eternal gain.

He was not a member of any church but a Primitive Baptist in belief.

He was strong, well and hearty man until about ten months before he died. When he was taken in August with malaria and dysentery, before he had fully recovered from this he was taken with the influenza in October which almost left him a wreck. He kept up trying to work until June. He then was taken with bronchial pneumonia.

He only lived four days, but suffered unknown pain, but bore his pain without a murmur until the last hour or two. He suffered so much.

Oh! I do miss him so much. Only those who know can sympathize. When a young man he enlisted in the navy, was there six years, and did government work several years afterward. The last four years and a half he lived on the farm. This is where he died.

He is gone from the evil to come, where sorrows are no more. I hope to meet him in heaven, to meet to part no more.

His lonely wife,

FANNIE NELSON ALFORD.

DAVID E. STANFIELD

It is with a sad heart I make the attempt to write a few lines in memory of our dear father, David E. Stanfield, who departed this life September the fourth, nineteen hundred and nineteen, making his stay on earth sixty-two years, four months and fifteen days. He leaves to mourn his loss his wife

and six children, Mr. Barney H., Jack S., Willie L., Miss Maggie M., Arie M. Stanfield, and Mrs. Pearl Parrott, all of Danville, Va.

Father united with the Primitive Baptist church seventeen years ago in Danville and was baptized by Elder E. C. Oakes. He was a constant member, always filling his seat when able and he always enjoyed entertaining the Old Baptists in his home. He was a loving husband and kind father and was loved by all who knew him.

He had been in bad health for several years, but was seriously ill for about two weeks. He had the heart dropsy and he suffered awful before he died, but all that kind and loving hands could do was done, but to no avail, it was not the Lord's will for him to stay and we must bow in humble submission to His will, and pray that we may meet him where sorrow and sufferings are no more.

Elder Wilson of Danville conducted the funeral services and he was laid to rest in Leemont cemetery.

Written by his loving daughter,
Miss Pearl Parrott.

APPOINTMENTS WITHDRAWN. Scotland Neck, N. C.,

Feb. 11, 1920.

Mr. John D. Gold,
Dear Brother:—

I wrote to Brother P. D. Gold to publish some appointments for me, and since then I have learned that influenza is raging in Martin county at this time, so I have decided to withdraw my appointments for a while. Hoping these few lines may

find you well, as ever. Yours in hope.
W. E. STATON.

the Landmark and also in the Wilson Times. I am as ever yours to serve.
J. W. WYATT.

APPOINTMENTS OF ELDER VIA
Critz, Va., Feb. 12, 1920.

Elder P. D. Gold,

Dear Brother:—Please publish in Zion's Landmark the following appointments for me, beginning at Dan River, March 9; Lick Fork, March 10; New Hope, March 11; Pleasant Grove, March 12; Oak Grove, March 13; Arbour, March 14; McCray's, March 15; Burlington, 15, at night; Harmony, March 16; Lynch's Creek, March 17; Prospect Hill, March 18; Wheeler's, March 19; Ebenezer, March 20; Storie's Creek, March 21; Flat River, March 22; Hellena, March 23; Camp Creek, March 24; Tar River, March 25; Surl, March 26; Roxboro, 26 at night.

Conveyance needed when off R. R. Your Brother in hope,
Elder J. P. VIA.
Critz, Va.

ELDER PUCKETT WILL PREACH

Elder Puckett, of Ormond, Fla., Harnett, Saturday and 5th Sunday in February; Minejo, Monday, March 1; Black River, at Dunn, March 2; Benson, March 3; Oak Forest, March 4; Four Oaks, March 5; Smithfield 6 and 7; Bethany, March 8; Beulah, March 9; Upper Black Creek, March 10; Wilson, March 11; Elm City, March 12; Upper Town Creek, March 13 and 14; Rocky Mt. at night, March 14; Falls, March 15; Raleigh, March 16; Coats, March 17.

Please get these appointments in

ANGIER UNION.

The next session of the Angier Union appointed to convene with Sandy Grove, Johnston county, the 5th Sunday in this month, has been called off on account of the influenza, and will be held with said church on the 5th Sunday in May.

By order of the Church.

L. H. STEPHENSON, Pastor.

APPOINTMENTS FOR ELDER
J. E. ADAMS

Mr. John D. Gold.

Dear Friend, in hope: I have just received the Landmark for December 1st, and read it with interest and profit, I hope. I also received the Nov. numbers. I see my appointments in first of Nov. published. I requested that they appear twice. Please insert in next issue from Smithfield as follows:

At Smithfield Wednesday after first Sunday in March. Bethany Thursday. Old Union 2nd Saturday and Sunday. Cross Roads Monday, Beulah Tuesday, Creech's Wednesday, Salem third Saturday and Sunday. Church at Clayton Monday.

I dislike to trouble you thus, knowing you have so much on your hands. Hope the Lord may bless you and enable you to catch up with the paper.

Your friend,
J. E. Adams,

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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

ELDER J. D. COCKRAM.....Floyd, Va.
ELDER J. C. HURST.....Roanoke, Va.
ELDER M. L. GILBERT.....Dade City, Fla.

\$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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A GOOD EXPERIENCE.

Jan 26, 1920

Elder P. D. Gold.

Dear Brother:—It has been in my mind for a long time to write what the Lord has done for me and what I hope is true.

When I was a young man I never thought much about my soul affairs. I thought I was just as good as any one else. I loved the joy of the world. I played the violin, danced, played cards, drank a little, and cursed some times.

After I was married I went to a place called Hartsboro, N. C. I played my violin every night, and very often played for dances. I never thought about my soul until one night I went to bed and dreamed I was playing my violin and some young people were dancing, and I heard a noise out in the yard. I laid my violin down and went out to see what it was. I saw in the east as if the world was on fire, and it came so fast I didn't have time to go into the house, but it appeared right before me. And it was the prettiest sight I ever saw, the clouds were full of the prettiest little children, and in the midst of them was a man with his arms outstretched, with a robe around his

shoulders, and I knew it was the Lord with his angels. I never had tried to pray but fell on my knees, and said, "Lord, save me," and he said I should be saved in the last day. And I saw my sins as in a sifter. But I didn't see any thing that I ever did good. So thought I went into the house, and told my wife what I had seen, and I awoke and and was miserable. I said I was going to do good and stop cursing, and try to do good. But one day soon afterwards, my horse made me mad and I cursed him, and I was sorry I did. But I could not help it. So I said to myself it isn't nothing but a dream. So I went on thinking I was mistaken, and got my violin, but it didn't sound right, but played until I went back to my old home. There I became miserable again, and I didn't know what was the trouble with me. I gave my violin away and tried to get clear of my trouble, but it grew worse. I could hear hymns in my ears and would catch myself singing, "O, pity Lord and Lord forgive, let every penitent sinner live." I would sing other songs, to get it off my mind, but I got worse.

Then I dreamed I went to hell. I was walking on a huge plank,

and I saw on the left as it was, an iron floor and it looked glimmering hot, there was a ladder to go up on the wall, and I saw a man come up the ladder, the ladder came up and went down inside and the man went down with the ladder, when he got off the ladder came back up, as at first. This frightened me—and full of trouble I would say, Lord, be merciful to me, a sinner.

There was a revival going on near my home, they were Missionary Baptists, so I thought I would join them if I could get any relief, but grew worse. I thought I had waited too long and there was no hope for me, so I stopped going and my trouble got worse.

I went to bed one night and the next morning a man came to the door and said to me, "If you want to join the old church, why don't you?" and he disappeared. And another one said, you had better get in that hole and drag dirt on you than to join that church. So I opened my eyes and was rejoicing to know that church had no foundation. So I was troubled to know what church was right. So I went praying, saying, "Lord, be merciful to me, a sinner."

One day I was plowing, my eyes were full. I would stop and wipe my eyes so I could see how to plow. I turned around at the end and said Lord, if you will take this trouble away from me I will go to the Falls church next meeting, and it seemed is if I felt something go out of me. I felt so light and good, it seemed like a new world. I said, what a fool I've been all this time.

I went on feeling good. I promised to go to preaching the second Saturday in June, but my mother was sick and I didn't go. But when it was too late to go it came to me what I had promised the Lord when He had taken the trouble off of me. So, full of trouble, as bad as ever, I said, Lord, I have not done as I promised, if you will forgive me and take this trouble away, I will go to the church next meeting. So I was delivered out of trouble again. So I went next meeting, in July 1891. I went to the church and told a little and was received, also my wife. Brother Gold baptized us both, and everything looked like it was pleasing the Lord. Brother Gold, so I have been living in hope through doubts and fears. So will you please publish this in your Landmark.

Your brother in hope.

D. H. MELTON.

Enfield, N. C.

SUSTAINED BY THE SWEET
PROMISES OF GOD.

Mr. John D. Gold:

I am writing you to inform you since my husband's death I have moved, and will you please send my Landmark to Mrs. J. S. Overton Robersonville, N. C., R. F. D. 1, box 81, instead of Stokes. Also find two dollars to renew my subscription for another year.

I glean so much comfort reading the many good letters from the dear children of God. It is food to my hungry soul to know there are others that feel as I do, for if

a child of God I feel to be the least, so often I doubt myself when so many disappointments and losses have been my life here in this world of trouble.

If it wasn't for the sweet promises of our dear Saviour, in every time of need. I will be with thee, yes in the sixth trouble I am there; even the seventh, I will not forsake thee, His promises are sure and will never fail.

When through the deep water I
call thee to go,

The river of woe shall not thee
overflow;

For I will be with thee, thy troubles
to bless,

And sanctify thee to thy deepest
distress.

Sure, if it wasn't for His loving kindness and tender mercy, I would have fainted and perished long ago, but when I think of the trials and persecutions of Dear Jesus, how He was tried in every way, spit upon and nailed to the rugged cross, can I wish my sufferings less? Oh to be robbed and ready, ready when the bridegroom comes. Oh, I desire to be robbed in the righteousness of Dear Jesus, who shed his blood for poor lost sinners. Give thy dear people faith to ever look to thee who is the author of every good and perfect gift. Oh, give me a heart to pray, for prayer makes the darkest cloud withdraw. Prayer climbs the ladder Jacob saw, gives exercise to faith and love; brings every bless-

ing from above. How good to realize and know where our blessings come. Oh, when thou are gone I know that there's a cloud that intervenes, and how I long to see the break of day, for every cloud has a silver lining, and then, oh, then, we can say I know that my Redeemer liveth. Yes, I need thee every hour, for in my flesh dwell no good thing, I am so vile and sinful I fear that I am not born again. As the heart panteth after the water brooks, so panteth my soul after thee, O, God.

My soul thirsteth for God, for the living God, when shall I come and appear before God, whilst I want to be reconciled and say, thy will, O God, be done, not mine, but I do feel at times to be tired of this old prison clay of mine. Only hope there is but a few more days on earth to spend, and all my trials and cares shall end.

Dear household of faith, pray for me, that I may be kept in the straight and narrow way that leads to the pure fountain of water of life. My greatest pleasure this world affords me is meeting with the dear children of God and hearing the wonderful gospel of Christ so richly proclaimed from the under shepherds.

From one that hopes to love the good old doctrine of salvation by grace, and if ever saved it's through the grace of the Lord, nothing that I can do.

LULA OVERTON.

I'M GLAD ITS WRITTEN THUS
Elder P. D. Gold, Wilson, N. C.

Dear Brother—I hope.

In 1st Kings, 6 ch. 8 verse; I find some sweet words to me. That I am glad are written there. (The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third.)

What is so much comfort to me in this, is the thought of where the door is, in the right side, and the thought of how the stairs go up, it says they are winding stairs, the first sweet thought is to me, was, God the Father was the constructor of this building. We will use the natural word here (contractor) and He commanded Solomon to put the door in the right side, and all that enter in goeth in on the right side. Who is it that was permitted into this building? (Israel) was the only people permitted in to it? because they were all that were led by the right spirit to find the door in the right side, which points to (Jesus) which is the door into the sheep fold, he that climbeth up any other way, the same is a thief and robber; the one who seeks the door on the left side to which there is no entrance, and as we read the sound of an iron tool was not heard, for the door was on the right side, and all that were permitted in, were ready to say, God be honored, for this wonderful building, He was the author and finisher of our faith, which leads us in at the right door, for the Good Lord did it all for me.

There is a sweet comfort for a dear child of God to feast on is to think of the words (there was not the sound of an iron tool heard) but we hear in those days so many hammers claiming they are building temples for the Lord, and can't even tell which side the door is in, but still they are doing great things for the Lord. Solomon overlaid the house he built with gold, and those that are doing so much for the Lord are laying their gold in their pockets, quite a difference, but still they keep hammering away after more gold, to send the gospel to the heathen. Then after we notice how it reads that there were winding stairs in the building of the Temple of God, we can see the sweet deliverance of Jesus to a poor sinner when he has been forgiven of his many sins, his feet is set aright to tread the straight and narrow way, to enter in at the straight gate, to enter into the door on the right side. We note it's in a zigzag way. We climb the winding stairs, through great afflictions and tribulations, tricks and losses and crosses, disappointments, and the way seems so dark and dreary, the nights are so lonesome and long the winters are so cold, it seems the spring and summer will never more appear, that the singing of the birds are drowned, and the voice of the turtle is to be heard no more. But we notice those winding stairs go up step by step and we find that the stringers of this stairway are just as long and strong as they were when we first started and our hopes within us are renewed and

We are made to press on to the mark of the prize of the high calling step by step, for we should remember that every step in the winding stairs are cut to fit the stringers, and where there are no stringers there are no stairs, and where there are neither stairs or stringers, there are no one to tread them.

But those that are worthy of those stairs are those that this Scripture are applied to. (How ye know that ye have passed from death unto life, because ye love the brethren.) This brings fresh to my mind how I was brought to love them in an awful dream to my feelings, to me. It's been some ten or twelve years ago, it seems that in the first part of this dream I had not a friend on earth, and I was condemned as a criminal, and walked on the stage to be hung, with a rope around my neck, it was in a moment of time I was to drop, and all at once there appeared a large silver plate that hung over my breast from my chin down, and there was some of the prettiest old Fathers in Israel I ever saw with their heads as white as snow, and with each face showing a pleasant smile, with all eyes fixed upon me, as I turned to them to give them the last farewell, one of them said, "Lose him and let him go, for he is as clear as we are, for he wear-eth a breast plate." Oh, dear friends, who ever you be, right here I fully realized that morning comes in the night time, but joy cometh in the morning, and right here I want to drop a few lines for the

consideration of our young people, who may by chance get to read this.

Dear, young friends, let me admonish you to well consider the gray hairs that you may see upon any head that you may meet, speak gently and kind to them even if it's a poor old slave, for we can never tell what their counsel may be worth to you some future day.

I never see a gray head but what it brings this dream fresh in my mind, and I want to say right here, just so long as I can remember this dream, just so long I shall respect and love gray hairs, for I have fully realized that they gave counsel to me, when a young man.

I close in much love to the household of faith.

A. W. THOMPSON.

R 1 Selma, N. C.

THE DEALINGS OF THE LORD
Elder P. D. Gold.

My Dear Brother in Christ: I have had a mind for some time to write something of what I hope has been the dealings of the Lord with me, if I am not deceived.

The doctrine that the dear old Primitive Baptists preach and believe, has ever been as far back as I can remember, what I loved, as best I could understand it, and if I were to go back into my boy days, to start to tell about these blessed leadings of the Lord, I would not make a mistake, for I can see and realize now, things that took place with me back there. That makes me feel to know of a truth, that the Lord has ever been mindful of me.

Dear Brother, I don't remember just the month, but in the year 1914 if not mistaken I was going along enjoying the things of the world, and not realizing my true condition until our quarterly meeting time at the Falls of Tar River, on Sunday, when the usual congregation had gathered, and sung several good old songs in which I enjoyed a part. When Elder Jordan Johnson was put up to preach and I had heard him a few times before, but on this occasion, he took for a text, "And if the righteous be scarcely saved, where shall the ungodly and sinner appear?" When this dear servant of God spake these words, it sank deep down in my poor heart, and I then and there saw myself, a lost and ruined sinner without God and without hope in the world.

I then went to work to do better and get better and for a while I seemed to get along very well. I attended Sunday school and church in town when I could not go to church in the country which was the dear old Primitive Baptist. My conveniences for going to preaching were very limited any way, and when I did go to their meetings they preached a doctrine that condemned me, so I got to attending the town churches, mostly to get to feeling and believing that I could do a part in saving myself. So, on a big revival meeting, in our Sunday school class on Sunday morning the class voted to make each member of it a committee of one, to bring another young man with him to church that night. So night came on, and time for church and

I felt like I was bound to take some boy with me. So I found me a young man on the corner and asked him. If he would like to go over to church with me and he accepted the invitation and it made me feel better to think I had got some one to go with me, so I asked him his name and he told me what his name was, and I had only gone a short distance before I had forgotten the name, so I asked him his name again, and before I had reached the church, which was only two blocks from where I first found my friend, I had forgotten his name again, so he had to introduce himself to the preachers, which were stationed at the door, and after the services were over I came back the same way that I went, and my dear brother this is where the trouble began. When I got back to the corner where I found my friend, right on the same corner the dear Lord struck me down. I could not take a step for a few minutes. He made me realize, that I was the one that needed a Saviour, instead of me trying to help the Lord save my friend.

O, my dear brother, what I saw and felt there on that street corner that night, I will never be able to tell, but after a short time there, I went on home and retired, feeling to be the biggest hypocrite that ever lived. I stayed in bed until about three o'clock in the morning, and my cover was too short and too narrow. I had to get up and go to a secret place, and try in my weak way to ask the God that rules in the armies of heaven and among

the inhabitants of earth to have mercy on me a poor, lost and ruined sinner, and from then on my trials and troubles were many.

Soon after this a dear servant came to the church and preached, and I was there and his text was, "See, sayeth He, that ye make all things according to the pattern showed thee in the mount." And he preached to me. I felt that my case was an outside case and I would fit anything in the world except the pattern, which was Jesus.

I felt that I was doomed to destruction. I retired that night feeling that if I went to hell, his righteous law approved it well. But bless His holy name, He removed that burden and stony heart, and gave me a heart of flesh, and my burden was removed that night and I was made to rejoice more than tongue can ever tell, and I believe it is better felt than told. I wanted to tell somebody about it, but could not, until on Sunday morning at the water, when the September meeting, 1915, brethren and sisters had gathered for the purpose of baptizing and the door of the church was opened, and I found my self among those talking. I don't know what I said, but they received me into the church, with more love than I deserved, and was baptized one month later on Friday before the Association at Pleasant Hill, Edgecombe county, N. C., by Elder P. D. Gold, a man I had always been afraid of until I was made to love him for Christ sake. After baptizing he went home with me. What a glorious feeling I en-

joyed. I did not want to go to sleep that night. Bless the Lord for His wonderful works to the children of men. There is much more I could write I feel like along this line, but I have written more than I intended too. So in conclusion, will say to all who may chance to read this, that have a hope in the Lord Jesus Christ and have not united with these dear people, I would admonish you, go home to your friends, and tell them how great things you hope and trust the Lord has done for your soul whereof ye are glad.

Pray for this poor sinner, saved by grace if saved at all. There is a great blessing in obedience, and plenty of trouble in disobedience.

In hope, to the household of faith.

Joseph D. Fly.

Rocky Mount, N. C.

AN AWFUL TRIAL

Dear Brother Farmer:

I have passed through an awful trial since last in your kind house. Indeed this has been the crowning trial of my poor life, but I have been in the hands of a just and loving Father, who has and is mightily sustaining me according to unfulfilling promise throughout it all. Oh! what would we do without Him who as I have most convincingly learned in this ordeal rules in heaven and on earth, and none can thwart His purpose.

I arrived at home the 23rd of October suffering from a relapse of the "influenza", threatened with heart failure, and nervous prostra-

tion. You recall I mentioned a terrible night of it at Elder Gold's before leaving Wilson to go to Sister Scarborough's at Norfolk. After arriving at her home, had another return of malady the following Tuesday, came near collapsing completely. I had a restless hard night before leaving for home the next morning, but arose the next morning and went to the union depot, and thence started a race with me which seemed to be death for home. As I sat in the car before starting I was so fearful of being taken on my way home, and sunk away in weakness, but just as the conductor said "All aboard," a miracle was wrought in me by the application of the holy spirit of these Scriptures: "Even as a father protects his children, so the Lord protects them that fear him." The eternal God is a refuge, and the everlasting arms are underneath, Oh! I felt to be, and was in his loving embrace. I never had a sweeter, safer, more joyous ride to Elizabeth City it was wonderful. After getting home the weariness returned. I struggled between life and death through the deep shadows of life and death until the last Wednesday night when I was blessed with my first night's rest. Oh! how sweet after so weary a journey up the road of death for he giveth his beloved sleep. Now I am able to sit up a little. The doctor when here yesterday said I was getting along nicely, though I shall endeavor to be prudent and get out gradually.

This trial through working the

sentence of death in the outward man, has on the other hand, wrought life in the inward man in the wonderful grace of God; and has most abundantly and gloriously seemed to demonstrate the love, sympathy and life in my little church in Norfolk, which love and sympathy they have so timely expressed in their letters of love, and cheer. Why to my joy and surprise Sister Midewood came clear from Norfolk yesterday to minister to my spiritual and earthly needs, she and the brethren bringing me \$25 to pay doctor bills and when in need, I received a loving letter from Brother Hassell and Slade of Williamston with a donation of \$20. Mr. W. S. Bodwell, also forwarded me a loving epistle of cheer and comfort, I thank the Lord, not that I speak in want, but it is the spirit I prize above all. It is as my dearly beloved brother Paul is enabled to write to the little church at Philippi. To our Lord the fellowship with his affliction in the bonds of the Gospel was the greatest source of rejoicing to his heart as it is to mine. Not that I speak in respect of want for I have learned in whatever state I am therein to be content. I know how to be abased, and I know also how to abound in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengtheneth me.

Your brother in hope,

J. H. SHAW.

The above letter was mislaid. It

was received quite a while ago during Elder Shaw's illness. J. D. G.

LOVES PRIMITIVE BAPTISTS.
P. D. Gold Pub. Co.,
Wilson, N. C.

Dear Friends:—I am herewith enclosing check for \$5.00 for which please credit to my subscription to Zion's Landmark. I regret that I haven't renewed before now. I surely didn't intend treating you in such a careless way, it was not my intention to do you an injustice for I love the cause of the dear Primitive Baptists and greatly enjoy reading after them, and hope it will be so I can continue to read the sweet messages from the dearest people on earth to me.

I am not a member, but if I didn't feel so very unworthy and fall so far short of what I feel that a true Christian should be, there is nothing I feel that I would enjoy better than having a sweet home with you dear people, and hope it may be the will of our Heavenly Father to grant me this sweet privilege. Will close, with best wishes from your friend.

H. P. GOSS.

Wendell, N. C.

HYMN AND TUNE BOOK

We are again prepared to fill orders for our Hymn and Tune Book, in either round or shaped notes. We regret that war conditions have compelled us to advance the price to \$1.00 per single copy and \$10.00 per dozen, postpaid. Send orders to Mrs. Chas. B. Gordy, Southampton, Pa., or P. G. Lester, Floyd, 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.

Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City, Fla.

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Wilson, N. C., February 1, 1920

SMELLING.

The sense of smelling seems to be a very present, sensitive faculty, coming up into our sensibilities, through which we receive the finest and most delicate fragrance of the essence of things of life. It is as the nostrils of our being, through which come up into our souls the breath of all the sweet smelling odors of the precious things of life, filling us with sensations of such goodly nature as to make us to feel at once that it is good to be a living creature and to feel such a precious sense of living. It was through the avenue of this faculty of sense that the breath of life was communicated, whereby man became a living soul. Therefore it seems that it would be fitting to claim that the fragrance which gives a goodly

smell is the breath of the life producing it. Of all the precious sensibilities of life there is nothing sweeter perhaps than the sweet smelling spices which steal into our hearts as they flow out from the garden of the Lord. At once we feel to say, "let my beloved come into his garden, and let him feed among the lillies."

Isaac said of Jacob: "The smell of my son is as the smell of a field which the Lord has blessed."

The warm sunshine together with the small rain upon the tender herb and the showers upon the grass, bring forth therefrom, and from the flowering plant, and from the fallow ground as well odors of a sweet smelling savour, which made glad the heart, and remind us that the winter is over and past, and the time of the singing of birds is come, and the voice of the turtle is heard in the land: And we hear the voice of the beloved one saying: "Arise my love, my fair one, and come away."

The church is the garden of the Lord, it seems to me, and when the Gospel is preached, Christ the beloved one is preached, and thus he comes into his garden, and eats his pleasant fruits, and the precious promises, as sweet smelling spices, fill our souls, and his garments shed odors around, and the glory of the Lord comes down "and it is a heaven below the Redeemer to know, and the angels could do nothing more than to fall at His feet, and the story repeat and the Saviour of sinners adore." There are times when the memory of such gracious

meetings together with the Lord, like sweet smelling myrrh lingers for days in our hearts.

In Solomon's Song, in which the most intimate and tender relation of Christ and the church is portrayed, this function of the faculties of sense is most frequently employed. Fruits, shrubs and herbs producing the highest order of the sweet smelling odours, offering the most lasting and the most pleasing emotions of sense, reflecting thoughts of the most endearing, affectionate and gracious ties of divine relationship are liberally used to illustrate the effects of that mystical unity in which they twain are one flesh and one spirit.

The most delightful, soul refreshing fragrance, is produced by mingling these various sweet odour producing elements together, as instanced in the garden of the Beloved. And we might go further and analyze these individual shrubs and find that each of them embodies a variety of elements which combine to produce the intended effect, and the merits in these are made up of other merits, until in pursuit of the thought the mind becomes lost, and swallowed up, in the infinity of divine existence.

These finer and more appreciable things in nature are chosen by the inspiration of God to serve as appropriate similes of the finer and more precious graces of the spirit, the functions of which only communicate to our senses through the faculty of smelling; and in proportion as we understand and ap-

preciate the thing in nature, so do we admire the things of the spirit, illustrated thereby. Some minds are more closely allied to this and that in nature, than to other things no less natural. Some would feel to linger long as they would inhale the fragrance of the cedars of Lebanon, while others would seek the garden of pomegranates, while others again would delight their souls with the aromatic fragrance of frankincense and myrrh. And all these peculiar preferences are determined through the faculty of smelling.

Not only might these sweet smelling incense odours represent the finer graces of the precious gifts of the spirit, but the shrubs and substances producing them might well represent the gifts themselves, which are of the Lord's own right hand planting, which he plants here and there in the garden as it pleases him.

When the Lord—the beloved—comes into his garden, and feeds among the lilies, do they not lift their heads unto him as unto the shining of the rising sun; and as they look—as it were—into his blessed face the spices of the riches of his grace flow out, and the clouds drop down dew, as the dew of heaven, and his speech distills as the dew, and his doctrine drops as the rain, as the small rain upon the tender herb, and as the showers upon the grass, and the name of the Lord is published, and greatness is ascribed unto our God.

The preaching of the different gifts might be likened unto the dif-

ferent spices of fragrant odours as different gifts, but all of the same spirit, and all to profit according to the gift of grace, and according to the respective need of those to be supplied according to the provisions of the gospel of grace. There is a diversity of gifts in the ministry, so that all may be supplied in every part with those things necessary for comfort and growth.

The fragrance of most shrubs and plants is emitted through the blossom, while some require to be pricked and bruised in order that the treasures of sweet smelling scents may be made to flow out. There are afflictions in the gospel of Christ, of which the various gifts in the ministry are made partakers. But some seem to have greater afflictions than others, and the greater the affliction the greater seems to be the grace.

Some seem to preach under circumstances of the most serious moment, looking through tears induced by the greatest possible pressure of heart and mind, while others seem to speak in lighter visions of thought, while others again, preach as dwelling upon things by the way along which we journey as pilgrims and strangers, by all of which we are encouraged to hold on our way, abiding in the blessed assurance that He that hath delivered doth deliver and will deliver.

Perhaps of all the realizing sensations with which the Lord is pleased to delight his people, the good pleasure of dwelling together in the unity of the spirit, and in

the bond of peace must exceed. This dwelling together in an embodiment of all flowers, spices, fruits, exudations and precious ointments which send forth and fill the heart, mind and soul with odours of a sweet smelling savor. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dews of Hermon, that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more." P.G.L.

DEACON C. H. DAVENPORT

It is with a sad heart that I attempt to write the death of my dear father, C. H. Davenport, who departed this life January the 9th, 1920. He was born March the 31st, 1849, making his stay on earth seventy years, nine months, and eight days.

He was married to Anna Mae Liverman, February the 17th, 1886. They lived happily together for nearly thirty-four years. To their union were born six children, two dying in infancy. He is survived by his wife, Anna Mae Davenport of Columbia, N. C., four children, M. A. Davenport, of Gates, N. C., Henry Davenport, Susie Davenport, Raymond Davenport, of Columbia, N. C., two grand children and one brother, E. V. Davenport, of Elizabeth City, N. C.

I feel right in saying I have lost one of the best fathers any child ever had, and that mother has lost a faithful and kind companion.

But we trust our loss is his eternal gain.

He united with the Primitive Baptist church at Bethlehem Tyrrell county, Saturday before the 3rd Sunday in June, 1891, and was baptized by Elder J. T. Rowe. He was ordained deacon, clerk and treasurer the following September. These offices he held until his death which was caused by high blood pressure. He was a faithful member until his death, always filling his seat when not providentially hindered and he rarely ever missed a Kehukee Association. It seemed as though his greatest pleasure was entertaining his brethren and especially ministers and talking with them about the Scriptures. The last place he went to before he died was to preaching at Bethlehem the 3rd Sunday in October. He was confined to his bed Tuesday after the 3rd Sunday in October until his death. He was as helpless as a child but always seemed to be jolly and tried to make the ones around him enjoy themselves. He was the most patient person I ever saw with his afflictions and was always ready to take his medicine and never refused a single dose no matter how many he had to take during the day. His mind was not good a good while before he died, but he knew every one and seemed to enjoy having his friends come to see him and I suppose he had as many friends as most any one had. If he had an enemy I do not know who it was.

He enjoyed the last Kehukee As-

sociation at Concord, especially Sunday night several of his brethren and friends spent the night with us and he seemed to enjoy having them more than words can express.

He suffered nearly everything any one could suffer a few days before he died. He was struck for death Monday night and died Thursday night at 12:15 o'clock. He never spoke any more after Tuesday about noon. But some times I think he knew the family, because Wednesday I was rubbing his head and he opened his eyes, looked up at me, put his hand on my arm, and the tears rolled down his cheeks. But he could not speak a word for his tongue was paralyzed and was perfectly stiff. Oh! it was so hard to see him suffer so much and we could not do anything to ease him. Everything was done for him that loving hands and physicians could do, but none could stay the icy hands of death. Oh! it is so hard to give him up. We miss him so much, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord. I hope now he is out of his sufferings and is at rest where sufferings and sorrows are never known.

Monday night before he died he pegged me to take him home. He had in his mind he was not at home. I told him it was too cold to take him any where. He then said, "That's all right, you will not take me home, but I am going and I will go before long." Sometimes I feel like he meant more than an earthly home. If he did I pray to

the Good Lord he has found it and is peacefully at rest which I fully believe he is.

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

Written by his daughter,
Susie Davenport.

JAME TAYLOR QUARTERMUS

By the request of my daughter, I will write you the obituary notice of her dear little boy James Taylor Quartermus that came to his sad death by a street car running over him at their home in Norfolk, Va., Monday, October 13th, 1919.

He was six years, three months and nine days old at the time of his death. Just before he died, he came upto his mother's room and brought his father's paper, and went down singing a little song, "Till We Meet Again." In a few minutes the sad news came that J. T. was killed. She ran down, but they had taken him away.

Dear people, no one knows the way she felt only those who have felt the same. His oldest sister was very sick with typhoid fever at the time of his death, but they had taken her to the hospital on Saturday before this happened on Monday. What a blessing that she was not at home to hear the screams of her mother in her weak condition. He leaves to mourn him father, mother, two sisters, brother, all of his grandparents, several uncles and aunts.

While we are old and worn out, and he was a little tender bud, the Lord saw fit to take him from the evil of this sinful world, never to know the trials of this poor life as we have felt he was a bright friendly little boy. We got the sad message Tuesday morning that J. T. was dead, and met them at Hassells, N. C., Wednesday. So his little body was taken out to our home and laid to rest Thursday afternoon, and midst a gathering of sympathizing neighborhood friends. For two days it was ringing in my mind. "He is singing with the angels." Mr. Perry of the Disciples denomination made a very consoling talk at the house, and finished at the grave.

He is gone, our little darling,
 Never more to roam below.
 We are waiting, we are hoping,
 Soon after him, we will go.
 His sorrowing grandmother,
 Millie A. Taylor.

OUR BABY

Mr. John D. Gold,
 Wilson, N. C.
 Dear Sir:—

I am sending you a poem composed by my wife of the death of our baby, Nov. 26, 1918, only lived to be one month old. Would be glad you would put it with the obituaries if you see fit.

Yours truly,

R. B. Denson.
 Rocky Mount, N. C.

The day is dark and dreary,
 My thoughts of day gone by

When my precious little baby
 Went to join them on high.

Tears fall fast as I write this,
 And I ask O why! O why?
 Should I sit all day sad and lonely
 Cause my baby had to die.

Baby is not dead but sleeping,
 I realize that in my mind,
 When I know the Heavenly Father
 Can be no other but kind.

But at night when I am lying on my
 bed
 Thinking of nights gone by
 When I had my precious baby
 Nestled up close to my side.

Tears fall I cannot keep them
 When I feel for the tiny head,
 Then the thoughts come so forcibly
 Your baby is—dead.

Then I cry, No, No;
 Baby is not dead I know
 He is an angel up in heaven,
 While I'm a sinner here below.

Suffer little children to come unto
 me,
 Once our good Father said,
 And in His arms he'll always be,
 And God will give him bread.

Written by his mother,
 Mrs. R. B. Denson.
 Rocky Mount, N. C.

BENNET SPEIGHT

Bennet Speight was the son of Harvey Speight and Jane (Fields) Speight and was born in Greene county, N. C., July 11, 1853. He

died at his home in Pitt county, N. C., September 10, 1919, aged 66 years, 1 month and 29 days. He was married September 21, 1876, to Miss Winnifred Kittrell, a very amiable lady. About three years after their marriage she became afflicted and was confined to her bed most of the time until after his death. This put on him the burden of caring for and supporting their family which he did without murmuring or complaining.

They were the parents of fourteen children of which five survive him.

He was one of the foremost farmers of Pitt county, which is one of the foremost counties in agriculture in the State. He was highly respected by all who knew him, and his children are highly respected citizens of Pitt county.

May the Lord abundantly bless his widow and all their descendants with health and strength sufficient for the performance of the duties of life and may He quicken into spiritual life their children and may He lead them in the ways of peace and salvation.

We do not know when he experienced a change from nature to grace, but we know that for many years he showed a love for hearing the gospel preached and for the doctrine of salvation by grace by going far and near to hear that doctrine preached.

He united with the Primitive Baptist church, Nov. 10th, 1919, in a called conference at his home, being afflicted with paralysis so that he could not go to the church

meeting at the usual place.

He was blessed with good health until he was fifty-five years of age. After this he was afflicted with catarrhal indigestion and rheumatism and just before his death with paralysis.

D. A. Mewborn.

Farmville, N. C.

TO THE READERS AND SUPPORTERS OF ZION'S LANDMARK

As you all know we are reading the fifty-first volume of Zion's Landmark. We are all acquainted with the paper and know that it has always been a peace maker in our midst. I have heard two or three times that efforts are being made to buy out the Landmark and merge it into some other paper. If we will stir ourselves and support the paper as we should do this will not be done. Now brethren, and friends, this ought not to be. Let us be up and doing. You who are behind pay up and get somebody else to take it, and you who are not taking it get at it for you will not get any better paper to have in your families.

Provide good reading for yourselves and for those of your households. The paper is cheap as compared with other things and the force that keeps it going are human beings like the rest of us. Let us bestir ourselves and keep up our old and welcome family paper.

Hoping that I am your brother and friend, I am yours to help,

L. H. HARDY.

Atlantic, N. C.

A GOOD LETTER FROM ELDER GARDNER

Mr. J. D. Gold,
Wilson, N. C.

Dear Sir:—

I got the dear old Landmark and tonight read it over, enjoyed it ever so much. Dear Bro. Rowe's lines were so much my feelings. I know what God does is best. I feel that it's well with my dear wife, for in her last sickness the little children were in her view and around her and I believe they were angels to accompany her spirit to that home above where parting is no more. I thank God for her words to me three nights before her death. She said three times, the Lord's will be done. Said his will will be done. I said yes. She looked at me and said not our will but His be done. Oh! I miss her all the time but God's will be done. I see the word in your paper, please pay up! That does not apply to me. I think the Landmark has been coming to my home forty years and I don't think I ever owed for it. I hope it may continue to come while I live and when gone that my children may take it as their dear mother loved it so much. Now I hope those that are behind will pay up and take the paper on and on. It would be better for all to pay cash. May the blessings of God rest on dear Bro. Gold and all his children.

Yours truly,

J. W. Gardner.

SKEWARKEY UNION WILL NOT CONVENE

On account of epidemic of influenza and the tight restrictions of

the county board of health, the Skewarkey Union will not convene the fifth Sunday in February, 1920, but Lord willing will convene with the church at Robersonville, Martin County, N. C., the fifth Sunday and Friday and Saturday before in May 1920.

We cordially invite all lovers of the truth.

Visitors will be met at Robersonville on Thursday before, from the west at 6 p. m. and those from the east Friday morning 8 a. m.

R. A. Bailey,
Church Clerk.

BLACK CREEK UNION

The next Black Creek Union will be held with the church at upper Black Creek near Lucama, N. C., on the 5th Saturday and Sunday in February, 1920. Elders J. C. Hooks and J. W. Gardner are appointed to preach the opening sermons. Brethren and sisters will be met at Lucama and Kenly, N. C. As this is a day the churches do not hold any meetings, will be glad of a goodly number to turn out and especially the preaching brethren.

E. L. COBB,
Union Clerk.

ANGIER UNION.

The next session of the Angier Union appointed to convene with Sandy Grove, Johnston county, the 5th Sunday in this month, has been called off on account of the influenza, and will be held with said church on the 5th Sunday in May.

By order of the Church.

L. H. STEPHENSON, Pastor.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Published at one and five o'clock every afternoon. Carries the news of the country and the world and Associated Press despatches. Price, \$5.00 per year; \$2.50, six months; \$1.25, three months.

The Wilson Times:

Published twice a week, on Tuesdays and Fridays. Covers the field of news, farm and the home. Price \$1.50 per year; 75c. for six months.

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WILSON, N. C.

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

ELDER J. D. COCKRAM.....Floyd, Va.

ELDER J. C. HURST.....Roanoke, Va.

ELDER M. L. GILBERT.....Dade City, Fla.

\$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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

TO MINISTERS

(1 Tim. IV:16)

Take heed to thy selves, to doctrine,

Continue that way in the Lord,
As Paul, the Apostle did define
To his son Timothy by word.

All the Elders who heed this word,
Given by the Spirit through the flesh

Of a chosen vessel of the Lord,
Are living trees that stand afresh.

The trees that grow in the garden,
That is rich through everlasting grace,

Will always be green through the pardon

Of His word, to them in the race.

What better words from old to young

Of ministers that bear the cross,
Can now be given, or have sprung
Up to lighten their load of dross.

We'll say to preachers young and old,

Take heed before you get too bold

In self conceit and wisdom too,

Or sure, you will fall and be blue.

More might be said about this text,
But little said at the right time,
Is much better than any pretext
To suit the lusts of the carnal mind.

J. F. BEEMAN.

Claremore, Okla., Oct. 14, 1919.

AN ENCOURAGING LETTER
FROM ELDER FARMER

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Sirs:—

It is in my mind now to write a short article for "The Landmark." The way you are going on now, it looks like you will soon catch up, and I hope you will soon be able to accomplish it.

I am sorry that you sometimes leave out the Editorial Department. Please excuse me for suggesting that if at any time you have not an editorial from the editors, just take some of the letters from those sending in letters to be published and put at least one or two of them in the Editorial Department, thereby keeping it up.

I am well pleased with all the recent editorials as well as the correspondence from the brethren, and I am really glad to believe and to

express the thought that there has been improvement.

The subject matter of the correspondents and editors has been remarkably good.

I do not at all mean to depreciate Elder Gold's writings for they have been remarkably able, fine, and timely, nor do I think they have been or can be surpassed by anyone. Yet when we see and know that he is beset with the infirmities of old age, and nearing the end of a long useful and honorable life, it is a source of much pleasure to witness the fact that the Lord has raised up and prepared others to write entertainingly and instructively of the things pertaining to the Kingdom of God, to the comfort and edification of God's people.

I was made to rejoice in reading sister J. E. Pittman's letter in December 15th Landmark. I had that evening been meditating upon some Scripture whereupon I got the Landmark and read her letter, and felt that it was very timely indeed. She had described her experience during her affliction with rheumatism nearly four years (I suppose I have been very similarly afflicted for about three years) in such a way that she described mine completely for the last three years. And I was made to continue in my rejoicing in the Scriptures, and in her experience for an hour or more, meditating so sweetly upon the glorious truth that the Lord does not forsake His people. Various portions of Scripture as well as Hymns occurred to my mind, and I felt that "surely goodness and mercy

shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

Very truly yours

J. F. FARMER.

Wilson, N. C., Feb. 24, 1920.

LED BY THE LORD

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment." Ex. XXIII:2.

It does appear to me that before the flood in which the Lord destroyed the wicked world the whole world was in a state of anarchy and under no form of civil government. If God had been pleased with that kind of thing He would not have destroyed that Ante-deluvian world. But God was not pleased with it and He destroyed it and that kind of government, finally wiping the old world off the earth, saving only Noah and his family, he only finding favor with God.

It appears to me that the near two thousand years of fair trial of anarchism was sufficient to damn it for all time to come. Those who advocate it in this day are either ignorant of God and His righteousness or they have lost all respect for that which is good for man.

When the Lord called His people whom He had set apart for Himself out of Egypt and was leading them to the land which He had promised them in Abraham, and before He established them in that land He gave them a code of laws for their government when they should reach that good land. The

text at the head of this article is a part of that civil code which God spake Himself; it is not the law made by man nor any human legislature. To say that this law is wrong is to say that God has made a mistake, that He did not know what He was doing. This was His specially chosen people as a nation. This gives us full proof that it is good for every nation to have laws to govern them in their dealings with each other and with their fellow citizens who go to make up their nation. It also condemns the idea of every man doing that which he pleases and living for himself.

While this is true it is also true that the Lord condemns mob-law in any of its forms. "Thou shalt not follow a multitude to do evil." That is mob-law. This nation of God was strictly forbidden to do this thing. This shows that it was and yet is wrong for a number of citizens to club together and take the law in their own hands, and to do so is to become criminals themselves. Why should a set of citizens become criminals in pretending to be punishing a criminal? Is not that altogether inconsistent? A crime committed by a multitude is just as much a crime as if only one person had done it. The number of persons who engaged in a thing does not change the nature of that thing. If it is good when one man does it it is just as good when it is done by a multitude. If it is evil when performed by only one person it is also evil when performed by many persons. It is true that those engaged in the crime will not be likely to become

informers, for to inform against others who are engaged in the crime will be informing against themselves. But even that does not lessen the crime. One thing we should all remember and think of; we are not doing things in secret from God. He is our Judge and He will not wink at our sins. He is a just God. No number of criminals can be justified before Him. We may hide our evils from men. That is but a very small job for a watchful man, but we cannot hide them from God. The very thought of this thing should keep men back from following a multitude to do evil. The law should always have its course in every thing.

The conduct of many citizens in lynching men for high crimes against the law is in itself a high crime against the law. Why not apprehend the criminal and bring him to trial by the law? If we have him so as to be able to apply the "lynch law" we can turn him over to the authorities for trial by law. To do otherwise is to join with a multitude to do evil and is a violation of the law of God and the laws of our own government.

The laws of our government are ordinances of God. He that resisteth the ordinances of the country resisteth the ordinances of God. All the ministers of God are commanded to put our congregation in mind to be subject to the laws of our country, and to fail to do so is to fall short of our duty to our brethren and the public in general. We have no right to violate any law in the government. To do so we lay

ourselves liable to the punishment of the violated law. If we say that the law is wrong we say that God's ordinance is wrong. If we have bad laws it is a judgment of God on us. The Lord gives us our just deserts in our laws. If men had not gotten drunk there would never have been any call for prohibition. But the evils of the human family have made it a necessity. Now, to violate the law and run a blockade business is a straight-out wrong. No man has any right to do such a thing and to do so one lays himself liable to be punished and should be punished. The law is good. Paul felt that the law was good but that he was carnal, sold under sin. Because the law condemned him did not make him cry out against the law but to confess to his sins. It will have the same effect on every one who is of the same spirit with Paul.

We as a people must have a government. We are not ready to go into such a government as the one which our God destroyed with the flood of waters. A government of that kind here in our country would be no better than the one the Lord destroyed. Every man did then whatever appeared to him to be his mind and that is all it would amount to now. It was condemned then in the holy eye of God and it would be the same now. It is condemned in the mind of every right thinking person now. Now, therefore, why not live up to the law? Let blind-tigering and blockading alone. Don't follow a multitude to do such an evil. If you love whiskey you have no right to violate the law to

get it. The law is God's ordinance and if you resist the law you resist the ordinance of God. If you do this thing you have no right to a place in the house of the Lord, and if you are a member and are guilty of such evil things as this you should go to the brethren as honesty will require you to do and tell them that you are violater of the ordinances of heaven and that it is their duty to cut you off from the fellowship of the church.

In some sections we find men who kick heavily against what is called the stock law. We have no more right to violate that law than we have to violate any other law. Suppose it does not suit us, that does not justify us in violating it. We must try to conform to the law whether it suits us or not. To do any other way is to justify anarchy. It is a violation of the text to do otherwise than to obey the law. Whenever you see violaters of the law you will see those who love their own interests better than they do their country. Laws are made for the good of the whole public. They are not made for the good of one man unless what will benefit the public is to his good also, and it is that way if he will only lay aside selfishness and give the matter the right consideration.

Night raiding is anarchism. It is taking the criminal in ones own hands and doing what seems to him to be good however others may see it. If any man thinks he is the wisest of men and knows just what all others should do he is on the borders of the anarchist. He is danger-

ous to the public welfare.

The health department of our government thought it not good for the health of the country to have so much beef and other meats that had been raised in the poison of ticks and to avoid that they established a system of vats to try to destroy the tick. There were some ready to kick against this also and they joined the multitude to do evil, to go about and blow up these vats in defiance of the laws. They have in this way perjured themselves and are subject to the law for perjury. They have sworn to obey and to protect the laws of the country. All foreigners in becoming citizens of this country have to take an oath to that effect, and we who are born here are born under that oath. We are bound by faithful care to observe the laws of our common country.

If I am a watchman set on the walls of the church to cry aloud to the inhabitants let me cry for I do not want any man's blood upon my poor head.

Brethren and friends of the truth of our God it is to you I speak, keep out of all these things and be honorable and law-abiding. No person can be considered honorable as long as he does not have respect for the laws of our government, and if he has respect thereto that respect will teach him to try to live in obedience thereto.

We should honor the powers that be and not speak evil of the rulers of our government. How do we know what the Lord is about to do? We have to wait and see.

I hope I am your brother in the love of right and to condemn that which is wrong.

L. H. HARDY.

Atlantic, N. C.

I am at home helping and waiting on my family. We are all sick with influenza.

BEEN READING THE LANDMARK SINCE A CHILD

Dear Brother Gold:—

Enclosed please find money order for \$3.00—two for myself and one to help pay the subscription for someone else. It is but little, I hope to do better next time. It is so much comfort to me now, in my lonely hours. I can't read but a little at a time, as I have been almost an invalid for thirty years. I now walk about the house, but can't go out doors yet.

I visited my home church, (Tysons) last Sunday for the first time in fifteen years. Also have visited four other churches this summer which was a feast to my hungry soul.

May the good Lord soon enable Mr. J. D. Gold to come into the fold.

My dear husband (Bennett) lingered around until he was stricken with paralysis and confined to his death-bed. When he could endure the rod no longer he called for a meeting. He told Elder James Corbitt he wanted a home with us but was afraid we would get tired of him, he felt so unworthy. Bro. Corbitt told him the doors were always open to turn in and to turn out. He still confessed he wanted to be with us. They then agreed

to give him the right hand of fellowship, but was never able to be baptized. I was asked if I thought he could be saved without baptism. I told them water baptism was only the answer of a good conscience toward God, but I had many evidences that he had received baptism of the Holy Ghost which is sufficient when we are called to die.

With best wishes for the Landmark. I have been reading it from a mere child and don't want to be without it. I am now 61 years old. Brother Gold, I have so often tried to thank the dear Lord for His wonderful mercies unto the children of men. You will excuse this poor weakling, for I do feel to be the least of all if one at all.

WINNIE SPEIGHT.

Winterville, N. C., Route 2.

HELP US EXTEND ITS CIRCULATION

We shall appreciate any effort to help extend the circulation of the Landmark and will thank you for the names of those who are not subscribers, and you think would like to receive a copy. We will be pleased to send a sample copy to as many names as we receive. If you know of any who would likely be interested in the publication kindly send us his name and address and we will forward copies.

John D. Gold.

PAYING IN ADVANCE

Mr. John D. Gold, -

Dear Sir:

Enclosed you will find \$2.00 which will pay my subscription up

to September 1, 1921, which I always have kept paid in advance. Wish everybody would do the same. It would be just as easy to do if you just do so, and of course would be the same to us as being one year behind. Am very sorry Brother Gold's health is not so good. Truly hope it will improve if it is the Lord's will. If not His will, all we can do is to be still and know that He is God, and besides Him there is none else, for we feel, He will take him unto Himself where parting is no more, and trust He will enable you to take his place and be one in our midst as he has been.

Oh! what a blessed thought to be blessed as this dear Brother has been, and we humbly hope these blessings may still rest with him. Oh! how humble, how meek, how obedient we should be ever looking unto him who shed his own blood that we might live and have everlasting life. Oh! if we only can be found at Jesus feet, as even under his precious foot prints how glad, how fortunate we will be. My greatest desire is to be meek and humble unto our heavenly Father, and unto our fellow man. Oh! Blessed Father keep us in the right way we beg, and give us grace, yes give us strength, faith and patience, give us charity which is the bonds of perfection, and let the peace of God rule within our hearts. Be unto us a God, and we be unto Thee a people; thy will be done and not ours, we beg for Christ's sake.

Yours unworthily,

Effie S. Barnhill.

R. F. D. 1, Parmele, N. C.

FOOD TO THE HUNGRY SOUL

Carthage, Miss.,
Jan. 17, 1920.

P. D. Gold Publishing Co.
Wilson, N. C.

Dear Brethren:

Enclosed find two dollars (\$2.00) M. O., for which please send me the Landmark to the above address.

Through the kindness of dear old brother H. L. Holmes of Noodle, Tex., I received several copies and Christmas he sent me the money as a Christmas present to subscribe for it. I feel unworthy of such loving remembrance from God's afflicted poor, but I hope I appreciate it and am enabled to praise the fount from whom all blessings flow.

I wish to say that the dear old Landmark is sweet food to my poor hungry soul and the precious truths it stands for has been sweet to me since I was fifteen years old. The way and manner in which it contends for the faith and practice of the church is so lovingly, firmly and simply set forth it seems to me any heaven born soul could see and understand it.

I bid you Godspeed, dear brethren, hoping and believing the dear Lord is with you in your efforts, I commend you to Him and the word of his grace that is able to keep you and to give you a home with all the sanctified when your labors on earth are over.

Pray for me that I may truly ask for the old way and to walk therein. At the present I'm teaching fifteen miles from home in a Methodist community, but that doesn't

alter my love for ~~the~~ dear brethren and sisters, but makes it stronger and makes me more determined by the grace of God, to honor my profession.

 NAOMI-RUTH

Editor Landmark:

In Vol. 53, No. 1, Nov. 15th, 1919, the words from brother B. H. Myers' pen: "I want to live with them and I want to die with them, and I want to be buried with them when Jesus comes after them," arrested my mind, and I feel impelled to write a few words in connection with the substance of this thought that was given Brother Myers. I do not know him in the flesh but I hope he will fellowship me in his thoughts. His address is not with his letter, but if you feel this worthy of publication, kindly do so. Like himself I was wild in my youth, and but for His redeeming mercy I would now be in the pleasures of sin in the world, but for His amazing grace, I would now be a subject of that "lake of fire," but for that hope of life in Christ, the evidence of which we seek for daily and hourly to revive our hope, where would we be? It is generally conceded that Ruth is a strong type of the Church or body of Christ, and she is, for they cannot be separated. Gentile and Jew are bound together in her. She was a Moabitish person that descended from Lot, a reproduction of father and daughter, a despised people according to high-minded and proud people, proud of their fleshly ancestors; as of today, birth is every-

thing among the higher class or aristocracy of the world. But in that marriage of the Saviour and the bride, the objects of their conception were, the lame, the halt, the poor, the despised, no proud lineage had any calling at that birth. A regenerated sinner when they are brought to the ends of the earth, in the day of His power, can say to their Saviour, as Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." Where else can we go when we have no continuing city here, but wandering pilgrims seeking a home, that city on a Hill, and that Hill or Rock is Christ. Naomi must surely represent a regenerated sinner, passing through the furnace of affliction, for she was brought to the ends of the earth when she replied to their kind reception on her return from the land of Moab to her native home—Bethlehem—when she said unto them, "Call me not Naomi call me Mara." Naomi means "pleasant," Mara "sad." She was sad instead of pleasant, but it was Godly sorrow or sadness. He was dealing gently and kindly with her, He had a purpose even from the first in sending her to the land of Moab, a two fold purpose, one to bring her to the ends of the earth,

and the other to bring back to Bethlehem, the home or birth-place of not only our Saviour, or Father, but the home of our mother, Ruth, or the Church. It was her adopted home, for she had to be redeemed by Naomi's kinsman. And more wonderful than all, Mary, the mother of Christ wended her way to Bethlehem to seek a manger for a cradle for her holy child." I went out full, and the Lord hath brought me home again empty, why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? She could not see then the blessing or mercy in disguise. "My ways are not your ways, neither are my thoughts your thoughts, said the Lord." Left in widowhood and with a mortgage on her land hovering over her, and no one in sight to redeem it for her, Ruth offered her services and went to work gleaning in the fields of Boaz, to whom she was directed by the Lord. Boaz was a kinsman of Naomi, but later there appeared one who was nearer, yet in the end Boaz was the redeeming kinsman (Christ). "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace." And when Boaz investigated her presence as a strange maiden among his maidens, she fell on her face, and bowed herself to the ground, and said unto him, why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger. This was God's grace in both their hearts, His way of bringing them

together, and when he redeemed the mortgage or pléde, and Ruth was included in that redemption, how happy must have been Naomi, how that peace and love of Christ must have rested in her tempest-tossed soul, and rewarded her for God-given patience to endure to this end, and it was a peaceful end to her, yes, even a greater blessing awaited her—the little child Obed, the father of Jesse, the father of David; and the fleshly lineage of Christ had to come through Salmon one of the princess, and Rahab the harlot, and Boaz and Ruth, the Moabitess. Now we have Christ and His Bride united spiritually, and the result of this union means the conception of a class of sinners termed outcasts, lame, halt, blind, poor and needy, and when they are brought to see their own condition caused by Adam's transgression, they desire to live and die together as it were.

J. B. Miller.

Newark, Delaware, 2-8-20

THE CARES OF THIS LIFE

Elder P. D. Gold,

Wilson, N. C.

Dear Sir:

I have just observed that my subscription is past due which shows to me how negligent I am, and that is just one among many others amidst the cares of this life which take up the most of my time, and consumes the most of my mind because I am frail, vile and altogether vanity filled with most every evil principle that ever existed constituting as it were a legion of devils or as a burn-

ing volcano that belches forth nothing but a mass of corruption which causes this most solemn and serious inquiry to arise from somewhere within me. Is it possible that I am staying at home today because I don't feel fit to go to meetings and meet with the saints of God? Neither do I feel fit to stay with my little family. My experiences are so varied, for sometimes I long to go and meet with them forgetting how corrupt I am, and sometimes when I am gone then I would like to be at home, so that I am still wondering who and what I am. I know that if I have ever tasted that God is gracious it will be well with me when I am called hence, but Oh! that my life was such that I would manifest in those around me while I am living in this present evil world that I have been with Jesus and most of all, that I would live in such a way that I might have a conscience towards God. Why do I continue to sow to the flesh when I know that in so doing I will continue to reap corruption and if I am really born again why am I thus? Surely, it must be because I haven't as much zeal and love for God and his people as my brethren have. Oh! wretched man that I am.

Jno. R. Smith,

Reidsville, N. C. R. 5.

A GOOD LETTER

Dear Bro. Cockram:

That is if you will let anyone so unworthy as poor me call you this. I have been intending to write you for a long time, but seemed like I would just put it off

from one day to another, but this evening it seemed like something said that I had left something off, and I just said I would not put it off any longer. I do not know where I will send this for I think it so much like myself, so imperfect.

We had a fine meeting last meeting. It was the first time we have had a meeting since some time in November. Wish so much you could come and preach for us sometime soon. I have not heard you preach for about a year, and it seems longer than that, for I always loved to hear you preach so well. It seems just like you always know my feelings. I remember in the year 1917 third Sunday in August you preached on Saturday night at papa's, and after the meeting closed you were talking to one of the neighbor women there, and she was telling you how she loved the old Baptists, and I wanted to tell you so bad how I felt, I didn't think I could hold my tongue still. I thought I was too young to think about joining the church, and felt so unworthy, didn't think you all would receive such a poor sinful creature as I was, and kept putting it off until I didn't think I could put it off any longer.

When I was very small I saw myself a sinner, and Oh! what a burden. I was a very mischievous child and didn't seem to know what has to be after death, and really I didn't care at that time. I would treat my little brother and sisters and schoolmates mean and would think I would join the church before long and the people would

know nothing about my meanness, but Oh! dear brother, I soon found out that would not do in the sight of God. God knows them that are His through regeneration.

Your brother, I hope,

B. H. Myers.

Elamsville, Va.

A VISION

To the Editor:

Please give me space in your paper to relate what I hope the Lord showed to me in 1884, (I call it a vision). I have been impressed to trim two sticks and write upon them the words "Holiness unto the Lord," and bind them together in one stick, and the stick was precious to me. One night the spirit of prayer came upon me, the most earnest prayer I ever felt. It was forced upon me as I hope by God and the words were easy to express, and I was so wrought on that I could not hold my peace, but cried aloud, and the family became excited. This took place after the family had retired, but I told them not to be afraid for I was full of joy, and could not stay in the house. I took the stick and went out into the piny old field and lay down in meditation on what I had felt, and while meditating a distant roaring like thunder took place, and I embraced the sticks for they were so precious to me, and a voice said to me, "As long as you hold the sticks your enemies will not prevail," and the voice said again, "If you do not hold to them they will prevail," and I thought I was going to be de-

stroyed. Then a voice in me said, "If I be a man of God let fire come down and destroy them, and the voice was repeated several times. I then smote on the ground with the sticks ten or more times, and the fire began to fall from heaven in large drops like unto rain, and there was three or more showers of fire fell. The last shower the heavens seemed to be afire falling down on my enemies. My enemies came in about fifty or sixty yards of me and they struggled against each other eager to destroy me, but they could not come to me, and I felt just as safe as I could feel, for I believed the Lord delivered me from them. While I was thinking over the matter the darkest cloud appeared that I ever saw, and I thought that I was going to be destroyed. In the center of the cloud I dimly saw an object moving, and the cloud began to disappear, and I saw a personage about forty or fifty feet in the heavens. He looked like the brightest part of the moon, and his host a bright light shone shoulders. I believe it was the Saviour that came to deliver me from my enemies.

After this while I was enjoying my great deliverance from satan an hdis host a bright light shone over and around me. All this time I was prostrated on the earth, and felt safe from all my enemies and those who wished to destroy me. Then I fell asleep and slept there until the break of day in the old field.

Now brethren and friends, I have related what I have seen and

heard. Do you think the Lord was in the matter?

Thanks to the Lord for His goodness and for His wonderful work in the behalf of the poor and afflicted people, and to His name be all the praise and glory both now and forever.

He whose thunder shakes creation,
He whose lids the planets roll,
He who rides upon the tempest
Are around Him ten thousand an-
gels,

Ready to obey command,
They are always hovering around
you

Till you reach the heavenly land.

J. P. Tingen.

Timberlake, N. C.

DEALINGS OF THE LORD

Dear Brother Gold:

I feel impressed to write you a few lines which I feel to be the dealings of the Lord with me and has been for sometime, but was afraid to write and am afraid not to write, but if it is the Lord's will I will try to hint at the small portion of my experience.

When I was a boy, the Lord sent an affliction on me, and I suffered so bad I saw death as I thought, and begged God to give me one minute's ease before He took me, and He eased me and I sat up and forgot, but it would come back and would be greater. At last I got in so much trouble I said I would do better and serve the Lord, and every time I tried to do better I would do worse. The trouble got greater. I drank whiskey and when I was drunk I was easy, but

when the whiskey was out the trouble was double. I began to see and beg God to help me. I was showed plainly that I could do nothing, and could see no rest day or night, and did not want anyone to know anything about my troubles, especially my wife, but one night I was walking alone down the road, all at once my troubles were gone, and I can't tell the way I felt. I ran to the house and took my darling companion in my arms and kissed her, but never told her a word and thought I would keep it to myself. Something began to tell me you are deceived, and don't deceive those good people, for that's all nothing but imagination. So I thought maybe it was and was glad I had not told it for I loved the old Baptists too good to deceive them. I have loved that name ever since I was a child, but feel too mean to let them know it, and feel too mean to be with them, but can go nowhere else, but the time came when I could hide no longer. My mind led me to tell my troubles to them. I had never gone to an old Baptist conference, and something said, "You have got nothing to tell," and I thought maybe I was wrong and would not go, so the next morning I could not stay away. After preaching I decided to tell my troubles and confess my sins, and was asked to tell the reason of my hope, and I spoke it in a few words, and the brethren were asked if they had any questions to ask, and they did not. They gave me the right hand of fellowship, but I do not feel right to be put with them, but I

hope the Lord will enable them to bear with me. While it pleases Him to keep me here, Brother Gold, hear my scattering talk, I believe the Lord said Israel was a scattered people. The Son of God came and proved it by spilling His blood to wash away their sins, and to gather them together to part no more. It will be so precious to them when Christ shall call his loved ones home and inherit the kingdom of God prepared for you before the foundation of the world.

Farewell, Brother Gold. If we never meet here any more I hope to meet you in a better world. From your brother in hope of eternal life,
J. S. Noles.

LETTER FROM ELDER BEEMAN
Mr. John D. Gold.

Dear Friend:

I am taking the privilege of sending to you a good letter from our esteemed friend and brother, Elder J. F. Beeman of Oklahoma. It was a great surprise to me. I read it with interest and felt built up in the Faith of the true and living God. Believing that it would be enjoyed by many others who know and love the truth, therefore I will send it to you for publication in the Landmark if you think best.

Yours truly,

L. R. Jones.

Greensboro, N. C.

J. R. Jones, Greensboro, N. C.

Dear Brother:

As you seemed to take great interest in the truth as it shines forth through the Great Mediator, Jesus,

the blessed Son of God, when I was among you, I take the privilege of writing you a brief, of a few lines.

From this you may know—telling the brethren too—that the Lord prospered me on my journey as I had planned, touching all the places, and some more not contemplated of by me when I saw you. I must say, O, how precious is the truth, "The love of Christ that passeth knowledge," "The hope of eternal life," "the fellowship of the saints and the blessed privilege of meeting in the great name of the King of kings, and to worship at the feet of our Elder Brother, where His praises ascend freely from the hearts and consciences of all that have tasted of the heavenly gift and the powers of the world to come, and also to think of those dear kindred in Christ whose thoughts linger about the "spots on earth," where the Lord had met them and blessed them, so that they could worship Him in spirit and in truth. O, the love of God, this is the "charity, which is the bond of perfectness." We are under bond because we have the love of Christ and it was well said: "For the love of Christ constraineth us." Is not the love of Christ a lovely bond of perfectness? Yea, let us consider it a holy privilege to assemble in the name of the Lord, not that He does not bless us at home, but in a spiritual meeting where many hearts are made glad, the multiplied praises are united in unison to the God of all grace, rebounding to the hearts of all as the "sprinkling of the blood of Jesus re-gladdens

the weary souls. We cry because of the worldly cares that do not lift up their hopes toward a rest from daily disappointments, and worldly greed that meets them on every hand. The little meeting in Greensboro is still precious in my mind and I can wish that it might be repeated, but it may never be. So tell all the brethren and sisters: Greeting, in the Lord Jesus, and to stand firm on the doctrine once delivered unto the saints.

Meet together all you can. Sing together all you can. Pray together all you can. Forsake not the assembling of yourselves together. Some do. Be patient with your ministers and with one another. Be careful how you might try to make **TWELVE Landmark**

a minister, when he only says a few good words that any of you might say as well. Let the Lord make His ministers before you bear witness to the fact.

Tell my dear Sister Sloan that I fully appreciate her words of loving kindness, and that I have not decided yet who shall have Hassell's history when I am done. I expect to return to Oklahoma about Sept. 15. Write me at Claremore, Okla. All yours, in hope of immortality.

J. F. Beeman.

APPOINTMENTS CALLED OFF

On account of influenza the appointments of Elders Harrison and Eaton are called off.

Sylvester Hassell.

ZION'S LANDMARK

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

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

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

Elder J. D. Cockram—Floyd, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

VOL. LIII

NO. 7

Entered at the postoffice at Wilson
as second class matter.

Wilson, N. C., February 15, 1920

VIRGINITY AND MARRIAGE

1 Cor. 7:36-37.

Some time ago I received a request from Bro. A. G. Hill of Bid-
dle, Tenn., to answer the following
questions deduced from these scrip-
tures:

Question 1, "Who are the per-
sons mentioned in verse 36?"

Question 2, "What is meant by
the flower of her age?"

Question 3, "What do you under-
stand the apostle meant by the
whole verse?"

Question 4, "What does the
Apostle mean to convey in verse 37
by the words, 'hath so decreed in
his heart that he will keep his vir-
gin, doeth well?'"

It is in my mind today to give
the gist of my answer to readers of
Zion's Landmark.

Dear Brother: Your scriptures
and questions are before me; and
if I have any understanding of any
portion of the word of truth, it has
ever been my pleasure to give it to
earnest inquirers.

Paul does not treat upon this
subject with an expressed com-
mand; for he says, "I give my judg-
ment, as one that hath obtained
mercy of the Lord to be faithful."
While the Lord did not command
in this matter, he gave faithful in-
struction, as in other things, he
taught, and he says, "I think also
that I have the spirit of God."

Question 1, Evidently these are
not lovers courting for marriage, as
the one has not power to give his
flance in marriage to himself. See
verse 38: "So then, he that giveth
her in marriage doeth well, but he
that giveth her not in marriage
doeth better." "By his virgin,"
must mean the father or guardian
of the woman. Marriage is honor-
able, if in the Lord, and a protec-
tion against fornication. Among
Jews, for parents to dispose of
their children in marriage; and
not as now for children to wholly
choose for themselves, often with-
out even consulting their parents
upon the subject. Paul would ad-
vise that if father or guardian
thought he was acting uncomely to-
ward his virgin—daughter—and it
would seem needful, or not to her
honor—good name—to remain lon-
ger unmarried, let him not be aus-
tere and disagreeable, but agree to
give her in marriage to a suitable
companion. But should she be
contented, meek, moral and God-

fearing in her state, and that her behaviour would warrant such a of God. In looking back to verse Hence it is presumable that the characters in this verse are children course there would be nothing wrong in his dissuading or preventing her marriage.

Question 2.—From the time she reaches the state of puberty until she ceases to be after the manner of women, or full age—her development.

Question 3.—Paul addressed this letter to the Church at Corinth, and those called to be saints in every place, so adorned with Christian graces that they should be blameless in the day of the Lord Jesus.

34 Paul says, "There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but she that is married careth for the things of the world, how she may please her husband." As a loving father has both the temporal and spiritual interests of his child at heart, and he, desiring in the service of God that she should have all assistance and the least discouragement possible, would be an offense against his Master to give her in marriage to an unbeliever or infidel, but he could give her to a proper companion in the Lord and sin not.

Question 4.—But if the father has purposed in his heart to keep his virgin, and there be no necessity to give her in marriage, remaining firm unto his spiritual conviction, regardless of all worldly influence

that might accrue, doeth well, and the virgin relieved of many family cares and worldly sorrows. So then as long as the virgin can remain contented in her virginity, it will be to the glory of God and to their mutual good not to give her in marriage.

I do not claim to have any special understanding of these scriptures but have written you the best I could, trusting my views are in the proportion of the common faith.

Yours to serve,

M. L. Gilbert.

Dade City, Fla.

A MESSAGE FROM ELDER GOLD

I spent Sunday (Feb. 22) with father and mother at Mebane. Father seemed fairly well, though is not as strong as he has been, and expressed a desire to lie down more often than heretofore.

We asked him to dictate a message to the readers of the Landmark, and this is what he said, "Give my love to the members of the church and every reader of the Landmark and to all my friends." I told him they would want to know something regarding his health and this is what he said, "I have been feeble of late and not very active."

We had been speaking of the death of Mr. Robert H. Ricks and of his value to Nash county and to Rocky Mount, near where he lived, and father spoke of the great friendship that had existed between the two, and of Mr. Rick's interest in him and his attendance upon the meetings at the Falls. When I informed him that Elder

Sylvester Hassell conducted the funeral he expressed his deep regret that he too was not able to attend the funeral and be with his wife and friends in their bereavement, and then he said, "I want you to say from me, Mr. Robert Ricks was a good friend of mine and he had nothing too good for me. He has gone from the land of the dying to the land of the living. He has gone where they die no more. He has passed out of death into life."

SKEWARKEY UNION POST- PONED

Williamston, N. C., Feb. 25, 1920

On account of the order of the Martin County Board of Health forbidding all public meetings because of the influenza, the Church at Robersonville has decided to postpone the next session of the Skewarkey Union with them from February to the 5th Sunday in May.

Sylvester Hassell.

F 15—L 2t

ANGIER UNION.

The next session of the Angier Union appointed to convene with Sandy Grove, Johnston county, the 5th Sunday in this month, has been called off on account of the influenza, and will be held with said church on the 5th Sunday in May.

By order of the Church.

L. H. STEPHENSON, Pastor.

SKEWARKEY UNION WILL NOT CONVENE

On account of epidemic of influenza and the tight restrictions of

the county board of health, the Skewarkey Union will not convene the fifth Sunday in February, 1920, but Lord willing will convene with the church at Robersonville, Martin County, N. C., the fifth Sunday and Friday and Saturday before in May 1920.

We cordially invite all lovers of the truth.

Visitors will be met at Robersonville on Thursday before, from the west at 6 p. m. and those from the east Friday morning 8 a. m.

R. A. Bailey,
Church Clerk.

APPOINTMENTS FOR ELDER J. E. ADAMS

Mr. John D. Gold.

Dear Friend, in hope: I have just received the Landmark for December 1st, and read it with interest and profit, I hope. I also received the Nov. numbers. I see my appointments in first of Nov. published. I requested that they appear twice. Please insert in next issue from Smithfield as follows:

At Smithfield Wednesday after first Sunday in March. Bethany Thursday. Old Union 2nd Saturday and Sunday. Cross Roads Monday, Beulah Tuesday, Creech's Wednesday, Salem third Saturday and Sunday. Church at Clayton Monday.

I dislike to trouble you thus, knowing you have so much on your hands. Hope the Lord may bless you and enable you to catch up with the paper.

Your friend,

J. E. Adams.

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ELDER J. D. COCKRAM.....Stuart, Va.
ELDER J. C. HURST.....Roanoke, Va.
ELDER M. L. GILBERT.....Dade City, Fla.

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The Purpose of Zion's Landmark

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

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

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

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

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

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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.

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P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

"KEEP ON PRAYING"

Does the world look dark and dreary?

Are your trials more and more?

Have your feet grown tired and weary?

Does the tempest round you roar?

Keep on praying, keep on praying,
Tho' the storm be raging wild,

Soon you'll hear a sweet voice saying,

Peace to you my troubled child.

Do you sometimes think, most sadly

There is none your grief to share?

Just remember, Jesus, gladly,

Every burden waits to bear.

Praying will lift you near heaven,

Into sunshine pure and sweet,

Darkest cloud will soon be riven,

Soon be underneath your feet.

God is wise, and, if delaying,

Answering to your prayers for aid,

You must trust him; keep on praying,

Help will come, be not dismayed.

REBUKE NOT AN ELDER

"Rebuke not an elder, but en-

treat him as a father and the younger men as brethren."

For some cause my mind has been much in the above text for the past few days. I do not feel that I can do the justice by it which I can wish.

All the Bible is a great deep to me, and the older I get, and the more I see of its importance the more of this mystery I feel.

Paul appears to have great concern for all the brethren and sisters, and gives this advice as to how we should deal one with another. The elders (old men) and the younger men, the elder women and the younger women; widows indeed, and the younger widows, servants and masters. None escape the precious word by his pen.

What a father he is to all the churches of which he has the charge.

But at this time I purpose to write only about the elders.

An elder under the head of this letter may or he may not be a minister. It simply means an old brother who is now in his dotage. One who is not so strong and able to bear and forbear as he once was. He is not to be rebuked. He is to

be dealt kindly with and borne with. We are to talk kindly to him in a very brotherly way of admonition, exhortation, persuasion, in such a manner as to save his feelings and the dear old brother or father as we might better call him.

When old age comes on the weak faculties give way to those which in earlier life were the strong faculties, and this leaves these faculties in such predominance that sometimes they are hard to endure. But we, as the younger and more able, must endure them and help to bear the burden of old age.

I once knew an old brother who was always sound in the faith and doctrine of God our Saviour, and would walk long distances to hear the word of the Lord preached. And he appeared to rejoice in it very much. In his old age (about ninety years old) he came out and denied the doctrine of election and predestination. I was serving the church at that time. Some of the brethren came to me to know what to do. I made an appointment at his home, and spoke on those subjects and the old brother appeared to get into the heavenly fire of these blessed truths and to rejoice as of old. I told the brethren that there was nothing the matter with him but the infirmities of old age, and that it was a case to be borne with and no rebuke to be administered. He was an elder in the care of the church.

A dear brother told me of an old minister who was known to some of the readers of the Landmark. He had always been a faithful minis-

ter and brother in general, but in his old age the Lord saw fit to take from him his dear wife. His children had left him. He was so much devoted to his home that he preferred to stay there all alone than to go away from it. His home became very filthy, and he did not have any care of his person. He also got in the habit of drinking too much strong drink. The brethren consulted together to try to conclude what was the best thing to do. They appointed the brother who told me about it to go and see him and to try to reason with him that he must go and live with one of them where he could be taken care of. He defied them and would not listen to anything they said to him. They saw that it was a case which they had to bear, and he was an elder so they did not rebuke him. In a younger person the offense would have called for an exclusion but in his case it must be borne. It is a close place to know just when we may proceed to execute discipline or when it must be with held because of infirmity.

Once a brother who I very much loved gave me a terrible abusing, such as in an ordinary case I would have been compelled to report him to the church, but I took into consideration that he was not himself. I was satisfied that he was a warm friend to me as well as a dear brother and there was nothing for me to do but to bear it with him. And I am glad to say that before his death he was restored to his right mind and was the same friend to me that

he used to be. I loved him as a dear brother in the Lord Jesus.

I have referred to these three cases simply as examples. There are many such cases. A person when his faculties fail him by reason of old age thinks that he is doing right when others can know that he is doing very wrong, and he may be so set in his way that he cannot be turned; but he is an elder and must be entreated and not rebuked. For us to follow the teaching of the word of God cannot lead to any hurt in the church. If any one finds fault with us for bearing the infirmities of the weak it is in him and not in those who walk in the word of God.

One thus weakened by old age may be close and even harsh in the matters of business so others may become hurt with him, but the thing to do is to bear with him in the infirmities of old age and entreat him as a father.

An old minister might come to feel that things must go his way in the churches and he might give the brethren much trouble. The churches must not go wrong to please him but he is to be entreated and not rebuked. Let the churches continue to stand on scriptural grounds and if he will stand aloof from them why let him do so but let the church bear and endure for his sake and for the sake of the word of God. Deal kindly with him and in the most brotherly way try to show him his error. Let him live.

It is so hard after one has labored long, patiently and faithful in the

churches to see him cut off because of the infirmities of old age. To see such an one die out of fellowship of the church is so very hurtful. How can we bear it if we are in the spirit of the gospel? One who is not a preacher may be taken into the same account. One may be or may have been faithful in all his dealings in the house of the Lord but now in the infirmities of old age he may do some wrong thing, say some wrong word, or he may even treat a good brother with rashness, but shall we rebuke him? The word says not. No, entreat him as a father. Save him in the church and let him die there in peace.

The above is submitted in the love of the household of faith. May God direct us to do His will.

In the love of the truth I am your brother in hope,

L. H. HARDY.

Atlantic, N. C.

THE OBEDIENCE OF THE SAVIOUR

Pauls epistle to the Saints in Rome 6th Chapter—23rd verse: "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?"

In the 5th chapter, Paul has proven the death in sin by Adam's transgression and disobedience, and justification by one man's obedience by and through our Lord and Saviour, Jesus Christ.

Had he not written further upon the subject, we might infer that there was no need to live after a

godly manner in this world, for it would not affect our lives, here or hereafter.

It is evident that the apostle is expecting some argument against the doctrine of salvation by grace and grace alone, else he would not have left on record words that cannot be gainsaid.

If the grace of God has not taught us to deny ungodliness and worldly lusts, it has not done much for us. Therefore, the apostles have left on record the effect of what grace does, as well as the doctrine of grace.

The doctrine of God's foreknowledge, predestination, calling, justification by the resurrection of Jesus Christ from the dead, and final preservation of the saints in glory, are of great comfort to us to meditate upon.

I am satisfied that the devil is well versed in the theory of the doctrine of grace, or he would not have been so ready to quote to the Saviour from the 91st Psalm, saying, "Cast thyself down; for it is written, He shall give His angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone."

The temptation to cast thyself down, was to fulfill the desires of the flesh. We believe the grace of God was sufficient for Moses, who slew a man, also David, Noah, Solomon, and all that God has called by grace.

Paul defends the doctrine by asking the question, "How shall we that are dead to sin, live any long-

er therein? We cannot sow to the flesh and reap righteousness, or live after the flesh and live unto God.

If we sow to the flesh, we shall of the flesh reap corruption, if we live after the flesh, we shall die. If we sow to the Spirit, we shall of the Spirit, reap life everlasting.

Paul was what he was; by the grace of God, whether it was in his labors, prayers, ministering to the saints, keeping his body under, or in anything else pertaining to the kingdom or himself, He continually presented the effect of the works of grace and the works of the flesh.

One quickened by the Spirit, cannot live any longer in sin, they die in it, death follows sin, as he has quoted in the 23rd verse, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

I would not understand the apostle here to be addressing baptized believers, who walk in a life of faith, and commands them to not let sin reign in their mortal bodies, that they should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead. Hymn number

1046, Beebe collection, "O that the Lord would guide my ways," contains the "members;" the heart, the tongue, the feet, "nor let my head or heart, or hands, offend against my God." If the Lord by His Spirit, will overshadow us, we will not serve sin.

In the 16th verse Paul writes, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?"

That we do sin, is a fact, for if we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

The commandment of God is exceeding broad, so broad that if any man knoweth to do good and doeth it not, to him it is sin. James 4:17.

Here is sin committed by not doing that which we know we should do. This shows us how far short we come from being what we would desire to be. Paul wrote, "For the good that I would, I do not: but the evil I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me, for I delight in the law of God after the inward man: but I see a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin

which is in my members, O wretched man that I am! Who shall deliver me from the body of this death? I thank God, Through Jesus Christ our Lord.

When one is alive to the experience that the apostle is here giving testimony to; they are hungering and thirsting after righteousness and shall be filled. The Lord will not despise their cry, but will from time to time, give them to feel a cleansing from their sins.

I wish to define somewhat between sin and temptation. One may be tempted and not sin. Temptation was the lot of the Saviour, but never once did He yield. He was tempted in all points like as we are, yet without sin. We are tempted, when we are drawn away with our own lusts and enticed. If this lust, (of whatsoever kind) is not conceived, it does not bring forth sin. May the grace of God be given us that we may keep our bodies under, and walk worthy the vocation wherewith we have been called.

J. M. FENTON.

5128 Master street, Philadelphia, Pa., February 10th, 1920.

ALL HONOR AND PRAISE TO GOD

Dear readers of the Landmark:—

I am glad to say that I still look forward with keen interest to the coming of the Landmark. It contains much that is palatable to those who are hungering and thirsting after the righteousness of God, and as I can sometimes feast upon that which I believe ascribes all

power, all honor and all glory and praise to Him, it gives me reason to hope that I am at least some infinitesimal part of that workmanship created in Christ Jesus before the world began and at God's appointed time and way made manifest in this low ground of sorrow, for the purpose foreknown unto Him. It causes my heart to tingle with joy to read those articles which set forth in no uncertain way the infinite wisdom of God in planning the redemption of His people, from beginning to end and all that that entails, and His unlimited power to execute all his pleasure in heaven and in earth.

In a recent issue of the Landmark there was an article by Elder J. F. Beeman, of California, which was very sweet to me. He spoke of the many years he has been in the ministry and of the long chain of events in his life, with not a single incident but what proved conclusively that Salvation (in the singular; not salvations: one for time and another for eternity—one of man and the other of God) is of the Lord. When Jonah was made to pay that that he had vowed, he spoke a pure language. It will be well to study carefully his words: "I will pay that that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon dry land." "I will pay," indicates fixedness of purpose, and "that that I have vowed," is indicative of a conclusion not arrived at carelessly or indifferently, but of earnestness and sincerity after due consideration. He

had proven to his own satisfaction that the way that seems right unto man, the end thereof are the ways of death, and having reached the end of his row and come to the very ends of the earth and all that earthly powers could do and made to confess that destruction is his due, the Great Deliverer appears and out of the abundance of His mercy "saves that which was lost." The thing is accomplished in such a marvellous manner, or way, that the wayfaring man, though a fool, shall not err therein, but shall confess that "Salvation is of the Lord." The doctrine of salvation by grace, first, last and all the time is firm ground; it is "dry land," but when one attempts to mix grace and words, either before or after regeneration, they are sure to fall in the pit of mire and clay, into quicksand and the more such doctrine is preached the deeper down they will go until death overtakes them. The old prophet Isaiah exhorts the righteous, saying, "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." I firmly believe if we could all keep vividly in remembrance before our eyes of experience "the hole of—the pit whence ye are digged," we would be ever ready to say: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." If it is the Lord who hath established our goings, then, it is not in man that walketh to direct his

steps. Remembering the hole of the pit whence we were digged, we have to cry, Grace, grace unto it, and this is that new song of which the Psalmist spoke, "even praise unto our God." Anything short of this is detracting from his power and dishonoring this Great Name.

Elder L. H. Hardy's writings ring out clear to me. When I was just a lad on the farm in Southern Virginia, some eighteen or twenty years ago, I well remember how anxious I always was to hear our dinner-bell, bidding us come to the house for dinner. There were many bells in the neighborhood and it seemed to me that ours was invariably the last to ring, but when it did ring, there was no mistaking the sound; it was different from all the rest, possessing something peculiarly its own. This is equally true of the bell of Grace; it will be the last to ring, and the ears which hear will be hearkening for the sound out of a feeling sense of need of the hidden manna of God. They will be those who eat the bread of carefuleas and drink the waters of astonishment that will partake of the "hidden manna," and there will be self-examination and questionings of heart, for it will be an eating by faith. If there is an uncertain sound, something within will say, this is not the voice—go not after it, but if the bell has not been tampered with by man and there is no crack (so-called good works of the creature) in it, there will be a clear, distinguishing and discriminating call to the redeemed of the Lord, and they will rejoice

with thanksgiving.

I wish to quote here the last paragraph of Elder M. L. Gilbert's editorial in the December 1st number, just received, as follows:

"The preacher that is pure in doctrine, Apostolic in practice and sound in experience, will not preach a salvation partly of works, conditioned upon the obedience of the creature, and good only for this time state; and an unconditional salvation of God, only good for eternity. How often have such preachers brought confusion, trouble and even division in the church of God by bewitching and culturing some saints to speak a confused and a mongrel language. Literally this was the result in the days of old with the offspring of those who had married wives of Ashdod, of Ammon, and of Moab; for 'their children spake half in the speech of Ashdod and could not speak in the Jews language, but according to the language of each people.' If every preacher of the gospel and child of God will let his experience talk he will know that salvation is by grace, and not by works; and he will never try to mix them again. They are as distinct as oil and water."

It is, indeed, very refreshing in these perilous times, and times of confusion and false prophets, when so many are worshipping idols, be they composed of silver and gold or works of the creature, to hear the voice of our dear old tried and true servants of the Most High God, by word of mouth and by pen, ringing out clear as a clarion

and declaring the whole counsel of God, having not the fear of man before their face, but desiring with all their heart to preach the acceptable year of our Lord let men hear or let them forbear. Paul said if he pleased men he would not be the servant of God. I have quoted the above for the reason that I feel it at least the privilege of all who believe it to be the real truth to uphold what they believe to be the gospel of the only begotten Son of God, and that those who are standing firmly upon the walls of Zion, defending her bulwarks with such ability as God is pleased to give, may be encouraged and strengthened in the knowledge that such testimony finds lodgment in other hearts and that they are witnesses together of God's wonderful works. We are told to, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Now, let us consider the lily for a few moments. It is cast embryo into the muck and mire of filth—a more loathsome place could hardly be found; nevertheless, God's ways are not man's ways—but it is down in the marsh or swamp that it grows, and while "they toil not, neither do they spin"—no creature works here—the life that comes forth out of this seat of corruption, out of all that is vile and to be abhorred, out of this sink of sin and death and mortification, as typified by the emblem of perfection, of purity—the lily—is won-

derfully glorious to contemplate. Solomon, even Solomon, the peer of all earthly wisdom, with all of his ingenuity to plan and build, was absolutely powerless to make anything that could be said to in any degree compare with that which God brings up out of the mire, without calling upon poor puny man for any assistance whatever, which grows according to God's wonderful arrangement, without toiling or spinning, into something so pure, so holy, and so gloriously beautiful that not even the wisest of men in all his glory, the very pinnacle of his best, so to speak, can array anything like it. God is beyond any question the wisdom of can bring a clean thing out of an unclean thing, and the wonder of the mystery never ceases with us, how he can justify an ungodly man. In considering the lily further, let us ask, is there any one who will question the wisdom of God or his right to create a place out of which He is to glorify himself in bringing forth this emblem of purity? Surely, there is none who can reply against him. The life of the lily is the death of other vegetation, just as the life of the Spirit is the death of the flesh, and as the lily toils not, neither spins, neither does any flesh have cause to glory in the presence of the Lord. That which is so beautiful in the lily is, that which is above the earth, so also is that which is beautiful in God's children above earth, in that they ascribe all the glory to Him. He is the Husbandman of the vineyard and they are

the plants of his right-hand planting. Some say you have got to work your corn field, your cotton patch, your tobacco ground, or garden, as the case might be. True, but let us keep in mind that it is the farmer, or gardener, who works—not the plants. How absurd it would be for one to plant a piece of corn and after it comes up to say, in effect: You are now a living plant and unless you work, work, work and keep down the foreign growth, you cannot attain unto the harvest. If we are plants in the garden of the Lord, He as the good husbandman, will work in us both to will and to do of His good pleasure, and without Him working, if we have fellowship with His dear Son, we will have to confess, "Of ourselves we can do nothing." "The father doeth the work." The flesh is as prone to be boastful and proud, exalting itself, and delighting in its own efforts and accomplishments, as the law of gravitation is to draw a heavy object to the ground when separated from the power which suspends it, and as such an object is sure to fall when left to itself, so will our nature seek its own, the things of this world, so long as the Stronger Man has not the Strong Man bound with chains and in subjection to the power of the stronger.

In the beginning of creation, the world was without form and void and darkness covered the face of the deep, so that we see darkness was before light in the creation, and we know this to be true in our experience—it has been the even-

ing and the morning was the first day in our experience, just as in the creation of this world. This is the order in which God has arranged affairs, and I for one believe he knew best. I believe that it was absolutely necessary that Christ should suffer all the things which he did suffer, even crucifixion by wicked hands, before he could enter into his glory. I can't explain the mystery, nevertheless, it is a comfort to believe that "Not a single shaft shall hit, Except the God of love sees fit." All his works shall praise him and his saints shall bless Him. "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Does not this comprehend the fullness of all things?

Yours in hope of eternal life,
R. Lester Dodson,
621 W. 179th St., New York.

ASSOCIATED IN HIS DREAMS
Brother J. R. Jones,
Greensboro, N. C.
Dear Brother Jones:—

Your good letter came duly to hand, and I was glad to hear from you, and to know that you had me in mind. We would be glad to have some of your brethren come to see us at the sessions of the New River, and hope they will some time. Our people are rustic in their lives in this mountain country, but they are sound in the faith as understood and believed by the Primitive Baptists,

and they love to have the ministers of our correspondence and from beyond come among them and preach to them.

I will likely be passing through your city in the early spring and will try to give you an appointment going or coming.

You must not bank too highly on me in your dreams or you might lose out.

When you have the mind to write me I shall be glad to hear from you I am glad that in your dreams I was associated with as good a man as Elder Webb.

We are in our usual state of health and hope that you and yours are well.

With love to you I am,

Yours in hope,

P. G. LESTER.

PRESENT TO ELDER GOLD

Elder P. D. Gold,

Dear Brother:—

This is supposed to be the day that the Son of God was given into the world to save sinners: and as such I hope that I am one that He came to save and while thinking of this goodness and mercy and the blessing that we are permitted to enjoy in this life, and how we ought to if possible appreciate them, and what our many duties are to those we love and are worthy of our special favors, or kind deeds owing to old age and infirmities and having spent at least the best portion of a long life in unselfishness in our Master's cause, I thought of you, with a feeling of gratitude to God as I hope and trust and being permitted to enjoy so much

from the writings of your hand and being blessed to hear you expound some of the glorious mysteries of the kingdom of our God, which is no doubt the true and living God. In time of these thoughts and considerations I felt to give you a little Christmas present, which I hope you will receive safely.

With best wishes from your unworthy brother.

J. R. JONES.

Revolution Mills, Greensboro,
N. C.

88 YEARS AND STILL A SUBSCRIBER

Elder P. D. Gold,

Dear Brother:—

Please find enclosed check for \$2.00 to pay for another year to the dear old Zion's Landmark. I am in my 87th year, will be 88 if I live to see the 24th of November.

I think every time I send in my subscription that it will be the last, but I do love the paper and want it as long as I live and am able to read.

I am very sorry that you are not so well. Hope the rest of your family are well.

With best wishes to you and family.

Your little sister in hope if one at all

MARTHA A. MARTIN.

Floyd, Va., R. 5, Feb. 9, 1920.

SALE OF THE GOSPEL MESSENGER

Mr. John D. Gold,

Wilson, N. C.,

Dear Sir:—

As I am in my 78th year, and the

business management of the Gospel Messenger became very burdensome to me, and my printers notified me that they would have to charge me 40 per cent more for their work (or 262 1-2 per cent of what they charged me 4 years ago) and as Elder Z. C. Hull, of Atlanta, Ga., was about to start a new paper there (Zion's Pathway), and offered to pay me for the Messenger two thousand dollars (the price that I paid for it 24 years ago), and to maintain the same scriptural principles, I sold it to him, but I expect to continue to be one of the editors.

Yours very truly,

SYLVESTER HASSELL.

Williamston, N. C., March 1, 1920.

TWO LETTERS FROM SOLDIERS IN FRANCE

Dear Homefolks:

I will write you a few lines to let you hear from me. This leaves me well and truly hope it will find you all the same. Well, I am somewhere in France and haven't seen very much of the country yet, but it sure is a nice looking country, what I have seen.

Well, mother you can begin to fatten your hens for I think your boys will be back in old Virginia before a great while to help you eat them.

As I haven't time to write much I will close: Hoping to hear from you all sometime. Answer soon.

Your baby boy,

Arthur Quesinberry.

With the American Forces in
France

Dear Homefolks:

I will write to let you know I am still living. I am well and trust these few lines may find you all the same. Well, everything is quiet here now. I am living in hopes of starting to the U. S. A. in the near future. I am in good health, think my health is as good as it was when I left the good old U. S. A. and believe me when I get there I will be satisfied not to take a trip again soon. I have not received any mail since I landed over here. I would be glad to hear from home once more. I haven't heard from Philip since I started to the hospital. He was O. K. then. I hope he is still the same. Well, mamma, I would like to get home for Xmas dinner. I guess it is impossible to get home that soon. Don't worry, I will come home the first chance I get. We are getting plenty to eat. I think I would enjoy some nice biscuits for breakfast.

Well, dad, what are you doing? Guess there is not any use to ask your baby boy what he is doing, visiting Oaks Mountain, I will guess. Arthur, if I missed it write and tell me the reason why. I will close hoping to hear from you all soon.

As ever yours,

Charlie L. Quesinberry.

LOVES THE LANDMARK

Editor P. D. Gold.

My Dear Brother in Hope:

As my time for the dear Landmark is about to expire, you will please find enclosed money order

for \$2.00 to pay for it to January, 1921. Oh! how I wish I was able to send you more money that it might be used for a good purpose, to gladden the heart of some other more unfortunate brother, or sister than myself, but I am not able. I am poor myself. I thank God the poor are never forgotten with Christ our Lord, for He says, the poor ye have with you always, but Me: ye have not always. Though this is my greatest trouble, if I had more money to spend for a good cause, me thinks I would be better satisfied. I thank God I am what I am, for I had much rather be just as I am than to be rich.

Wishing you, and all my dear brethren of the household of faith, a prayerful and blessed Christmas, and a happy New Year and that you will pray for this poor humble sinner when you have the mind to do so. May God bless you always, and bring you in by the door of the sheep fold, is the prayer of your humble servant.

Bruce S. Bradner.

R.F.D. No. 2, Box 31
Penhook, Va.

HYMN AND TUNE BOOK

We are again prepared to fill orders for our Hymn and Tune Book, in either round or shaped notes. We regret that war conditions have compelled us to advance the price to \$1.00 per single copy and \$10.00 per dozen, postpaid. Send orders to Mrs. Chas. B. Gordy, Southampton, Pa., or P. G. Lester, Floyd, 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.

Elder J. D. Cockram—Floyd, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City,
Fla.

VOL. LIII NO. 8

Entered at the postoffice at Wilson
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Wilson, N. C., March 1, 1920

RETROSPECTING

Brethren, I have been silent for a space of time and a good many inquiries have been made as to the why-fore.

In retrospecting, I find that there has been seasons which called for a forward movement and at such time I've left all trusting God for every purpose of my salvation. In this going forth visions were seen, inward groanings were heard, which penetrated the mind and soul stirring the entire being. When I looked upon her that stood before me and the little ones 'round me and turned my back upon them to answer a call which I felt, something after my twelfth year of age, did I do right?

This has brought upon me a spirit of persecution which I did not

understand and seeing it early rise and stand in the Church of the Living God. We fled from its presence and found employment in Spray, N. C., where Mary (my wife) and I remained near three years.

Here the God of the whole earth spoke telling me that Mary should bear me a son which intelligence I stood still to receive and conveyed the same by faith to her who was to be the mother of our first-born.

After a lapse of two years and ten months, God called him from earth to Himself in glory where since he has been joined by two infants and his mother.

Brethren, it has been a question in my mind, all the way along, whether I'm truly a servant of God or not. The greatest evidence we have been told, that one is called to preach is that he preaches about this one thing. I became anxious in the out set and while on my way to the place of the second attempt I got off my horse and kneeling down asked the Lord to show me what I should preach. When I appeared to hear a voice saying, "Preach the preaching I bid thee preach."

I'm as strong in the conviction as I will ever be, no doubt, that men are anointed with the Spirit of God to preach His gospel, and when thinking over that matter as to whether I bear such marks we go back as we stated to something after twelve years of age.

Here, I stood near where I was struck under conviction and facing southeastward stood on a low platform when I beheld all of a sudden that my head had grown heavy

and looking about me saw that my entire body was covered with a beautiful head of hair black as a raven. This covered my form and fell about my feet. Then I stretched forth my hands and parted the hair and I saw the people gathering and I begun to speak to them.

Somehow I felt that the power of understanding was in the head of hair. I told the vision to a Methodist lady with whom I had stayed that night and she said, "I do not understand it, but it probably is a token of great honor." Mary asked God, when a little girl, to give her a preacher for a husband. I think of how we came together and of how she bore with my weakness and earnestly prayed God to go with me and be with me in every effort to comfort His children.

A vision from a faithful companion in the Lord that she has seen Him (God's servant) feeding and comforting the saints has in our personal experience been encouraging to a great degree.

Even mothers do not always know. "Mama, you don't know," was once said by her who is no longer with us. I was on a tour for many days when occasion rose for inquiry as to why it should not be different. "I have seen him she said, coming up in the waters of Rock Castle; they were clear as crystal and he was walled in over and on each side with rock and had come, as I saw, over great obstructions, as driftwood which I could not see how he could have come over, then he came near me riding the most beautiful white horse I ever saw

and smiled and passed on. I looked after him and saw once in a while a bush floating on the water before him."

"Mama, you do not know."

Brethren and sisters, don't think that I speak of this for any personal element that may be found in it. I do not, but in retrospect, I am coming to the things which have been so inspiring and so encouraging in those days when I was surely stirred and as it were down cast from home and leaving all stood among the people with no other purpose than to glorify God and humbly asking to be shown such things as give to Him all the glory.

Now I sit in my humble home today wondering why we are not moving among things spiritual and glorifying God's great name more?

As Elder Lester has spoken to us with a pleasant reminder we come among you all, once more, though I feel limping and expect to remain a cripple in the house of Israel, if so be that I'm one, all my days.

I wish to see more and hear more from those who love the truth.

J. D. COCKRAM.

MRS. PHOEBE ANN HAWKINS

It is with a sad and lonely heart I try to write a few lines in memory of my dear and precious mother, Mrs. Phoebe Ann Hawkins. She was the daughter of Benjamin and Aley Rimmer Wheeley and was born in Person county, N. C., near Roseboro, on Oct. 7th, 1852. Her father died when she was only thirteen months old and her mother

died about eight years later, thus she was left without a home. She was taken to her uncle's where she remained four years, but not being satisfied she went from there to her mother's youngest sister for whom she was named and whom she loved next to her mother. She lived there until 1872, when she was married to Rainy B. Hawkins, with whom she lived happily until 1891, when the Lord saw fit to take him from her, leaving seven children, the oldest being eighteen and the youngest two years of age. The Lord blessed her labors and enabled her with the help of the older children to make a living and keep us all together. Mamma was never very stout and her health began failing about seven years ago and in January, 1915, she took her bed and was never able to sit up long at a time after that. She said when we were small she wanted to live to see us all grown for she knew what it was to be left alone without father or mother in this unfriendly world and her desire was granted her. Mamma had been troubled many years with a bronchial cough and in January, 1915, was taken with a complication of diseases from which she was never able to recover. Sometimes she would suffer almost the agonies of death for two weeks at a time before we could get any thing to ease her. She was very patient and submissive. She always had such a bright and sweet expression on her face and sometimes she would say, "Why does the Lord keep me here? Why don't He take me. But that

is all right, I have got to suffer so much."

Mamma was not a member of any church, but was a strong believer in the Primitive faith and would not go to hear any others preach. She professed a hope in Christ in her twenty-first year, but feeling her unworthiness, as she said, so much that she never offered to the church.

On Friday morning, April 18, 1919, she was taken worse and all that loving children and kind physician, kind and loving friends and neighbors could do was done for her, but nothing could stay the cold icy hand of death, so on the morning of the 26th of April, 1919, she fell asleep in Jesus. Blessed sleep from which none ever wake to weep, but oh! it was so hard to give her up. It seemed like I never could bear it. I felt like all I had on earth was gone, but the Lord knows how much we can stand and never puts more on us than we can bear.

What is home without a mother? There is no one like her to go to for advice. I do miss her so much and so sad and lonely without her. Dearest mamma thou hast left us, but 'tis God that has bereft us, and He can all our sorrows heal. She left five children, W. C., M. A., J. L., O. C., and W. R. Hawkins, nine grandchildren and one brother, J. H. Wheeley and a host of relatives and friends to mourn their loss, but I believe our loss is her eternal gain, so sleep on dear mamma, and take thy rest, we all loved you, but Jesus loved you best.

Her funeral was preached by

Brother J. J. Hall, whom she very much loved to hear, to a large congregation of sorrowing relatives and friends. She was then laid to rest in the family burying ground, there to lie until the resurrection morning, when all the blessed of the Lord shall rise to sin and sorrow no more; when we shall all awake in His likeness and be like Him. Oh! glorious thought. May we all be prepared to meet mother there.

Written by her heartbroken daughter.

Mary A. Hawkins.

THE PIG RIVER ASSOCIATION

The Pig River District Primitive Baptist Association will convene with the church at Bethel, Franklin county, Virginia, on Friday before the first Sunday in May, 1920, to which we invite all lovers of Truth to be with us. Especially ministering brethren.

RANDOLPH PERDUE, Mod.

E. L. BLANKENSHIP, Clk.

Boone Mill, Va.

ELDER L. H. HARDY TO PREACH
Mr. J. D. Gold.

Please publish appointments for me as follows: Saturday and Sunday, May 1st and 2nd, Sandy Grove, Beaufort County; Monday night 3rd, Singleton; Tuesday 4th, Smithwicks Creek; Wednesday, 5th White Plains; Thursday, 6th, Morattock; Friday 7th, Jamesville; Saturday and Sunday, 8th and 9th, Skewarky; Sunday 9th, at night, Robersonville; Monday 10th Kehukee; Tuesday 11th, Lawrences; Wednesday, 12th, Williams; Wednesday 12th, at night Hopeland;

Thursday 13th and at night Tarboro; Saturday and Sunday 15th and 16th, Kinston.

Tuesday, May 25th, New Chapel; Wednesday 26th, Cross Roads; Thursday 27th, Bethany; Friday 28th, Clayton; Saturday and Sunday 29th and 30th, Durham; Sunday 30th, at night, Raleigh; Monday 31st, Salem; Tuesday, June 1st, Creeches; Wednesday, 2nd, Beula; Thursday 3rd, Upper Black Creek; Friday 4th, Pittman's Grove; Saturday and Sunday 5th and 6th Memorial; Monday 7th, Aycocks; Tuesday 8th, Lower Black Creek; Wednesday, 9th, Scotts; Thursday 10th, Contentnea; Friday, 11th, Healthy Planes; Saturday and Sunday 12th and 13th, Wilson; Monday, 14th, Moores; Tuesday 15th, White Oak; Wednesday 16th, Auters Creek; Wednesday 16th at night, Farmville; Thursday 17th, Meadow; Sunday 20th, Kinston.

L. H. Hardy.

BEAR CREEK ASSOCIATION

Mr. J. D. Gold,
Dear Sir:—

Please publish in the Landmark that the spring session of the Bear Creek Primitive Baptist Association is to convene with the church at Running Creek, Stanly county North Carolina on Saturday before first Sunday in May, 1920. Those coming by rail from west of Monroe, will go to Charlotte and take Norfolk and Southern train to Stanfield, N. C. Those east of Wades-

boro come by Wadesboro and there take Winston-Salem train to Norwood and there take Norfolk and Southern train to Oakboro, N. C. Those coming by rail please notify either or both brethren.

J. H. McClure, Mt. Pleasant, N. C.

W. H. Hatley, Mt. Pleasant, N. C.

We extend a cordial invitation to Primitive Baptists and friends.

J. W. JONES, Asso. Clerk.
Peachland, N. C.

ELDER SHAW TO PREACH

P. D. Gold Publishing Co.

Dear Sirs:

Please insert in the next Landmark the following appointments for Elder J. A. Shaw:

Raleigh, Thursday night, March 11; Wilson, 2nd Sunday, March 14th; Farmville, Monday, March 15th; Great Swamp, Tuesday, March 16; Red Banks, Wednesday March 17; Norfolk, Third Sunday in March.

Yours in hope,

J. F. Farmer.

APPOINTMENTS POSTPONED

On account of the influenza, the appointments of Elders A. L. Harrison and W. T. Eaton have been postponed. They hope, D. V., to be at the Skewarky Union at Robersonville the last of May, and then to fill the appointments in the order published, May 31st and in June.

SYLVESTER HASSELL,

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

The Daily Times:

Published at one and five o'clock every afternoon. Carries the news of the country and the world and Associated Press despatches. Price, \$5.00 per year; \$2.50, six months; \$1.25, three months.

The Wilson Times:

Published twice a week, on Tuesdays and Fridays. Covers the field of news, farm and the home. Price \$1.50 per year; 75c. for six months.

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Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LIII

March 15, 1920

No. 9



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

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

ELDER J. D. COCKRAM.....Stuart, Va.

ELDER J. C. HURST.....Roanoke, Va.

ELDER M. L. GILBERT.....Dade City, Fla.

\$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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Mr. John D. Gold,
Dear Sir:—

I am enclosing a letter from my brother which I wish to share with the household of faith if you have space and think proper to publish it. It has afforded me much comfort.

Yours hopefully,
GEO. M. HARDY.
Aurora, N. C., March 6, 1920.

My very dear Brother George:—

You ask me for my views of the "kids" spoken of in Song 1:8.

Probably it would not be amiss to sketch a little on the reason why that sweet command was given. In verse 7 we have a request and a reason why that request was made. "Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest thy flock to rest at noon." That is the request. Now we will have the reason why that request was made. "For why should I be as one that turneth aside by the flocks of thy companions."

The request shows that there is one in trouble one not at rest. Shows that that one has sought rest but has not obtained it and had no hope

of obtaining it anywhere but with the flock of the Lord. Hence the inquiry or the prayer. It shows that that inquiring one believed the Lord, the Shepherd of the Sheep is with the sheep. It shows further that that one in specifying, "Thy flock," believed that this divine Shepherd has but the one flock and that with that flock is the only place where he might find food and rest. "Tell me where Thou feedest and where Thou makest Thy flock to rest." This shows what the inquirer is seeking. The path for such an one to tread is plain to such an one. Not plain to every one but to such an one to whom the Lord has given this true spirit of inquiry. They that ask shall receive, they that seek shall find. Here is one seeking and asking for food and rest from the burning heat of a noon sun. The answer is given:

"If thou know, O, thou fairest among women, go thy way forth by the footsteps of thy flock."

She did not want to turn aside by the flocks (in the plural) of the companions. Who are they? Our Lord came to gather His church. She is one flock under one Shep-

herd, in one faith, following the one Lord in the one baptism. The companions are those who have risen up since gathering flocks, becoming the founders of churches called different denominations. These denominations are the flocks and their founders are the companions. The trees of the wood spoken of in Ch. 2:3. He of whom the inquiry is made is the apple tree. Meek and lowly yet casting his shadow and fruit together by His root where the weary one can rest and the hungry one can feed while he rests. The trees of the wood are tall, can be seen a long way and cast their shadow falls far from them but their fruit is light and chaffy and blows hither and thither by the winds of doctrine. They grow all together and one is as good as another, and their shadows (doctrines) cannot be distinguished. Yet this weary and hungry one says, "Why should I be as one that turneth aside by these flocks?" The footsteps of the flock are in the way, the highway of holiness which is Jesus Christ, the Lord. Go thy way forth by the footsteps of the flock, not the flocks, the flocks of the companions. Their way are the ways of Babylon. Go not into these ways but by the footsteps of the flock. The way and that only which is pointed and in God's Holy Word. To follow in the footsteps of the flock going the same way will lead to the flock. That is where the inquirer wants to be. There she can rest with the flock and eat with her of the same food which she eats.

That food and the rest all comes from the Shepherds hand. Tell me where Thou feedest and where Thou makest Thy flock to rest.

Then this one who thus inquires is commanded to feed. Here is a beggar commanded to feed. What has she to give in feeding? Surely nothing only what she receives from the Shepherd of the flock which she seeketh. She is a beggar. The Shepherd of the flock hears this bleating lamb and gives it the food of the flock, and the rest of the flock. What will she feed with? Surely that which she has received. Comfort ye one another with the same things wherewith you are comforted. Who are to be fed? Surely the kids, the little ones just outside of the fold and those who are in labor to bring forth and there is not strength. Point to them this way. Tell them who it was that gave you comfort and that their afflictions are the same as yours were. The kids are the young of the church but beside the Shepherd's tents. Both "Shepherds and tents are in the plural and represents the pastors and the churches. As sure as one goes to the church and tells the good things which God has done for him and that he has had mercy on him so surely does he feed the kids who are beside the Shepherds' tents. Those little ones rejoice as much as those who are on the inside of the church. Those kids are fed. They have an appetite for just that kind of food and it is to them a refreshing from the Lord, a feast of fatlings on the lees.

What have the children of God

to feed with but that which they eat? And who can eat it but the children of God? If you were to ask one of those little ones, "What kind of conversation would suit you best? And he gave an answer after after his own heart he would say, tell me what the Lord has done for yourself. Feed me with the food which He has fed you. Feed thy kids. Feed them by the church. Don't drive them far away but let them abide there and feed them. There is an inexhaustible store of the food. Feed them. There shall be no scarcity of the food. We love to say to them, "Eat, Oh friends, drink, yea, drink abundantly, Oh beloved." Christ and the little ones all eat together.

It may be that you can draw a little water out of this little well. The Lord abundantly bless you.

Your devoted brother,

L. H. HARDY.

Atlantic, N. C., Feb. 29th, 1920.

ELDER FARMER WANTS TO HEAR FROM YOU

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Sirs:—

I send you herewith the enclosed letter of Sister Underwood for publication.

I have been confined at home a little more than three months, unable to leave the house, or even get about the house. I certainly feel good to be remembered by personal visits from the brethren, as well as love and fellowship contained in the messages and letters received from the brethren and sisters at a

distance. It is very kind on their part and I hope I appreciate it very much, for they cheer me and do me a great deal of good in my afflictions.

I have also been very greatly blessed in having various portions of Scripture as well as sacred hymns occur to my mind, to sweetly meditate upon, or it would have been much worse.

I hope others who have the mind will also write to me.

Yours truly,

J. F. FARMER.

Wilson, N. C., Feb. 26, 1920.

Elder J. F. Farmer,

Very Dear Brother:—

Elder Shaw was telling me of your affliction and I often think of you and sincerely hope you will find relief although we know the dear Lord chasteneth whom He loveth.

Several times I have felt impressed to write to you but my faith would give way and I would put it off until another time.

I fear my letter may not be any comfort to you as I feel such a sinner but saved by Grace if saved at all.

The Good Book tells us that we know that we have passed from death unto life because we love the brethren, and Brother Farmer, I feel glad to say that I felt that love before I knew that those words were in the Bible. I will attempt to describe a vision I had just before the United States entered the war.

I seemed to be sitting on a porch

with a widow lady with a child about five years of age sitting between us when I heard a noise as of the rattling of paper being handled and looking upward I seemed to observe something moving in the heavens and looking to the northward it appeared that I saw Jesus in black raiment and that He came near but not quite to the earth and from His head there appeared our flag the red, white and blue and to the left of him there were three stars, two of them very near each other, and the other nearer to Him and much brighter than the others, At a little distance back of Him I seemed to see our Dear Father, He was partly kneeling, His head in His hand and looking toward His Dear Son Jesus.

His hair was black, and He appeared to be large, not fleshy, but of a muscular build that represents power.

There seemed to be a screen as of smoke between Them and I and neither of Them spoke a word, but I said to the woman near me, that is Jesus and she replied "yes" and I said that is our flag and she said "yes," and I said that is our Father and her reply was the same.

Then I awoke and dear brother I cannot begin to explain the feelings I experienced.

With all the precious things He has shown me and the comforting words He has spoken to my poor soul, I get so low and depressed that I often wonder if I am one of the saved, and if our dear Jesus shed even one drop of His precious blood for poor me, and these

thoughts often bring the tears to my eyes.

I had a cousin, Elder Feise Smith, who has been dead for years, and he appeared to me in a dream, up in the heavens like a beautiful picture on a wall and said to me, "Not mortal but immortal," and then vanished, and I truly believe he is in a place of rest whether I reach there or not. I know there is a resting place for the saints beyond the grave, and I know there is a devil for I have had visions of him, the last time I thought he was in my dining room and that I went near him and shaking my finger at him I said "you want me, don't you," and he nodded his head yes, and I said, "you will not get me," and he fled. O he is a terrible looking fellow and I hope to never see him again.

I know I get angry and do wrong but I try to do right and I hate sin, but it is like the apostle Paul said, "When I would do good, evil is present," but thank God, He has power over death, hell and the grave, and according to that the devil has not the keys to his own kingdom. I greatly enjoyed the article on predestination in the Landmark of December 15th, and also the one on covenants in the issue of January 1st. I am glad He did not consult man about the covenants for we have too much Adam, too much for self and there is nothing we can do for all was done when our Saviour said, "It is finished."

I do not believe a child of God has any desire to do these awful

sinful things for He holds them in subjection.

Elder Shaw preached for us the third Sunday, his discourse being about Gideon and the troubled waters.

I am so glad to hear that Elder Gold is improving, isn't he a grand example for us?

Yours in hope,

NETTIE C. UNDERWOOD.

4210 Granby St., Norfolk, Va.,
Feb. 23, 1920.

Brother Farmer:—

If you think this worthy you can if you wish use it in the Landmark and if you do not it will be perfectly alright with me either way.

N. C. U.

MR. W. A. SIMPKINS DENIES
STATEMENT OF ATTORNEY
To the Editor of the News and Observer:—

I notice in a recent issue of your good paper a statement made by the attorney representing Joe and Gardner Cain, to the Governor to the effect that their father a Primitive Baptist elder of eighty years of age preached the righteousness of making and selling liquor to his boys and that being thus taught by their father was in part the cause of their conduct, etc. Now what I want to say through the columns of your paper is that this statement is absolutely false. I have been a member of the Primitive Baptist church for 26 years and I know that no such thing is preached from our pulpit. If Elder Cain had preached such a thing he would have been excluded immediately, I am quite sure. The Hon.

Judge Connor would say he has never had a member of the Primitive Baptist church before him charged with making or selling whiskey, and I think it is very unbecoming of an attorney to say such things in order to sway (if possible) the mind of our noble Governor. He is due Elder Cain an apology as well as the Primitive Baptist church and he ought to be forced to make it.

W. A. SIMPKINS.

Raleigh, N. C.

WANTS TO ATTEND ASSOCIATION

Dear Brother Gold:—

I will write you a few lines to let you hear from me. I hope you are well brother Gold.

When does the Salem Association commence? I learn it is to be at Winston, but don't know what day it begins, and will there be any one to meet visitors at the train? I want to come if it is the Lord's will. Will you please give me Bro. Geo. Zeigler's address and maybe he will meet me at the train.

Brother Gold, you please write me and tell me all about it.

Pray for me, a poor afflicted sinner.

Hoping to hear from you at once,

Your little brother in hope,

TONY W. COX.

Ridgway, Va., Sept. 9, 1919.

ELDER GOLD'S WRITINGS A
COMFORT

Mr. P. D. Gold,

Wilson, N. C.,

Dear brother in hope of eternal life:—

I would love to write you a long letter to cheer you in your declining years. Your life surely has been a bright example to all you have met and your writings have been a comfort to many that have never met you in this life. I know you give God all the praise and may it be His will to be with you and comfort you as you step down the steps of age. I would love so much to meet you again if it was only to shake hands, but God's will be done.

My time will soon expire for the Landmark. You will find enclosed \$2.00 to extend it for another year. Its all the preaching I have. It is always looked for since you, dear brother, are wonderfully blessed with a good boy to fill your place. How I would love to raise my two boys in the way they should go.

We are aiming to sell here in Montana in the spring and go east near some Old Baptist church to live. I often wonder why we are so few in number, yet, brother Gold, I never doubt the doctrine you dear Old Baptists preach being true.

Now I will close, hoping Mr. J. D. Gold will often tell us readers how you are, through the Landmark, and may it be God's will to direct him to his duty. It would comfort you if he would perform his duty for he has won the esteem of the readers of the Landmark and fellowship.

Your sister in hope,

ELLA DILLON.

Missoula, Mont., R. F. D. Box
109, Jan. 29, 1920.

A VISION

Elder J. D. Cockram,

Dear Brother:—

Am glad to know you enjoyed your visit with us, and you know we were glad to have you here.

Am glad, indeed, that you remember me as a sister, although I realize my unworthiness and weakness, so much so at times and Oh! such a burden to carry.

As you say, none of us are perfect. I feel worse than all, though. But God is very merciful and if I understand right, the ministers are asked to bear gently with the ignorant and erring.

I have a mind to tell you a dream I had not many nights ago.

It seemed that I was with a great throng of people and there was something on the order of a monument, except more beautiful than anything I've ever seen and on top of it was square and level and lighted up with beautiful lights, and it seemed a man or a form of a man was soaring in the air in a circle above this and the thought came to me that I have never been much on cheering but if I see this man (dressed in a long robe with a crown upon His head, with lights all around it and one held upward in His right hand) alight on this structure I can't keep from cheering and in a moment he circled again and lit, light as a feather, seemed, in the center.

my head, open my mouth and scream for joy from the depths of my heart, as all was a success. Oh! such joy I've never felt while a-

It seemed then that the thunder was roaring and a dark cloud hovering over and I asked him how he could perform the rest of his duties on top, with such a storm coming and he said, "I will command that a protection come down from above," and in a second a great wall came sliding down from above and it seemed I was then up even with the man and the wall was there for protection and I had no fear of the storm. All the next day, I felt good and like singing, could go on with my work so easily, but almost ever since I've been carrying the same great burden. This morning I was feeling, Oh! so badly it seemed I couldn't get my little daily routine of work done and also wondering about the meaning of the dream and thinking it "only a dream." The thought struck me, I will get the Bible and open and find some comfort there and I opened and my eyes fell on 7th chapter of Revelations, 9th to 17th verses, inclusive.

I have a very great desire to be in the church and to be baptized with Asa. I sometimes wonder how I can ever stand it, to stand on the brink and see him go under and know that I am not good enough to go with him.

Don't know why I've written all this but nevertheless, it is just confidential.

Regards to all,

EVIE.

Floyd, Va., Feb. 14, 1920.

IMPROVING FROM INFLUENZA
Dear Brother Monsees:

For the past eleven days I have

been suffering with influenza. Doctor attended me. I was tenderly nursed by my dear mother, father and three brothers. I was so sick and weak, but am improving now, for which I feel thankful to my dear heavenly Father. His grace sustained and upheld me through it all, and I feel it was to bring me to know the dear Saviour better. While suffering so one night the soothing thought came to me that I would die and be laid to rest. But oh! how mysterious are the dealings of divine Providence. Not then was it His will to call me. I hope He is preparing me for His glorious kingdom above, and that in that great day when He comes to make up His jewels I shall be found among them. Job said, "When thou hast tried me I shall come forth as gold." I was greatly comforted when I dreamed you came to see me and I exclaimed Oh, Brother Monsees, as soon as I saw you and began singing, "The flame shall not hurt thee. I only design Thy dross to consume and thy gold to refine." This is why I am writing to you, but I feel weak and my hand trembles. Remember me in your prayers. Would be glad to hear from you sometime. If you feel impressed to write to me, may the dear Lord bless you and all. Your little sister,

Bessie Brooks.

Greenville, N. C.

LOVE TO HEAR ELDER GOLD
Elder P. D. Gold:

Enclosed is check \$2.50 for subscription to Landmark. I know I am late in sending, as I think my

time to Landmark expired, Oct. 1919. Wish you would also please change address from Mrs. M. J. Worsley to Mrs. J. C. Britt. Mamma has taken the Landmark about as far back as I can remember and now she is gone I want to keep taking it. I enjoy reading it and pass it to the others to read who do not get it.

I know you have to pay exchange on check so send 50 cents extra for that and Landmark expenses.

Mr. Gold I am enclosing a few words about my mother and will be more than glad if you will read and correct mistakes and publish it in your Landmark. I know this is the very last thing I can do for mamma. If she could know it she would be so glad for she loved the Landmark.

I am more than glad to hear you are improving and do hope God may spare me to hear you preach one more time.

We have Billie Sunday, the greatest evangelist in the world with us, so people say, but there is no one yet I have ever heard who preaches like Mr. Gold to me.

With love for Mr. Gold and hoping you may continue in good health. How I wish you could come to Norfolk and preach for us here. Sincerely,

Mrs. Frank Worsley Britt.
Norfolk, Va., 1047 35th St.

DEVOTED TO THE LANDMARK

Dear Mr. Gold:

I am writing you for my father, J. C. Hoard and enclosing \$10.00 (postoffice order), to settle my account for Landmark.

He wishes to offer his apologies for not remitting sooner. It wasn't because he could not. It's only procrastination.

We, my father and I both love and enjoy your paper. Papa never gets to hear the dear old gospel preached out here. He is past doing any real work any more and loves and enjoys the dear old Landmark. He is thinking of coming to Carolina to visit my brother in Tarboro, and will see you if you will preach there.

If you wish you can acknowledge receipt of this through the Landmark. Now, with our heartiest and most cherished wishes for you, we are closing now, asking you to remember us at the throne of grace.

Your brother in hope,

J. C. Hoard.

By Mrs. J. L. Pope.

P. S. Please continue the paper to us.

IN DEFENSE OF ELDER CAIN.

The News and Observer under date of March 4th, states that Jno. A. Folger, attorney for the Cain boys, in his plea before Governor Bickett for commutation of their sentence, assigned as one of the reasons why he should do so was that their father, Rev. Hence Cain, a Primitive Baptist minister, of more than 80 years of age, had taught his sons and parishioners for generations that there is no wrong in the manufacture and use of liquor, that Sunday schools and other schools are agents of evil.

On the 6th instant that same paper states that the county officers

that were here for the execution said the Rev. Mr. Cain preached the righteousness of making liquor and drinking it; that stealing was a more heinous offense than taking human life, and that Sabbath schools were instruments of evil.

Being a native of Surry county, and knowing something of the life and labors of Elder Cain, we feel that the above statements are a grave injustice to him and the Primitive Baptist church, and is of sufficient gravity to arouse the righteous indignation of every loyal supporter whether inside or outside of its pale, and they should not let such flagrant charges go unanswered.

We feel safe in saying that there is not a more loyal, abiding, liberty loving debt paying body to be found anywhere.

Let us see whether the churches that compose the Fishers' River Association tolerate any such conduct as above referred to.

By reference to the history of the Association, page 98, we find that in the year 1890, in their deliberations they advised "all the churches to deal strictly with any and all members that indulge in violating the laws, either by blockading or otherwise, and to exclude any that persists in the same."

The following year they again took occasion to advise the churches to deal with any member who refused to pay a just debt or who is a violator of the laws in any way. Again in 1897 they gave the following praiseworthy advice: "We advise the churches not to re-

ceive or to hold any member or members that are not of good moral character."

We note that during this period Elder Cain was present on many occasions, serving on presbyteries and other pastoral duties, and was held in high esteem by his fellow laborers.

Further, let us see how our ministry stands relative to education.

Elder A. M. Denny for several years taught in the public schools, Elder C. B. Denny at one time represented Surry county in the state Legislature and was a county teacher of public schools. Elder J. A. Ashburn, represented Stokes and Surry counties in the state Senate and taught public school for years, and most likely did as much for the cause of education as any man in the county at that time. In addition Elder W. H. Atkinson, present moderator of the Association, Elder F. P. Stone, Clerk, Elder G. Denny, Elder George Denny, Elder G. O. Key and others whose lives are above reproach, teaching and preaching the righteousness of the Lord Jesus Christ and adhering to the Bible rule of faith and practice. We do not object to the modern Sabbath school for all who want them, any more than we would object to the efforts of any other religious order, but we think them unnecessary, since Christ and the Apostles established none. We want Christ as our leader, the Holy Spirit as our teacher, and His called and qualified servants and look for no greater influence for good than the church

that the Saviour established nearly two thousand years ago.

We believe in the support of all our state institutions that guarantees to everybody and that within its borders its full measure of benefits with freedom of conscience to worship God in whatever way seems best to them.

As further evidence that these men evidently had no other object in view than malicious slander of the fair name of Elder Cain and the church, we append the following article from the Mount Airy News which clearly shows that he, the editor, was not satisfied with the charges made and published on the front page of his paper.

Hon. R. L. Haymore is present State Senator from Surry county, the home of Elder Hence Cain.

"Much has been said during the past few months about the men who paid the penalty of the law last week, and about their father, who is an aged Primitive Baptist minister now living on his farm half way between Ararat station and the Town of Pilot Mountain. It has been charged that the Cain brothers never had proper training. But those who know the Cain family say this is not correct. The Rev. Hence Cain is now possibly 80 years of age, during all his life he has been a good citizen who stood well among those who know him, a good old man who had the respect of his neighbors and stood well as a minister of the gospel, so say those who live in that section. It has been charged that the two Cain boys went bad be-

cause of early home training. Rather, they tell us, they went to the bad because of the company they began to keep soon after getting into early manhood. They seem to have broken away from the parental restraint early in life and became what many would call neighborhood rowdies. They drank and were disposed to be vicious when drinking. They tell us that during the years of early manhood they made the name of being the worst young men in that section of the county and it was common to see them at public gatherings under the influence of liquor and on the hunt for trouble. They frequently engaged in fights and for one of these Gardner Cain served a term in the penitentiary.

Both were strong men and they were not lazy, but made good crops. Their father gave them off part of his large farm and on this they lived until about six years ago when they left the Pilot Mountain section and moved into Carrol county about eight miles north of this city. Before leaving Surry they had been brandy making.

In conversation with Senator R. L. Haymore since the article on the first page of this paper was printed we were impressed with the need of further word about the father of the unfortunate Cain brothers. Senator Haymore says that he has known the Rev. Hence Cain all his life and there is not a finer citizen in the county. And we have the same report from others who have lived as neighbors to the Cain family. All agree that the

Rev. Cain, now an old man possibly past 80 years of age, was a man of influence and high standing in his day. He was a preacher of average ability and served churches and preached funerals and did the work of a country preacher for many years of his life. He was a man of good business ability and reared a large family, many of whom live in the county about him today and are highly respectable people. He was a prosperous man and was able to give his children some property, giving to most of them a farm on which they settled. He yet owns a good estate.

Good citizens all resent any suggestion that the father of the Cain brothers failed to give them the proper training. They say that he made his home a good one for his children and that their unfortunate career certainly cannot justly be charged to any fault or neglect on the part of their parents.

Then hear what our fellow townsman, Mr. L. S. Tomlinson, has to say:

Wilson, N. C., March 15, 1920.
To the editor of the News and Observer:

"I notice in recent issues of your paper a statement relative to the execution of Joe and Gardiner Cain, in which the statement is made that their aged father, Elder Cain, preached and taught the righteousness of the manufacture and sale of whiskey; that that stealing was more heinous than taking human life, and Sunday

schools and other schools were agencies of evil.

Now what I want to say through the columns of your paper is that this statement is absolutely false, so far as it applies to the Primitive Baptist church in this section. Having been reared in a Primitive Baptist home, and boarding in a Primitive Baptist minister's home for three years, and since then identified both socially and commercially with Primitive Baptist people for about 26 years, I feel that I have a fair knowledge of what the Primitive Baptists preach and teach, and stand for in this section. They are among our very best citizens and stand for high morals and the best of everything pertaining to the advancement of their community. As individuals they supported the prohibition movement, and all other movements that have for its purpose the better things of life. It is true they have no denominational school. However, they believe in state and county schools, and support local taxes. They do not believe in Sunday schools, but have no quarrels with the other fellow. As to the best of my knowledge it is the only denomination that will exclude their members for not paying their honest debts, or endeavoring to make the best satisfactory arrangements.

If Elders Gold or Boswell, whom I so well know, should say a member was in good standing with the church, we would extend him a

liberal line of credit without further investigation.

Yours very truly,

L. S. TOMLINSON.

SURRY PRIMITIVE BAPTIST SAVED WILSON

The Elder J. A. Ashburn referred to in the able defense made by Elder C. F. Denny, a prominent jeweler of this city in the Times yesterday, regarding the charges against Elder Hence Cain, father of the Cain boys, who were recently electrocuted for murder, is the same Elder Ashburn, who saved Wilson from Republican police rule during the days of fusion when Marion Butler and his crowd would sell the state in order to collect repudiated bonds, and were in control of the state.

In order to secure control of the election machinery of North Carolina and at the same time give political offices to their crowd, the Republican fusion politicians decided to place the towns of Eastern North Carolina, which were known as Democratic towns under police rule.

An appeal was made to the fair minded and just men of the Republican party, and when the matter was brought to the attention of Elder Ashburn, who was then Senator from Surry county, he at once recognized the injustice of placing the towns of Eastern North Carolina under the control of boards appointed by the legislature, and in the face of strenuous pressure from his Republican colleagues who favored this drastic procedure, an-

nounced that he would never submit to it, and his opposition together with a few others under his leadership saved the day, for the Republican majority in the Senate was very slim.

We merely mention this fact which is familiar to a number of leading citizens of Wilson in order to show the type of men and leaders among the Primitive Baptist denomination in Surry county. —Wilson Daily Times.

IN DEFENSE OF ELDER CAIN

The defense of Elder Cain by Elder C. F. Denny, of this city, whose father resides in Surry county, and is also a Primitive Baptist minister, is worthy of deep and earnest consideration, because the Dennys are among the best people in the country, and there are four ministers in one family.

The situation is aptly expressed in the headlines of the article. Elder Cain simply happened to the misfortune of having some black sheep boys in his flock, which is the case with many a human flock, and these brought disgrace upon a family of respectable citizens, who are an honor to their community.

Fortunately in God's comity and order every tub must stand on its own bottom, and every fair minded man, has come to acknowledge the justice of that interpretation of the Divine Law.

An overzealous attorney, if we are very generous, but one who exceeded his right as a lawyer and a man, if we shall tell the truth, started this propaganda and calumny

against a minister and his creed that the right thinking and evenly poised members of the bar will sternly rebuke and quickly repudiate.—Wilson, N. C., Times.

LETTER FROM ELDER
HASSELL

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:—

Your kind letter of yesterday reached me this afternoon.

I thank you for publishing the calling-off of the appointments of Elders Harrison and Eaton in the Daily and Semi-Weekly Times, as well as in the Landmark. Elder Harrison wrote me that Elder Eaton himself was very ill with influenza.

It seems that the influenza has not been quite so general or so fatal this year as it was in 1918 and 1919; but the physicians expect a recurrence of it next year.

I have no doubt that the trials of publishers are almost unprecedentedly great. Your dear father and I are now pretty much relieved of those troubles.

Georgia has more Primitive Baptists than any other State, who needs a home periodical.

I am glad to see that the Landmark will probably soon catch up with its date, which the subscribers desire.

Yours very truly,

Slyvester Hassell.

Williamston, N. C., March 18, 1920

I am publishing a letter from
Elder Hassell to whom I went to

school along in the 80's when he was at the head of the leading college in this state, the Wilson Collegiate Institute.

He devoted much of his time covering several years to compiling the church history, and of course his school suffered on account of the fact he could not give both the attention they deserved. For a number of years he has been editor and publisher of the Gospel Messenger and has wisely decided on account of his advanced years to relinquish the vexing problems connected with the business of conducting publications these days.

We have been in the printing and publishing business for thirty-two years, and the difficulties wax greater and greater every succeeding year.

I am very fond of my school teacher. He taught many of the prominent men and women of the state, and the impress of his influence and the principles he inculcated, are evident today in the substantial business men of Wilson, whose character and sterling qualities he helped to mould.

In our opinion no man has contributed more to eastern North Carolina, and the cause of His Master and the Primitive Baptist church than he.

May his last days be spent in the peaceful quietude of the happy satisfaction that He has fought a good fight and there awaits him at the close of a useful life the blessing that always comes to those who have been faithful.

John D. Gold.

ZION'S LANDMARK

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

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

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

Elder J. D. Cockram—Floyd, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

VOL. LIII

NO. 8

Entered at the postoffice at Wilson
as second class matter.

Wilson, N. C., March 15, 1920

THE GOOD SHEPHERD AND HIRELING

I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth; and the wolf eateth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep." John 10, 11, 13.

Sometime ago I was requested by Bro. J. E. Windham, to give my understanding of the above scripture, especially which was caught the hireling or sheep?

Jesus is the good Shepherd, because he laid down his life for the sheep. He says, "I lay down my life that I might take it again. No

man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again." This shows that he was God and man. He was delivered for their offences, and was raised again for their justification. Rom. 4:25. Christ died for their sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures. 1 Cor. 15:3, 4. A dead and risen Christ is the round work of salvation. The Father exalting him; at his right hand in glory is the eternal proof of an accomplished redemption; and the sheep's salvation is unquestionably of the Lord.

Though Christ laid down his life of himself, he was slain by wicked hands. Acts 2:23. Surely he could have prevented if it had been his will, but the decree was covenant will. He gave up his life voluntarily, for he could not save it, else his sheep would have perished. He gave himself for them. What a gift, what a price! In that hour he was forsaken by his Father and his people. Matt. 25:46; 26:56. "Smite the shepherd." "It is finished." The atonement is made, the sheep are saved. They are reconciled to God by the death of their shepherd, and not that the Father was reconciled to the sheep by his death, for he has ever been reconciled to them in his son. God's love for them caused the Son to die to save them. Jesus was the only way of salvation. The good shepherd is the only mediator between the sheep and God, having redeem-

ed them to God by his blood, which will be testified to them in due time. 1 Tim. 2:5, 6. This is the Holy Spirit shows them by faith, and by their belief they give evidence that they were ordained to eternal life. Acts 13:48. They believe because they are sheep, not to make them sheep. "Ye believe not, because ye are not of my sheep." The reason some people never believe in Jesus is because they are not his sheep. They are made to believe in the day of His power. Ps. CX:3. There are no ifs, buts or ands in that matter, for it is the work of God that they believe. John 6:29. Jesus says, "All the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out," for "I know them, and they follow me; and I give unto them eternal life; and they shall never perish." Some one says that it must be the hireling that the wolf catches, else the sheep would perish. Who is there that cannot see that the Saviour is only showing in this parable what would follow if the sheep had not a shepherd that could save to the uttermost? "He that is a hireling" is not the shepherd, nor does he act like one. The shepherd gave his life to ransom the sheep, whereas the hireling "seeth the wolf coming, and leaveth the sheep and fleeth." He regarded his life more than he did the life of the sheep. Did not wait for the wolf to get to the sheep, but fleeth away while it was coming. But the good shepherd valued the life of the sheep, more than his own. "The hireling fleeth, be-

cause he is a hireling, and careth not for the sheep. Who has not seen such characters with their false preaching get among the flock, and "scattereth the sheep." It does not say the sheep were devoured, but scattered. Litterly they might be devoured, but not spiritually. Though they should drink some of such teachers' deadly poison it shall not utterly destroy them; for the good shepherd hath said, "they shall never perish." It is the nature of a wolf to catch sheep; and when a wolf makes a raid on a flock of sheep, it is natural to suppose what are not caught are scattered. Truly, many sheep have been scattered in this dark and cloudy world, but they shall finally be brought to the fold. "Other sheep I have which are not of this fold—Jewish; them also I must bring—not send a hireling after them—and they shall hear my voice—not hireling—and there shall be one fold and one shepherd." Then to his Father he will say, "Behold I and the children—sheep—which God hath given me."

As there is no condition, literally, that can turn a sheep into a goat, so none spiritually; for if it is a sheep, it may be enticed and led astray, pulled into a goat pen, it is forever a sheep. M. L. G.

AUTOBIOGRAPHY OF ELDER SILAS H. DURAND

Dear Brethren and Friends:—

Before my father, Elder Silas H. Durand, was taken away, he was preparing for publication a book containing an account of his life

and ministry. He was doing this in response to the urgent request of many of his friends. The book was never published. Now we are preparing to publish his autobiography together with the writings of the last twenty years of his life, supplementing his book, "Meditations." The book will contain about three hundred pages, will be bound in cloth and illustrated. Before we can publish the volume we would have to form an idea of how many books would be wanted. If any of you who would care to subscribe for the book at \$2.50 will send me your name, and state how many copies you want, as soon as I receive enough names to make it possible I will send you your copies in a short time.

Mildred Durand Gordy.
Southampton, Pa.
Mar. 17, 1920.

CHANGE OF ADDRESS

The address of Elder J. D. Cockram is changed from Floyd, Va., to Stuart, Va.

NOTICE

The Mayo Primitive Baptist Association, next session will be held with the Church, at Friendship, Henry County, Va., four and a half miles east of Ridgeway, Va., commencing on Tuesday before the third Sunday in May, 1920. Brethren, sisters and friends will be met at Ridgeway, Va. Those coming from the north on Monday, at 12 o'clock train. Those coming from the south Tuesday morning at 9 a. m. train. All those who want con-

veyance will please inform me by mail. Yours in hope,

Toney W. Cox, Clerk.
Ridgeway, Va.
M 15 2tl

SKEWARKEY UNION POSTPONED

Williamston, N. C., Feb. 25, 1920

On account of the order of the Martin County Board of Health forbidding all public meetings because of the influenza, the Church at Robersonville has decided to postpone the next session of the Skewarkey Union with them from February to the 5th Sunday in May.

Sylvester Hassell.
F 15—L 2t

ANGIER UNION.

The next session of the Angier Union appointed to convene with Sandy Grove, Johnston county, the 5th Sunday in this month, has been called off on account of the influenza, and will be held with said church on the 5th Sunday in May.

By order of the Church.
L. H. STEPHENSON, Pastor.

THE PIG RIVER ASSOCIATION

The Pig River District Primitive Baptist Association will convene with the church at Bethel, Franklin county, Virginia, on Friday before the first Sunday in May, 1920, to which we invite all lovers of Truth to be with us. Especially ministering brethren.

RANDOLPH PERDUE, Mod.
E. L. BLANKENSHIP, Clk.
Boone Mill, Va.

OUR PUBLICATIONS

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ELDER J. D. COCKRAM.....Stuart, Va.
ELDER J. C. HURST.....Roanoke, 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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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

RIGHTLY DIVIDE THE WORD
OF TRUTH

Dear Mr. Gold:—

Recently there has been published in the News and Observer and in the Greensboro Daily News an article in regard to the electrocution of the Cain Brothers. Brother and sister J. H. Gooch, Stem, N. C., and Brother R. L. Sneed and sister Sallie Bennett of Reidsville have written to me desiring that I should reply to those articles. I wrote and sent to each of those papers an article but do not know whether I will be allowed a word in defense of the Church of God.

Some years ago the Court of Carroll County Virginia was shot up by the Allen Gang. There was a long article published in the Richmond Times-Dispatch which much misrepresented the Primitive Baptists. I replied to that article but the paper would not give my article room. It may be so at this time, therefore if you will allow me to do so I want to say a word through the Landmark.

The article which was published in the Greensboro Daily News was written on March 5th by one W. T. Bost.

In this article I shall not offer one word of defense for Elder Cain, their father. If he is guilty of pleading up for whiskey and teaching his sons in that way his punishment is none too great. If he is a Primitive Baptist preacher and does these things he is by no means worthy of the high and holy calling which he occupies. A church that will allow their preacher to defend violations of the laws of the land is surely far out of gospel order.

We all know that the eyes of the whole world is always upon us. I am glad that this is true. Whether we are watched for evil or for good I am glad that we are watched. No other people enjoy that much distinction.

It is very likely that if the father of the Cain brothers had been a Methodist, an Episcopal or any other Armenian preacher and had brought them up in the Sunday Schools there would have been no reference to his religion in the newspaper reports. But because they were the sons of a Primitive Baptist preacher his religious faith has to be spoken of in every article referring to their misconduct.

Brethren, should not this fact alone be an incentive for us to leave these violations of law, and instead of in any way upholding lawlessness rebuke it in the pulpit and out of it? Should we not "Abstain from all appearance of evil?" 1st Thess. V. 22. Should we not watch and strive to "Give none occasion to the adversary to speak reproachfully?" 1st Tim. V:14. Should we not observe the laws of the land ourselves and teach others to do so?

Brethren, what right have we to cry out, "Persecution," when the evil which is reported of us is true? A true evil report is not persecution. Persecution is a false report maliciously made to injure us, or the faith which we profess. Now why not live in such a way that every evil report shall be persecution? The promised blessings are in that. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Mat. V: 11, 12. Here we see where persecution is. Now why not let it be that way? Why do evil to get some one to speak evil of us and then howl, "Persecution?" Such is not persecution; it is just what we merit.

There are very few Primitive Baptists who will in any way tolerate any such violations of the law and the word of God and yet all of us have to bear the reproaches of those who do those things.

If Elder Cain is guilty of the things of which he is charged by Mr. Bos! he should be ashamed all the days of his life because of the terrible reproach which he has brought on the holy cause of our dear Lord and Master, and on his brethren, causing them to be thus humiliated and to grieve over his awful conduct. The Primitive Baptists are not guilty of any such things as those with which we stand charged. We have done as much according to our numbers to put alcohol out of the country as any other set of religionists. Not for religion nor to save any soul from hell, but because we saw the evil to which the world had come through its use.

I will say again what I have said in a former article on this same subject, that no true Primitive Baptist will be engaged in aiding or abetting in blockading nor in blind-tigering alcoholic liquors. Nor will they suffer it to go on among them if they know of it.

As for us ministers, we should, "Study to shew ourselves approved unto God, workmen who need not to be ashamed, rightly dividing the word of truth." 2nd Tim., 2:15. If the Lord should come to inspect our work and we have been preaching in favor of violations of law do we think that the Lord will approve it? Would He say, "Well done thou faithful servant?" I trow not. Now why realize the truth of this matter and leave those reproachful things away behind us? Why act so that the ways of Zion will mourn because of us and our connections

with her?

You brethren in the mountains and you brethren among the galleries of the East let those things alone and try to live unto God and in the government of our good country which our God has given to us. If you know of any among us who are guilty of violations of the law warn him, if he does not repent, rebuke him, and then if that will not do any good tell it to the church and withdraw thyself from every brother that walketh disorderly. Try to have some discipline in our churches and let us live unto God.

You have no right to say that you had rather that your children went fishing on Sunday than to go to a Sunday School. They are both evils and you have no right to choose between evils. Leave them all alone and stand aloof from them. I have many times heard brethren say, "Of the two evils I will take the least." That may be good judgment in some things but we should shun all and every evil that we possibly can.

Let us pray the Lord to be our Guide and Helper in these things. You cannot go before the Lord in prayer with a blockade distillery nor a blind tiger in your heart.

Live unto God and in His fear.

Your brother for good works and good government.

L. H. HARDY.

Atlantic, N. C., March 11, 1920.

Mr. John D. Gold:

Dear Sir:—

I am sending you my sister's experience, which was written in 1885. It is so good I want you to

republish it. She still lives yet, and the same God that delivered her is protecting her. She lives near Greensboro, N. C.

Very truly yours,

E. A. STANFIELD.

Farmville, N. C., Nov. 30, 1919.

Elder P. D. Gold, Editor Zion's Landmark:—

It has been impressed on my mind some time to relate some of my feelings and trials while in this vale of sorrows and tears, to you, or some correspondent of the Landmark, as a subject of inquiry in regard to my soul, which for the last few years has given me considerable trouble and distress. I was taught to live morally by religious parents of the Primitive order. (Though my mother was a missionary at my earliest recollection.) We were permitted the privilege to go and hear the different denominations and be convinced in truth, or error. So I was taught by the Missionaries and Methodists that religion could be obtained when you desired. You had only to present yourself before the Lord, acknowledge yourself a sinner, ask His forgiveness, for God was already waiting and willing to receive you. He was then knocking at your heart and begging you to come, make one step, and He would make one also to meet you. But if you refused to come, and rejected this beckoning, you would be forever lost. This, then, was their mode or system of getting religion. So I was at a protracted meeting held by the Missionaries at a school house in our neighbor-

hood. One evening they called for mourners, and all those who desired an interest in their prayers for the benefit of their never-dying souls to come forward or kneel where they were. I had a very dear aunt (a few months my senior) whom I loved dearly. She was sitting near me, and knelt immediately. I was greatly touched to see my aunt in tears and apparently in such distress. Therefore I knelt too, as I had a great desire to be saved. And according to their doctrine it was left to my option whether or not I was saved or lost. I thought it was dreadful if it was left for my decision, and my soul should be doomed to eternal ruin, when I earnestly did wish to be saved. After I had gone home I began to think seriously about this matter. I felt that I had committed a great sin in kneeling as I did before so many people. Now they would watch me closely, and see if my desire was real, and if I continued to mourn and hold out faithful, etc. I felt so miserable about this I would have sacrificed most anything if it had not been thus. I thought if this hasty act of mine was wrong or sinful, and God would only forgive me I was fully determined never to repeat it again. And I retained my resolution; though I have had strong solicitations to go to the mourner's bench to be prayed for. But I have always answered in the negative, because I believed it to be a serious sin and solemn mockery in the sight of an all-wise God, who is not the author of confusion, neither can He look upon

sin with the least degree of allowance. Well I continued praying and reading my testament quite faithfully for a week or more, perhaps, when my serious intentions and striving to be good gradually wore off. As time passed on I would again feel that I must try to make amends for my sins and do better—I wished to become a christian if possible. But I soon found it impossible to serve God and mammon, and I must abandon one or the other. So I hastily concluded to dwell in the luxuries of sin a while longer, thinking I was too young to live a devout life, forsaking all my youthful companions, refusing to participate in their mirth and simple amusements, which I enjoyed very much—Besides, it would arouse suspicion, and they would accuse me of trying to be religious, and then laugh me to scorn. No, I would wait till I was older and more settled, or till I was married; perhaps it would then be time enough to seek religion. I would then begin in earnest and try to hold out faithful. When I began to feel serious about my soul's welfare I suppose I was 14 or 15 years of age. At times I would be greatly affected and troubled about the condition of my soul. I thought a good deal about dying, and felt unprepared to meet the Saviour, and thus I would grieve and cry and try as best I could to pray to the good Lord to forgive my many sins, and enable me to do better, and thus I continued in this concerned state some time, being more or less affected.

I was married November 23, 1873. I was now 23 years old, and without Christ in the world. In July 1878, I borrowed a book of one of my neighbors. It treated on good and evil, or the just and unjust, and (though it came from the American Tract Society.) it interested me very much. It was really alarming to read the horrible deaths of the wicked ones. I was greatly touched in regard to them. Their dying hours were dreadful to think of. All their days had been spent in wickedness and sin, not fearing God nor regarding man. But when the hour of death came, how astonishing the change! How differently did they wish they had lived. Oh, if their lives could be spared they would now willingly serve God! But the words "too late" sounded clear and loud in their ears. As the tree falls so it must lie. Now this had taken full possession of me, and I was applying the case to myself and thinking how would I appear before an all-wise and just God, should He see fit to call me from time to eternity. I certainly knew that I was undone and unprepared to stand the test. Now I was feeling greatly alarmed concerning my present state, and was giving vent to my feelings, but still continued to read, as it came to a sequel, by treating on Revelation and the final judgment. When God willed the blest into life everlasting saying unto them on His right hand, "Come ye blessed of by Father inherit the kingdom prepared for you from the foundation of the world," and the wicked on the other

land, "Apart from me, ye cursed into everlasting fire prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal." I was now weeping bitterly, dropped my book and fled upstairs and fell upon my knees, and poured out my soul in bitterness to God, begging and pleading for mercy, asked him to forgive, pardon and save a wretch like me. I now saw and felt myself a sinner, I believe, for the first time in a true state. Oh how wretchedly miserable and sinful I felt! I thought now I would hold out faithful, and not turn back to the world any more. But continue to pray almost incessantly, trying in every point to be pious and perhaps the Lord would be moved to compassion by my continual weeping and begging, and pity my sincere case. But alas! no hope could I find where I might cling. Indeed it did seem all hope, for my soul's recovery was utterly excluded God's wrath was now kindled against me, and there was no arm to pity or save: and again read "Jacob have I loved and Esau have I hated." So it became quite evident that he had a chosen people. And as I turned leaf after leaf nothing but condemnation could I find: and again, When Esau would have repented, he found no place of repentance, though he sought it carefully with tears." This seemed adapted to my case precisely, and it sank deep into my heart, wounding it throughout. I now felt that all the tears I could shed, and the prayers I might try

to offer, and all the good I might try to do, would be of no avail. I felt that there had been a time when God would have heard my prayers and forgiven my sins, but the day had passed, I was too late. I must now lament and mourn over my lost and ruined condition. Oh the distress of mind and soul is beyond description! I shall never be able to relate the sorrow of heart the troubled, sin-sick soul passes through. Neither can I describe it. So it would be utterly useless for me to go into long detail trying in my weak way to tell everything I experienced while in this sorrowful condition as I would fall short of more than half.

Therefore I will be brief as possible, as I don't wish to detain anyone in what might not prove to be interesting or comforting. I verily felt there was something for me to do before I could obtain relief or pardon.—But what it was, or how to perform, I knew not. But my cry and prayer was, "Lord, what shall I do to be saved?" Indeed I felt that I must sacrifice something for my sin something to assist me in obtaining His favor before He would look with any degree of compassion on my sinful case. But time taught me that He would have mercy and not sacrifice. But feeling duty bound to do something, I fled to the law for works. I worked faithfully; did all in my power to become a christian. I searched for religious books, I now wished to read Zion's Landmark (a paper I had not cared to notice) though they had been placed in my reach

often. But that kind of reading didn't interest me like those filled with love stories. But now I was anxious to get them in my possession, to read the different experiences and see if ever a mortal felt as troubled as I!

I got my testament again to see if I could find a morsel of comfort, but quite the reverse did I find. I was reading Rom. 7:9: "But when the commandment came, sin revived and I died." Oh my soul was now in great bitterness! for I really believed that death was my portion, and I would die before the expiration of that year: and not only that but die a miserable sinner, without a hope in Christ.

I felt that portion of Scripture was directed to me only, that I would grow worse in sin and die in sin. Oh miserable wretch! how could I survive under this cowering weight of sin without sympathy or comfort. Again, Rom. 9:15: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, and whom he will He hardeneth." sunk into my heart with an unfold weight. What to do, or where to go to find peace and comfort I knew not. I was so deeply distressed that I greatly feared that I should lose my mind. There was nothing bright within my view. The sun gloomy and sad the forest seemed to be clad in deepest mourning for my soul, the hills and vales looked dismal and lonely. My soul cowered everywhere I turned. Nothing reviving or refreshing could I find anywhere. I longed to see

some christian belonging to the Old Baptists and hear them tell of their travels from nature to grace, and learn of them if any one had ever felt so mysteriously strange. Among the first I wished to see was my father and mother, who lived about five miles away. My father knew nothing of my distress, but had promised to visit us at the time I was craving to see him. I thought if I did not get relief or bosom my feelings to some one my heart would burst. I talked so much about seeing my father that my husband proposed to go for him, but I told him no I would try and put my trust in the Lord and not an arm of flesh. Perhaps the Lord would put it into his heart to come. This was on Sunday; and Monday evening while busy about my supper, sobbing and grieving about my pitiful condition and wondering to myself if ever I would find peace for my troubled soul, or should I die a lunatic, my heart was so full it seemed impossible for it to contain any more. Therefore I begged the Lord to strengthen and enable me to bear all that He might see fit to put upon me. But while I was standing there absorbed in thought, meditating on my wretched condition I turned to go from the fire and looking towards the door, behold there stood my father! It seemed as if an angel was standing there. Oh the unspeakable joy of that moment! I ran with outstretched arms and fell upon his neck embracing him with all the tenderness of a heart-broken sinner, sobbing aloud, I was so glad that he had come. I

ran telling him in broken syllables I was so glad that he had come, I was wanting to see him very much. My father was shocked to see me in such distress, and asked the cause of my weeping. But I was so overwhelmed with joy to meet one, whom I dearly loved and believed to be a christian, and knew all about the Christian warfare that it was several minutes before I could command presence of mind enough to speak. I never was so glad in my life as now I felt like the Lord had sent him to comfort and console me in my deepest distress. I felt like he could calm my troubled spirit and tell me if there was any hope for a miserable worm like me. When I returned to finish my evening meal my father again asked me the cause of my distress. After composing myself as well as I could I told him I saw myself as a sinner, and was afraid that I was lost. To my great astonishment and surprise, he said, "My daughter, that is a good evidence that you will be saved, and if you had told me this when I met you at the door I should have rejoiced, returning thanks and praises unto the Lord for His goodness and mercy," he said. "The Lord was leading and instructing me in paths I had not known. He would make the crooked paths straight and the rough places smooth. These things He would do unto me, and not forsake me, and also, when the Lord began a work, he would finish it. He would complete it unto the day of Jesus Christ." I told him I believed that, but I was afraid he had no

part in it. If I knew He had begun the work, then I would be encouraged. I knew He was able to complete what He begun. But it seemed impossible for me to believe that Jesus Christ, the Saviour of sinners would condescend to save me. Tho' he said He came not to call the righteous, but sinners to repentance. For the Son of Man is come to save that which was lost. Surely I felt to be lost, and that the remainder of my days would be spent in weeping and mourning over my lost condition. And when my father should rejoice, and be so lifted up, when I felt lost and undone, was a mystery to me. And moreover, he said he had prayed to see his children in this condition and wished he could see all of them mourning on account of their sins. I now saw it was not of him that willeth, nor of him that runneth, but of God that showeth mercy. Sometimes, in my soul's deep anguish, comforting passages of Scripture would come to my relief and remain sometime before memory would let them go. But whether they were presented by a higher power or not I am not capable to decide. But had I thought they were given me from above what comfort to my doubtful soul, especially when this came into my mind: "Let not your heart be troubled, neither let it be afraid;" and again, "I will not leave you comfortless; I will come to you." At another time, when my poor soul was deeply troubled, and all chances of escape seemed to be precluded, these sweet words came suddenly to me,

"Fear not little flock, it is your Father's good pleasure to give to you the kingdom." I did not remember ever seeing this in the holy Scriptures; though I knew I had read it often. Again; these words came to me in my distress: "Draw nigh to God and He will draw nigh to you;" and "Christ is the end of the law for righteousness to every one that believeth;" and often did comforting words come to relieve my troubled soul for a few minutes, and then depart and leave my soul in bitterness. The wyere sweet morsels to a hungry, despairing soul, but I feared to take hold of them, lest I should be feeding on that which was not intended for me. Sometimes while reading my Bible I felt like I could embrace some of these precious promises and again I would think they were intended for those much better than myself. I often thought I would cease trying to pray, as it seemed useless and vain and I felt like I was committing an unpardonable sin in so doing. Then I could see how vile and sinful I was prone to be and how far from being good. But to cease praying and begging the Lord for mercy I could not. I would beg as long as there was life—though I felt I was lost, utterly lost. I often thought of the Methodist doctrine. They said you could get religion if you would try. Now I had tried in all my power. I had worked faithfully and found that man could do nothing. Christ says without me you can do nothing, and I knew it was so. I had worked myself nigh unto death, and still had not found favor

in his sight, neither obtained pardon. Matthew 5:4th verse reads: "Blessed are they that mourn, for they shall be comforted." Same chapter, 6th verse: "Blessed are they which do hunger and thirst after righteousness, for their soul shall be filled." I felt if there ever was a soul that did hunger and thirst surely it was I. I could say with Paul O wretched man that I am! Who shall deliver me from the body of this death. One day I was so distressed about my lost condition I thought I must surely die if I did not get relief in some way. So I went to a neighboring forest, as I wished to be out of sight and alone. As soon as I reached its borders I fell upon my face, and there I begged and plead for mercy. If it was possible to save my soul from eternal ruin, nevertheless not my will but His. Yet I would pray that He would not send my soul to hell; yet I knew it would be just. After remaining in the woods some time, begging and weeping for my soul's deliverance, I arose and started to the house. On my way a calm, serene, sweet feeling came over my system. I looked abroad over the hills. Everything looked mute and beautiful. The sun shone calm and pleasant. My troubles seemed to be gone. I did not feel sad and distressed. But yet I did not rejoice and praise the Lord as I had hoped and expected. Now, what I wish to know is this: Can this little mite of my experience, which I've related, be religion? If so why did I not feel to rejoice as others that profess to have a hope in Christ.

I have dreamed several times of rejoicing and praising God, and would awake feeling revived and comforted and thinking now I would claim my little hope. But when morning dawned I would think all this is nothing but a dream. I have no hope, nor nothing to prove that I've been with Jesus. Oh that I could tell an experience like some I have heard. Then would I willingly go forward and tell the church what the Lord had done for me. But alas! I often fear I shall have nothing more than what I've told. My father visited me often during my conviction, speaking words of comfort to my faint heart; bidding me to be of good cheer and trust in the Lord. He had begun a work and He would finish it. God works in a mysterious way, His wonders to perform. "For as many as are led by the Spirit of God, they are the sons of God, and we know that all things work together for good to them that love God, to them who are called according to His purpose." My father came to see me one night and we talked of the goodness of God till late. He told me he would like to hear me tell of more of my travails, and the dealings of God with my soul. For some how he felt that I had a hope in Christ. I told him as near as I could, what I had experienced since I saw him. When I had finished he rose up shedding tears came forward and said he thought I ought to give him the right hand of fellowship; if he was a christian I was one also for he had traveled the same road. He astonished me,

as I was not thinking of taking this little experience for religion. And I refused to take his hand, as I felt unworthy and unfit to be equal with my father. And indeed I felt this was not sufficient evidence of my acceptance with God, a remarkable experience to relate, that I might show forth the praises of him who had called me out of darkness into his marvelous light. But no glowing experience or bright evidence have I to relate. I have never joined any church, because I never felt worthy or good enough, or that my little hope was sufficient to join the people of God whom I believe to be so much better than myself.

Sometime my hope's so little, I think
I'll throw it by:

Sometime it seems sufficient if I
were called to die,

I am a stranger here below

And what I am 'tis hard to know.

And thus I have been traveling on in darkness ever since, with great heaviness and continued sorrow in my heart. I tried to pray to the Lord for a better evidence, and if I had been indeed changed that he would grant me a token, and if deceived to make it explicit in some way. But one thing I do know that whereas I was blind now I see, and the things I once loved now I hate. But whether a child of God or not I cannot tell. Dear Elder Gold, I hope you will write a few lines for my benefit and edification, as I am seeking after truth and wish to do right. This is the first time I have ever written anything for pub-

lication and perhaps the last. I read the Landmark regularly, and it informs me that as those who feel impressed to write in its columns are requested to do it. So I have taken the privilege to write, and feel it nothing now it is done. So if you think proper to insert these lines in your columns do so, if not, lay it by and all will be right with me. I want you to act according it will be safe and correct. I leave to your own judgment; as I believe written a great deal more than I intended. Please excuse and correct all you see amiss.

Your unknown Friend,

LONE WANDERER.

Remarks:—If my unknown, yet well known, friend knew the great pleasure afforded me in reading that dear letter it could be perhaps a little consolation to the writer. I have a deal of pleasure at times in thinking of the experience of the dear saints of God. It is far more precious than reading the views, etc., although that is good when according to the Scripture. To hear the saints tell of the wonderful work of God in bringing grapes in clusters from Canaan or a better land, is honey from the carcass of the lion, yea, sweeter than the honey comb. It is the revelation of Jesus, or the proof to you that Christ is come in the flesh, and ye are witness of these things. Every saint, as he tells not what great thing he has done for the Lord, but what great thing Jesus has done for him, testifies or witnesses that Jesus is come indeed in the flesh. We see Jesus thus in his people. God's

people are poor and afflicted, often fearing that they are deceived, because they feel that they are such great sinners and so unprofitable, know so little of spiritual things and are so tempted; then they are led in a solitary, strange way, hungry and faint, and so few are found in this way that when one does come to them telling just what they have felt, and bringing the same fruit that feeds them, oh it is so sweet and precious, encouraging! and it makes us feel that it may be that after all we are not deceived, and that this is the Lord's world which is so marvelous in our eyes. So, my friend, you would greatly comfort and encourage the dear afflicted people of God, if you go and tell the church what you have seen and felt what great things the Lord has done for you and has had mercy on you. Besides, it will be a great comfort to your own heart to obey Jesus. The command to be baptized is to believers. Such are to put on Christ by Baptism, confessing His name before men.

Is this your privilege? Look at the many evidences you have related. One would wonder, reading your experience how you could ask for more, if He did not remember that the Lord wrestled with Jacob and changed his name that Jacob limped. There is always a weakness, a limping somewhere, in the christian. While reading your precious experience I was thinking how different this from the Armenian world. They do not want any evidence that they are of God. It is just make up their own minds, and

go and join, and go along. No trouble about it. No doubts, no fears, no warfare. While the christian groans within himself, and has many conflicts. What cross have they? Do they deny self? No indeed. It is to gratify self that they go.

What are your evidences as you relate them? You had a great turning about, a deep sorrow for sin, and repentance following. What a conviction of sorrow and deep distress you had. When you spoke of the Scriptures being against you, and the awful fate of Esau as being yours, there was a sentence of death in you. Did you not die indeed? When the Scriptures you referred to in Romans, (7:9) "I was alive without the law once, but when the comandment came, sin revived, and I died," was applied to you your experience of that was what Paul felt, and what God's people feel. It is death to sin and the law. Then when rpecious promises would come into your mind for a few minutes, but they you thought were too good for you, (although the condemning ones were not too bad for you,) if you could have known that the Lord sent them it would have been so comforting. Ah, could I know the same of myself how assuring would be the knowledge of salvation. But were they not prophecies going before hand, handfuls dropt of purpose, to give you a morsel of food in the wilderness?

Then your great desire to see your dear father who was a Bap-

tist, and your earnest wish to hear the Lord's people talk and see if they were troubled like you have been were good signs that your heart loved his people, also this is a most convincing proof that God is leading you. Nothing but the power and love of God draws us to desire to see His people to hear them and see if we are like them.

Then the way your relief came, altogether different from what you expected, and in no sense as you thought. Was not the Lord leading you in a way you knew not? Does not that humble one? You cannot know that you are a child of God by natural eye sight or knowledge. We know we have passed from death unto life because we love the brethren. Now have you a peculiar affection or love for God's people? Do you feel that the Primitive Baptists are your brethren for whom you have this love? Thus you may know that you are passed from death unto life.

The revelation of Jesus is peace to the soul. It does not show you that you are good or worthy, but Jesus himself is all that there is of God's salvation. We remain sinners as long as we are in the flesh. We are complete in Jesus; but we want to see something in self. You want to tell a great experience and so glorify God. Well, that great experience lasts all your life, and it is that: "I am nothing at all, and Jesus Christ is all in all." I feel that I would like to know your name and to hear you talk. P. D. G.

A BENEDICTION *

My Dear Brother Gold:—

You will now enter on the 88th year of your natural life. The Lord has wonderfully sustained and blessed you in your natural life and kept you in health. This part He has also sanctified to His use in His kingdom. You have not led a life of rioting and lawlessness. You have set a good example before us and have been an example to the flock. Thus your faith has been made known by your works. The fruits of the spirit have shone in your natural life so it has been a blessing to the church of God.

The work of grace in your heart has been manifested to all of us so that when we met you or heard you preach there was not anything uncertain about you. Your views and expressions were clear and easily understood. Even on the mystified doctrine of the resurrection of the dead we didn't have to ask, what does he believe about this? Where does he stand? There were no questions about it. You gave good and clear cut views so we knew just where you did believe and teach. We could see that you were fully agreed with our Lord, His apostles and prophets that our bodies which are sown in weakness shall be raised in power.

As we grow older or more afflicted here we experience the weakness. We are not able to overcome death. We are too weak. Yet the faith we have in our Lord is not weak. By faith we see death, not as a monster, but as a messenger to call us away from this world of

growing weakness, pain and afflictions to the full light of the glory of God. To the resurrection in power.

We have no doubt but that there have been times when the clouds have been thick and dark and you have had to face the euraclodon. But when the Lord appeared in the cloud it was a pillar of fire lighting you on the way and hiding you from the pursuing Egyptians. Now that the sand is fast ebbing out of the hour glass you stand in the triumph of faith in that God who separated you from your mother's womb and kept you through this long life making it profitable to all men, especially to those in the true faith of our God. This tells us that your mournings have been good and that the anchor which was given to you was cast in the sure place of the rock of our salvation.

You have often drawn waters out of the wells of salvation and given cup after cup to poor hungry souls around you, and by your pen, to many who were far away. At the same time bread and fish have been given to you for the waiting multitudes and you have faithfully ministered to them of the bread of heaven. Also in giving water you drank, and in giving bread you ate and the communion has been sweet, a refreshing from the Lord.

I do hope and pray that the few remaining days of your mortal existence may be so filled with His spirit that your life may be easy and your departure sweet.

With much love, I am, I hope,

your brother in these precious things of the kingdom.

L. H. HARDY,

Atlantic, N. C., March 25, 1920.

HELP BUILD CHURCH.

Brother E. D. Lamm has given two acres of land and \$50.00 in cash to erect a house of worship at Little Vine church, in Johnston county. About \$400.00 has been collected and about \$1,000 more is required. Contributions can be sent to him Wilsons Mills, R. No. 2, or the other members of the building committee brethren J. E. Henry and W. A. Lamm.

ELDER GOLD ABOUT THE SAME.

I spent Sunday with my father, Elder P. D. Gold, at Mebane. He is about as he has been for the past two weeks, and sends his love to the brethren and friends.

J. D. GOLD.

HELP BUILD A CHURCH.

Dear Brother Gold: By request I am writing you we are trying to build us a Primitive Baptist church house. We organize a church with eight members. Six women and two men, and we want to ask any Old Baptists that have a mind to help us and we will appreciate it so much. Will you advertise this in the Landmark.

Yours in hope of eternal life,

MRS. A. MILLS.

Crumpler, W. Va.

HYMN AND TUNE BOOK

We are again prepared to fill orders for our Hymn and Tune Book, in either round or shaped notes. We regret that war conditions have compelled us to advance the price to \$1.00 per single copy and \$10.00 per dozen, postpaid. Send orders to Mrs. Chas. B. Gordy, Southampton, Pa., or P. G. Lester, Floyd, 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.

Elder J. D. Cockram—Floyd, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

VOL. LIII

NO. 10

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Wilson, N. C., April 1, 1920

HEARING

The faculty of hearing is by and in the ear, into and through which knowledge is communicated by what we might call sound waves. These sound waves convey intelligence to the inner ear where it is taken off by the faculty of hearing and transmitted to the mind and understanding according to the hearing of the ear, "I have heard of thee by the hearing of the ear, but now mine eyes seeth thee."

The free course of spiritual intelligence is through the ear to the mind and thence to the heart. Not so much the external, nor oral ear, as through the hearing, as in and by the spirit. Speak ye comfortably unto them—speak to their heart. I will speak to her heart." This speaking is to the finer, and

more delicate sensibilities, as of the inner man, the hidden man of the heart. This character of hearing is a gift, and comes to us by the word of God.

When the Lord speaks to His people His words are both spirit and life, in which and with which is the gift of hearing. He speaks to the dead as he does to the living, and they hear and obey. He opens our hearts and seals instructions while we are in deep slumber, and our hearts hear and understand, and respond to the heavenly vision.

To hear often means to understand and to obey the Divine injunction. "Hear ye the word of the Lord." That is, give attention to what the Lord will say, consider what He says, observe His injunctions, and do His commandments. The gift to hear, and observe, and do his expressed will and pleasure comes with His word. The Lord speaks as to and through the heavens in addressing His creatures, hence they always hear and obey. In this way the heavens give ear, and the earth hears.

In those respects in which this faculty is peculiar to itself, it is perhaps the most wonderful of all the senses. It is the avenue through which the great Creator communicates to His creatures the knowledge of His existence, power and God head.

When Adam and Eve heard the voice of the Lord God walking in the garden in the cool of the day, they were afraid, and hid themselves, because they were naked.

Thus His voice came to them with a convicting consciousness of guilt. Their aprons of fig leaves had not served their desired purpose, before God they were still naked. How searching was that inquiring voice—Adam where art thou? Ere His voice sounded in their ear a peculiar consciousness of the approach of Divine presence welled up in their hearts. "I heard thy voice in the garden, and I was afraid, because I was naked." "Who told thee that thou wast naked?" How awful is that voice that comes from the garden of innocence as it sounds in the heart of the guilty sinner! Cain at once realized that punishment commensurate with the measure of his crime was more than he could bear. "Where is Abel, thy brother. The voice of thy brother's blood crieth unto me from the ground." The voice of blood! Who can stand before God, against whom it crieth. God will avenge His own elect. He will avenge the blood of His servants.

This voice had a different effect in the heart of Abraham. He had heard it in vision and in dream, now He hears it in a wakeful hour as in divine presence, and it imbues him with a living faith whereby he believes in God, and it is counted unto him for righteousness.

Moses, the great law giver, and servant of God, heard this voice in thunders and lightnings, and the voice of the trumpet from the thick cloud upon the Mount Sinai which, as upon billows of fire, rolled, as it were, down its sides, to mount again to its summit with peal after

peal, and the voice of the trumpet becoming exceeding loud, until he exceedingly feared and quaked, and all the people trembled, and prayed that the Lord would not thus again speak to them, and Moses spoke and God answered him by an oral voice. And the Lord came down upon Mount Sinai, upon the top of the Mount, and called Moses unto him, and sent him down unto the people to set them in order to hear the covenant of the law, which the Lord spake unto them.

It seems that those to whom the Lord speaks are affected according to their peculiar environment, or according to their state or condition, or frame of mind and conscience. Adam and Eve were strongly conscious of personal guilt, and of impending consequences, and so were afraid and hid themselves. Cain under the oppressive embarrassment of a fallen countenance attempted to beg the question, as it were, by assuming that the Lord meant to regard him as his brother's keeper, "Am I my brother's keeper," whereas he knew he was his brother's slayer and murderer.

When the Lord spoke to Noah, that the end of all flesh had come up before him, and that he should build an ark for the saving of his house, he moved with fear, because of the awful consequence which should come upon the people for their sins, and obeyed the voice that spoke to him.

Moses, standing before God as the representative embodiment of a great people who nevertheless

were sinners in the sight of God, and whose offenses should abound by the law which was about to enter, and bring upon them the wages of sin which is death, exceedingly feared and quaked—evidencing that it is a fearful thing to fall into the hands of the living God.

John the Baptist, in confirmation of the fulfilling of all righteousness both heard and saw the spirit and voice of the Lord descend upon the Saviour of Sinners, and declaring, "This is my beloved son in whom I am well pleased."

Peter, James and John while in the holy mount, heard the voice that came upon Jesus from the excellent glory in confirmation of the patriarchic, prophetic and apostolic dispensations, declaring Him to be the sum and substance of them all, and that he was Christ, the son of the Living God, "This is my beloved Son, hear ye Him." Herein all former dispensations merge into and are swallowed up in blessed and everlasting dispensation of the Lord Jesus Christ, and all manner of words and voices and tongues and speeches are lost in His spiritual and divine revelation. This voice from the excellent glory is the voice of revelation. It is the rock upon which He builds His church, and the gates of hell shall not prevail against it.

As He journeyed with the two disciples and expounded unto them the things in all the Scriptures concerning Himself. They did not hear Him as one man hears another, but they heard Him as by revelation, for whom he had revealed him-

self and disappeared, they said one to the other, "did not our hearts burn within us while He spake to us by the way, and opened unto us the Scriptures?" "Blessed are 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."

P. G. L.

ELDER J. E. HERNDON,

Rocky Mount, N. C., March 1, 1920.

You will please publish in the Landmark the following appointments for Elder J. E. Herndon, of Danville, Va.:

Riverview, 4th Saturday and Sunday in April. Town Creek, Monday, Republican, Tuesday, Rocky Mt., Wednesday, Chestnut, Thursday, and then to Figg's River Association, Monday after first Sunday in May, Gills Creek, Tuesday, Black Rock, Wednesday, Little Creek, Thursday, Bellview, Friday, Roanoke. His wife will be with him.

Affectionately,

RANDOLPH PERDUE.

ELDERS HERNDON AND WILSON.

310 Scale St., Danville, Va., March 27

Elder J. R. Wilson and myself, if the Lord will, will preach as follows:

Skewarkey Union May 28, 29, and 30th. Robersonville, N. C., Williamston, (Skewarkey), May 31st.

Tarboro Tuesday June 1st, Rocky Mt. Falls, Wednesday June 2d, Upper Town Creek, Thursday, June 3d, Elm City, Friday, June 4th, Whitakers, Saturday and Sunday, June 5th and 6th, Durham, Monday night, June 7th, Camp Creek, Tuesday, June 8th, Flat River, Wednesday, June 9th, Surf, Thursday, June 10th, Keshboro, Thursday night, June 10th.

With best wishes Respt.

J. E. HERNDON.

OUR PUBLICATIONS

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Zion's Landmark

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WILSON, N. C. CAROLINA

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Vol. LIII

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

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

ELDER J. D. COCKRAM.....Stuart, Va.

ELDER J. C. HURST.....Roanoke, Va.

ELDER M. L. GILBERT.....Dade City, Fla.

\$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.

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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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

FORTY NINE YEARS AGO

April 15th, 1871, just forty-nine years ago, the Landmark was removed from Tarboro where it had been published by Elder C. S. McDaniel who conducted a printing establishment in that town, to Wilson, N. C., and this issue is the first that carries the name of Elder Gold as Associate Editor with that of Elder L. I. Bodenhamer as editor, who established the Landmark on November 15th, 1867.

In making the announcement of the removal to Wilson we quote from a copy of the Landmark before us.

"We are now four numbers behind in the publication of our paper, but expect to bring it up to time in five or six weeks. An explanation, however, of the cause of the delay will not be amiss, our former publisher, C. S. McDaniel, having been disabled by a stroke of paralysis, so that it was impossible for him to attend the office, and the affliction of ourself and family being such as to forbid personal attention to the office, the work unavoidably stopped. Brother Daniel still lingers and it is thought his

case is hopeless. Our own family and self are now able to be about, so that we are now able to resume our place in the business again. We indulge the hope that what we have said upon this subject will answer as an apology with all reasonable persons for the non-appearance of the Landmark. The providential changes made in affairs must be submitted to; and such change in Providence has suggested a change in the place of publication; henceforth the Landmark will be again published in Wilson instead of Tarboro, N. C. It will now be published by Col. R. W. Singeltary, editor and proprietor of the Plain Dealer.

"Also we have secured the services of Elder P. D. Gold, of Wilson, N. C. as associate editor; therefore instead of letting our paper "go to the wall," as some of our enemies have prophesied, we expect and hope to make the Landmark a success as a medium of correspondence and consolation to the church of God and the weary pilgrims. This important object was the first great cause that moved us to action in getting the Landmark up at first and shall be our last end

in prosecuting the publication of it," etc.

As if with prophetic vision and inspiration Elder Bodenhamer wrote those words nearly a half century ago, though this is the first time we have probably ever seen this number of the Landmark which we have recently secured from the garret in the ancestral home here, when it fell to our lot to look after the Landmark in the absence of my father more than a year ago, we wrote and it will be found on the last page of the cover words which mean in substance those penned by the founder of this paper, "that the Landmark may truly be a medium of communication for information and comfort to the House hold of Faith." That it continues to be is indicated by the warm expressions of love and good fellowship of those who contribute to its columns. May it ever so continue and no jarring note disturb the peace and tranquility of Zion.

The next issue contains the first signed editorial by Elder Gold and the subject of his thought was, "Christ the Surety," which ran through several numbers. When we were to see him, the last Sunday in March, we called his attention to what he wrote in that number and he replied, "Yes, Christ is all and in all. He is our hope, our stay, our comfort for this world and the world to come. In Him we have all things, without Him we can do nothing. He is the resurrection and the life."

February 1st, 1872 Elder Gold acquired the sole interest in the

Landmark, Elder Bodenhamer making due acknowledgment in that number, and giving his reasons for believing that father would make an acceptable editor of the paper. In his original way he tells the readers of the paper that every Primitive Baptist should take the Landmark, pay for it, since, if they tried they could save enough from unnecessary expenditures, frivolities and luxuries to discharge the obligation. We quote an expression, "If you must spend money for that which is not bread, or in other words, for foolishness, take one-fourth of it and lay it up until you get two dollars and then send it to Elder Gold, with an order to send you or someone else the Landmark. * * * * But some are ready to say, that a man should not receive money for any religious service. To this we reply, that every business should be self-sustaining. If a man plows all the while, preaches or edits a paper all the while, these vocations must support him or he will starve. If this is not true, please show me how you can establish it otherwise." He truly says that if every Baptist will subscribe [for the Landmark and pay for it, it will be self-sustaining, and this statement holds good today.

J. D. GOLD.

THE UNCLEAN SPIRIT

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence

I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. "Mat. 12:43-45.

At the request of Mr. L. T. Carawan of Lowland, N. C. I will offer a few thoughts on the above text.

The first thing to note is that the spirit in that man was an evil spirit. The man was the house of that evil spirit.

This is true in all the corruptions of our old nature. Whatever course one may pursue he is under the teachings of that evil spirit. The spirit of God is not in him. There may be certain influences brought to bear on that man which may cause him to make reformations. Those influences may be religious or otherwise but be as they may they are of the evil spirit for there is no other spirit at work in that house. The house (the man) belongs to that evil spirit. Under these influences this evil spirit goes out of his own accord. The house is yet his. He has not given any title to it to any one. No one has laid hold on him and dispossessed him; he is gone out of his own accord. He had the right to go out at will and to return at will.

That kind of thing may be some times worked up in protracted meetings. The man may be honestly deceived and made to believe that he has a change of heart. There

is no evil spirit in him for he is gone out. That person may make a profession of religion honestly believing that he is a christian because the evil spirit is gone out and there is an emptiness which he has never felt before.

This does not give him a love for God's divine truth. He has no knowledge of God nor of His doctrine. He is empty. He goes to work to clean up things around him, thus sweeping out the house and garnishing it. That is putting it in proper order and decorating it. That is what the original word means.

Now who can find any fault of that man? What is there lacking about him? Would not any body be ready to receive him? The evil spirit is gone out of him; he has cleaned up his way of living and doing, and he has decorated his life by a profession of religion and "joined the church." "He gives to the Lord of his means and is a big help to the cause he has professed." Is not all this good? Are not his works good works? Who can dispute such religion as that?

At one time one was asked, "What is your prospect for the next world? You are a sick man and we cannot know when you will be called away." He answered, "I have tried to live right with all men, have been honest in my dealings with my neighbors and have always told the truth so I don't think I need to fear." Thus nothing was said about any conviction for sin, any struggle in his heart as if a strong man was being bound

there by a stronger than he. Nothing was said about any longings of soul as if one had come to the birth and there was not strength to bring forth. All went on well and there was no fear. The house was empty and as highly garnished as a religious profession could make it. That man died in that state.

When the evil spirit is gone out of his own accord, the house is yet his. He gets tired, there is no rest for him, the places where he goes are dry, desert, and he finds no rest. What is he to do? Surely nothing but to go home to his own house. Who is going to object? There is no occupant there, not even a renter. The house is empty and finely prepared for occupation.

That owner, that evil spirit, cannot afford to enter alone, he must have companions with him. What for, to take down those decorations? Surely not, but to have his companions enjoy them with him. There is a feast of evil spirits in that house. The devil himself has joined in the feast and has gone on a pilgrimage and all agree that that house is now in fine shape. While there is not one bit of the work of grace there, for the house was empty, but who can say that that man is not a fit subject for God's Kingdom? See how pious he is: he was a fairly good man before but there is no fault to be found in him now. All his companions join with him in declaring that his good works far over balance all his sins in the past so it would be unjust in God to not give him an honorable place in His Kingdom.

Before that man was simply a good man, a good neighbor who had the respect of all about him, or he was a bad man who no one liked to deal with and who had no neighbors. No one was deceived in him and he was deceived in himself. But since the evil spirit and his seven companions have come in he is deceived into believing that he is a fit subject for God's Kingdom and his neighbors and fellowmen are deceived also. There is a general state of deception. That is a worse condition than the first.

The "Seven Devils" simply shows the completeness of the work. Seven is a complete number in the Bible.

That was the condition of that pharasaic, saduseec generation, in their minds they were not sinners. They were better and more wise than the Lord Jesus. They had no disposition to submit to His reign, over us." It is the same today with all of the self workers, conditionalists. The Lord is not with them, their works are deceptive.

People of that class are in large majority. This is manifested in John, 5th chapter. There was at the pool of Bethesda a multitude of impotent folk but there was but one infirm man. The angel that came down and troubled the waters was a preacher opening a protracted meeting. The exercises of the meeting are the troubling of the waters. Any of those impotent folk could get into those waters and be healed of their troubles. They were not impotent in every part so as to amount to an infirmity.

When David had fears about the

goodness and mercy of God he said, "It was my infirmity that caused this fear." Ps. 77. This multitude of impotent folk had no such fears as this because they did not have the infirmity.

There was at that pool one man who had an infirmity. When the Lord went there that man was the only one who received any attention from Him. Him He healed of his infirmity so that he took up his bed and walked.

The work of the angel in troubling the waters and the stepping in of those who were impotent and their healing appears to have had the full approval of the pharisees and other religionists who were there even though it was done on the Sabbath day. We do not hear them raise one word of objection to anything only what was actually done at the commandment of the Lord. That they said was not lawful.

All of that crowd of impotent folk well represents the house of the evil spirit and their last estate is worse than their first.

The idea that you must profess religion and be a member of "some church" is the idea here. That is the idea of the religious world and the very idea which the Lord is here condemning.

Right now the Protestant religious world have combined, about thirty denominations of them, to carry on this very work of proselytical deception, and thus they are gathering together the material that goes to make up the beast which John saw rising up out of

the earth with two horns like a lamb but speaking as a dragon. Rev., 13th.

Rome rose up out of the sea. She is the mother of harlots. She has had her day and can never do us but little more harm. All of her protestant daughters and their Baptist allies with all the secret societies are combined to keep her down. Therefore she cannot come forth. While heathenism yet holds more than half of the human race, and while they would do no more from a religious standpoint against Rome than they would against protestantism, yet those heathen nations are higher up in secret organizations than the professed religious world is, and that will compel them to fight Rome. That also will bring them out in favor with the present protestant move for they all belong to the same societies and will bid each other god-speed. Here is where this second beast will exercise all the power of the first beast.

That wicked religious generation that the Lord said was that man out of whom the evil spirit had gone and returned very filthy represents the very works of the present protestant world.

When Sunday Schools, as set up by the Episcopalian, Robert Raikes, began to show to be a good thing to benefit the poor children of his town, the religious world, both papal and protestant made a drive for it for the benefit of their religion. Everything that the world has invented for worldly benefit has been transferred by the protestant

world for their benefit. During the great World War the government got to making one drive after another to raise money to carry on the war. Now we see how these beastly powers have taken hold of this thing to raise millions upon millions of dollars for their religious purposes. Thus the beast follows up the world.

God's kingdom is not of this world. He has carefully separated His kingdom from all the governments of the world. His Kingdom is supported by divine grace and His almighty omnipotence is her power. His life is her life and she will live as long as He lives. She does not depend on money, missionaries nor Sunday nurseries to keep her alive. She is the one infirm one who is not benefitted by the coming of the angel nor by the troubling of the waters. The Lord's presence and His word saying, "Take up thy bed and go to thine own house," is all that will ever do her any good.

His bed in which he had so long lain in his infirmities with all of its filthiness he was commanded to take along with him. That is the old body which is so sin defiled and yet we must take it along. It will always be a stinking burden but it must be carried. He that made me whole told me to carry it. It must go.

The blessings of the Lord be in us.

Yours in hope,

L. H. HARDY.

Atlantic, N. C., March 16, 1920.

A LABOR OF LOVE WITH HER Dear Brethren:—

In 1916 when my Father was preparing to publish his autobiography which I mentioned in the last number of the Zion's Landmark, material and labor were daily increasing, so that he decided to wait until conditions improved. But high costs have come, it seems, to stay; and the price quoted now for publication is more than double the last estimate in 1916. The cost of the book when delivered to subscribers will be within three cents of the publisher's price, no margin for my extra expense. Therefore since I am not able to finance the publication myself, I shall have to ask for cash with every order. It is of course understood that in the event of failure to obtain sufficient subscribers within a reasonable time all advances will be refunded.

MILDRED DURAND GORDY.

Southampton, Pa., April 7, 1920.

REMARKS: We are quite sure every reader who has ever had the privilege of hearing Elder Durand and reading from his pen will want a copy of this book which his daughter is undertaking to publish.

As a publisher we realize and appreciate the increase in expenses in line with what she says, and while it is a labor of love with her, by thus keeping alive the memory of her father and the splendid enunciations of his mind and heart in the work of the Master, she is accomplishing a great work for the church and for posterity. We feel that her efforts will be applauded and encouraged with a liberal sub-

scription to this book, a biography of one of the ablest ministers and most profound thinkers of the Primitive Baptist faith. The lives and writings of such men should be preserved as a guide to future generations.

J. D. GOLD.

RESOLUTIONS

Whereas, God, in His love, wisdom and mercy, has again visited the Church of William's, on November the tenth, and taken from our midst, our beloved sister, Eliza Denton; therefore be it Resolved:

1. That we bow in humble submission to His Heavenly will.
2. That William's Church has lost a true and faithful member; one who was always present, when not providently hindered, and was always willing to contribute to the welfare of the Church.
3. That we extend to the bereaved family, relatives, our heart full of sympathy.
4. That a copy of these resolutions be entered on our minutes; a copy be sent to the family, and a copy be sent to Zion's Landmark, with request to publish.

Done by order of Conference, this the fourteenth day of February, 1920.

Elder J. C. Moore, Moderator.
C. H. Spivey, Church Clerk.

CORRECTION.

I would not understand the apostles here to be addressing baptized believers. Should read: "I would understand, &c."

J. M. FENTON.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.
Elder J. C. Hurst—Roanoke, Va.
Elder M. L. Gilbert—Dade City, Fla.

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Wilson, N. C., April 15, 1920

SEEING

The faculty of seeing, in the ordinary sense, is in and with the eye. The light that was and is communicates with the inner light, which is the light of life, through the eye. In the retina is the nerve center, which gives rise to vision, and which would seem to be the apple of the eye, which as used in the Scriptures, would seem to indicate the most tender, delicate, appreciable, organ or faculty in the human structure. The Lord kept Jacob as the apple of His eye.

In the vision of seeing there is the faculty of perception which renders seeing what it is really and fully meant to be. There is such a thing as seeing and yet not perceiving which is a mere picture which does not reflect the life and charac-

ter of the thing. To perceive a thing is to understand its life and character without having particularly determined its outlines. Or to observe providences special to the spiritual mind, which to other minds would only seem to be things of common occurrence. To see means to look, and yet we look at things which are not seen. The spiritual mind observes and looks at the good hand of God in all providential things, or in all the works in natural laws, whereas the natural mind sees His hand in nothing. Many looked upon Jesus as the son of Joseph, or the carpenter's son, but only a few perceived that He was the Christ, the Son of the living God.

In the essential sense we see with our natural eyes and perceive with our spiritual eyes, or the eyes of our understanding. "Having the eyes of our understanding enlightened that we might understand the Scriptures," and that we might know the things of God. Peter perceived of a truth and acknowledged that the salvation of God had come to the Gentiles. He perceived that Cornelius and those with him had seen visions of God, and were seeing eye to eye with him the thing, he was commanded to teach them.

Moses commanded the people to stand still and see the salvation of God. They were to look upon the things which were about to be done, and to observe that it was the work of God, and to see His mighty hand outstretched, and to perceive its blessed virtue in their deliverance

and salvation. They had lived, to look, and now they looked and lived. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." One who thus looks is relying altogether upon the Lord for strength and salvation. He is waiting upon the Lord with strong desire, and as one says, he had fainted unless he had believed to see the goodness of the Lord in the Land of the living.

As by faith we are the children of God, and faith being the substance of things hoped, it is by faith we look at the things which are not seen. By faith Abraham saw the day of Christ and rejoiced. By faith Isaiah saw the Lord, high and lifted up, and by faith the woman saw Him to be the great Physician that possessed the virtue that could heal and stay the malady which was sapping her very life. Having the eyes of her understanding enlightened she saw, and believed, and touched and was healed. She saw in Him the salvation of God, and believed in her heart that it was for her. Many others saw Him as one of the passing throng, but she only saw the healing creative virtue which by faith could make her whole, while she looked upon and touched the hem of His garment, her faith perceived, laid hold upon, and brought forth the virtue which he perceived had gone out of him.

It seems that the things we feel and smell and taste and hear we also see; so that in every instance the evidences of life and salvation in Christ Jesus our Lord are increased, some thirty, some sixty, and

some an hundred fold.

Blesed are the eyes that see, and the ears that hear and the heart that understands.

P. G. L.

PLEASE GIVE YOUR FORMER ADDRESS

When sending your subscription to the Landmark, please give us your post office and route, and if you have moved please give your former address. It is impossible for us to remember your address from a list of several thousand subscribers. Please also state whether you are a new or old subscriber.

tf J. D. GOLD.

ADELIA PIETY ROBBINS

Sister Robbins was born January 29th, 1863 near where Mill Branch church was afterwards built and now stands in Nash county, N. C.

Her parents were Owen and Arbella Joyner. She was from youth of an amiable, pleasant and lovely disposition and loved by those who knew her. On December the 30th, 1885 she married T. J. Robbins to whom she was a devoted, affectionate, kind, loving and faithful wife the remainder of his life—ever striving to be all the consolation and pleasure that she knew how to afford him, so much so that it was indeed a pleasant place to visit for they loved to have their brethren, sisters and friends to go to see them. Brother Robbins preceded her to the grave less than a year. Sister Robbins joined the church at Nashville Saturday before the

fourth Sunday in July, 1898 and was baptized on Sunday morning by the writer and I remember how she rejoiced in following the Saviour in Baptism. Indeed she took great pleasure and joy in obedience to His commandments ever afterwards being faithful and an obedient member of His church, and held out faithful unto death. She died January 26th, 1920 of heart trouble, falling asleep in Jesus as we believe, to awake at His coming to call His ransomed people home. We feel that a mother in Israel is gone from us but her spirit is with God who gave it for we feel that she was as pure in heart as any we ever knew and we loved her for righteousness sake. Sister Robbins died near where she was born and was taken to Mill Branch church and her funeral preached by the pastor, the writer, and her body taken to the cemetery and laid by her husband to await the resurrection.

M. B. WILLIFORD.

MRS. W. J. MIZELLE

Please publish the death of Mrs. W. J. Mizelle. She was formerly Ellen Freeman, the daughter of James Freeman, and Caroline, his wife. She was born August 10, 1848. She was married to William J. Mizelle November 25, 1874. She died the tenth day of January, nineteen hundred and twenty. By her marriage she had seven children, six girls and one son, two of which are dead, Jordan and Ella. The children living are Ruth, Mary, Fannie Arburther, Martha, John. She also leaves a devoted hus-

band to mourn her loss. She never joined any church but she made it practically manifest that the love of God had been shed abroad in her heart. She was a strict attendant of the Primitive Baptist church and a strong believer in Salvation by Grace. I often exhorted her to tell her spiritual kindred what great things the Lord had done for her poor soul and she always plead her unworthiness to unite with the church. The writer of this notice preached her funeral to a large and attentive congregation and we believe that our loss is her eternal gain. We believe that she has gone to that sinless, cheerful world where all but love is done away. May God's rich blessing rest upon her bereaved family.

Yours in Gospel bonds,
N. H. HARRISON.

MARY A. EVANS.

At the request of her granddaughter, it becomes my sad privilege to write an obituary of sister Mary A. Evans, died February 2nd, 1920 at Mrs. C. S. Rosco at Mebane, N. C., age 76 years, 5 months and 4 days. Widow of Rufus G. Evans of Caswell county, daughter of James and Mary Doggett. She was married October 18th, 1866. Her husband lived but a few short years, leaving only one daughter. She moved back to her father's home and lived there till her daughter was married to J. E. Lambeth. She, too, lived only a few brief years, leaving one daughter. She took her as a daughter and raised her. Mrs. C. S. Roscoe. There she died

of heart trouble and old age. Thus ended a long and useful life of usefulness in administering to the sick and was loved by all who knew her.

She joined the Primitive Baptist church some time in the seventies (date not known) at Hillsdale, N. C., and was baptized by Bro. McNealy. She loved the doctrine and had no use for creature works or any claims of merit for salvation, but it was all of grace alone. She filled her seat as long as able. When the end came after giving them some instructions about her burial, she did not want any funeral, but if they could get her beloved pastor, Bro. O. J. Denny, he could say something. She then folded her arms across her heart and fell asleep.

Interment was at Hines Chapel beside her loved ones.

There is no doubt within my mind
That she is now in Glory,
Praising God for grace divine
And mercy He has shown her.

We weep not as those who have
no hope but hope ere long to join
her in praising our blessed Saviour,
A Sister,

A. L. H.

DAVID SHEPHERD QUINN

David Shepherd Quinn was born November 10, 1846, died November 5, 1919. Age 72 years, 11 months and 25 days. Married to Olive Rebecca Garner April 18th, 1877, lived together 42 years. This union was blessed with 7 children, three

girls and four boys. Two girls, Lizzie and Olive died in infancy. Two sons, Charlie and Leon lived to be grown and married. The children now living are: W. W. Quinn, R. H. Quinn, Mrs. Alice Simmons, all married. He had 14 grand children. One died in infancy. He was a farmer by occupation and always provided well for his family. He never united with the church but was a strong believer in the Primitive Baptists. He was a kind, loving husband and father, was highly esteemed by all who knew him and greatly missed by many neighbors and friends. If he had an enemy in the world it is unknown to those who knew him best.

How I miss my loving husband

All these lonely days and nights.
Time is long and sad without him
I have nothing for delight.

Mourning, weeping for my loved
one

Who can never come to me.
Pity me, O Lord of heaven
And direct me where to flee.

I am sure that Thou didst take him
And that now he rests with Thee.
Leave me not, God, in my sorrow,
Help me cast my care on Thee.

In connection with what sister Quinn has written concerning Mr. Shepherd Quinn will say I have been acquainted with him, ever since I have been serving the church at Newport. He was one of those quiet, meek and humble men that one seldom meets with. I have of-

ten been to his home where I always found a warm welcome, and, if I spent the night, he was sure to call on me to preach. He was a dear lover of the doctrine the Primitive Baptists preach, and filled his seat in the church about as often as any member. While he never joined the church, his walk was such that proved he loved God, and loved the company of His people. His home was a home for God's people, and, Mr. Quinn so far as I know, lived above reproach—I don't mean he was without faults, but as neighbor and citizen, he was esteemed, and as husband and father, he filled the place so well, till now he is gone, they all miss him sadly. He has paid the debt we all must sooner or later. When sin is finished it brings death, and that brought it to Mr. Quinn, as it will to all of us at God's own time, and in the morning of the resurrection, these vile bodies will be raised up without sin.

ISAAC JONES.

Maple Hill, N. C.

CAREY ALLEN HOWARD

Man dies! He comes forth as a flower and is cut down as the grass. He returns to dust and dwells on the earth no more.

Thus our dear brother Cary Allen Howard passed away at his home in Danville, Va., February 15, 1920. He spent his early life on his farm in Caswell county; later moved to Danville where he engaged in the tobacco business—succeeded in business, and made friends of all his acquaintances. He united with the

Primitive Baptist church at Lick Fork, Rockingham county, at their November meeting, 1865. I find it difficult to express my admiration and affection for this lovely brother. His personal qualities the kindness of his heart; his loyal duty to his friends, and his rugged integrity and love of everything that is elevating to man, and honoring to his God. No one besides the family will miss him more than the writer, having joined the church about the same time; we were as nearly devoted, as hopeful and Christian in their pilgrimage as brethren could be. The church has lost its most active member, and his family a devoted husband and father. May the Lord bless them in their sore bereavement is the sincere prayer of one who loved him. H.

Reid-ville, N. C.

JOHN ROBERT VICK.

Brother John Robert Vick departed this life January 21st, 1920—in his seventy-first year.

Brother Vick was stricken with paralysis February 28th, 1919, and in June of the same year, suffered a second stroke.

On January 20th, came the shock from which he never rallied; and the following day, January 11th, 1920, the Spirit, freed from the shackles of mortality, went back to Him who gave it.

A blessed hope in the finished work of a crucified Saviour, kept him patient in his confinement, and a sweet hope of a better resurrection, gave him calm and sweet resignation, in his bodily suffering.

Brother Vick had not been with us long, as a member of the visible church—having been baptized into the fellowship at William's church, Edgecombe county, North Carolina, the third Sunday in July, 1913, by Elder Jordon W. Johnson.

He was a faithful, consistent, and most lovable brother, and we miss him:

Miss him in his accustomed place,
Miss his smiling, cheerful face,
Miss his humble, lovely ways,
Miss his voice, in songs of praise.

Yet, what here we see, our life is such,

So little to be loved, and that better life so much,

We could not feel one wish to constrain,

His unbound spirit into bonds again.

By order of Conference, Saturday before the third Sunday in February, 1920.

Elder J. C. Moore, Moderator.
C. H. Spivey, Church Clerk.

JOHN W. BEEBE JAMISON

John W. Beebe Jamison, son of J. W. and O. J. Jamison, and grandson of the late Elder John C. Hall, was born the 12th day of June, 1881. Died Oct. the 30th, 1919, making his stay on earth 38 years, 4 months and 18 days. He was married Sept. 27th, 1909 to Miss Julie Smallwood, of Wythville, Va. She only lived 4 months and five days. He was again married on Oct. 14th, 1912 to Miss Matilda Wylie of Morristown, Tenn. They lived very happily together for seven years. I never saw any one any

more devoted to their companions and home than he was. His home was at Johnson City, Tenn. He had been connected with the C. C. and O. railway since 1907 and was held in the highest esteem. He always went to see his father and mother once a year. Never missed going to see them but one year after he went to Tennessee. He with his wife and only child, a boy in his sixth year left Johnson City on October 25th, arrived at his fathers on October 26th. His only brother who had been working at Petersburg since his return from France also came home the same day. They had not seen each other since his return from France. So they were enjoying themselves so well together, hunting most of the time in the day time. On the night of the 30th was reading his Zion's Landmark which he always enjoyed so much. Was called to supper and while at supper three of his friends came in to go on a 'possum hunt. So they arose from supper. Beebe kissed his wife and boy as he always did when leaving the house, all started off on the hunt jolly and in good spirits. They hunted a short while, sat down and rested and started again, had gone but a few yards when his father said something to him and he did not answer. His father said there is something wrong and they hastened back just a few steps and he had sunk down. His father took him in his arms but he was gone in a few seconds, never spoke after they got to him. They were close to a neighbor's house so they went

to the house and phoned the dreadful news home.

Oh, brothers and sisters, only you that have had the same trials can know how hard that was for us to bear. He left so cheerful and happy, never to see us again. It seems to me I can never get over it, but I know the good Lord had a purpose in taking him and I must be reconciled to His will. I never saw any one so heart broken as his dear wife, they were so devoted to each other.

He was not a member of any church but was a strong believer in the Primitive Baptists. He attended two Associations at Roanoke, one at Little Creek and one at Payne's Creek since he went to Tennessee. He always seemed to enjoy the preaching so much. He lived such a noble life, was so good to his fellow men. Had so many friends and but a few enemies. His wife is a member of the Methodist Church. She said she prayed to the Lord to give her some evidence of his happiness in heaven and one night she dreamed that he was in her dining room, she went and put her arms around his neck and said to him Beebe, don't you want to come back here and be with baby and I. He shook his head and said no, not for any thing. He was laid to rest in sight of his fathers home on the evening of the first day of November. Funeral was preached by Elder E. L. Blankenship. Burial services conducted by Rev. Jarrett, Methodist minister. His brother-in-law and wife of Morristown, Tenn., his uncle J. T. Hall and

Messrs. G. A. Massengill, Henry Turner, two other brothers all from Johnson City, a number from Roanoke, Va., and the whole countryside turned out in a great throng to attend the funeral. The Clinchfield general offices sent an enormous floral wreath contributed by his work mates, officials and clerks in the various departments. Other flowers contributed by relatives and friends were beautiful also. He leaves to mourn his death, wife and child, father, mother, one brother, six sisters, a host of relatives and friends. May we all be prepared to meet in heaven when our time comes for us leave this world of sin and sorrow.

His Grief-stricken Mother.

ELDER SHADE PATE ----

Saulston, N. C., Feb. 23, 1920.

Mr. John D. Gold:—

By request of Sister Susan Pate, I will attempt to copy her father's, Elder Shade Pate, obituary, which was published in the minutes of the Contentnea Association in 1892, she being the only one of his children living, being seventy one years of age, she asked me to send it to you to have it republished in the Landmark. She being sound in the faith, and true to her church, though she has passed through many trials and tribulations, but seems to be contented with her lot.

Yours truly,

R. D. Pate.

OBITUARY

By request of his wife and children, I will try to write the obit-

uary of their husband and father, our beloved brother and father in Israel, Elder Shade Pate. He was born March the 10th, 1807, died the 11th of October, 1891, making his stay on earth 84 years, 7 months and one day. At the age of 21, (May 1828) he was united with the Primitive Baptists at Nahunta and baptized the 3rd Sunday by Elder Haywood Ham. A short time after his gift was discovered, and he commenced preaching the gospel of the Son of God. After awhile he was ordained to the ministry. He was pastor at Nahunta when he died. I heard him say he never missed but very few meetings at Nahunta. His health had been giving away for some time, but he was very sure to be at his meeting. He was down 18 days, bore his weakness with Christian fortitude, though in all his sickness he seemed to be without pain. Every thing was done for him that could be done by his wife, children and friends but all failed to restore him. I went to see him 3 times, and I ever saw any one more resigned to God's will than he was. I stayed with him Thursday night before he died on Saturday night. Friday morning when I left he said he wanted to go with me to the Contentnea Association to see his brethren. He said tell them he was lying there a lump of bones trying to thank the Lord for His blessings and asking for more. Surely he was a man of God. Elder Edger-ton preached at home on the occasion to a large congregation, after which he was carried to his old

homestead and laid beside his first wife. He was married twice, first to Penny Howell, who bore him 9 children. He had 32 grandchildren, and 11 great-grand-children. He married the second time to Patience Smith. He leaves a wife, 6 children and a host of friends to mourn his death, but the Lord gives and He has taken away. May the church, his wife, children and friends say blessed be His Holy Name. May the church take heed to his loving admonitions. He was with us at our September meeting. He was not able to preach but in conference he made his last prayer in the church. He was a great man for peace. He was grieved on account of such trouble among the people of God. He told me he thought there would have to be a sifting among the Baptists. O that those among us that are causing so much confusion among the children would stop and think. Had we not better suffer ourselves than to cause others to suffer. Dear brethren and sisters at old Nahunta our dear old father is gone from a world of sin and vexation to a world of bliss and happiness. We believe we never will see his friendly countenance any more, but do for Christ's sake go to church and fill your seats and live in peace as brother Pate so often requested that you would do after he was gone. It will not be long before we, too, will follow, and may we all live in obedience to the command of Jesus, that when He calls us that we may say as Paul did, "We have fought a good fight and finished our

course." May God bless his dear wife and his children with the assurance of meeting their loved one on high. I would like to go back and speak of many things of our deceased pastor, but it would make this obituary too long. All that knew him know there could be much more said. He was much loved and esteemed by the Baptists.

Written by one to whom he has been a great comfort.

Yours truly,
JOHN W. GARDENER.

THE LINVILLE UNION

The Linville Union that was to be held with the church at Salisbury in February and which was called off on account of Influenza, will be held with the said church on the 5th Saturday and Sunday in May, 1920. A cordial invitation is extended.

By order of the church, Saturday before the first Sunday in April, 1920.

A. L. OWEN, Clerk.

THE STAUNTON RIVER UNION

The next Staunton River Union, will be held with the church at Union, near Sandy Level, or Chatham, Va., and to commence on Friday before the 5th Sunday in May, 1920 and continuing three days.

We invite all lovers of the truth especially the ministering brethren.

Anyone wishing to be met please notify Brethren S. D. Mattox, G. W. Barber, A. A. Hedrick, Sandy Level Va., or J. N. Bennet, Toshes, Va.

C. O. BOAZE, Mod.
S. D. MATTOX, Clk.

WHITE OAK UNION

The next session of White Oak Union is appointed to be held the Lord willing with the church at Sand Hill, on Saturday and Fifth Sunday in May, 1920.

Those coming by rail will be met at Sandy Plains via Kinston south-bound Friday before or notify Bro. Jonas Futral, Pink Hill, N. C.

All lovers of truth invited to meet with us.

R. W. GURGANUS, Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Simpson Creek, Saturday and 5th Sunday in May.

ELDER WILLIAM MONSES

Elder William Monsees, of this city, has kindly agreed to act as agent for the Landmark and desires that we announce it through the paper. He wants to help increase the circulation. We greatly appreciate his efforts in behalf of the paper, and trust that all who feel disposed will secure all the subscribers possible. We shall be pleased to send sample copies to any one desiring a copy, and to any list of names sent to us for sample copies.

J. D. GOLD.

SMITHFIELD UNION

Please announce in the Landmark that the next session of the Smithfield Union will meet with the church at Union, Johnston County, N. C., on Saturday and 5th Sunday in May, 1920. Eld. E. F. Pearce is chosen to preach the introductory, followed by Eld. W. A. Simpkins his alternate. Brethren, sisters, friends and especially ministers are cordially in-

vited to attend. Those coming by railroad to be met at Princeton. Please notify Eld. E. F. Pearce, Princeton, N. C. time of arrival. To be met at Smithfield, please notify Bro. J. H. Brady, Smithfield, N. C., and they will make conveyance.

J. A. Batten, Union Clerk.

THE PIG RIVER ASSOCIATION

The Pig River District Primitive Baptist Association will convene with the church at Bethel, Franklin county, Virginia, on Friday before the first Sunday in May, 1920, to which we invite all lovers of Truth to be with us. Especially ministering brethren.

RANDOLPH PERDUE, Mod.

E. L. BLANKENSHIP, Clk.

Boone Mill, Va.

\$2.00 FOR BROTHER EVANS

Mr. J. D. Gold.

Dear Sir:

Enclosed you will find \$2.00 for Brother Evans. May the God of love be with you all, if it be his will.

Mrs. Geo. Underwood,

4210 Granby St.

Norfolk, Va., Feb. 24, 1920.

ANGIER UNION.

The next session of the Angier Union appointed to convene with Sandy Grove, Johnston county, the 5th Sunday in this month, has been called off on account of the influenza, and will be held with said church on the 5th Sunday in May.

By order of the Church.

L. H. STEPHENSON, Pastor.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Zion's Landmark

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WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LIII

May 1, 1920

No. 12



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

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ELDER J. C. HURST.....Roanoke, 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.

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

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P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

CHANGING TIME OF HOLDING ASSOCIATIONS

Dear Mr. Gold:

I very much enjoyed the readings of the last two copies of Zion's Landmark. I enjoyed the short article which you wrote. It really appears to me that you could not have written as you did unless you had had a love for the things about which you were writing. And I believe that you have a love for the Landmark and the things for which it contends more than the money you are expecting to get out of its publication. I am glad to feel that way about it and you, for it makes me believe that your heart is in it and that you will take an interest which you could not take if you did not love it and the truth for which it contends.

There are a few mistakes in the wording of my letters in one or both of the papers but not enough to fuss about. We are all subject to mistakes.

I see that the Staunton River Association has changed the time of holding their Association for this year. I am truly glad to see this forward movement and hope that they will stick to that for at least

ten years.

When the Upper Country Line Association was held at New Hope Church it was held in the week. The order was so good that the sister who was expected to look mostly after the things of the Association the next year at Moons Creek came to me and said, "Do help me to get the brethren to have the association next year at our place in the week just as it is this year." I spoke to the brethren about it and found that it was their mind also to hold it at that same time. Up to that time I had never heard Elder Isaac Jones speak favorably as to changing from Sunday to the week, but at that Association he called especial attention to the order of the meeting and spoke very favorable of having all of our associations in the middle of the week. I was glad that he had been given to see that it was best to worship God in a time of quietness than it was to have to keep constantly reproving the disorder which some of our Sunday goers will have, and then to see how little effect reproving just such a crowd has on them. Really it has more effect to draw

the attention of those who are trying to hear for they will almost always look to see who it is who are misbehaving and in this way will misbehave themselves. The best way is to have our associational meetings in the week when that class of people are at something else. I hope that the associations which have changed will hold to their changes and that others will follow the good example until every one of our associations are held in the week.

That will leave the pastors to get back to their respective churches and often they will be able to take a visitor with them, and those churches whose Sunday do not come on the very time of the associations can make an appointment for some visiting elder and take one home with them and have that much more good preaching.

Our church meetings are very much more necessary than associations and our pastors should not leave their regular meetings to attend associations. As it is now held I have to leave the church at Kinston every year to go to the White Oak Association. Other churches in the association are deprived of having their meetings also. Some of their members can go and be at the associations while others cannot go. They are the sufferers. I do not feel right about having to leave my monthly appointments to go to the association. I feel that we should change the time so we can get to our church meetings.

I know of some churches in an-

other association who do not have their association held with them because they do not want to become responsible for the disorder they know they will have.

It is not the real duty of the Moderator of an association nor the duty of the association to keep order in their congregations. It is the duty of the church who has invited the meeting to be with them. They are responsible for the behavior of their congregations.

Years ago the Virginia Corresponding meeting held her meetings on a Sunday. Their congregations got to be great crowds and it was impossible to control them. They changed to the middle of the week and now they have no trouble about order in their meetings. There are others who have the same experience.

One thing I have noticed that our brethren in the ministry who have been visitors with those associations who hold their sessions in the week are almost to a man in favor to have all our associational meetings changed to the middle of the week. That proves beyond a doubt that they have felt the difference in preaching to those who will listen and in trying to make those hear who will not listen.

It is sad to all of us to know that our dear brother and father in Israel, Elder Gold, is in bad health again. Yet we do feel that the Lord has wonderfully blessed us in giving him to us these many years to blow the trumpet in Zion with no uncertain sound. He was born into this world on the 25th day of

March, 1833. Therefore if he lives until the 25th of March of this year he will have been here 87 years. And his life has not been mis-spent. How good for us who are younger to have his life as an example to follow. I feel to love the very life he has lived. I do hope that our God will sustain him in these his last days, and that He will graciously bless his children and dear wife to comfort them.

Your friend in the love of God.

L. H. Hardy.

Atlantic, N. C., Feb. 10, 1920.

LET GOD'S ORDINATION STAND

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel. But I have used none of these things; neither have written these things, that it should be so done unto me; for it were better for me to die, than any man should make my glorying void." 1 Cor. 9:14-15.

Paul here affirms that the Lord hath ordained they which preach the gospel should live of the gospel. This is God's ordination. This is God's order or rule that He has established concerning those who preach the gospel—that they should live of the gospel. When Jesus sent forth His twelve disciples to preach, He said unto them "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." This is God's law. He ordained it this way, and man ought

not to try to change it. It is yet true of those that preach the gospel that the workman is worthy of his meat.

The disciples were not free to continue their former occupation, they had to give it up, what ever that occupation was. Remember Paul's words to Timothy: No man that wareth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." Paul's teaching harmonize. If there are seeming differences in his teachings, the fault is in us, and not in the scriptures. If God's ministers do their part well, and the church does her part toward those who preach the gospel, there will not be any occasion for God's ministers being entangled with the affairs of this life. It is man putting his judgment against the way the Lord hath ordained when they entangle themselves with the affairs of this life instead of doing as the Lord hath ordained.

These are most solemn things. There is no evading of this truth. That if the Lord hath ordained that they which preach the gospel should live of the gospel, and man has established another way, man has set up his judgment against the Lord's way. Now the solemn question is, will the church heed what the Lord hath ordained? or will the church disregard that which the Lord has ordained?

I know some claim that Paul meant spiritual things, instead of carnal things when he said the preacher should live of the gospel.

Now let us reason together. See 11th verse, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? This of itself proves Paul was talking about carnal things. Paul continues to show that others were partakers of this power (right) over them, and that they had the same power (right) as others had, but Paul said, "Nevertheless, we have not used this power."

The word power here means right, and their reason for not using this power was lest they should hinder the gospel of Christ: God's ministers do not entangle themselves with the affairs of this life lest they should hinder the gospel of Christ, but many of us have become so entangled with the affairs of this life that we are hindered from preaching the gospel. The 15th verse reads, "but I have used none of these things." These words may be so perverted as to make Paul teach he was putting his judgment against that which the Lord ordained, when in truth that was not in his thoughts. His thoughts were not to do anything that would hinder the gospel of Christ. We should first study the condition of this church at Corinth, and we could then see the wisdom of Paul doing as he did. That church had false teachers preaching for them, and they were paying these false teachers for their preaching. On the other hand Paul had not used any of these things that it should be so done unto. We know Paul here was talk-

ing about carnal things, and not spiritual things. Paul was not seeking to preach the gospel. He said, "Yea, woe is unto me if I preach not the gospel." Paul was willing to deprive himself of this power (or right) that belongs to those who do preach the gospel, rather than not to preach the gospel at all when conditions were as they were at Corinth. Paul said to these brethren, "And I will very gladly spend and be spent for you, though the more abundantly I love you, less I am beloved." Oh, what a sad condition that church was in. Yet with all this Paul was willing to spend and be spent in preaching the gospel to them freely. Paul asked these brethren, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? He then says: "I robbed other churches taking wages of them to do you service." 2 Cor. 11:7, 8.

This shows there were at that time other churches that were faithful toward those who preached the gospel. They put into practice the rule that they that preach the gospel should live of the gospel. They enabled Paul to preach where necessity was laid upon him to preach. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things, neither have I written these things, that it should be so done unto me, for it were better for me to die, than that any man should make my glorying void." We see

that Paul did not contradict himself, neither was he putting his judgment against what the Lord hath ordained, but he did show that the church at Corinth was putting its judgments against that which the Lord had ordained concerning those which preach the gospel. They were willing for true gospel ministers to suffer want for the necessities of this life, and at the same time supporting false teachers that were working enmity in the minds of the brethren against Paul. But while this sad state of affairs existed in the church at Corinth, other churches willingly supplied Paul's needs that he might preach the gospel freely there and yet the church at Corinth should have ministered unto Paul with their carnal things. But as it were other churches looked after Paul's necessities.

Let us not forget Paul's words: "I robbed other churches, taking wages of them to do you service." Paul commends the other churches that he took wages from to do these brethren service. On the other hand he rebuked this church for not doing its part toward those who preach the gospel as the Lord hath ordained. Paul said, "For what is it wherein ye were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong." Paul's argument is, that if he preached the gospel, as he did do, that he would be burdensome to some church or churches as the case may be. Here Paul asked the church at Corinth to forgive him this

wrong, that is, the wrong of not being burdensome to them. For it was a fact that while he had not been burdensome to this church, he had robbed other churches, taking wages of them to do this church service. And yet Paul proposed to keep right on as in the past, and that was not to be burdensome to the church at Corinth. Paul said to the brethren at Philippi, "Now ye Phillipians know also that in the beginning of the gospel when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift, but I desire fruit that may abound to your account. "Paul commends those brethren for their liberality in ministering to their necessities, and best of all Paul assured them by saying: "But my God shall supply all your need." Note how positive Paul spoke, but my God shall supply all your need, according to his riches in glory by Jesus Christ."

These churches referred to by Paul recognized that Paul and his collaborators in the gospel were chosen of God to preach the gospel. They also recognized their duty to minister to them of their carnal things not only when present with them, but saw to it when ever opportunity opens up to send them such as they needed that they might continue to preach the gospel as necessity was laid upon them to do.

Here we see the churches work-

ing hand in hand with God's called ministers that preach the gospel, with the assurance that God will supply all their need. I want to call attention once more to these words of our text. But I have used none of these things, neither have I written these things, that it should be so done unto me." I hope I have made it clear that Paul here refers to the church at Corinth and not to the churches that did minister to his necessities. He did use the things they sent him. Paul has not given any excuse for any church doing as the Corinthians did. They were living as though the Lord hath not ordained that they that preach the gospel should live of the gospel. They were living in open rebellion to that which the Lord had ordained. In my opinion their present ministers were not preaching the gospel, but were Satan's ministers referred to in 2 Cor. 11:13-15. Those ministers would work against any gospel minister, his should be a lesson to all gospel ministers, and also to every church of Christ, lest they do as this church at Corinth did, reject gospel ministers and receive Satan's ministers, and pay them for their preaching.

Paul said to them: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hither too you were not able to hear it. Neither yet now are you able," 1 Cor. 3:1-2. These brethren were carnal, therefore received carnal teachers in-

stead of gospel ministers. Evidently that was the greatest trouble with this church, they could not discern between a true gospel minister and carnal teachers. One preached the gospel, the other did not preach the gospel, and yet were supported as though they were ministers of the gospel. The fact was they were false apostles, deceitful workers, transforming themselves into the apostles of Christ. Evidently there are many such churches today that have been deceived by such false teachers. Now because these transformed ministers have deceived God's dear people by taking advantage of their weakness, and being carnal, is no excuse for those who are not doing their duty toward those which preach the gospel. It yet is true as Paul said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

(To be continued.)

Joseph Ford,

Box 516, Seneca, Kansas.

FAITHFUL IN ALL THINGS

P. D. Gold, Ed. Zion's Landmark, Wilson, N. C.

Dear Bro. in our Lord and Saviour Jesus Christ, if you will permit me to say brother, a poor unworthy creature in God's sight. I feel this morning as though I would like to say a few words to you and also to the household of faith. Bro. Gold I am sending you my check for \$4.00 to push up my own subscription one year, and to send your sweet paper one year to

one of God's children, less able to take it than I am. I would like to know to whom you send it, and just as long as I am able I'll keep his or her subscription paid up. I want to tell you how merciful and good God has been to me, a poor worm of the dust. I am 65 years old and have been a rural carrier 12 years and have never lost a single trip or part of a trip. If I could not go my substitute went for me. God always prepares a way for old Daddy Holmes (as I am familiarly known). I have never gone into a house (while on duty) to seek shelter and I have been in some awful storms, but God protects me. I of course mingle with the world and am thrown every day among every class of religious people and hear them talk and know what they believe and I so often wonder how many of them are God's children, or how many serve God as God says serve him. I can see they honor God with their lips, but oh, where are their hearts. I have (I think) heard complaints of Primitive Baptists charging that \$2.00 a year is too much for the Landmark. Let me say right here that \$2.00 is not too much for the Landmark. I would not take \$2.00 for the beautiful messages of love that are written for me. Oh! how I do love God's children! I do dearly love to read from the pen of God's dear children; some times they rebuke me; when you do please accept my thanks to you for having that love for poor unworthy me to show me where I'm wrong. Then on the other hand they tell me of my great

love for God and they help me praise God, the giver of life. I sometimes wonder if some one isn't reading some little 30 cent story paper in preference to the Landmark. I think the reason they complain (if they do) about the price of the Landmark is they do not stop to consider what the Landmark is. I'll just ask is there a single crumb of food for the hungry soul in story papers? Is there any spiritual love in them? Do they tend to raise or lower the soul? Are these papers of God or of the devil? Are these papers being cheap lead one to God? No, no no, then why do God's children love to read something that is in no way elevating? When one is born of God he or she have passed from death unto life. They say the things they once loved they now hate. Let's see, naturally you once loved story papers and you still love them; to read them is a sin and let me beg you to forsake sin and read God's word and read the beautiful sermons, letters and the sweet experiences of grace; don't read them like they were a burden to you, but read them as a joy, as a blessing and as a comfort. Ask one of God's little lambs if he or she loves worldly things and they will say no; then ask them what kind of literature they read and nine times out of ten they will blush. There is a Missionary Baptist paper published in Abilene, Tex. (Western Evangel) it has stories in it, advertisements, etc., but never have I seen a sermon on an experience of grace in it. What

difference is there in it and a story paper? None. Just the name and they claim 75,000 readers. My, my would I ever think of reading anything that was not uplifting. Bro. Gold what is not of God is of the devil sure and if these story and worldly papers are not of God they are of the devil in hell, and when a man, woman, boy or girl reads worldly papers, go to the movy shows, they are serving the devil sure. If they have not thus saith the Lord for it, then they are not serving God as I see it. I've often thought what a wonderful God we have. How merciful, how tender, how loving. He furnishes health, friends, food and raiment and let's people serve the devil; the devil furnishes nothing but hell and it seems so strange that people will go on and on in sin knowing, actually knowing the devil can give no relief in time of trouble.

But let trouble come and they try to seek God. I often thought on this subject. Let me die the death of the righteous and let my last end be like His. Then this question arises: How can I die the death of the righteous unless I live that kind of life. Oh, I do pray God that His children may serve their Lord and Master as God says serve Him. Let us bear each others serge Him. Let us bear each others burdens as God says to do. I have not heard an old Baptist sermon since last August and Bro. Joe Newman of Lex. preached at the Association. So you see why I take the Landmark, Gospel Messenger and Primitive Baptist. They are

the only papers that bring glad tid-ing of great joy to this poor soul. I correspond with a sweet pure child of God and her letters are such a pleasure. She has helped me over many a rough place. She has taught me humility. She has taught me to be humble. Oh! what a great and grand sister she is, though we live hundreds and hundreds of miles apart, still in reading her letters I feel that we are close together. She reads no trashy stuff; she goes as God directs.

May God bless His children and make them obey Him. Love to all.
Your brother in hope,

H. D. Holmes.

March 12, 1920.

REMARKS

The above letter is certainly refreshing midst all the unfaithfulness and inattention during these times of indifference and inefficiency. The faith of the true Primitive Baptist enables him to believe that God will strengthen him to take care of earthly duties, and live a useful and sober life in this world that he may be prepared for the plaudit, "Well done thou good and faithful servant, thou hast been faithful in a few things, I will make thee a ruler over many things." I have often thought that a faithless indifferent man or woman is of little use to either God or man. Certainly they are worth nothing in this world, and how can they be worth anything to God who requires of every soul recompense according to the duties imposed

upon it. How can anything be accomplished unless every man does his duty? The Father works, the Saviour while on earth set the example.

His last words were, "I have finished the work thou gavest me to do."

How delightful it would be if every one finished the work he was given to do? Half the overseers in the world could be dismissed, and one would not have to follow after his help to see that work is done. This letter is most refreshing.

J. D. GOLD.

THE CHURCH HIS BRIDE

"Behold, thou art fair, my love; behold thou art fair; thou hast doves' eyes." Solomon personating Christ says of the church, His bride, "Thou art all fair, my love; there is no spot in thee." The strongest and tenderest passion God has implanted in man is mutual love of husband and wife, and in the highest and holiest sense this is manifested in the relation of Christ to His church. Solomon's Song is of the inseparable unity of Christ and His church, and of confident assurance that "what God hath joined together no man can put asunder." Jesus loved the church and gave himself for it. She is His bride. The church of Jesus is hid from the world. He tells His disciples that they are a city set on a hill that cannot be hid. The church of Christ is this city, and she is the light of the world, the bride, the Lamb's wife. This bride is composed of many

members, each of whom is a light in the great city set upon a hill. Each individual member is a candle lighted by the hand of God to shine in this great city, which hath foundation, whose builder and maker is God. And God has placed them in the building as it pleased Him. One cannot say to another, you are of no use; for every candle that God has lighted will shine and for the very purpose He intended. We understand this light to be the spirit of God implanted in us. Our wise Creator and Preserver did not leave us to create this light in ourselves any more than man would leave a candle to light itself. This light does not shine out to the world. The world may see a change in the outward acts but it does not see the light. As the candle gives light to all that are in the house, so the light of God's countenance in you shines only to those who are born of the spirit. Has any of the light grown dim? Because iniquity shall abound the love of many shall wax cold. I think I can tell you whom you love best. It is the brother or sister who seems to be always on duty. His light is shining. Jesus says, "Let your light shine." What about you who are out side of the church? To no other class of people is the scripture more comforting than to the lamb who linger out of the fold. Do you think any light will shine so in the house? The church is a shelter, a home. How the inhabitants of Zion, the church, are always rejoiced when any come with singing unto them, telling what great

things the Lord has done for them. Nothing is more pleasant to a brightly out in the storms as it will child of God than the fellowship of His people. The church of God shall be to the praise of the glory of God's grace and shall display the riches of His grace and shall shine in the resurrection above the brightness of the sun.

Your little sister in hope,

Bessie Brooks.

Greenville, N. C.

March 24, 1920.

KEEP THE LANDMARK CLEAN

Mr. J. D. Gold.

Dear Friend, for I feel that indeed and in truth you are a true friend to the Primitive Baptists and a dear lover of your father's interests, and also manifesting your love for our dear paper, Zion's Landmark for which Brother Gold has labored so hard to keep clean and pure for which I hope I feel thankful. I trust he will, if it be God's will live long enough to enjoy the sweet pleasures of seeing you obedient to your Lord and Master. His cup I dare say would run over.

Enclosed please find two dollars to pay for my paper this year, or until March 1921. Wishing you success in your untiring interest for our paper and believing God will bless, guide and direct you in His wonderful paths of righteousness.

Sincerely yours to serve,

Nannie Clayton.

Roxboro, Route 1, N. C.

REMARKS

Our friend expresses our earnest desire, that the Landmark shall be kept clean and free from discord and strife and those things that tend to divide the household of God. We cannot believe in God's holy mount where He dwells with His saints there is anything but harmony and love, and we trust the Landmark, following the same paths where my father led will remain clean and pure, refreshing always to the heart, tired of the vain cross, of cares and strife of the world. Let the Landmark be "the quiet hour," the family paper of the Primitive Baptists, where each and every member though miles apart may sweetly commune with one another, and be a moment where Zion may feel her warfare is accomplished and her trials if not over, can at least be laid aside for the moment. May God in His infinite goodness and mercy so direct and guide the pens of the writers of this paper into the green pastures and beside the still waters, that His sheep may sweetly and quietly feed rather than be disturbed and scattered.

John D. Gold.

HYMN AND TUNE BOOK

We are again prepared to fill orders for our Hymn and Tune Book, in either round or shaped notes. We regret that war conditions have compelled us to advance the price to \$1.00 per single copy and \$10.00 per dozen, postpaid. Send orders to Mrs. Chas. B. Gordy, Southampton, Pa., or P. G. Lester, Floyd, 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.

Elder J. D. Cockram—Stuart, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

VOL. LIII

NO. 12

Entered at the postoffice at Wilson
as second class matter.

Wilson, N. C., May 1, 1920

**CHRIST, THE RESURRECTION
AND THE LIFE**

Dear Brother Lester:

I have just read for the third time your article in the January 1st issue of the Landmark, on the Resurrection. To me, you have supplied food for much deep thinking, and while I do not claim to be able to digest strong meat, not to understand the great mystery about which you have written so ably, yet, I hope that "there is deep down in my heart a blessed and abiding assurance that as surely as Christ is the resurrection and the life, so surely are His people raised up with him and live by him and in him," and this being true, as you say, "it is enough."

While you did not explain the mystery and tell the "how of it

and the what of it," nevertheless, you have brought to remembrance many beautiful truths from the inspired word of God bearing upon it. You say you "have searched for an example or a pattern for this mystical operation but have found nothing of the kind. It would seem that I might find these things in the death and resurrection of Christ, but while I find that no man ever lived the life He lived, nor died the death He died, nor rose from the dead as He did, yet He was not sown and raised as He was. He was neither an example nor a pattern in this thing, but He is the It of it." "He is the It of it." It is all embraced in that one sentence, "He is the It of it." He is the true vine and all that the branches can know of eternal life and the power of His resurrection is in Him. "I am the resurrection and the life." These are the words of Jesus to Martha, and I understand that they were spoken by way of encouragement to her. We all remember the occasion which brought them forth. Lazarus, Martha's brother, had died and when Jesus had come, she said, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, "Thy brother shall rise again." Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Then, it was, "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were

dead, yet shall he live: And whosoever liveth and believeth in me shall never die." When Jesus heard that Lazarus was sick He said unto His disciples, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And, again, when He had told them plainly that Lazarus was dead, He said, "I am glad for your sakes that I was not there, to the intent ye may believe." So, it would seem that Christ's desire was that His disciples might behold with their own eyes, for themselves and not another, and experience in a living way something of that wonderful power which wrought in him in raising him from the dead.

"I am the resurrection and the life." These words are in the present tense and, yet, when they were spoken Christ had not been crucified. Martha, perhaps, was expecting him to say "I will be the resurrection and the life," but he said, "I am." And while she said she believed him to be the Christ, the Son of God, which should come into the world, and "that even now, whatsoever thou wilt ask of God, God will give it thee, (what wonderful faith to believe that in the hour of great trouble), she, evidently, still did not grasp at that time that he was the resurrection and the life and that He would raise Lazarus from the dead, but when "He cried with a loud voice, Lazarus come forth, and he that was dead came forth," she realized what Christ meant when He said, "if thou wouldest believe,

thou shouldest see the glory of God." Those that stood by did not know the "how of it," but they did realize that he who had been dead was alive and they believed on Jesus. The living children have heard the voice of this one who spake as never man spake, whose words are life and powerful, and who quickens the dead. "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1. Therefore, the Apostle Paul in exhorting the Colossian brethren, says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." If we can appear with Him in glory and be like Him, will not that be enough? Why speculate and give a private interpretation to the scriptures? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The scriptures were given to the people of God, for their learning: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

Dear Brother, I felt I wanted you to know I enjoyed both of your

articles and to express, with Brother Gold, the hope that we may hear from you oftener in the future through the Landmark than in the past.

From one who questions he knows anything as he ought to know and hopes you will be charitable towards his shortcomings, but who is comforted in believing that Christ is the resurrection and the life, that the train of his jewels will fill every seat in his temple, with not hoof left behind, and that His people are raised up with him and live by him and in him.

Your brother in tribulation,
R. Lester Dodson.

REMARKS

The above excellent article full of assurances and comfort, was mislaid and therefore did not appear when it should, and might now seem rather out of time, but with those who may remember the article to which it refers, under the title word "It," the assurances which have greatly comforted me will also comfort them, as by the mutual faith of each. However, if from a purely selfish standpoint of consideration I should suggest its publication at this late day, may I not trust that such selfishness will appear as pardonable when I assure the reader that I often am made to go for days and weeks and months hungering for such confirming assurances of mutual faith? I call it responsive preaching.

With a really true purpose of mind the minister of the gospel de-

sires to reach the heart of those to whom he is preaching, but he can not judge to his entire satisfaction the feeling of their hearts by those of his own. The deepest emotions of soul are not always apparent through superficial observation. Speech is the true index to the abundance of the heart. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The judgment of the truth preached is with the membership of the church. "Know ye not that ye shall judge angels?" Therefore the judgment is with the hearer, and the speaker needs that judgment. By it he stands approved or reproved as the case may be.

They that feared the Lord spoke often one to another and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. In the membership there are thinkers, talkers and speakers. As the old brethren used to say, we should call in the wanderings of our minds, and think upon things heavenly and divine. "They shall speak of the glory of the kingdom, and talk of thy power." There is nothing more fruitful of thought than mutual conversation. There is not enough of this kind of meeting. It is cumulative. It brings to mind one's own thoughts as thought by others. It is comparative; it is confirming; it is assuring and comforting. It binds together; it breeds good feeling; it sheds

abroad love in the heart; it begets fellowship.

Many good brethren hesitate to speak to the minister in commendation of his sermon for fear it might puff him up, but why should one have such fears. Is it consistent with reason that one gifted of God to edify and comfort his people would be puffed up with vain glory if they should tell him they had enjoyed his sermon? If there is any puffing up that can be done the devil will attend to that. That is his work, and he will surely put it in. Perhaps before the poor preacher leaves the pulpit Satan will whisper in his ear that was a great effort, and if that preacher has not been made to do business in deep waters, and brought down to the bottom of the mountains, and felt the waves and billows of God to pass over him, Satan will give him trouble. But do not let the children of God presume that they are the devil's agents to do this flattery work, but if they feel in the honesty of their heart that the Lord has sent them a message by the hand of his servant, let them acknowledge the same to the servant, and the Lord will hear and he will bless them because he has blessed them, blessed them to hear, and to understand, and to be comforted. Then let them say so, and let them otherwise minister after a Godly sort, even as they may find it in their hearts to do, and thus be fellow helpers to the truth.

If at any time I should be favored of the Lord to speak a word in season to him that is weary, I feel that

I shall appreciate it if he should tell me so.

P. G. L.

CORPORAL ANDREW PAUL PARRISH

Was killed in action November 1st, 1918. He volunteered June 22, 1917, at Raleigh, N. C. and went from there to Fort Thomas Ky., where he stayed one month and went to Syracuse, N. Y., and on September 15th, sailed for France. He entered active service in March. We received several letters from him after he crossed.

He often wrote saying he hoped often wrote saying that he hoped to return home, but that if he did not all was well with him. He seemed to be reconciled to God's will and we feel sure the Heavenly Father was with him in all his temptations and has now taken him home where he can hear the roar of cannon no more. Paul had a kind and loving disposition gaining friends wherever he went. We feel sure dear Paul is now enjoying a heavenly life. He leaves mother, one brother and four sisters and many other relatives and friends to mourn his departure. May the good Lord prepare all that die on the battlefield for an entrance into that celestial city of the redeemed to keep them forever. It won't be long before we too, shall lie down in death, and then we hope to meet our loved ones on high to part no more. For we came into this world not to live always and at God's own time He will call us to that sweet home. We can only look to Him for comfort. He is our

best friend in time of trouble, a present help in time of need. It seems my heart will never cease aching, but I hope to be brave and hope sometime to be reconciled and say "Thy will, O Lord be done, not mine." His body was laid to rest in far France until the appointed time for it to rise and live with the united host. If any one that was in Company I, Ninth Infantry that reads this please write to me.

Written by his sister,

Mrs. Katie U. Jones.

McCullers N. C., R. F. D. No. 1.

CHANGE OF ADDRESS

John D. Gold,
Wilson, N. C.

Dear Brother:—

Please give notice through the Landmark that I have changed my address from 184 E. 5th St., Riverside, Cal., to 6217 Sycamore Ave., Seattle, Washington; and that you send me the Landmark to the latter address.

All Yours,

J. F. BEEMAN.

Riverside, Cal., March 22, 1920.

CONTENTNEA UNION

Mr. John D. Gold,
Wilson, N. C.,

Dear Sir:—

Please state in the next issue of the Landmark that the next session of the Contentnea Union was appointed to be held with the church at Autrey's Creek, Edgecombe county, N. C., commencing Saturday before the Fifth Sunday in May.

Elder T. B. Lancaster was chosen

to preach the introductory sermon and Elder George W. Stokes was chosen as alternate. Visiting brethren, sisters, and friends coming by rail will be met at Macclesfield Friday afternoon and Saturday morning.

J. E. MEWBORN.

Union Clerk.

Snow Hill, N. C., April 20, 1920.

CHANGE OF ADDRESS

Mr. J. D. Gold,

Dear Sir:—

Please publish in the Landmark that Elder J. T. Williams' address is changed from Nashville, N. C., Route 3, Box 68, to Sharpsburg, N. C., Route 1, Box 44.

WILL FILL APPOINTMENTS

Dear Brother Jones:—

Brother A. L. Moore is at the point of death, and cannot attend to the appointments, and I will take the matter in charge, and make the appointments for you as follows:

At Martinsville, Va., Wednesday night, the 28th of April, 1920.

At Franklin Court house Thursday at 11 o'clock A. M. April 29, 1920.

From there to the Pig River Association which begins April 30, 1920 and continuing three days.

At Martinsville, Va., Monday night May 3, 1920.

At Leatherwood, Va., Tuesday at 11 o'clock A. M., May 4, 1920.

At Northfork, Va., Wednesday, May 5, 1920.

At Axton, Thursday, May 6, 1920.

At Danville, Va., Friday, May

7, 1920.

At Draper, N. C., Saturday, May 8, 1920.

At Spray, N. C., Sunday, May 9, 1920.

At Goodwill, Monday, May 10, 1920.

Thence to the Mayo Association, beginning Tuesday before the third Sunday in May, 11, 12, 13, 1920.

For any further information write to G. R. Minter, Martinsville, Va. Martinsville, Va., April 14, 1920.

PLEASE GIVE YOUR FORMER ADDRESS

When sending your subscription to the Landmark, please give us your post office and route, and if you have moved please give your former address. It is impossible for us to remember your address from a list of several thousand subscribers. Please also state whether you are a new or old subscriber.

tf J. D. GOLD.

THE LINVILLE UNION

The Linville Union that was to be held with the church at Salisbury in February and which was called off on account of Influenza, will be held with the said church on the 5th Saturday and Sunday in May, 1920. A cordial invitation is extended.

By order of the church, Saturday before the first Sunday in April, 1920.

A. L. OWEN, Clerk.

ANGIER UNION.

The next session of the Angier Union appointed to convene with

Sandy Grove, Johnston county, the 5th Sunday in this month, has been called off on account of the influenza, and will be held with said church on the 5th Sunday in May.

By order of the Church.

L. H. STEPHENSON, Pastor.

SMITHFIELD UNION

Please announce in the Landmark that the next session of the Smithfield Union will meet with the church at Union, Johnston County, N. C., on Saturday and 5th Sunday in May, 1920. Eld. E. F. Pearce is chosen to preach the introductory, followed by Eld. W. A. Simpkins his alternate. Brethren, sisters, friends and especially ministers are cordially invited to attend. Those coming by railroad to be met at Princeton. Please notify Eld. E. F. Pearce, Princeton, N. C. time of arrival. To be met at Smithfield, please notify Bro. J. H. Brady, Smithfield, N. C., and they will make conveyance.

J. A. Batten, Union Clerk.

SKEWARKEY UNION POSTPONED

Williamston, N. C., Feb. 25, 1920
On account of the order of the Martin County Board of Health forbidding all public meetings because of the influenza, the Church at Robersonville has decided to postpone the next session of the Skewarkey Union with them from February to the 5th Sunday in May.
Sylvester Hassell.

F 15—L 2t

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

The Daily Times:

Published at one and five o'clock every afternoon. Carries the news of the country and the world and Associated Press despatches. Price, \$6.00 per year; \$3.00, six months; \$1.50 three months.

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Zion's Landmark

PUBLISHED MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LIII

May 15, 1920

No. 13



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

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

ELDER J. D. COCKRAM.....Stuart, Va.

ELDER J. C. HURST.....Roanoke, Va.

ELDER M. L. GILBERT.....Dade City, Fla.

\$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 PUBLISHING CO.,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SPIRITUAL ADULTERY

"Who is among you that feareth the Lord, that obey the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that you have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."—Is. 50:10, 11.

Sister V. A. Edwards, of Burden, Kansas, wrote to me on August 24, 1919, and requested me to write on the above scripture but feeling so little light on the text I have put it off. Even now I do not know that I shall write to the point in the text but hope that the good Lord will enable me to speak nothing but the truth which He had in view when these words were given to the prophet.

Several years before I had written on "Spiritual Adultery," and my letter was published in Zion's Landmark. Sister Edwards specially referred to that letter and the comfort which the Lord gave her in that letter.

It should be remembered that none can committ that desperate act but the people of God for none else are married to Him. Adultery is the lewd act of those who are married, therefore to be guilty of spiritual adultery one must be married to the Lord.

In the letter referred to I wrote of the fact that the church never committed adultery that there was not an offspring to follow. That was witnessed by the act of following the teachings of Andrew Fuller, who brought many heresies in the church. Those heresies were pretty to the carnal mind and the people of God have a full share of that kind of mind. It is always the enemy of God. It is not sanctified to the service of God by being in His children but is still His enemy. The children of God are the only people in the world who are given to know the power of this enmity. Therefore to follow after the carnal mind, however pretty the proposition may be, is to follow after and to walk with the enemy of God and of His people.

When Mr. Fuller proposed to follow after the things which showed up to be beautiful to the world

so as to popularize the church and the church accepted his proposition she committed spiritual adultery. The child was born soon after and in the year 1832 the church saw that it was necessary for her to separate herself from that child and she did so. The child has gone forward in the progress of the world until she is one of the largest so called christian denominations in our midst. There probably is not one of them who more fully follows up the institution of Rome than she does. Thus she identifies herself with Achan who stole the Babylonish Garment and the golden wedge, and who was put to death in Israel. These are the people who kindle the fire and compass themselves about with sparks. The Lord tells them to walk in the light of their fire which they have kindled and the sparks thereof. He tells them that shall lie down in sorrow. Where? Not here, because here they have many more joys than the true people of God. But there is a day of reckoning when they will expect to be recognized by the Lord, when they will plead all of the works which they call good. Then it is that they will lie down in sorrow. The Lord shall say to them, "Depart from me, ye that work iniquity."

About the time that I wrote that letter to which sister Edwards referred there was another blast of a horn being sounded through the Primitive Baptist church in several states in the Union. Those who were going about in all the land blowing that trumpet appeared to

be much concerned about the little lambs who were laying close to the fold but had not come in. These horn blowers seemed to want above all things to have those little ones to have the opportunity to get in the church. They must be stirred up to obedience. The preaching of the pure word of God was abandoned by them (if they had ever known it) and a little bodily exercise which they called practical godliness took up all of their time. They did not confine themselves to churches of their own charges but promulgated their doctrines out among the churches of other pastors, and often to the hurt, and sometimes to the removal of the old faithful pastors who gave themselves to the true word of God. I referred to those things and said, "the church has now committed adultery with the conditionalist and is in labor. But the young child not being yet born it has not been named." It came and has a name now. I do not know who gave it the name but it is very appropriate. seems to be the spirit of their movements. To progress as the other it is "Progressive Baptist." That denominations of the world have and to keep pace with them. Therefore they too belong to that same element who have kindled a fire, that have compassed themselves about with sparks.

Recently I received one of their church papers. In that paper they endorse some of the institutions which have been set up by the Babylonians. The editor says of the Y. M. C. A. and the Y. W. C. A., "These

organizations have done great things for mankind," but goes on to condemn some of their works. Among the things condemned is a book called, "the Shorter Bible." It appears that that book has the endorsement of those organizations, and that each of them had a representative in the body which translated it. Then the Y. M. C. A. publishes and circulates a book entitled, "Finding the Comrade God," in which appears these statements:

"It is evident that the Saviour's sacrifice is not enough. * * * * The world is not saved by Jesus alone, not by the three hours agony on the cross merely, but by the thousands of men and women who themselves become saviours and give themselves unselfishly even as He did." How can the church of God recognize anything which an organization of that class does as being good? The Lord calls all of their works, "Works of Iniquity." What shall we call them? How can they be doing good in the world when all of their works bear such a crown as the words above quoted? The very paper which condemns the above statements is connected with a worldly organization named, "Banner-Herald Association." The purpose of that association appears to be to take care of their old and worn out preachers. That has a good face, hasn't it? So did the Sunday School as Robert Raikes organized it. But see what proportions that thing has assumed. Now it has a much greater name than the church, and we are stoutly condemned by the whole

world church because we will not conform to this institution of the world. What need we expect of the new institution now in the Progressive Denomination? Have they not kindled a fire? Will they not walk in the sparks thereof? That is the word and we must believe it or deny the word of God. Can there be any good in such organizations as the Y. M. C. A.? When they thus deny the very name by which they are called? To deny that the work of salvation is of the Lord and of Him alone is a point-blank denial of the Lord. Who can dispute it? Who, who loves the Lord and His sacrificial death? Surely they have kindled a fire and they walk in the sparks thereof; and shall lie down in sorrow.

Now, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walk in darkness, and have no light? Let him trust in the name of the Lord, and stay upon his God."

If there be any of that class among those who have gone a whoring after the ways of the world among this people, come out from among them. Is there any among us who fear the Lord and obey the voice of His servant, who walk in darkness and have no light? Let him trust in the name of the Lord. This is the only person who will ever trust in the name of the Lord. As long as one has light, has kindled a fire and walks in the sparks of his own kindling, he has no use for the pure word of God. He does not trust in the Lord alone nor stay upon His God

Sometime ago I quoted, "In the world ye shall have tribulation; be of good cheer; I have overcome the world." John 16:33. There was a young preacher there of that class who is afraid that some of the little ones will not get into the church. He got up to follow me and referred to me by name and quoted the quotation. Then he said "It is when we have not followed the Lord, but the lusts of the flesh that we have tribulation. When we are obedient and follow the Lord we always have peace." He is a conditionalist. In a short reply I called the attention of the congregation to the words of Paul, "Yea and all that will live Godly in Christ Jesus shall suffer persecution." 2nd Tim. 3:12. Yet there were some there who were members who sided with that young man and would not listen to the Word of the Lord. Have they not kindled a fire? and will not the Lord leave them to walk in the sparks thereof? There were there witnesses to the truth which had been preached by both myself and other servants of the Lord, the words of Jesus. Therefore there are some among us who will not hear the word of the Lord. May we not believe that even some of them are the people of God? Israel were that way, but there never was a time when all Israel went away after strange gods, and the time will never come that all the church will go after strange doctrines. When the Lord cometh shall He find faith on earth? I do not look upon this as being a question of doubt, but a positive

declaration that there will be some who will be steadfast in the faith, even to and in the end.

O that the Lord will visit Zion and separate from her all who would follow after the ways of the world.

In the month of February there was a general meeting of the denominations held in Philadelphia. There were thirty denominations in the meeting. The purpose of the meeting was the furtherance of the Missionary efforts in the world. The Fullerite and the Campbellite Baptists were in that meeting. There in the operations of their conversions of the world they have joined house to house with the daughter of the great whore of Babylon, and all the missionary efforts are to be conducted under one general management. Can any true child of God who loves His way and that alone fail to see the wisdom of our old brethren of 1827 to 1832 in separating themselves from that great apostacy? Now brethren, what shall we do but to stand firm on the true principles of the gospel and that alone? Let us do it. It is better that the name of the Primitive Baptists be never heard again than for us to depart from the sacred truths of the Bible.

Keep out of the institutions of the day, both those which are secret and those which are open. Stick to the Bible and to the church of God. What institution can we need if we are members of the Church? Let the church withdraw herself from every one who will not adhere to this divine rule,

I hope that sister Edwards may get a little gleanings from these remarks. The Lord bless us all to love and follow Him.

In the love of the truth, I am your brother in the Lord.

L. H. HARDY.

"TEACHING OR EXPOUNDING"

Mr. John D. Gold,

Dear Sir:—

It is in my mind to ask you to reprint this writing of dear Elder F. A. Chick, who has passed away but whose words yet speak.

May the rich blessings and love of our gracious, covenant-keeping God ever shield and guard you all.

BESSIE BROOKS.

Greenville, N. C., March 1, 1920.

Dear Brother Gold:—

1st. One most essential part of the work of a minister of Jesus Christ is to expound, out of the scriptures, the things of the Lord. Therein God has revealed His holy will. If this be so, how important that we should carefully study it, and persistently compare scripture with scripture? A careless handling of the work of God is wholly inexcusable, on the part of one who has professed to be a teacher of its mysteries. The things with which we, as ministers, have to do are the most important of all things. In preaching we are presenting weighty matter. If a messenger is sent to a people from a King he is careful to see if he comprehends the message, and does not mistake it in any degree. How much more careful should we, who are mes-

sengers of the Great King, be to present nothing hastily, or with carelessness, as the word of the Lord. There should be a solemn reverence in our hearts, and a deep becoming gravity in our words and manner, as we stand before the people, to deliver God's message to them.

2nd. There are various gifts bestowed by our Lord, for the edification of the church, some of which are very different from the gift of teaching or expounding, but all useful in their place. That, however, to which I wish to call attention at this time is the gift of expounding the word. Of course, no gift, however great, can be of any real benefit to the man of Spiritual mind except it be from the Spirit, and led and controlled by the Spirit. One may be able to expound the letter of the word, and to divide every part in proper form, but unless he has felt the power of the truth in his own heart there will be lacking in one essential thing to make his ministry profitable to God's people. On the other hand, a truly spiritual man may not be qualified to expound the word, and so is not fit for a teacher.

3rd. The various gifts in the church must not be confounded: if we mistake our place we not only impair our own usefulness, but also disturb others. There are many who cannot preach, and who were never called to preach, who yet have useful public gifts in other directions. Every member of the body of Christ has his place, and there is some work for him to do by

which to glorify God. Simply to be baptized is nothing unless we fight in the ranks where we have enlisted. No man has any business to be a drone in the hive. All can glorify God in some way. All have some gift, if it be only to stay up Moses' hands when they are weary. How all our churches bear their share of all church trials and burdens? Let each be alive to his, or her duty, and ready to go just when and where sent. Thus each will be most useful in his or her place. It is needful that each one should be diligent in the work God has given him whatever it may be. So he that is called to teach must attend to teaching and give all diligence to approve himself before God and men: to this end a careful study of the word is essential—so much so that without it no man is fit to undertake the expounding of it.

4th. I have been pained and grieved sometimes to hear brethren say when beginning the exposition of a text 'I have never thought of this text till just now,' or 'I have not much light upon it, and do not know how my mind may be led to present it.' I can only say that I would not dare to use a text, about which, at no time, had I had any thought; I do not feel myself inspired to declare new things on my own authority, as coming from God, but do feel compelled to appeal to the Bible for all things, and in doing so I feel bound to look up the connection of every text that I use, to see what may be its meaning. What more right have we to detach

a text from its connection than the rest of professed teachers in Israel? And yet if we speak from a text in ignorance of its connection, how do we know that we are not perverting its meaning altogether from the original design of the inspired writer? Experience has shown me that with the best of care, gospel ministers, are liable to misunderstand the meaning of a text but carelessness is never excusable. And it is a great grief to me, to find that I have misapplied a part of God's holy word in a discourse.

5th. I remember that years ago, when I began speaking publicly to the people, an uncle of mine, who is well known by Baptists, Elder William J. Purington, said to me, by a letter which he wrote me giving good advice "never take a text haphazard. Always look up the connection, and weigh carefully each word." This is what I would say to all today. It has been nearly fifteen years since then, and I do not remember that I have, in any instance gone contrary to his advice. If any of us are compelled to labor for our support while our hands are toiling we can be thinking. I know of one dear brother and minister, who used to toil in the field, with his book at his side, ready for reference. Such a man must be an able minister of Christ as he is today. We can never study God's word too much. Let us then read it, dig in it, as for hidden treasure prayerfully and carefully; for it is God's word, full of rich truths for our comfort.

6th. Those who teach in the

word, if led by the right spirit will be ready to listen to others who are taught in the word. Gospel ministers can be of great help to each other if they will. If God gives my brother to rightly expound a text in my hearing, it is for my benefit and as a brother, I have a right to all that God has given him. God has put us here to be helps to each other in every way. He has given no monopoly of truth to any one of us. We each know in part and see in part. Some things my brother knows I may not know, and I may know some things which he does not. Looking, not to each other, but to the Lord for guidance, we come together and are helpful mutually each to the other. My views, are enlarged and so are my brother's. I have to record with thankfulness from the first of my ministry I have been among those who have always stood by me, and who have much enlarged my knowledge of the word, treating me as Aquilla and Priscilla did Appollos: and moreover, why should I be afraid of my brethren who have lived and have been faithful servants of God in past generations, and have left behind them good and deep words for us? Will not the doctrine published in the Landmark be just as good and true one thousand years hence as now? In no case must we pin our faith to the sleeves of men, whether they are living or dead, but we are to help each other and to receive help when ever we can. That man who is the most willing to be taught, and to learn wherever he can, is the most

acceptable minister of Jesus Christ. I know but a little at the best, and I am never in the company of a child of God a half hour that I do not learn something new or hear some old truth freshly illustrated and enforced. We should remember that the most teachable child is the one who becomes best qualified to teach others.

7th. To expound the word, it is necessary that we should know what words mean, when we see them, and how to use them ourselves. If we do not understand the words of the Bible it is written in unknown tongue to us; and if we do not use words that the people can understand, we are speaking in an unknown tongue to them, and had far better to keep silent. To illustrate what I mean: Some years ago the text in Iasiiah, 8th chapter and last four verse arrested my attention, and I felt that its solemn words had weight with me. But in the 21st verse occurred the word "Bestead." That word I did not know the meaning of. I could not use the text until I found out what the word did mean. Its meaning is "having room" I had to go to the Lexicon to find out. So the word "prevent" has a peculiar meaning in the Bible. Three hundred years ago it meant not "to hinder" (as it does now), but to precede, to go before. These illustrations will serve to show how needful it is that we should know the meaning of words. The Bible was written in human language, and according to the rules and meaning of human language. If I do not

understand my mother-tongue neither can I understand the language in which God has revealed His will. A Frenchman may have the spirit of truth in his heart, but he must have the Bible translated into French before he can expound it. An English word that we do not understand is the same to us as it would be in French, of which language we may know nothing. Therefore be careful of the meaning of words.

8th. There are also many figurative expressions, and illusions, which, in the East and in the days when the Bible was written, were perfectly plain and intelligible to those addressed which to us now are dark. For instance, the parables of the ten virgins, of the wedding supper, contains references to prevailing customs which are dark to us unless we know something of those customs. Who would understand how the woman could wash Jesus' feet with her tears, coming behind him as he was at supper, if we did not know that the eastern custom is to recline at meals on couches with the feet away from the table. The names in the Bible of men and places all have a meaning, the knowledge of which is absolutely necessary to the right understanding of some texts. To expound the word these things must be known.

9th. From all this it must follow that the place of a gospel minister is no idle one. If he desires to be profitable in the ministry his hands will be full. At the best he will feel that his labors are poor, and

of little value. After he has done all he still is unprofitable. But he has to lament that he has not done all and is therefore deserving of condemnation. When the Saviour says, "Search the Scriptures," the word he uses signifies to dig or delve, as for hidden treasure. Let us not forget that Paul commended Timothy, because he had known the scripture from a child. The Bereans were more noble than others, because they searched the scriptures to see if these things were so. I leave these thoughts for the consideration of us all. They seem to me just and true, yet not presented as strongly as I could wish. May God bless them to our good.

As ever, I remain your brother in hope,

F. A. CHICK.

Reistertown, Baltimore county, Md., June 2nd, 1880.

Published in Zion's Landmark, August 1, 1880.

A WONDERFUL EXPERIENCE
Mr. John D. Gold,

Dear Sir:—

The following is a copy of a letter I received from sister Flossie Proctor. I think it is good matter for the Landmark. This worthy sister united with the church last October and I was blessed to baptize her.

She has a wonderful experience, but like all of us, she feels like she can't tell it.

Yours very truly,

A. B. DENSON.

Rocky Mount, N. C., March 8th, 1920.

Rocky Mount, N. C. Feb. 16, 1920.
Dear Brother Denson:—

For some reason I have been thinking for some time of writing to you. A poor writer, poor spell-er and a poor sinner. Not know-ing what to write, but will try in my poor weak way, for it seems to me I am the weakest one. As far back as I can remember I al-ways did dread the sting of death and feared the devil so much, I felt sure when I was gone from this world Hell would be my home. I could see no way for me except that dreadful way. I did try to pray and beg the Lord to have mercy on me, a poor sinner, I tried to pray so many times and no relief would come, I would pray for one thing and another would face me, I could find no relief, so I would keep trying in my weak way begging the Lord to have mercy on me, a poor sinner. I carried a heavy burden; at times it seemed it was so heavy I would choke to death unless I could get relief. I was forced to cry and cry to the Lord to have mercy on me. It seemed that I had to cry a part of my time, and my very breathing was "Lord have mercy." So many nights I could not rest it seemed to me at times there was no rest for me. I would go away from home, it made no dif-ference where I went, there was no relief for me. It seemed to me everybody could enjoy themselves but me. I would wish I was at home so many times when I was away, and when I would get home I felt like home was too good for me. So there was nowhere for me,

feeling that I was not fit to live and less fit to die. I did beg the Lord all I knew that I might find a rest-ing place before my time came to go. I have gone through much in these two years, I can't begin to tell it, the half will never be told. I have wondered if there was any-one like me. For a good while be-fore I was baptized, I wanted to be but was afraid. I felt like it was a fearful thing to be baptized and then not live up to my duty. I have been to the water so many times for the past two years but was always too late or something would take place so I could not be baptized. A little over a year ago I dreamed of going with a crowd to be baptized, I thought we came to the largest and prettiest build-ing I ever saw. I had a heavy trunk to carry, I could hardly carry it along and no one would offer to help me, we went in this large house to get ready to be baptized. There was more rooms than I ever saw. I went into lots of them, but never went in all of them. After getting ready to be baptized I started on behind the crowd with that heavy trunk, going down steps, I could hardly get along. Before I got to the water all were baptized. Mama was along. She looked back at me, wringing her hands and crying, you are too late. The people left me, I was alone going back to that build-ing with that heavy trunk. I never did get back to that building, but came to a place of water, no land to be seen. I had to cross that water with that heavy trunk and no way to cross. At once a man

appeared across the water and I heard a voice. I knew it was God's voice, and so it was, for I got help. A small boy appeared by my side took the trunk and slid it across. I can never tell how I felt, when the trunk, as I thought, went across, then I heard the voice again. I knew it was God calling me, but as I attempted to answer, I awoke. I don't remember anything that was said. I was reading one night and closed the Bible hoping to open at a place that would read good to me, and I did, for it read better to me as plain as I ever saw anyone if something wasn't done for me I could not live, yet not fit to die. If ever I prayed, I did that night, if it was His will for me to be baptized, that it might be made known to me in a plain way so I would not be afraid. I went to sleep and saw you, Dear Brother Denson, baptize me as plain as I ever saw anyone baptized. I did not have to decide where to go as the Falls church was the only place I could go to offer myself. That is a dear home and place to me. I can never tell how good I felt when you baptized me, the half will never be told, but it is better felt than told. It was a sweet relief to me. I felt as I never had before. Yes, I was made willing to be baptized, the fear was all gone. I am glad today the Lord fixed for you to baptize me, as I never saw anyone in the dream except you and Brother Williford, and he was looking at you baptize me. It was my desire for you to baptize me. As you spoke to me at the Falls, Brother Denson, I can-

not tell nor write what I felt. It seems that my hope is so much less than any of the dear people I love, but when I think of how I do believe the Lord answers my weak prayers and speaks peace to my troubled soul, its every, every thing to me.

There has been a change in me some way. It seems there is nothing in this world for me. I cannot enjoy myself as I once did. It does give me comfort to think of such a change.

I know I must stop. Don't know whether I will send this or not. Surely it will take too much of your time to read a poor letter like this. May you find a place in the waste basket for this.

Brother Denson, when you have a mind, please pray for me. I want all of God's dear people to pray for me that he may ever keep me turned the way He would have me go. That I may live up to my duty as I do desire with all my heart so when I leave this world of trouble I may meet the dear people I love where there will be no breaking up but singing and praising unto God for ever and ever.

An unworthy sister, if one at all,
MRS. DEB PROCTOR.

NOT ABLE TO PAY FOR IT
Dear Brother Gold:—

Please pardon me for not writing before now about the Landmark. I should have written last fall but it was just some of my neglect that I didn't write. I am not able to take it as my husband is in the hospital at Staunton and I have

four little children to care for. We are scattered with our people, one at one place and one at another but we are blessed to be near each other.

The Landmark has been a great comfort to me during my trouble. I can find comfort in it and hear preaching when I can't find any elsewhere.

The church has been a sweet home to me. I do enjoy going there. It seems sometimes I don't feel worthy to go. Feel like they could be better off without me, but I love them and enjoy the preaching, and I can get along better every way when I go. I try not to give way under my unworthiness but I find myself holding back on my unworthiness, especially in going forward and speaking to the members as I have a mind and want to but sometimes I am lifted above this and it seems that everything goes well with me. I spend a lot of my time in praising the Lord. I feel praising Him with an understanding. Oh I rejoice in Him for His goodness and mercy to me. I feel He has led me, directed me all the days of my life and believe He will be with me to the end. I don't believe anybody has been troubled any more than I was when I saw my husband going as he did, but the precious Saviour has been pleased to relieve me, but my troubles are the same. The doctor says that my husband is about the same as he was when he went there. The Lord has enabled me to bear my troubles and to take things more cheerful.

It came to me one day when I

was feeling so cast down that I should take "life easy" for the Lord had just as much purpose in this day and every day that he sends as He did in the first one He ever made. It seemed that this came to me with power, and I rejoiced. I feel it is in the strength of the Lord. I go daily and I desire to live nearer Him every day. I desire Him to lead me all the way.

Do with this as you think best. I will close, hope you are still improving in health, from your unworthy sister, save by the Grace of God if saved at all.

MRS. J. A. PATTERSON.

1209 Washington St., Danville, Va.

HYMN AND TUNE BOOK

We are again prepared to fill orders for our Hymn and Tune Book, in either round or shaped notes. We regret that war conditions have compelled us to advance the price to \$1.00 per single copy and \$10.00 per dozen, postpaid. Send orders to Mrs. Chas. B. Gordy, Southampton, Pa., or P. G. Lester, Floyd, Va.

PLEASE GIVE YOUR FORMER ADDRESS

When sending your subscription to the Landmark, please give us your post office and route, and if you have moved please give your former address. It is impossible for us to remember your address from a list of several thousand subscribers. Please also state whether you are a new or old subscriber.

J. D. GOLD.

ZION'S LANDMARK

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

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

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

Elder J. D. Cockram—Stuart, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

VOL. LIII

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Entered at the postoffice at Wilson
as second class matter.

Wilson, N. C., May 15, 1920

RETROSPECTING

In retrospecting I find, brethren, a spirit has been going before me and mapping out things which must needs come to pass and as a child being led I have almost passively walked it out. I am satisfied it could not have been otherwise. I feel certain the spirit of prophecy is here and that visions unmistakable are given of the future and while we do not want to see the fulfillment of those which show in themselves troubles and afflictions yet they must come.

It is said, "Lead us not into temptation, but deliver us from evil." This is the sincere desire of a christian, yet he must be delivered up and be tried and suffer, that he may be made to cry unto the Lord for strength in the time of need, when

he knows there is help in none other.

One will not trust God until he is humbled and made meek and lowly. He must see there is no escape any other way and by faith, which endures long and patiently waits on the Lord, the victory is won. Then in the spirit of thanksgiving he praises the Lord for deliverance.

We are often turned over to satan to be sifted. God grants satan his desire when its His will to do so and lets him afflict us accordingly as we deserve but the same intercession is yet going on. Peter was sustained by it when the Master said, "But I have prayed for thee that thy faith should not fail." That intercession is all and in all, and faith, unswerving and prayer fervently works. The great wonders to be found in this work.

I'm in trouble now, brethren, yea, troubled in spirit and groaning deeply unto the Lord for there is a spirit of iniquity at work and I fear him very greatly when left alone. I look on my right hand and on my left for help, and there is none, and even when I would find it and think of leaving. Then I hear Him saying, "Cursed is the man that maketh flesh his arm."

It is harder to stand still when in trouble and immediate danger seems to come near, then most people think. We want to do something to evade it or keep it off if possible and hence we should not see God's salvation at all. I say in retrospecting a spirit has been going on before me and showing me in part things which had to pass.

Though many of which have been fulfilled and the end is not yet, I prefer the grave rather than the awful trials and agony of soul I am called to witness in this dark hour; but what shall I say, it was showed me before hand and my soul must enter it and pass on to, we know not what, only, as we have heard the crying and seen the fading away.

I am but a sinner reviewing my pathway and find that it has been mixed with all that I do and that my heart often seems to be as a "cage of unclean birds," but in the night time I cried out for mercy or If was undone and my spirit was broken and sleep departed from me, in the morning I rose and fell to the earth and laid my lips in the dust.

Now we are poor today in spirit, brethren, and beg that you pray with me and for me and mine for we are greatly troubled and ask that you go with us to a throne of grace. Just now I trust the Lord alone.

J. D. COCKRAM.

NOT SOLD OUT

"Biographical History of Ministers," sold out. "Theodosia Earnest," and "Ten Days in Search of the Church," sold out.

"Trial and decision of Mt. Carmel Church," Not sold out. But these are going fairly fast. Better order while you can get them. No book like it among our people. "Who are the Primitive or Old School Baptists; and what is their creed?" This book fully answers, 35 wit-

nesses examined. This noted trial stenographically reported. 274 pages. Price \$1.50. Send all orders to Zion's Landmark, or to R. H. Pittman, Luray, Va.

MUST PAY IN ADVANCE

Positively every subscriber to the Landmark must pay in advance. If we send the paper on time we lose money in various ways. Paper has doubled in price since our last contract and there is no profit in the Landmark at \$2.00 per year if we collected every dollar for every paper sent out at present cost of publication.

We are now sending out statements and within 30 days after all of them are sent which will be within ninety days from date, we expect to cut off every subscriber in arrears. Those whose time is expiring will favor us by writing and saying they do not want it after the time paid for. This will save paper and presswork and time putting together.

At the request of a great many subscribers we eliminated the advertising, the only profit we were getting from the Landmark. Now we must cut every edge possible to prevent loss on the publication.

J. D. GOLD.

MRS. ETTA BARBOUR

Mrs. Etta Barbour, widow of L. B. Barbour, departed this life on May 12, 1919, at her home in Elevation township, Johnston county, after an illness of about five weeks. She was the daughter of James and Patsy Smith, deceased and was

fifty-seven years of age on the day of her death. Her husband preceded her to the grave only about fourteen months. Her sufferings were great, though she manifested much patience and bore them with fortitude, ever trusting in the blessed Saviour.

While she was not a member of the visible church she was a lover of truth and we feel assured that she knew the Lord and desired above all things else to be clothed in His righteousness and to live in His love. She lived a life of unselfish devotion to her loved ones and neighbors, always ready to render assistance to the needy. Her loving and gentle disposition endeared her to all who knew her. It is hard indeed to give up those who are so dear to us, but we have to submit to the will of Him who doeth all things well, and to ever remember that to take was but the will of Him who gave. The deceased leaves to mourn her departure six sons and two daughters, all of whom were with her when the end came except one son who has a position in Atlanta, Ga., and failed to receive the message stating her critical condition in time to reach her bedside before she died. She is also survived by one brother, Mr. Monroe Smith, besides a host of other relatives.

Her remains were laid to rest by the side of her husband in the family burying ground on the following day in the midst of many sorrowing relatives and friends.

May the Lord bless and sustain each one of her dear children.

Written by one who loved her,
ELIZABETH H. BARBOUR.

RESOLUTIONS OF RESPECT

Whereas: Since our last conference death has again visited our little flock and taken our dearly beloved sister, Mrs. Mollie Evans,

Therefore, Be It Resolved by the Primitive Baptist Church of Reidsville, N. C.; That while we mourn the loss of our beloved sister and "Mother in Israel," we trust that God may apply the balm of consolation to our hearts and make us submissive to His Divine Will. We feel that our earthly loss is her eternal gain.

Be it further Resolved: 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, April meeting, 1920.

ELD. O. J. DENNY, Mod.
E. R. HARRIS, Clerk.

APPOINTMENTS

Elder A. L. Harrison, of Front Royal, Va., expects, if the Lord wills, to be at the Skewarky Union at Robersonville, N. C., May 28, 29 and 30, and then to preach as follows:

Flat Swamp, Monday, May 31.
Bear Grass, Tuesday, June 1.
Smithwick's Creek, Wednesday, June 2.
Skewarkey, Thursday, June 3.
Kehukee, Friday, June 4.
Tarboro, Saturday and First Sun-

day, June 5 and 6.

Whitakers, Monday night, June

7.

Falls of Tar River, Tuesday, June

8.

Pleasant Hill, Wednesday, June

9.

Mill Branch, Thursday, June 10.

Elm City, Friday, June 11.

Upper Town Creek, Saturday,

June 12.

Wilson, Second Sunday, June 13.

Scott's, Monday, June 14.

Pittman's Grove, Tuesday, June

15.

Upper Black Creek, Wednesday,

June 16.

Memorial, Thursday, June, 17.

Cross Roads, Friday, June 18.

Raleigh, Saturday and Third Sun-

day, June 19 and 20.

As Elder W. T. Eaton's children were sick, he had to return to them in the State of Washington.

SYLVESTER HASSELL.

BLACK CREEK UNION

The next Black Creek Union will, the Lord willing, be held with the church at Upper Black Creek, near Lucama, N. C., the 5th Saturday and Sunday in May, 1920. Visiting brethren and sisters and especially preachers are cordially invited to meet with us. Visitors can be met at either Lucama, N. C., or Kenly, N. C.

E. L. COBB.

Union Clerk.

CONTENTNEA UNION

Please publish in the Landmark that the next session of the Contentnea Union will be held with the

church at Antrey's Creek, N. C., Saturday and 5th Sunday in May, and Elder J. B. Lancaster to preach the introductory sermon and Elder G. W. Stokes his alternate. Those coming by rail will be met at Macclesfield, Saturday morning from both ways.

Brethren and sisters are invited to be with us.

J. F. BROWN.

Church Clerk.

THREE DAYS' MEETING

The Primitive Baptist Church at Hunting Quarters, the Lord willing, will hold her regular yearly three days' meeting on Friday, Saturday and fourth Sunday in June. We invite our brethren, sisters and friends who may feel so inclined to come and be with us in our meeting.

We hope that some of our brethren in the ministry will come and be with us.

L. H. HARDY, Pastor.

JOHN D. SMITH, Clerk.

Atlantic, N. C.

BLACK RIVER UNION

Editor Landmark:—

Will you please give notice that the next session of the Black River Union is appointed to be held with the church at Seven Miles, in Sampson county, on the fifth Sunday and Saturday before in May, 1920. A general invitation to Baptists and especially to the Ministers is extended. Visitors will be met at Dunn, N. C.

W. V. BLACKMAN,

Union Clerk

TRUST HE WILL SOON BE WELL

The P. D. Gold Publishing Co.,

Wilson, N. C.,

Gentlemen:—

Please change my address for the time being to R. F. D. No. 3, Danville, Virginia, in care of W. L. Ferguson, until further notice, as I expect to be there during the summer. I have been suffering with a run-down, nervous condition and my physicians advise a complete change so I shall expect to be in the country until the middle of September or first of October. I will also appreciate it if you will give notice of this change in your paper.

Very truly yours,

R. LESTER DODSON.

We sincerely trust Mr. Dodson will be improved by his recreation, and soon be well.

J. D. GOLD.

DUTCHVILLE UNION

The Dutchville Union will be held with the church at Durham, N. C., Saturday and fifth Sunday in this month.

"A MAN OF THE WORLD"

Dear Mr. Gold:—

On yesterday I received a letter from "Man of the World," from somewhere about Dry Fork, Virginia. If he will write to me and give me his proper name and address I will take pleasure in writing to him. He seems to read the Landmark.

Yours in Love,

L. H. HARDY.

Atlantic, N. C., April 27, 1920.

THE ANGIER UNION

The Angier Union will be held with the church at Sandy Grove, in Johnston county, on the 5th Saturday and Sunday in May and all brethren as well as ministering brethren are invited. Visitors will be met at Angier Friday afternoon and Saturday morning. Notify B. G. McGee, Y. A. Barbour or W. H. Dupree, Angier Route No. 1.

CONTENTNEA UNION

Mr. John D. Gold,

Please state in the next issue of the Landmark that the next session of the Contentnea Union was appointed to be held with the church at Autrey's Creek, Edgecombe county, N. C., commencing Saturday before the Fifth Sunday in May.

Elder T. B. Lancaster was chosen to preach the introductory sermon and Elder George W. Stokes was chosen as alternate. Visiting brethren, sisters, and friends coming by rail will be met at Macclesfield Friday afternoon and Saturday morning.

J. E. MEWBORN.

Union Clerk.

Snow Hill; N. C., April 20, 1920.

ANGIER UNION.

The next session of the Angier Union appointed to convene with Sandy Grove, Johnston county, the 5th Sunday in this month, has been called off on account of the influenza, and will be held with said church on the 5th Sunday in May.

By order of the Church.

L. H. STEPHENSON, Pastor.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

W. F. ROBERTSON, NORTH CAROLINA

Primitive Old School Baptist

Vol. LIII

June 15, 1920

No. 14



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER J. C. HURST ----- Roanoke, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

\$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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

ELDER HARDY A GOOD FRIEND

Atlantic, N. C., June 11, 1920.

To the patrons and readers of Zion's
Landmark:—

As you will see and know before this note can be published, our dear brother and father in Israel, Elder P. D. Gold, has passed from earth to glory.

Some have prophesied that when he was gone the Landmark would go with him or go down.

I, for one, can see no reason why the Landmark should not go on just as it has been. Mr. John D. Gold has been managing the work of the Landmark for some years and there is no reason why he should not continue its publication.

We requested him to take out all advertising and he did it. That was the principal source of income and to meet the expenses of running the paper. There were many who pledged their support to the paper if the advertising was stopped. Mr. Gold readily responded to the wishes of his readers, much to his own financial hurt.

Now it behooves us to be faithful and come to his help and support the paper. If we will do so as we should the paper will continue and

Mr. Gold will be able to put it back to its original size and give us double the amount of reading which we now get.

There is no better medium of correspondence in existence than Zion's Landmark. It is good reading for every family of Primitive Baptists and their friends. It is a good clean sheet and not blackened by conditionalism nor non-resurrectionism, but it does contend and will contend for the truth as it stands in the faith once delivered to the saints.

Brethren and friends, let us bestir ourselves and pay up and ahead so as to hold up the hands of Mr. Gold in this good work for our comfort. He is not a member with us, but he is our friend and should be encouraged by all of us.

I am writing this, not at his request, for he knows nothing about it, but because I feel that we are due to hold up his hands in the cause of our dear Redeemer and of His people.

I am one to do all that lays in my power for the good of our dear family paper, Zion's Landmark.

Yours in hope and to serve,

L. H. HARDY,

REMARKS

I desire in this connection to pay a tribute to Elder Hardy's friendship to me ever since father was incapacitated from work or travel.

Just as soon as he heard of it, he at once wrote me a letter of encouragement that made me feel that I had a good, strong arm to lean upon, and it came at a time, too, when with all the trouble of shortage of help, and unfamiliarity with the work of the Landmark, for father had been handling it up to this time, that the future as far as that publication was concerned seemed hopeless to me.

But Elder Hardy not only pledged his support, but voluntarily wrote that he would take subscriptions, and we recall that in August, when we needed money more than at any other season of the year, he represented the Landmark and collected subscriptions just as Papa had been doing for years past. Since that time he has been writing for the paper, to the comfort and edification of the readers of the Landmark, and with almost every communication, comes a note of assurance, sympathy and love.

Such kindness and assistance can never be forgotten and if the advice of Elder Hardy is followed, we can see no good reason why the Landmark should not continue.

J. D. GOLD.

A TRIBUTE FROM ELDER LES- TER

Dear John:—

I have your telegram announcing the departure of your dear and be-

loved father from the realities and scenes of this life to those of the blessed life beyond; and I can but wish that I could be present to bear some humble part in his blessed memory, but I was not in for some hours after the telegram should have come to hand, therefore I am embracing the earliest time to speak to you and the rest of the family, and to the brethren and friends in his memory. However, I do not feel to speak as though you do not, and have not known for all these years the strength, beauty and charm of his life and character, but because you do know them, that we might be refreshed in the spirit of our mind, as by the mutual faith of each, with the virtue which has come into our lives strengthen the relations which have been so long maintained between him and us, both by personal and mental contact. Many thousands have been favored with his acquaintances and I with hearing from his mouth the gracious testimony of the blessed gospel of our salvation, and other thousands have received the same as by his pen; so that were it known a vast audience would gather in spirit and mind with the gathered sorrowing throng assembled this day to engage in funeral services befitting his life and character, and the disposition of his mortal remains.

The ability and faithfulness reflected in the labors and life of Elder Gold fully demonstrated that he was favored with great grace, and his zeal for the cause, his faithful service, speaking with the lib-

erty and ability afforded in his gift made him great in the grace of Christ and an able minister of the New Testament. He was a man of sound speech, speaking the truth in love; and he was as a pen in the hand of a ready writer, and his heart indicted good matter. He loved a clean life and purity of character which rendered his preaching clean and strong. He was conservative and clear in his presentation of the doctrine, hence his preaching united rather than divided the saints of God. He was a moulder of thought, and a leader of good men, as well as he was also a lover of good men. His warfare was in the spirit; he rejoiced in Christ Jesus, and had no confidence in the flesh. He humbled himself in spirit and kept his body under. Though he be dead, yet for years to come his voice will be heard in the land. His examples will be cherished and his memory loved by all lovers of good men whose privilege it has been to know him.

I have been associated with him as editor of the Landmark for 37 years, and I asked him, about the last time I saw him, if there had been any differences between us in his mind and he said there had not, in which I could heartily concur.

Peace be to his precious memory.

P. G. LESTER.

Floyd, Va., June 8th,

A TRIBUTE FROM ELDER LEFFERTS

Mr. John D. Gold,
Wilson, N. C.,

Dear Mr. Gold:—

Through Mr. E. B. White, I learned today of your father's death. Another good and true man has gone to his eternal rest in Christ Jesus. Seventeen years ago the fifth of this month, he stood in the pulpit of the Southampton church and preached the sermon at my ordination. I well remember the text and many things that he said. "And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Romans 10:15. It was a wonderful sermon, a wonderful man that preached it, a wonderful time to me, and a wonderful place as all know who are or have been acquainted with Southampton. Your father that day in his manner and speech most strikingly seemed as another Paul addressing a young Timothy. But all comparisons are odious and I do not mean to class myself with Timothy by any means and I feel equally sure your father, could he speak, would say not to class him with Paul. I say this because your father, while bold and fearless in setting forth what he believed to be the truth, was yet ever as humble as a little child. He always strove for peace and loved harmony. His ordination sermon was full of good wise council to the ministry and to the churches. I re-

member it though I fear I have fallen short of the high spiritual ideal which brother Gold that day set before us in calm and well-chosen but forceful words. The Old School Baptists have lost in his death a great and gracious preacher. One just like him will never be seen on earth again, just as one exactly like him never lived before. May the God of all grace by His Holy Spirit reconcile both you and us to his going away.

Most sincerely yours,

H. H. LEFFERTS.

Leesburg, Va., June 8th.

SYMPATHY FROM ELDER
ADAMS

Mr. John D. Gold,

Dear Friend:—

I write you to express my deep sympathy for you and the other children in your sad bereavement. I heard of the death of your dear father Tuesday, 12 M. I was unwell and my sister, Denning, where I live was quite unwell and I had such short notice, I could not come to your father's burial. I regret it.

I desire to say to you all, by way of comfort and consolation, you should not sorrow as others without hope. I do not, neither can I. I have been so intimately acquainted and associated with him for nearly 50 years and am satisfied that he is now resting from his labors and his life work will follow him in the memory of all and that was a great many; of all who knew him as I did.

I met your dear father first in 1872 at Cedar Grove at the Little

River Association. Have met him often since—was always glad to meet him. He was one of the excellent of the earth, such is sadly missed, but most by you dear children. Let not your hearts be troubled more than you can help. O! if we can all be prepared of the Lord, as I believe he was, what a happy exchange it will be when we are called to leave this poor sinful world of conflicts, sickness, sorrow, pain and death.

I desire to tell you of a dream or vision I had of your father several years ago. I thought I was present where there was a small group of brethren and sisters gathered and your father was preaching and as he would raise up his hands, they appeared to me as white as snow. I told him of this vision and he seemed to be encouraged. He said he greatly desired to have clean hands and I feel he had them and not only clean hands, but a clean and pure heart—made so by the grace of God.

I will close—Accept this poor imperfect tribute of respect I had and have for you all in this sad hour of trouble.

Your poor servant, I hope in hope.

J. E. ADAMS.

Angier, N. C., June 9, 1920.

HIS LIFE A MONUMENT

Mr. John D. Gold,

Wilson, N. C.,

My Dear Bereaved Friend:—

I saw this day in the News and Observer an account of the death of your dear father, Elder P. D.

Gold, immediately my heart filled, and I was ready to cry. But the thought came, he has gone from the land of the dying to the land of the living, why shed tears, when he is supremely happy. But we shall miss him so much, we have already missed him from our assemblies, but his spirit is now, we believe, with the assembly of the first born, to go no more out forever, but to sing eternal praises with all the blood washed through.

I know what it means to lose a dear father, and my heart is in tender sympathy with you all. His Godly life is such a monument, if there be any tears, dry them, and press on trying to walk in his footsteps and emulate his worthy, noble example.

Tell me what sister Gold's address is. I feel that I would comfort you if I could, but this is poorly done. I wanted to let you know I am thinking of you, and as I know that human sympathy avails little, I commit you to God's care. He alone can heal the wounds that He makes.

In soul fellowship, and tender sympathy, I trust, your true friend,
MRS. BETTIE Z. WHITLEY.

601 East Main St., Washington,
N. C., June 8, 1920.

HE CAME TO MINISTER.

Stem, N. C., June 12, 1920

Mr. John D. Gold,

Wilson, N. C.

My Dear Mr. Gold:—

Our brief stay in Wilson, when we went to attend the last sad rites

of your dear father, gave us no opportunity, (except in hurried hand-clasp) to express our deep sympathy for you and other members of the family, in the immeasurable loss which has come to you, to the church, and friends of the church, he so dearly loved, and for which he spent so many years in continual patient, faithful service.

His passing away has left a great vacancy in our lives, and hearts which can never be filled, but which is sweetened with precious memories.

The pattern of his life seemed to have been the words: "He came not to be ministered unto, but to minister"—for his whole life since I have known him, and been able to appreciate some what the wonderful beauty of character with which the dear Master blessed him, has been spent in great self sacrifice and willing ministration.

Mr. Gooch would join me in the deepest sympathy. We would be glad to have you visit us sometime.

With kind regards to you and your family, I am,

Very truly your friend,

Laura Reed Gooch.

Stem, N. C.

A MINISTER WANTED

Editor Zion's Landmark:—

Please insert in the Landmark that any predestinarian minister that would like to locate in western Arkansas can get information by writing N. W. Simpson at Gillham. Will say there is a little church at

above named place, have a very good church house and a block of land goes with it and we have no pastor. The members would assist a preacher in building a residence on said land if he choose to come and be one of us and preach for us. for further information write

N. W. SIMPSON.

Gilham, Ark.

IVOR MOORE ELLIS

Pikeville, N. C., June 1st, 1920.

Dear kindred and friends:—

It is with a feeling of sadness indeed, that I attempt to write the obituary of my dear niece, Ivor Moore Ellis, which her mother requested me to do. Ivor was born June 7th, 1902, died on the morning of the 15th of April, 1920. She was taken to the hospital in Wilson for an operation for appendicitis, which caused blood poisoning which resulted in death. I went to see her the day before she died, and was with her and her heart broken mother when the end came. All was done for her that loving hands and skilled physicians could do, but alas! God's time had come to take her, we hope, unto Himself.

An aunt, Mrs. Joe Ellis, also a cousin, Mr. A. W. Pate and Mrs. Elroy Davis were with us.

Having the body prepared for burial, we accompanied the remains back to the lonely home in Fremont. The funeral services were conducted by Elder J. C. Hooks who preached a most comforting sermon to the bereaved, portraying so beautifully the death and resurrection of the saints.

It is sad indeed to see one snatched away in the bloom of life, when life is so sweet to the young and cheerful heart. Ivor had such a loving disposition, was so loving and kind to her widowed mother. It is needless to mention her accomplishments and her loving traits of character, her many friends being evidence of the esteem in which she was held. The beautiful floral tributes were also evidences of friendship. It is heart rendering indeed to be separated from our loved ones, yet we know God has a purpose in all things, whatsoever is His will, and we must be still and know that He is God. Her mother and little sisters miss her so much, and are so lonely without her cheery presence. Yet we should not forget that He who rules the earth and the sky has promised to be with us, even when we are called to pass through the valley and the shadow of death.

Then what have we to fear,
Since Jesus is so near.

Poor timid faithless mortals, we,
When His dear face we cannot see,
When in His love we safe can hide,
We fear not the evils that betide,
He is so strong that nothing weak
Can prevent us His love to seek.
He loves us with Eternal love,
And takes us to Himself above.

Glorious hope it is not
That He, the Lamb, is without spot,
While we, His bride, defiled with
sin,

May seek His love and enter in
That home prepared by love,
Far away from sin in His courts
above.

Then weep not, fond mother, it is
just,

And if in God is our trust;

We'll some day lay our armor by
And join dear Ivor in that sweet
bye and bye;

And dwell with Jesus up above,
Where all is rest and peace and
love.

Nothing to mar our peace

Where Jesus reigns supreme.

Then let us Trust Him for His grace

And we, too, will find that place,

Where we may rest from the cares
of this lonely life, and remember
the promise that Jesus saves to the
utmost all that come unto God
by Him.

By her aunt,

MRS. A. J. BEST.

Pikeville, N. C., June 1st, 1920.

RESOLUTIONS OF REGRET

Resolved, 1st. That we, the
Bethlehem Primitive Baptist church,
in Tyrell county, North Carolina,
having been bereaved of our beloved
senior deacon, C. H. Davenport,
do hereby desire to give expression
of the high esteem in which he was
held by us, and spread it on our
records in his memory.

2nd. That he was enabled, by
the grace of God, to serve us faithfully
for many years, both as clerk
and deacon. His love and devotion
to the church greatly endeared him
to us all, and we feel truly grateful
to the Lord, for His loving kindness
in giving us the labors of this faithful
servant.

3rd. That while we deeply mourn
our loss, we bow in humble submission
to the will of God, in remov-

ing our brother from our midst. We
pray that our deceased deacon's
example of devotion and faithful-
ness may long be remembered by
us, as a church, to our good.

4th. We tender our sympathy
to Sister Davenport and family, and
pray that they may be sustained by
God's grace.

5th. That a copy of these resolu-
tions be sent to sister Davenport
and family, a copy entered on our
church record and a copy sent to
Zion's Landmark for publication,
with a request that the Gospel Mes-
senger copy.

Done by order of the church in
conference, on Saturday before the
third Sunday in March, 1920.

ELD. E. E. LUNDY, Moderator.

J. E. HOLADIA, Clerk.

RESOLUTIONS OF SYMPATHY

Whereas, it has pleased our
heavenly Father to remove from
our midst by death, our dear brother,
J. B. Casteen, who for many
years has faithfully served his
church as deacon, maintaining under
all circumstances, a character
untarnished and a reputation above
reproach.

Therefore, be it resolved, That
in the death of brother Casteen,
this church has sustained the loss
of a faithful officer, whose fellow-
ship it was a pleasure and an honor
to enjoy.

That we bear willing testimony
to his many virtues and stainless
life.

That we offer to his bereaved
children and friends, over whom
sorrow has hung his sable mantle,

our heartfelt condolence, and pray that the dear Lord may bring speedy relief to their burdened hearts and inspire them with the consolations, that hope in futurity, and faith in God give, even in the shadows of the tomb.

Resolved, that a copy of these resolutions be sent to Zion's Landmark for publication, a copy be spread on our church record, and a copy sent to the family of our deceased brother.

Done by order of the church at Wilmington, N. C., in conference on Saturday before the third Sunday in May, 1920.

ELD. E. E. LUNDY, Moderator.
E. S. BUCK, Clerk.

FRANCES BENSON

Mrs. Frances Benson, the daughter of William and Polly Bell, was born on the 5th day of March, 1844, was married to George W. Benson, January 22, 1867, and died November 28, 1919, making her stay on earth seventy-five years, six months and twenty-five days.

She was the mother of ten children, seven of whom, together with her husband, preceded her to the better land. Three daughters, seven grandchildren and one great-grandchild survive her.

Many years ago she was received into the fellowship of the church at South Mattamuskeet Lake and lived a faithful consistent life.

For some years before her death she was a great sufferer from heart trouble. I visited her home as often as I had opportunity, and always found her faith strong in the

Lord Jesus, and the evidences of her hope clear and strong.

Towards the last she was anxious to depart and be with Christ, which for her, she felt would be better.

We pray God that He will sustain her dear daughters by His grace in this, the greatest sorrow of their lives, and that they may be blessed to emulate the example of their dear mother and love and serve her God; and when they, too, are called to their eternal home, their end may be as peaceful as was hers.

Affectionately, her pastor,
E. E. LUNDY.

BEATRICE STANFIELD

The subject of this notice was born September 12, 1879, and departed this life, March 5, 1920, making her stay on earth 40 years, 2 months and 26 days. She was happily married to the writer Feb. 6, 1895, by Elder James A. Burch. To this union were born 9 children as follows: Miss Bessie, Mrs. Scott Bennett, William, Paul, Ruth, Eldred and Eugene. Edna died about seven years ago, and one was born a few hours before she died, born dead.

She was so good and kind to me. Was good to everybody. Ready to help those in distress—lending a helping hand. She became concerned about her soul's welfare in 1895, often telling me she felt like she was going to die and go to torment. I would try to cheer her up, but it seemed that I could not. At last one night she told me how she went to a secret place to pour out her

grief to the Lord, expecting this to be the last time, when all at once, her trouble was gone, and praise sprang up in her heart, and she felt a love that she had never felt before.

While she was telling me this, I realized a different love for her than I had never felt before. I thought I loved her before; but there was another love now. And we embraced each other and wept for joy. She united with the church at Pleasant grove Sept. 10, 1896, when Elder T. S. Hall, of Georgia, came through on a preaching tour, and was baptized by Elder J. A. Burch, together with myself and four others, 3rd Sunday in Sept., 1896.

I know I shall miss her. I always sought her advice in everything I did. Her judgment seemed to be better than mine, many times. I miss her every where I go.

The day before she died, she told Bessie and Marion "to be good to Pa, for he sure has been good to me, sitting by me, day and night, doing all he could." When she had finished, she said, "Now I feel better." That night at 4:20 o'clock, her spirit took its flight. Just as she breathed her last, after having been in a sleep or stupor for about two hours, she opened her eyes, as if she saw something beautiful, and said, "Glory, Lord, Glory." Then peacefully fell asleep, without a struggle.

While she was sick, the 1st verse of the 90th Psalm kept sounding in my mind: "Lord, Thou hast been our dwelling place in all generations." I got the Bible and read it and told my wife about it. She said "read it to me." I read the whole

chapter. Said it was so pretty. "Now read the 23rd Chapter." I read that. She seemed to enjoy it so much.

She was laid to rest in Pleasant Grove cemetery—a large crowd being present to witness the last sad rites. The funeral was conducted by Elders B. B. McKinney, G. M. Trent and J. W. Gilliam, speaking words of peace and comfort to the bereaved ones on resurrection.

The floral offerings were beautiful, attesting the love of her friends.

Her disease was influenza, followed by double pneumonia. All that loving hands could do, together with a trained nurse and a good doctor could not stay the hand of death.

This has been the darkest hour of my life. I have lost almost all interest in my business, don't feel like work. I prayed so earnestly for her to be spared to me.

Letters of sympathy have been pouring in to me daily, which is a great comfort to me, to know I have so many friends. Brethren and sisters, try to remember me in your prayers.

T. A. STANFIELD.

McIver, N. C., March 16, 1920.

MARY VIRGINIA ATKINSON

Dear Elder Gold:—

It is with a sad heart that I send you for publication the obituary notice of my darling little Mary Virginia Atkinson. She was born September 10, 1912 and departed this life October the 27th, 1918, making her stay on earth 6 years, 1 month, 2 weeks and 2 days. She was the baby child of Wilson P. and Annie

V. Atkinson. Mr. Gold, her little life here on earth was short and full of trials and troubles. When quite an infant she had her left arm broken and her right arm was afflicted so she didn't use it until after her broken arm was well, and when she was about 3 years old she fell and knocked her little left arm out of joint in the elbow. Then in little over 12 months she fell on the heater and burned her right hand, it seemed, nearly up; left hand and face burned some, but Oh, how hard it is for me to give her up. Some how I never did believe she would be raised. I told her father oftentimes that she would never be raised. It seemed that she would not more than get over one trouble before she would have another. But for all, she was so bright and cheerful, and stayed in the field with her father and the other children all the time. I would let her stay and she enjoyed helping them do what work she could do. She was such a smart child. I would stop her sometimes from carrying in wood and chips for the stove and she would say to me, "Mama, do you want me to be lazy?" I would tell her no, but that was enough for that time. And Oh, she was such a great papa child. She would ask me when she would stay at the house with me to fix Papa something to eat and some water to drink and let her carry it to him. I would fix it for her and she would carry it to him and come back and tell me what he said to her. Oh, I cannot see her sweet image nor hear her sweet voice any more.

Saturday before the 2nd Sunday in September, she got up sick complaining with her stomach and I gave her a dose of calomel, and she seemed to be much better Monday and Tuesday. Wednesday she was worse and Thursday I took her to see the doctor, and Oh, what a shock it was to me as soon as he saw her, he said she had diabetes, and there wasn't any chance for her. Said that there wasn't any use for him to come to see her but would for satisfaction, so he came to see her once a week and we did all we could for her. She improved so much that I was made to believe that she would get well. She had gotten to be her same old self so bright and cheerful. I never saw her more cheerful than she was the evening before she took that dreadful disease, influenza. On Sunday she stayed in the cookroom and helped do around and called her father to dinner for the last time. That night she commenced complaining and never left the room any more. The next Sunday, a little after noon she was a corpse. She didn't seem to suffer any at all until Thursday morning. She woke up crying with her ear and her father went for the doctor, could not get him but got something to relieve her and she never did complain any more, than to say her ear was sore and on that same day in the evening her breath began to get short and continued to shorten until the end came.

I would ask her often times during her sickness, she would look so weak and feeble, what hurt her.

Her reply would be nowhere. And after death struck her, her father asked her what hurt her, her reply was nowhere. Oh, how hard it was to stand over and see her breathe her last. It was more than I could stand. I had to leave the room. Her father had to sit up with his poor dying baby all night by himself. All the other children were down with the same disease and I was not able to stand on my feet. She got speechless some time during the night, and she would look at her father and point her little fingers around in the house for him to look and he thought she didn't know what she was doing. She was such a great hugging child, always wanting to hug him when he was around and he said to her, "Darling, can you hug papa," and she threw her arms around his neck and hugged him as good as ever. He knew then she knew what she was doing.

Mr. Gold, I believe she saw the angels of heaven and they had come for her. She seemed to know everything till the last. I got up that morning about eight or a little before and went and sat down by her side, and said to her, "Darling, do you want some water?" And she took all of her little fingers on one hand and put them together and put them in her mouth and every time I would give her a spoonful of water, she would put her little fingers in her mouth again until she got enough. She would watch every one in the room till the last.

Oh, how sad it is to give one up so loving and devoted as she was. No one knows the sad and lonely

hours I have spent since her departure. She leaves a mother, father, two sisters and one brother to mourn her loss.

Farewell, darling little Mary,
Thou has left us sad and lonely;
Thy face and sweet image I cannot see;

That sweet voice I cannot hear
Calling Mama and Papa no more.
Thy seat at the table and around
The fireside are vacant.

We miss you darling every
Where we go or look.

Darling little Mary we cannot see.
Weep not, fond mother, father,
Sisters and brother for it is
God that has bereft us. He giveth
And He taketh away, blessed be
His Holy name.

Written by her sad and lonely
mother.

Annie V. Atkinson.
Chatham, Va., R. F. D. No. 3.

J. J. IDOL

By the request of the bereaved wife and children, we will attempt to write a short chronicle notice of the life and death of our highly esteemed brother, J. J. Idol.

He was born in Davidson county, N. C., October 7, 1860, and died October 24, 1919, at age, 59 years and 17 days. He ate a hearty supper and looked after his feeding and passed away at 9 o'clock at night.

He married Bessie Naomi Clinard, December 24, 1893, and to this union has been born 14 children, one having died in early life. He leaves a wife, 13 children, 4 grand children and friends to mourn their

loss, which we believe, to be his eternal gain.

He joined the Primitive Baptist church at Abbott's Creek in 1905, and has served the church as deacon for about 13 years.

Brother Idol was a good singer, and has visited several of our churches and Associations, and was well known and much loved. He was a kind and good husband, and gentle father, and will be greatly missed in his community and by his church, but most of all by his grief stricken wife and children, who loved him dearly, and looked to him for advice in all their financial affairs; and this would not be any wonder to any one who has ever visited his home and seen and learned a little of his financial judgment. He was very prosperous and made a success of everything he undertook. Yet with all this great store of natural knowledge, he felt himself to be a child in spiritual knowledge. "Boasting with him was excluded by the law of faith." Rom. 3:27. He loved the church always willing to donate to its needs. He must have been warned of his death, and that the time of his departure was drawing near, although he looked like a man in perfect health; but he had talked to his wife so much about his condition, and would kiss his little children and say, "You and mama will soon be left alone." Expressing his great desire that they be raised honest and truthful.

By request of sister Idol, Elders McMillon, John Gilliam, and myself preached his funeral in the presence of the largest congregation that I

have ever seen at a funeral. His pastor, P. W. Williard being away from home at the time. After which his body was laid to rest in Abbott's Creek cemetery, to await the resurrection, when he will hear that glorious news, "Death is swallowed up in victory." And join the heavenly host in giving thanks to God, "who gave us the victory, through our Lord and Saviour, Jesus Christ."

M. L. WILLIARD.

As my brother M. L. Williard, has been writing and giving the life and death of our highly esteemed brother. I have known him from a small boy. He was left fatherless, when a small boy, with a mother, four brothers and one sister, all living near the writer.

He seemed to have the judgment of a man when but a boy in age. His judgment was generally good on most any subject that he conversed on, though never trying to make any display of the store of knowledge God had blessed him with.

He joined the church in a few weeks after he professed a hope, has been a very useful member ever since. If there was any money needed he was always ready, feeling that God had blessed him with the goods of this world.

I have been at his home many times and he always was full handed. He was like Solomon, he planted him orchards and vineyards and gardens and was a very fine farmer, but he had to die and leave it all.

I want to speak of one thing that occurred to me when he was

baptized with seven others in the stream of Abbott's Creek, and the place being rough and rocky and everything became smooth and delightful and a bright light shining around the place and I was caused to look up and Christ appeared in a cloud and spoke to me, and said, "this work that was going on here below was received in Heaven". I told this dear brother what occurred to me when he was baptized, and the tears ran down his face. His companions and children loved him dearly and his church, as he was the leader in singing.

We must be still and know that God rules. His body is sleeping and his spirit is gone to God, who gave it.

May his dear companions meet him around the throne of God, where parting will be no more.

P. W. WILLIARD

RYLAND DODD.

Little Ryland Dodd, the infant son of Mr. and Mrs. C. C. Dodd, was born June 4th, 1917, departed this life February 13th, 1920, making his stay on earth two years, eight months and nine days.

He was taken sick on new years morning and suffered untold agonies until the end came which as I hope brought sweet relief to my little boy. He was a little afflicted child naturally. He never walked, talked or sit alone or stood up and was even blind so he was as helpless as a tiny infant.

When I carried him to meeting he would listen to the preaching and singing as attentive as some old

person never crying or making any fuss. He revived the evening he died about four o'clock and drank his milk and seemed to be resting easy and breathing good. Some seemed to have good hopes of his being better but I told them there was no good in that for every time he would seem to be better he would get worse right away. He was taken then with one of those awful choking spells in about half an hour from which he never recovered, it lasted until half past seven when it took his last breath.

It was hard to give him up but thy will be done, not ours. I miss him every where.

In every thing I go to do little Ryland is not there.

None can ever take the place of his sweet smiling face.

In the arms of my dear Saviour I hope he is embraced, where Jesus shows his smiling face.

The memory of this little babe will follow me down to my grave, he is to be for me day and night and never seems out of my sight.

His little form I can not see but some day I hope to meet him where there is no hour of parting with my little boy. It seems so hard to part with the joys of my heart.

He was laid to rest at his home on the fourteenth of February, 1920, the funeral services were conducted by Elder N. T. Oakes.

Written by his devoted mother.

ELDER A. L. MOORE

The following memorial was read and ordered spread upon our Asso-

ciation book as a tribute of respect to our departed and beloved Moderator, Elder A. L. Moore. He was chosen Moderator of this Association in October, 1892, more than 27 years ago, which position he faithfully filled during life.

He was a good disciplinarian and maintained a kind and patient spirit and his rulings were cheerfully accepted.

He grew old nobly and on May 3rd, 1920, at the age of about 75 years the Lord called him from our midst to his reward. We shall miss him as a friend, brother and Moderator, but bow in humble submission to the will of Him who doeth all things well.

The Messenger of Truth and Landmark requested to print.

Done by order of the Mayo Association.

Elder J. A. Fagg, Mod.
S. G. Dobyms, Clerk.

May 13th, 1920.

MRS. JOHN WHITFIELD.

Mrs. Cornelia Whitfield, widow of John Whitfield died on Friday morning at three o'clock, April the second, 1920, at the home of her daughter, Mrs. Earl Brooks. The body was taken back to her fathers old home, Mr. Alex O'Briants, for burial. Mrs. Whitfield is survived by three daughters, Mrs. Earl Brooks, Brookdale, N. C. Mrs. Jim Long and Mrs. Knox Moore, Hurdles Mill, N. C., and three sons, Messrs Billie, Floyd and Theo Whitfield, all living near Roxboro, N. C.

She also leaves three sisters and

two brothers, Miss Rosa O'Briant, Mrs. Fannie Snipes and Mrs. Wayne Blalock, all living near Roseville, Mr. A. W. O'Briant of Mt. Tirzah and Mr. L. C. O'Briant of Winston-Salem.

She had been making her home with her daughter, Mrs. Brooks ever since last fall. Her health gave way and she took her bed in January and never was able to be up any more, but she bore her sickness with so much patience, and was so good we all loved her so much. Always when friends would go in to see her she had such a bright face though her sufferings were severe.

She was born April the 17th, 1852, and died April 2, 1920, making her stay on earth liking a few days being 68 years. She was devoted to her church being a member of the Primitive Baptist church in Roxboro, N. C. She was a good mother, so devoted to each one of her children and had such kind disposition.

She will be missed so much by each of the children and grand children.

All was done for her that could be done by loved ones and friends, and her kind physician, Dr. W. A. Bradsher.

Weep not dear ones, she can not come to you but you can go to her.

Written by a friend.

WITH THE FAMILY OF GOD

Mr. John D. Gold,

Dear Sir:—

Enclosed find check for \$2.00 to extend my subscription for Zion's

Landmark to Jan. 1st, 1921. You may change the name, leaving off the "Mrs." That was my dear wife which the irresistible hand of death took from me last September. Since that time I have been passing through the saddest time of my life. We had been reading the Landmark together for over 20 years, and while neither of us was a member of the sweet family of Primitive Baptists, we liked to be with them, to hear them preach the only doctrine that we felt to reach our case. And now that I believe she is a member of that lovely family who trusted their salvation to Him that is able to save, I want to live and die with them, for their God to be my God and that where I hope she is, I want to be also.

A Friend;

D. M. CHRISMON.

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Association, D. V. will convene with the church at Dutchville, Granville county, N. C., on Saturday, Sunday and Monday, including the first Sunday in August, 1920. Said church is fourteen miles north of Durham, between the Seaboard and Southern railroads. Those coming by rail from the north via Henderson, N. C., will be met at Creedmoor, N. C., Saturday morning about 9 o'clock and conveyed to Church. Those coming via Durham by rail will be met at Wilkins Station on Southern Railway about 7 o'clock A. M. Those leaving Durham over the Seaboard about 11

o'clock will be met at Creedmoor, N. C., about 12 o'clock. All lovers of the truth as proclaimed by us are cordially invited to meet with us.

J. H. GOOCH.

Association Clerk.

Stem, N. C., June 7th, 1920.

ELDER M. L. RINER

Mr. John D. Gold,

Wilson, N. C.:—

Please publish these appointments for Elder M. L. Riner, of Ga. Dunn, Monday night after 2nd Sunday in July.

Mingo, Tuesday.

Hickory Grove, Wednesday.

Benson, Thursday.

Bethsada, Friday.

Coats, Saturday and third Saturday.

Bethel, Monday.

Angier, Tuesday.

Willow Springs, Wednesday.

Durham, Thursday night.

Then to the Lower Country Line Association.

J. T. COATS.

Coats, N. C., June 5, 1920.

MRS. NANCY L. JAMES

Whereas, God in His love, wisdom and mercy, has again visited the church of Robersonville, and taken from our midst, our beloved sister, Mrs. Nancy L. James, Therefore be it resolved:

1st. That we bow in humble submission to the Heavenly will.

2nd. That Robersonville's church has lost a true and faithful member; one who was always present when not providentially hindered, and was always willing to contrib-

ute to the welfare of the church.

3rd. That we extend to the bereaved family, and relatives, our most sincere sympathy.

4th. That a copy of these resolutions be entered on our minutes and a copy be sent to Zion's Landmark, with request to publish.

Done on order of conference, in session Saturday before the first Sunday in May, 1920.

J. L. ROBERTSON &

D. F. ROBERSON. Com.

ELDER B. S. COWIN, Mod.

R. A. BAILY, C. C.

Robersonville, N. C., May 15, 1920.

ELDER J. T. HEAD

Elder J. T. Head of Atlanta, Ga., will preach the Lord willing at the following places.

On Tuesday after the 2nd Sunday in July at Lexington.

Wednesday, High Point.

Thursday, Winston-Salem.

Friday, night, Greensboro.

Saturday and 3rd Sunday in Durham.

Monday, night, Raleigh.

Tuesday, Clayton.

Wednesday, Smithfield.

Thursday, Beulah.

Friday, night, Winston.

Saturday and 4th Sunday, Pleasant Hill.

Monday, Upper Town Creek.

Tuesday, night, Elm City.

Wednesday, Aycocks.

Thursday, night, Goldsboro.

Thence to Lawyers Springs Saturday and 1st Sunday in August,

ELD. SYLVESTER HASSELL
Elder Sylvester Hasell, the Lord willing will preach at the following places:

Tuesday, July 13th, Greensboro at night.

Thursday, July 15th, Winston-Salem at night.

Friday, July 16th, Durham at night.

Sunday, July 18th, at Stem.

Tuesday, July 20th, at Wilson, at night.

THREE DAYS' MEETING

The Primitive Baptist Church at Hunting Quarters, the Lord willing, will hold her regular yearly three days' meeting on Friday, Saturday and fourth Sunday in June. We invite our brethren, sisters and friends who may feel so inclined to come and be with us in our meeting.

We hope that some of our brethren in the ministry will come and be with us.

L. H. HARDY, Pastor.

JOHN D. SMITH, Clerk.

PLEASE GIVE YOUR FORMER ADDRESS

When sending your subscription to the Landmark, please give us your post office and route, and if you have moved please give your former address. It is impossible for us to remember your address from a list of several thousand subscribers. Please also state whether you are a new or old subscriber.

J. D. GOLD,

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

The Daily Times:

Published at one and five o'clock every afternoon. Carries the news of the country and the world and Associated Press despatches. Price, \$6.00 per year; \$3.00, six months; \$1.50 three months.

The Wilson Times:

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Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

D. F. ROBERTSON, NORTH CAROLINA

Primarily for Old School Baptist

Vol. LIII July 1, 1920.

No. 15



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER J. C. HURST ----- Roanoke, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

\$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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

To the Readers of the Land Mark:

Doubtless most of you have read Mr. Gold's statement relative to the financial situation of the L. M. He tells us frankly but modestly that as matters now stand it is being published at a loss. Now, brethren and friends everywhere, we know perfectly that he can not continue indefinitely to do this. We also know that to double the price from \$2.00 to \$4.00 would only be in keeping with the present high cost of labor and materials. But no, we do not want that. But there must be something done. It is now the only publication in the State and we must rally to its support.

There are three things that we can do. First, those of us that are behind should pay up in full and for one year ahead. Second, those of us that have been blessed of the Lord to enable us to do so, sit right down as I am doing and send the paper to one or more friends or to some invalid brother or sister to cheer them in their lonely hours. If our hearts are aglow with sufficient zeal for the blessed cause of the Master we can easily double the subscription list which would greatly relieve the situation as the cost of preparing the copy is just as

much for 1,000 copies as it would be for 10,000. Thus you see the additional subscriptions cost them plus the white paper, a few hours' labor in running the presses.

Third, If we are not willing to respond to first and second propositions, I am perfectly willing to have them add a sufficient number of pages for clean advertising to make it self-sustaining, this way than not at all. For the love of Brother Gold, who's life and labors have been of such worth to us and the cause for which he spent his life I do not want to see it fail. Let's make it larger and better. I would like to see a department added to it, in charge of one competent. It might be headed The Voice of the Past for the selection and republication of the writings of many of the servants that though they have gone home their productions would continue to cheer and confirm the Saints. Brethren and friends everywhere, what are you going to do? What you do, will you do it now? Submitted in love.

C. F. DENNY,

June 21st, 1920 Wilson, N. C.

M. John D. Gold,

Wilson, N. C.,

Dear Sir:—Noting what you have

said in reference to the financial condition of the Land Mark, I hast-

en to renew my S _____

Pay up and renew _____

and to send it to the following par-

ties: _____

If you do not have sufficient response to make it self-sustaining, you have my consent to add advertising space sufficient to do so.

C. F. D.

FROM THE FALLS CHURCH

As it has been the will of an all-wise and merciful God to call from time to eternity our pastor and faithful counselor, Elder P. D. Gold, to receive that crown of glory

"And as his lovely face no more we'll meet

While here on earth we stay,
Let us hope his soul to greet

On the resurrection day;
And as it is not all of life to live,
Nor all of death to die,
It is a blessing Jesus gives
To call us up on high."

Therefore: Be it resolved by the church at the Falls of the Tar River that we bow in humble submission to the will of One who is too wise to err, and too good to be unkind,

And let us tender our condolence to the bereaved family by spreading these resolutions on our minutes, and sending a copy to the bereaved family and to the Landmark for publication.

A. B. DENSON, Mod.,

W. H. WORSLEY, C. C.

Written by Jesse Brake.

AN APPRECIATION FROM MRS. GORDY

Southampton, Pa.,

June 18, 1920

Dear Brethren:—

How I have been saddened in hearing of the death of our dear brother Elder Gold. My heart goes out in sympathy to his mourning family and to the churches to whom he was a father. I feel that when he was writing of father's life he could not have more fittingly expressed what we all feel of him. For in his own words we can say, he spent his years of manhood and the prudence of his strength in the decent behavior of sober seriousness, of cautious living, he had been of uncommonly good behavior even down to old age, and had been of comfort to the children of Israel in all these days. He had scored his days in husbandry, his time to the acknowledging of God's goodness and in the clear sunshine of clean living he has fallen asleep in Jesus. We seldom see one whose life more nobly attests the mercy and goodness of God, whose conduct and conversation more fittingly shines forth in honoring God."

The world seems lonely since he

is gone from us.

I would like to say through the Landmark that I deeply appreciate the prompt and kind replies that I have received to my notice of father's biography and later writings. I wanted to acknowledge each one individually. But there have been so many that it is impossible to do so at present. I wanted you all to know how much they meant to me. For a long time I had felt so lifeless and as if all hope were dead. Then these letters came from all over the country all speaking the same sweet language unknown to the world.

As I read them they revived my hope and reminded me of that blessed tie which we hope binds us all together, in the bundle of life. I have been filled with wonder and praise that the Lord should have so blessed one, the least deserving of His mercy as to cause me to rejoice in the truths that I have read in those sweet letters.

The book is now in the hands of the publisher and will be ready in a few weeks. There will be a limited number of copies; so any who wish the book and who have not already ordered, should send in their orders now. The price is \$2.50; Canada \$2.75.

Unworthily yours,
—MILDRED DURAND GORDY

SYMPATHY FROM ELDER GILBERT

Dade City, Fla., June 22, 1920.
Mr. John D. Gold,

Dear Friend:—In common with old School Baptists everywhere my

sorrow is mingled with theirs and yours and all others both in nature and grace whose ties of love and communion have been broken for time by Elder P. D. Gold's departure.

February 1887 I rode a mule twenty-seven miles to a church in South Florida to hear Elder Gold preach, returned home that afternoon. We had a little baby in our home two days old unnamed, but wife greeted me by saying, I have named our boy. I said what is his name? "Lester Gold," was the reply. It was more than half a century before I was privileged to meet him again. His presence seemed a benediction to me.

Yours in mourning and rejoicing,
—M. L. Gilbert.

FROM THE CHURCH AT DURHAM

"Whereas the Great Ruler of the Universe, did according to His foreknowledge and predestination, remove from the earth the Soul of our dearly beloved Brother and Pastor, Elder P. D. Gold, on Monday, June 7th, 1920, at the ripe age of 87 years.

Now therefore, be it resolved, that this Church has lost a great and noble Pastor, and safe and wise counselor, the Primitive Baptist Church of the State and Nation, a grand and noble leader, and the State a devoted and ideal citizen.

That we hereby express to the members of his family, our love and appreciation of his worth, and tender to them our sincere sympathy in their bereavement,

Resolved further, that a copy of these resolutions be given to the members of his family, that a copy be given Zion's landmark for publication, and that a copy be spread upon the Church Record.

Adopted in regular conference assembled at the Durham Primitive Baptist Church, June 19th, 1920.

C. B. HALL, Mod.

M. G. MARKHAM,

Clerk.

AN EXAMPLE IN THE MINISTRY

We knew Elder P. D. Gold for over forty years personally. He was an example to his brethren in the ministry, and an example to the flock of God, and with completeness—possessed the qualifications of a true minister of Jesus Christ. Preached not only with his feet and his hands, but with the whole man. As a man of God he was one that loved the Lord with all his heart, soul, strength and with all his mind. Thus the appearing of the Lord Jesus was with him and in him. And with the Apostle Paul it may truthfully said of him, I have fought a good fight, have kept the faith, henceforth there is a crown laid for me, and not for me only, but for them that love His appearing. As an every garment Elder Gold brought about the appearing of the Lord Jesus Christ in his very deportment in life. The clean life he lived, he lived for us all that we may have no cloak for our sins. But may the same Christ live in us that lived in him.

—D. SMITH WEBB,
Hillsville, Va.

READING LANDMARK FOR FIFTY YEARS

Mr. John D. Gold,

My Dear Friend:—

We have recently heard of the death of your dear father, Elder P. D. Gold, and we all who knew and loved him will sincerely miss him, that we shall hear his voice no more, words fail to express our deep sorrow, but, desire to extend our sincere sympathy to you and the dear family and all who mourn their great loss, feeling sure that our loss is his Eternal gain, and that he is now at rest in the Lord.

I regret very much my neglect in not sending to you before this time my subscription for the Landmark. You will please find enclosed a check to your order for \$2.00 to January 21. Continue to same address, 1012 8th N. W. I have been a subscriber for about 50 years, and have enjoyed reading many, many articles which have appeared in the Landmark.

I think in 1870 was the first time I met Elder Gold and Elder J. R. Respass who were then attending the eastern associations. With the able assistance of Elder P. G. Lester and others I feel sure that you will meet with success in the conduct of the dear old Landmark.

I remain I trust most sincerely your friend,

J. K. YERKES,
1012, 8th N. W. Washington.

CURTAINS, BOARDS, CHERUBIMS

"Moreover thou shalt make the

tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubins of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one (ishshah, a woman) to another; and other five curtains shall be coupled one (ishshah, a woman) to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one (ishshah, a woman) of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle.—Exodus, 26-10. Exodus, 26-17. Ezek. 1-9-23—3-13.

I had occasion a little while ago to consult my concordance, and as I turned over the leaves at a glance I saw the word one (ish, a man) I glanced down the column, and then came upon, (ishshah, a woman). Instantly my soul was a field of meditation, and my contemplations were pleasant and instructive. And as I sat musing upon the above cited texts of the Scriptures there was traced in my mind the picture of the tabernacle in the wilderness as described in the Scriptures; and my

heart was saying, "Every whit of it uttereth His glory." Psalm 29-9 (marginal reading). There are so many things pertaining to the tabernacle; but of these I am not about to speak particularly; indeed I feel I have such a limited understanding of the spiritual signification of the various parts that I could not; but I feel assured of this: all of it speaks of Christ and the church. Let us first contemplate awhile the curtains of the tabernacle. The interior was very beautiful—walled in with shittim boards overlaid with pure gold: and the curtains of fine twined linen, of blue and purple and scarlet with cherubins, the work of the Embroiderer embroidered therein. The exterior of the tabernacle had a different aspect. "Thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins." Altogether suited to the wilderness pilgrimage of Israel. Look at these lovely, loving curtains. It is not without signification that the Holy Ghost inspired Moses to write the word ishshah, a woman, instead of "echad," the numeral "one" so frequently used in the scriptures. In these scriptures concerning these curtains it is "ishshah, a woman," translated into English "one curtain." A woman curtain: I glanced at it in this aspect and I said within me this is peculiar, and as I contemplated what is recorded of the curtains, and had glimpses of their beauty, and how they "take hold of one another," how they are joined and fastened one to another; in my soul's delight in this picture. I said

How lovely! How lovingly companionable these curtains are. Each one, ishshah, a woman. They are sisters, and though many, they are so looped, fastened together with gold fastenings, they are but "one tabernacle," Exod. 26-6.

"We being many are one bread," I Cor., 10-17. "As the body is one, and hath many members, and all the members of that one body, being many, are but one body, so also is Christ," I Cor. 12-12. "Now ye are the body of Christ, and members in particular," I Cor., 12-27. "Jerusalem is builded as a city that is compact together." Psalm 122-3. The workmanship put into these beautiful curtains showed the Embroiderer to be a cunning workman, that needeth not to be ashamed, the curtains will bear inspection, and are to the glory of the Designer and Embroiderer.

As we look upon Zion, who is a perfect beauty; out of whom the perfection of beauty God hath shined: we say, She is the work of his hands, that he might be glorified." Isaiah, 60-21. He hath formed her for himself, to show forth his praise, Isaiah 43-21. He maketh her "an eternal excellency, Isaiah, 6-13. These curtains were of fine twined linen." Once as flax these curtains grew in the field; but in due time, according to Jehovah's decree of election, when it pleased God to call them by His grace, to reveal his Son in them; these particular stalks of flax of which the linen curtains were made were plucked up by the roots, and there under the heat of the sun they were dried, and these stalks

of flax died. They were bruised and beaten and made "fine flax" and purple and scarlet, woven and embroidered. Exquisitely made curtains for the tabernacle, each one (ishshah, a woman), a beautiful woman, the whole of them coupled together, one tabernacle, an habitation of God through the Spirit. O curtains, O tabernacle, O church of the Firstborn, thy renown has gone forth for thy beauty for it is perfect through the comeliness of thine husband which he put upon, twined and woven and embroidered in thee. Ezek. 16-14. You believers in Christ were once as stalks of flax growing in the field; but the Lord of everlasting love, of eternal election called thee out, took thee out from among other Gentiles, a people for His name. He plucked thee up by the roots (I believe that is the way flax is harvested) to be made into linen. Plucked up by the roots; rough handling, but needful. The harvester has his own purpose and place, given thee in Christ Jesus, before the world began to fulfill in thee. The hands of God's discriminating grace plucked thee from among other stalks of flax. "A brand plucked out of the fire." Zech., 3-2. Blessed be the hand that went into the fire, and plucked thee, a brand from the burning. Then in the strong, rough hands of the law you were bruised and broken and torn. The law is a severe schoolmaster. Gal. 3-24. You were ready to perish, you were slain by your sins under the law, and your heart was saying, I die in my sins. Sinners called by God's

grace and bruised under the law would not become fine linen yarn by this discipline alone. There are gracious, new-covenant, gospel bruises and twinings that make us meet material to be woven, to be dyed in blue and purple and scarlet. The goodness of the Lord in Christ's gospel leadeth thee to repentance, and under discoveries to our souls of his mercy, of glimpses of Christ crucified; then Godly sorrow is ours, our hearts are melted, and we are brought broken and contrite at the feet of Christ crucified. And "sitting down they watch him there." "Sweet the moments, rich in blessings which before the cross I spend."

As the linen yarn is dyed in blue and purple and scarlet—so poor sinners, the called of Jesus Christ, are immersed into the death of Christ: they are baptized in; and the merits and graces of our precious Lord Jesus Christ are woven in. They are made meet in faith and love, and made by the Divine Weaver and Embroiderer into one beautiful curtain, a beautiful woman, "a glorious church not having spot or wrinkle, or any such thing, but holy and without blemish," Ephes., 5-27. Bazaleel was a man whom the Lord filled with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship," Exodus. 31-1-16. And the work of the cunning workman is shown in these fine twined embroidered curtains. Thus to be made from stalks of flax growing in the field to lovely exquisitely embroidered curtains in the sanctuary of God; what a

transformation!

The garments of Aaron the high priest for glory and beauty were of gold, and blue and purple and scarlet. Exod 28-2-8. So the blue, the purple and scarlet cunningly woven, and the cherubims embroidered upon these curtains, in these colors, with the taches of gold are all significant of the glory and beauty of Christ in which these curtains are wrought. The blue is a declaration of the heavenly, the purple and scarlet of the royalty, the wrought in these curtains we sit with Christ, robed in his merits, in heavenly places; high above the terrors, condemnation; and curse of the law. A heavenly graciousness is wrought in our souls, and thus in this grace, our affections are set upon things above where Christ sitteth at the right hand of God. For even now in our faith and hope we are saying, "We shall bear the image of the heavenly, when he shall appear we shall be like him for we shall see him as he is. And sometimes we are singing:

"Jesus thy blood and righteousness
My beauty are, my glorious
dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up mine
head."

Then also heavenly graces, vital emotions are wrought, embroidered in our hearts. There is righteousness and peace and joy in the Holy Ghost. meekness, longsuffering, pitifulness, courteousness, goodness, patience and gentleness.

Such blessed things are found in the lives of sinners called and saved in Jesus Christ.

"Every one of the curtains shall have one measure." Exod. 26-2. That is, in Christ's gospel they shall ultimately come in the unity of the faith, and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Ephes. 4-13. Perhaps some poor soul is saying I am not come to such a measure, and I am afraid I never shall. Well, dear child of God, you are still in the hands of the "Embroiderer." You are this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1-6. Indeed, the apostle Paul himself, who in faith and knowledge of the Son of God had attained to such stature in Christ above many, confessed he had not attained unto the resurrection of the dead, either were already perfect. Phil. 3-12. What he had attained unto was by faith: and faith is the substance of things not seen. And the apostle John saith, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure."

We are predestinated to be conformed to the image of God's dear Son. We shall bear the image of the heavenly. In the resurrection of our bodies, which are the members of Christ, 1 Cor. 6-15. at the last day this mortal shall put on

immortality, and this corruptible shall put on incorruption, we shall all be changed, for Christ shall change our vile body, that it may be fashioned like unto his glorious body, mortality shall be swallowed up of life. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 2 Cor. 5-4-5. In Christ, the Word made flesh, all divine and human perfections meet. He is the brightness of the Father's glory, and the express image of his person. He is the chiefest among ten thousand and fairer than the children of men. In his person he is the great mystery of godliness, God manifest in flesh. The God man, our Lord Jesus Christ. The royal priesthood of Christ, how blessed it is unto poor sinners; so full of grace and truth, so comforting. He gave himself an offering for our sins, to ransom us from our iniquities, to redeem us from the curse of the law, to redeem us to God. He triumphed over the grave, was received up into glory, and entered heaven itself with his own blood, having obtained eternal redemption for us. Christ is our blessed Forerunner too; and where he is in glory he will have all his people be. He now appears in the presence of God for us. Our names are upon his breastplate, upon his heart, a memorial before the Majesty in the heavens, and he maketh intercession for us. And we are also comfortably assured that he is able to succor them that are tempted: for that, in the days of his flesh he was tempted in all

points like us as we are, yet without sin. O he is our glorious High Priest. Our Advocate with the Father, Jesus Christ the righteous.

All this is in due time so graciously twined, woven and embroidered in the curtains. Exquisite needlework. O curtains, O ye ransomed, called, justified and glorified church of Christ thou art "exceeding beautiful", an "eternal excellency". Ezek. 16-13. Isaiah 60-15. The curtains were "coupled one to another", and "thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling, "that the loops may take hold one of another". Exod. 26-4-5. Loops of blue, heavenly loops. "Ruth clave to Naomi and so they two (joined in heart) went (out of Moab) until they came to Bethlehem." Ruth 1-14-19. Paul saith, "ye are in our heart to die and live with you". 2 Cor. 7-3. In Christ Jesus one curtain with heavenly loops takes hold of another, as the taught of the Lord they are perfectly joined together in the same mind and in the same judgment. 1 Cor. 1-10. How lovely is the view of Christ and the church in the following. "From Christ the head, the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love". Ephes. 4-16. "Blest be the tie that binds.

Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above".

The blue loops, the heavenly

graces of one curtain take hold of the graces of the spirit of another. One (Ishshah, a woman) curtain declares to another curtain how she has been wrought. Once I was mere stalks of flax, now by the grace of God, by the merits of Christ, by his blood and righteousness: by the blue, the purple and scarlet, the loveliness of Christ, our husband, Savior, Priest and King which the Embroiderer, the Holy Ghost has wrought in my heart I am what I am. Yes it is by the washing of regeneration, by the washing of water by the word I have hope that Christ liveth in me, and his own lips, that are like lilies dropping sweet smelling myrrh, have said that I am unto him with all the other curtains, a glorious church, the fairest among women, an eternal excellency. Thus the telling of the experience of the grace of our Lord Jesus Christ by one curtain takes hold of the other curtain, and then that one curtain spoken to speaks to the other, and the effects are that with heavenly loops they "take hold one of another." They embrace each other, they are heart to heart companions. We are fellow citizens with the saints, and of the household of God. The apostle John declares how one child of God takes hold of another, and are joined in gospel fellowship. "That which we have seen and heard declare we unto you, that ye may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." John 1-3.

The called of God are found sitting together in heavenly places in

Christ, and are looped taking hold one of another, in "the mutual faith of you and me". Rom. 1-12 "in the unity of the Spirit "in the unity of the faith. "Ephes. 4-3-13. One church they enter in with the King into the banquetting house. They eat and drink together the same spiritual meat, and the same spiritual drink. 1 Cor. 10-3-4. At the table of the King, a feast of fat things full of marrow, of wines on the lees well refined. Yes, we sit down with Abraham, Isaac and Jacob in the Kingdom with Christ our King, in his house of wine, and his banner over us is love.

The loops of blue were coupled with "taches of gold". Exod. 26-6. "They fasten our souls in such ties as distance and time can't remove".

Jonathan and David with loops of blue took hold of one another. The soul of Jonathan was knit to the soul of David, and Jonathan loved him as he loved his own soul. They kissed one another and wept one with another, until David exceeded. 1 Sam. 18-1-3-20-41. "Taches of Gold". The determinate, Acts 2-23 immutable counsel of God, Heb. 6-17. The omnipotent, reigning grace of God, Rom. 5-21. The everlasting covenant ordered in all things and sure: 2 Sam. 23-5. All of which are pure gold, and compose these taches of gold that so fasten the loops of blue in the one curtain to the other cur-

They shall not be rent asunder, but the curtains thus united shall be one tabernacle. Upon the curtains there were embroidered cherubims of glory, but so much is said in the scriptures concerning them, I have to say that I cannot speak particu-

larly. Act. 9-5. But come, consider with me the boards of the tabernacle. "Two tenons shall there be in one board set in order one (ishshah, a woman) against another; thus shalt thou make all the boards of the tabernacle." Exod. 26-17. These tenons were related to one another.

The story of these boards is very similar to that of the curtains. The boards were made of shittim wood of which all the woodwork and wooden furniture of the tabernacle were made. They were trees once in the forest but the fellow, with determinate purpose went into the forest unto the trees that from everlasting he had chosen, and with his axe hewed them down. Much labor was spent upon those fallen trees to make them into boards, and such boards as it is Jehovahs purpose to have in his tabernacle. For the counsel of his will is that he will show the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." Rom. 9-23-24. The work of God's sovereign grace in behalf of, with, and in vile transgressors are truly wondrous. Indeed, He only doeth wondrous things. His work is honorable work and glorious. Psalm 111-3. He is wonderful in counsel, excellent in working. Isaiah 28-29. O, our God hath done excellent things, this is known in all the earth. "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency, on the sky," Deut. 33-26.

(Continued in the Next Issue.)

FROM THE WILSON CHURCH

Whereas, it has pleased our heavenly Father, who doeth all things well, to remove from our midst our dearly beloved pastor and much esteemed brother Elder P. D. Gold, June 7, 1920. Therefore, be it resolved:

1. That we bow our heads in humble submission to Almighty God, the Father of all mercies.

2. That we feel we have lost a pastor who was loved by all who knew him, having for more than fifty years preached the gospel of Christ in purity and power from Canada to Texas to the comfort and edification of the people of God, and lived a godly and blameless life.

3. That we extend to the family our deepest sympathy and prayers, trusting that they may also emulate his example.

4. That a copy of these resolutions be sent to the family, a copy placed in our minutes, and a copy sent to Zion's Landmark for publication.

Done by order of the church in Conference Saturday June 26, 1920
—C. F. Denny, Moderator.

—J. W. Thomas, Clerk.

WILL TAKE SUBSCRIPTIONS FOR US

Elder L. H. Hardy will be at a number of Associations this year and take subscriptions for the Landmark. We shall appreciate the payment of subscriptions and renewals to him.

—J. D. Gold.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla.

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WILSON, N. C., JULY 1, 1920

NOVEL READING

Is it right for members of the church to devote a certain time to reading novels, and do the Primitive Baptists tolerate it?

These questions having been put to Elder Gold, and by him referred to me to answer, may not be treated in every detail as he would have done. I will only give my opinion.

A novel is a matter of fiction, or of imagination of the writer, by which it is designed to portray character in its various forms and traits. While imagination is not in itself real, yet it may be true to that which it presumes in the traits of character which it delineates. Fiction true to life and character is as true as are those things which

it truly describes. Fiction is not claimed to be true in itself, but true in that which it portrays.

Some one has truly claimed that the highest order of human knowledge is to know one's self. The true novelist teaches one to know himself, to understand the peculiar traits of character and to read the traits and character of others, and to accommodate himself to the general course of ideas so that he can readily enter into general conversation. Some one has said—and if the saying applied to me—I could readily say who. "Reading makes the full man, conversation the ready man, and writing the exact man." Reading good literature has the tendency to open up the avenues of one's mind so that his own thoughts may flow out and conversation sets them to flowing. He learns how to see that which he is looking at, or to perceive that which he sees. He learns to dissect the things of mind and matter, and open them up in the light of intellectual sunshine, and to feast his heart upon their beauty and charm.

Reading good fiction is a matter of liberal education. It is now included in the curriculum of our high schools, and serves very well as pepper and salt upon the round table.

There is a class of fiction, like there is a large class of religion now being circulated and promulgated among the people, that should be avoided. Good fiction is preferable to false religion.

The novelist claims for his productions nothing but fiction, where-

as the preacher of false doctrine presents it as the truth of the gospel.

While the higher order of fiction is classed with our best literature, and its careful reading is calculated to enhance the intellectual attainments of the maturing mind, yet we would not advise its indiscriminate reading.

While the better fiction is designed to be true to nature, and true to life, and true to character, and the varied traits of character, yet in selecting reading matter for one's self or one's children great care should be had in selecting only such as is true in the better sense. We need to know of the better types of character together with its better traits and influences, that the better things in ourselves may be quickened and made to grow and develop and the better subserve our better purposes.

For the acquirement of good, pure fiction, or the choice and use of words in the formation of language one can read no better book than the scriptures. The most profound logic, the purest diction and the most beautiful similes are to be found upon their pages. And when we are designating time for recreation in reading we should not fail to give them a liberal allotment of time.

We have no formulated rules for the conduct and government of our members beyond, nor apart from that which is taught them by the teaching of the appearing of the grace of God, which brings salvation unto them.

As the children of God live out

the measure of their days, to the appointed time for which they wait till their change come, they are also making a pilgrim journey, and in these there is a warfare in which the spoil is divided, and in their two-fold character they live in the world as men and women upon the one hand, and render to Cæsar the things that be Cæsars, and upon the other hand they live as the children of God, and render to God the things that be God's.

Unless the life and character of the children of God, as men and women, so reflect upon their life, as members of the church, as to contradict and render questionable their profession, the church has nothing for which to call them to account.

Not being aware that the reading of novels or fiction has ever taken such form and proportion as to come to the notice and disapproval of the church, it would seem that the reading of fiction as one might determine is tolerated.

It is to be presumed that men and women professing Godliness are reasonably disposed to so order their course of conduct as to maintain the principles of gospel temperance and moderation and to reasonably abstain from all appearances which might bring upon themselves and the church and cause just cause for censure.

—P. G. L.

RESOLUTIONS OF RESPECT

Whereas, God has seen fit to visit the home of our dear Bro. T.

A. Stanfield, March 5th, 1920, and claimed his dear and loving companion, Sister Beatrice Stanfield, and whereas, we feel that the loss of our brother is great and none but a merciful God can sustain him, and speak peace to him.

Therefore, resolved first, that we bow unto God who cannot make a mistake. He doeth all things well.

Resolved Second, that the church at Pleasant Grove has lost one of her most devoted members and mother in Israel. We feel our loss is great. She was so cheerful always speaking words of comfort, and upholding the hands of God's servants.

Resolved Third, that we extend our sympathy to our beloved brother, feeling that his loss, and our loss is her gain.

Resolved Fourth, that a copy of these resolutions be spread on our minutes, and a copy be sent to Brother T. A. Stanfield, and a copy to "Zion's Landmark" for publication, and that the following obituary be attached to these resolutions.

Done while in conference, March meeting, 1920.

—Elder B. B. McKinney, Mod.

—Geo. A. Walker, Clerk pro tem

IN MEMORIAM

On March 5, 1920, our whole community was saddened by the news that, as the day was breaking, the sweet spirit of Mrs. Beatrice Stanfield, beloved wife of T. A. Stanfield, had taken its flight from earth to Heaven. She was born Sept. 25th 1879, and was happily married to T. A. Stanfield on Feb.

6, 1895. She joined the church at Pleasant Grove, Sept. 10, 1896, and was baptized by Elder J. A. Burch. She was a true and consecrated Christian woman, a good neighbor, a devoted wife and mother. To her church, her family and her friends she was always faithful and in her unselfishness and deeds of loving kindness her life was like a guiding star pointing to the Shining Land. She had only been sick a few days with pneumonia, but God had called her and she was ready. Just before her death she called her loved ones, speaking comforting words to them. Through the valley of the shadow of death God was with her and a few moments before she died she opened her eyes, looked as if she saw something beautiful, smiled and said: "Glory, Lord, Glory." She leaves to mourn her loss a husband and seven children: Mrs. Marion Bennett, Bessie, William, Paul, Ruth, Eldred and Eugene; also her mother, Mrs. Eliza Sartin; one sister, Mrs. Jno. Brooks, of Greensboro, and a brother, Bedford Sartin, of West Virginia, besides a host of relatives and friends. Several years ago little Edna preceded her to the Gloryland and God sent an infant son to go in her arms to be with Him. Her funeral was conducted by Elders B. B. McKinney, assisted by Elders Trent and Gilliam, and she was tenderly laid to rest in the church cemetery at Pleasant Grove. Beautiful floral offerings attested the affection of many friends. The pall bearers were F. M. Combs, Sid Burton, R. L. Brannock, J. D.

McKinney and W. H. Walker. The flower bearers were Misses Alma Walker, Annie Dawson, Ara McKinney, Myrtle Ware, Vera Gilliam and Mary Madkins. To know her was to love her. We miss her.
A. B. S.

JULIA JOHNSON

Sister Julia Johnson, wife of Deacon Geo. W. Johnson was born 68 years ago. She was the daughter of Harry and Emily Crocker, was married to Brother Geo. W. Johnson May 1, 1873. To this union was born 8 children. She was a true Primitive Baptist and joined the church at Hannah's Creek in July, 1878 and remained a true member until her death, which occurred Nov. 26th, 1919.

May God bless her dear Husband and children. Comfort them and cause them to be reconciled to the Lord's will. She was laid to rest in the family cemetery near her home the day after her death.

Written by her son-in-law

—R. D. Langdon,
Benson, N. C.

THEOPHILUS HILL

Theophilus Hill, born in Jasper county, Ga., in 1830. In 1842 he came to Taylor county, Fla., and in 1851 he was united in marriage to Lydia E. Henderson, to whom were born four children, two of whom still survive, viz.: E. T. and E. A. Hill. His beloved wife preceded him to the silent sepulchre some 19 years. About the year 1856 he joined the Primitive Baptist at Shi-

1318
1856
62

loh church, north Florida, but a few years ago, he moved to south Florida, transferring his letter to Mt. Carmel, Wauchula, Fla. Until his death in 1913 he lived a true Christian life, beloved by all the household of faith.

In 1862 he shouldered arms and fought as a loyal, brave man to the end of the bloody struggle for what he deemed his Southern rights.

He was buried beside his faithful wife at Paynes Creek cemetery to await the resurrection of the dead in the presence of a very large concourse of beloved friends and kindred. The writer of this notice officiated.

E. J. Harvill.

MRS. JOHN W. CHESHIRE

In memory of our dear mother, who God in His infinite wisdom saw fit to take from us May 17, 1920, Louisa Elizabeth Wingfield was born Sept. 19, 1840, was married to John W. Cheshire, Dec. 19, 1868 and to this union was born three boys all of whom are still living. She was a devoted member of the Primitive Baptist church for 40 years, always filling her seat unless providentially hindered. She possessed a kind loving disposition which she manifested to all. It was her pleasure to associate with. She was a faithful wife and companion to her husband, ready at all times to share in his sorrows as well as his joys. A devoted and loving mother to her children and a dear, sweet grandmother to her grandchildren. She has left behind her for her husband and all dear lovers

of Jesus a precious saviour, a Christian pathway, which will never die. Oh it was so sad to stand over her and see her suffer so much. She had that dreaded disease, a cancer and for 12 months she suffered untold misery but faithful to the end. She would often express a desire if it was God's will to take her home to him as this world could no longer afford her any pleasure and she longed to be with her Savior. It was good to have a mother like this and oh how we do miss her, but we mourn not as though she were dead, but liveth. We feel sure our loss is her eternal gain. Oh it will be so sad to go home and no mother there to greet us with outstretched arms, no sweet smiling face, never to hear those sweet songs of Zion she used to sing but we hope to some day be with her in heaven and hear her sing praises that shall never end. She has paid the debt we all must pay some day and we could not ask her back in such suffering. She was deaf for 10 years and could not hear only a very few preachers that spoke very distinct. I often went to her for Christian advice in which she was always prepared to give. Her funeral was preached at her home to a large concourse of weeping relatives and friends by Elders J. R. Wilson and J. B. Wade by her request. After the funeral her body was taken to Oakwood cemetery and there laid to rest until the Master calls, come up higher.

Written by her daughter-in-law,
—Rosa Cheshire.

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THREE DAYS' MEETING

The Primitive Baptist Church at Hunting Quarters, the Lord willing, will hold her regular yearly three days' meeting on Friday, Saturday and fourth Sunday in June. We invite our brethren, sisters and friends who may feel so inclined to come and be with us in our meeting.

We hope that some of our brethren in the ministry will come and be with us.

L. H. HARDY, Pastor.

JOHN D. SMITH, Clerk.

STANTON RIVER ASSOCIATION

Please publish in Zion's Landmark that the next session of the Stanton River Primitive Baptist Association will convene with the Church at Mt. Ararat, 8 miles west of Danville, Va., commencing on Tuesday before second Sunday in August, 1920, and continuing three days. Brethren and friends are invited to attend.

Yours truly,

—C. W. Dodson,

Danville, Va.

ELDER J. E. ADAMS

Elder J. E. Adams, of Angier, N. C., will preach in the Primitive Baptist churches of this section as follows: The second Sunday in July the 11th at Contentnea, Wednesday after the 14th, Healthy Plains, Thursday the 15th; Salem Saturday and third Sunday the 17th and 18th.

SILOAM ASSOCIATION

The Siloam Association of Predestinarian Baptists will con-

vene with Sulphur Creek church near Riffe, Wash., Aug. 6-7-8, 1920 beginning Friday, 10:00 a. m. All lovers of the truth invited. Those coming via Morton will be met at Morton, Thursday, p. m. with convenance. Those coming via Chelalis take outo stage leaving Chelalis 7:30 a. m. and 2:00 p. m., arriving at Riffe 1:00 p. m. and 5:00 p. m.

For further particulars write me.

—Rosa Coleman.

Riffe, Wash.

APPOINTMENT FOR ELDER KEENE

The Lord willing, Elder F. W. Keene will preach at the Lower Country Line Association, thence to the Staunton River Association. Saturday and 2nd Sunday in August at the Arbor, Monday, McCroy; Tuesday, Lynches Creek; thence to the Upper CoCountry Line Association.

Elder O. J. Denny will please arrange for him to the Abbott's Creek Association.

L. H. Hardy.

CHURCH CONSTITUTION

By Divine permission we expect to constitute a church to be known as Little Vine, six miles northwest of Selma, N. C., on Saturday before the Second Sunday in August. Those wishing to go into the constitution will please obtain their letters. We request Elders C. F. Denny, E. L. Cobb and M. M. Monsees o assist.

Yours in hope.

—Elder J. W. Wyatt,
Selma, N. C.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

D. F. ROBERSON, NORTH CAROLINA

Primitive Old School Baptist

Vol. LIII

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No. 16



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER J. C. HURST ----- Roanoke, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

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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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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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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

BOARDS, CURTAINS.

(Continued from last issue.)

"Thou shalt make boards for the tabernacle of shittim wood standing up." Exod. 26-15. Ah, sighs the convicted sinner whom the Lord has cut down by his truth, I am but a rough board, here I lie prostrate upon the earth, exposed to the heat, I am every day being more and more dried up in my afflictions; Like those bones in the valley I could say, "My bones are dried, my hope is lost, and I am cut off for my parts." Ezek. 37-11. It is all because of my sins, I cannot stand up. I have no feet to stand upon, and where can I, a low condemned, self-condemned sinner stand? I cannot stand in the congregation of the righteous, I cannot stand before the great white throne, for I am a vile transgressor. Ah, were I standing up I should only be a rough, dried up shittim board. I would not, how could I? So much as lift up my eyes unto heaven. O, I smite upon my breast, and my sin anguished heart is crying, God be merciful to me a sinner. Well poor mourning, praying sinner, Let me say a few words to you. There you lie, a prostrate rough board, you cannot

make yourself beautiful, you are in yourself without help—you have learned you cannot stand up, you cannot walk; then it is very evident you cannot run away, poor sinner, from the all powerful, and gracious hands of the Lord. You are as helpless as clay in the hands of the potter.

You cannot make yourself acceptable and beautiful in the eyes of the Lord; All your righteousness is as filthy rags, you are as you confess merely a rough hewn dried up helpless board. O poor guilty mourning sinner the Lord has made thee to feel thyself such. And the gracious God in whose hands thou art wilt in due time make thee to be standing up, all overlaid with pure gold, and thy feet firmly in sockets of silver in His tabernacle. What say you to this? O, my yearning heart is saying, Oh, that it might be so. Amen, so let it be.

Each of the boards had two tenons, and these had to be so shaped, made just the size to fit in the silver sockets. And after these tenons were made the boards were overlaid with gold; and thus these golden boards were placed in their silver sockets; and thus were

"standing up," a glorious golden tabernacle.

Let us examine these silver sockets: for we may then better understand how these boards having their two tenons "fitly framed" Ephes. 2-21. Have a glorious, and sure foundation upon which to firmly stand. These sockets of silver were ransom and atonement silver; as will be seen by the following account. "And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) a half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls, and thou shalt take the atonement money of the children of Israel, and thou shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls." Exod. 30-11-16. The tabernacle thus was "standing up," founded upon re-

demption, and atonement.

Now the shittim boards were cut just such a length and breadth, and their tenons "fitly framed" to the silver sockets. So sinners called by Jehovah's grace are prepared and fitted to Christ crucified. Unto the Jews Christ crucified was a stumbling block, and unto the Greeks foolishness, but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God. 1 Cor. 1-23-24. It is all of the riches of the sovereign mercy of God that he quickeneth sinners, and prepares them by divine teaching, by humbling yet gracious discipline to enter into, to have experimental union of heart with the redemption and atonement of our Lord Jesus Christ.

"Two tenons shall there be in one board, set in order one (ishshah, a woman) against (equal to) another." They look very much like twin sisters. Feet to stand upon, hands to lay hold of the sockets of silver. Not one tenon only, but two tenons to each board. Two feet to stand upon. These two are faith and love; faith that worketh by love. That is how poor sinners stand. Thou standest by faith. Rom. 11-20. and being rooted and grounded in love to Christ thy Redeemer, Ephes 3-17. by whom we have now received the atonement. Let us in our joy in God, through our Lord Jesus Christ sing. "My hope is built on nothing less

Than Jesus blood and righteousness.

I dare not trust the sweetest frame
 But wholly rest on Jesus name
 On Christ the solid Rock I stand
 All other ground is sinking sand."

The silver sockets were a memorial before the Lord of the redemption, and atonement for the sins of all Israel by the blood. The precious blood of Christ. 1 Peter 1-19. It is the blood that maketh an atonement for the soul. Lev. 17-11. Christ is the Surety of the new testament, and he shed his precious blood for the remission of the sins of his people. O the blessedness to find our hearts, in that faith that worketh by love, confiding in the divine mystery that our sins were laid upon Christ the Lamb without blemish and without spot, and that he bore them in his own body on the tree, and put them away by the sacrifice of himself.

O, then our souls in this confiding will be singing, "Christ hath redeemed us from the curse of the law, being made a curse for us." O, Christ there is no love like thine, who in thy love and pity redeemed us from all iniquity, ransoming us from the power of the grave, redeeming us from death, unto God: There to stand faultless in the presence of Jehovahs glory with exceeding joy. There stands the church of Christ, as these shittim boards with their tenons in the sockets of silver. And who shall find fault with the shittim boards? And who shall lay 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." Rom. 8-33-34.

The shittim boards were overlaid with gold. And so the church of Christ in resplendent glory is formed in the palace of her royal Husband. "Upon thy right hand (O King of Glory) did stand the Queen in gold of Ophir, the Kings daughter is all glorious within, her clothing is of wrought gold." Psalm 45-9-13. Robed in Christ righteousness, beautified in salvation, clothed in Emmanuel's glories. Thou art glorified, O Zion, the perfection of beauty: "Thy God thy glory." Israel 60-19.

Now the golden boards standing up in their silver sockets were "fitly joined together" Ephes. 4-16 by gold rings, and bars of shittim wood overlaid with gold.

"They shall be coupled together beneath, and they shall be coupled above the head of it into one ring. And thou shalt overlay the boards with gold, and make the rings of gold for places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Exod. 26-24-30.

Gold rings upon the golden boards, and the golden bars placed in the rings coupled and firmly held the whole structure of the tabernacle together. Those rings look to me expressive of the electing everlasting love of God. And the gold bars the eternal counsel of his will, the eternal purpose which he purposed in Christ Jesus our Lord. The gold rings with the

gold bars passing through them were at the foundation; and at the head of the golden boards. O the purpose and grace given us in Christ Jesus before the world began very blessedly hold together in one tabernacle all the elect and glorified shittim boards.

Take another glimpse of the tabernacle (not now the furniture, and the worship therein). Look at those silver sockets. They are a memorial before the Lord of the ransom of and atonement made for all Israel, by the blood that maketh atonement for their souls. And look overhead at the inside covering of the whole tabernacle. It is of ramskins dyed red. The skins of rams that were slain, whose blood was shed to make this covering, and now dyed red to tell the story of their blood that was shed. The Hebrew word "Kippurim", translated atonement, signifies "coverings." Thus, the covering of the tabernacle is the blood of atonement. O, the blessedness of the man whose iniquities are forgiven, whose sins are covered. Blessed is the man unto whom the Lord will not impute sin. O, blessed tabernacle! Covered with rams skins dyed red; for it is the blood that maketh an atonement! (covering) for the soul." Lev. 17-11.

There hang the curtains, and the boards are standing up between the silver and the rams skins dyed red. O, beautiful curtains of fine linen embroidered in blue, and purple and scarlet! O, golden boards! O, tabernacle of God! What immense riches of divine

mercy and grace are expended upon thee! Thou art a monument of the everlasting love of God. Thou art an eternal excellency, resplendent in the glories, the comeliness the graces, in the unsearchable riches of Christ. From beneath, and from above nothing shall harm thee: O, church of Christ eternally loved, so blessedly secured. Thou art "Redeemed with the precious blood of Christ, as of a Lamb without blemish, and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God." 1 Peter 1-19-21.

Frederick W. Keene,
501 Cleveland Street,
Raleigh, N. C.

FROM HENRY R. GOSS

Wendell, N. C., July 1, 1920.

Mr. John D. Gold,

Wilson, N. C.

Esteemed Friend:—

I am inclosing P. O. money order for \$2.00 for which please send the Zion's Landmark to Nat Laws (Colored), Wendell, N. C.

The news of your dear father's death was very sad to me and know he will be sadly missed every where he was known, but most by his dear family.

For some time before his death I was afraid there would be no one to take his place as Editor of Zions Landmark, but wish to say that in his declining years, while

he was not actively engaged as Editor, you with the Associate Editors have done fine, and now I feel encouraged to think the good paper will continue if we subscribers will only do our part in paying our dues and getting as many new subscribers as we can.

With very best wishes, I am,
Very sincerely,
Henry R. Goss.

FROM EDITOR R. H. PITTMAN.

Mr. John Gold,

Wilson, N. C.

My dear Friend:—

From the Landmark I had learned that Brother Gold was very infirm, but still the news of his death came unexpectedly. Death is always sad even though we have reason to believe our loved ones have departed to a better country.

Like you I have lost both father and mother, and I know how to sympathize in such cases. And in this instance, the departed was a good friend of mine. In my early life I learned to love him because my parents did. His name was a household word at my father's home where the Landmark was read with comfort and instruction. And when I grew up and united with the Baptists, I from time to time visited your fathers family and he visited me in South Carolina. And one year I was with your brother, Pleasant, in the University of N. C. And when I was married in Wilson in 1896 your father, with Brother A. J. Moore, took part in the ceremony. Since then I have been associated with him to some extent in the work of the min-

istry and such association was to me helpful and inspiring. And since I have lived in Virginia he expressed to me his desire to visit our people and churches in the Shenandoah Valley again. Our people, in love and admiration, remember him, and some have spoken to me of their sadness in the thought of seeing him no more with us. And so I have felt closely attached to your dear father. He was a good man, and recognized by all who knew him by his writings or preaching, as an able minister of the New Testament. He will be greatly missed among the churches as well as by those near him by the ties of nature. But we sorrow not as those without hope.

We have the sweet hope of meeting him in "that land where they never grow old." "Blessed are the dead that die in the Lord from henceforth: Yea sayeth the Spirit, that they may rest from their labors; and their works do follow them."

With best wishes for you and yours,

Your Brother,
R. H. Pittman.

A FATHER IN ISRAEL.

Mr. John D. Gold,

Dear Friend:—

It was with sorrow that I received the sad intelligence of your father's death, sometime ago. I loved him as a father in Israel and now that he is gone are wondering who will take up his work. The old Elders, have born the burdens and heat of the day, are fast passing out, but we are comforted with

the thought that God reigns, and will never forsake his people, nor leave Himself without a witness. Elder Gold possessed many loveable traits of character. He was quiet unassuming and a lover of peace among his brethren. I remember an incident once. There was a very serious trouble in one of the churches he served. He had refrained from taking sides with either party; when one day one of them said, "Brother Gold we hate to see you on the fence about this matter." His ready reply was, "that it is better to be on the fence than to be in the mud, on either side." And so it is as the full responsibility of publishing the Landmark now falls on you, may the dear Lord give you grace and strength for all the duties and trials incident thereto and teach us all by the right way, is my prayer.

Affectionately,

E. E. LUNDY.

Wilmington, N. C.

MODERATOR

A dear brother in Virginia has requested me to write something on the above word, and to ask that it be published at once. He especially asked that I write as to whether one qualified for such a responsible position will be seeking for it.

In answer to that request I will say that it has always been considered among our people that no aspirant is fit for the place for which he aspires. There are no volunteers in any part of the kingdom of God.

Suppose that a man should

come before one of our churches and say that he felt that he was fully fit for the confidence and fellowship of the church, what would that church do with that case? Would they not say to him, we do not feel so good as you with our sinfulness? I would feel that way and would not dare to give such a man the right hand of fellowship.

What is the difference in one who aspires to any official capacity in the church? If the Lord has prepared one to fill an office in His kingdom He will give him to feel so much of the solemnity of that position that he will feel his unfitness for the place. You will never see one whom the Lord has called to a position trying to work himself into it. The position will appear to him too great for such a sinner and so ignorant a man as he knows himself to be. There is not any man so wise and so learned that he can be an honor to any place in the house of the Lord. The place is always above the man, and he will see it to be so if he is humble before the Lord. It was too much for Moses to be a leader of the house of the Lord and he made all kinds of excuses he could to convince the Lord that he was not qualified, yet he was the man whom the Lord had chosen. Korah and others were volunteers and the Lord swallowed them up in the earth and proved that He had chosen Moses.

When one is seeking to be a pastor of churches or a moderator of a church or an association the brethren had best to watch that man. He has some ungodly thing

in view and sooner or later he will accomplish it if he is let to have the bigness he is seeking. It has not been long since a young preacher (?) who has the effrontery to get up in the pulpit and openly dispute a direct quotation which an old preacher had quoted and try to misapply that word of God, that same young fellow said that he and another preacher who is much like him were going to have a split in the churches. Brethren you may expect that just such men are going to give trouble in the churches just as long as they are there. They are the class of men who will aspire to moderatorship or anything else that they think will give them a little more hold and give them a little more advantage. WATCH THEM MY BRETHREN.

There is no office which is not a place of service. If one is seeking the office of President of this Nation or as Governor of the State and does not fully understand that his position will be one of the greatest service he is not the man. He is the servant of the most humble negro in the State or Nation.

Even so it is in the church of the living God. A Moderator is not the BOSS of the situation but he is the servant of the brethren. He is at their feet. One who is not aware of this fact is not fit to be trusted in any position.

Sometimes brethren have a faithful servant and they get tired of him because it has got to be an old thing. Some apparently brilliant young fellow comes into the community and makes a big noise and

a big show; at once the devil begins to tempt some into thinking that that young fellow can do so much better than that old servant, he has been there so long that it will do good to make a change. That word is communicated to that young fellow and he begins to think it might be the best and he gives his consent, "IF THE BRETHREN WANT ME." This is enough. The ball begins to roll and the matter is worked up just as a political job is. What should that young preacher do? Just tell the brethren that we are getting along as well as you were before I came here and just let it go that way. When the meeting comes it would be nice in him to get up and move that that old preacher be chosen Moderator. Then if his name was put in nomination withdraw it and tell the brethren to elect the old one.

Let him wait until the brethren see that he is the one the Lord has appointed for that place, then he will do them good. I could cite instances of this matter which has come under my own observation, and in which I have had much experience both in pastoral work and in the Moderatorship. Brethren beware of any man who will allow himself used to get out an old servant of the Lord and His people. Such a man will surely prove a curse to you if you take him far enough into your confidence to trust him in the position which he seeks. BEWARE! BEWARE!

Yours for the good of the cause,
L. H. HARDY.

**ELDER BEAMAN A REMARK-
ABLE MAN**

6217 Sycamore Ave.

Seattle, Wash., June 7, 1920

Editor and readers of the Land-
mark:

While visiting on the Pacific Coast, I am traveling among the Old School Baptist churches as much as I can. I shall be going the rounds on this work of the ministry most of the time while I remain in this North West country, the Lord willing.

Yesterday, in this city I preached on my fifty-first anniversary of my ministry, using the same text which I used fifty one years ago: John XIV., verse one. It was in Warren county, Ohio, and on Saturday before the first Sunday in June, 1869, that my uncle, Elder J. C. Beaman first led me into the high pulpit to speak in the way of preaching: he had been preaching at that time since 1829,—forty years,—this added to my poor efforts reaches back ninety-one years of preaching in the same family, of the very same kind of preaching, to-wit: Predestination, election, vital oneness of Christ and the church, salvation by the grace of God alone, the preservation of every member of "the body" by the power of the Head, and the SURE calling of every one included in the Everlasting Covenant. This same "sure word of prophecy" was publicly declared by my grandfather, Elder Elijah Beeman of W. Va., and by my great-grand-father, Elder Amos Mix, a Revolutionary soldier of New York, later of Pennsylvania and Ohio; who was

preaching this same old fashioned doctrine before the year 1800, so that this doctrine has been continually preached by some member of the same family for more than one hundred and twenty years. I do not expect to repeat here what I said last Sunday, but today in reviewing the years of my feeble ministry, I cannot say that it has been a success, but as the Lord has preserved my life and given me physical strength above most persons of my age, and He hath kept me in fellowship with my brethren for almost sixty years, and permitted me to speak in the way of preaching in His Great Name for fifty-one years, a longer time than many of my brethren have endured: I do feel grateful to Him for His abundant mercy, and now, for the last three years I have met many strange faces of the saints of the Lord in different states, which a few years ago I had never expected to see, and for this precious privilege, I am made to know, and to feel that the Lord has favored me specially, this ought to be enough to melt my hard heart and to fill me with grateful praise, because I am mindful of the fact that I am an unworthy wretch, that I have a corrupt and wandering mind, full of deceit, "secret sins" and wretchedness, so that daily I cannot do "that which I would". I cannot in this letter, speak in detail of the churches and the brethren that I have met on the Pacific coast; however, I may in a general way. I was with the two churches in California, these are the only churches of the Old School Baptists that

we know of in this state. I met three Elders while there, two of these I think are "tourists" at present, also I met three licensed ministers. There were a few additions in those churches, and prospects for more.

Coming to Oregon two months ago, I have visited a number of places in Oregon and Washington where meetings are held, and tho the churches are small in membership, oneness and fellowship seem to abound and there have been a few additions. Our brethren are much scattered in these two states, but brethren here, as elsewhere, are in the habit of making long trips to get to the kind of meeting that suits them. I have met nine Elders and four licensed ministers, in these two states, six Elders I have not met yet, so if I have counted right, there are fifteen Elders in the two great states of Oregon and Washington. Three Elders have died in the last year.

As far as I know there are seven churches in each state. The only association is the Siloam and she has five churches. The great distance between the churches in these states prevents the churches from meeting together in associational meetings: though, "old Baptist like", most of them know something about one another, although living so far apart.

An enemy to the Old School Baptists, once said of them: "Why they have the habit of hunting one another up:" I find that it takes a great deal of traveling for me to get to all the churches and scatter-

ed brethren. I expect to stay here till about the middle of August, then return to Oklahoma.

A servant, I hope, in hope of immortality,

J. F. BEEMAN.

Elder Beeman is a most remarkable man. Despite his years he is mentally and physically vigorous and contends continually for the faith once delivered to the saints.

—J. D. Gold.

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Association, D. V. will convene with the church at Dutchville, Granville county, N. C., on Saturday, Sunday and Monday, including the first Sunday in August, 1920. Said church is fourteen miles north of Durham, between the Seaboard and Southern railroads. Those coming by rail from the north via Henderson, N. C., will be met at Creedmoor, N. C., Saturday morning about 9 o'clock and conveyed to Church. Those coming via Durham by rail will be met at Wilkins Station on Southern Railway about 7 o'clock A. M. Those leaving Durham over the Seaboard about 11 o'clock will be met at Creedmoor, N. C., about 12 o'clock. All lovers of the truth as proclaimed by us are cordially invited to meet with us.

J. H. GOOCH.

Association Clerk.

Stem, N. C., June 7th, 1920.

same blessed truth. And others have no doubt written and instead of submitting their thoughts to the judgment of the editor have passed judgment themselves and respected them. If those impressed to do so would submit communications from the various communities it would quicken the solicitude, enlarge the general interest, increase the value of the paper to its readers, and thus maintain it what it is designed and desired to be. A family paper for mutual correspondence and edification.

Are there any who have passed through any seasons of peculiarly impressive experience, if so, let them write it out and let the brethren and friends have the benefit of it, and let them file it away that their children and their children's children may read it and perhaps repose in their memory when they have long since passed away.

Elder Gold's writings have been full of variety of subject matter and exceedingly interesting and for all the active years of his life he measured up to the full stature of a ready writer, and I feel that we have indulged ourselves too much in this assurance, and did not contribute to his support and comfort the supply of reading matter that we might have done.

I have no doubt but that the names of those who kindly furnish contributions for the paper are looked for with fond anticipation, and the same would no doubt be true of others if they would write. If you feel that you have nothing to say just pencil

down how you feel and what you think about it. That sometimes makes the most interesting matter for strength.

Elder Peter Carn on one occasion said, "I am not going to try to preach, but will just talk a little and his talk was so good and so interesting, I told him I did not want him to even try to preach again, but to just talk a little.

If one has a vision let him declare it, if a dream let him tell it, if a revelation let him speak to it, and if a word of exhortation let him say on.

The Landmark belongs in a large and essential sense to its subscribers, and if one has a thought in harmony with its expressed character and purpose he has the right and privilege to speak upon its pages.

In character and manner of expression, the Landmark is in harmony with its environments, which gives it an aspect peculiar to its main sphere of circulation, and a usefulness compatible with the interest of its readers. We feel that in the spirit of the gospel its subject matter is in accord with Primitive Baptist thought every where.

Its circulation is largely among the farming class of our people, and the prices of all farm products are such as to make it easier than ever before to pay the subscription price, even at the present advanced rate.

The advertisements having been cut out, at the instance of many of its readers it is necessary that this loss should be made good by an increased circulation, and just a lit-

the concert of action on the part of the Brethren and Friends will easily maintain an increased circulation as well as an increased interest and edification.

Memorial contributions to the memory of our dear departed Editor might be made by those able to do so to send the paper into the homes of many who loved him and would love to read the paper but are not financially able to subscribe for it.

Think upon these things, and let brotherly love continue.

P. G. LESTER.

ELDER P. D. GOLD.

As associate editor of the Landmark I will add a few words as respects the continued and honorable course of its prudent and faithful editor whose life was as it were a reflection of things which should be seen in those who occupy and labor as did he. We trace him as he comes early into the life of the Landmark onward to the close and learn of him the great lesson of strength and how he grew in grace and through knowledge of the truth. The "Landmark" was taken care of by the One who took care of him and has now taken him home. His pen passes to his associate Elder P. G. Lester as we see, in editorial management.

Elder Gold said of him "when I first saw him I said, there is a man."

No doubt he loved him and no less love, we dare say, is found in the bosom of Elder Lester for him and the cause he so nobly espoused and will as God may direct enter

the work with holy zeal and prayer to God for us all that good will and peace abound.

J. D. COCKRAN.

IT CAME TO PASS.

It is certain that all prophecy is fulfilled as spoken by those who are led into the knowledge of the future by the spirit of God. Things which are to take place are yet being revealed to those in the church who have the spirit of prophecy. We have the gifts in the church and the gift of prophesy is one. It is setting the object and the event before the vision of the one whom the Lord has spoken to.

Several years ago I was made to see the form of a woman dressed in mourning pass before me at Charity Church, Patrick county, Va., while standing in the pulpit:

This was a vision but so plain that I soon spoke of it and felt that trouble was coming for the dear woman. One week before it came I stood in the yard of Brother S. T. Roke and said there is trouble coming at I. C. Dessarts for the picture that I saw of the woman dressed in mourning is coming near. At the end of the week the form of her dead husband was before us having been instantly rushed to death in the mill. The widow had drawn back and plead unworthiness but now that she has come crying "Will you all let me live with you I'm not worthy but I can't stay away." The vision is fulfilled and we all rejoice and give God the glory.

Brethren I do not know that I'm a servant of God but from time to time things have taken place in my

ife that are peculiar and make me feel to move on, being strengthened by those who come as did this sister with the view that I have baptised her.

Elder Isaac Webb once said to me "Brother Cockram if you are required to preach and your labor is required in a certain field, they will see you in their vision baptising there and God will put you in their hearts and confidence."

Oh, that we could pass on and be blessed to pray for those who persecute us and who speak words to their own hurt.

I feel that I have enemies strong and crafty who are too many for me but my heart is asking for the coming of that day when those that do us hurt may come. Yes, come and ask for a home with the poor and afflicted and in fulfillment of vision still we will rejoice in God our saviour.

J. D. Cockram.

ELDER J. F. FARMER.

At his residence in this city at 1:30 Sunday July 11th after a long and useful life of 65 years the spirit of Elder J. F. Farmer left its tenement of clay and returned to the God who gave it.

Though he has suffered most intensely from a severe attack of rheumatism which has made him an invalid for more than four years he was uncomplaining, and the hope of a better life beyond the grave in the rich promises of his Saviour whom he served so long and faithfully, was a support and comfort to him through all the sufferings he was called to pass.

In the early years of his life Elder Farmer was one of Wilson's most prominent business men. He was at one time associated with Mr. A. Branch in the time business, and later was with his brother a dealer in stock. Later he gave up worldly pursuits for the cause of His Master and was accounted one of the ablest ministers of the Primitive Baptist church in Wilson.

His membership has extended over the greater part of his life while his ministry has covered a number of years.

The deceased is survived by a wife and aged mother, the latter Mrs. Patience Farmer, and a daughter Mrs. Nathan Anderson and a son Mr. Moses Farmer, and a brother, Mr. W. M. Farmer.

The funeral was conducted Monday afternoon from the residence by Elders, C. F. Denny, Sylvester Hassell and J. A. Shaw.

The pall bearers were as follows:

Active—Messrs. Tom Uzzell, R. H. Fulghum, J. M. Gold, S. W. Anderson, W. F. Welfare, and J. B. Barron.

Honorary—S. B. Denny, E. L. Cobb, J. W. Thorne, J. A. Stephenson, R. E. Adams, J. R. Jenkins, R. H. Boswell, W. S. Anderson, E. B. Mayo, R. C. Welfare, W. M. Monsees, J. A. Clark and J. D. Gold.—Daily Times, Monday July 12th.

HATTIE SMITH TAYLOR.

This good woman was born March 23rd, 1894 and fell asleep April 17th, 1920. She and her husband were baptized on 3rd Sunday in July 1915 by Elder T. B. Lan-

caster, pastor of Primitive Baptist church at Nahunta in Wayne county, N. C. She retained her membership here until the time of her death. It has been my privilege to live near and to visit this dear sister for the last few years. I knew her to be a loving companion and a devoted mother as well as a faithful christian character, and most excellent neighbor. Her voice together with that of her husband (Bro. B. F. Taylor) and my own companion and mine would often mingle in singing hymns of praise to our God. Now we will no more hear that voice on earth but we feel sure that she will realize what the poet meant when he wrote these lines.

"Then in a nobler sweeter song
I'll sing Thy power to save
When this poor lisping stammering
tongue

Lies silent in the grave
Realizing our inability to comfort
those who are bereaved, and they
are many, for she leaves a dear
father, five brothers and five sisters,
besides her devoted husband
and darling son together with
a host of friends. Now I say to you
all that I desire if it be God's will
that He may reconcile you all to
His calling her home and may
God in his mercy prepare you to
join her in praising Him in the
Eternal City of our God.

By one who loved her, I hope for
Jesus sake.

C.B. HALL.

ANDREW W. DENNING.

With a sad heart I will try to

write something this A. M. of the
death of my dear husband. He was
born April 27, 1835 died May 3,
1920. Making his stay on earth 85
years and four days, he has been
a great sufferer for many years
with complicated diseases he often
said, "No one knew what he
suffered." He was not a member
of any church though a strong be-
liever in the Primitive Baptist. He
obtained a hope in Christ many
years ago enjoyed going to preach-
ing as long as he could hear. He
was so deaf in his last days he
could not hear often said to me,
"I wish I could go to church and
understand the preacher." But
there wasn't any pleasure for him
and he was ready to die any time
when the Lord called him, all he
regretted was leaving me, he has
been a good husband always ready
to do anything I asked him to do
for me. Oh, how I miss him no one
knows only those who have the
strike. The only consolation I have
I feel like he is at rest and all was
done for him that kind friends and
a good physician could do and he
said," he hoped he would die be-
fore I did that he would not have
any one to care for him," as he did
not have any children.

I feel to be alone in this world
but my days on earth will not be
long as I am 71 years old. I desire
to thank my good neighbors and
friends for their kindness during
the sickness and death of my dear
husband also Dr. Young for being

so faithful.

LUCY DENNING.
Coats, N. C.

SILOAM ASSOCIATION

The Siloam Association of Predestinarian Baptists will convene with Sulphur Creek church near Riffe, Wash., Aug. 6-7-8, 1920 beginning Friday, 10:00 a. m. All lovers of the truth invited. Those coming via Morton will be met at Morton, Thursday, p. m. with conveyance. Those coming via Chelalis take out stage leaving Chelalis 7:30 a. m. and 2:00 p. m., arriving at Riffe 1:00 p. m. and 5:00 p. m.

For further particulars write me.
—Rosa Coleman.
Riffe, Wash.

STANTON RIVER ASSOCIATION

Please publish in Zion's Landmark that the next session of the Stanton River Primitive Baptist Association will convene with the Church at Mt. Ararat, 8 miles west of Danville, Va., commencing on Tuesday before second Sunday in August, 1920, and continuing three days. Brethren and friends are invited to attend.

Yours truly,
—C. W. Dodson,
Danville, Va.

APPOINTMENTS FOR ELDER ADAMS.

Mr. J. D. Gold, Dear Friend:— I send you some appointments which please publish as soon as convenient. Camp Creek Tuesday after the Lower Country Line Association

at Dutchville. Surl Wednesday. Flat River Friday. Hellena, Thursday. Wheelers, Second Saturday and Sunday in August.

Thence to Upper Country Line Association.

I wrote you and Elder Farmer not long since about coming down to Wilson to see him and to preach the second Sunday. My sister Mary E. Denning at Durham is in a very critical condition and is not expected to live but a short while. She has passed 82 years old.

Without a change in her condition I would not be willing to leave. I am going up soon. Will write Elder Farmer in regard to coming down. Will be glad to see you all, and hope to if the Lord will. With love and best wishes, to you and family and others, I am your friend.

J. E. ADAMS.

APPOINTMENTS FOR ELDER B. G. PARKER OF ALA.

Staunton River Association at Old Mountain on Wednesday, Thursday and Friday August 4th, 5th, and 6th; Saturday and Second Sunday at Danville; Monday night at Burlington; thence to Upper Country Line Association at Prospect Hill, Wednesday, Thursday and Friday; Saturday and 3rd Sunday at Wheelers; Flat River Monday; Ebenezer Tuesday; Stories Creek Wednesday; Shiloh Thursday; Roxboro, Friday night; Surl Saturday and 4th Sunday; Camp Creek Monday; Durham Tuesday

night; Raleigh Wednesday night;
Wilson Thursday night.

APPOINTMENTS FOR ELDER KEENE.

Dear Mr. Gold:—

I am sending the following list of appointments for Elder F. W. Keene.

Friday night, August 13th, Greensboro, Saturday night, 14th, Monticello, 3rd Sunday and at night, Reidsville, Monday, 16th, Macedonia, Tuesday 17th, Hillsdale, Wednesday 18th, Sardis, Thursday night, August 19th, Winston-Salem; thence to the Abbotts Creek Association.

If Elder O. J. Denny or Elder Keene have sent in this list cut off the appointment at Burlington on Thursday night, August 12th because that would force him and others to leave the Upper Country Line Association before it closes. It closes on Friday.

Yours in hope,
L. H. HARDY.

LITTLE RIVER MINUTES.

Through no fault of Mr. R. F. Smith Association clerk of the Little River minutes have been delayed and are just being mailed out to the churches. The first time printed some of the matter was left out by the printer, and the second time they were delayed by shortage of help and general conditions in our office.

We are pleased to state that we now have ample help and will be able to handle all the printing of every description sent us.

J. D. Gold,

STAUNTON ASSOCIATION.

The Staunton River Association will be held at Mt. Ararat church Pitt county, Va., located on White Oak Mt. near Mt. Cross, about 8 miles Northwest of Danville, on Wednesday, Thursday and Friday before the 2nd Sunday in August 1920.

M. H. TOMPKINS, Clerk.

THE SMITHFIELD UNION.

The next session of the Smithfield union will meet with the church at Smithfield in Johnston county, N. C., on Saturday and 5th Sunday in August 1920. Elder D. M. Wood is appointed to preach the introductory sermon and Elder L. H. Stephenson his alternate.

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

Yours truly,
J. A. BATTEN,
Union Clerk.

SILVER CREEK ASSOCIATION

Dear Mr. Gold:—

Will you please say in the Landmark that the Silver Creek Association will be held, the Lord willing, with the church at Hollow Spring, fifteen miles from Lenoir, N. C., beginning Friday before 1st Sunday in September.

We would be glad if some ministers could be directed of the Lord to come, as we are destitute of ministers. If any have a mind to come, and will write us in time, we will try to see that they get there.

Cordially,
Mrs. J. P. COFFEY,
Rufus, N. C.

OUR PUBLICATIONS

Kiss's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Zion's Landmark

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Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER J. C. HURST ----- Roanoke, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

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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.

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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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

WORKS.

If Abraham were justified by works, he hath whereof to glory; but not before God. Romans 4th. Chapter, 2nd verse.

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? James 2nd chapter, 21st verse.

Paul and James are both apostles of the Lord, each testifying to the truth, as it is in the gospel.

By reading that which precedes the above texts, we will find that each apostle is treating upon works diverse one from the other.

Paul writing to the Romans, in the 2nd chapter, is telling them that they are trusting in the law of rites and ceremonies, as given by the Lord to Moses upon Mt. Sinai. Abraham lived and died before the giving of the law to Moses for the children of Israel to observe, but Abraham was commanded of God to be circumcised and all his household.

Abraham is the father of the faithful, and was told to take Isaac, his only son whom he loved, and get him upon a mountain that God would show him. Abraham believed God and also obeyed God, and God counted his belief for righteousness of the faith which he had

yet being uncircumcised; that he might be the father of all them that believe, whether Jew or Gentile as God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The true worship of God, is in spirit and in truth.

The worship of God under the Mosaic law, was a shadow of things in the gospel.

The carnal Jews trusted to the observing of the law or rites and ceremonies, to justify them before God, but Paul tells them that they will never make the comers thereunto perfect. They were dead works, as all offerings were slain upon their altars. Circumcision, commanded as a part of the observance of the Mosaic law did not justify Abraham (by his observing it) before God. If it did, he would have had whereof to glory; but not before God.

James, when writing that Abraham was justified by works, was not writing to the brethren about rites and ceremonies, as observed by the Jews, but was telling the household of faith how they should live in this life.

They should show their faith by their works, as faith without works is dead, being alone, and calls attention to Abraham when called of

God, to offer Isaac as a sacrifice; believed God and obeyed God, and made preparation to carry out what God had commanded him to, thereby showing his faith by his works. In reading the scriptures we find that each one called of God, were commanded of God to perform that which he would have them do.

Abel was moved by faith to offer the firstling of his flock, He showed his faith by his works. Enoch walked with God; and he was not, for God took him. Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab and the great cloud of witnesses that are recorded in the eleventh chapter of Hebrews, all show forth their faith by their works. Jesus the Son of God, prayed all night unto God and was heard in that he feared. The work of Jesus was a work that no man was ever sent to do, either before or after his time upon earth. He came to save his people from their sins; to satisfy the law by being obedient unto death; to destroy him that had the power of death, that is the devil; to shed his blood for the remission of sin; and God raised him from the dead for the justification of his people from their sins. Let it ever be remembered there is no justification from sins, only by the blood and righteousness of Jesus Christ.

Jesus as the Captain of our salvation, gave commandments to the apostles. They were to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teach-

ing them to observe all things whatsoever I have commanded you. James was one that Jesus so commanded, and tells the household of faith, that they are to show their faith by their works.

No commandment was ever given by the Saviour to the apostles, or by the apostles to the subjects of grace but what there was ability by grace to obey the command.

Jesus said, "Come unto me, all ye that labour and are heavy laden," Jesus is addressing those that are labouring to keep the law, and are heavy laden on account of sin, They find Jesus in the church; in the assembly of the saints. They go home and tell what great things they hope the Lord has done for them, and has had mercy on them. This is showing their faith by their works. "Take my yoke upon you and learn of me". A yoke is placed upon the oxen that they may labour so also one that is received by the church: is taking the yoke upon them that they may labour in the vineyard of the Lord. They come in as little children and grow from strength to strength.

They grow in grace and in the knowledge of the Lord. They show their faith by their works. They are now translated from the kingdom of darkness into the kingdom of God's dear Son, and are under law to Christ.

They are not called upon to do other than what is commanded in the apostles doctrine, as many of the Lord's commands were to the apostles, and did not go beyond their day. The apostles were to heal the sick, cleanse the lepers,

raise the dead, cast out devils; freely they had received, and freely they were to give. This power was given them to show forth the power of God that was with them in the beginning of the gospel dispensation, but did not extend beyond the apostles.

The instruction by the apostle James is as important to observe, as any portion of the new testament, and may we all profit thereby. Each one of the household of faith, is to show their faith by their works, as faith without works is dead being alone.

J. M. FENTON.

MAN SUBJECT TO VANITY.

Brother James R. Jones, I will write you a few thoughts on what the Apostles said:

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Rom. 8-20.

The creature here spoken of, is in the singular term and that this definite creature was made, and not is made subject to vanity. Neither was this definite creature made a subject of vanity, but, as subject to, means liable, and exposed to vanity, the creature therefore meets with and is tried by that which is destitute and void of authority. As in the case of Adam who was made a creature subject to and not of the temptation; but by disobedience he became the subject of vanity. He went into the state of vanity by transgression of the law of God, and God was the only authority for him to obey, and he held the Holy one in con-

tempt. Therefore the state of man (the creature) went down as David said, "Verily every man at his best state is altogether vanity." Ps. 39-5. Then Paul said, For as by one man's disobedience many were made sinners, etc. Adam the sinner—multiplied made sinners, and this plurality means all that are in Adam are sinners. But by reason of him who hath subjected the same in hope. "The law entered, that the offense might abound." The law of God entered the heart of man according to God's word, "I will put my law in their heart." So sin appears more abundant because the knowledge of sin is by the law. But where sin abounded—grace did much—more abound," this is how God reasons with the sinner. He preaches his law to him, and the sinner is without one plea, and therefore must plead guilty, and he cannot reason out any way of escape to avoid the just damnation. But God who is rich in mercy, hath by his own reason, appointed the sinners hope, and hath quickened us together with Christ, and made us a new creature in him. God does not make the old man over; but we are made of God a new creature in Christ, then ye are his workmanship, created in Christ Jesus unto good works etc. By reason of Him who hath subjected the same in hope, "For in him we live, and move, and have our being etc. Out of Christ we are dead, and without him we cannot move, and where is our being as a creature subjected to him in hope? We were a creature of sin in Adam of death; But by the righteousness of

God in Christ Jesus, we are made the creatures of hope unto eternal life through Jesus Christ our Lord. Therefore we are His offspring—created in Christ.

D. SMITH WEBB

THE DEACONSHIP.

Dear Mr. Gold:

When I was with Elder J. C. Hooks he requested me to write again something on the Deaconship, especially as it is found in Rom. 16:1-2. "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of me also."

The special request was as to the meaning of the word "Servant." In looking over this morning I find that the word servant is in many places in both the Old and the New Testaments but they do not always have the same meaning. Sometimes they mean, a slave, sometimes a hired servant and at other times a messenger etc.

In the text the word is translated from the Greek word *Dee-ak-on-os*, and means, an attendant, a waiter, teacher and pastor. Deacon, minister and servant.

It therefore appears that Phebe was a minister or one who ministered to Paul and other saints who were in need. Or she was a true Deacon in the church at Cenchrea, and her services went out to other places so that she ministered to

Paul and to others as her services were needed, and the church at Rome was exhorted to look after her and to supply her in the things which she needed in her ministrations. She did not belong to any society, as the Red Cross or the Y. W. C. A. nor to any other society but to the church of the living God, and as a member of the church she was at work in the office of Deacon. Remember that I am not condemning the Red Cross nor objecting to our members being connected with it but I am saying that what Phebe did she did as a servant of the church of the living God in the church of the saints. She was called to that work as much as Paul was to the apostleship, and therefore he recommended her to the church and that they should both recognize her and the work which she was doing.

I know enough about the work of some of our sisters in our day to know that that gift is yet in the gospel church. Some of them take hold of the work as readily as any of us ministers or Deacons do, and in many instances they are much more diligent and faithful in their work than many of our ministers and Deacons are. When they hear of a case where they may be of service to some suffering one they are ready to go to their help, and to administer to the needy. Such a gift will show itself in a sister as quickly as it will in any other gift in any person. Therefore it appears that if the Lord has called a sister to a special work in the church the church should recognize that call-

ing just as quickly as though it was a brother who was called. It takes the same grace of God to qualify the one that it does the other, and each gift is necessary for the edifying of the church.

When we see a gift in a brother or a sister it should be recognized and encouraged by the church so that each may do the things which are for benefit as the Lord has appointed. My own dear mother was a Deacon in the church and she had as much mind to do the things of God as He had directed her as any of us have. She was well versed in the scriptures and a woman of good understanding. Her conversation with the brethren who came to our home to visit us was edifying and instructing. Such may well be called mothers in Israel.

The church should not need to have any of the societies of modern times for her to do her duty to the poor nor to the church in any other way.

It appears that the several denominations of this day have to have some kind of society or something else to work them up to duty. The church of God should not do that way. She should not want to be as other people but to follow the teachings of the Lord. The love of the church should be sufficient to show itself in all charity and to help it in any thing which we find taught in the word of God. We should not need any Aid Societies nor Collection Societies, nor Begging nor Divine Societies to spur us up to our duties. These are all of men and entirely unauthorized by the Bible. The Bible

provides machinery enough for the perfect fulfillment of all its requirements. Let us inquire of the Lord and ask wisdom of Him. It is He who gives to all men liberally. It is He who will not withhold any good thing from them who walk uprightly. Therefore let us call on Him for wisdom to direct us in the way.

It is not good for the children of God to spend money for that which is not bread, nor to labor for that which satisfieth not.

If Phebe was ever ordained as the other Deacons were by prayer and the laying on of hands we have no record of it. We should not go anything beyond what we have the word of God for. Let us ever abide by the law and the testimony. If we speak not according to that word it is because there is no light in it. Let that be the man of our council on every occasion and in everything. None of us should want to stop short nor to go beyond that word. It is the whole of it all. It makes no difference whether it is well pleasing to us or not we should follow it in all of our teachings and in our walk. We should not say that here is a case which it does not cover, a kind of outside case. If there is such a case let it alone for the word of God furnishes us enough to do and to not do. Let us abide by that teaching, remembering that it thoroughly furnishes us enough for us to be perfect to the glory of God and to the perfecting of the saints. That should be our theme from first to last.

I hope that Brother Hooks and

any others who may read this short and imperfect letter will throw the mantle of charity over it. There are no words in my mouth with which I can tell of the wonderful works of God among His people, nor to point out His way as I desire.

I desire to be remembered in the prayers of all the brethren and sisters in the Lord.

Your brother in a good hope and looking for the coming of our Lord Jesus and all His holy angels and the resurrection of our vile bodies from the grave to dwell with the Lord forever. Amen.

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

Celebrate Their Golden Wedding Anniversary

We are quite sure the readers of the Landmark will be interested in reading the following account of the golden wedding of Brother and Sister Wm. C. Perdue of Lamar, Colorado, taken from their home paper.

On last Wednesday, April 28, the beautiful country home of Mr. and Mrs. W. C. Perdue in May valley was the scene of a pretty occasion when about sixty relatives and friends gathered to celebrate their fiftieth wedding anniversary.

A bounteous dinner was served to all, the color scheme being carried out in white and gold.

Mr. and Mrs. Perdue were married in Kentucky fifty years ago. Mrs. Perdue being a Kentucky belle, but was no less charming at her golden wedding with her silvering hair and beautifully gown-

ed in blue silk.

Mr. Perdue is very energetic and looks many years younger than he is.

They lived in Virginia for some time, came to Colorado in early days and settled north of Chivington. They struggled through hardships and privations of the early pioneers and settled in May valley fifteen years.

They have reared a fine family to man and womanhood. Four daughters living in Lamar are: Mrs. Chas. Shoemaker, Mrs. Ed Otten, Mrs. Lee Otten, Mrs. Clyde Long.

Two sons, George Perdue and L. S. Perdue, both popular north side farmers.

There are nine grand children and one great grandchild, most all of whom were at the golden wedding.

Among the out of town guests were Mr. and Mrs. J. R. Snider of Missouri; Mr. and Mrs. Johnson of Illinois; Mr. and Mrs. La-key of Rocky Ford.

Many beautiful and useful presents were received and all departed at a late hour wishing Mr. and Mrs. Perdue many more happy years together.

ENJOYED VISIT

Front Royal, Va.

July 5, 1920.

Mr. J. D. Gold,
Wilson, N. C.

Dear friend:

I have been thinking to write to you ever since I reached home and tell you how much I enjoyed my visit with you while I was in Vir-

son and our conversation together has endeared me very much to you. We were strangers to each other in the flesh I felt that we were not in the spirit for I feel I love you for Christ's sake, believing that He has done that for you that no one can give or take away and if this is true you are blessed far beyond all the carnal things of this poor sinful world and I trust your mind will be directed in the right way and to follow your impression.

My trip down there was a great one. Everyone I met were so kind and lovely to me. What is greater than love? There is nothing to equal it. "Love is the golden chain that binds the happy souls above." I was blessed of the dear Lord to fill all my appointments the last one at Durham the third Sunday night. This being a request, as my appointment ended at Raleigh. I met a lovely body of members and friends at Durham church who made me feel I was with God's people. I was told by them that your dear father was their pastor while he lived and a good one indeed and I pray the dear Lord will send them one to fill his place. When we see the dear servants going out we are often reminded who will take their places. Yet we feel confident He will never leave himself without a witness to proclaim the glorious truths of salvation by grace and grace alone. I know you miss your dear father so much since his death as you were closely associated together for thirty years and he was so companionable to you in your daily work. There is

nothing to be compared to a good father and mother. We miss them most when they are gone, cannot realize it until then in its fullness and you my dear friend have had to pass through many sorrows in the loss of your companion which no one knows but those who have passed through this sad ordeal. I pray the Master will give you sustaining grace and reconcile you to his will for He never makes a mistake. He is too wise to err and too good to be unkind. Please pardon me for writing such a lengthy letter as I did not intend to write this way when I commenced to write but somehow, I can't tell why, my mind in love was drawn out to you, and I could not help from expressing my feelings as I have for you, and if my love is not reciprocated please forgive me for speaking so freely. Kindest regards to your family.

Yours sincerely,
A. L. HARRISON,
Front Royal, Va.

Remarks:

Though unworthy of such a letter I appreciate it very much indeed and greatly enjoyed his visit and preaching.

J. D. GOLD.

FROM MRS. J. T. LAMM.

Durham, N. C.

July 31, 1920.

Mr. John D. Gold:—I feel I must write a few lines in remembrance of my dear pastor. I feel Durham church has almost lost everything. Brother Gold was her first preacher, he always came with a message from heaven to feed

God's children. I know for myself he fed me. I would go to church feeling so low down and when he would come in at the door, just his face would cheer me up. I have heard him preach when I felt like I would never doubt again. I was at the well when my son came to the door and said mamma Mr. Gold is dead and before I had time to think I said the Primitive Baptist church is ruined. The next thought he is not dead, he is only resting from his labor. There has never been stronger faith in man than there was in Brother Gold. All the readers of Zion's Landmark pray that our church may prosper. And that the good Lord will give us another pastor to preach for us. We love him but God loved him best and took him home to rest where all is love free from torture. And carries no tears to wipe away. A sister in Christ I hope. May God bless you all is my prayer.

MRS. J. F. LAMM.

FROM MRS. COFFEY.

Rufus, N. C.

July 2, 1920.

Mr. John D. Gold,

Dear Sir and Friend:—

How deeply do I mourn the loss of dear Elder Gold. He was so like a father to me that I do not know how to speak of his departure and it is so hard for me to realize that he is gone.

Twenty seven years ago the first Sunday in May, when I was but a young girl, I met him for the first time at the most lovely of all earthly meetings to me. I had just been baptized by Elder Isaac

Jones, it also being the first time I had ever met him. On Thursday, and Saturday morning in company with my father, who was baptized with me, and my next older sister, I started to our (the Bear Creek) association the meeting above referred to held that spring with the church at Watson. And during that association while still in a heavenly frame of mind, his words were indeed precious to me, so fatherly and kind, and such a heavenly light abounding in his countenance. It did seem to me that the very image of Jesus dwelt in him. Afterwards when I had become acquainted with the valley and the wilderness, his words, both in preaching and in correspondence have so many times been a comfort to my poor weary fainting heart. I think it was five years ago the 3rd Sunday in the coming September that he and sister Gold at our request came to visit us and to attend the Silver Creek association spending several nights with us, which I cannot forget. This was when the association was held with Globe church whose house of worship was washed away in the destructive flood that swept our country the next July.

The last time I saw him at the association at Winston-Salem last October, though weak in body, he preached the same glorious doctrine he had been preaching since I have known him—peace and righteousness through Jesus Christ our Lord. But the warfare with him is over, his journey ended. Soon after we were married I dreamed that Bro. Gold, Mr. Coffey and

I were traveling the same road, in a hilly country, sometimes going up grade, then down, and sometimes a little smooth place; but Bro. Gold's journey ended just a little before ours. I have thought of this dream many times and always with sadness, feeling that we would have to finish our journey without his company. But it won't be long; and one comforting thought to us is, that he is gone to the land of the living where they die no more.

Peaceful and precious is the memory of him.

Sincerely,

Louisa A. Edwards Coffey.

LOVES THE LANDMARK

Alton, Va.

April 25, 1920.

Mr. John D. Gold.

Dear Friend: Please forgive my delay in paying you my dues for the Landmark. I am truly sorry, and am now sending money order for \$2.00, which will pay for it until 5th October, 1920. Please change the date on slip that I may know you received it. We are glad that you have near caught up with the date of the Landmark, and that it is so ably edited in place of your father, whom our God has so wonderfully blessed. And we feel to know that He who has preserved him all those years and made him a blessing to his people will be with him even to the end; no uncertainty about it. How good it is to trust in God alone. To believe His word, and though all the pleasures of earth are fading away, to feel we shall

have eternal life through Jesus Christ our Lord. "For having loved His own, He loved them to the end." And said "They shall never perish, neither shall any man pluck them out of my hand. My father which gave them me is greater than all, and none can pluck them out of my father's hand."

I enjoy the good pieces in the Landmark and often wish to write to some of them, only to again feel I am not capable. Love to the household of faith.

Mrs. Sallie B. Holland.

DOES NOT OBJECT TO ADVERTISING

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold: I have just finished reading the Landmark for July 1, 1920, and note with interest what Elder Denny said concerning aiding and supporting the publication of the paper. I am very anxious for the Landmark to continue publication and I am sending you check to cover one year's subscription, to a cousin in Florida. Your father, the late Elder P. D. Gold, put the best effort and days of his useful life in the Landmark and while the present standard of the paper is maintained we should give the paper our unstinted support. Let us all do just a little and these efforts when combined will amount to considerable increase in the subscription list. I think it purely permissible and to be in good order for you to carry as much as six or eight pages of advertising on last pages of the

paper. This is much preferable to advancing the price of subscription to a paying basis with no advertising. I much prefer that there be an "advertising department" and then all such matter placed in a separate part of the paper. This would help the financial end of the business much. What Elder Lester said concerning "Fiction Reading" in current issue is certainly to the point. He is correct and has proven himself worthy of speaking out and giving good advice and instruction

J. W. Jones,
Peachland, N. C.

Remarks

We greatly appreciate the kindly interest of Mr. Jones and others in support of what Elder Denny had to say regarding advertisements but we have not yet reached a conclusion in regard to the matter. Building advertising for a publication is like building anything else, and if we begin it would take sometime to secure business sufficient to make eight pages and we print the paper eight pages at the time. However we would not insert them again or attempt to do so if we felt there was the slightest objection on the part of any of the subscribers to the paper.

John D. Gold.

DO NOT OBJECT TO ADVERTISEMENTS

Elm City, N. C.

July the 16, 1920.

Mr. John D. Gold,

Dear Sir: I have just read with

careful consideration Elder C. F. Denny's contribution in the last issue of Landmark pertaining to the life and continuation of the Landmark. I wish to say that Elder Denny has written and expressed to the Baptists to consider my feelings even better than I could express them myself. I have never understood why some ever objected at clean advertisements.

Yours truly,

J. J. Thorn.

NOT OPPOSED TO ADVERTISING.

704 Linwood Ave.

Roland Park.

Baltimore, Maryland.

7-19-20.

Mr. John D. Gold,

Wilson, N. C.

Dear Friend:

I note what you and Elder C. F. Denny have said with reference to the publication of the Landmark, and will say that I see no reason why there should not be a few pages for clean advertising. The Lord willing I will pay up in time and secure new subscribers if I can. I expect the Lord willing to attend the Staunton River Association in Va., and other meetings where your dear father went for 40 years and if I can be of service to you in getting new subscribers or collecting from old ones I will take pleasure in doing so and desire no other compensation, you will let me know.

As ever your friend.

JOSHUA T. ROWE.

Remarks:

I greatly appreciate Elder

Rowe's kind offer. He has always tried to help us. We shall be pleased if he and others will secure subscriptions for the Landmark.—J. D. Gold.

ZION'S LANDMARK

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

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

NINETY YEARS OLD.

Dear Mr. Gold:

I received the Landmark a few days ago and was very sorry to learn of your father's death.

I am now in my ninetieth year and though feeble can walk around a little with my cane. I have been taking the paper thirty years or more.

J. J. ELLISON.
Rock Camp West Virginia.

Elder J. D. Cockram—Stuart, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla.

VOL. 53

NO. 17

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., AUGUST 1, 1920

CHANGE OF ADDRESS

Please say through the Landmark that after Aug. 1st, my address will be Claremore, Okla., instead of Seattle, Wash. and that you may send the Landmark to the Okla., address.

J. F. Beeman.

THE RESURRECTION.

Newark, Delaware.

Sept. 7, 1919.

Dear Brother Lester:-

This is communion morning at Welsh Tract, and owing to my position with a railroad corporation and the scarcity of men in our department, I am unable to be present there with the brethren, as much as I desire, and have prayed for, yet it is my lot to be deprived presence in that company of saints, God's people, for "one thing have I desired of the Lord, that will I seek after, to dwell in the house of the Lord all the days of my life: to behold the beauty of the Lord, and to inquire in his temple." But, in reading your article "Adoption" I have received some very great comfort concerning this very important point of doctrine of the

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the church at Bay, Onslow county, N. C., on Saturday and fifth Sunday in August. All lovers of truth especially ministers invited to attend.

Yours in hope,
R. W. Gurganus. Clerk.

gospel of our Saviour, "the resurrection of the dead." You express the truth in Jesus, when you say"—and to be born again is to have Christ in you the hope of glory, or the hope of having your vile body changed and fashioned like unto His glorious body"—the same Christ surely redeems the pledge in the "resurrection" that is to come, in the future, does it not mean? "An abiding assurance or expectation that one shall attain unto the resurrection of the dead"—for Paul speaks of the future, "shall attain," "if by any means I might attain unto the resurrection of the dead. Not as though as I had already attained either were already perfect; but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus."

What does this Scripture mean—"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." Cannot the following be coupled to this—"then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him,

then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Is not this to be the final consumption spoken of in 2nd Peter 3rd chapter, 10 verse, "in the which the heavens shall pass away with a great noise, etc." Paul declared in the midst of Mars' hill—"because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead"—but what was their answer then, and even now, "we will hear thee again of this matter." The flesh cannot see this final day of the "resurrection from the dead" but faith can, and by faith in Christ only are we made to see that it is of the future. The second death hath no power over those that are written in the Lamb's Book of Life. While it is all a mystery and none can explain this mystery, yet we believe there is Scriptural evidence of a final and future resurrection of the bodies of the saints, but it is only by faith we can view it, as a fact and a truth, to be. I have no desire for controversy or argument whatever, but your words comforted me and brought forth this reply.

A Little Brother, I hope, in gospel bonds,

J. B. MILLER.

It is indeed a mutual comfort, as by the mutual faith of each, when one here and there, now and then, is comforted by my feeble communications—when seed is sown

into soil prepared for it, it is an easy and ready matter for it to take hold and grow and yield other like seed. Brother Miller's mind shows to have been exercised with some degree of agitation upon the all absorbing subject of the resurrection of the dead. Agitation of mind as to the real and true interpretation of any vital subject matter is profitable when had in moderation. It is an evidence of life as well as interest, but when pushed to an immoderate degree it is distracting and redoubles in unprofitableness. No doubt many have been confused rather than comforted by an undue and over persistent agitation of this subject. It seems to me that the resurrection, or the changing of our vile body and the fashioning of it like unto His own glorious body is the ultimate consummation and culmination of all that our hope implies, and to which our faith aspires, and therefore so long as we have faith and hope abiding the thing to which we aspire and that for which we hope as affecting us must be in the future, but how far in the future we may not determine. Paul in his life time seemed to think that he and those with him would be or some of them would be alive and remain at the time when God would bring with him them that sleep in Jesus, and that they would not prevent those thus sleeping; and we in this day have the right in faith and by faith, to thus look for and expect his appearing and his kingdom. But whether Paul as an individual is still thus looking and expecting he does not

seem to have said. As all of our religion is a matter of faith, it is evident that what we know or understand or believe about the resurrection is a matter of faith, and as long therefore as faith abides so long will the vision thus appear, but when faith ceases to be, as such, we are not informed as to how the vision shall be interpreted except that we shall see Him as he is and be like Him.

Faith appertains to this life, and its vision to the life to come. Faith is to be found on the earth through which we are kept by the power of God unto salvation ready to be revealed in the last time, when we shall pass into that within the veil and the Lord will shut us in.

I have thought if our belief as to the things pertaining to the resurrection of the dead is of faith, and others should think of it in a literal way just as we do by faith, our faith does not render us spiritual service, as there would be no difference between what we believe and others think. Paul says, behold, I show you a mystery, we shall not all sleep but we shall all be changed. He saw this by faith, and it appeared as a mystery. I have no idea that men in nature ever see this mystery, and yet all peoples commonly called christians claim to believe in the resurrection of the dead, and yet according to our doctrine, faith and belief if they are right in that it is the only principle of the doctrine in which they are right. Holding as we do that our belief is of faith, when others who do not believe that faith itself is what we hold that is and

yet believe in resurrection just as we do, we must conclude that we are wrong. The mysteries of faith can not be explained and simplified, but the more we see of the mystery, and the stronger and firmer our belief the greater is the mystery, until finally as we look at the things which are not seen, we see that it doth not yet appear what we shall be, but we become assured in our hearts that though we be consumed yet in our flesh we shall see God, and we shall also see Jesus as he is, and appear with him, and be like him. To see Jesus and be like him is all the resurrection we shall need, and it will be enough.

P. G. L.

"THE LORD KNOWETH THEM THAT ARE HIS."

"This foundation of God standeth sure having this Seal, The Lord knoweth thou that are His."

Known unto God are all His works from the foundation of the world. No man has instructed Him or been consulted in all His works. "How firm a foundation ye saints of the Lord, is laid for your faith in his excellent word."

The poet would see this foundation laid "in His excellent word" and as we see it, for the reason that "He spoke and it was done, commanded and it stood fast." His word has gone out and shall not return to him void but shall accomplish that which he pleases and prosper in the thing where unto He sendeth it." God's word can not pass away, though heaven and

earth pass away the word of the Lord abideth. His word was made no stronger or surer by being confirmed by an oath as was set forth in the Covenant of redemption for it stood sure "having this seal the Lord knoweth them that are His" and in this Covenant union He bringeth them near by the blood and righteousness of Jesus. His blood to atone and His righteousness to apply to all that the oath and promise of God embraced. He knew them before they were set up or fashioned by His seal, power and authority. They were sanctified by God the Father, preserved in Christ Jesus and called. They were and are heirs of God, His children in the Spirit, His glory, His reward and His eternal heritage. "Lo children are a heritage unto the Lord and the fruit of the womb is His reward."

The "inheritance of God" children is eternal life and this is in Christ—and is the foundation of the church and no other foundation can any man lay than that which is already lain. The hope of God's children is eternal life which hope is "an anchor of the soul both sure and steadfast"—it can not be taken away as the heir is eternally sealed with the promise and fore knowledge of God." God knoweth them that are His."

Oh, for a hope in Jesus that rises above all our trials and tribulations and for a few moments by faith views it all over and longs to go home.

We look back and see our sins and wonder can one so vile be thus blessed? Yes we plainly see that

It is not because we have been obedient children and are blessed because of our good works but because of the tender mercy and loving kindness of Him who worketh all things after the counsel of His own will.

How consoling it is to know that God's work standeth sure and that what He does is done forever. "He knoweth them that are His" and gave them an inheritance in glory which should be to the praise of the glory of His grace.

The grace of God is the mercy of God to those who feel their great need of Him and know that they have no good works within them to merit His favor. I know this so well that I can boldly say, the Lord is my righteousness if I truly possess any and it will be glorious out-shining the brightness of the Sun to all the redeemed family of God. Then the Lord knoweth them that are His and all the heirs of promise are brought to realize that God is their salvation.

No other foundation can any man lay than that which is already laid in heaven and extended to earth in the person and express image of God the Father.

J. D. COCKRAM.

N. T. HAYES

Mr. N. T. Hayes was the son of Gideon and Rittie Hayes, was born Dec. 25, 1828, and departed this life Sept. 23, 1916, making his stay nearly 88 years here. Could we ask the Lord to spare him any longer? He had been greatly blest during life in health until just a few weeks before he died. He suffered,

no one knew but himself, how much with heart dropsy, had to sit up day and night, and so many times did I hear him asking the Lord to take him.

He was blest to come back to his family again, and worked very hard to raise his children. Was married to Mary Lucas in 1850 and the fruits of this marriage was twelve children. Eight lived to be grown and married. He lived to see four of them members of the same church he was. Father was always ready to help bear the burdens of the church in keeping up the correspondence and had lots of company but after mother's death, he lived with his children, but called my house home. Just two weeks before he died he became restless and wanted to go to his eldest son's, Mr. Amos Hayes. Thinking a change would do him good Amos came after him, but Ah! his time was drawing near and he was ready, so many times while he and I were up at dead hours of the night he was quoting Scripture after Scripture, seemed that the Scriptures were his meat and drink. At other times he would look up at me as if I could do something and say "What shall I do?" I would tell him to bear it the best he could, the Lord had a purpose in it, and would deliver him when He saw fit.

He would say, "I know it is just, but it takes the Lord to reconcile us, I want to be submissive." Yes, I did all I could for him I could and I feel that his departure was a happy exchange for him.

Yes, we are lonely without him,

but may we be as he was, ready and waiting for the summons from on high.

Oh, how sweet it will be in that beautiful land,

So free from all sorrow and pain;
With songs on our lips, and with harps in our hands,
To meet one another again.

MRS. W. G. RAPER,

Written by his daughter,

THE ANGIER UNION.

The next session of the Angier Union will be held with the church at Willow Springs, Wake County, N. C., Saturday and 5th Sunday in August.

Elder J. A. T. Jones is appointed to preach the introductory sermon, and Elder W. A. Simpkins his alternate. All lovers of truth are invited to attend, and especially visiting brethren.

All coming by rail will be met at Willow Springs on Saturday morning and cared for. For further particulars write Brother D. H. Adams Willow Springs Route No. 1.

A. G. DUPREE,
Union Clerk.

THE LINVILLE UNION

Please state in the Landmark that the Linville Union will convene with the Abbotts Creek church the fifth Sunday in August and Saturday before. A general invitation is given to one and

all that have a mind to come.
P. W. Williard.

BLACK RIVER UNION

Please publish that the next session of the Black River Union is appointed to be held with the church at Bethsadia meeting house in Harnett Co., near Benson, N. C., on the fifth Sunday and Saturday before in August, 1920. Brethren and sisters are invited and special invitation to the ministering brethren. Visitors by rail will be met at Benson, N. C.

W. V. Blackman,
Union Creek

CONTENTNEA UNION

Please state in the Landmark that the next session of the Contentnea Union was appointed to be held with the church at Nahunta, Wayne Co., N. C., commencing Saturday before the fifth Sunday in August, 1920. Elder A. M. Crisp was chosen to preach the introductory sermon and Elder D. A. Mewborn his alternate.

Visiting brethren, sisters and friends coming by rail will be met at Goldsboro, N. C., Friday P. M. August 27th. For further information write Elder T. B. Lancaster or Elder J. B. Roberts.

J. E. Mewborn,
Union Clerk

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Pleasant Hill, Saturday and 5th Sunday in August.

OUR PUBLICATIONS

The Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

The Daily Times:

Published at one and five o'clock every afternoon. Carries the news of the country and the world and Associated Press despatches. Price, \$6.00 per year; \$3 00, six months; \$1.50 three months.

The Wilson Times:

Published twice a week, on Tuesdays and Fridays. Covers the field of news, farm and the home. Price \$1.50 per year; 75c. for six months.

Write for sample copies of all these publications. Address:

**F. D. GOLD PUBLISHING COMPANY,
WILSON, N. C.**

BIBLES BIBLES BIBLES

A self explaining Bible, which is a beacon light to many a difficult verse. The print in these books is of large, readable type, and the size 10x6 3-4 inches.

Extra Features:

This Bible also contains chronological tables and indices, weights and measures, times and festivals, map, Family Record, and outline of Kerr's Harmony of the Gospels.

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All the \$3.75 and \$7.50 Bibles have been exhausted, and only the \$10.00 Bibles remain.

In French Levant, leather lined to edge, divinity circuit, red under gold edges, round corners, silk headband and marker, superbly lettered in gold, boxed complete for -- \$10.00

Sent postpaid to any address, for 15 cents extra. Express charges collect. Send all orders to the P. D. Gold Publishing Company, Wilson, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or School Baptist

Vol. LIII August 15, 1920.

No. 18
19



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER J. C. HURST ----- Roanoke, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

\$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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

54 YEARS AGO.

Mr. Gold:

Find inclosed my check which you can use in any way you may see proper to keep the Landmark going.

Some time in July or August 54 years ago Elder Bodenhammer sent out his prospectus to ascertain if enough people would subscribe to justify him to commence the publication of the Landmark. In November he commenced publication, a paper of eight pages four columns to the page at two dollars per year newspaper form, it continued in this form until June or July 1882, brother Gold then changed it to its present form. I subscribed for it when the first prospectus was sent out, so I am one of the oldest if not the oldest subscriber. I have some fifteen volumes sewed together some as far back as 1887. In these old volumes I find some precious articles written by the faithful old soldiers who have laid their armor down and crossed over the river. I also find brother Gold calling on those who were behind to pay up as he was needing the money to pay expenses. I see brother Denny's article in July 1st which I highly endorse, his first suggestion will not be done as the past proves. The second

suggestion will not be done as the past proves. When the Lord blest Israel with plenty they kicked and did not want the Lord to rule over them so it is today. Go to our church houses and you will find the preacher preaching to empty seats, then ask where the members are. Each will answer off to some pleasure resort or they have not time to attend. My experience has been and is. If you want to see the seats filled with attentive listeners it is the hard close times when money is scarce and I believe Mr. Gold will confirm this statement. Subscribers pay their subscription more promptly when money is scarce than they do when money is plentiful as it is now.

I am not an editor nor a preacher though I have been accused of trying to be both. We cannot expect Mr. Gold to publish the paper at a loss for he is not a billionaire.

I have been in his office many times and I have always found him at hard work. I believe I can truthfully say he eats no ill bread—like his father he had rather wear out than to rust out.

In my experience of 38 years as I hope a Baptist I find the Baptists like many other people love to see others do but do but little ourselves. I believe there are enough

Baptists in North Carolina if they every one will put their shoulder to the wheel to keep the Landmark going without one cent loss to the publisher. The Landmark is not Mr. Gold's paper as the Times is. It is ours, the Baptists' paper. Eld. Gold spent about fifty years hard labor to keep it alive, now the Lord has called him up home. Are we going to let all his hard labors come to naught. Mr. Gold knows what it takes to publish a paper, I do not, while I am not rich, I am willing to help hold his hands up. (when Moses hand got heavy he had help to hold them out and so long as his hands were up. Israel's army prevailed but when they got heavy and came down Israel's army came down.) In keeping the paper alive in any way he thinks, if by adding three or four pages as advertising matter will help him do it. I am not bound to read them. By reference to back volumes 25 or 30 years ago I see Brother Gold had advertisements. I thought when the people wanted the advertisements taken out they like myself did not know what it cost to publish the paper, that brother Gold did not put them in for an ornament or because they look so nice in a Baptist paper but to help pay expenses.

I feel there are but few Baptists but what spend wastefully in six months enough to pay for the paper and but few could not pay if they would. I feel we have lots of faultfinders. Now Mr. Gold I have written as my mind let me not for print but you can use your better judgment with it.

Affectionately yours,
L. J. H. MEWBORN.

WE GLORY IN TRIBULATIONS ALSO.

"And not only so, but we glory in tribulations also: knowing that tribulations worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. V, 3-5.

At times for a number of years the above text has been in my mind, I believed it to be true but there was something there which I could not embrace in my own experience. I could see how we could rejoice when we are delivered from tribulation, and glory in the sweet deliverances of the Lord but I could not get my mind to be satisfied that that was just the thing that the apostle was talking about. Our glorying as he gave it to us was in tribulation and not after we had been delivered from it.

I am satisfied that when David said It is good for me that I was afflicted etc., he felt that while the afflictions were yet on him and not after he got out of the afflictions. Even so the apostle gloried while he was in tribulation.

His tribulation was not sent on him because of some disobedience which gave him a remorse of conscience and made him feel that if he had not done so he would not have had this trouble. No it was a visitation of the Spirit of God to him and in him in his tribulations,

I have had some experience in this matter and feel to tell my brethren and sisters something about it.

All last October when I was visiting the associations I was given to feel that I would be laid in during the winter to help my lady folks at home. I knew that they always needed me, especially in rough weather. I kept thinking about it and expressed to some of the brethren that I would now come home and go into winter quarters. I did not then realize just how much that meant. However I came home with that feeling and went to making my arrangements for the winter.

Along in January all three of us were attacked with the influenza. My wife and myself were not so bad but she was bad enough to stop her from her work. It attacked us mostly in the head. My head was right bad and my throat was so it was with difficulty that I could finish an ordinary sermon, and had to give up speaking but once a day.

My wife's sister who lives with us was much worse. She had it all over her. She suffered very much with it. I was the most able of the three and the doing and the nursing fell to my lot. From the very first the Lord gave me a love for the work so it was not a burden to me. I can truthfully say that I have never engaged in any thing with more love and good will than I have in the work at home in doing for my family and in nursing them all through their sickness. A

part of the time once my lady folks were not able to wait on the other, but the Lord wonderfully blessed me to be strong enough to do all, and He gave me such a love for it and those for whom I was laboring that it was a pleasure instead of a burden. In February I missed my appointments at Kinston. I wanted very much to be there but felt to thank the Lord that He had given me the sweet privilege to stay at home and think that He was caring for both them and me in giving me this sweet care of my family. Indeed I felt it a privilege. And I want to say that notwithstanding the fact that I could not go to see them my congregation at Kinston did not forget me. They sent to me through the mails a nice contribution to help me along in our afflictions. It drew them nearer to my heart than I had felt before. How good in a church when their pastor has afflictions that they remember him and help him out in his living. It makes him feel that his labors of love are received by them in the same love in which they are given.

I was given to see some sweetness in the scripture at the head of this letter. It is not after we are delivered from the tribulation that we glory, but while we are in it. When we are delivered we glory in the deliverance but while we are in the tribulation we glory in that if it be sanctified to that end. And so has it been to me all this winter. I do not remember a day nor a minute that one thing has been done by me in any other than

in the most ready mind. I have not wanted either of my family to be in any way exposed but have desired to take all the work (I can't say burden) on myself. It was no burden but a sweet privilege. I do feel that the good Lord has been with me in it all and that He has sanctified it all to my good and I hope to His glory.

I feel today that I do want to glorify God in my soul and body and spirit, and to spend all my life in His holy service. Sometimes these things are so good to me and so deeply grafted in my heart that I want to lift up the voice in His praise. I do feel that my whole heart goes out to Him in the sweetest love and thanksgiving.

We are not yet entirely beyond danger of a relapse but there is so much improvement that we hope to continue to a full recovery, and we feel that it is all the Lord's work in His goodness to us.

I know that during all of this affliction there has been given to me a nearness for my family which I never knew before. Not that I love them better. I can't describe it. I have not the language but I feel it. All the family burdens have become sweet privileges. It may be that the readers of this note will know what I mean to express. They must come at it as I have. I cannot tell it. It is one of the mercies of the Lord which He alone can give.

It is in this giving in experience that we learn to glory in tribulation. To just read it and think of does not give us the idea nor does it open it up to us at all. We must

have it in our experience. It must be felt to be known.

It is in this way that we learn patience. In this experience we can endure all things for Christ who has given us to see His blessed hand in our afflictions. Thus we wait with patience and receive experience, which gives us hope. He who has delivered will deliver. Thus hope becomes the ground work to us and we rejoice in the hope of the glory of God in the face of Jesus Christ. We are not ashamed of this, No, because the love of God is shed aboard in our hearts. We are taught that our afflictions are appointed of the Lord. That they are a part of His dealing in love to us. That He is with us and is our support in every trial. We learn what He meant when He said, In the world you shall have tribulation. We learn that it is not by accident but by God's appointing. This leads us to desire to follow Him in humble obedience. Thus His work becomes sweet to us. Even while in the prison we want to break out in unknown strains and sing surprising grace. We glory in tribulation. It is one of the ways which the Lord has appointed to bring us to His feet.

The Lord bless you all and give you grace to love and serve Him. All that He hath is yours. Eat, Oh Friends, drink, yea, drink abundantly; Oh beloved. There is plenty and no scarcity. Eat and drink and praise the Lord.

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

SUBMISSION TO HIS WILL.

Mr. John D. Gold,

Editor of Zion's Landmark.

My dear Brother in Christ:

I feel that I am right in addressing you as brother in Christ the Lord, for no man can be devoted to the cause of Jesus Christ except he is born of the Spirit of God. I believe you can say concerning your father, Elder P. D. Gold, "The Lord gave and the Lord taketh away, Blessed be the name of the Lord", for we do not mourn as others having no hope, but calmly be in submission to His will, who doeth all things well, 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 I say by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with 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 the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

My prayer is, may God bless you in your devotion to His cause accordingly as you are led by His spirit.

I see my subscription is due on paper, June 20th. 1920, so I send you \$2.00 to renew it to June 21, 1921.

JOSEPH READ.

Post Office, Salem, Va.

FULL OF YEARS AND HONOR

1382 Jefferson St.

Eugene Oregon,

June 30, 1920.

John D. Gold,

Wilson, N. C.

Dear Brother:

I got your letter of the 18th, inst. and I do regret to learn that your dear and highly esteemed father has gone "from whence no traveler returns." Yet, in full ripeness of age and honors of his brethren, is he gone to sleep in the arms of Jesus, whom he so dearly loved, and exalted with tongue and pen. His is a noble example for you and your children as christian and minister of the Lord Jesus and to the household of faith, His memory will be sacred to the present generation, and a household name to the generations coming. Not only to you and your children is his citizenship and ministry apparent as above the average, but the doctrine of the Bible he so well advocated and lived up to should be an incentive for your family to "follow after," and "though he be dead, he yet speaketh."

J. F. BEAMON.

HER FAVORITE PREACHER.

Greenville, N. C.

July 16, 1920.

Mr. John D. Gold,

Dear Sir:

The news of the death of your venerable and highly gifted father made me very sad. He was my favorite preacher. His course here on earth was finished "He had fought the good fight, had kept the

faith" and the dear Master called him to inherit the kingdom prepared for him. He fearlessly and boldly "declared the whole counsel of God, and proclaimed the glorious news of the gospel," which was "good tidings of great joy" and indeed "good news to the poor." Tears flow from my eyes while I write. But no hearts are so true, no lives so noble and useful, no home so sacred and dear, but thou wilt thrust into them all the keen blade of thy destroying hand and bring the glory of all transitory things down to "dust and ashes." As for man, his days are as grass. As a flower of the field so he flourishes. For the wind passeth over it, and it is gone, and the place thereof shall know it no more." As for man his days are as grass." This shows frail, how fleeting is human life." "Swift as the weavers shuttle speed our years." Days soon glide into months, months into years; and ere we are aware old age steals upon us and we have passed our three score years and ten. We find the grass is withered and the flowers of our life have fallen away. We pass beyond the still silent river and the places that once knew us shall know us no more again forever. How good to have a "good hope through grace." A hope whose bright beacon-light points away beyond the fleeting things of this world to an eternal home above, which has "no need of the light of the sun" "for the Lord God and the Lamb are the light thereof." "There shall be no more death, neither sorrow, nor

crying, neither shall there be any more pain: for the former things are passed away." O shall not the glorified spirit just awakened in the likeness of the blessed Redeemer, shout glad hosannas to Him who is Lord of lords and King of kings above us all; and when our last day here is spent, our last sun gone down, may He take us to the bosom of His love to join in the song of redeeming love.

BESSIE BROOKS.

THE LANDMARK A COMFORT.

Dear Editor Gold:

I accidentally so far as I know came in possession of a copy of Zion's Landmark, dated Nov. 15. I have been sick with the flu I suppose, have been in the house going onto 3 weeks and I have been up most of the time, and now know that I feel as I will soon be myself again. In part any way, I had read quite a lot, in fact had our Bible on the little table in front of me and was reading a part of Ruth, which I always like to read, when I remembered The Landmark and decided like I did, I would look in my own coat pocket and see if it was still there, and if I found it that I would read it. Well I did find it and I found a letter in the pocket containing two checks one for \$5.00 the other for \$30.00 which checks had been mailed to me on the 29th of January 1920. Well I have read the Landmark through and enjoyed it so much. I told my wife that I was going to send a check for the

Landmark, that I loved to read it and was going to subscribe for it, hence I herewith enclose check for \$2.00 for which please send me the Zion's Landmark. I like so much all of the readings of this one and especially the letter or word of a Soldier Boy in France. With best wishes for you and yours,

I am very truly yours,
 W. J. HARRIS,
 Swan Quarter, N. C.

SAVED BY GRACE.

Route 4, Covington, Ga.
 March 16th, 1920.

Dear Brethren, Editors and readers of the good old Landmark paper. I have been cast down of late and having some trouble felt inclined to write to your notable and honorable paper to express myself on a subject. I enjoy reading your paper when I have a chance. Am a poor man and cannot afford to take it. The subject I had in mind to express applies to my case. Everything works to the good of them that love the Lord and called according to His purpose. Whether I am embraced in this blessed hope or not I hope I have been changed from nature to grace, called with that holy, and effectual calling and made to sing songs of Zion. I try to fear God and trust in the good Lord for every good and perfect gift. I am a poor sinner having my doubts and fears in this matter of having been called but have been blest so far. I do not deserve any credit for it to Him I give all the praise. If it had not been for that precious promise,

I would have been gone to the world without end. I try to contend for that faith of which Christ is the author, and finisher of and was once delivered to the saints. Christ said I live and ye shall live also. He will go with you through the stormy tide of life. Bless you in every condition and good blessings from his rich throne of grace.

If God be for you who can be against you. If a saint the least of all and saved by grace, if saved at all. Your humble and unworthy brother in Christ in hope of immortality.

J. C. KENERLEY.

WORSHIP HIM IN SPIRIT AND TRUTH.

March 9, 1920.

Mr. J. D. Gold,
 Wilson, N. C.

Dear Sir:

I am sending you a check for \$4.00 to pay me up to 1921. I know I am behind and feel very ashamed to think I did that way, just neglected doing what I ought to have done. Hope you will pardon me this time and will try to do better for we can't do without the dear old Landmark. It contains so much good reading from the dear people I love if I know myself. I can get much good reading such as I take to be the saints of the most high God. If I am not deceived with myself. Some times it seems like I have had a little spark of God's grace. Then at other times I am down in the valley without hope and God in the world. It is then that I am the most miserable creat-

ure on earth and know no other source to go to to be delivered. My cry is to God to deliver me from this great burden that is weighing me down to eternal woe for God is my only help. Then at other times I am built up. Then it is that I lose sight of all things that is pertaining to the earth then it is nothing but to glorify God. So I feel like God has a people in all earth that do worship in spirit and in truth it is no wonder the old prophet could say this people have I formed for myself they shall show forth my praise so we are fully persuaded that there is a people that do show forth his praise in all ages of the world and will continue as long as the world exists but when we take the natural nature of man they will tell you, Oh, I can do something I fast twice a week give tithes of all that I possess. I am going to build a tower to heaven and don't do as the publican stand around with head hung down for there is no use to humble to it for it is all a pretense and it is fogyism I can get religion when I get ready any way. I think that belongs to the natural man but when we take the publican as I take the spritual man I feel like there is a power that does work in the children of men that does lead them in ways that they knew not. No wonder then I that they can sa ylet Him that glory glory in the Lord because there is no other help that they can go to be rescued by except the almighty power of God. The law has taken hold on

me and I have been crushed to the earth. I feel so condemned that I am not just like I thought I was. In that pharisaical nature I find a law when I would do good, evil is present with me. There is other source and I smite upon my breast and say Lord be merciful to me a sinner. Now I feel like this is the character that is justified and there is no other source whereby men can be saved for that which ascends up to heaven comes down from heaven and when that sermon strikes the individual he is just as certain to fall to the earth and deliver his cry unto God, because he feels like when that sermon comes it is necessary that the individual should pray unto God because he is of the earth, earthly, and there must something be wrought out because earth is nothing and it takes a power above the earth that it can make something out of nothing then the new man rejoices glory to God in the highest and good will towards men.

I sincerely desire the prayers of the saved by grace if saved at all.

J. H. JAMISON,

Galloway, Va.

CHANGE OF ADDRESS

Please say through the Landmark that after Aug. 1st, my address will be Claremore, Okla., instead of Seattle, Wash. and that you may send the Landmark to the Okla., address.

J. F. Beeman.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder J. C. Hurst—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

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WILSON, N. C., AUGUST 15, 1920

DIE IN ADAM—MADE ALIVE IN CHRIST

Thirty two years ago while on a visit to see my parents in my native state Kentucky, I was requested to speak in an Old School Baptist church by a beloved preacher who had been the pastor of the church from my boyhood days. I used for a text 1st Cor. xv. 22. However I was much surprised as well as humiliated when the dear old Elder who still had the care of the church denounced the gist of what I had proclaimed with vehement energy. He said he did not believe what the young brother had preached and hoped that I would take no offense, for he was bound to contend for the doctrine. The elder was a precious brother, and I loved him as a father in Israel

and while I made no claim to the knowledge of the doctrine of God our Saviour that he had, but I felt to love it as well. The view I then had of the text I yet believe to be the idea of the Apostle. To properly understand any portion of the revealed word, besides a spiritual discernment three things are essential to be observed: who is the author? to whom is he speaking? and what is the subject he is treating? Turning to first Corinthians we find that Paul is the author, the address is to the church at Corinth, and the subject is their resurrection from the dead. Unquestionably, other scriptures teach the resurrection of both the just and unjust, "They that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." However the Apostle was not discoursing to the wicked or about them that "have done evil."

"For as in Adam all die," is a pet text with those who believe in a universal atonement and conditional plan of salvation, flippantly ask, "does not all mean all?" To which I would answer, yes. If it is a given number it is all of it. One of old said, "The Lord's portion is His people; Jacob is the lot of His inheritance." Who is there that thinks this "lot" include all Adam's family? It does embrace all the elect. Jesus said, "All that the Father giveth me shall come to me." If this "all" are as many as the "all" in the language. "And hath made of one blood all nations of men for to dwell on all the face

of the earth, "then all Adam's race will be saved; for Christ adds: "and him that cometh to me, I will in no wise cast out. For I came 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." We know that this does not mean all mankind, for universal salvation is not true, according to the scriptures.

Again, Paul, writing to the church at Rome, said: "To all that be in Rome, beloved of God, called to be saints." This language is similar to the words, "for as in Adam all die," not died; thus having reference to their corporal death. Neither were the words, "beloved of God" addressed to all the people that were in Rome, for there were some in that city "who changed the truth of God into a lie and worshipped and served the creature more than the Creator." But he did address "the called of Jesus Christ."

Until the coming of Jesus and the resurrection of the dead in Him, all Adam's posterity are doomed to die; for of dust they are and unto dust shall they return. "Wherefore as by one man (Adam) sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." So it is not true that all that die in Adam shall be made alive in Christ.

There is no difference in the nature of mankind, All, both elect and non-elect, had their fall in

Adam. It is the grace of God that makes the difference between Jacob and Esau, and with all other men. The lot of the Lord's inheritance was set apart in the covenant of his mercy, and their names were written in the Lamb's book of life when as yet there were none of them.

"In Adam all die." That it is the saints he means, we gather from the context: Christ the first fruits; afterward they that are Christ's at his coming." In our text a comparison is made in the third person, and in passing on to the 49th verse of the same chapter, he draws a comparison of the same characters in the first person: And so we (saints) have borne the image of the earthly (Adam), we (saints) shall also bear the image of the heavenly (Christ). It is evident that all Adam's posterity bear his image; and as no two people are just alike in form, size and features, it necessarily follows, that the image the world bears of Adam, lies in those things which are common to all the race, viz., sinful, mortal, finite, natural, etc., and to bear the image of the heavenly, one must be clothed with the attributes of Christ, viz., sinless, immortal, infinite, spiritual, etc. All the world, Jew and Gentile, bear the image of Adam. But will these all bear the image of Christ? Certainly not. Unquestionably the apostle was writing to, and about the church of God which is at Corinth to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's

and our's." Be assured that none but the elect will be raised in the image of the heavenly, and these will all bear it. Paul says, "For whom he (God) did foreknow, he also did predestinate to be conformed to the image of his Son. As the saints have borne the image of the earthly on earth they shall also bear the image of the heavenly in heaven, God's foreknowledge and predestination have vouchsafed that glorious transmutation.

"For as in Adam all (saints) die, even so in Christ shall (saints) be made alive." The Bible declares that Adam "is the figure of him that was to come," and "even so" makes the comparison of one representing the other; the figure forces the conclusion that the same "all" that die in Adam shall be made alive in the image of Christ to a glorious inheritance beyond the grave. Blessed be the name of the Lord for the incontestable doctrine of the resurrection of the dead in Christ! The resurrection of Christ begot the Apostles to a lively hope, and shall not the evidence that we have that these vile bodies of ours shall be changed and made like the glorious body of Jesus, swell our hearts to ecstasies of heavenly joys? Beyond the grave no ray of hope can enter the breast of any one save the Christian. There he beholds his sleeping dust raised up, vitalized, changed, immortalized and spiritualized. But to him who has no hope, how dark and miserable the scene.

M. L. G.

WILLIAM GASTON RAPER.

By request: I attempt to write the obituary of our beloved brother William Gaston (Duck) Raper. Son of Robeson and Martha Raper. He was born April 6th, 1859, died April 6th, 1920, making his stay on earth 61 years.

Brother Raper was twice married. First to Malinda Campbell. The fruits of his first marriage were seven children.

He was next married to sister Willie M. Bass, widow of Brother W. H. Bass. The fruits of this marriage were three children. Brother Raper was baptised into the fellowship of the Primitive Baptist church at Lower Black Creek on July 12, 1908 by Elder G. W. Boswell, where he remained in full fellowship with the church until death.

In the death of Bro Raper the church has lost a good and useful member, one who never knew he had done his part in helping to bear the burden of the church and his heart and home was always open to the Baptists and especially those in the ministry.

The community in which he lived has lost a good and useful neighbor one who was never too busy to visit the sick and afflicted and administer to their needs.

The wife and children have lost a kind and loving husband and father, one who provided well for his household.

But to them we would say, weep not, for we feel that those are the marks of a true child of God, and we believe that his soul is now rest-

ing in the sweet sunshine of God's eternal love, and his body, though in the grave will on the morning of the resurrection hear the summons to arise and the good Lord will say come in ye blessed of my father, inherit the kingdom prepared for you before the foundation of the world. There is an ocean all divine,
His weary soul does rest,
Does in his Saviour's image shine,
And is perfectly blessed.

Written by his friend and
brother in hope.

I. A. LAMM.

ELDER AMOS DICKESRON.

Elder Amos Dickerson of Floyd, Va., was born May 16, 1832 and departed this life Feb. 20, 1920, at the advanced age of 87 years, 9 months and 4 days.

He came of hardy rural stock and was himself a fair specimen of the manhood peculiar to his day (and generation. Because of the lack of opportunity his schooling was limited and yet he was a man of liberal information, good common sense, and sound judgment. He formulated his decisions in his own judgment and in them was firm and aggressive. He was of a mechanical turn of mind and was thereby of much practical benefit to the community in which he lived. He was a practical industrious frugal man, providing well for those of his own household, and always had something for a rainy day and for others who might need help.

At quite a youthful age he was happily married to Miss Mary

Slusher, who was for many years a help mate indeed. While she never joined the church, because of a deep sense of unworthiness, yet she was in all other respects possessed of the true force of character of a ministers wife, and from the home circle lent much to his force of character as a minister of the gospel. Of the minister and his wife, she is in very many respects the greater burden bearer, and yet the churches which he serves are not careful in the spirit of the gospel to remember this true and faithful burden bearer.

To this union were born and raised six children, three sons and three daughters.

Elder Dickerson professed a hope in Christ and joined the church at White Oak Grove in Floyd county, Va. and of the New River District Primitive Baptist Association in 1852 and remained an honored and faithful member of the same 68 years, till he died. Soon after he joined the church he was chosen clerk of the church and served as such for a number of years.

Early in the civil war he entered the service as a soldier in the 54th Virginia Regiment and as in all duties to which he was assigned, he was brave and faithful unto its close at which he returned to the bosom of his little family and again took up the duties of civil and domestic life.

During all these years, since joining the church, he was more or less impressed with the work of the ministry, until Saturday before the 2nd Sunday in Dec. 1865 when he began to speak in the name of

the Saviour of sinners, and for a season was tolerated to speak in the bounds of the church until the June meeting 1866, when he was granted license to make appointments for himself whenever the Lord might direct, to preach the gospel to the expounding of the scriptures to the instruction, edification and comfort of the church and people of God with such liberty as the Lord might be pleased to afford. At the July meeting 1867 he was ordained to administer the ordinances of the church and to exercise fully in all the functions of the gospel ministry. He was soon called to the pastoral care of churches, serving as many as four at one time, and served as pastor as many as seven in all. Three churches were founded and built up under his ministry. He baptized a great many, among whom we note six elders, David Sumner, Wm. L. Sfmmons, Z. Taylor Turner, H. V. Cole, Charles W. Vaughn and the writer, all of whom survive him except Elder Turner.

Elder Dickerson was a good pastor and an able minister of the New Testament. He was untiring in the service of his gracious Master. He served in the gospel of peace and was a kepeer and feeder of sheep. He was a man of clean character, and was sound in the doctrine, discipline and order of the church. He kept the faith—he finished His course and having fought a good fight, when the time of his departure was at hand he was ready to be offered. He had entered upon his 55th year in the ministry when he was called

to lay his armour by and to enter into rest.

He served his country six successive years in the legislature of Virginia. The companion of his youth and the greater measure of his days having departed this life after some years he was again married to Miss Martha Wilson who also preceded him to the life beyond.

His appointed time having expired he beautifully and calmly passed away in the midst of his family, and with brief and simple service was buried in the family grounds by his fellow laborer and son in the gospel.

P. G. LESTER.

MRS. MARY V. CORBITT

Mrs. Mary V. Corbitt, daughter of C. E. and Mary J. Parkerson, was born January 24th, 1869, and departed this life March 13th, 1920. On February 24th, 1892, she was married to the writer and to this union was born three children who survive her. They are Mrs. J. K. Cox, R. F. D. No. 3, Greenville, N. C., D. L. and Miss Mary J. Corbitt the latter two of whom live with me. She leaves to mourn with us two brothers, C. C. and J. E. Parkerson both of Greenville, N. C., and Mrs. J. W. Vincent of Tarboro, N. C., together with a host of relatives and friends. But we mourn not as one without hope.

On Saturday before the first Sunday in October, 1897, she united with the church at Galloways and was baptized by the writer the next day. This was a glori-

ous privilege. She was a loyal and devout member and loved the doctrine, Salvation by Grace. She loved the Lord's children and had the highest regard for His humble servants.

She was a devoted daughter and an amiable sister, knowing her filial duties which were a pleasure to her. Her fidelity was manifested by her presence at the bed side of her parents and two of her sisters who preceded her to the grave.

As a wife and mother she was lovable, true and faithful. She was more than a wife to me because my being absent from home so much of the time cast the responsibilities of both husband and wife on her shoulders and she performed them with a willing and loyal heart. Her motherly love was constantly in action teaching her children wholesome things and having for her highest ambition the rearing of them to be honest citizens.

She was held in high esteem by her neighbors and was ever ready to extend a helping hand to them in time of need.

In 1902 her health began to fail being attacked by Bronchitis and Asthma. Four years later she was attacked with gaul stones for which she went to the hospital and was treated. This treatment was beneficial to her, but she never finally overcame her troubles. In October 1918 she had Influenza, which left her in a very weak condition yet she managed to be up most of the time until January of this year, when she was forced to take her bed, after which she

could not be up for more than a few minutes at a time. After taking her bed she had to be under the influence of medicine all the time as her suffering was more than she could endure, yet she was very patient believing in a better world to come. She knew that her time here was very limited for her condition was such that she could not stay.

On Saturday morning before day break, the last day of her life, she had a sinking spell and we thought that she was gone, but in a few minutes she revived and asked for her physician. When the doctor came she thanked the Lord for his coming and prayed that he ease her pain. The Doctor gave her a hypodermic and at 8:50 o'clock her spirit winged its way to God who gave it.

I had been unable to be up for three days and could only be with her a few minutes at a time. On one of my short visits to her room within the last hour of her life, when she was constantly praying Lord to relieve her suffering I said to her "Trust in the Lord," which were the last words I spoke to her, and she replied "He is the only One".

On Sunday afternoon her body was laid away at Red Banks church, its last resting place, until the morning of the last day when the body thus sown in weakness and dishonor will be raised in Power and Glory.

Brother Luther Joyner read the 17th Chapter of John at the grave and offered prayer. Many, many sorrowing and sympathizing broth-

ers, sisters and friends followed her remains to its sepulchre.

JAS. S. CORBITT.

MARTHA C. FULP

We desire to write a few words in memory of our dear mother, Martha C. Fulp, who departed this life Feb. 11th, 1920, age 74 years-5 months and 25 days.

She was the daughter of Joe and Elleanor Redman, and married Stephen O. Fulp, who preceded her to the grave eight years.

To this union were born 6 children as follows: J. D. Fulp of Winston Salem, N. C., R. W. Fulp of Buffalo, N. Y., Abe and Miss Emma Fulp and Mrs. Will Powell of Walnut Cove, N. C. The oldest daughter, Mrs. John McGee passed away nineteen years ago, at the age of 23 years.

Mother professed a hope in Christ several years before she united with the church. She joined the church at Pine Ridge, N. C., about 20 years ago when the Primitive Baptist church was organized there and was baptized by Elder J. W. Flinchum, her husband joining at the same time.

She lived a consistent member of this church until four years ago last January. When the church at Walnut Cove was organized, she obtained a letter and moved her membership here nearer her home, and lived a faithful member until death.

She loved her church and always desired to attend her meetings, and did so as long as she was able. She was never physically strong, having been afflicted for

many years and always bore her sickness with patience. She was a kind and loving mother, a good and faithful wife, loved her home, and always took a deep interest in the welfare of her family.

About the 5th of February, 1920, she was stricken with that dreadful disease Influenza and lived eleven days.

The funeral services were conducted at her home by her pastor, Elder J. A. Fagg who spoke words of comfort to her children, brethren and friends.

We sadly miss our dear mother, but do not mourn as those who have no hope, for we feel assured that she is now resting in that eternal city whose builder and maker is God.

Written by her daughters,

EMMA PHULP and

MRS. GRACE POWELL.

Walnut Cove, N. C.

June 17th, 1920.

MARTHY INDIANA JOHNSON

The subject of this notice, before her marriage was Miss Marthy Indiana White, born in Halifax county Dec. 5th, 1851; died in Edgecombe March 9th, 1920. Parents: Wm. Burton and Isabelle White. She was married in June, 1870 to Elder Jordan W. Johnson, who preceded her to the spirit world about three years. She leaves eight surviving children as follows: Mrs. J. T. Read and Mr. A. W. Johnson of Richmond, Va., Mrs. E. D. Gordon, Mrs. J. H. Roberson, Miss Ula Johnson, Mrs. C. H. Gorham, Mrs. B. J. Thigpen and Mr. R. B. Johnson all of this state; also two step

children Mrs. R. N. Cutchin and Miss Lynda Johnson, together with 24 grandchildren, to mourn their loss. But they have the blessed assurance that their dear parents have gone to that eternal home prepared for those Christ died to save.

Sister Johnson united with the church at Williams, Edgecombe county, N. C., on the 3rd Sunday in September, 1876, and was baptized by Elder William Bell and lived a consistent and faithful member until her death. The writer had the privilege of visiting their home before her husband's departure, and also since her bereavement; always found her strong in the faith and leaning upon a good hope in Christ. Her children rise up to call her blessed and it can be truthfully said that she brightened her home and the church.

In August, 1916, she had an attack of apoplexy which rendered her an invalid part of the time, but was always ready to fill her seat in the church unless Providentially hindered. She bore her sufferings with patience and Christian fortitude, considering others before herself, with a kind word and bright smile for those she loved, with that meek and gentle spirit which manifested that she was one of the redeemed of the Lord.

The funeral services were conducted at Williams church by her pastor (the unworthy writer), after which her body was laid in the grave beside her husband to await the second personal coming of

Christ, when the bodies of the dear saints will arise in the image of Jesus and be caught up to meet the Lord in the air and ever be with him in glory. Therefore Paul says comfort one another with these words.

Done by order of the church in conference.

J. C. MOORE, Mod.

C. H. SPIVEY, Clerk.

CONTENTNEA ASSOCIATION

The ninetieth annual session of the Contentnea association will be held Oct. 9, 10, 11, 1920, at Upper Town Creek meeting house, Wilson county, N. C., three miles east of Elm City.

Visitors coming by R. R. will be met at Elm City Friday P. M. and Saturday A. M. and cared for. All lovers of truth and especially ministers are invited to attend.

STAUNTON RIVER UNION

The next Staunton River Primitive Baptist union meeting is appointed to be held with the church at Springfield, Va., Tuesday, Wednesday and Thursday after the fourth Sunday in August, 1920. We will be glad to have all lovers of the truth to be with us at that meeting. Those coming by rail road will get off the train at Gretna, Va.

Done by order of the church at Springfield.

ELDER N. T. OAKS, Mod.

J. R. WILLIS, Clerk,

Gretna, Va.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ELDER J. C. HURST Roanoke, Va.

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\$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.

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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.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

IN MEMORY OF ELDER GOLD.

God has taken that He gave us
The man so meek and bold
In faithful discharge of duty
Was Elder P. D. Gold.

With the family of the deceased
We sympathize and condole
And pray that God may bless them
As their father Elder Gold.

Through Heaven's divine spirit
His name was ever enroled,
For the gift of writing and preach-
ing
Manifested in P. D. Gold.

No greater gift did we have,
The mysteries to unfold
Thousands of sermons have been
preached
By the pen of Elder Gold.

Perhaps none wiser ever lived
Within the Christian fold,
And fed the sheep with richer food
Than Elder P. D. Gold.

He served a good and useful life,
Died at eighty seven years old,
A faithful father in Israel
Was Elder P. D. Gold.

His writings will ever remain
green,

While his body sleeps and moulds,
His memory cherished by the flock
With love for Elder Gold.

He marked the foot prints of the
Father
And patriarchs of old,
His record carved a monument,
Inscribing Elder Gold.

As one of nature's noble men
In all goodness manifold,
Alas that all men would mark
The foot prints of Elder Gold.

His spirit has taken flight to God.
The grave received his soul
No better man upon this sod,
Than Elder P. D. Gold.

No truer servant we feel on earth,
Ever fed the flock and fold,
Ordained a shepherd before his
birth
Was Elder P. D. Gold.

We can but mourn the earthly loss
Of that humble Christian soul
But through the blood of the cross
We hope again to dwell with P. D.
Gold.

J. J THORNE,

Elm City, N. C.

A TRIBUTE FROM ELD. ROWE.

704 Linwood Ave.
Roland Park
Baltimore, Md.

June 16-20.

My dear Sister Gold:

A letter from sister Mary Farmer this morning brought to me the sad news of the departure from this life of your dear husband, our dear brother and father in Israel Elder Gold. I cannot say that I was surprised for owing to his bad health and advanced age I could but expect it. You my dear sister have my heart felt sympathy. From sad experience I know the sorrow of your heart and that none but God can help you in this sore trial. May that dear Jesus whom you love and in whom you trust, whom your dear husband so ably and so faithfully preached for so many years be your strength and stay in this sad bereavement. You have the consolation of knowing that you were a great help and comfort to one of the Lord's most faithful servants in his declining years. You were well suited for such a position and the Lord blessed your union with his servant to the mutual comfort of both of you. I mourn with you and it is sad to think that I shall see my dear brother and father in Israel no more in this life. The many appointments and visits I have had with him and you have been a great comfort to me and his manifest fellowship for me has been of much encouragement. So deep and yet so clear in his interpretation of the scriptures and yet gentle and

kind to those of lesser gifts. So companionable it was a real pleasure and profit to be with him. He was in every way a great man. A man of God who kept the faith, has finished his course and entered into rest with Jesus the theme of his soul. One day Jesus will come again and call his sleeping dust to arise in his own glorified image. He loved and preached the glorious doctrine of the resurrection of the dead. Peace to his ashes. Sister Rowe who until recently was sister Mamie Wiles of Ringgold, Va., and who remembers Elder Gold from her childhood and loved him as a minister of Jesus Christ, joins me in love, fellowship and sympathy for you. If you care to do so you may have this published in Zion's Landmark. Your brother in Christ I hope.

JOSHUA T. ROWE.

A TRIBUTE FROM ELD. KEENE.

501 Cleveland Street.
Raleigh, N. C.

June 15, 1920.

Mrs. P. D. Gold:

Dear Sister in the Lord:—I feel I want to pen a line or two to you this afternoon.

I did not learn of the departure of your dear husband, our dear brother Gold until very near the hour appointed for the funeral services. Had I known in time I should certainly (the Lord willing) had been there, for I dearly loved him. As I now contemplate his sojourn in this world among his fellows, I am saying within me, He was God's workmanship; to show

forth the praises of our God.

Those days and hours that I spent with him at your home are peculiarly, blessedly treasured in my memory for nearly all the moments of our association with one another we were talking one with another concerning the things of the Kingdom of our Lord Jesus Christ. And it was my hearts sweet satisfaction to find how deeply the things of Christ were wrought in his heart.

Saith the apostle "Our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3-20-21. Truly our brother Gold's citizenship was above. He was a pilgrim here journeying to the "better country that is heavenly," he was looking for that "city which hath foundations whose builder and maker is God." And our God is not ashamed to be called the God of such for "he hath prepared for them a city." From my first knowledge of brother Elder P. D. Gold (some 39 years ago) I knew he was a minister of Jesus Christ in high esteem among the churches, but since I have come to live in North Carolina I have been learning from all quarters how very highly he was held in the love of the household of God.

One, our Heavenly Father has called home, and he has departed to be with Christ which is far better.

Absent from the body he is present with the Lord and his body lies in the grave until the last day, when, at the last trump, the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall all the glorified spirits of the elect and redeemed of God take possession of their incorruptible, and immortal bodies. Their vile bodies in their resurrection, in the moment, the twinkling of an eye set in the counsel of Jehovah will be changed, fashioned like unto the glorious body of our dear Lord Jesus Christ. We shall be like him, for we shall see him as he is. We shall then in our whole spirit, and soul and body be blameless, faultless: We shall bear the image of Christ the Heavenly One. O blessed hope of eternal life, blessed hope of the resurrection of the dead, blessed hope of eternal glory by Christ Jesus.

We shall appear with him in glory: In "looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ." Titus 2-13. I find my heart is singing,

"I shall be with him when he comes
Triumphantly down the parting
skies,

And when his voice breaks up the
tombs,

Among his children I shall rise.

Among his children I shall stand
When quick and dead his throne
surround,

Blest with a place at his right hand,
And with immortal glory crown-

ed."

My dear sister your husband, and companion has gone away, you are bereaved. But he is with Christ which is far better than all things here below. This I know is your consolation. What a precious dear man he was you know. I need not say any thing. May our gracious God in his loving kindness sustain and comfort you and bless you all the days of your pilgrimage. Has he not said "Thy shoes shall be iron and brass: and as thy days, so shall thy strength be." Deut. 33-25.

I am your brother in our sweet Lord Jesus Christ.

FREDERICK W. KEENE.

FROM THE CHURCH AT TARBORO.

Whereas it has pleased Almighty God to remove from us by death our beloved pastor Elder Gold who was favored so long to stand upon the walls of Zion declaring the wonders of God's love to poor lost sinners. We desire to bow in humble submission to God's will and to extend to the bereaved family, our sympathy.

A copy of these resolutions to be entered on our minutes, a copy to be sent to Zion's Landmark for publication.

Done by order of conference this 31st. day of July 1920.

E. C. STONE Moderator,
W. A. Armstrong, Clerk.
Tarboro, N. C.

MEMORIAL.

Whereas, it hath pleased the Mas-

ter to call up higher our dearly beloved Father in Israel Elder P. D. Gold of the Black Creek Association, who first attended the Country Line Association at Camp Creek in August 1870, (only a few months after uniting with the Church) and who for fifty years with but two exceptionse has been present at its sessions. During all this time his deportment and preaching has met the hearty approval and endorsement of every church and member of this Association.

Therefore be it resolved.

First, That we desire to bow in humble submission to the stroke which removes from us one of our most beloved ministers.

One who stood firm, and failed not to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (11 Tim. 4:2) who was blessed with a meek and quiet spirit, and spoke the truth in love. A man favored of God and worthy of double honor, in that he followed peace with all men and labored faithfully in word and doctrine, and to do good to all men, especially unto them who "are of the house-hold of faith;" whose ministration of comfort was not confined to public service only, but in a great measure given to the aged and afflicted.

One who was an honored and welcome guest, having visited the homes of most of the members of this Association.

Second. As he was enabled through Grace to spend the greater part of his life in such patient,

faithful, acceptable and loving service to the brethren and churches, contending for the simplicity of the Gospel, unmixed with man's efforts, and considering him endowed above ordinary measure with the Graces of the spirit,

Now therefore be it further resolved,

That we desire to render thanks to God for the gracious manifestation of his spirit expressed in the life of our dear brother; "a sinner saved by grace" which caused him to live to the praise and honor of Jesus's name, and that we endeavor to emulate his godly walk and conversation, striving first of all, for the things of the Kingdom.

Third. We sorrow because we shall see his dear face no more, yet we rejoice that he fought a good fight, kept the faith and is entered into his rest, which the Lord the righteous Judge shall give, not to him only, but to all them that love his appearing.

Therefore be it further resolved.

That we the members and messengers of the lower Country Line Association now in conference with the Church at Dutchville, Granville County North Carolina, do adopt the fore going memorial, and order that a copy be spread upon the minutes of this association, a copy sent to the bereaved family, and a copy published in Zion's Landmark.

Unimously adopted by a rising vote.

W. A. WARREN, Moderator,
J. H. GOOCH, Clerk,
C. T. HALL, Asst. Clerk.

THE 13TH. CHAPTER OF REVELATION.

Dear Mr. Gold:

A lady in Kinston has requested me to write something about the thirteenth chapter of Revelation. (What I may write will be only a very limited sketch to get it in one letter, but it will be as clear as it may be in my power of thought.

The sea out of which John saw the beast arise was the kingdoms of this world. The beast was the Roman Catholic "Church." I think that all of the several religious denominations agree that this is true. It was to this beast that the dragon gave his seat, and power, and great authority. The dragon was pagan Rome. When Papal Rome came in then Pagan Rome surrendered to Papal Rome and all the power of Rome was vested in the Pope. Thus he possessed all that the emperors had possessed and had great authority in all of the known world. Wherever his dominion went there he was feared as no king had ever been before him. He persecuted the saints of the Most High God as they had never been persecuted before; and did this in the name of the Christ. —the crime of persecution he was persecuting in the name of one who he professed to preach, and who never persecuted any one in any way.

John saw one of his heads as it were wounded to death; and his deadly wound was healed. It is likely that this head was the order of Jesuits. This is a strictly secret order of high standing among the

Roman Catholics. It was founded in the 16th century by Ignatius Loyola, he being the first general of the order. This secret order was pledged to do the bidding of the Pope let that be whatever it might be, even if it took their own lives in carrying out his commands. They founded Foreign Missions. The founder was Francis Xavier in the Portugese East Indies and was attended with great success. They spread abroad with great rapidity and became so great, that the Pope himself became afraid of them, and Pope Clement XIV issued a bill disorganizing them in the year 1773. This was likely the head which John saw wounded as it were to death. It continued in that dead state forty one years. In the year 1814 Pope Pius 7th reorganized them. There the deadly wound was healed. That people worshipped the dragon which gave power to the beast. That is they followed after the plan of Pagan Rome. Pagan Rome when they captured a nation introduced the worship of that nation into their worship. The Roman Catholics tried to impress their religion on all nations and to have their faiths so that any nation could accept them. They could boast of their power and of the power which went before them. "Who is like unto the beast?" was their word. He did not hesitate to blaspheme the Most High. He had his time limited so that he could not continue only as the Most High God gave him that time in which all his blasphemies should be uttered. One of his chief delights was to overcome the saints, and this he

did in every conceivable shape. There was no torture known to man which he did not inflict on the saints of Most High God. But God had said that he that leadeth into captivity shall go into captivity. His days were numbered. The time came and the powers of the beast were taken away. Another beast had to have his room and this first one had to be gotten out of the way. One beast was all that the Lord would allow at one time.

This second beast does not rise up out of the sea. His rise is not so sudden. John saw him coming up out of the earth with two horns like a lamb but he spake as a dragon. A dear brother writing to me recently on this point suggested that these two horns might be the League of Nations, and the League of Churches. We know that there must be a beast before there is a horn, and that both horns must grow up together.

The Roman Catholics could not exercise any power in a religious way until they got control of civil affairs as well as religious affairs. They worked the two together. A Missionary Baptist, who styled himself "TITUS" in giving an interpretation to the vision of the river which Ezekiel saw, and in telling of the enlargement of that river made the increase of the water come from, "Bible and Missionary Societies, Sunday Schools and Temperance Societies, Tract societies and Agriculture Manufacturers and commerce. Now, if all these are the things which make the river of life flow how much better is this than were the Roman Catholic

Faiths?

The Roman Catholics had two giant secret organizations: The Jesuits and the Knights of Columbus. They have their signs by which they know one another and are not known by any others. The Protestant world have their orders with their signs and grips by which they are known to one another and by which they are separate from every other person. In most of them they "Are a world of men only, brothers the world over, strangers to all the world besides." And they deny that any government has the right to overbridge the power of their government when it is once established."

How much better is that kind of thing that the Roman Catholics?

While I was on my late tour I learned that a brother whom we all love and in whom we have the utmost confidence is a member of the Woodmen of the World. It hurt me. I did not want to believe it but the one who told me is a truthful brother. That brother has joined himself to idols. He should forsake them or the church should not recognize him.

This second beast exerciseth all the power of the first beast. That is to say that he, when he gets his power, will persecute the saints of the Most High; that he will use every thing which is in use to torture the saints and to put them to death. How terrible! We do not know the day nor how near it is to us. Will we be able to stand? NO. But the God of our salvation will enable us to stand that trying day. The saints have given themselves

over to the world. They are not as attentive to the worship of God as they once were. Thus instead of following the commandments of the Lord they are after the mammon of this world and filthy lucre. They do not remember that they who hasten to be rich pierce themselves through with many sorrows and bring upon themselves swift destruction.

Some of the children of the Lord have joined themselves to the secret organizations of the day and have received the mark of the beast in their hands and in their foreheads. It is in those places that their signs are given by which they know one another. In their religion they deceive them that dwell on the earth. Their work is compared to making fire to come down from heaven. But remember that this as well as all of their other miracles are in the sight of men only. God knoweth them as well as His elect. He knows their works that they are the works of iniquity, and He will not accept them nor their works. This beast deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

The late Leonard Cox, an old Missionary Baptist minister, and a very

learned man, said that the image which the second beast should make to the first beast was Missions. It looks that way. The Roman Catholics established missions as I have shown. That institution is the product of the Jesuits. The second beast has followed up the trail. What for? Why did the Jesuits get up missions? Surely to increase the dominion of the Pope. Why are the Protestant denominations prosecuting missions today? Why are they spending so much money in that way? Is it not for the purpose of enlarging their respective denominations? The same as the Catholics are doing and have done. I give it as my opinion that that will be the ground work of the persecutions which we will receive at the hands of this second beast which is now getting up above the ground.

If memory serves it was in February 1907 that several of those protestant denominations met in Philadelphia to formulate some plan to get together on the subject of Missions. In February 1920 they met again and completed to some extent a plan by which they propose to make their work in missions more effective. What is it? Doubtless the rising up of the second beast, coming up out of the earth or worldly religion. To this belong all the missionary denominations with the orders of recognitions with signs and grips. They all have a form of religion in some way. The world, like "Titus," is depending on them to carry on their religion, and to scatter their doctrines to the four winds of heaven. The power of this beast will be

such that his dominion will be universal. That is he will cause both small and great, rich and poor, free and bond, to receive a mark (grip sign) in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

We have had a few organizations which have been at work on the buying and selling proposition. The granges, the Farmers Alliance and the Farmers Union. All of these are orders with signs and grips. They are some of the proportions of the beast which John saw rising up out of the earth. They are varied and many, but at the time of the fulness they with the others will all come together in the perfect fulfillment of the word of God. These are the things which will bring on the sorrows of the saints of God. They will persecute them unto the death.

To you who love the Lord I speak: If you are members of any of these institutions come out of them. If you are not members stay out of them. Have no fellowship with these unfruitful works of darkness. They will lead astray from the Lord and His perfect way of truth and righteousness.

Trust ye in the Lord, for in the Lord Jehovah is everlasting strength.

I will close this short sketch. I pray the Lord to bless it to the comfort of His people, and to the glory of His holy name.

Space has compelled me to be short but probably it is best that way.

As ever yours in the love of the
truth.

L. H. HARDY,
Atlantic, N. C.

comfort of the living.

Your true friend,
L. H. HARDY,
Atlantic, N. C.

ADVERTISING.

While on my recent tour to the Lower Country Line Association, the Staunton River and Upper Country Line I asked publicly that the brethren and friends who were interested in the the continued publication of Zion's Landmark to express their minds to me about the advertising in the Landmark for the purpose of helping to sustain that paper financially. One sister in Virginia said that her daughter ordered something which she saw advertised in the Landmark, and that she had never received an answer to her order. For this cause she preferred that the advertising be kept out. Every other one who spoke to me about the matter told me to write to Mr. John D. Gold and tell him to put in a few pages of good clean advertising so as to be sure to keep the Landmark in good financial shape. Not one wanted to take any chances at losing the paper for it is our family paper and the only one we have in North Carolina.

All wanted to lose none of our present corresponding pages but the advertising matter may be put on separate pages to be added to the paper.

It appears to me that this is a very reasonable proposition and that Mr. Gold will act upon it and that the Landmark may continue to the honor of our dead and to the

A WONDERFUL EXPERIENCE.

Jacksonville, Fla.,
Feb. 15, 1920.

Mr. Jos. E. Whitney,
Croom, Fla.

My Dear Cousin Joseph:

This is Sunday, and perhaps according to the commonly accepted ideas I should not be writing, but since I have so much good news to tell, and as most of it developed because I have had a most wonderful experience in the past few weeks, perhaps it is good that I should use the day for this purpose. We have had a rather trying time since the 7th of the month, on which day we received word that Carroll was sick in the hospital at Langley Field, he having an attack of pneumonia. At the same time Mary was taken with "flu" and I think she was close to pneumonia also. I was just keeping up, and think I had a light case of "flu" though I'll say it was heavy enough to suit anyone, and especially me. However at the present writing we think things have all changed for the best, and we have heard that Carroll is progressing rapidly, while Mary is sitting up and doing fine, from all appearances, while I seem to be getting back all of my old time energy and spirits. But now I want to tell you the wonderful part of all that has happened, I know that if you were not told by me you might doubt the truth of it all. While Carroll

was sick and we did not know at what hour we would receive a wire telling us that he had passed from this life, we seemed to have no one to whom we could turn for comfort, either spiritual or physical. I think it must have been about the same time when both Agnes and myself sought that last refuge of disconsolate man—an appeal to God. I did not know how sincerely she had prayed that our boy might be spared to us, nor did I know that I could pray with such sincerity and faith as I did, but immediately after I had poured out my heart in a profound and humble appeal, there came to me the most comforting assurance that I have ever had. That my prayer was directly answered I do not doubt, and the very answer brought to me the immediate consciousness that I was and had been unworthy of such Grace for many many years. But at the same time I had not been the recipient of grace because I was gratified in receiving that Divine response. I felt that no matter what might then befall Carrell—whether he lived or died—I had at last received that great manifestation of God. I find it almost impossible to describe it to you, but since you too believe that he is saved by grace and not my works, you can understand what went through my heart and soul. After that close touch of the Creator, there seemed to drop from my eyes many scales which have heretofore blinded me or caused me to scoff and doubt that what others have told me. Soon after I had received that wonderful revelation, I happened to

tell of it to Agnes, or perhaps it was she who first spoke. At any rate we both confessed that we had received the same visitation of the Holy Spirit, for nothing but the power of God, and Christ, could have so quickly and so completely soothed our troubled spirits. Now Joseph, you know that I am not a fanatic—never have been. But today I feel that I am a converted man, and I can say that in fearless contempt of the world and those who might scoff at me. You will remember that I told you on our ride from Summitt to Orlando that I had never experienced that touch of the Divine God, such as you said had come to you, and had come to other men. You then told me that the time would come. You were right. It came in the day of my extremity when I had no one to look too and was forced to confess my own weakness and fly to God, a most unworthy supplicant for the grace I did not deserve and had not won. Well I could go on and on in telling you of the wonderful influence that has since worked on my soul, but I will not attempt it in this letter. Just let me say that I shall keep my word. I have always said that when I did get the manifestation of God, and somehow I did not positively doubt that it would come, I would then join others who had been enlightened and blessed by that same consolation. I had also said repeatedly that I would endeavor to place myself with a band of workers who I believe are following closely the gospel of Jesus Christ and the commands of God as is possible, and

that I did not know of any church in which this was being done so eagerly or faithfully as in the Primitive Baptist Church. Now I know it will be a surprise to you, but it is my intention to go if God spares me, to the Primitive Church where the annual meeting was held here some time ago—on the 14th of March, and ask that I too may be counted as one who believe and wishes to take up the good work. I have no doubt that will be a most surprising letter to you and you may have some doubts as it is human to doubt, but I have written this in perfect truth and sincerity, just to make a further confession to others who know and have known what I now know. Some of my good friends will no doubt say that I have gone crazy, but will they be good friends. At least they will not understand as I understand, and what they say will not in the least worry my mind or turn me from a revealed duty. I have lots to make answer for, but I hope that I can avoid piling up a greater debt in the future. I would like to be able to talk with you and others who could understand, as I did today with Mr. Cawthorn, who lives near the church, and with whom Uncle Joe and Aunt Lucinda spent the night when they were here to the Annual meeting. It just seemed as if I must seek the company of someone who was a member of the Church I wanted to join, and I went out there and spent an hour or more with him. Unfortunately they do not have another meeting until the Second Sunday in March, but it is my intention to be there

then and ask them to further aid me in entering their Church which I know is founded on the simple and unchanging Gospel of Jesus Christ. With a new hail to you of kindred faith and Christian love, and the hope that you will write to me soon, I am your God comforted cousin,

HARVEY WHITNEY.

1521 Silver St.
Jacksonville, Fla.

Jacksonville, Fla.

April, 12, 1920.

My Dear Cousin Joseph:

I have your letter of the 4th, but have delayed somewhat in answering it as it seems that I am continually busy with one thing or another. I was sure you would hear what had taken place with me and today I had a talk with Brother Gilbert at church and he said you were more than surprised to learn that I had joined the Primitive church. I do not think I could better describe how it all happened, than I did in the letter which I wrote you on the 15th of February and I now enclose. This letter was addressed to "Croom" as you will see—was forwarded to Tampa, and then came back to me. I had intended to send it to you before this, but my intentions are not always followed by prompt and definite action.

Since I have set down in this other letter, just what my experiences were, I hardly think I should write more of them in this one. However, I may add that I did indeed knock at the door of the church for admittance and was received

in the sincere fellowship that this church alone seems to hold and cling to. It was a very happy day for me when I had an opportunity of making my confession before the congregation, and I found them sharing my tears of joy with as much rapture as if they had known me for years. Let me just say here that I was indeed overwhelmed by the gracious Spirit of God, and humbled to that knowledge of my smallness and unworthy nature. There is much more to it than one can know or feel unless they have indeed received that Divine touch which in its mysterious power transforms and builds a structure impossible to men. It was no man made conversion that I received. I was given the understanding by God alone, who accepted me in the moment of my sincere appeal and faith. May it never fail me in the years to come, and may the joy of my salvation remain with me in all the days of my life.

I was to have been baptized this morning, but was not sure that the Baptism would take place before church service, and so did not hurry, thus causing Brother Gilbert and many of the congregation to make a trip to the water for nothing, a fact that gave me no little regret when I was told what my negligence had caused. However there was no censure in the minds of my good brethren, and Brother Gilbert was good enough to hold the ceremony this afternoon, when I again went through a most elevating and satisfying communion with my Maker. I feel now that I am indeed a different man—my eyes

see what I never saw before, and my mind understands with a clarity that never came to me in the past. Some day I hope to tell it better, but do not want to weary you here with a long and perhaps tiresome recounting of my personal experiences. I don't think I shall ever regret my step. I feel that I have been indebted to God for many many years. I hope to have a continuance of His Grace throughout life here and hereafter. I shall ever be indebted to him, but I shall ever have his help. That I know, and in the knowledge I rest secure against all things of the world. Carry this message to Emily for me, and tell her that I hope to see and be with you all some day not far distant, if the Lord wills. I wish that I could be with you at Antioch, but fear that affairs here may prevent it. I am invited to go to Pierston to a meeting on the 1st Sunday, but hardly think I shall be able. Now I have told you much more than I thought I would write, and some day may tell even more when we meet. Until that time, rejoice with me and give me aid of your prayers, as your brother in faith and your

Cousin,
HARVEY WHITNEY.

GEORGE SANFORD WALTON

Mr. Gold: Will you please give space in the columns of Zion's Landmark for the following obituary, as it becomes my sad privilege to write a few lines in memory of this dear man, George Sanford Walton, as I have known him from childhood and to know him

was to love him. Feeling my inability knowing that without the Lord we can do nothing. He was the son of Mr. and Mrs. Edward G. Walton. He was born June 28, 1895 and died April 24, 1920, age 24 years and 10 months. He was married to Miss Hattie Bell Owens, daughter of Mr. and Mrs. Tom Owens, Nov. 23, 1918. They lived a happy life together only about 17 months. Such a short stay together before the ties of nature were sundered. Dear George suffered much two years prior to his death. His disease was tuberculosis which we all know is a lingering dreadful disease. He bore his suffering with much patience, ever having a kind word with every one.

But we feel now his sufferings are over and his sweet spirit is at rest, for he was heard so much to call upon the Lord, which I think there never has been any one turned away empty. He was partial to the Primitive Baptists. He leaves to mourn his demise a dear sweet wife in her tender age, who stayed by him day and night ever watching over him and willing to sacrifice herself for every need and benefit for him, also a father, step mother, his mother having died when he was young, a lonely sister, five brothers and a host of friends. George had always been a good moral boy. His friends were continually by his bed side during his illness. A good name is rather to be chosen than great riches. He was too good to stay on this sinful earth and suffer the trials and troubles that the rest have to suf-

fer. We can not wish him back again. All was done for him that loved ones and friends could do, but could not stay the cold hands of death. Much could be said of the vacant chair and loneliness of the home, but no one except those of like experience can sympathize with the bereaved ones. Blessed are they that mourn for they shall be comforted. The funeral was conducted by Brother W. R. Dodd to a large concourse of sorrowing relatives and friends after which he was laid to rest in the family burying ground at his home. The beautiful flowers were numerous as a token of love from his many friends. What a glorious exchange when we can have that sweet hope of meeting our loved ones in a better beyond where there is no more sickness, nor sorrow and no farewell tears are shed. I would say to the dear bereaved wife and loved ones, be of good cheer: Our Jesus has overcome the world with all its conflicts, trials, troubles and tribulations and the victory is ours through Him that loved us and gave himself for us. Put your trust in the Lord Jehovah in whom there is everlasting strength. I pray that God through the comforting influence of the Holy Spirit will give you sweet reconciliation and cause us to see that earth is the gateway to never ending joy and bliss for all the blood washed through. His dear wife and family have my deepest sympathy. Dear George I bid you farewell. My troubles I can never tell. I hope

to meet you above where all is joy
peace and love.

MRS. LAURA E. POWELL,
Whitmell, Virginia.

**NO LONGER ASSOCIATE EDI-
TOR**

At the request of Elder J. C.
Hurst his name has been taken
from the list of our associate edi-
tors.

ELDER W. R. CRAFT

Willow Springs, fourth Saturday
and Sunday in August.

Angier, Monday August 23.

Coats, Tuesday Aug. 24.

Mr. Albert Surls, Wednesday
25th, near Dunn.

Reedy Prong, Thursday 26.

Hickory Grove, Friday 27.

Bethsaida, Saturday and fifth
Sunday.

Benson, Sunday night 29.

Four Oaks, Monday 30.

Clement, Tuesday 31.

Bethany, Wednesday, Sept. 1.

Beulah, Thursday Sept. 2.

Pittman's Grove, Friday 3.

Memorial, Saturday and 1st
Sunday.

Aycocks, Monday 6.

Lower Black Creek, Tuesday 7.

Upper Black Creek, Wednes-
day 8.

Scots, Thursday 9.

Contentnea, Friday 10.

Elm City, Saturday and second
Sunday.

Wilson, Sunday night.

Upper Town Creek, Monday 13.

Pleasant Hill, Tuesday 14.

Falls of Tar River, Wednesday
15.

Mill Branch, Thursday 16.

Thence to Seven Mile Associa-
tion, Seven Mile church, Monday
20.

Harnett, Tuesday 21.

Mingo, Wednesday 22.

Primitive Zion, Thursday 23.

Thence to Little River Associa-
tion.

Raleigh Monday night 27.

Durham, Tuesday night 28.

Walnut Cove, Wednesday night
29.

J. W. WYATT.

WHITE OAK ASSOCIATION

Please publish in the Landmark
that the White Oak Association
will convene with the church at
Sand Hill, Duplin County, N. C.,
Saturday before the third Sunday
in October and continue two days.
Those who attend will come by
way of Kinston, and there change
cars and come by the way of Pink
Hill, and get off at the first sid-
ing below Pink Hill.

ISAAC JONES,

Maple Hill, N. C.

BEAR CREEK ASSOCIATION

Peachland, N. C., Aug. 10, 1920.

Please state in the Landmark
that the next fall session of the
Bear Creek Association will con-
vene with the church at High Hill,
Union County, N. C., on Saturday
before first Sunday in October,
1920.

The church is 2 miles north of

the city of Monroe. A number of trains pass Monroe daily from Atlanta, Charlotte, Raleigh and Wilmington and intermediate points. Those coming by rail please notify either Elder D. S. Jones or Mr. Frank Hill, Monroe, N. C. A cordial invitation to ministers, brethren, sisters and friends to come.

Done by order of the Association

J. W. JONES, Clerk.

SEVEN MILE PRIMITIVE BAPTIST ASSOCIATION

The Seven Mile Primitive Baptist Association will be held with the church at Hickory Grove M. H., Johnston county, N. C., on Friday, Saturday and 3rd Sunday in September, 1920. Those coming by rail will be met at Benson on the Coast Line rail road on Thursday.

All lovers of truth are invited to attend.

ELD. W. G. TURNER,

Moderator.

MAYO PRIMITIVE BAPTIST ASSOCIATION

The Fall session of the Mayo Primitive Baptist Association is due to be held with Goodville Church, Henry County, Va., beginning on Thursday before the 3rd Sunday in October, 1920, and continue 3 days. The church is situated about 10 miles from Ridgeway, Va., on the N. & W. from Winston-Salem, N. C., to Martinsville, Va., and 5 or 6 miles from Cascade, Va., on the N. & W. at which place conveyance will be found. Brethren and sisters and especially ministers from other associations are cordially in-

vited to attend.

August 16-1920.

S. G. DOLYNS, Clerk.

ELDER F. W. KEENE

Elder F. W. Keene will preach the Lord willing:

Monday, Sept. 27, at night, Wilson.

Tuesday, 28th, at night, Farmville.

Wednesday, 29th, Tysons.

Wednesday, 29th, at night, Greenville.

Thursday, 30th, Red Banks.

Friday, Oct. 1st, Great Swamp.

Thence to the Kehukee Association.

Monday, Oct. 4th, at night, Robersonville.

Tuesday, Oct. 5th, Flat Swamp.

Wednesday, 6th, Mount Zion.

Thursday, 7th, and at night, Tarboro.

Thence to the Contentnea Association.

Monday, 11th, at night, Wilson.

Tuesday, 12th, Memorial.

Wednesday, 13th, Nahunta.

Thursday, 14th, Mewborns.

Thursday, 14th, at night, Kinston.

Friday, 15th, at night, Pink Hill.

Thence to the White Oak Association.

Tuesday, 19th, at night, Elm City.

Wednesday, 20th, Mill Branch.

Thursday, 21st, Pleasant Hill.

Thence to the Black Creek Association.

The Lord will I will be with Elder Keene from the Kehukee Association to the end of these appointments, and will be prepared to receive subscriptions for Zion's

Landmark, both old and new. Ministers at one dollar each, or half price.

L. H. HARDY.

ELDER J. E. ADAMS

the Lord willing at the following time and places.

Elder J. E. Adams will preach Salem. Tuesday after the 4th Sunday in September.

Tuesday night, Wilson.

Farmville, Wednesday night.

Greenville, Thursday night.

Great Swamp Friday.

Thence to the Kehukee Association at Briery Swamp.

Tuesday after the Association at Red Banks.

Meadow Church, Wednesday.

Autrey's Creek, Thursday.

Lower Town Creek, Friday.

Thence to the Contentnea Association.

Elder W. G. Turner may be with me.

Yours in love,

J. E. ADAMS.

Angier, N. C.

LITTLE RIVER ASSOCIATION

The next session of the Little River Association is appointed to be held with the church at Dandy Grove, Johnston county, N. C., 4 miles east of Angier where visitors coming by rail will be met, Thursday p. m. and Friday a. m.

For further information write the clerk or Y. A. Barbour or W. H. Duprec, Angier, N. C. All lovers of the gospel are invited to attend.

R. F. SMITH, Clerk.

Benson, N. C.

SALEM ASSOCIATION

Dear Mr. Gold:

The next session of the Salem Association will be held with the church at Saints Delight the second Sunday in October beginning on Saturday and holding for three days.

The brethren coming from the west will be met at Winston-Salem and those coming from the east will be met at Kernersville and High Point.

A general invitation is given to all that have a mind to come and especially the ministers. I am well acquainted with the church and its surroundings and can say the association will be well cared for.

P. W. WILLIARD.

High Point, N. C.

KEHUKEE ASSOCIATION

Please publish in the next issue of the Landmark that the Kehukee Association will meet with the church at Briery Swamp the first Saturday, Sunday and Monday in October, 1920, and that all who wish to attend will be met at Whichard and Stokes, N. C., about one and a half miles from the church. Those coming from the east will be met Friday evening on the 5:10 train and Saturday morning at 7:45 and those coming from the west will be met Friday evening at 6:30. We invite all who love the truth to attend and especially ministering brethren.

Yours in hope,

G. N. WARREN,

Whichard, N. C.

Aug. 27, 1920.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

The Daily Times:

Published at one and five o'clock every afternoon. Carries the news of the country and the world and Associated Press despatches. Price, \$6.00 per year; \$3.00, six months; \$1.50 three months.

The Wilson Times:

Published twice a week, on Tuesdays and Fridays. Covers the field of news, farm and the home. Price \$1.50 per year; 75c. for six months.

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WILSON, N. C.

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Zion's Landmark

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Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

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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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Jacksonville, Fla.

April 21, 1920.

My Dear Cousin Joseph:

I was delighted to get your letter today, and also one from dear Uncle Joe, and in the reading of them there came to me the very breath of your sincere love and fellowship. So much so that I read both letters over two or three times and almost memorized them. That was the first letter Uncle Joe has written me in many days, and you don't know how much I value it. I know he was glad to hear the news, and I would be very happy if I could go down to Pierson to be with him and good Aunt Lucinda. However I am not sure that I can get away, although it is barely possible that I may get down there for the Sunday meeting on the train, as it is not a long ride from here and I could get back early Monday morning. Joseph, it does seem most wonderful to me, the way things have appeared since my day of Grace, for I shall always think of it in that way. When I look back and recount the happenings of my life. I wonder how I was suffered to go so long in the blind and selfish ingratitude that had gripped me. Not one thought of praise or thankfulness—not one tribute for the health and strength I possessed—not one lifting of the voice in

thinks to the great God above. No, instead I was a scoffer—a most vain-glorious and bombastic creature, consulting myself with the great power of reason I thought I possessed. And there in that swift moment of solitude, my soul had awakened and gone to its Maker in an abject effort of sincerity. My pride was humbled—my spirit of selfish laudation, which was not my real spirit, was writhing in shame and penitence. Perhaps I can not say it as I felt it, but to you who understands, it must be plain. As I said before, the scales were loosed from my eyes and I saw anew. Whereas I was wont to argue this or that, I now know there is nothing to argue. Where in the days of the darkness, I concentrated that there could be no unison of reason and belief, I now know that the difficulty is because belief is of God, and reason is of man's brain, and man's brain is but a poor dependable thing to use in proof or disproof of God's word. Now I understand why we must "become as little children." How easy to accept it all through God's grace and power. How often may I have sought insincerely, and found not. All because I had not been visited by that touch of God's wondrous power. Joseph, the word is there. It needs no defence—nor argument

—no explanation—no embellishment. For those who have eyes to see, and ears to hear, it is as plain as light, for indeed it is light and comfort. But do not think I am so sure of myself even now. Daily do my transgressions cause me to writhe and wince. Daily does my heart ask forgiveness, time and time again. Merciful must the Father be to see me err and err again, and not cut me off with his wrath. But oh how weak we are. I never realized that the constant drawing of the spirit would cause me to be almost continually repentant and fearful. Fearful that I have not done better and more honestly striven to render "unto God the things that are God's". Some day I am going to have the pleasure of telling you, if God pleases and then I can perhaps say more than I could possibly say in this weak manner. I don't claim to be worthy; in fact I know I am most unworthy. I am mystified to think that I should be given a "special grace" as Brother Gilbert described it. But God's way must be a mystery to us until we have won a place with Him. There is no combatting his will or power, and I am thankful that I have felt it and "confessed it before men" as I have tried to confess it to God.

Now as to the church and my affiliations with it. I sought worship where it was conducted as Christ conducted it—without the vanities and flattering things of man's designing. Understand me when I say that I have no contention with those who choose and may prefer other churches. I can

enter them without criticism and contention. I see not the beam in the eye of the other, lest there be a mote in my own. I do know this, that I meet and receive a perfect fellowship in our church, and the temporal vanities are forgotten there. And so I could go on and write for many hours but would add nothing to what you too know and feel.

Brother Cawthorn wants me to go to Pierson for the meeting there, but as I said before I am not sure that I can go. I would like to do so, and if God wills it, I shall try. I have no idea of when I shall be able to come to Tampa, but may be there along the latter part of the year.

You asked me as to Langley Field, where Carroll is. It is near Newport News, Va. He is in the hospital corps there, but I want to try to get him out of the service before next winter as we think his health would be better in this climate.

Now I suppose I had better come to a close, but do so only because I am afraid you will tire of reading this. Give my love to all and tell Emily I appreciate her joy in my conversion and hope to be with her in worship some day. And now with my prayers for you and yours, I am most sincerely,

Your humble and unworthy
cousin,

HARVEY WHITNEY.

SORROW AND JOY

Mr. J. D. Gold,

Much Esteemed Friend: It is my desire and I would love so much

to speak a word of comfort to you and family connections in this your sad bereavement, but I feel utterly inadequate to the task, yet the Lord can and will, for He had commanded us to cast our care on Him, for He careth for us. Mr. Gold I can't express to you my feeling on taking up the June number of the Landmark and seeing the name which for three years my eyes had looked upon, erased. The tears unbidden came, and mixtures of joy and sorrow filled my soul: sorrow because I should never on earth see him again, joy because he had conquered the last enemy (death) and was with that Jesus whom he loved and tried so faithfully (while here) to serve and obey.

Mr. Gold I know your father was not a perfect man (for no mortal on earth is). Yet I believe he as nearly attained to it as any one that ever lived. As you say, he was a lover of peace; yes, peacefully he lived, peacefully he died, and peacefully he appeared before the great tribunal, and is now happy in that land of eternal bliss and happiness. I can't portray to you my feelings in the great loss of our well beloved brother and father in Israel, so will desist, believing that the name of Brother Lester is worthy to take the place of his as editor.

Mr. Gold, I want to say a few words to dear Brother Lester. Yes, want to tell him how much comfort I derived from his remarks, and to thank him for the confidence he reposed in me. He several times addressed me as dear

sister, which humbled me, and made me feel so unworthy, yet my dear brother I do sincerely hope that confidence is not abused. I

believe you were sincere, for I don't believe you dissemble, but I know one can be deceived, God grant that you are not.

Mr. Gold, I now and then see some one asking their Landmark to be discontinued on account of their inability to pay, which I regret very much, for I don't want it to die out and see no reason why it should. It has been conducted just as nicely since dear Brother Gold's feeble health compelled him to retire as before, the only difference was we all missed his precious writings. Do hope all that are behind will pay up, and I for one will see if I can get some new ones. I am sending two dollars which you will please send the Landmark to some brother or sister that desire to take but feel unable, wish I could do more, am old and afflicted, now nearing my 77th year, feel that my span of life will soon be done, soon the toilsome strife of sublunary care will be over, and I hope I shall reach that goal where life's dull vanities will no more ensnare the anxious breast. In this world of affliction, troubles and sorrow are our portion; but we will say, courage my soul, they will not enter heaven.

The sighing ones that humbly seek
In sorrowing paths below,
Shall in eternity rejoice,
Where endless comforts flow.

Truly a friend,
JANE E. HARDEE,
Greenville, N. C.

HELP THE CHURCH AT TAMPA

We have a letter from our good friend and co-worker Elder M. L. Gilbert of Florida stating that the Baptists of Tampa, Florida, are endeavoring to build a church in that city and desire all those who feel disposed to assist them.

Deeply appreciating the friendship that Elder Gilbert has shown me and his labor of love for the Landmark I have sent him a check for \$25.00 to help build the church.

I have greatly enjoyed his editorials and I feel that the readers of the Landmark also appreciate his labor of love for the paper and are willing to help him in his undertaking. All who feel that way about it will send their contributions to him at Dade City, Florida. We shall be pleased to acknowledge all contributions through the Landmark.

The members of the committee are G. A. Petteway, chairman, P. P. Lastinger, secretary and treasurer, James J. Jackson, T. W. Lane, U. S. Roberts, H. L. Meeks and M. L. Gilbert.

J. D. G.

THE WILL OF GOD.

As I pass along through the world I meet with some puzzling things. Things which bother me to understand.

At the Upper Country Line Association a brother minister preached wonderfully of the things of the gospel in the purposes of God. Afterwards I heard a good brother whom we all love say, "I don't want to hear any such preaching as

that. He can't preach for me." On being asked the reason why he said, "He preached that God predestinated sin and wickedness, and I don't believe it." He was told that the preacher said three times, "I will not say that He absolutely predestinated these things, but I will use the words, "He permitted them." The brother said, "I don't care, he preached it and I don't believe it."

This is one of the puzzling things to me, and I would like for that brother and any or all of the "Conditional-Time-Salvation" people to make an examination of some things which I shall mention and explain them to me and others of like precious faith so that we may be converted to the true faith if we are wrong.

The things begin in the 5th chapter of Revelation and continue through the rest of the book. Some few years ago a certain Elder challenged the Old School Baptists to furnish a man to debate with him on the subject of predestination. I wrote to him and asked him a few questions in this 5th chapter but he seemed to not care about answering me, for though ten years have passed I have never had a line from him. I have never done any one that way.

In this 5th chapter we have a very sacred book to appear in the right hand of God as He sat on His high and holy throne. This book is written within and on the back side, and sealed with 7 seals. When this book was about to appear the four and twenty elders worship and

say, "Thou art worthy, O Lord, to receive glory, and honor, and power: For thou hast created all things, and for thy pleasure they are and were created. Chapter 4: verse 11.

When they said, "Thou hast created all things," to what things did they refer? Do the words, "All things", include wicked things or only good things? Whatever is here included were created by God and that for His pleasure. I am not going to attempt an explanation, I am only bringing out these things for the consideration of those who object so vehemently to the doctrine of predestination. I will ask if the serpent (the devil) is included in these, "All things?" Job thought so for he said, "By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent." Job 26:13. The wicked are a part of this creation, and the very purpose for which they were created is told us. "The Lord hath made all things for Himself: yes, even the wicked for the day of evil." Prov. 16:4.

Who dare to dispute that these things were included in the "All things," which God made for His pleasure? Peter seemed to think so, "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they count it pleasure to riot in the day time etc. 2nd Pet. 2: 12, 13. Read on.

Now, I think that I have established the fact that the, "All

things" which the four and twenty elders saw that God had created for His pleasure were not all what we call, "Good things." Paul wrote, "For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen. Rom. 11:36.

But the things about which the four and twenty elders sang were now about to appear to John as the "Lamb as it had been slain," opened the seals of that very sacred book.

I want to ask the careful consideration of that book: was it really the divine will of Almighty God, that none but the great Executor, Jesus Christ, could touch? It appears that way to me. He only came to do the will of the Father. He only has been entrusted with this very sacred work. Search was made in heaven and in the earth and under the earth, and no man was found able to open the book, neither to look thereon. But the Lamb, O sacred Lamb of God, thou didst prevail by thy blood to set thy people free, and to open the book.

The voice of many angels burst forth in heaven, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessings." Chap. 5: verse 12.

In the 6th chapter we are told of some of the things that appeared unto John, and the opening of these seals. On the opening of one there was as it were the voice of thunder, the voice of one of the four beasts saying, Come and see. John saw a white horse and He

that sat on him had a bow; and a crown was given unto Him: And He went forth conquering and to conquer.

Doubtless this was our dear Lord fighting the battles for His people, and putting all His enemies under His feet, that He might crown them with salvation. To save them here and to raise them up again at the last day. This was the first thing to appear in the beginning of the opening of the seals of this sacred book which was written by the hand of the eternal God.

Then He opened the second seal and another angel spoke, and said, "Come and see." What now? Something else coming out of that sacred book. What is it? Look and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto Him a great sword. Verses 3, 4. This appears to come right out of that sacred book. If it was written by the hand of God why was not that written by Him as well as the appearance of the opening of the first seal? I am asking for information and hope that some one will inform me.

Then on opening of the third seal there came out a black horse, and he that sat on him had a pair of ballances in his hand. This rider was limited, or his bounds were set. "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

This appears to be the angel of

judgment with equal ballances, but he has no dominion over the children of God. They are the oil and the wine, and Jesus trod the wine-press for them. He must not interfere with them in his judgment, but others must be judged according to the deeds done in the body. This appears to be a part of that divine will of Almighty God, for it came forth out of it on the opening of the third seal.

Then on the opening of the fourth seal of this same sacred book, Keep that in mind, a pale horse came forth: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

Now brethren, space forbids that I should pursue the opening of all of these seals, but I ask you to read all of this book, and see that every part of it appeared as these seven seals were opened. These were things which put to silence all things and beings in heaven. You will see, just read and consider that you are reading of the things which are written in the book of God by His own hand before man was or the earth. It is the revelation of Jesus Christ, which God gave unto 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.

If there are things here which you cannot understand remember

that God does not always give an account of His matters. If you think that those things smack too much like absolute predestination of all things just humble yourselves before God and say, "He doeth His will in the armies of heaven, and among the inhabitants of the earth."

Now, brethren please do not look upon one who is in need of advice and instruction with contempt and pass him by as an unclean thing. I have cried unto God for wisdom, and some power has led me to believe that all these things are parts, clauses, sections which go to make up His eternal, divine will; and they have led me to believe that all things, atoms and worlds are His, and that He will so rule that every thing from the least invisible atom to the largest rolling world shall accomplish the eternal purpose of Almighty God. I can't get away from this, and yet I am not so firmly hidebound that I am not open to sound argument and conviction, and if I am convinced it will not be against my will; I do want to be right and to do right.

Now, do the part of those who love the Lord and His truth and come across and show me why one part of that sacred book is not just as much predestinated as any other part of it is, and why not with the same power and certainty and degree.

I wait for your answer.

In hope and love for the truth.

L. H. HARDY.

Atlantic, N. C.

P. S.—I hope that if any one thinks enough of me to write to me they will sign their name and Post Office address. I do hate to receive letters from those who are so cowardly that they will not give their names and address. H.

A TRIBUTE FROM A SON.

Mr. John D. Gold,
Wilson, N. C.

My dear John:—I have had it on my mind for sometime to write you relative to our father and his work in the ministry. Not especially of his long, forty years service as a minister of our Church, and not as a regular servitor as pastor of the various churches before which he went in and out, but of his wonderful love of this work.

You know as well, if not better, than I of his glorious exaltation of mind in his God given ability to perform this service. How often have you and I heard our dear deceased mother, who sometimes sorely felt his absence on the Sabbath, as we met him on Sunday afternoon on his return, praise the Lord for her beloved husband's return and how sweet was the expression on our father's face as he kissed us all and retired, as was his custom, to his closet to thank God for our preservation during his absence.

His preaching trips took him from us often, but he felt it his duty to go and gladly went. In my childhood days I often envied the boy who could have his father with him all of Sunday, and consequently the fourth Sunday in the month, on which he preached at

Wilson, was always a great day for me. Later when I, as I hope, could enter with him into an appreciation of spiritual blessings, the fourth Sunday was even sweeter to me. He was a true servant to his churches and was pleased in the performance. He always left home with a supreme faith that the Lord was able, and would, take care of us. Possibly he was at sometime called home by sickness in his large family, but if so I do not recall it. He was devoted to his family and he seemed so satisfied and happy on his return, not only at seeing us all and being with us, but his countenance and conversation showed a deep satisfaction from the consciousness of true service.

And, I think of him now, not as he was in his last days, a sweet tempered, feeble old man, but as he was ten or twenty years ago, a strong, militant, yet humble, servant of God, willing to spend and to be spent in the service of his Master's people, going in and out before his brethren, a wise counsellor, a safe advisor, a constant pastor, an admonishing writer, a worthy friend, a temperate leader of thought in the counsels of his church. My mind dwells on these things and seems to overlook the temporal glories of his life, such as his services to his city, county and state, which in his earlier life were conspicuous.

His dominant quality was temperance, in habit, in thought, in action and in speech he was temperate. He said little and listened much, but when he had all of the

facts before him he spoke with a clarity of expression which carried conviction. This made him a good moderator and his counsel to be sought in times of controversy.

My only excuse in placing my thoughts of him along this line on paper is that I wanted you, who knew him as well as I, to rejoice with me in this expression regarding the man who, in my opinion, combined the best of human qualities. That that man was our father should be a benediction to us. God be praised for his life.

Yours affectionately,
Chas. W. Gold.

BREAD ON THE WATERS.

Dear Miss Barbour:—Your letter of the 9th, was received a few days ago. When I received it, I was in the act of preparing a letter for the "Landmark". I sent it to Mr. Gold and he has promised to publish it in the next issue. It is in my mind now to write one or two more pieces for the Landmark so as to refer to some of the scriptures and Hymns which have so sweetly occurred to my mind.

It was very kind and thoughtful of you to write to me, and I certainly appreciate it. Am glad you wrote just as you did. It greatly cheered and comforted me. When I read your reference to my visit at your home, this scripture came very sweetly to me "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

I think I must have fulfilled that scripture in some measure in preaching Christ from that text;

for "He was the righteous one who was afflicted for us, in bearing our sins in His own body, and as "Bread corn is bruised." Isa. 28:28. "So was wounded for our transgressions: He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed." Isa. 53:5.

Christ is the bread of life that is cast upon the waters and now after many days circumstances develop and in reading your letter I find the same bread for therein is contained food for thought. An abundant evidence that you, instead of trusting in an arm of flesh or creature merit are rather looking to and trusting in the living God "who giveth us richly all things to enjoy." 1st. Tim. 6:17.

Salvation or deliverance is always by the grace of God. His full unmerited favor and gift and I was enabled thereby to sit down in the kingdom and eat of that bread and drink of that precious wine which is above this world.

If you have no objection I would like to have your letter published in the Landmark.

I hope and pray that the Lord may be with, comfort and sustain you by His grace and whenever you have the mind please write to me.

I desire while I live to be submissive to the Lord's will concerning us in all things.

I have realized "it is sweet to lie passive in His hands and know no will but His."

Yours in Christ I hope.

J. F. FARMER.

Wilson, N. C. April 15, 1920.

Elder Farmer has since been called to his reward. J. D. Gold.

SOME QUESTIONS AND ANSWERS.

Question: Can a Church represent in an Association as all in peace, when there is a member of that church who is an ordained minister who is not in fellowship with but has a grievance against the minister who is acting as Moderator of the Association? Answer. No.

Question: Is that Church in gospel order according to the scriptures? I think not.

Question: and is that preacher in order who is acting as Moderator? Answer: I think not. These brethren should get together in gospel fellowship before either of them do anything in the church. They should first discipline themselves before they undertake to discipline others.

When thou comest to the altar offer thy gift, and there rememberest and thy brother hast ought against thee, leave here thy gift before the altar, and go first be reconciled to thy brother, and then come and offer thy gift etc.

This is the rule to follow, and the churches should see that this rule is followed. A preacher is no more than any other member so far as the discipline of the church is concerned. Indeed if there is to be any difference made it should be heavier on the minister than on other members for they are required to be examples to the flock. Then if

they walk contrary to the scriptures they should be required to lay down their gift until they get right.

The minister is always the servant of the church. If he is right he does not want to lord it over God's heritage. The brethren should see that he walks in the gospel himself before he teaches others to do so.

The above questions have been asked me. I do not know the circumstances that brought them out but have answered impartially and hope my answers will do no harm.

The Lord bless the brethren to get right and to do right with one another, and before the Lord is my prayer for all concerned.

Your brother in hope and love.

L. H. HARDY.

Atlantic, N. C.

RESIGNED TO HIS WILL.

Mr. J. D. Gold,

Wilson, N. C.

Dear friend:—My wife underwent a very serious operation at the Memorial Hospital at Winchester, Va., August the fourth and is now doing well and we hope she will soon be restored to us again. The strain has been very heavy on me as I am not very strong and I have been with her at the hospital most of the time. I have felt very much cast down under this sad affliction, yet not destroyed, and desire to be resigned to the dear Lord's will, feeling that all things are just and right in His merciful hand and that He is ever

faithful to his children if I can claim such relation with Him. As His promises are, I will never leave or forsake in the most severe trials. In some of the darkest moments of my life the light has shone the brightest afterwards and I could appreciate the blessings that always attended these sore trials more and more and pray for faith and more of His grace to sustain me and often times feel in my poor heart to say, oh for a heart to praise my God a heart from sin set free. A heart that always feels its blood so freely shed for me. Trusting that you and family are well.

Affectionately your friend,

A. L. HARRISON.

P. S.—I often think of my sweet visit out there this summer and would love so much to see them all again.—A. L. H.

Front Royal, Va., Cloud St.

Aug. 24. 1920.

FAVORS ADVERTISING IN LANDMARK.

Enclosed you will find \$2.00 for my subscription to the Landmark. Medora P. O. has been discontinued. Send it to Rocky Mount, N. C., R. F. D. 5., also J. L. James. I am glad to see some of the brethren endorsing Brother Denny's suggestion to restore advertisements to the Landmark. We are all well as usual. Hope you are all the same.

Yours in love,

JESSE BRAKE.

Medora, N. C., July 21. 1920.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

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WILSON, N. C., SEPT. 15, 1920

WEEPING—JOY.

Weeping may endure for a night,
but joy cometh in the morning. Ps.
30:5.

Sister Effie Harris Carawan has requested Elder Gold to give his views on the above portion of scripture, but as has been said in these columns, Elder Gold has ceased from the consideration of all questions and refers them to me; therefore my dear sister unless I should be favored to slip into his mantle for a little season and therein say what he would have said, you will have to try to make out for the present with what might otherwise be given me.

David in the preceding verse says: Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a mo-

ment, or there is but a moment in his anger; in his favor is life: weeping may endure for a night, or in the evening, but joy, or singing cometh in the morning. In the gospel fitness, even from the creation, the evening precedes the morning which make the day. There could not be a day without an evening and a morning and as the evening comes first there could not be a morning without a preceding evening, nor has there ever been an evening without a following morning.

No doubt there is a divine purpose of a special character in the days being of two periods and they of such extreme elements, darkness and light, and that the darkness should come first, while it is the light that maketh manifest, yet the light could mean nothing to our senses if there was no darkness. There could be no joy in the morning if something contrary and yet peculiarly relative had not transpired in the night previous.

If there were no cause for weeping in the evening there could be no cause for rejoicing in the morning. Blessed are they that mourn, for they shall be comforted. There is a cause for mourning and that one mourns, is an evidence that he or she is alive to the fact of the existence and character of that cause. The reigning of grace through righteousness unto eternal life could mean nothing in an experience of grace, unless sin had first reigned unto death. There is a time to weep, and there is a time to laugh. Weeping may endure for a

night, or it may not extend all through the night, but joy is sure to come in the morning. The night time affords opportunity for all evil causes and consequences. Evil beasts creep forth from their lairs in the night time to seek their prey, but skulk away and hide at the coming of day, and will not come to the light because their deeds are evil. The corn of wheat falls into the ground into the darkness of night and dies, but the light and heat of the morning brings forth its life into the sunshine and rejoicing of the day. Vegetations germinate and grow in the night time, and mature and ripen in the day time. It is night time with you when you are weeping, but it is morning and the son of righteousness is rising with healing in his wings when you are rejoicing.

When you feel the workings of sin in your mortal flesh and its condemnation, you feel that surely the Lord can not be just and the justifier of such a sinner as you are, and then it is night time in your soul. The Lord is angry because of your sins, and for a small moment turns his face from you and it is night, but in great mercy does he turn again unto you speaking peace by Jesus Christ, and it is morning and your soul is filled with rejoicing. Surely there is nothing more radiant with the light of grace than the manifest mercy of God as it beams forth from that blessed face in which the God of grace shines, giving the light of the knowledge of his glory in salvation by grace, therefore weeping may endure for

a night but joy cometh in the morning.

P. G. L.

MRS. NANCY E. STOKES

By request I will, the Lord willing, and will give me the substance to say, try the best I can, to write an obituary of our dearly beloved sister in Christ, Mrs. Nancy E. Stokes, Pine Tops, N. C.

Sister Nancy E. Stokes was the daughter of the late Dempsey Gay and Polly Gay, who died years ago. She was born January 8th, 1854, and on the 12th day of December, 1872, she became the loving wife of Mr. James W. Stokes, who is now living, and to this union was born to them 13 children, of which many of them are living, and proved to be appreciative sons and daughters.

Sister Stokes during her travel in life, was led in such away, that she was taught by the divine power above, to love the Lord Jesus Christ, his people, and the doctrine they preached, to that extent that she was blessed from heaven to have the mind to want a home with them, and being desirous to bear out that impression she came forward on July 13th, 1895, at Lower Town Creek Church, and asked those good brethren and sisters for a home, and after giving them the proper evidence, she was received into the fellowship of the Church, and so far as the unworthy writer knows, made a faithful and an obedient servant of the Lord Jesus Christ, and I feel that such a one as I is unfit and unqualified to try

to testify as to her love and fellowship of the doctrine, and for the brethren and sisters, also her character in life, for I feel that she has already, by the divine help of the Lord, set up signs along that straight and narrow way, that a poor sinner like me, can't improve upon, for her life speaks for itself for she was a good woman.

Sister Stoker was blessed to live a good many years, about 66 and departed this life July 6th, 1920, and was placed in the family burying ground at the old home place by a large gathering of sorrowing friends, brethren and sisters of the Church, and in the presence of the family.

The unworthy writer was called to conduct the funeral services, and oh how I did feel so unworthy to try to speak at a funeral of such a good woman as I felt her to be, though I had a feeling and a satisfied mind that she then was resting in the blessed arms of the Lord Jesus, where all sorrow is done away with, and receiving the inheritance of the peaceful rest that awaits the people of God, clothed with his righteousness, to ever be with the Lord of Glory.

Brethren, sisters and friends, that is a blessed promise to God's people, and they with the blessed patience of God do with patience wait for it.

Your humble servant if one at all,

E. L. COBB.

MARY VELMA SAUNDERS

Mary Velma Saunders was born Aug. 25, 1919, and died July 23, 1920, at 2 p. m. She was the infant child of Charlie and Mary Saunders of Reidsville, R. No. 5, and although her departure is greatly mourned, her life, though short, will ever afford them the sweetest meditation.

Velma was a bright child and was much loved by all who knew her. About three weeks before her death she contracted whooping cough and she was not thought to be seriously ill until complications developed some two days before her death, when the end came speedily.

The Lord knew best, and works all things together for good to them who are the called according to his purpose. Our dear Lord said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Why mourn more, my dear bereaved family, when we feel sure God has gently called Velma from the land of the dying to the land of the living? May we, too, not hope to die the death of the righteous. After a short discourse from Luke 18:16 by the writer Velma was quietly laid to rest in the Lick Fork cemetery to await the resurrection of the dead.

J. W. GILLIAM.

JOANNA STYRON

Joanna Styron, wife of Brother Simon Styron, was born on Cedar Island March 23rd, 1846, married Brother Styron about forty-nine

years ago, and died at their daughter's home in the town of Beaufort, N. C., June 21st, 1920.

She did not belong to the Church but she was a firm believer in the doctrine of salvation by grace alone, and attended the Church with her husband as regularly as if she had been a member, and always seemed interested in, and enjoyed the services as well as any of the members, which shows she knew the joyful sound and was walking in the light of the countenance of the Lord.

She leaves behind her, besides her husband and several brothers and sisters, three children, Mrs. Medora Day of Beaufort, N. C., Capt. A. W. Styron, Gull Shoals Coast Guard Station, Dare county, N. C., and Mrs. Emma Flowers, Berkley, Va. To them we extend our sincere sympathy, praying that the dear Lord, who has given and taken away a good wife and mother, may be a strong consolation to them in this sad hour of bereavement, and that He will give them reconciling grace, to bear this affliction and bow in humble submission to His will and prepare them all for a happy reunion in a better world.

Affectionately,
E. E. LUNDY.

FRANKLIN P. LEWIS

The subject of this sketch was born in Carteret County, North Carolina, on December 3rd, 1852, near the village of Marshallsburg, where he was reared to manhood, lived and died, near the old heme-

stead, dying on June 8th, 1920. He was a man of sterling worth, possessed of all the traits of character that make an humble Christian gentleman. I had been his pastor for twenty years and knew him intimately. He served as clerk of his church during this time and I don't think he was absent except once when he was at New Bern in the hospital with blood poisoning, during these twenty years, until he was in his death sickness. He loved and labored for peace among his brethren, was devoted to his family and labored as a farmer and fisherman, for their support, supplying their necessities, and leaving them a comfortable home.

With his wife a member of the Methodist church, she is an humble Christian lady and has been all a wife should be. It can truly be said of her that the heart of her husband safely trusted in her. She attended our meetings with him, and always at her home made everything as pleasant for his brethren as she could. She always seemed more like a mother to me than hostess to a stranger on a visit to her home.

The other day she and her son told me that it was Brother Lewis' wish that I should visit their home as I always had done and that they desired me to still do so. This I expect to do as long as it is the Lord's will for me to go to that section.

The cause of Brother Lewis' death was cancer, from which he suffered intensely for about two years; but without complaining,

being reconciled to the will of God. He told me while on a visit to his home during his sickness, that his greatest desire was to be reconciled to his lot and that he might retain his right mind until the end. Thus I think he was blest to do.

He leaves his wife and eight children, four boys and four girls (two children having preceded him to the grave) with all of his neighbors and the church to mourn their loss, but our sorrow is sweetened with the thought that he has died in the Lord and is now resting from his labors, and that the spirit that brought again our Lord Jesus Christ from the dead, shall quicken his mortal body and with Him shall gather together all the family of God in one and take them home to Himself, where they shall see Him as He is and be like Him and go out no more forever, sweet, happy thoughts, ever so come, Lord Jesus.

Affectionately, his pastor,
E. E. LUNDY.

CONTENTNEA UNION

The Contentnea Union will be held with the church at Farmville commencing Saturday before the fifth Sunday in October. Our friends and brethren are cordially invited to attend.

E. A. STANFIELD.

MAYO PRIMITIVE BAPTIST ASSOCIATION

Please publish in the Landmark the fall session of Mayo Primitive Baptist Association will convene

with the church at Good Will, Henry county, Va., commencing on Thursday before third Sunday in October, 1920, continuing three days, the 14th, 15th, 16th of said month. All the brethren, sisters and friends are cordially invited. The location is 8 miles east of Lodge way, Va., and 5 miles north of Spray, N. C.

J. W. DUNN,
Church Clerk.

UPPER COUNTRY LINE UNION

Dear Mr. Gold: Please publish in next issue of the Landmark that the first regular session of the Upper Country Line Union will be held, D. V., with the church at Monticello on the 5th Sunday and Saturday before in October, 1920.

A general invitation is extended. Those coming by rail should buy their tickets to Brown Summit, N. C., and notify Bro. W. D. Lambeth of that place, who will see that visitors are met.

Yours truly,
J. W. GILLIAM, Jr.

SALEM ASSOCIATION

The next session of the Salem Association will be held with the church at Saints Delight beginning on Saturday before the second Sunday in October, 1920.

This church is located 7 miles East of Winston-Salem and 5 miles west of Kernersville on good road.

A cordial invitation is extended to brethren, sisters and friends to attend and a special invitation to gospel ministers.

W. L. TEAGUE, Clerk.

EASTERN UNION

The Eastern Union is to be held with the church at Pungo river to commence Friday before the 5th Sunday in October, 1920. A special invitation is given to all that love the Lord. Those coming by rail will be met at Pike Road Thursday before in the evening.

A. W. AMBROSE, Clerk.

MILL BRANCH UNION

The Mill Branch union is to convene with the church at Simpson Creek Saturday and 5th Sunday in October.

WHITE OAK UNION

The next session of the White Oak union is appointed to be held the Lord willing with the church at Southwest Saturday and Fifth Sunday in October, 1920.

Those coming by rail will be met at Jacksonville, N. C., Friday p. m. and Saturday a. m.

All lovers of truth invited to meet with us.

Yours in hope,

R. W. GURGANUS, U. Clk.

THE BLACK CREEK ASSOCIATION

The next session of the Black Creek Association will, the Lord willing, be held with the church at Nashville, N. C., beginning Friday before the fourth Sunday in October continuing for three days, dates are October 22, 23 and 24th.

Those coming from either direction by rail road, will change trains at Rocky Mount, N. C. The church is in the city, not more than a one-

half mile from the depot will be glad to see a good attendance, and especially ask that the preaching brethren from sister associations come to see us.

E. L. COBB, Clerk.

THE BLACK CREEK UNION

The next meeting of the Black Creek Union the Lord willing will be held with the church at Scotts, near Lucama, N. C., on the 5th Saturday and Sunday in October, 30th and 31st. Those coming on train will be met at Lucama Friday evening and early Saturday morning.

Elder J. C. Hooks was appointed to preach the introductory sermon, and Elder C. B. Hall his alternate, so you see brethren and sisters, should the Lord be with us, a rejoicing time is expected, so we invite you to come out, and especially the preachers.

E. L. COBB, Clerk.

ELDER W. R. CRAFT.

Raleigh, Monday Sept. 27.

Salem, Tuesday Sept. 28.

Tarboro, Tuesday Sept. 30.

Thence to Kehukee Association.

Elder Crisp will arrange appointments from Kehukee to Contentnea Association.

Elder Hardy will arrange from Contentnea to White Oak Association.

Kinston, Oct. 18.

Goldsboro, Oct. 19.

Cross Roads near Princeton, Oct. 20. Thence to Black Creek Association. Thence to Black Creek Association.

OUR PUBLICATIONS

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

\$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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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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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE RESURRECTION

"But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." Rom. 8:11.

When I was at the Lower Country Line Association I used the above words as a text. Then several of the brethren and sisters asked me to write a communication from that same text so they would have it to read. I promised them that I would do so if the Lord would so direct me. Now I feel that I want to comply with that request and to fulfill that promise.

My letter will necessarily be long because the subject is so great, even the crowning point of the glorious gospel of the Son of God.

There is but one question that confronts us:—Does the spirit of Him that raised up Christ from the dead dwell in us? As sure as He does He shall quicken our mortal bodies by His spirit that dwelleth in us. That is a settled fact. That spirit gave Jesus to see His resurrection and the very day He should be raised up. "Destroy this temple, and in three days I will raise it up." John 2:19. "He spake of the temple of His body." 21st. Therefore destroy this body and in three days I

will raise it up again. IT. The same temple or body which they would destroy. Therefore that Identical Body, and not another body.

Some one speaking for Himself and another said, We object to the terms, "Identical body," and "Mortal body." Now what difference does it make as to what one objects? Is not the truth that for which we are seeking? And is not the Bible and not the objections and opinions of men, to be the deciding Judge? To that testimony we flee for strength. If they speak not according to that word it is because there is no light in them.

Then it was the identical body of our Lord Jesus that was crucified and died that rose from the dead. The power by which He arose was the same by which He lived here in the body. When He was baptized the spirit of God, the Holy Ghost came down on Him and remained there. It was by that spirit that he was led, driven into the wilderness. That was the spirit that made Him of quick understanding in all of His ministry, and by whom He offered Himself without spot to God.

When he cried, "Eli, Eli, Lama Sabachthani," that spirit had forsaken Him, and He trod the winepress alone. That body died. He

had said, "Father, into thy hands I commend my spirit." Luke 23:46. Therefore when that body died His spirit returned to God. But it was by that same spirit, that crucified and dead body, that identical body rose again the third day. It was not another body but that "Identical body." How do we know? Because, first, when the women came to the sepulcher on the morning of the third day that body was not there. Mary thought that the gardener had taken Him away and asked that she be allowed to take Him. She thought she was speaking to the gardener but upon His uttering the word, "Mary," she saw and knew that it was Jesus, and said, "Master." Oh, the heart throbs of solemn joy that she felt when she saw her Lord and Master alive! Peter and John ran to the sepulcher and went in. They saw the linen clothes but not the body of the Lord. Why? because He was risen from the dead. Even that Identical Body, and not something else nor some other body. They had destroyed the temple and He had raised it up again on the third day as He had said to them.

The word, "Mortal" applied to Him. It is the Greek word, *thnatos*, and means, liable to die. He was also mortal when He was in the tomb for the word is from the Greek word *thano* which means to die, be dead, die. Therefore, he went into our mortality. He did not enter into our corruption. That word is *bee-of-thro-ah*, and means to rot thoroughly, decay. Our Lord could not enter there. Ps. 16:-

10. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. See Acts 2:31.

This is conclusive proof that our Lord did not see corruption and that that Identical Body that was crucified came forth in His resurrection on the morning of the third day. Then as further proof of that fact He showed them the prints of the nails in His hands and His feet, and the spear hole in His side, and told Thomas to put his hands in them, and to be not faithless but believing. Thomas was ready to cry out, "My Lord and my God." And yet a blessing is conferred on him who has not seen and yet believes. What confirming testimony is this! With this evidence of the actual resurrection of the Identical Body, the Mortal Body of our Lord Jesus Christ what shall we say? If this is done to Jesus, the first fruit, how shall it be with the rest of the harvest? Christ the first fruits, afterwards they that are Christ's at His coming." 1st Cor. 15:23. Now, what shall we say? As is Christ so are they that are His at his coming. Is not that IT? As is the first fruits so shall the whole harvest be.

For this cause Paul used the term, "Your mortal bodies." Is he correct or not? He was a poor sinful man and subject to be mistaken and to do wrong, but the Holy Ghost by whom he wrote was not. His letters are the inspired word of God and if we do not believe them it proves beyond a doubt that we are not reconciled to God, and we are unsafe as teachers of His peo-

ple.

The bodies of our Roman brethren were mortal bodies, or they were liable to die when they lived. Those very mortal bodies were the identical bodies that should be quickened by the spirit of Christ who dwelt in them. They were the Adamic bodies. On no other bodies did the sentence of death ever come. The Lord said to Adam, "Dust thou art, and unto dust shalt thou return." "In the day that thou (Adam) eatest thereof thou shalt surely die." This body of Adam and of his posterity is where the curse fell. That is the body that became liable to die. It is the mortal body. Now if there is any other body for the child of God, from whence came that body? Did Adam have two bodies? If he did where was that other body when he received the law, and when he violated that law? Was that other body liable to die? If so in whom did it become liable to die? The Greek word, *somah*, means the body as a sound whole. That is the word from which we have the words *body* and *bodies* in these texts. He did not mean, nor did he convey any such an idea, that when this mortal body died and took on its decay that these Roman brethren would enter another body and be taken up to glory. That would by no means be a resurrection. It would not be a quickening of, "Your mortal bodies." Those other bodies would not be mortal and could not be quickened except it die." There is a very

great difference in a resurrected body and an exchanged body. There is not one word in the Bible which gives us any promise of an exchanged body. Indeed we do not want any such thing. We want to be glorified as our Lord was glorified. He was glorified in the very Identical Body in which He met all of His sufferings and persecutions here. He is the first sheaf. He has been gathered and waved before the throne of God, and is accepted. He has entered into the holy of holies and He is our hope, our anchor. By faith we see Him. We are made partakers of His intercessions. As the golden see Him. We are made partakers of His intercession as the golden streams of love and mercy are poured out in our poor souls we look up by faith and see the fountain head. Our very souls are filled with joy in blessed hope that we shall be quickened by the same spirit that raised up Jesus from the dead. That our mortal bodies shall be fashioned like His glorious body and be made mete for His use in His kingdom. By faith we hear a song and we get hungry to join in the singing. We shall join in it. When? Ah When? The inspired apostle tells us: It is when this corruptible has put on incorruption, and this mortal (dead) body has put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Yes, that is when we shall sing the triumphant song of redemption through our Lord Jesus

Christ.

Now, brethren, if there are any of you who will have another body and not be raised in that day, you will never sing that song. That is the way our Jesus went and all of His sheep shall follow Him. He is the Door and by Him we must enter or not at all.

One said, "Don't tell me that I have got to lay in the grave for thousands of years as badly as I hate it." Yes, if you are a child of God (and I believe you are) you have got to go there and lay there until the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1st. Thess. 4:16, 17. Therefore if there is no such thing and time of His thus coming there will be none of these promises fulfilled to the saints, for this glory of dwelling forever with the Lord and singing the song of triumph over death and the grave will be given to us then and not till then. We do feel and sing very fully now as we are given to feel the earnest of this great triumph, but how quickly we do fall back into despondency. Then, however, we shall feel and see that monster no more because we will dwell in the eternal glory of God forever.

Now I want to consider the words of Jesus for a short time and I am

done.

In John 5:25, our Lord tells us of His quickening us here, and of the renewing of the Holy Ghost which we receive. He said, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

We know the truth of this in His daily dealings with us. He gives us to see our darkness and sinfulness, and gives us the spirit to mourn and to repent. There is therefore a continual death working in us, and we feel it and know it. What has shown us this truth? Surely it is the Spirit of God that dwells in us. It is light which maketh manifest, and it shows us our sins for which we mourn and from which we desire to turn away. Herein has the Lord shown us our folly and weakness. We are so foolish that though we are constantly breyed in a mortar with a pestle we will not depart from our folly. Thus we are made partakers of the afflictions of Christ. He predestinated us to be conformed to His image. His image here was an image of suffering. The apostle tells us that all that will live godly in Christ Jesus shall suffer persecution. This therefore is a part of their inheritance and no child of God can live without it. If any be without chastisement he is a bastard and not a son. The Lord's eye is ever over His people and His ever lasting arm is underneath them.

He did not stop at telling us of what would be our present exper-

fence in this pilgrimage. He said, "Marvel not at this." (there is something so much greater) "for the hour is coming." (He does not say in this connection, "And now is") in the which, "(a definite, special, appointed, one hour)" 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." Is not this clear testimony? How much more evidence can we want that the just and the unjust shall rise from the dead, the unjust unto everlasting punishment, and the righteous unto life eternal.

Note—The duration of everlasting and eternal are the same. The same original word *ahee-o-nee-os* is used and has the same meaning. "Perpetual."

Therefore by the words of Jesus we have set forth the final resurrection of the bodies of the saints, and of the wicked. The saints will sing the song of triumph, while the wicked will go into outer darkness where there will be weeping and gnashing of teeth.

I feel that what I have written is the honest truth before God, and I am sure that it will stand the strongest tests. Therefore I invite criticisms and the objections of the enemies of truth.

The Lord bless us to be reconciled to Him and to receive His word with joy.

Your brother in the blessed hope

of the resurrection of the dead.

L. H. HARDY,
Atlantic, N. C.

AN APPEAL FOR BROTHER HOWARD

Mr. John Gold, Dear Sir:—I have been requested to write you for publication in the Landmark the sad loss of Bro. Geo. W. Howard by a destructive hail storm which occurred Aug. the first this year. He had 40 acres of fine tobacco, 25 acres in corn, 3 1-2 acres in sweet potatoes, about one hundred and fifty dollars worth of fowls and his garden, leaving the poor distressed and dispossessed man with his farm perfectly barren of food and supply for himself and family. He had advanced on this crop a large sum for fertilization and provisions, the larger part of which he borrowed. He owes about \$5,000 on the purchase of his farm, thus making him responsible for about \$10,000 payable this fall of which he has nothing to pay. Dear friends and the Primitive brethren, all of us more or less spend money that we could easily avoid. Lets open our hearts and donate some to the needs and distress of this man whom we hope to be our brother in Christ, and his devoted companion whom we all love as a true and faithful sister in the hope of Jesus who has said in the language of heaven "it is more blessed to give than to receive, and, he that helpeth the poor lendeth the Lord and that God loveth the cheerful giver." With such divine attributes and promises of a loving and merciful

God let us through the bonds of gospel love donate as we feel able to our deprived brother trusting to be rewarded as the cheerful giver that God loveth.

J. J. THORN.

Elm City, N. C.

We shall be glad to acknowledge all subscriptions sent him through the Landmark.

J. D. GOLD.

THE UNCERTAINTY OF LIFE.

My Dear Brethren and Sisters and all who may chance to read this notice.

I feel very keenly tonight the uncertainty of life and the certainty of death. The grim messenger of death has just visited the family to which I belong, and claimed my wife's brother, Mr. E. T. Joyner and his wife Florence Joyner, both of them were taken from us in less than a half a day. O, how shocking it is to their loved ones.

My dear wife is sick in Park View Hospital where her brother died, and could not be told of her brother's extreme illness for fear it would be worse for her, until after he had passed over with his wife. My dear people, I feel to know of a truth that God's mercies endureth forever.

Jesus declared that my Grace is sufficient for thee. But the trouble with me is, we are so weak and prone to sin, that we can't always have that faith, to trust Him But I trust by the Grace of God, that these light afflictions which are but for a moment, shall work for us, a for more and exceeding weight

of glory, through Jesus Christ our Lord.

I feel that it is by His love and mercy that this poor sinner is spared to live until this good hour. I very often feel that some of us are not fit to live and surely not fit to die.

Dear reader do you ever feel this way, if you do I trust you can sympathize with me who am less than the least of all saints if one at all.

I feel tonight, to thank God for His mercy toward me and especially His loving kindness and tender mercy toward my dear wife, who seems much better tonight. May she continue to improve and soon be home with me and my dear little girl who hasn't seen her mother since she was taken to the hospital. I would humbly ask the prayers of all God's humble poor.

Your little brother in hope.

JOSEPH D. FLY.

Rocky Mount, N. C.

DOUBTS AND FEARS

Dear Brethren and Sisters also all the dear readers of this dear old paper:—Somehow I find I'm restless this afternoon, and seemingly my heart goes out to you one and all in love, yet oh, how weak and unworthy I do feel to try to drop something for the dear children of the heavenly Father, which are taught and kept by Him the one with all power in heaven and on earth. Yet I know without guidance from an all wise God I can say nothing of any good. So may He guide my hand and mind. I am so tossed to and fro, that some-

times I'm made to doubt as to whether I know anything of the divine love and grace of God or no. Seems sometimes I can't read the Book of all Books and receive any comfort. Then again it seems I am full of love and can find comfort wherever I open. I often wonder does any one of God's dear ones ever get so low as I. Yet when I can look back to where I hope dear Jesus forgave me of my sins and gave me a taste of His love and tender mercies (the day of days, with this poor girl) it seems I am encouraged to press on and on. I love Him and His dear children more and more. I so much desire to live an obedient life serving the dear Lord whom I hope has redeemed me by shedding His precious blood. Oh the great love He has for His little ones. I think the 17th chapter of St. John so plainly shows how He loved them. I remember once how that dear prayer appeared to me while reading it. Seemingly my mind was taken from all vain things of this old world and I could feel that He prayed for me too—dear ones I can never tell how elated I was for this beyond expression.

I do believe the dear old Baptist are the organic body of our Lord and Saviour Jesus Christ and I want to live at their feet the remainder of my days here which can not be but short at the very longest. Yet I am only a very young woman. But let them be a few days or many years I want to spend them in honor and praise to my blessed master. Somehow, tho' young I've no

desire for the world and it's vanities. But I do enjoy so much conversing with some dear child on the dear Saviour. One afternoon spent this way is worth more to me than a whole week spent in gossiping on styles and fashions. My life has seen three trials and afflictions both physical and mentally, yet right in their midst I've been blessed and so many times over and over, I did so much enjoy Bro. A.W. Thompson's article on Solomon's building. 1st King, 6 chapter and 8th verse. He so wonderfully explained the text, and seemed those winding stairs appealed to me so much. I believe you have it right my Bro., I hope every one who read His article let it sink deep unto their memory and heart concerning old grey haired ones. I've thought so much about the same thing and I hope God may so lead me as to always respect them wherever I may go and especially the dear ones in my churches. Remember that some will be gone, yet their life shall live on and on.

Dear ones, always, always, attend your meeting regular. I think sickness or death should be the only excuse to keep one away from their church. I cannot find any comfort away from my church on meeting days and to me it seems so long from one meeting to the other. I often go and see so many missing and wonder how can they stay away. Brother J. R. Wilson of Danville is our pastor and we love him so much. He comes so humble with a heart full of love for the little ones of his care. We so love the doctrine he so ably declares.

I always feel lifted with a great desire to press on when I hear him for the story he tells us is one that shall never grow old with the dear children of God. May the dear little ones of our church that's on the outside come in is my prayer. My heart so much goes out to these dear ones everywhere and I often get down and try to pray to God for them. I've traveled your road dear ones, out there is cold and dreary and very dangerous, full of little tears and heart aches. We love and long to see you come home to live and grow. Jesus says: "Go home to your friends and tell them what great things the Lord has done for you," and I admonish you to the same. He says, let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

I do believe there is a work for God's dear children to do here. Not to make christians no, no, for they can not do that. But to honor and serve Him and encourage the dear ones here that God the Father gave the son, Live for each other and at each others feet, bearing each others burdens as much as possible, holding up and helping your pastors, forsaking not the assembling of yourselves together and don't ever forget to visit the sick and afflicted ones and when you can't go write them a line of cheer and I'm sure you'll always receive reward. I remember in my afflictions I was so glad to see the dear saints come, for it made my weak heart

glad especially if they left me words of cheer. But must say with sorrow, they did not come, often, which made me pine. But I learned a lesson along this line to long be remembered.

Dear ones, please look over my many mistakes and imperfections with an eye of love and pity and pray for me if you can bow so low, for I feel to be the very least of all in God's dear kingdom here on earth, saved by grace and grace alone. May God ever bless His dear saints this wide world over and forgive our enemies if it can be His will are the prayers of yours unworthy.

MRS. W. H. OAKER.

Whitmell, Va.

Dear Brother Gold:—Please correct and publish this if you think it is worthy space in your dear paper if not throw it aside and all will be well. With best wishes.

Your unworthy sister in hope,
of eternal life,
MRS. W. H. OAKER.

NOTICE

\$4.00 paid to me at Union church Smith River Association. A note was made of same but has been misplaced and if the party who paid same will send me the name I will have the proper credit extended. I remember the amount but have forgotten the name.

J. D. COCKRAM.

Floyd, Va.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

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A FURNISHED ROOM

The day when the passover must be killed being at hand, and Peter and John having been designated to prepare the pass-over, asked the Master where he would have them prepare it; and he told them to go into the city and they should be met by a man, bearing a pitcher, whom they should follow unto the house where he should enter, and should say unto the good man of the house; "The master sayeth unto thee, Where is the guest chamber, where I shall eat the passover with my disciples. And he shall show you a large upper room furnished: there make ready.

This seems to be the passover of all that had ever been—the last and the most significant—the once for all—a passover that the Lord

had desired with desire to eat with his disciples before he suffered—before he himself should become the final and ever lasting passover for his spiritually chosen and redeemed people.

This room seems to have been already furnished particularly and especially for this particular and special occasion. We are not told as to what constituted this furnishing, but I dare say it embraced every thing necessary for the intended use. However there might have been nothing in this room as material for the passover, but every thing necessary for making it ready. And yet whoever owned and furnished the room might have been mindful to have the larder supplied with meal or flour for the bread, and the bitter herbs, but the lamb must be brought forth and slain in the evening of that day.

The furnishings of that room seem to have included more than was required for the passover. There was wine at hand which he took and gave to the disciples as his blood in the new testament which he would shed for the remission of sins. The occasion being one of consequent sadness, portraying the shedding of his blood, they needed then the effect of the properties of the wine.

This was a large room representing the enlargement of their liberties in the coming dispensation. Hitherto they had been under the law shut up, and prescribed with metes and boundaries, restrictions and prohibitions, but now they were soon to put their feet in a large

room, wherein their goings forth should be enlarged, even unto the uttermost bounds of habitations.

This was an upper room—a large upper room furnished, representing perhaps the higher sphere into which they were soon to enter. The higher realm and walks of grace, above the law, above the world, above the tumults and turmoils of earth, to dwell in the single, simple, peaceful and gracious presence of the Prince of peace. And with desire, he desired it thus should be.

It is true, at this time, satan went up with them into this room, but he was soon purged out of this blessed little assembly, and slunk away into the darkness to do that which was in his heart to do, leaving the true disciples to give audience entirely and alone to the great master of assemblies, whose presence filled the room and whose words went home to their hearts.

This upper room might well be thought of as representing the church, which was then about to be manifested as coming down from heaven as a bride adorned for her husband. "The king's daughter is all glorious within." thoroughly and fitly furnished. It is the guest chamber into which the favored ones are gathered and entertained. We are to think of the church as the body of Christ, as the fullness of him that filleth all in all, over which Christ is the ruler and governor, and of each individual member as being brought into it as into His banqueting house, where his banner over them is love. Isaac brought Rebekah into his mother Sarah's

tent, and took her, and she became his wife. Sarah having recently passed away, it had really become Rebekah's tent.

The finality of this feast was enjoined upon them by the master to be perpetuated by them forever. Whenever the disciples will they may make ready for the blessed and gracious entertainment, and as often as they do it, they do shew forth the Master's death till he comes again.

The church is the guest chamber, the Lord is the host, and the disciples are the guests. This gracious host is always at home, and his friends are always welcome. All things are always ready, and over the threshold it is written—"Enter thou into the joys of thy Lord."

These things are true as an assemblage and are also true in an individual sense in many precious respects. As we are individually led by the spirit, in an exercise of mind and heart, we come into His presence in the guest chamber. It may be as he sat thus on Jacob's well and conversed with the woman. It may be as he journeyed with the two as they went to Emmaus. It may be as he sat in the mountains and taught his disciples. It may be as when Mary sat at his feet and heard gracious words at his mouth, or as Martha, the careful and troubled about many things. Yet she must have shared the blessings consequent upon Jesus having been a guest in the house. It is often a question whether we should bestir ourselves and serve him, or whether we should sit at his feet and be

served of him. It is undoubtedly more blessed to serve than to be served, if we would be great, but if we would be humble and appreciative it is more blessed to be served.

Thus this gracious host may entertain his humble followers by the wells of water, along the public highway, in the home circle, on the mountain side as well as in the large upper room furnished, so that whatever their state condition, or need, in return they are richly supplied.

P. G. L.

MRS. GILPHY ANN WILKINS

The subject of this notice was the daughter of Jno. W. Quinn and Mavel C. Quinn, born April the 30th, 1849, departed this life April the 16th, 1920. She was united by marriage to George C. Wilkins February the 10th, 1870 and unto them were born 9 children, six of them preceded her to the grave, George G., Robert N., William O., Malissia J., and Edith C. and Mary E. There are three children who survive their mother, James H. Wilkins, Susan A. Brown and Walter M. She united with the church at Muddy Creek the 4th Sunday in June, 1912, and was baptized by their pastor, Elder Gardner Bryan, and there she remained a consistent member until death took her away. She was ready to attend her meeting and enjoyed meeting with her brethren and sisters, but now she is gone as we believe home to dwell with Christ her Savior, where there will be no wars, no commo-

tions, but all joy, peace and happiness forever.

Sister Wilkins was a good wife to her husband, a good mother and neighbor and a church member and is greatly missed and will be in the future.

Her funeral was preached by Elder Isaac Jones and then her body was laid away in their family burying ground with her children there to await the resurrection morn when Christ will come and his holy angels. And now to her husband and her children, be reconciled and may the Lord prepare you all to meet her in that happy world on high is the prayer of one that wishes you all well.

As Father and myself were requested to write this sketch I feel that I want to insert a few words in regard to Malissia J., my first wife, who preceded her mother to the grave about 17 years. We were married March 6th, 1903, died December 21st, 1906. Although we lived together a short while she was fashioned very much like her mother, kind to everybody, ever ready to do that which she thought was good. She never joined any church. She loved the Primitive Baptist and her walk and ways would speak louder than words. I am satisfied Almighty God had touched her heart with a finger of his love. She was shown her condemnation and set before the righteous judge. She told me on her death bed that she very much desired to be baptized and broke down, could not talk any more. She was bright to the last—life and

light went down in grave with her that there would be no more darkness and would forever shine as a star around the throne of God. Her mother was indeed a mother to me as much after I was married again as before. The last word she said to me as I grasped the hand of her helpless body was, Ingram I love you.

But while we hate to give them up we feel that our loss is their eternal gain and may the bereaved ones be brought down to see them selves as thou art and know that salvation is of Lord.

W. T. & I. S. DAVIS.

SAMUEL S. BOYD

From deep in my heart comes the desire to pay public tribute to the memory of my beloved father. Only those whose lot it has been to have the death angel take from them a loving father can know the sadness that fills the heart when beholding his precious form so still and cold in death. He was born Sept. 15, 1837, and passed away as one goes to sleep without a quiver or any sign of pain. June 22, 1920, just as the rays were slowly sinking behind the western horizon. Making his sojourn here 82 years, 9 months and 7 days. He was married to Nannie A. Conner (Jones) daughter of David Conner. To this union was born eight children, two preceded him to the grave, six of which still survive him. He was a member and faithful attendant of the church until he was stricken blind which was some over three years before he

died. During his period of darkness he devoted most of his time in praying and singing songs of praise one of his favorite songs contained these words "When the battle is over we shall wear a bright and shining crown in the New Jerusalem".

He was patient and submissive in his afflictions as any one could be and I have all hope of his dying in the faith of his Redeemer to ever rest in that happy land. He was a dutiful husband to his companion, ready at all times to share her sorrows; a devoted and loving father to his children and a dear, sweet grandfather to his grand children and his door was always open to the comfort of his friends. He was a business man and was very successful in life, he was mindful of the poor and needy and ministered willingly and freely to their needs and with a generous heart was ever ready and willing to do his full duty in every good cause.

His hospitality was a good criterion for others to follow.

His burial was attended by a large congregation and services conducted by Eld. J. D. Cochran, W. J. Craddock and R. M. Via. His body was laid to rest in the family grave yard to await the resurrection morn. The floral offerings were many which banked his mound was beautifully emblematic of the faithfulness and goodness of his life and each whispering zephyr stirring the green bough overhead will tell in softest accounts of the gentleness of the heart which sleeps beneath the mound.

To this dear form

We've hidden farewell
 And laid it 'neath the sod.
 He's gone where better things dwell
 And the sainted souls with God.

It grieved our hearts for him to depart
 And O how we miss him here
 But yet it is sweet to know
 He's free from life's sorrow and care.

He was laid away so sweetly
 With songs and earnest care
 And I hope that some day I can meet him
 In heavenghright and fair.

I am, His daughter,
 (Mrs) G. A. D. HART.

DEACON S. R. CLARK

This beloved deacon, a member of Peace Creek church, was born January 26, 1845, and died July 27, 1920, being seventy five years and six months old. He had been a faithful member of the Primitive Baptist church for a number of years beloved by all the church. He was a kind loving husband and father, a good citizen and a good provider. His companion preceded him to the grave some two years or more. He leaves several children, one brother, his church and many friends to mourn his death; yet we feel that our loss is his eternal gain. To the bereaved we would say remember father as at rest or sleep to arise with Jesus on the resurrection morn forever to remain with Him in that home where no sad farewells are said. Blessed are the dead that die in the Lord.

Written by request, by

ELD. T. J. McMULLER.
 Lakeland, Fla., Route A, Box 83.

JANIE WOODARD

The subject of this sketch was born Dec. 20, 1857; died Dec. 29, 1919. She was married to Henry Woodard April 15, 1882. To this union two children were born: a boy and a girl. The boy having preceded her several years ago, her daughter is left in this sinful world to mourn her departure. Her husband Mr. Woodard having preceded her a few years ago, so her precious daughter is the only one left to mourn their departure, but not to mourn as they that have no hope for her mother (Sister Woodard) was a good mother, a good wife and a good neighbor and above all things we hope and do believe she was a child of God. She united with the church at Middle Creek, Wake county, N. C., on Saturday before the second Sunday in October, 1897 and was baptized by Eld. W. A. Simpkins the following Sunday. She was a faithful member, always filling her seat when she could and we are glad indeed to say that the blessed God of heaven and earth has seen fit to bring her only and precious daughter into his kingdom here on earth Sister Nina Woodard united with the church at Hannahs Creek not long since, but the writer does not know what date so our prayer is that Sister Nina may live the life that her precious mother lived and that she may always remember her

good advice.

Oh, how sad it is to be without a father or mother in this unfriendly world. But may we trust in the Father of heaven and earth who is able to supply all our needs, but not our wants. He has promised never to leave or forsake his little ones but always cares for them and is watching over them by day and by night. May He bless, guide and direct Sister Nina to walk in that straight and narrow way that leads to life and peace and after death give her a home in heaven with her mother and all that love God.

Written by request of Sister Nina Woodard.

A sinner saved by grace if saved at all.

B. H. WHITLEY.

Wison Mills, N. C. Sept. 20, 1920.

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother."—Proverbs.

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and later Writings by

Silas H. Durand

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To whom orders may be sent

BLACK RIVER UNION

The Lord willing the next session of the Black River Union will be

held with the church at Black River M. H. in the town of Dunn, N. C., on Saturday and 5th Sunday in October, 1920. All lovers of the truth are invited and especially the ministering brethren.

W. V. BLACKMAN,

Union Clerk.

ANGIER UNION.

Please say in the Landmark that the next session of the Angier Union will be held with the church at Angier, N. C., on Saturday and fifth Sunday in October, 1920. All coming by rail will be met at Angier and cared for. All who have a mind to come are invited to do so and be with us.

A. H. DUPREE,

Union Clerk.

Willow Springs, N. C.

R. F. F D. 2 Box 34.

ELDER J. W BRAGG

Elder J. W. Bragg, of New Market, Ala., has requested me to publish for him the following appointments:

5th. Saturday and Sunday in October, Tarboro, N. C

Nov. 1, Monday, Kehukee.

Nov. 2, Tuesday, Red Banks.

Nov. 3, Wednesday, Mewborn's.

Nov. 4, Thursday, Kinston.

Nov. 5, Friday, at night, Robersonville.

Nov. 6, 1st. Saturday in November, Robersonville.

Nov. 7, 1st. Sunday in November, Skewarkey.

He says that Elder Isaac Jones will arrange for him after that time.

SYLVESTER HASSELL.

CONTENTINEA UNION

The next session of the Contentine Union was appointed to be held with the church at Damascus in the town of Farmville, N. C., Pitt county.

Elder A. M. Crisp was chosen to preach the introductory sermon and Elder T. D. Lancaster his alternate.

J. E. MEWBORN,

Union Clerk.

P. S.—I am sending check amount ing to \$1.00 to help pay for printing this notice.

J. E. M.

Snow Hill, N. C.

LOWER COUNTRY LINE UNION.

Please publish the following announcement: The Lord willing, the next session of the Lower Country Line Union will meet with the church at Flat River (near Roxboro, N. C.) the fifth Saturday and Sunday in October. We extend a cordial welcome to all who desire to come.

C. T. HALL, Union Clerk.

Woodsdale, N. C.

LINVILLE UNION

The next session of this Union is appointed to be held with the church at Winston-Salem, N. C. on Saturday and 5th. Sunday in October 1920.

All lovers of truth invited, especially ministers of the Gospel.

W. L. TEAGUE.

BLACK CREEK ASSOCIATION

The Black Creek Primitive Baptist Association is appointed to be held with the church at Nashville in Nash County, to commence Friday before the 4th. Sunday in October, 1920 and continue three days.

Those coming by rail will be met at Nashville and Westry Thursday afternoon and Friday morning before. A general invitation is extended especially to ministering brethren.

L. G. EDWARDS.

Recky Mount, N. C.

THE SKEWARKEY UNION

Please publish in the next issue of Zion's Landmark that the next session of the Skewarkey Union will convene if the Lord will, with the church at Smithwick Creek, Martin County, N. C., fifth Sunday, Friday and Saturday before in October 1920.

All those coming from West by Railroad will be met at Williamson, N. C., Thursday and Friday evening on the 6:30 train.

Those coming from East will be met at Jamesville, N. C., Thursday and Friday evening on the 4:30 train from Plymouth. Those wishing more information will write Brother J. J. Manning, Williamson, N. C. R 4.

Brethren, sisters and friends are invited and ministers especially.

Done by order of September conference.

W. M. Harrington, Moderator,

W. H. Daniel, Clerk,

BLACK CREEK UNION

Please publish in the Landmark that the next session of the Black Creek Union (the Lord willing) will be held with the church at Scotts on fifth Sunday and Saturday before in October. Visitors will be met at Lucama, on Friday P. M. and Saturday A. M.

All lovers of truth especially ministers are invited to attend.

I. A. LAMM,
Church Clerk.

SMITHFIELD UNION.

Please give notice in the Landmark of Smithfield Union. The next session of the Smithfield Union will meet with Middle Creek church, Wake County, N. C., on Saturday and 5th. Sunday in October 1920. Elder J. A. T. Jones is appointed to preach the introductory sermon Elder E. C. Jones his alternate.

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

Those coming by rail can get conveyance by notifying Brother J. B. Sauls, Garner, N. C., or Brother J. L. Britt, J. B. Britt, McCullers, N. C.

Trains to be met at Garner for conveyance.

Yours truly,
J. A. BATTEN,
Union Clerk.

ELDER M. L. RINER.

Dear Mr. Gold:—Please publish in the next issue of the Landmark the following appointment:

Elder M. L. Riner of Collins, Ga., will preach, the Lord willing:

Dunn, N. C., 3rd, Sunday and Saturday before in Oct. 1920.

Benson, Sunday night.

Four Oaks, Monday.

Smithfield, Tuesday.

Pittmans' Grove, Wednesday.

Wilson, Thursday night.

He will go from Wilson to the Black Creek Association at Nashville, N. C.

JESSE BARNES.

Lucama, N. C.

ELDER ISAAC JONES

Black Creek Association, 4th. Sunday in October.

Monday after Falls Tar River.

Monday night at Henry Brake's.

Tuesday, Pleasant Hill.

Wednesday, Tarboro.

Thursday, Lower Town Creek.

Wednesday, Autrey's Creek.

Saturday and fifth Sunday Union meeting at Farmville.

Monday Meadow.

Thursday, White Oak.

Wednesday, Upper Town Creek.

Wednesday night, Wilson.

ELDER J. W. BRAGG OF ALABAMA.

The fourth Sunday in November at Skewarkey.

Monday, Robersonville.

Tuesday, Tarboro.

Wednesday, Falls Tar River.

Thursday, Wilson.

Saturday and second Sunday Cypress Creek.

Monday night, Arlington.

Elder Bragg will get off the train at Wallace, on his way to Cypress Creek.

ISAAC JONES.

OUR PUBLICATIONS

The Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

W. ZION, NORTH CAROLINA

Primitive Old School Baptist

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Oct. 15, 1920

No. 22



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

\$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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

AN EXPLANATION

Dear Mr. Gold:—At the Staunton River Association the brethren felt called upon to declare non-fellowship for the doctrine of Conditional-Time Salvation. The Upper Country Line Association passed a resolution of non-fellowship for that doctrine. Since that time those who favor that declaration have been accused of trying to force the doctrine of Absolute Predestination of All things on the churches. I have been requested to write an article on that subject and to request that you give my letter room in the Landmark as soon as possible. I am now going, the Lord will, to write on that subject, and shall be glad if you will give it room so the readers of the Landmark may have their minds disabused of any such thoughts, or those who have had such thoughts may see that there is not nor have there been any such things in our minds.

We feel that it is best for the churches to not allow any Man-Coined-Words as words to qualify anything relating to the faith and doctrine of the church. The apostle said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righte-

ousness: that the man of God may be perfect, thoroughly (or thoroughly as some of our brethren prefer to have it) furnished unto all good works." 2nd. Tim. 3:16:

Now, if the scriptures do really thoroughly furnish us unto all good works what need do we have of words which we might suppose would make the language a little stronger? The truth is all we need and that is in the word of God: None of us wish to force anything on the churches.

One hundred years ago our old brethren were in trouble with this very same spirit. The spirit of Conditionalism, Missionism, and other Arminian doctrines got into the churches and gave our old brethren very much trouble. The Kehukee Association was the first to take the matter up. Their example was followed by the brethren in general, and the Convention at Black Rock in Maryland was called. There the line was drawn between those who accepted those new doctrines, and those who abode by the truth. From then until a few years ago that line was kept ever before the churches. Then some of our brethren got to saying, "Well, we don't think that it is necessary for our preachers to deal so much in the doctrine of the church. It will be better for them to

have more exhortation and experience in their sermons. It will have more effect and we will have better congregations and not so many enemies."

Thus the ministry were exhorted by the brethren and they got to admonishing one another, and when those who would listen to that kind of talk got to being more thought of and better spoken of others followed their example until now there is a need be that the brethren take a stand against these new forms of Arminianism. I am not speaking these things at random. These very things were said to me in my early ministry, and since that time, and have given me the worst wrestling in my mind that I have ever had. I have even suffered persecution because I absolutely refuse to leave the word of God to please men. The only thing for us to do is to stand firm for the word of God. We have nothing to do with the effects which it produces. If men will hear it all well and good; if they will forbear to hear it that is between them and the living God. We are clear of the blood of all men, and justified before God.

The apostle in his letter to the Phillipian brethren told them to, "Work out your own salvation with fear and trembling." He did not tell them to work for a salvation. Salvation is not given as a wage. Nowhere in the Scriptures is it spoken of as if we had earned it and it is given us in that way. The apostle plainly said "By grace are ye saved." He did not say "By grace ye were saved" as if he was

talking about something far in the past. He was talking about the very salvation which that church was then enjoying. His language was in the present tense. Jonah said, "Salvation is of the Lord." He was talking about the salvation which he was then expecting from the fish's belly. Therefore it was the present salvation and not something which was altogether past and only eternal.

Neither of these old brethren put this salvation upon any condition nor conditions. They spoke of it in the absolute form of words.

For these reasons the brethren are perfectly justifiable in making this step to rid themselves of that which is strongly threatening them with very much trouble, and divisions among the brethren. There are many of us who are not willing to have the division of 1832 etc., to contend with. It was a trouble then and we can hope for no more now if that thing comes.

See the trouble and the alienations which have taken place in several of our sister states.

First, this conditionalism gets hold, and works up large churches. Others stand by and say, Just see how that brother is prospering in his ministry, and how his churches are growing." One of that very class wrote to me, and said, "Don't you see how your churches are dying; the little lambs around you crying?" Then in another letter he said, "I shall be here preaching the gospel, and comforting the saints when your bones are rotten in the dust." This he said because I had

written to him and objected to his MUCK RAKE way of getting folks into the churches, and in the way he was talking about the brethren who preached the truth.

Brethren, these things are among us. We have got to take a stand either for or against the truth. There is no middle ground.

When the division came near one hundred years ago there were a few who concluded to have nothing to do with either side but to stand aloof from them. They constituted a meeting which they called "The Council Meeting." My dear grand father was in that number. He saw that there was so little difference in them and the modern Missionary that he told the brethren in conference that they could all do as they felt to be the best for them, stay as they were or go as they wished, but as for himself, he was going back to his brethren. All the church stood with him but one male member. He went to the Missionary Baptists, as the whole Council meeting afterwards did, but the church went to the Primitive Baptists and were received into the fellowship of the Contentnea Association (if I am not mistaken) at a session held with the church at Wilson.

I can't see, brethren why we should go on until this theory gets such a hold of us that we are going to be driven to such extremes as our old brethren were. We had just as well nip this thing now. The bud has already grown old among us, and has become hardened so it hurts to cut it out but it has to be

done. Why not now?

Your brother in hope, with no fellowship for this new theory, nor any other form of Arminianism nor secret organizations.

L. H. HARDY.

Atlantic, N. C.

A GOOD LETTER

Mr. John Gold, Wilson, N. C.

My dear Sir:—Enclosed please find an excellent good letter, we received from our most worthy, highly esteemed and much beloved afflicted sister in Christ.

Being that we have been so much profited by its contents that we desire to share its sweetness with others.

We are in very deep sympathy for sister Pittman.

She has been so much afflicted with rheumatism for the past five years she has not been able to go to her meetings but she visits us very often with a good letter.

The church at Union requests you to print her letter in the Landmark at your earliest convenience.

Very truly yours,
E. F. PEARCE.

To the church at Home:—Dear brethren and sisters, once more and again I will through much weakness try to write if you good people will bear with me in my poor and weak way.

I feel like I am one of the most unprofitable and ungrateful ones on earth. I feel like I am tired of such a life, but our Lord knows best. I am so often made to cry out and

say, is Thy goodness clean gone forever, will He ever speak "Peace be still," or to the troubled ocean "cease to roll."

I feel like I am not thankful enough for his many blessings when He gives them over and over.

Dear brethren and sisters I am still trying to hold out faithfully, I do believe I am knit and woven in the dearest ties of love to the Primitive Baptists. I do love those who contend for the good old fashion faith

Oh! how can I bear my troubles as I grow in age my troubles grow, but thanks be I don't ever think there is enough sorrow in this old world to separate me and my blessed Lord. Let fears like a wild deluge come and storms of sorrow fall, so I meet my Lord, my heaven, my all, my cup is running over, my tears are so many I hardly can see through them, but oh, when the cloud is dark, we know there is a silver lining beyond. Oh, just beyond the sorrow is the brightest of light. We never realize what a good thing is until we lose it.

Good health is one of the best things on earth. I had rather have health than the gold of Opher, or the cattle of a thousand hills, but God is all and all. Oh, wretched one that I am, who shall deliver me from this body of death. If we never go down in the valley we can never climb the hill, I can use the language of Job "though he slay me yet will I trust Him, so lets all pray Thy will be done. If it were not for the little spark that still warms my bosom I would have

fainted by the way in days gone by, so let me put on the mantle of faith and travel on until our blessed Lord speaks child come home, and rest from thy labors. Then may I rise victorious over death, hell, and the grave, Oh, may I meet you all over there where we will never part no more and there will be no more sad good bys.

Please sing hymn number 382 and remember me. For I am trying to hold out faithful with the good Lord's help. I will pray to my dear Jesus. I'll worship God unseen, I'll live by faith forever. The works of men are vain. I hope I have learned obedience by the things which I have suffered.

Grace be to you, and peace from God our father, and from the Lord Jesus Christ.

As I am growing so weak I can't hold out to write I beg to be excused for my delay for I feel like I'll soon be done with time and toil here, my sorrows will soon be over, and I shall rest from all my pains, but I want to hear some good old Baptist minister tell of the dealings of the Lord and the riches of His kingdom, it would be meat for my poor hungry soul.

So good bye dear people I may never see you again on earth but I hope I'll meet you in a happy land, where there'll be no more parting nor grief from your humble sister.

MRS. J. E. PITTMAN.
Goldsboro, N. C., Sept. 1, 1920.

ADVERTISING IN THE LAND-
MARK.

Mr. John D. Gold,

My dear Sir:—Having considered the return of advertising to the Landmark I wish to say this:

I can see no reason why any should object to a few pages of clean advertising when the present amount of Spiritual communication is not lessened. As advertising will bring you in a revenue and need hurt none of your readers—who do not necessarily have to spend any time reading them if they do not choose.

I offer the following suggestion, let the subscribers write to me their objections to or approval of the insertion of advertisements and I will compile a condensed report of the pro's. and con's. and forward same to you as soon as finished. Ask each and every subscriber to give expression to the matter one way or the other at once so we can arrive at the general feeling.

I think this is due in as much as you are endeavoring to maintain the standard and principles set, and advocated by your late father.

Consider this and if it meets with your approval I will gladly carry out my part of the offer.

Cordially yours,

F. SELBY FISHER.

Salisbury, Md.

The above suggestion is perfectly satisfactory and we thank Mr. Fisher for his kindly interest in the matter.

J. D. GOLD.

A GOOD EXPERIENCE.

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

Dear Mr. Gold:—I am handing you, herewith, my check, the sum

of two dollars, please send me, for one year, Zion's Landmark. I want to read of the things which have been revealed to God's People, I want to read of the blessings which have been given unto them and to rejoice with them. I want to read the blessed experiences of those whom God has so blessed as to open their hearts and loose their tongues that they may offer praise and thanksgiving unto Him who has freed them from their bondage.

I want to tell you of my own experience, and if you can see your way clear to do so, I would so like to hear from you. I would have you write to me. I would that you should pray for me, for I am a poor weak sinner, trusting in God and his promises, believing that Christ died for me and that God in his mercy will work his will with me, I was brought up in a Methodist Home. When I was about eighteen years of age, God showed me that I was a lost and damned sinner, with no hope of eternal life. I was in darkness and I could do nothing to help myself. I thought I was going to die and be lost forever. I went to the Pastor of the Methodist church and told him of my feelings and he spoke very kindly to me, advising me to join the church. This did not satisfy me. I called upon God and his Son Jesus Christ for relief. I cried, O Lord have mercy on me a poor lost sinner. I could not rest. I prayed both night and day. I could not keep the tears from my eyes. I was all ringed about with great flames of fire, from which there was no escape. I begged God to

take me and do His will with me even if it was to be cast into hell. At last He relieved me. He freed me from my bondage. The flames which were burning around me disappeared and I opened my mouth and began praising God for this deliverance. The trees never looked so green and the birds never sang so sweetly and the old earth was never so bright as at that time. I could not praise God as much as I wanted to. I was happy.

I went again to Mr. Brooks, the pastor and told him of my deliverance and acting upon his advice I joined the church and was sprinkled. Mr. Gold I did not find there the things I sought. I was not satisfied. I did not find the fellowship, the love and the kind of worship that I wanted. I did not go back. I had them take my name off the church books. I did not know of the Primitive Baptists at this time, never heard one preach, and even in later years when I did hear them preach, I thought it was foolishness. I had heard that the Primitive Baptist people were the most ignorant of all denominations and I believed it. I had no faith in them and did not want to hear them preach.

As the years went by, I married a girl who was a member of the Primitive Baptist church. I went with her to her church very often but did not go in. Since I had not found what I wanted, in the other church I did not look for it in this church.

I went with her to Wolf Island on Sunday in March 1919. It was snowing that day and I had to go in the

church to get out of the weather. One Mr. Johnson was the preacher, and may God bless him I love him as a brother. He preached that sermon to me. When he was through I was crying like a whipped child. I saw that there were God's people. I saw the light in their faces and I prayed to God to show me the way in which he would have me go.

A few weeks later I went again to this church and heard Mr. W. C. Jones preach and my wife's mother went forward and gave in her experience and was received in to the church, I was broken hearted, I felt that I was the meanest one there, that every one else had found favor with God and I was an outcast I prayed then and there for light and guidance for help from God for I realized that I was nothing. I saw these dear people rejoicing, giving one another the hand of fellowship and I knew what I wanted. I wanted to shake their hands and cry with them, I wanted to rejoice with them and I could only sit there with my head bowed, my eyes filled with tears and my heart broken, praying to God to help me. O, Lord don't let these, thy people pass me without notice, do let them come to me and take my hand and let me rejoice with them. My wife's father came to me and seeing my eyes filled with tears, reached out to take my hand and no child was ever more eager to grasp the hand of their father than I was to take that hand, but before I could reach his hand there seemed to come to me a great light, a light that blinded me and I saw not the face of my

father-in-law but a face beautiful to look upon. A great peace came over me. The Scriptures were opened to me and I saw this passage "Come unto Me all ye that labor and are heavy laden and I will give you rest," and I said surely God works in a mysterious way his wonders to perform. I wanted to talk, I wanted to tell these people what I had seen and what I believed Jesus had done for me but I could only hide my face and cry.

Your brother in hope,
JOHN B. ROGERS.

Reidsville, N. C.

To Whom it May Concern:

As there was some agitation at the Black Creek Association concerning Elder Riner's visit among us, and some of the Baptists in our bounds seeming to find fault and thought perhaps I had overrun my bounds in talking with Elder Riner as I did. Elder Riner having been at my home church, and he and I, settled our differences between ourselves as shown in the following statement, hoping this will suffice in quieting our people in a general way, I beg remain yours in love and sweet fellowship.

J. W. WYATT.

Oct. 25th. 1920.

This is to certify that Elder Riner of Georgia has this day in the presence by myself and my wife and Elder W. R. Craft stated that things had been misrepresented on both sides and that Elder Wyatt did not say to him that he, M. L. Riner, should not preach at the Black

Creek Association, but that he, Elder Wyatt, did come to me in the presence of Elder Hardy and Elder Hall and did act and talk with me as I considered faithful of him,

Witness, Elder W. R. Craft,
Elder J. T. Collier,
Mrs. J. T. Collier.

ELDER'S RINER'S STATEMENT.

October 25th.

To all Whom it may Concern:—

This is to certify that Elder J. W. Wyatt and myself have settled all our differences and I further say that Elder J. W. Wyatt did not say to me that I should not preach at the Black Creek Association. He and I further say that my intentions have been good, and I feel that Elder Wyatt has been the same.

M. L. RINER.

APPOINTMENTS RECALLED

Coats, N. C., 10-25-20.

Dear Mr. John D. Gold:—I sent you some appointments to publish for me but as I see I can't well fill them I will ask you not to publish them and if you have please call them in. I can't well leave home on account of sickness. My health is not good and the weather may be such I could not go.

Yours as ever a little servant I
hope in Christ.

A. D. JOHNSON.

LIKES ELDER HARDY'S ARTICLE

Dear Brother:—I see that my subscription has expired so I enclose check for two dollars for renewal, which you will please continue to send to my address at this

place. As is custom with many of your subscribers to commend or criticize your work, in the main I like the Landmark and all its contributors, but especially Elder L. H. Hardy's last piece in your Sept. 15, publication. Title "The Will of God", he has expressed my views upon this great question of Predestination better than many of our brethren. I feel that if what he has here set forth is not the God honoring doctrine as set forth in the 5th chapter of Rev. I like him would thank some good brother to show wherein it is not true. I know that there are many deep and mysterious things that are hard to understand, when we can't understand we must not deny the power wisdom and presence of our God. While we cannot understand why God suffers evil to be in the world that he has not power to prevent it if it was his will and purpose as the 4th chapter 11 Rev. "For thou has created all things, and for thy pleasure they are and were created. Many good brethren seem to think it will not do to use the word all things as this would make God the author of sin, but if they will only remember that sin is not a thing but the unlawful act of a sinner. It satisfies me to know that all that Jehovah does is right. I am willing to trust my hope with such a God. Now my dear and good friend do not cease to look for what your duty is toward this heavenly Father. You have been blessed above many having the example of so good an earthly Father. P. D. Gold was the most Christ-

like of any man I ever knew. Try to emulate his example that it may be well with you in the end. So it may be.

Yours truly,

J. W. NEWTON.

Forsythe, Ga.

THE BLACK CREEK ASSOCIATION.

Editor of the Landmark:—Having visited the annual session of the Black Creek Association of Primitive Baptists held in Nashville, N. C., on Friday, Saturday and Sunday Oct. 22, 23, and 24, 1920, and being requested to make a note of it; my opinion is, that it was largely attended, well cared for by the dear brethren and sisters, and love greatly abounded within and around this meeting which shall be long remembered by hundreds that were there. Fifteen visiting ministers besides the ten belonging to the Association. The introductory discourse was delivered by Elder J. C. Hooks the moderator followed by appropriate remarks and suggestions by Elder Isaac Jones. After an intermission of an hour on Friday, preaching was resumed in the grove while the business was being transacted in the house.

As I have not taken notes in regard to the order of preaching, will mention the names of some that preached, Elders Bryan, Elders McKinney, Saturday, Elder Beeman, and Craft, and Hardy and Elders Gilliam and Riner. Sunday Elders Keene, Denny and Jones.

At the close Elder Gardner delivered a short address to this Asso-

ciation and all the brethren of North Carolina in regard to supporting the publication of the Landmark; enlarging on the fact that as it was the only Old School Baptist Journal in the "Old North State," and having endured so many years in the hands of its late lamented Editor, Elder P. D. Gold, that all brethren should respond freely, promptly and continuously to its support. Elder Gardner's talk was gladly received by all present.

In Hope of Immortality,

J. F. BEEMAN.

Fragments, Autobiography
and later Writings by
Silas H. Durand

Containing 353 pages, compiled by
his daughters

Edith Durand McCall
Mildred Durand-Gordy
Southampton, Pa.

To whom orders may be sent

**"SIN IS THE TRANSGRESSION
OF THE LAW."**

(1 John 3:4.)

As sin is the transgression of the law, it is, in no sense, a creature, but it is the act of a creature disobeying the holy Creator. It was not made by Him, and does not come from Him, and cannot dwell with Him. Everything that God made was very good (Gen. 1:31). Sin is rebellion or treason against the most holy God, who forbids, threatens, and punishes it in angels and in men (2 Act. 2:4, Gen. 2:17), not even sparing His own sinless son, when he took the sins of His people upon him, the pain and shame that

they deserved, but forsaking and consigning his humanity to death (Rom. 8:32; Matt. 27:24-50). And the meaning of Jesus' name and the essence of his religion is that "He saves his people from their sins" (Matt. 1:21). He was "holy, harmless, and undefiled" (Heb. 7:26), and God has chosen His people to be holy (Eph. 1:4) and like Him (Rom. 8:29; 1 John 3:2). All of them are sinners now, and in love He chastens them that they may be partakers of His holiness (Psal 89:30-33; Heb. 12:5-10). He suffers them to endure tribulation—even wars, famine, pestilence, and death, but He brings them off more than conquerors through Him, who hath loved and died for them, and He will visit His wrath upon their wicked enemies (Rom. 8:28-39; Rev. Chapters 5, 6 and 7). He overrules all creatures and events for His people's ultimate good and for His eternal glory (Psalm 103:19; Rom. 11:36; Rev. 4:11). The will of God is their sanctification (1 Thess. 1-13).

SYLVESTER HASSELL.

Williamston, N. C.

STAUNTON RIVER UNION

Give notice in the Landmark the Staunton River Union be held at White Thorne, commencing Friday before the fifth Sunday in October and continue three days. All lovers of the truth are invited. The church is located one half mile from Whites depot.

N. T. OAKES,

W. P. ATKINSON,

Chatham, N. C.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Vol. 53. No. 22

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WILSON, N. C., OCT. 15, 1920.

DISCIPLINE

Some kind of a "church decorum" is thought to be necessary, by many for the guidance of the church; and a few brethren pride themselves as good disciplinarians, by lettering the decorum. Hence committees are appointed to bring the absentee before the church for missing two or three conferences, and compel him to render a reasonable excuse for his absence, beg pardon, or be anathematized by the church. May I ask, what authority has a church to exclude a brother for violating the "church decorum" law? Jesus forbids his church following the ordinances of men. The prophet tells us that a King (Jesus) shall reign in righteousness, and princes (apostles) rule in judgment. Who is there that thinks these are not full advisory counsel for all disciplinary offences, both

public and private?

There are leaders in some churches who regard Associations as "court of appeals," and threaten to carry their supposed grievances to the association, when not pleased with the voice of the church. Verily, the church which, the great Head and Law giver decreed should "be established in the top of the mountains, and exalted above the hills," is the only executive of the laws of Zion. However I favor Associations when they meet for worship in a social union of the churches, sending letters of greeting, showing they love and fraternize each other; and could work no harm to report the statistics, and other matters of general interest to the brotherhood; but such meetings should never assume the authority to litigate offenses of the church.

There are brethren that take the eighteenth chapter of Matthew to discipline every offense, and others who do not want to take it for any. Gospel discipline is not driving, abusing and killing, but leading, instructing and saving, if the offender has not died to spiritual desires and knowledge. Christian deportment should be one of joy, peace, humbleness, brotherly kindness, and charity. One should walk worthy of his vocation; shun the appearance of evil; glorify the Lord by letting his light shine, not trying to make it shine; and "walking as children of light." Such a one will not wink at any thought, word or act in himself, that he would not fellowship in others. How large is the beam in the eye of him who delights to air

the faults, failings, and short comings of some brethren as if the smoking flax, or bruised reed had no life? When not elated with strife or vainglory the humble child not only esteems his brother as the excellent of the earth but above himself in the kingdom of grace." As face answers to face in water, so does the heart of man to man." If he is brought to say with Paul, who hath made thee to differ?" It will bring every stone out of his pocket, he will have not one left to cast at the meanest of the flock. If he feels and confesses his sins God will forgive him all unrighteousness." Confess your faults one to another (all have them,) and pray for one another that ye may be healed." Be sure your sins will find you out; for you cannot hide them from the Lord, though you may from man. David said, "Whither shall I go from thy Spirit, or whither fly from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell (by sowing to the flesh) behold thou art 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."

"Moreover, if thy brother shall trespass against thee, go tell him his fault between thee and him alone: if he hear thee, thou hast gained thy brother." "Neither morally nor the church are affected by said trespass. It now becomes the duty of the offended to go in the spirit of meekness and brotherly love to the offender, and kindly show him his error. But many times the offended will draw on his im-

agination, from evil surmisings and tell every brother he sees how he has been treated, with a view to poison their minds against the offender, thereby committing the greater offense himself. Should the offended go to the offender, as Christ directed, and the offender will not hear him, then his grievance becomes a little public. Then he should get two or three brethren to go with him to see the offender; and if he should neglect to hear them, tell it to the church, exclude him. Sometimes the offender is unwilling to hear the offender, who confesses his fault and begs forgiveness. Sometimes he will say I will never forgive, and if I should give him my hand my heart will not go with it, for I never can forget it. Thus he shows that he is blind to christian virtue and opened eyed to carnality. The dear Lord forgives our great offenses, and says "I will remember their sins and iniquities no more forever." He who says he can forgive, but cannot forget, will be ever on the alert to find fault with his former offender, and could hardly be expected to forgive him four hundred and ninety times. While forgiveness cannot always mean fellowship, yet it should indicate that all malice and enmity have been driven out of the breast. It is right to forgive men their trespasses whether they ask it or not, Stephen forgave those who "cast him out of the city, and stoned him." He held nothing against them, else he could not have prayed, "Lord, lay not this sin to their charge."

One may forgive an offender for every offense that he may commit;

but some of his offenses may be of such a nature that he could not fellowship him. Paul says, "Now we commend you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh (continues in the same conduct) disorderly." Again "If any obey not our word by this epistle, note that man, and have nothing to do with him, that he may be ashamed. Yet count him not an enemy, but admonish him as a brother." Yea, forgive, admonish, count him not an enemy, though his offenses should be drunkenness, fornication, covetousness, railing, extortion, and "such like." Must thou fellowship? No; "with such a one, no not to eat." All such trespasses and offenses need a public rebuke. Paul not only enumerates the offenses, but tells the church what to do with the guilty parties; as "now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seduction, hereses, envyings, murderers, drunkenness, revelings, and such like", lying, stealing, coveting, extortioning, yea "such like" will cover everything wherein the laws of sobriety and morality are violated "of the which I tell you, as I have also told you in time past, that they which do (present tense) such things shall not inherit the kingdom of God"—shall be excluded from the fellowship of the church.

But says Mr. Human Sympathy, "Ought not the church, if she has evidence that any of her members

are guilty of any one of these offenses, to appoint a committee to wait on the offender, perchance he might appeal to mercy of the church?" Do it not, for there is no authority in the scriptures for such a procedure; nor could the church retain him in fellowship, though he should seek forgiveness in tears, showing much sorrow. Paul says, "In the name of the Lord Jesus Christ, when ye are gathered together, my spirit, with the power of our Lord Jesus Christ to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Let him be excluded. His exclusion need not necessarily be final. He may be restored to fellowship when the "destruction of the flesh," and confession and forsaking of the sin, are manifest, "lest perhaps such a one should be swallowed up with over-much sorrow." Doubtless if all such guilty ones were to receive the judgment by the churches now as in Apostolic days, there would not be near so many of "such like" offenses made to call out tongue forced repentence.

M. L. G.

ALL OF US NEED REPROOF OCCASIONALLY.

Dear Brother C. F. Denny:—Seeing your appeal to the readers of the Landmark of July 1st, 1920, I thought it must, and might not be out of the way for me to give you a few lines and show up my reasons. I have been a reader of the Landmark for some time, and have

kept paid up in advance and have paid to Jan. 1921 at two dollars per year. I have been in the habit of giving my papers out to people who are not acquainted with the Landmark and soliciting subscriptions and after all this I have had three articles sent to the paper over one year ago that has not been published, neither has any reason been given why it has not been done. Now I want it understood that I am not getting sore just simply because my articles are not published. No this is not the case. But where I would place a burden on one that I would not be willing to bear myself, it goes without saying that if he could not receive my views I could not pay to receive his views and I have written time after time if these articles were burdensome to return them and I would pay the cost, but no reply could I get. With a satisfactory explanation why they were not published it would have been all right with me.

There are things among our papers that are hurtful, which sometimes causes their burial, and is the cause of my ordering my paper stopped when the time paid for is up if matters can not be adjusted more to my satisfaction. Not that I am condemning the doctrine of the Landmark for I thought I believed in the main what it sets forth. But in case they can not receive and publish my views then we differ.

Dear Brother, this letter is not for publication, I do not want to offend any one, so if these articles can not be published without a bur-

den just let them pass by as I would rather it would be this way than to be published seemingly out of time.

Your Brother I hope,
W. L. EDWARDS.

Remarks.

It is the intention of the management of the Landmark to give proper attention to each and every one of its correspondents, and it is a matter to be regretted that any one should seem to be neglected. War conditions and after effects, together with the protracted feeble condition of our dear brother Gold have rendered it practically impossible to give due attention in every detail to the publication of the paper. In the editorial department many communications which seemed to the publisher to require the attention of the editor have been allowed to accumulate which will now be carefully considered by the present editor and disposed of as his best judgment shall determine. Some communications may, because of their peculiar subject matter, be found to be out of date, and will not appear, for which, together with all of the faults and failures of the general management of the paper it is desired that the friends may be favored with charity, toward them, indulging the hope for more satisfactory consideration in the future.

The Landmark has never been disposed to condemn a brother for a word, nor to except an expression of opinion when not antagonistic to the principles of salvation by grace.

Ones opinions as to the meaning of this or that portion of Scripture may not be the effect of real convictions of truth, because of which, he may differ with another when in point of fact they may both be wrong, therefore we would do well to study to show ourselves approved unto God in distinguishing between mere opinions and spiritual convictions, however there are scriptures to sustain opinions which we may well entertain as food for thought and comfort without being thought to attempt to set forth a specific principle of the doctrine.

We hope brother Edwards may feel to write again for the Landmark with the assurance that his communications will receive due consideration.

Conditions frequently arise among our churches and people, which are hurtful, to which attention should be called in exhortation, reproof and rebuke as may be deemed necessary, and among these the management of the Landmark may now and then need a little touching up, and when so, let us have it, and it will do us good even as it no doubt doeth to all them for which it is ordained.

P. G. L.

ADDRESS CHANGED.

Elder J. F. Beeman has changed his address from Claremore, Oklahoma, to Larkin, Fla., Box 56 to which his mail should be addressed.

J. T. SMITH.

Just one year ago today, there

came the heart-rending message "Father is dead." That message always brings grief and to none did it ever bring more grief than to me his baby boy. My father had been to me what all fathers ought to be, a companion, a provider and an example. Some fathers raise their children by fear of the rod. Father had a higher code of ruling which raised a large family of obedient children.

He was born July 21st, 1853, the son of Ezekiel and Peninah Smith on one of the south's largest plantations, near Wilson, N. C. I have often heard him lament the fact that he was too young to help the south in what was then her great cause.

On November 30, 1870 he was married to Mrs. William Barnes, widow of William Barnes and daughter of Johnathan Tomlinson another of the south's largest planters. Had not the cruel ravages of war depleted the southerners of the two families their futures would have been much brighter. To them were born eight children, six boys and two girls. His two daughters and three of his boys preceded him to the grave. The three boys died in infancy. His two daughters however reached maturity and unhappy marriages caused them to fill an early grave. Those reaching maturity are—Mrs. J. J. Wheeler, Mrs. J. H. Morris, J. B. Smith, T. R. Smith, Dr. J. E. Smith and a step-son R. F. Barnes. Nineteen grand children and three great grand children mourn his death.

Father joined the Primitive Bap-

tist at Contentnea, the third Sunday in May 1877 and was baptized by Elder A. J. Moore at the time of his death he was the oldest male member. I have often thought that his happiest moments were spent in communion with his God. He always attended his church regardless and was never happier than when preparing for some big meeting. Though a man of moderate means he always believed in the scripture, "It is better to give than to receive." Much of his time and money were spent in visiting the sick and relieving suffering as much as possible. I have known him before the days of automobiles to drive ten and fifteen miles to help relieve the suffering of some of his not so fortunate brethren and sisters with part of his worldly goods. It was a pleasure to him to render this aid. He always tried to set an example for the younger brothers to follow.

Not only was he a great lover of the Primitive Baptist faith, but also a lover of home and family. No man had more pleasant family ties than he. He was in the fullest sense of the word husband and father. He was always attentive to the needs of his family. The word "father" to his children had a definite meaning. Each letter had a meaning of its own. The letter "F" meant faithful, the letter "A" amiable, the letter "T" truthful, the letter "H" honorable, the letter "E" earnest, the letter "R" righteous. Altogether, he was faithful, amiable, truthful, honorable, earnest and righteous.

Nothing tells more clearly the inner thoughts and actions of a man than his treatment of a stepson and I have often heard his stepson R. F. Barnes say that he was as good a father to him as his own father could have been and I am sure he loved him as well as any child he had. Father always tried to give his children all the advantage possible such as education, social standing etc.

Until his reclining years, when hard work, long hours and absolutely no thought of self and health gradually broke down his health and the wear and tear of his nervous system destroyed the equilibrium of his brain, no man had more friends and was more loved by his fellow men, and when the end came family and friends alike mourned his death.

If I had seen him at the last,
And held his dying hand,
And heard the last sigh from his
heart,
I would not feel so bad.

I do not know the pain he bore,
I did not see him die,
I only know he went away,
And could not say good bye.

A precious one from us is gone,
A voice we love is still,
A vacant place he left at home,
Which never can be filled.

In the graveyard softly sleeping,
Where the flowers gently wave,
Lies the one I loved so dearly,
In his lonely, silent grave.

The flowers we lay upon you,
 May wither and decay,
 But the love and respect we bore
 you

Will never fade away.

DR. J. E. SMITH.

2325 Stuart Ave.

Richmond, Va.

MRS. SALLIE BASS.

I will try to write a few lines concerning my mother's life. Sallie Bass was born May 13th, 1842 in Orange County, North Carolina. She was the daughter of John Evans and Elizabeth Evans of Eastern North Carolina. She was married to William Bass in her early life, and was the mother of eight children seven boys and one girl. She joined the Primitive Baptist church at Camp Creek some thirty years ago. She was very attentive to her church meeting and also when ministers passed by and preached. She was a loving mother and a good neighbor to both white and colored. She loved the doctrine of the Old School Baptists and always contended for same. She died June 4, 1920 making her stay on earth 78 years and 22 days.

She was carried back to the old home place in Durham County and after Elder Henderson spoke over her remains she was laid to rest in the old family graveyard. She leaves to mourn their loss five children a number of grand children and a host of friends. I hope and believe that our loss is her eternal gain. I hope to meet her in that city not made with hands.

Written by her devoted son.

G. B. BASS.

Reidsville, N. C.

P. S.—Please publish this in the Landmark.

HIS REMARKS APPRECIATED

We had the pleasure of attending the Black Creek Association Sunday, meeting the ministers present and hearing three very good sermons from Elders F. W. Keene, C. F. Denny and Isaac Jones.

The remarks of Elders Monsees and Gardner regarding the Landmark are deeply appreciated, as well as the kind expression of brethren, sisters and friends. All of these are very encouraging and causes us to look up and go on.

The day was certainly most enjoyable to me.

J. D. GOLD.

ELDER A. D. JOHNSON

Elm City—Nov. the 18.

Upper Town Creek—19.

Moore's—Nov. 20.

Autrey's Creek—Nov. 21.

Lower Town Creek—Nov. 22.

Tarboro at night—Nov. 23.

Bethel—Nov. 24.

Robersonville—Nov. 25.

Bear Grass, day—Nov. 26.

Smithwick's Creek—Nov. 27-28.

Skewakey—Nov. 29.

Spring Green—Nov. 30.

Flat Swamp—Dec. 1.

Concho—Dec. 2.

Mt. Zion—Dec. 3.

Kehokee—Dec. 4.

Williams—Dec. 5.

Hope Land—Dec. 6.

He will need conveyance.

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P. G. LESTER, Editor Floyd, Va.

Associate Editors

ELDER J. D. COCKRAM Stuart, Va.

ELDER M. L. GILBERT Dade City, Fla.

\$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 PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A GOOD LETTER

Elder P. D. Gold:—Dear Brother in Christ. This is my first attempt to write to any paper. I have been confined to my room with the flue for two weeks, and brother B. T. Brand sent me some of your Landmarks to read, which I enjoyed very much.

I was born March 31st. 1867, and as for the goods of this world I am a poor man, but I sometimes hope I am rich in faith, God for Christ sake having pardoned my sins.

I was raised up by missionary people, and taught to be a good boy, but I fought the Primitive Baptist to the last.

One night while at preaching I thought I would join the church but when preaching was about half over I got up and went home, and got my Bible, and the first words I saw were "By Grace are ye saved, through faith, and that not of yourselves, it is the gift of God and not of works lest any man should boast". So this put me to studying about myself. I believe this was the beginning of the work of the Lord with me. From that time to the present I have felt the need of the Lord.

I was married April 28th. 1889, and my wife joined the Primitive Baptist church the 3d Saturday in May following and I thought my satisfaction was at an end, but the Lord worketh all things after the counsel of his own will, so I will try to tell you His dealings with me. There was a protracted meeting going on at a Missionary church, and I would plow in the day time and we would go to meeting at night. So on the night of the 9th. of July, we got home and put the children to bed, and my wife was soon asleep, but I got in such a fix as I shall never be able to describe. I got in a difficulty with some one, and I looked and saw a room with the brightest light in it I ever saw. I went into the room and as I went in, looked around to see if my enemy was coming, and a voice spake to me and said; be not afraid, where you are your enemy cannot come. I was satisfied, and came out and went on a little farther. I thought I was seeking employment. I saw one coming and I told him I was looking for employment and he said he was a jewelry man and in a few days he would have in a lot of jewelry, and would give me employment. I went on a little farther and

I came to a large body of water. I thought I had to cross it and yet I could not see the other side. While I was standing there I seemed to be in the center of a well and could touch neither side, nor could I move a muscle. I felt to be gradually sinking down, and I saw my lost and helpless condition, and all that I could say was, Lord save or I perish. At that moment Christ appeared to me, and he put the tip of his fingers on my hand and lifted me out and said, you are free 'Oh, what a loving Saviour he is.' Christ is the jewelry man and his people are the jewels. He will gather them all into that place where no enemy can come. I thought at this time my troubles were all over, but I found they had just begun. The flesh lusteth against the spirit.

I wanted to join the church but did not feel like I was fit. I know my imperfections. I still fought the Primitive Baptists. So in September 1910 I joined the missionaries. But man's ways are not God's ways, when He starts a work He completes it. He says his people shall be a willing people in the day of his power. I became willing to submit to his will, so in September 1917 I offered myself to the Primitive Baptist church at Shiloh, and to my surprise they received me, but I do not feel worthy of a home with them. All I feel to ask is a back seat with them and to hear the doctrine of salvation by grace preached. "There is none other name under heaven given among men, whereby we must be saved" than the blessed

name of Jesus.

I have heard men say they did not believe in a God that pulled people into heaven by the hairs of their head and neither do I, but I do believe He gently leads His people by his holy spirit in ways they had not known and in paths they had not seen. Paul says it is a faithful saying that Christ Jesus came into the world to save sinners of whom he was chief. While I feel to be just such a sinner yet I hope he came to save me. I am looking for him to come again without sin unto salvation to gather His debt when He will say to the north to give up, and the south to keep not back, bring my sons from far, and my daughters from the ends of the earth."

Yours in hope,
LEE JONES.

THE SPIRIT OF THE LORD, THE EVIL SPIRIT FROM THE LORD.

Here we have two spirits spoken of.

Taken at a glance it would appear that the only spirit who the Lord sends forth is the Holy Spirit, the second person in the Holy Trinity. But a study of the sacred word of God will show otherwise.

When a poor soul is to be made alive from the death in sin and made alive unto holiness the Holy Spirit of God is sent to do that blessed work. "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63. This is the Holy

Spirit of God, the Spirit that has power over death, and quickeneth the dead, and maketh them alive unto God, His works and His ways. Until this Spirit is given there is no such thing in one as the loving of His way and His word. The very words which our Lord spake, they are spirit, and they are life. This is that Holy Spirit that came down on the day of His baptism, and on those who heard on the day of Pentecost and on those who were assembled in the house of Cornelius when Peter preached to them all the words of this salvation. He is the Spirit of holiness who always leads the people of God in the way of all truth, and in the path of righteousness. He never errs in any of His counsels nor fails in anything He purposes to do. It is by Him that the people of God are circumcised in heart and led unto all obedience to the commandments of the Lord. It is by Him that the children of God walk not after the flesh but after the Spirit. He is the Spirit who teaches all things, yea, the deep things of God, and who knoweth the very things of God, even to His mind. He has the power to teach the law of the spirit of life in Christ Jesus by which we are made free from the law of sin and death. And they that are of the spirit do mind the things of the spirit if so be that the spirit dwelleth in them. Then it is manifested that the spirit is life because of righteousness.

This is that spirit that dwelt in the Lord Jesus Christ, and that raised Him up from the dead. By that

spirit he offered Himself without spot to God, and by that spirit He reigns on high. All of His intercessions go up to God by that same spirit, and by that spirit they are revealed unto those for whom intercessions are made. It is by this spirit that we mortify the deeds of the body and live, and by him we receive the witness that we live, and that Jesus Christ is our life. Hence it is by Him that we have all of our testimony that we are the children of God. He is the goodness of God that leadeth us unto repentance, and then unto the forgiveness of sins by Jesus Christ. It is by Him that God worketh in us both to will and to do of His good pleasure, so that by Him we work out our salvation with fear and with trembling. And thus we are taught to know and to do the will of God, for it is this Spirit that helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered. It is by Him that we are led to be fervent in spirit, serving the Lord.

Seeing that we have such a guide we should know that all praise, honor, power, and glory belongs to Him for our great salvation. Salvation is from sin. All of our sins are our timely acts, acts by the dictations of our carnal minds. Hence our salvation is for now while we live in the body. It is for both time and eternity, or it is from everlasting to everlasting. This embraces all time and is from all our sins and is all of God.

Sometimes we are led by another spirit. That spirit our Lord was pleased to call "Satan." Matt. 16;

23. "But He turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savorist (mindest) not the things that be of God, but those things that be of men." By this spirit the Lord shows the wickedness and the weakness of men. Doubtless Peter felt that he was strong, and that he would really do all the things he said he would do. He knew not that the Lord was giving him over to Satan for the destruction of the flesh, but at the same time saving him by His Spirit which was in him.

However this spirit appears to go out from God, not that it is His Spirit, but that He has a purpose which He will accomplish by this spirit. It appears that this evil spirit from God came upon Saul from the day that the women sang, and danced with tabarets and with instruments of music, and said, "Saul hath slain his thousands, and David his tens of thousands." Whenever that evil spirit from the Lord came upon Saul he attempted to kill David, the Lord's anointed. Read 1st Samuel, 18th, &c. But let us bear in mind that that evil spirit was from the Lord. He is not the spirit of the Lord. The Lord had decreed to make an end of the house of Saul, and to cut him off from being king over Israel. Therefore He sent out an evil spirit to accomplish this purpose which He purposed in Himself. Some things the Lord does by this evil spirit, and this cutting off of Saul from being king is one of them. Nevertheless it is the Lord who does it. This evil spirit, Satan, has no

power of himself to do anything. Our Lord has said, "All power is given unto me in heaven and in earth." The power to cut off Saul was not in Satan. God had Satan in His hand, and he could go no further than that the Father pleased. Therefore it is said that the evil spirit went out from the Lord. Another case of the same kind is the cutting off of the house of Ahab. The Lord sent out a lying spirit to deceive him. 1st Kings 22:21, 22. This lying spirit in this case, and the evil spirit that worked in Saul were servants of God to accomplish what He had purposed to do. They were the sea of wickedness that God had purposed to come so far but no further. It was just as much His purpose for it to come so far as it was that it should not go any further, and that the proud waves thereof should be stayed at that point, not an inch short of that point nor an inch beyond it. Job 38:11.

This evil spirit played his part in and at the crucifixion of our Lord. Both this evil spirit and the Holy Spirit of God are seen there. Judas Iscariot was the very impersonation of that evil spirit. The Lord said, "Have not I chosen you twelve?" and one of you is a devil." John, 6:7. Why did He choose a devil? simply because a devil's work had to be done. The Lord must be betrayed into the hands of wicked men. None but Judas, the devil, could do it. He was chosen for that very purpose. That did not make him a devil, but he was a devil before and after he was chosen. The evil spirit, Satan, was in him to do all

he did. The faithful eleven did not know that he was a devil until the Lord manifested it to them during the passover supper. Satan himself was transformed into an angel of light at one time, and now here is one of his ministers who is transformed as a minister of righteousness. With this transformation how were they to know him? They could not only as the Lord revealed to them his true character. Thus this evil spirit was playing his part. All of it is of the most hellish nature. The blackest crime in all history is now to be perpetrated, or performed, and by it the greatest and most miraculous work is to be done; the work of redemption.

All the time that this evil spirit is working in the mad rages of men, the Holy spirit of God is at work in the new Man, Christ Jesus. His heart is full of love for his bride. For her He is learning obedience by all this suffering. The Holy Ghost had been on him from His baptism, and He had made Him of quick understanding. The will of the Father was ever in His mind and He had no other will than to do it. That was the sacred trust of the Father. He had put all in His hands and had given Him His Spirit to the due performance of the same.

Therefore all He did He did by that Holy Spirit of God that dwelt in Him. The evil spirit from God led men, but the Holy Spirit of God sustained Him in all the Father had given Him to do, and all in the divine purpose of God.

The Lord did not offer Himself by that evil spirit from the Lord.

He offered Himself through the Eternal Spirit. Heb. 9:14. Therefore all the time that the evil spirit from the Lord was at work in and with men to carry out the ambition of their hatefulness, the Eternal Spirit was in our Lord Jesus Christ sanctifying all of His sufferings, and sprinkling the blood of the everlasting covenant to the sanctifying of His body, the church. Thus every evil intent and purpose by this evil spirit from the Lord was fully overruled by the Eternal Spirit in our Lord Jesus, and so perfectly sanctified that none of them can be against them but all for their salvation. These are the links in one great chain of God's salvation, and all working to the one great end. Not one of them is weak nor in any way outside of God's eternal purpose to save His people by Jesus Christ, His Son.

Thus the evil spirit from the Lord has led all His enemies on until the final victory is won in Jesus Christ by His Holy Spirit. Now by His Almighty hand, and in the tender mercies of His love, He gives us the victory, and we ascribe glory honor and power unto Him forever and forever. AMEN.

In hope and in love.

L. H. HARDY,

Atlantic, N. C.

A GOOD LETTER.

Mr. J. D. Gold:

Dear Friend:—Enclosed find a good letter from Elder L. H. Hardy, which you may publish in the Landmark if you think best.

Yours in Hope,

J. R. Jones.

Atlantic, N. C., 4-5, 1920.

Dear Brother Jones:

Your good letter just received. I am glad to hear from you, and glad that you received comfort in my letter in the Landmark.

Several years ago I wrote on that same subject. I saw a few preachers who were holding claims on the churches under that scripture and I knew that they were wrong. Recently I have seen a disposition in some to rather press on some who are in their dotage and I felt that it would be well to call attention to the subject again.

Yes, I believe that the Lord gave me those things for the benefit of His people. When they come on me, or rather in me, I find no rest until I write them.

My writing seems to be different from my preaching in a certain sense. I feel impressed to write about things that I do not feel to take up in the pulpit; and I feel to take up things in the pulpit about which I have no mind to write.

Writing is more public and goes much farther from home than pulpit sermons. Then, that which is written is kept much longer. We hear a sermon and the words pass about as fast as they are said. We sometimes remember the effect. But when a thing is written we have it where we can refer to it and there is no denial of it. I have always been willing to go on record with writings which I have and hold in relation to the gospel. The things

which the Lord gives me in that line are not mine but His who gave them to me. His giving them to me brings me in debt to His people and I am burdened with them until I write or preach which ever it is given for.

I am glad when my brethren and sisters are comforted in the things which I feel the Lord gives to me for them.

Wife is not at all well. She fell two weeks ago and has not gotten over her hurt. The rest of us are about as well as usual.

Hope you are in the enjoyment of the Grace of our Lord.

Your brother, I hope, in the Lord.

L. H. HARDY.

LOVES THE LANDMARK.

704 Linwood Ave.

Roland Park, Balto, Md.

November 3, 1920.

Mr. John D. Gold,

Wilson, N. C.

My Esteemed Friend:—I wrote you last July that I expected to make a visit to Virginia and North Carolina in August, and that I would be glad to be of any service I could, in the way of taking subscriptions for Zion's Landmark.

I love the Landmark and I pray God that it may grow and prosper.

I attended the Lower and Upper Country Line Associations of North Carolina, also the Staunton River, of Virginia, in August, and the Kehukee and Contentnea of North Carolina, in October. Had some special appointments, between all of which were good meetings, and I enjoyed them. I met many old

friends and made some new ones, I trust, and I heard many good gospel sermons, and the association with the dear ones was very pleasant, indeed. May the Dear Lord be with them and bless them to continue to walk in the old paths, the paths of peace and conservatism as trod by Elder P. D. Gold and others.

If at any time I can be of service to the Landmark, I shall be glad to do it.

Sister Rowe, who remembers your late dear father from her childhood, and loved him for the truth's sake, joins me in best wishes for you and for Zion's Landmark.

As ever your friend,

Joshua T. Rowe.

MISPLACED THE LETTER.

Dear Mr. Gold:

Please say through the Landmark that some sister wrote a dream to me which was beautiful, and I fully intended writing to her this morning, but I cannot find her letter.

By some act of carelessness I have lost it. If she will write it again to me I will try to be a little more careful. I do not remember her name nor post office address.

L. H. HARDY.

THE LAW OF SIN AND DEATH.

For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. — Rom. 8:2.

There are two distinct points in this verse that are worthy of our notice, and they are the laws of life and the laws of death. What

is the law of sin and death? It is the law God gave to Adam by the disobedience to which many were made sinners, the penalty of which was death. The law which was given by Moses, which was of a similar nature, and which entered that the offense might abound, and reign unto death. All laws in the Scriptures are of the same nature and demand strict obedience. To violate the Commandments is to suffer prosecution for sin, unto death. There never was a law given that could have given life, if so, righteousness should have been by the law. The trouble is men think they possess the ability to live up to the Commandments and by so doing God will give them life for it. Is that the way we get life? I say nay. In the first place I do not believe any man could live up to them, because of the weakness of the flesh. But the law of self-preservation is always with us and we are ready to try to do those things. And when the convicting spirit appears to use we will say, Lord, what wilt thou have us to do, to be saved? Not yet realizing that we can do nothing; so we begin to read the Commandments immediately and begin to try to do them. And if a man does not do that long enough to kill himself, he will not do like Paul. He said he was alive without the law once, but when the Commandment came sin revived and I died. The commandment which was ordained unto life, he found to be unto death. "For sin taking occasion by the commandment deceived me and by it slew me."

This is the law of sin and death, and the entire religious world is teaching it. They teach the people that there is something for them to do to be saved, that they must obey the Commandments and if they do that God will save them. Just as sure as they try to do that hard enough they will kill themselves. Paul worked this all out and came to the end of his own strength, and found that he was without God and without hope in the world, and was made to cry out. O, wretched man that I am, who shall deliver me from the body of this death? Paul had tried and failed, and is wondering who shall deliver him. But he is not left hopeless, Jesus appeared as his Saviour, and he cried out: I thank God through my Lord Jesus Christ. This I believe is the experience of every child of God. They are killed to self preservation and made to see Jesus as their Saviour. Just as long as a man believes he can do something, he has never been killed to self.

Paul could say, not by works of righteousness which we have done, but according to His mercy He has saved us. This is my hope, if I am saved, it is by His grace.

Jesus said it is finished, and let us give Him all the glory all the honor and all the power for there is no power but of God. So the laws of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

Dear people of the Landmark, I have often thought I would write a piece for your paper, but have always felt too weak, and what I

would write I feared it would not be of interest to any one. I have enjoyed reading the Landmark ever since I found it out. I did not know that there was such a paper till the Law Council was turned over to it, and my name was put on the Landmark list. Ever since I have been getting it. I am sorry I have not stopped it or paid for it sooner. I cannot stop it now. Find check for \$2.00 to pay as far as it will go.

E. M. CRIDER.

Pearson, Ark, R. 1.

REMARKS.

We are glad Brother Crider felt to write and did so, and we hope will feel to write again, and that others who feel to do so will write through the Landmark to the saints who are favored to read it. "They that fear the Lord speak often one to another and a book of remembrance was written before him for them that thought upon his name." We have many able gifts both in speaking and in writing, who, if so impressed, might bring comfort to many hearts which are hungering for the fruit of such gifts. May we not hope to hear more of the gospel of good things from more of the household of faith.

P. G. L.

WANTS HELP FOR HOME.

Please find enclosed postal Money Order for two dollars, for which please send one dollar to George W. Howard, whose crop was destroyed by hail, and one dollar to pay for this advertisement in the Landmark.

Notice:—On account of afflictions by rheumatism would like to

find help to do general house work in a family of two (brother and sister). Please give references and terms and address. A. J. Powell, Garner, N. C.

DONATIONS FOR BROTHER HOWARD.

November 2, '20.

Mr. George W. Howard,
Lillington, N. C.

Dear Sir:—

Enclosed find check for money sent in by the following Landmark subscribers:

Mrs. N. C. Faucett, Grimesland, N. C.; \$2, R. S. Williams, 610 Rorer Ave., S. W., Roanoke, Va.; .50, E. G. English, Reynolds, Ga., \$2, R. F. Harrell, 217 E. Bright St., Kinston, N. C.; \$1, Bettie Z. Whiffley, Washington, N. C.; \$2, Mrs. M. E. Malone, Prospect Hill, N. C., \$10, Mrs. F. Wells, Prospect Hill, N. C., \$2, Mrs. J. M. Williams, Prospect Hill N. C., \$2, Mrs. F. R. Warren, Prospect Hill, N. C., \$8, J. R. McCune, Roanoke, Va., \$1, A. J. Powell, Garner, N. C.

Very truly,

P. D. Gold Pub. Ca.

VISITED OLD LADIES' HOME.

I visited the Old Ladies' Home in Fayetteville N.C., Sunday, Nov. 7, and preached for them. They seemed to appreciate it very much. We have three sisters of the Old Baptist church there, Sister Maggie Staton, Mrs. McKinzie, and Mrs. White. They have a nice, good, large brick house on Haymount

Hill, and do not have anything to do. Most of them are well satisfied. Dear Brethren and Sisters, visit them.

I also visited the Mill Branch Association. We had a real good, sweet meeting, with much interest.

Respectfully,

W. M. MONSEES.

ELDER LESTER PASTOR OF ROANOKE CHURCH.

Mr. John D. Gold,

Dear Sir and Friend: For the benefit of many inquiring brethren scattered here and there, I wish to state that Elder P. G. Lester has been chosen pastor of the church at Roanoke, Va., by unanimous vote of said church he being a called servant of the Lord, and well known throughout the country. We are having great and good meetings. Large gathering of the people, at all services, for which the church is thankful. Elder Lester may move to our city. If arrangements can be made satisfactory.

Yours in hope.

J. W. SIMPKINS,

Roanoke, Va.

ADDRESS IS LILLINGTON.

Mr. Gold.—Dear Sir:—Please state in the next Landmark that the address of Mr. Geo. W. Howard is Lillington, Harnett County, N. C., the man for whom I appealed for help in a recent issue of the Landmark. His losses by hail were very heavy.

Yours truly, J. J. Thorn.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Vol. 53

No. 24

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., NOV. 1, 1920.

THINGS OF GRACE.

While we are somewhat formal in our devotional service in the real service of prayer we are entirely informal. We do not know when we should pray, where we should pray, how we should pray, nor for what we should pray. While we are firm believers in the efficacy of prayer, yet we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered. The spirit knows the mind and will of Him who answers prayer, and makes his intercessions for us according to that mind and will. Our prayers being groans, and our groanings being unutterable, and we are not knowing what we are groaning for, how shall we communicate to the Lord what is desired should be

done? The Lord already knows what we need and what those need for whom we pray, and hence the Spirit makes the intercession, and the prayer is answered according to the intercession.

While we believe that prayer is divinely authorized, a service to which those who are taught of God are assigned, we also believe that it is a special dispensation in the gospel, having its peculiar functions and virtues entirely consequent upon the purpose, will and good pleasure of God.

Prayer is not without its effect, but those effects are not in God, We do not understand that God is affected by prayer, and is thereby moved to a change of mind in that which he has purposed in himself.

We do not know what the perfect will of God is only as we are given the exercise of faith by the spirit wherein we prove it by having the things for which we pray.

The spirit of intercession by which we pray is the spirit which is given as of God, that we might know the things freely given us of God, which things were given us in Christ before the world began, wherein and when we were also chosen, and ordained unto eternal life by Christ, so that it seems that in the election of grace we are so inseparably connected with the things given us, and the spirit by which we pray, that it is impossible for one to fail or come short because of the others.

We are so peculiarly constituted that we can not survive without the things given us of God, and things not thus given are of no account to

us. There is nothing better for us than that the will of God be done; hence it is that thus we try to pray.

We do not find it in our hearts to believe that there will be vacant seats in heaven, nor that there will be one there for whom there is no seat. "His train filled the temple." Therefore we do not believe that we can really and truly pray for the salvation of one who was not ordained unto eternal life. When the Gentiles heard the word of the Lord, by Paul and Barnabas they were glad, and glorified it, and as many as were ordained unto eternal life believed. Could any one have believed, and could the Apostles have prayed for others that they also might believe? I know this is regarded as a hard doctrine, but we think it is no harder than true. The natural man is not in accord with the distinguishing grace of God. The child of God has to be reconciled to it—that is the natural man in him is just as averse to the will of God being done, as it is in any one else. We do not rejoice in the election of grace only in that, and to the extent, that we are assured of our election. We do not see the consistency of praying to the Lord to come down into this world and convert sinners, and then preach to sinners that all they have to do to be saved is to turn in with the overtures of mercy and accept the terms of the gospel—repent, believe, and be baptized.

We are taught that the natural man receiveth not the things of the spirit, for they are foolishness unto him, neither can he know

them for they are spiritually discerned." This being true, we do not see how the intelligence of spiritual things can be communicated unto him; nor do we see how nor why he should desire such things as belong to the spirit. As they are foolishness unto him, is it at all reasonable that he should desire them, and as they are spiritually discerned it is perfectly absurd for one to try to show them unto him for "the things of God knoweth no man, but the Spirit of God." This is not only true with reference to the man in nature, but it is true in nature, and therefore true—the natural or natural man of all men both saint and sinner; for the carnal mind wherever and in whomsoever found is enmity against God, not subject to the law of God, neither indeed can be." These things being true with reference to us as we stand related to and in common with all men in nature, it is evident the desire for and the granting of the things of the spirit must originate and be conducted by the spirit. Both the spirit to pray and the answer to prayer are gifts of the Grace of God, by faith, without which our words are void of either spirit or purpose and we receive not because we are not in faith. How pleasing should be the thought that we do not have to clothe our thoughts with suitable words nor even know our needs in order to effective prayer, for He knoweth our thoughts afar off as well as what we have need of before we ask of Him. In this view of the efficacy of prayer, why should not the wise and

the ignorant, the idiot and the infant alike have access by faith unto the grace of God, and stand therein and rejoice in hope of the Glory of God; and why should they not together approach the throne of Grace and obtain mercy, and find grace to help in time of need: How pleasant it is to think on the wonderful utility of the spirit and grace of our own God: These are some of the fruits of the spirit of grace, which are in evidence that salvation is by grace, through faith and that not of ourselves, for it is of the gift of God and not of works, lest any man should boast. P. G. L.

PRAYER.

What is the meaning of prayer and in what way are we benefitted thereby?

It is the action of the Holy Spirit in the heart of the child of God leading the mind to ask for things which are in the purpose of God to grant and which he grants because of faith in Him.

This is the prayer of faith and the only prayer that God hears and answers.

With holy boldness and great confidence it comes reverently and fervently to the throne of Grace; it feels there is nothing impossible with God and with love in the heart it turns from everything below unto Him and Him alone. It is the Son of God asking and the Father hearing as "I in the Father and the Father in me, I in you and you in me."

Here we feel the blessed assurance that there is no power but of

God and that this power is sufficient to accomplish all things.

Petitioning to such a power for help in time of need, when we fall under the load and can go no further, is prayer. Those exercised by this spirit may not at such time even move their lips. The Spirit knows before you ask the things you stand in need of and helps those who feel and know they cannot help themselves; how pitiful are their cries, and how soon they may find relief.

It says to whom shall I go or to whom can I come but to fall at the feet of Jesus to unbosom my woe and express my grief?

Will we say, "If Thou hadst been here" No! No! He is here and we hear Him saying "Martha said I not unto thee believe and thou should see the glory of God." She did see the glory of God and we shall. This was prayer and the Son of God asking the Father to glorify His name; it was the Holy Ghost asking the Father to manifest His power in the resurrection of the dead and though He who thus prayed has ascended to glory the intercession of that spirit is going on with and in the saints on to this day and shall be until days shall be no more.

It is the resurrection and life and all that makes life possible here and hope of life to come is to be found in it.

Oh! what more could those who suffer according to the will of God ask for than to suffer with Him that they may be glorified with Him and reign with our ascended

Lord forevermore?

"Father, glorify thou me, with the same glory I had with Thee before the world was." This is prayer, He said "Father, I pray not for the world but for those thou hast given me out of the world." Thine they were and thou givest them me, and I will raise them up in the last day."

Hear his prayer as He leaves the world and as He has that same glory today that awaits the saints, and so He reigns and intercedes for them according to the will of God.

When the doctors said, "It is gone, it is beyond the hand of medical skill," a mother's voice was heard weeping for her baby for the pulse was still, yea; still, then the voice of the spirit of God rose in the heart of a sinner saying, "Oh, Lord, thou can't give this baby back to its mother alive," and a pitiful groan was heard the pulse quickened and the baby lived and God's name was glorified. This is prayer.

J. D. COCKRAM.

CORNELIUS HODGES.

It is with a sad feeling that I will try to write the obituary of my dear father Cornelius Hodges who was born April 1849 and died Oct. 31, 1919, which made him 70 years, 6 months old I do not know the exact day of the month he was born. Pa was married to Miss Jamie E. Layton oldest daughter of John A and Susan Layton in the date of 1875 if I make no mistake. To this union were born 14 children 10 boys and 4 girls. One son preceded him to the grave 18 years ago. He leaves to

mourn our loss, his companion 13 children 3 brothers and 3 sisters besides a host of friends and relatives. My dear father has been and will be greatly missed in many ways in the home and in the neighborhood and in his church, he was a good neighbor and provided well for his household never knew him to turn any one away empty handed if he could supply their wants. I shall never feel right to go to the old home any more because Pa is not there to welcome me. He always seemed so glad to see us come to see him and I truly realize that our best friend is gone. Pa was for a man of his age very active until a few weeks before he died we could tell that he was growing weaker. We called a Dr. and he pronounced his disease vertigo of the brain and later we called two more good Doctors but neither of them could do him any good, he was confined to his bed 2 weeks and grew weaker and weaker till the end came. He had his right mind till about 2 days and nights before he died. His mind seemed to dwell on heaven and heavenly things. One day as I sat by his bedside he was trying to tell me something and said "he couldn't make me understand" and I said Pa the Lord understands you and he put his dear old hands together and said with tears in his eyes "yes He does, yes He does." I have never seen or known no one to bear their afflictions like my dear father did. He was so thankful and appreciative to all and for all that was done for him, and was never heard to mur-

mur. Another day during his sickness he turned and looked at me and said, "His people (God's people) are a continued city" also told his sister "he did not hate to die." I have grieved many times over the death of my dear father but I could not wish him back in this old world of sin and sorrow heartaches and trouble. God saw it best in His great love and wisdom to take him home to himself for we believe Pa is at rest and we desire to be reconciled to His will. Pa professed a hope in Christ and joined the Primitive Baptist church at Bethsadia on Saturday before the first Sunday in July 1885 and remained a faithful member 'till his death always filled his seat at church unless providentially hindered, he did not let the things of this world keep him away from his meeting. And he was appointed clerk of the Seven Mill Association at its regular sitting in September 1888, and faithfully filled that office till his death. He was clerk of the Black River Union from its organization till his death. Pa was one of the school committee in his school district for over 20 years and did all that lay in his power to have a good school, was also chosen a justice of the peace for several years during his middle age of life. Pa dearly loved his brethren and sisters of the dear good old Primitive faith and order and was always so glad to have them in his home and care for them during the associations near him and would do all he could for them thus proved his love for them. I believe I can say I know to meet

and shake hands and sing with the Primitive Baptists and hear them preach the unsearchable riches of Christ our Savior was his greatest joy and pleasure on this earth, and now that he is gone we believe he is enjoying all that heaven is to a child of God. He laid his armour down in the triumph of faith in response to his loving God, breathed out his life in His care and now is happy in heaven, giving perfect praise to a perfect God who has chosen and predestined such good and humble people as he was for God's glory through all eternity. The funeral services were conducted by his dear pastor Elder Xure Lee at Bethsadia church and his body laid to rest in the cemetery there, in the presence of a large crowd of relatives and friends. We know we can not meet our dear father no more on earth but hope to meet him in heaven where there is no more trials and troubles and sad farewells.

Written by his loving daughter.

MRS. W. L. ENNIS.

Apex, N C. Route 2

MRS. JOHN H. WHITFIELD.

Being requested by the church at Roxboro, Person County, N. C., and her children, I will attempt to write a few lines regarding this good woman's life whose maiden name was Cornelia Jane O'Briant, being the daughter of Alexander and Mary O'Briant. She was born April 17, 1852, and died April 2, 1920, making her stay on earth 67 years, 11 months and 15 days. She was married to John H. Whitfield, Novem-

ber 18, 1874, unto this union were born ten children 5 boys and 5 girls, 4 of whom preceded her to the grave, 3 died in infancy, her oldest son, Robert Alexander, lived to be 22 years old, the six children surviving her - e W. A. T. F., and T. W. Whitfield, Mrs. J. L. Long, Mrs. J. E. Brooks and Mrs. W. K. Moore, also two brothers and three sisters, 18 grand children and a host of relatives and friends to mourn their loss. She united with the Primitive Baptist church at Roxboro, on Saturday before the 1st Sunday in June, 1914, and was baptized together with her son, T. W. Whitfield, by her beloved pastor, and until death remained faithful and loving filling her seat at all times, unless providentially hindered. It was the pleasure of the unworthy writer of this note to visit this dear sister and to know the precious Christ life she lived, and I can say in full assurance a more lovely faithful, true and devoted wife and mother never lived that she was. Often when I looked into her bright face which bore the image of Jesus, when trying to preach, I was made to feel so unworthy of addressing her. Oh, that I could feel to be as I am, so sure, she was. What an inspiration and benediction such a life leaves for the children and the church, it brings to my mind a precious text of the Psalmist who says, "Precious in the sight of the Lord is the death of His saints," so I will say to her children your dear mother is only released from sorrow, toil, pain and death to live with Jesus, so your loss is her eternal blessing,

and precious to her blessed Saviour. So let us all strive and ask God to give us grace to live as near like she did as we can, and receive the blessings we believe she did in the end, while the children, church and community have lost such a dear mother, sister and neighbor, may we look through the mist into the light of God's will and feel and say the Lord gave her and has taken her to Himself and blessed be His name.

Humbly submitted to her church and children by her unworthy pastor.
J. A. Herndon.

S. S. BOYD.

Please have the following obituary published in Zion's Landmark of my dear father, S. S. Boyd.

From deep in my heart comes the desire to pay public tribute to the memory of my beloved father. Only those whose lot it has been to have the death angel take from them a loving father, can know the sadness that fills the heart, when beholding his precious form so still and cold in death.

He was born Sept. 15, 1837, and June 22, 1920, he peacefully passed away as one goes to sleep without a quiver or any sign of pain, just as the sun rays were sinking slowly behind the western horizon, making his sojourn 82 years, 9 months and 7 days.

He was married to Nannie A. (Comer) Jones, to this union was born eight children, two of whom preceded him to the grave, six still survive him. He was a member of the church and was a constant attendant until he was stricken blind.

which was some over three years before he died. During these years of darkness he devoted most of his time in praying and singing hymns of praise. His favorite was, "when The Battle is Over, we Shall Wear a Crown."

He was a dutiful husband to his wife, a loving father to his children, and a dear and sweet grandfather to his grandchildren. His door was always open to the comfort of his friends. He was a business man and was very successful in life, he was mindful to the poor and needy and ministered willingly and freely to their needs. His hospitality was a good criterion for others to follow.

His burial was attended by a large congregation, and services were conducted by Eld. J. D. Cockram, W. J. Craddock, and R. M. Via.

The floral offerings were many which banked his mound, and was beautifully emblematic of faithfulness and goodness of his life, and each whispering zephyrs which softly stirs the green bough overhead will tell in softest accents of the gentleness of the heart which sleeps beneath that mound.

When I hear the winds weeping
Thru the bushes and trees,
Where my dear father is sleeping
Away from home and me.
It brings a sadness over me
Deep sorrow shades my brow,
For we know he is sleeping
I have no father now.

To this dear form we've bidden farewell,
And laid it 'neath the sod.

He's gone where better things dwell
And the sainted souls of God.
He was laid away so sweetly
With songs and earnest care,
And I hope some day I can meet
him

In Heaven, bright and fair.

His loving daughter (Mrs.) G. A. DeHart.

ELDER J. W. WYATT WILL
PREACH.

Camp Creek, Dec. 13th; Tar River, Dec. 14th; Surl, Dec. 15th; Helena, Dec. 16th; Flat River, Dec. 17th; Roseboro, Dec. 18th; Shiloh, Dec. 19th, Stories Creek Dec. 20th; Ebenezer Dec. 21st, Wheeler's Dec. 22d; Prospect Hill, Dec. 23d; Lynche's Creek, Dec. 24th; Arbor, December 25th; Gilliam's, Dec. 26th; Pleasant Grove Dec. 27th; New Hope Dec. 28th; Reidsville, Dec. 29th, at night; Monticello Dec. 30th; Greensboro Dec. 31st at night; Burlington Jan, 1st at night; Durham, Jan, 2d at night.

ELDER A. D. JOHNSON WILL
PREACH.

Dear Mr. Gold: You will please publish in the Landmark a few appointments as follows:

Pittman Grove Monday after the 1st Sunday in December.

Elm City, Tuesday; Upper Town Creek, Wednesday, Moore's, Thursday; Auters Creek Friday, Lower Town Creek Saturday; Fowles, Sunday, Mill Branch Monday.

Eld. J. T. Williams Monday night. Will need conveyance.

Your little servant,

Eld. A. D. Johnson.

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