

Zion's Landmark.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

"TO THE LAW AND TO THE TESTIMONY."

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Wilson, N. C., January 1, 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.

Poetry.

THE LAND OF PROMISE, OR THE CHRISTIAN'S HOME.

Far o'er the hills of time, I see
The pilgrims' happy home,
Where they will find eternal rest
Beneath their Father's dome.

There Moses and his children dwell,
Secure from trials, live;
The Land of Promise they have gained—
To God the glory give.

No longer now, the tyrant's yoke
O'er their devoted heads;
In pursuit the Egyptians' went
To find their way.

The hand of God held back the waves,
When on the other side,
Beheld their deadly foes engaged
Beneath the swelling tide.

But soon a mighty cry was heard
Of hunger and of thirst—
God's servant clave the flinty rock,
Forth from it waters burst.

They, of heavenly manna eat,
While journeying here below;
Now heaven's golden streets they walk,
And all their trials o'er.

Give us, oh! Lord, thy little flock,
A portion of thy grace
To lead us through this veil of tears
Till we shall see thy face.

Help us to live each day on earth
As though it was the last,
In humbleness of heart and prayer,
Till earthly trials pass.

Ther, oh! receive our souls at last—
There let us with Thee dwell,
Where Moses and the prophets are—
We will our story tell.

Of thy redeeming love and grace,
Of my salvation free,
And of Thy precious blood once shed
For me, unworthy me.

Mrs. W. A. PENNY.

Clayton, N. C., Nov. 23, 1876.

Communicated.

FRAGMENTS—No. 32.

Kissing.—Ps. 85: 10, 11.

Elder P. D. Gold, Beloved Brother:—

The ever-welcome LANDMARK comes to me regularly, and has lost none of its interest, always bringing good news from a far country, and contending for the faith which was delivered to the saints by divine authority. I shall attempt another brief fragment of thoughts on the rather peculiar subject named above,

which you may dispose of according to your judgment; and if I only say enough in this article to open the subject, others may pursue it farther or shed more light upon it.

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." In the salvation of sinners all the attributes of God must harmonize, and every divine perfection of the infinite Jehovah must be sustained, so that the divine truth may be made manifest, that God is just, and yet the Justifier of him that believeth in Jesus. God is holy, and nothing unclean can enter or dwell in his presence. "Thou art of purer eyes than to behold evil, and canst not look on iniquity."—Hab. 1: 13. Mankind are sinners; both Jews and Gentiles are all under sin; so that every mouth is stopped, and all the world has become guilty before God. Beholding the vast and infinite contrast between an holy God, and a vile, polluted sinner, how can the condemned criminal be released, acquitted, justified and saved, and God remain just? These are questions of such solemn importance that they involve the eternal honors of the throne of the divine Majesty, the just claims of his holy law, the demands of his inflexible justice and the inviolable rights of unalterable truth. Love may yearn over the sinner; mercy may pity him; power may be able to save; but justice says, cut him down for he is guilty; truth says, the soul that sinneth it shall die; righteousness and holiness spur the vile and corrupt wretch from their presence; immortality says, I cannot change the sentence of death; omnipresence says, he (the sinner,) can not fly from my presence and dominion; and so far as the poor guilty soul is concerned before God, he is forever debared from hope, and undone, without a Mediator between him and a just and holy God. How all the glorious perfections of God can be harmonized, and the sinner saved, is a question that none but the infinite and incomprehensible God can solve, and no character but that of Jesus, in whom dwelt all the fulness of the God-head, can accomplish. John wept much in gazing on the sealed doom of men, because none was found in heaven or earth that was worthy or able for the mighty task.

"Call a mighty council in the skies—
Seraphs, ye mighty and ye wise,
Say, are ye strong to bear the load,
The weighty vengeance of a God?"
"In vain we ask, for all around,
Stand silent on the heavenly ground."

But the great mystery of godliness, of redemption, of the eternal salvation of sinners, and the glory of God are made manifest in, and are accomplished by, our Lord Jesus Christ, in

whose wonderful character we behold all the perfections of God, and also the nature of man, having a soul, body and spirit, but without sin. In his divine nature the creator of all things, the upholder of all things, was before all things, knows all things. He is the brightness of God's glory, and the express image of his person, and has all power in heaven and earth; but in his incarnation he was made of a woman, made under the law, had the form of a servant, and the likeness of sinful flesh, was a man of sorrow, and acquainted with grief, and humbled himself unto death. God could not die, divinity could not suffer, angels had no blood to shed, and were not related to men, as having their nature, man could not redeem himself, and could not be saved in his sins; hence in the everlasting covenant of peace Christ and his people are included as one in the counsels of the divine mind. In that covenant, which was ordered in all things and sure, Christ is given to be their Head, Husband, Shepherd and Redeemer, and they were betrothed to him as his bride, given to him, chosen in him, blessed in him and preserved in him. Here, in the world, they are the offspring of a fallen Adam, and fleshly and sinful, condemned and helpless; but, according to eternal covenant engagements, he comes into the world, assumes their entire nature, but without sin, was made under the law, and as the surety of his people comes to redeem them. He fully keeps and magnifies the law, and dies on the cross for them, a vicarious death, bearing their sins in his own body on the cross. Here, then, in the person and character of the wonderful God-man mediator, in their Prophet, Priest and King, this Lawgiver, Judge and Redeemer, this sin-bearing victim—here, I say, we behold meeting, uniting, embracing and kissing each other, all the attributes of God. We behold the brightest display of the dazzling glory of God shining in the face of Jesus Christ. "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face;" and while the strokes of inexorable justice fall with awful vengeance on Jesus, our sin-bearer, and the righteous law is shedding his sin-atonement blood, all the glorious perfections of God say, Amen. Mercy and truth meet at the cross, righteousness and peace kiss each other at this hallowed spot, while the Prince of peace is grappling with the powers of darkness, and making peace by his own blood. A righteous God can not spare his own Son, because he is the elder brother, and has come to redeem. He dies, the work is consummated, his people are redeemed, the

law fulfilled, mercy flows, love eternal runs, and salvation is proclaimed to helpless lost sinners, and in their free and eternal pardon all the attributes of God meet and harmonize.

I. N. VANMETER.

Macomb, Ill., Nov., 1876.

Near Water Valley, Yallabusha county,
Miss., Jan. 21st, 1872.

Brother Beebe:—

The subject of baptism has of late borne upon my mind with considerable weight, and I therefore have examined the subject with more care than I otherwise would have done.—My examinations have led me on from one step to another until it appears to me that perhaps the Baptists have been too unguarded in some particulars, in relation to the administration of that divine ordinance; the ordinance that has been approved in the most miraculous manner from heaven, on some memorable occasions, as found in Matt. 3: 16, 17, Mark 1: 10, 11 and Acts 8: 26, 39.

Now there were many kinds of wood, no doubt, when Noah built the Ark, but he was commanded to build it of gopher wood—Gen. 6: 14.—And there must have been many kinds of wood, commanded to make the ark of the covenant, but he commanded them to make it of shittim wood, and the length, breadth, height, &c., particularly designated.—Ex. 25: 10 to 37. And we know there were many kinds of water, sea, brook, pool, lake, river, &c., when God sent John the Baptist (John 1: 6,) to institute the heavenly ordinance of baptism. But when the time came for him to establish that ordinance, he did not go to the pool of Siloam nor to the pool of Bethesda, at Jerusalem, to make it convenient for the people: no indeed, for those pools were used for cleansing and healing purposes (John 5: 2, and 9: 7). and baptism is not for cleansing and healing, but for the "answer of a good conscience toward God by the resurrection of Jesus Christ."—1st Peter 3: 21. And indeed it cannot be proven that John or any of the apostles ever baptized a single person at Jerusalem, notwithstanding, all Judea and Jerusalem were baptized by John. But not at Jerusalem, "For the word of God came unto John, the son of Zacharias, in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."—Luke 3: 2, 3 "And were all baptized in the River Jordan."—Mark 1: 5. And Jerusalem is not less than eighteen or twenty miles from the nearest point of the Jordan river on a straight line. And Nazareth, in Galilee, not less than fifty or sixty miles from Bethabara