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# ZION'S LANDMARKS.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

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## Poetry.

### Death of an aged Pilgrim.

VANMETER.

Behold the calm, the peaceful death,  
The aged pilgrim dies;  
In Jesus he resigns his breath,  
And soars above the skies!

Here lies a man whose pilgrimage  
Was long and full of years,  
When God was pleased to call the sage  
From this low vale of tears.

Weak was his body, sound his mind,  
His eyes were growing dim;  
Almost a stranger to mankind,  
And they almost to him.

His eyes had seen the raging war;  
Beheld returning peace;  
Had witnessed stern adversity,  
Prosperity and ease.

The world had grown a tiresome place,  
Of ease, deceit, and arms;  
He longed to see his Saviour's face,  
And dwell in Jesus' arms.

And when his destined hour was come,  
Contented and resigned,  
He left his clay for heaven, his home,  
Without a look behind!

### Death and Heavenly Happiness.

DOVER SELECTION.

And let this feeble body fail,  
And let it faint or die!  
My soul shall quit this mournful vale,  
And soar to worlds on high;  
Shall join the disembodied saints,  
And find its long-sought rest,  
(That only bliss for which it pants,  
In the Redeemer's breast.

In hope of that immortal crown,  
I now the cross sustain,  
And gladly wander up and down,  
And smile at toil and pain:  
I suffer on my threescore years,  
Till my Deliverer come,  
And wipe away his servant's tears,  
And take his exile home.

Oh, what hath Jesus done for me!—  
Before my raptured eyes  
Rivers of life divine I see,  
And trees of paradise!  
I see a world of spirits bright,  
Who taste the pleasures there;  
They are all robed in spotless white,  
And conquering palms they bear.

Oh, what are all my sufferings here,  
If, Lord, thou count me meet  
With that enraptured host to appear,  
And worship at thy feet?  
Give joy or grief, give ease or pain,  
Take life or friends away;  
But let me find them all again  
In that eternal day.

## Selections.

The salvation of the righteous is of the Lord.  
PSALMS, XXXVII. 39.

No. V.

And in conformity to this sentiment, we hear it said by the inspiration of the Holy Ghost, "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. iii. 26. But men have become so wise of late above that which is written, as to inculcate a different sentiment; and esteem it unfashionable, out of date, and not at all consonant to the refined taste of the times in which we live, to believe and preach such an Antinomian, do-nothing, licentious doctrine as they would have this to be. They argue that the state of society has so much altered, from what it was in the primitive ages of the church; and mankind have improved to such a degree in the arts and sciences, astronomy, philosophy, and mechanism; and are so vastly under the influence of the new school system institutions of the day, that this old fashioned way of preaching is quite out of order and altogether useless—that it will not suit, does not take with the notions of men now, and should be abandoned as a mode unproductive of results in any degree beneficial to the welfare of men, but rather to the reverse. Their argument leads to this: "What! to talk of a man's both hoping and quietly waiting for the salvation of the Lord?—monstrous doctrine! away with such notions. But come, sinner, come—we can teach you better things than these; for instance, just come and get down in this altar here, and my soul for yours but you'll get religion in fifteen minutes. Or, you, Mr. Sinner, come forward and occupy this anxious bench awhile, and its holy influence will soon procure your salvation. Or you, Mr. Sinner, step across to this mourner's seat, and if you don't get religion this time, it will be because you don't groan loud, or agonize hard enough;

but you will certainly get it the next time you come. And as for you, you hard-hearted sinner there with a head on, if you will go home and pray seven times a day for a week, and don't work out your salvation in that time, I'll give you my ears; or if you should prefer to make shorter work of it, however, just tumble down there where you are and pray hard for ten minutes, and with the aid of my prayers and the prayers of this holy congregation,—my holy avocation for it but you'll effect the salvation of your soul, and that speedily."

They further say to their hearers, "You must not pay any attention to what these old rigid Predestinarian Baptists say about waiting for salvation—trusting to the Lord for salvation—on believing salvation to be of the Lord alone. As for them, they are not to be believed; they are enemies to all men, and will not submit to the decrees of our honorable Sanhedrim. We say unto you be up and a doing. Do and live—wait for the Lord to do, and die. God never yet pulled any man to heaven by the hair of his head; but man to be there must go himself, whether God wills it or not, even if he loses all the hair off his head in butting the chamber door open that leads to the throne of the King of Kings."

Say they, "We know you are as dead as Lazarus was when in his grave, but what of that? you can come forth, you can rise up and walk, if you choose; it requires but a slight exertion on your part to rise from the dead. We also know that Christ died for you and all mankind besides, but what of that? it's a small matter after all, for his atonement will never save any man, unless the man in the first place obliges God so to let the atonement extend to him by changing his own soul, cleansing it from all iniquity, purging it from sin, and making it by his own hand, scouring a fit temple for the reception and indwelling of the Holy Spirit." They argue, "is a very fine thing, if you choose to make

it so by giving it the finishing touch in producing the desired effect it should have, but not otherwise. For unless men of their innate goodness and ability choose to believe, obey the commandments, and finally work out their own redemption, not one of them will ever be saved. Unless they choose to do this, Christ has died in vain, God will certainly fail in his purpose, and the glorified Son of God need not have gone to heaven to prepare places for them among the mansions of his heavenly Father. They will never get there, no not one of them; but will all have to lift up their eyes in hell, and groan with the devil and his angels forever."

But enough on this link. Brother, I will just make two enquiries of you here—and first is not the above the great and leading tendency of all the popular doctrines promulgated amongst men in the present age of the world, under a color of Christ's gospel? Secondly, is all or any of this kind of stuff in the least degree consonant to the principles of God's plan of salvation and Bible truth?

In strict accordance with the principles of the text, Saint Paul urges upon his Thessalonian brethren the importance of this consideration. He says, "We are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth." 2 Thess. ii. 13. Now this appears to be a clincher, as we would say in common parlance; and no doubt but the great apostle to the Gentiles thought it sufficient for all reasonable folks. But yet after all it will not do for the polished gentry of our day. They verily will not give into the notion of God's free sovereign choice of his people, from the beginning unto salvation. Such a position of affairs as this would not leave them enough to do to afford ground for exultation and vain glory. And no religion now-a-days, with most people, without a vast bundle