

Zion's Landmark.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

"TO THE LAW AND TO THE TESTIMONY."

Vol. x.—No. 19.

Wilson, N. C., August 15, 1877.

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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.

Communicated.

SURELY THE LORD IS WITH US.

Dear Brother Gold:—

By request of the brethren here, I send you, together with the many dear readers of your most excellent and highly esteemed paper, some news from Salem church. Through the mediation of the Saviour this church was organized in the year 1811. She has passed through many a hard fought battle since that time. But as she has ever been faithful, in at least a few things, God Almighty has not seen cause to remove from her midst the candlestick. The world, with all its missions, machinery, and fair speeches, has not allured from the ancient landmark some of God's children in this part of the world.

When our aged brethren call to mind the many sore conflicts through which the Lord has brought them, it is then that their furrowed cheeks are bedewed with tears and a holy zeal is kindled within their bosoms that carries their thoughts far above all earthly sorrow and smiles, that none other than the love of God can give, are seen playing on their wrinkled and sunken lips. When we look around us, then it is deeply impressed upon our minds that the time is not far distant when these old soldiers of the cross will lay their armor by; yes, brethren, these fathers in Israel, who have stood in the front of the battles, contending against the world, the flesh and the devil, for the faith that was once delivered to the saints, and have fought the good fight, kept the faith and won the victory through our Lord Jesus Christ; for it is through him alone that it is given. And now, dear brethren, it remains for us who are yet young to go forth and contend earnestly for that very same faith for which our fathers fought and in the strength of which they died; and for which faith and doctrine they have been persecuted and

their names cast out as evil, and accounted as the filth and offscouring of the world, being poorly clad and not enjoying many of the good things of this life, but thanks be unto God who giveth us (not some body else) the victory through our Lord Jesus Christ. Rejoice and be exceeding glad for great (not little) is your reward in heaven (not in the earth).—God has promised not to forsake nor leave his people, yet he will visit their transgressions with a rod and their iniquities with stripes, nevertheless his loving kindness will he not utterly take from them nor suffer his faithfulness to fail. Seeing then we have such promises as these from God we ought to be faithful in a few things for a little while. Yet if one can speak for the rest, it is in doubts and fears that we pass our pilgrimage here on earth, and when we come to present ourselves before God, then, like to Joshua, the devil is standing at our right hand to tempt us, and fill our mind with vain and wicked thoughts.—And again, like Jacob, we feel that our brethren are all gone ahead of us and we are far behind; and like him we greatly fear that some day we will fall by the hand of this king. But we feel that the Lord is yet mindful of us, in being so good and kind as to send his servant, bro. Samuel Potter to us. Rich and sweet were the things that God by his servant declared unto us in bringing out the mysteries of the kingdom and making them so plain to us; for to you, says the Saviour, it is given to know the mysteries of the kingdom.

Even the three saloon keepers at our little town, closed their doors on Monday to hear Brother Potter preach; a thing that is quite remarkable in this wicked place. It seems that the Zion of God at Salem is travelling, and when Zion travels, she brings forth her children, and not the children of another.

Brethren, for these things the praise is due and belongs to the Saviour of poor lost sinners, and we ought not to become exalted, but humbled at the feet of Jesus, and remember our lost estate and Egyptian darkness, and bondage, out of which we sometimes hope the God of Israel has led our poor souls, in delivering us out of the dungeon and the fowler's snare, and loosing the bonds of sin and Satan by which we were bound by nature, and were the children of wrath even as others.

The Lord remember us and send his servant to us again. I will lay my pen aside ere I weary you and your readers.

I remain as ever your unworthy brother in Gospel bonds and in hope

of the resurrection and eternal to life all the children of God.

A. UNDERWOOD.

Sebre City, Webster co., Kentucky, June 28, 1877.

Liberty Hill, Ga., July 17, 1877.

Elder P. D. Gold:—

My Dear Brother in the Lord, I have just finished reading a communication in last issue of the LANDMARK, to be concluded in next issue of your paper, in which my name has been freely used. Said article is written by a brother at Social Circle, Ga. I don't know said brother, but think I anticipate his object, which to my mind must be obvious to all.

Now brother Gold, the object of this note to you is to ask your permission to reply to said articles, or rather your permission to have published a reply in the LANDMARK.—Whether you do, or do not grant my request, please insert my note and your answer to the same in next issue of the LANDMARK.

As I hope, I remain your unworthy, but well wishing brother.

WILLIAM T. GODARD.

I had thought before receiving the above note from brother Godard that the discussion concerning the Towaliga Association should be closed, and I still think so. It is desirable that all that is necessary, in order to give information on which the merit of a question rests and is to be decided, should be given and patiently heard. It seems to me that has been done in the present instance. Without, I hope, injuring any brother I conclude enough has been said on this subject.

Enough has been written I think to show two things. One is that the Towaliga Association does not wish to return to her former brethren in a way that is acceptable to them.

The other thing shown is, that it is an evil and bitter thing to depart from the true way of the Lord.—How easy to get wrong, but how difficult to get right. What a blessed thing to have gospel fellowship.—How easy it may be lost by improper conduct, and how hard it is to recover it. Whenever Baptists wish to become popular, and intermarry with the surrounding nations, they soon find an offspring in their houses that brings discord and strife. By opening their doors wide enough to take in Masons, and people of other denominations without baptizing them, &c., these churches of the Towaliga Association now find themselves shut out of doors from the fellowship of Primitive Baptists generally; and members enough among them endorsing their departure to prevent their making a confession that they did wrong, and putting

away their strange wives and offspring.

Let Baptists learn a lesson from this, and try to keep straight while they are so. Let us also encourage repentance and a return to right principles and conduct among any and all of the erring whenever and wherever we can see it.

THE SMITH RIVER ASSOCIATION.

I was enabled to attend this Association in company with brethren J. M. Harris and F. J. Stone and others, (two warm, lively Baptists of Rockingham Co., N. C.)

The Association met at Center M. H., in Patrick co., Va., Elder A. J. Cassell is its moderator. He is a fresh, rich and very gifted preacher of the gospel. Brother G. S. Tuggle is the clerk.

The Association met in the neighborhood of some good brethren, famous for their hospitality; such are brother Joseph Frans, and brother J. J. Philpot. It is so refreshing to the weary traveller to receive the kind-

ness and hospitality, and when brother J. J. Lackey might be mentioned with pleasure.

There was a large gathering of attentive listeners to the gospel, and a considerable number of preachers was present.

On our way home we had the pleasure of stopping with sister F. McNeely, the wife and widow of Eld. G. W. McNeely who was a very useful Baptist preacher in that region, and highly beloved by the brethren, and sincerely respected by the people generally. We need such men it seems to me. Sister McNeely and her daughters are getting along well, though they and others sadly miss brother McNeely. May the Lord bless them.

Brother Harris and myself also spent a night very pleasantly with brother and sister Hall at Wentworth N. C. We had preaching at some places as we passed along, and found good sized congregations of people who seemed anxious to hear the word preached.—Ed.

Social Circle, Ga., July 12, 1877.

Elder P. D. Gold—Beloved Brothers

In my published article, in the LANDMARK, July 15th, I am made to say that the division between the Baptists "Took place in this part of Georgia, a little before, or about 1830." It should be 1840. Again I am made to say, "If the church and the doctrine are what caused the division, why we could not, never will, receive their baptism." This sentence is unintelligible; just what I said in lieu of the above I know