

# 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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P. D. Gold, Wilson, N. C.

### BAPTISM.

Ho ye waters, calm and placid!  
What a glory on ye lies!  
Surely God hath touched your surface  
With reflections from the skies.

Ah methinks I see the Savior  
Wending through the waters still  
Leaning free on John the Baptist,  
To all righteousness fulfill.

See him plunged to overwhelming—  
Buried in the water low;  
Then arise; and by the likeness,  
His great resurrection show.

Lo the Dove!—the Holy Spirit,  
Lighting on him from above—  
Hark! the voice of God the Father  
Calling sweetly to approve.

And the soul in God believing,  
May these tokens good receive,  
For obedience is receiving—  
He should find who doth believe.

See a trembling sinner, Savior,  
Who believes and would obey;  
Help thou now mine unbelieving,  
Make me worthy in the way.

So I come on thee relying,—  
Come to find thy liquid grave,  
And the Spirit's sweet approval  
That to thee the Father gave.

### Communicated.

[By request.]

A SERMON IN LONDON.

BY J. C. PHILPOT.

"The election hath obtained it, and the rest were blinded," ROMANS 11: 7.

THE doctrines of discriminating grace always have been, and always will be, opposed by the generality of the professing world (doctrine.) They are so humbling to the pride of man; they are so exclusive of human merit; they so beat down creature righteousness; they so cut up all the boasted freedom of the human will that the great majority of those who profess religion will hate

and resist them. But we should greatly err if we supposed that all who received them were the children of the living God. We have this strikingly set forth in the history of Gideon. Gideon was raised up by the Lord as an instrument to deliver Israel from the hand of the Midianites; and a large army gathered together under his banner. But the Lord commanded a solemn proclamation to be made, that every one "who was fearful and afraid should return, and depart early from Mount Gilad." (Judges 7: 3.) In obedience to this proclamation, out of this vast number, two and twenty thousand left the camp, forsook the banners of the Lord, and returned to their own homes: striking emblem, apt illustration of all who make a nominal profession of religion, and endure not to the end, but, though "armed, and carrying bows, turn back in the day of battle," and belong to those of whom the Lord says, "If any man draw back, my soul shall have no pleasure in him!" But the army of Gideon was too much stirred. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts;" and the assembled multitude were yet so numerous, that had they all continued under Gideon's banners, it would have taken from the Lord's glory. The Lord therefore commanded Gideon to try them by bringing them down to the water, and to take notice how this assembled multitude partook of the flowing stream to which he led them down. There was a small company that bowed down upon their knees, and partook of the water by using their hands as a medium to bring it to their lips; doubtless implying the posture of reverence and godly fear, and the hand of faith whereby the truth is received in the love of it; shewing that they did not receive the waters of truth in a natural manner; did not fall headlong in the mud and mire; did not eagerly and greedily swallow it down; but that there was godly fear in exercise, as well as the intervention of living faith; and that they did not gulp down at once unintermitted draught enough to satisfy thirst, but partook of it little by little, at intervals. Thus in a day there is a vast multitude those who profess the name of the Lord, who are bitterly opposed to truth as it is in Jesus, who are "fearful and afraid" of the cross; and such, if they live and die in their hardness, will have their part amongst "the fearful (literally 'cowards, and unbelieving,' who shall hasten into 'the lake that burneth with fire and brimstone;'" Rev. 21: 8) And yet of those who seem to stand by the Lord's banner, there is a very large assemblage who receive truth, not by the intervention of faith; not by

the teaching of the Holy Ghost in their hearts, but receive it in a carnal manner into their judgment, without the feeling application and spiritual revelation of it to their souls. "The election hath obtained it, and the rest were blinded." Solemn words! It should indeed be a matter of heart inquiry, whether those of us who profess to fear the name of the Lord are included in this small remnant; whether we really belong to that "election" which "hath obtained it."—For if we do not belong to that number whom God hath chosen in Christ before all worlds, we shall die in our sins, and be thrust down into that fearful place where hope never enters. It is therefore a matter of solemn inquiry with one that fears God, who knows what it is to have divine realities commended to his conscience, who stands at times on the brink of deep inquiry, of earnest questioning, of anxious thought, whether he has a well-grounded scriptural evidence that he belongs to that happy number before all worlds; and there will be many anxious struggles, many fervent wrestlings, many vehement cries before it is powerfully and sweetly ratified in the court of conscience, that we belong to that "number which no man can number;" that we have an interest in the blood and love of the Redeemer. The Apostle had been speaking in the preceding chapters concerning righteousness. For this is his grand topic in the epistle to the Romans—the way in which a sinner is accounted righteous before God. He draws a sketch of the difference betwixt those who were really accounted righteous in God's sight, and those who were seeking to obtain righteousness by the works of the law, and he shows that those who sought righteousness by the works of the law stumbled at that stumbling-stone, that they obtained not that which they sought, and that the Gentiles who sought not after righteousness had obtained righteousness.—Nor does he leave it there, but traces it all up to the sovereignty of God, "in having mercy on whom he will have mercy," and "having compassion on whom he will have compassion." And when one replies in a fit of passionate rebellion, "Why doth he yet find fault, for who hath resisted his will?" he meets him in a moment with this appeal to his conscience: "Nay, but, O man who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" We will, then, with God's blessing, endeavor to show what the election hath obtained; and how the rest were blinded: By the word "election" here, the Apostle means, not the choice of God, but those who

are the objects of that choice. It is a Hebrew idiom, substantives being often used in that language instead of adjectives; for instance: "We are the true circumcision," instead of those that are truly circumcised. So again: "the mountain of my holiness," instead of my holy mountain." The writers of the New Testament were Jews by birth, and often used Hebrew idioms, though they wrote in Greek. Thus, when the Apostle speaks of the "election" having "obtained it," he means, not that the choice of God hath obtained it, but that the chosen vessels of mercy, the favored objects of that election had obtained it; and thus the word "election" here means simply the elect.—The elect, then, have obtained certain blessings, and they are the only persons who have obtained them.—Let us see what these blessings are and how they obtain them. First, the grand point which the Apostle speaks of here is, that they have obtained righteousness. This must always be a matter of anxious inquiry. How can a sinner, how he can be righteous before God; because wherever sin is opened up in a man, and laid as a burden upon his conscience, the effect will be a discovery of unrighteousness, and a deep conviction working with power in his soul, that unless he can stand righteous before God, he never can enter into the abode of Him who is perfect righteousness and complete purity. The "election," then, "hath obtained righteousness," that is, through the imputation of Christ's obedience, they stand righteous and accepted before God, "without spot or blemish, or any such thing;" the garment of the Redeemer's obedience covering them and shrouding them from the eye of God, so that He beholds not iniquity in Jacob nor perverseness in Israel; Num. 23: 21. This all the elect have obtained; freely given to them by their God and Father in the Son of His love. But the word "obtained" seems to point to some personal reception of it. It is one thing to be righteous before God in his eyes; it is another thing to have received the manifestation of this righteousness in our conscience. Now, however true and glorious the doctrine is, that all the elect of God stand righteous in Christ's righteousness, the living soul can never be satisfied with the doctrine in the letter, nor can he ever rest until he has the manifestation and discovery of it with power to his heart by the Holy Ghost. And here is that eternal line which separates the living from the dead; here is that narrow, narrow path which distinguishes the heaven-born children from those which are wrapped up in a nominal profession, that the living family must have power, whilst others are satisfied with form; that the