

# 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,

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### Poetry.

#### JESUS WASHED THEIR FEET.

BY R. ANNA PHILLIPS.

Thou glorious Head of all the host,  
The heavenly world reveals—  
More than an earthly King may boast,  
Or all the world unseal.

Thou bright—thou morning star of all  
The glittering lights above;  
To whom adoring angels fall,  
And all the heavens do move.

Ah! was it thou, in that dark night,  
That saw thee clothed as man;  
That stooped thee down, as menial might?  
As servant only can?

To wash the feet of that poor band,  
While words of heavenly cheer  
Fell from thy lips, as thy dear hand  
Was serving lowly there.

The hand that fought their deadly strife,  
And gained them heaven complete:  
That broke to them the bread of life,  
Could lowly wash their feet.

And having thus done to the few,  
In binding words most sweet  
He said: "So do, as done to you—  
Wash one another's feet."

And shall we dare to disobey?  
By law and love we meet,  
And gladly get us down, to-day,  
And wash each other's feet.

#### THE JOY OF INCOMPLETENESS.

If all our lives were one broad glare  
Of sunlight, clear, unclouded;  
If all our path were smooth and fair,  
By no soft gloom enshrouded;  
If all life's flowers were fully blown  
Without the sweet unfolding,  
And happiness were rudely thrown  
On hands too weak for holding—  
Should we not miss the twilight hours,  
The gentle haze and sadness?  
Should we not long for storms and showers,  
To break the constant gladness?

If none were sick and none were sad,  
What service could we render?  
I think if we were always glad,  
We scarcely could be tender.  
Did our beloved never need  
Our patient ministrations,  
Earth would grow cold, and miss indeed  
Its sweetest consolation;

If sorrow never claimed our heart,  
And every wish were granted,  
Patience would die, and hope depart—  
Life would be disenchanted.

And yet in heaven is no more night,  
In heaven is no more sorrow!  
Such unimagined new delight  
Fresh grace from pain will borrow—  
As the poor seed that underground  
Seeks its true life above it,  
Not knowing what will there be found  
When sunbeams kiss and love it.  
So we in darkness upward grow,  
And look and long for heaven,  
But cannot picture it below,  
Till more of light be given.

J. BESEMERES.

### Selected.

[From Huntington.]

#### The Breath of the Lord,

—AND—

#### THE SIEVE OF VANITY.

"And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err." Isaiah 30: 28.

THE prophet, in the preceding verses is predicting Jerusalem's destruction, and the abundance of God's grace and spirit upon the little hills of Zion, both among the believing and the unbelieving, at that time, verse 25. He next prophesies of the super-abounding light which, in gospel days, should exceed that of the former dispensation; that if the church of God was called the "moon" then, it should now be called the "sun;" and that, if there were children of the day in that state, the light should be as the light of seven days in this, verse 26. He then proceeds to Christ, calling him "the name of the Lord," in allusion to God's charge to Moses, "Offend him not for my name is in him;" and because the name of the Lord, proclaimed before Moses, "The Lord, the Lord God, gracious and merciful, slow to anger, abundant in goodness and in truth, pardoning iniquity, transgression, and sin," was now, in a most wonderful manner, to be verified, to be made known, and to be experienced and enjoyed by all the elect of God. But, as this name of the Lord was sadly provoked for forty years together by the unbelieving Jews in the wilderness, so it would be provoked again by those who refuse to hear his voice, and harden their hearts against him, as in the provocation, when their fathers tempted him, proved him, and saw his works forty years. And so likewise it would be with the unbelieving Gentiles, against whom, as well as against the Jews, he would come burning with anger; and those who set themselves against him should find and feel the burden of his indignation; for his word as a fire shall kindle in them, and at last destroy them; and my text informs you how. "And his breath, as an overflowing

stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err."

In this work I will endeavor to give you my thoughts in the following order:

1. What I understand by the Lord's "breath."

2. Why compared to a "stream."

3. The "neck" which this stream reaches to.

4. The "sieve of vanity" used among the nations; and,

5. The "bridle in the jaws of sinners, which shall cause them to err."

The first account that we have of the breath of the Lord is in Gen. 2:

7. "God breathed into his nostrils the breath of life, and man became a living soul." A living soul was breathed into Adam's body, which animated it, actuated it, influenced it, and possessed it; and man was pronounced good; for God made man upright, yea, in the image of God created he him. But, alas! Adam sinned, and all that was good left him, and the sentence of death entered into him: "Sin entered upon all, for all have sinned."

But God promises to the house of Israel that he will breathe upon them once more. "Behold, I will cause breath to enter into you, and ye shall live; and ye shall know that I the Lord have spoken it." The New Testament will inform us of the going forth of this breath of the Lord among the nations. "As my Father hath sent me, even so send I you.—And, when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost.—Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," John 20: 22, 23. This is the going forth of the breath of the Lord into the nations; for they were to go into all nations, and to preach the gospel to every creature; and the Spirit of the Lord was to speak in them, and these effects were to follow—some men's sins were to be remitted, and the sins of others were to be retained; those that believe are to be saved, and those that believe not are to be damned. Hence the servants of the Lord are a sweet savor of God in them that are saved, and in them that perish; for Christ by his Spirit speaks in his servants; and hence it is said that "with the rod of his mouth he smites the earth" (and heals it again,) "and with the breath of his lips he slays the wicked;" and these things are done by the words which are in the mouth of every minister of the Spirit; "and thus life and death are in the power of the tongue:" for some are quickened by the Spirit, and others are left twice

dead, plucked up by the roots. I come now to treat of the "stream" to which the Lord's breath is compared.

The Holy Spirit's well-known emblems are those of breath, wind, fire, and water; two of which are mentioned in my text; the last of which is that of an overflowing "stream," which carries all before it; for he fits, qualifies, and sends the Preacher; directs him where to go, and where not; and furnishes him with matter and manner; and always works with and by the word. Some souls he enters into, and abides with; and "they are saved by the washing of regeneration, and by the renewing of the Holy Ghost:" while those who resist him, and oppose themselves to him, and endeavor to counteract his work, and ridicule and abuse his power, influence, and operations, he leaves dried, blasted, and withered, under the rebukes and reproof of heaven, which kindle in them, as fit fuel for everlasting burnings. "To-phet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; and the breath stone, doth kindle it," Isa. xxx. 33. Under the wrath and curse of God the gospel finds such sinners, and under the same it leaves them; when hardness of heart, desperate wickedness, or a fearful looking-for judgment, is sure to follow, to find out, and, sooner or later, to consume these adversaries. This stream reaches to the midst of the "neck" which is what I come next to describe.

The "neck" is that part of the human body which unites the head and the body together; and to this the scriptures often allude; for instance, Christ is called the "head," as he is the head of influence, from whom all grace flows; and the "covenant head," who represents the whole church in his body. "Now ye are the body of christ," saith Paul "and members in particular:" and again, "the husband is the head of the wife, even as Christ is the head of the church." But, then, what can the neck be, that unites this glorious head to this mystical body? I think this neck must be the covenant of grace; for God the Father first choose that human nature, which the Word was to assume, from everlasting, and then chose us in him, gave us to him, and made us one with him; and he fixed his eternal love upon us in him before the world was made. By the tenor of this covenant elected sinners were espoused to Christ from everlasting, and are openly betrothed to him in time. "I will betroth thee to me in righteousness, in mercies, and in loving kindness; yea, I will betroth thee to me in faithfulness, and thou shalt know the Lord."