

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.

Communicated.

Dear Brother Gold:—

What is man in this nineteenth century that we should be mindful of him, or what his views of equity and justice that we should follow him?—Look at Adam in the garden, and behold man now under the law of sin and death with his conceptions of equity and justice, based on his own selfishness and interest, with his eye even turned on empty space, and seeking his honor in the practice of the religious world resting on man's own interest and selfishness. That society is held together by such virtue, equity and justice at this time is a mystery to the upright in heart and soul. Man in the garden was upright and pronounced very good by his Creator that gave him the law.—Adam violated it and fell and brought sin and death and condemnation upon himself and all his posterity—Thus it was written, by man came sin, and sin is a violation of the law, which drove Adam out of the garden of paradise—regardless of his works of fig leaf apron-making which could not hide his nakedness. And now, man, being under the law of sin and death, thinks by his wisdom and good works to render satisfaction to a transgressed law and get to heaven regardless of equity and justice to God's law. Such equity and justice to law would overturn and set at naught God and all that is God-like in the world; because the law is holy, and man is unholy. The law is like the lawgiver, infinite. Man is finite and not able to make an infinite sacrifice. Justice requires that every jot and tittle of the law shall be fulfilled. Reader, take heed where you stand: you may be fighting against God. Remember, God is under no obligations to any of Adam's race, and by his law you are already condemned to death—eternal death unless God's mercy and grace pluck you as a brand from eternal woe.—Oh! what is man, dead in trespasses and sins, that we should be mindful of him or adopt his views of wis-

dom, of righteousness; his notions of justice contrary to law and testimony, who works himself into the church to make gain of godliness—to trade and traffic in religion as an article of commerce and to make merchandise of the saints? What benefit, O man! will it be to society or to you if you were to gain the whole world and lose your own soul? It could not make a sacrifice for your soul nor redeem your brother from death and hell. You are like all of Adam's race, shut up under the law, in the prison-house of sin and death, or the lock of seven seals, and when search was made in heaven and in earth and under the earth, none was found able to unloose the seals and read thereon. Sad tidings to a lost and ruined world of sinners! All gone astray. All ruined and undone.

Reader, have you kept every jot and every tittle of God's law holy? If not, it demands payment; and as Adam was driven out of Eden for one sin, can you, who are guilty of many, expect to escape the vengeance and penalty of the law?

Behold the justice and purity of God's holy law! It can't look on with any allowance. It is infinite and must be fulfilled. Sad truth indeed to poor lost and ruined sinners! Man has sought out many inventions in this nineteenth century to get to heaven by such as world's conventions, Baptist State conventions, missionary and tract societies, foreign and home mission societies, bible societies and Sunday-school union societies as hand-maids to the church of Christ who said, my kingdom is not of this world, together with the institutions of learning as co-laborers and co-helpers, and think to be able to unloose the seals, evangelize the world and convert sinners to God and eternal rest. But none was found able to unloose the seals of death and hell, and John wept, and the angel of the Lord said unto him, weep not, for the Lion of the tribe of Juda hath prevailed to unloose the seals, &c. Read for yourselves the glorious news to a ruined world of sinners. The king's highway of holiness was to be opened up for sin and uncleanness to the house of David. For unto you this day is born in Bethlehem Judah a prince and Savior (the lion) made of a woman, made under the law to be a sacrifice to redeem (his bride) lost and ruined man from under its curse, and to purify unto himself a peculiar people zealous of good works, which God before ordained that we (the Church) should walk in them. Hence it was written "That burnt offerings and sacrifices thou wouldst not, but a body thou hast prepared me;" and lo! I have come in the volume of the Book, as it is written of me, to do thy will, O God! Jesus looked and found none to help and said, Mine

own arm brought salvation down. He came into the world to save sinners, and he is the way, the truth and the life, and no man can come unto me except the Father who sent me draw him, and I will raise him up again, &c. (He does not say I &c. will raise him up again.) He laid down his life for his bride (the Church), had power to lay it down and power to take it up again. He paid the ransom price (his blood) for her (the Church) on the Cross, said, "It is finished!" and was buried for them—(the Bible nowhere tell us that co-helpers and modern Babel builders helped to bear the Cross)—and rose again from the dead for their justification.

Now, in modern times, learned Doctors and others have volunteered to help God with all their institutions, ways and means, to save sinners, the Bride—the Lamb's wife—which work Jesus finished over eighteen hundred years ago. It may seem right unto them but the Bible tells us and them, "There is a way that seems right unto a man, but the end thereof are the ways of death." But, they not

working men, remind us of one who went to Jesus and said, "Good Master, what shall I do to do the works of God?" Jesus said, "This is the work of God, to believe on him whom he hath sent." This Bible doctrine clearly proves to every live man in Christ Jesus that the Missionary institutions, their ways, means and instrumentalities are foolishness with God, and never will convert a sinner savingly to believe in God our Savior. Reader, you may ask why; and the answer is, "Because it is the power of God unto salvation to every one that believeth." The Missionaries run well—who hinders them? Surely the ignorant Primitive Baptists do not, for they are satisfied with, and believe in Jesus and what he has done, and believe he has done all things well. They therefore take the written word in the scriptures as a rule of faith and practice, discarding all others to perish with the using. Are we therefore your enemies because we tell you the truth? We, as honest men (sinners), believe that we are saved by grace through faith, and that not of ourselves, it is the gift of God, not of works lest any man should boast; and bear testimony with the prophets and Christ's apostles, "that salvation is of the Lord and that there is no other name given whereby sinners can be saved," only in Jesus in whom we trust for life and eternal salvation. Therefore, in love and obedience we follow our Lord Jesus, believing in one Lord, one faith, and one baptism, discarding all lords many, faiths many, and baptisms many, which belong to Mrs. Babylon

and her harlots, who deny the way, the truth and the life," and set up their human wisdom, human learning and their instrumentalities in opposition to Christ's kingdom set up in the world. Christ taught man that he must be born again. Why? Because he said, "My kingdom is not of this world; it is spiritual and not carnal, and the carnal mind discerneth not the things of the Spirit, neither can he know them, because they are spiritually discerned. Every child born of the Spirit believes and bears testimony that Jesus is the Christ, the only way, the truth and the life of his Church, collectively and individually—and all other ways lead to death.

I have written what I believe, and will close by saying to all in or out of Babylon, If God be God follow him, but if Baal, then follow him.—May God, the Father of our Lord Jesus, give us grace to understand the truth that we all may be able to lay aside every weight and the sin that doth so easily beset us, &c.

WM. THIGPEN.

Remarks:

Brother Thigpen belongs to a generation that sleep with their fathers, save one, now and then, who survives. He remembers the days of old when such men as Elder Joshua Lawrence preached, and is of the same County.

Brother Thigpen's long and faithful life as a Baptist, and his worthy example, have given him a warm place in the fellowship and esteem of his brethren. But he would not desire such esteem unless the Lord would give it to him. "And he shall be as a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and, whatsoever he doeth shall prosper."—ED.

Jackson, Tennessee, Jan. 31, 1876.

Dear Brother Gold, and Brethren and Sisters everywhere:—

A new year has rolled around upon us and one closed forever; and, do we love him, who worketh all things after the counsel of his own will, and worketh all things together for good in the accomplishment of his own eternal purposes. In the affairs of individuals and of nations we are not blind to the fact that God has been directing the course of events in the fulfillment of his own designs concerning the destiny of our common world, and the unfolding and establishing of his own glory among men, although we have not been able to see and regard these events in all their bearings just as God sees and regards them. But, while it is true that the ways of providence in many respects are incomprehensible to us; yet, we know that the earth is the Lord's, and the fulness thereof, the world and they that dwell therein; that our rulers' hearts are in the