

Zion's Landmarks.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

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Zion's Landmarks,

P. D. GOLD, EDITOR.

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Money can be sent by express or otherwise at my expense. In sums of a few dollars it can be sent at my risk by ordinary letters. When money is not received please always inform me.

WHEN CONVENIENT ALWAYS SEND MONEY BY EXPRESS OR MONEY ORDERS AT MY EXPENSE, IF PREFERRED. For a good reason please direct letters to me as follows:

P. D. Gold, Wilson,

Poetry.

STEWART Co., GA., Dec. 10th, 1874.

DEAR brother Gold and others,
Dear kindred far and near,
Come listen to my story
About my trials here.

If the Lord will direct me
And unvail his pleasant face,
Perhaps this will encourage
Some dear child of grace.

But without his kind assistance
To guide my feeble hand—
What I may write will only be
The work of puny man.

But with the blessed assurance
That he is on my side,
I'll run through a troop
And over mountains ride.

It matters not where I was born,
Nor how long since its been—
The case is very clear to you,
That I was born in sin.

Deaf and blind, and all unclean,
Such was the case with me—
They told me though, if I would try,
That I could hear and see.

There are many roads to go, they said,
Don't matter, round or through,
But Jesus says, "I am the way,"
And no other way will do.

Sometimes, I don't remember
Precisely the time or date—
I was somehow made to consider
My lost and ruined state.

I was led about and instructed
By some mysterious hand,
And I found myself connected
With the little hated band.

Often am I afflicted,
But in this I am blest,
For then it is, dear brethren,
I see my saviour's best.

Then, why not court affliction
And try to pray for more,
Since it is affliction
That brings me to the door?

"Knock and it shall be opened,
"Seek and ye shall find,
"Ask and it shall be given"—
To those of spirit mind.

But Oh! I am so sinful,
So prone from things above,
I seldom find a mind to see
The God I dearly love.

Ofttimes with me tis midnight,
And I cannot see my way,
Can't even hear a chicken crow
To bid me hope for day.

Disappointment, gloom, and sorrow,
Attend me on my road—
And not one single comfort
Does this vile world afford.

And when I come to dig for gold
Nothing I find but dross,
I am forced to go to Jesus
Who died upon the cross.

Poor, despised, forsaken,
To him I bring my case,
'Tis only in, and through his name
I approach a throne of grace.

Now, since you've heard my story,
Dear kindred far and nigh,
Can you have any fellowship
For such a one as I?

Dear brethren, in conclusion,
I've one thing more to say:
I hope you'll not forget me
When you go to pray.

E. W. LOWE.

Communicated.

OPELIKA ALA., Feb. 15th, 1875.

Brother Gold:—

I AM reliably informed that the new order known as "Patrons of Husbandry" or "Grangers" is troubling some of our Churches, in certain places, even to rending them asunder, and forming two distinct denominations which cannot fellowship each other or commune together. One Church embracing many members of acknowledged usefulness and ability has actually divided, and it is believed that in the approaching Association a division is inevitable. Several brethren of high standing in every relation of life, and as church members, both Ministers and private members, who do not belong to this new order, are of the opinion that the Church should not make it a bar to fellowship for her members to unite with it, considering it nothing more than any other legitimate business matter that may be lawfully engaged in to promote the secular interest of society generally, and of the Grangers particularly. Others, and by far the larger portion of Primitive Baptists, take quite a different view, and think it to be violative of gospel principles which all sound and orderly Baptists should strive to maintain.

In view of these facts, however,

painful or unpleasant it may be, we are obliged to look this matter square in the face. What I may have to say is not designed to stir up strife or widen the breach, but rather if possible to promote peace and harmony among all who love our Lord Jesus and his cause. One of the seven hateful abominations to God is "he that soweth discord among brethren," Prov. 6: 19. Such a character is described as a naughty person continually devising mischief. Pro. 6: 12, 14.

To maintain good works and secure peace and love among brethren no new plans are necessary to be devised by man, but simply to follow the old landmark of gospel doctrine and order which hath been established by holy men of God who wrote as moved by the Holy Ghost, and to walk in these good works which God, and not man, hath ordained.

"Now we live" says Paul to a Church, "if ye stand fast in the Lord," 1 Thes. 3: 8. Yes, we live in peace, in comfort and joy when our Churches stand fast and unmoveable in the doctrine of the Lord Jesus, not by the sleight and cunning craftiness of men whereby they lie in wait to deceive," Eph 4. Men who make it a study to sow the seeds of discord among christians have acquired a great deal of "sleight" in setting a net to catch the unwary and unsuspecting, and when they once get them into their snare it is not much trouble then to hold them captives at will.

But why is this allowed? Surely there is a needs be for it. The Lord hath determined that the righteous shall be tried, and that he himself will do it. Psalms 11: 5. Their faith must be tried as by a hot purifying fire. It is more precious than perishing gold and it sustains no loss save of some spurious substance, when tried by fire. Paul speaks of an unfeigned faith" by which we may infer there is a pretended or feigned faith. Hence fiery trials make manifest what sort of faith it is, that the people of God themselves may know whether they have the principle in them of suffering for Jesus' sake. "There must be" says the Apostle, "also heresies among you." And why must it be so? Simply that "they which are approved may be made manifest," 1 Cor. 11: 19. These who are approved of God are made manifest by their steadfastly continuing in the Apostles' doctrine and fellowship and by their opposing every

innovation or new thing. No matter how long men may have appeared to stand firm, nor how high in the estimation of the Church, "God accepteth no man's person," Gal. 2: 6. He regardeth not the rich or the learned any more than the poor and unlearned. And his people should not have respect of persons in judgement, James 2: 1, 9. God's holy word is the infallible standard of our faith and practice, and no matter how talented one may be if he "cause divisions and offenses contrary to the doctrine ye have learned" of Christ—mark and avoid him—that is, cut him off from Church fellowship. Rom 16: 17.

Primitive Baptists have heretofore had a long contest and have generally become posted as to former secret worldly institutions. It is therefore a wise scheme of the old serpent to present new attractions—the old principle in new colors, with a few very popular ingredients mixed to make it pass more currently. This new attraction is seemingly very oppressive now, when farmers generally are in the necessity of some system of farming to promote their own interest as well as the general prosperity of the whole country. Where the love of money is the ruling principle such attractions are well calculated to develop that principle, even though it should be at the sacrifice of the peace and fellowship of the Church of Christ.

Temptations to do wrong are always presented in a very plausible way, and at a point most likely for success. Witness the temptations presented to the Son of God himself. When he had fasted forty days it was reasonable to suppose that as he greatly hungered a temptation to obey Satan and get bread adapted to his hunger would be more likely to succeed than any thing else. Hence that was the first temptation presented—"command that these stones be made bread." It is true that Christ had the power to have done this, and he really hungered for bread; but then it would have been obedience to Satan rather than to God to have done it. It is equally true that we, especially in the oppressed South, need bread, but let not christians forget that "man lives not by bread alone, but by every word that proceedeth out of the mouth of God." Though we need bread our heavenly Father knows it, and we should be very cautious not to violate his commands to obtain it. The only sure