

# Zion's Landmark.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

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## Zion's Landmark.

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 people to search the scriptures and obey Jesus as the only 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 and the Father, Jesus the Mediator, and the Holy Spirit, the Blessed Comforter.

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 Jesus.

## Poetry.

### ARE THESE BLESSINGS FOR ME?

How often with wonder Thy word I explore,  
What beauties and treasures I see!  
'Tis like a vast ocean without any shore!  
But are these rich treasures for me?

Thy promises, Lord, with profusion abound,  
And blessings as rich as can be;  
And balm in abundance to heal every wound,  
But are such provisions for me?

There's mercy for sinners, the helpless and lost,  
Forgiveness and pardon all free;  
There's wine, milk and honey, bestowed without cost,  
But ah, are these blessings for me?

I read, there's provided a rich throne of grace,  
To which all poor beggars may flee;  
And I would resort to that hallowed place,  
But I fear it is not for me.

A door is wide open for such as desire  
The King in his beauty to see;  
A glimpse of his glory doth set me on fire,  
But is that door open for me?

I'll go there and ask if such beggars as I,  
Are allowed to partake of his store;  
For I learn, none were ever permitted to die,  
Who earnestly knocked at the door.

I. N. VANMETER.

[SELECTED.]

### LEAVE IT TO GOD!

Be it a doubt? all doubts he solves:  
Questions which thought in vain revolves,  
He settles with a nod.  
Be it a fear? He has the balm,  
Which every human fear will calm;  
Leave it to God.

Leave it to God!  
Be it the weight of daily care?  
Bring him the burden; He will bear  
Alone the tiresome load.  
Be it the restless, anxious thought  
For future years? By faith be taught—  
Leave it to God.

Leave it to God!  
Be it the battle of this life?  
He fought it once, and won the strife,  
Who earth's rough ways has trod.  
Be it the foe who triumph vaunts?  
Jesus had foes, and bore their taunts;  
Leave it to God.

Leave it to God!  
Be it the loss of worldly wealth,  
Or yet, the sorer loss of health?  
All losses he makes good.  
In every loss there is some gain,  
Some need of grace in every pain;  
Leave it to God.

Leave it to God!  
Be it the heavy weight of guilt?  
The blood of Christ was freely spilt,  
And sin atoned by blood.  
Be it the littleness of faith?  
Ask and be full, the promise saith;  
Leave it to God.

Leave it to God!  
Be it a dread to yield this breath,  
That life-long bondage, fear of death,  
The pang, the worm, the sod?  
He conquered death, who victory gives,  
He liveth, and who in Him lives,  
Leaves it to God!

## Communicated.

### REPLY TO DR. PIERCE.

Elder P. D. Gold—Dear Brother in Christ:—

This manuscript was written about two years ago; before I could finish I had to lay down my pen and go to my farm, to work. When I was at leisure again, I found that the pamphlet containing Dr. Pierce's Sermon, to which I designed to reply, was lost; and I have not yet been able to procure another, consequently I cannot now finish my purpose. I expected to have it published in pamphlet form (which I may yet do if the Lord will), at the suggestion of some brethren.

I send you what I have written to publish in the LANDMARK, if you think proper. JOHN ROWE.

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:9, 10.

There has recently come to my view, an article written by the Rev. Dr. Pierce, of Georgia, upon the subject of "Predestination," which the Doctor was pleased to head with the above text; but, in my humble judgment, the leading sentiments of his treatise come in direct contact with the plain teachings of the text, and are subversive of the whole system of salvation through Christ. Wherefore, it came into my mind to reply to his article, and to head my reply with the same text. My motive in replying is, that those who read may see, (so far as I am capable of determining,) that the truth may be stripped of the mists of error; that those who have "eyes to see" may see and delight therein. It is a fact, fully manifest from the scriptures, that the saints while in this life are subject to the bewitching influence of false doctrines. And, to defend them against such, is the high privilege and solemn duty of every minister of the Word: hence, I shall offer no other apology, nor shall I be deterred by the superior age of Dr. Pierce, who, I suppose, is now nearly ninety years old; for, if he had lived an hundred years and was now dead, he had lived and died a man, and as such his writing would still be subject to scrutiny.

My plan is to quote and comment upon the objectionable parts of the Doctor's treatise, and then try to pen a plain and candid solution of the text with which both our articles are headed. And if I quote largely from

the treatise in question, the design is, that the sentiments of the writer may be the more fully obtained by those who may not see his sermon on "Predestination," in full.

He sets out by calling the attention of his readers to the fact that the apostle Peter speaks of some of the writings of St. Paul as "hard to be understood;" which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. He alleges that the "conclusion is a natural one," that as Peter refers to the other scriptures—also meaning some which Paul did not write. He alludes doubtless to Paul's quotation from the Old Testament concerning the "hardening of Pharaoh's heart; the loving of Jacob, and hating of Esau; and "the potter's power over the same lump of clay to make one vessel to honor and another to dishonor." (Wonder where the Doctor learned that Peter alludes to these scriptures exclusively?) But he continues:

"All of which as read by an iron-clad Predestinarian must teach the lawless exercise of power on the part of God, because the exercise of power in this way, to his conception of God, and his idea of sovereign grace bestowed on the elect just because God would bestow it, underlay all other doctrine. Of course, if in the exercise of sovereign grace, God ordained some to everlasting life just because he would do it as a Sovereign Lord, so also he must have ordained others to everlasting wrath just because he would do it; for the moment Predestinarians drop out of this idea "just because he would," the bubble of sovereign grace explodes and the mind gravitates to the more complacent conception of God in Christ, providing salvation for all on condition of faith. I do not mistake the faith of every full blown Predestinarian in all their catechisms; this is a cardinal item—that God did all these sovereign deeds for his own glory. This expression thus used I object to as being unsound, because it antagonizes the declarations that God sent his Son into the world that the world through him might be saved. "And yet, reason itself determines in spite of prejudice, that no human soul can ever be justly lost, unless it might and ought to have been saved in accordance with God's pleasure. God declares he has no pleasure in the death of the wicked; and, in reference to the causes of his pleasure, they have always been the same. If the death of sinners now is repugnant to God's essential nature, it is certain he will never sentence any soul of man to perdition, except for refusing to believe in the name of the only begotten Son of God who died for him. And in this unbelief there could be no moral guilt, except it takes its demerit from rejecting an offered Savior."

On reading the above extract, the reader will perceive at first view, 1st, That Dr. Pierce is in his old age still at war with God's sovereignty; and 2nd, that he holds that faith is a

duty to be performed by sinners at their own option; or in other words, that sinners are free to believe in Christ to the saving of their souls, or not believe—just as they may choose—and that God's purpose in saving sinners is regulated by the sinner's choice in believing or not believing. Such are fair deductions from the extract as best I can understand it.—And I suppose that Dr. Pierce himself would hardly object or feel misrepresented by this statement of his faith. He quotes the Lord's "hardening Pharaoh's heart; loving Jacob, and hating Esau" before the children were born; "the potter's power over the lump of clay" to make vessels dissimilar and to different ends, and alleges that "all of which, as read by an iron-clad Predestinarian, must teach the lawless exercise of power on the part of God," &c. Now, what can Dr. Pierce mean by the "lawless exercise of power on the part of God?" If he should speak of the lawless exercise of power on the part of men, his words might be legitimate, and therefore intelligible; for men are held under law and not unfrequently liable to the charge of a lawless exercise of power as they possess. But, suppose I should prove that God has exercised his power somewhat to the Doctor's disliking? (which I expect to do.)

By what rule will he proceed in judging the Almighty? There is rebellion enough implied in these words ("the lawless exercise of power on the part of God") to damn a whole race were it not for the very principles which Dr. Pierce sets himself to oppose. It is the doctrine of discrimination which is so obnoxious to his feelings; it is that principle he would regard as a "lawless exercise of power on the part of God." But, apart from the instances of God's sovereignty and discrimination quoted by the Doctor, there are many more like instances given in the Bible; and, the same may be said after I have quoted a few, as follows: Christ says, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."—Luke 4: 25, 26, 27. Not only does the cases instanced there imply discrimination, but that such as had no expectation, nor faith, nor worthiness to induce it, were chosen and saved, while such as (the carnal Jews) were in high self confidence, were left to perish therein. But