

a great many married her. And, there was another secret order called *Knights of the Golden Circle*; and, another at the North called *Union Leagues*. I think they have done all they could to draw, persuade and wreck God's people—but they are unmoveable, they can't move them for they (God's people) have that faith that the anchor of the soul holds them sure and steadfast. There is still another secret order, called *Good Templars*: to keep men (they say) from drinking and getting drunk; but I think it made more drunkards than they stopped, in fact I never knew a man to stop long at a time that belonged to them—but turned out in the end to be a regular drunkard.

But, my dear brethren, there is a lovely daughter started recently called the *Grange*—the loveliest of all. After trying for over eighteen years to toll God's people into the worldly institutions gotten up by men with all their schemes and plans, they say that the Grange is a great benefit to them and say there is no harm in it and invite them to join it. Why, my dear brethren, they were confident that they could ensnare every Old Baptist—it was gotten up for the farmer and we will get them to marry this daughter sure, she is so pretty and good and don't cost much to join her—only five dollars—and in buying two or three barrels of flour you will get your money back. I have not heard of but one Old Baptist that joined them in this country and he was holding a letter at the time.

My dear brethren, never run after these daughters of men, because there is enough laid down in God's word for us to do—more than any man ever did or ever will do. To fear the Lord and keep his commandments is the whole duty of man. A city set on a hill cannot be hid.—The world seeing our good works may take warning. So, let us work out our own salvation with fear and trembling. Yea, the Lord worketh in us to do of his own good pleasure. The gospel church is enough for any man to belong to. We have no use for worldly institutions, for they belong to the world and let the world have them. As our blessed Saviour said, "Seek first the kingdom of heaven," &c., and such things as we need will be added unto us. Let us try to resist all temptation as our Redeemer did when he was in the wilderness forty days and tempted by the Devil; as long as Moses was on the Mount when he received the law; we suppose there was nothing there to eat or drink—he fasted forty days, being supported by the power of our heavenly Father. We know not how much he suffered, but it seems that at the end of that time, he was attacked by the Devil who, we suppose, was fully acquainted with the manifestation of divine glory which had, at Christ's baptism, declared him the Son of God. He (the Devil) undoubtedly thought he could tempt Christ by going to him when he was

hungry and thirsty, probably wanted to know of him how he could endure such hardship when it was in his power to easily find relief. If thou be the Son of God, said the Devil, Command that these stones be made bread. This temptation, seeming so kind and harmless, was the more dangerous: the crafty fiend designing to allure our Redeemer to some superfluous acts of his divine power to sustain his present necessity which might have been contrary to an entire resignation and obedience to the will of his heavenly Father; but, our Lord repelled this insinuating temptation by quoting the words of God, which implied that God, when he pleases, can, by extraordinary means, supply the wants of his creatures, and provide food for the support of the human race. Man shall not live by bread alone but by every word of God. The Devil being repulsed in his great attempt on the blessed Jesus, proceeded to the second trial to ensnare our exalted Saviour; yea, he took him to the Holy City and set him upon a pinnacle of the Temple and said, If thou be the Son of God cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone. Thus, by quoting from the Psalms, the great adversary of mankind attempted to draw aside and overcome their only Saviour.—The words, to keep thee in all thy ways, were not to the artful tempter's purpose and therefore were craftily omitted. The tendency of this temptation seems to be the exciting of our Lord to presume too much upon the divine protection in his present state of humility and submission, and as he depended on the word of God when he was in danger of being famished in the wilderness, the tempter quoted the same word to assure him that God would send his angels to protect him, though he should leap from the pinnacle of the temple, and perhaps the malicious fiend might secretly hope that if the Lord could be prevailed upon to make the experiment, he would be dashed to pieces with the fall and all the apprehensions of all the infernal powers on his account would then have been at an end; but, the blessed Jesus was not to be thus overcome: he stood fixed on the immovable basis of his humility and meekness, and replied to the insinuating Tempter in the words of Moses: it is written again, said he, Thou shalt not tempt the Lord thy God—by which we ought to know it is not lawful to try the gospel of God or the reality of his paternal care in our preservation, by putting ourselves into unnecessary danger or making wild and extravagant experiments of his protection. But, he did not stop at this, he took him to an exceeding high mountain and showed him all the world and the glory of it, &c., and said that he would give it all to him if he would

worship him; but he gave him a sharp rebuke, saying, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve. So, Satan fled and tempted him no more.

My love to God's people everywhere. May the Lord be with us all, now and forever.

Your unworthy brother,

If one at all,

R. C. BROWNING.

Instead of "Cotton Grove, Texas," as this communication is headed, (by an oversight discovered too late for correction) it should be COTTON GROVE, TENNESSEE.

Zion's Landmarks,

P. D. GOLD, EDITOR.

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Editorial.

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

CHANCE—SPECULATION.

Whatever people of any age or period practice they defend or apologize for. If they resort to such schemes as lotteries and life insurance companies, either for selling tickets or policies in order to secure their bread, or for buying chances in them, they will advocate the system; if need be directly, or by seeking to degrade the honest methods of living, such as the Bible endorses, to an equality with these. As, if a man should say, in defending gambling, that there is a risk in every thing—that even the good old, honest, farming business is full of risk, and therefore gambling is no worse—for all business is gambling. [We would here remark that a poor system of farming does make it very uncertain, but that there is little uncertainty, if any, as to whether a good farmer will live by it.]

In honest kinds of business a man makes an exchange of something usually as valuable as what he receives. Does that hold good in buying lottery tickets? Does the ticket seller always or generally part with a ticket known to be worth about as much as the money he receives? If so it would cease to be a lottery.

In the instances of casting lots in the Bible, no money or property was risked—nobody lost any thing, or made any thing. It was a method divinely approved of ascertaining a guilty person, as in the case of Achan, or the one before chosen of God for a purpose, as Matthias who was chosen to be a witness, not an Apostle. "The lot is cast into the lap; but the whole disposing thereof is of the Lord," Prov. 16: 33.

In the many instances mentioned in the Bible of casting lots—no such thing as risking money, or betting, or making money, is even hinted at.

Nor is there ever any uncertainty about the casting of the lot. That discovered the proper person, the Jonah, or Achan, or Jonathan, or the right person is always found out by that means, for it was of the Lord. The system of lotteries of this day is as unlike that one as darkness is different from light, or as false religion is contrary to the true.

And how unworthy and even corrupt the reasoning that seeks to make the way that God has commanded man to get his bread as uncertain and speculative as the modern schemes of living, such as life insurance agencies, lotteries, stock operations of various sorts, and speculation in general? The keeping of cattle, tillage of the earth, teaching people wholesome truth, whether orally or by writing, and similar modes of producing something valuable from the earth, or communicating information beneficial to others, of improving the crude matter created for man's good, as shaping metal into useful tools for labor, or comforting mankind and ameliorating their condition of suffering and sorrow, are methods of honestly laboring which, according to the Bible, are not only endorsed, but entitled to reward. Such labors benefit all classes, and impoverish none. The priest who waited on holy things did faithful service to others in teaching &c., and lived of those things. The scribe who wrote and expounded the law was authorized. How frequently tilling the soil is mentioned, and cunning or skilful workman in wood, stone, metal &c., or merchants, or honest traders. Now the Bible gives examples of what is useful, to encourage us and of what is hurtful, to warn mankind. But men may argue from the true to the false, if the spirit of sophistry is in their minds. They may argue that it is right to put up lightning rods on houses because the Bible teaches us it is right to have houses; but the Bible furnishes us the examples of houses for shelter, though it does not give us the example of lightning rods. One might argue that, because a man should provide for those of his own house, that therefore he is justified in insuring his life &c. But the Bible teaches a man to do these things by honest labor, and by economizing in a good way, and giving to the needy &c., and thus committing his way to God and trusting in providence, or by living to God in righteousness.

There is a temptation in insuring life or property that I should prefer not to be under. If the family of one whose life is insured loved money too much (and the fact of insuring is too good proof of that to be rejected) perhaps they would not value his life as they ought. Or when property is insured there is a temptation to negligence &c., and a distrust of providence, and too strong a reliance in the insurance company is evinced; all of which is certainly corrupting to man and dishonoring to God.