

ZION'S LANDMARKS.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

VOLUME II.

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Poetry.

23d Psalm.

MRS. R. ANNA PHILLIPS.

The Lord my shepherd is; He cares
For all my wants, and 'gainst the time
Of need He lovingly prepares
Provisions full and all sublime
And hungering, he leadeth me
To rich luxuriant pastures green:
So boundless here, the store I see
He resteth me assured serene.
When wearied with incessant strife,
And torturing fears my soul doth fill,
He showeth me the fount of life—
The waters peaceful, deep and still.
'Tis then He doth my soul restore
In His own gracious, righteous name,
In paths of righteousness t' adore
The name that doth my feet reclaim.
What tho' I walk the vale of death
May I not lean upon my God
Who, while I yield my falling breath
Will comfort me with staff and rod.
E'en in the presence of my last
Great enemy, a table's spread;
My cup o'erflows with rich repast
And grace as oil anoints my head.
Thy goodness, O my Shepherd, sure
Shall follow me thro' all my days;
Thy grace and mercy still endure
To lead me in Thy righteous ways.
Within Thy house I'll surely keep
A place to dwell and to adore
Fore'er—and dews distill'd to reap—
Blessings—e'en life forever more.

Correspondence.

GEORGIA, Dec., 12th, 1868.

My Dear Brother Bodenhamer:—

In compliance with my promise to write, I proceed to show my opinion with regard to the two witnesses, their being killed, &c. (Rev. 11.)

This prophecy has attracted the attention of men for ages past, and several calamitous circumstances have transpired, which were looked upon at the time, as the fulfillment of that prophecy; but time proved them incorrect, and I am persuaded, no one will correctly understand, that or any other prophetic expression, without the aid of the Spirit that moved the prophet to write, nor should any one imagine his understanding enlightened by the Spirit, unless that understanding is in accordance with the written word of God. Doubtless the word of God contains other references to this notable event, for in Rev. 10: 7, it is said "in the days of the voice

of the seventh angel, when he shall begin to sound, the mystery of God should be finished," as he has *declared to his servants the prophets*, which sounding begins to take place closely following the event. The overcoming and killing the two witnesses will take place according to the foreknowledge of God and his determinate counsel, yet, wicked men, as in the case of the crucifying of our Lord Jesus, will be the direct actors in bringing it about; and as God was glorified in Christ's laying down his life, and the church redeemed thereby, so in like manner, we trust his name will be glorified by his overruling providence, and the church benefitted through this eventful circumstance. We proceed now to show, *first*, who are the two witnesses. Second, give some evidences of what is meant by prophesying in sackcloth. Third, to speak of the commencing and finishing their prophesying. Fourth, what is meant by the beast ascending out of the bottomless pit. Fifth, to show who or what that beast is, &c. Then, first, who are the two witnesses? The fourth verse explains the text, in a kind of double mystical sense, in the following words: "These are the two olive trees and the two candlesticks, standing before the God of the earth," (which seems to say, when we enquire of God who they are, we are referred back to the witnesses to testify) which I understand to be the Old and the New Testaments, and the churches, as constituted under them. That the candlesticks typifies the church, is unequivocally settled in Rev. 1: 20, with striking illustrations in many other passages. They are said to be of God, which represents purity, not liable to be corrupted or diminished by passing through the heat of fire, beautifully representing the purity and stability of the church, under the severe fiery trials of persecutions and distresses, through which the church has ever had to pass, and through which she will have to pass, until the two witnesses shall have finished their testi-

mony. I believe it is pretty generally admitted by most protestant writers and ministers, that the church answers to one if not both of the witnesses; but when we remember the candlestick can afford no light, make nothing manifest without oil, we see she must have aid, a co-helper, therefore she is only one of the two witnesses. It is true, the olive trees are not so definitely and pointedly spoken of, as representing the Old and New Testaments, yet when we remember, they yielded the only oil that was to keep the lamps burning in the Tabernacle and Temple services, and as they are spoken of in Zach. 4th, as the two anointed ones, standing by the Lord of the earth, emptying out the golden oil of themselves through the pipes, it seems to me, they are a fit representation of the Old and New Testament, *the word of God*: especially when we reflect that the word of God, is the channel through which we have any correct knowledge of God and godliness, it is clear to my understanding, we should not doubt to receive the figure, and further, by examining, we see both the law and the gospels spoken of, as the testimony or witness of God. (see Ex. 25: 16; Psl. 19: 7; 1st Corinthian 1: 6 and 2: 1; Mathew 24: 14; John 5: 39, 46 and Acts 10: 43.) I therefore understand the word of God and the church, as co-witnesses beautifully set forth in the olive trees and candlesticks. The church, not being able to reflect any light without the word of God, neither could the word of God send forth, such a ray of light to the glory of God to a gazing world, without the church. They are called the two prophets of God, and it is said they tormented them that dwelt on the earth, and they rejoiced over them and made merry, and sent gifts one to another, when they saw these two witnesses killed and lying in the streets of the great city, spiritually (not literally) called Sodom and Egypt, where our Lord was also crucified; so it requires both, to show the people the error and fol-

ly of unbelief and sin. It is in keeping the commandments of God, and observing his statutes, that the church under either dispensation, has let her light shine; it is the Spirit or grace of God in his word, like the oil in the lamp, that burns or gives light through the church, to prick the heart of others or convince them of sin. Thus the word of God and the church, are united, co-witnesses, and thus united they stand together, and united they fall together. Reject this view, and we are much perplexed if not entirely disappointed, in attempting to find two witnesses in accordance with scripture testimony. It will not do to say, the elders or ministers are one and the church is the other, because both are of one body (the church,) neither can we say the Old and the New Testaments are the two, because it takes both to complete the word of God, and further, these two witnesses are spoken of as each being double, as two olive trees and two candlesticks, therefore as we cannot get two witnesses out of either of these, separately or any where else, I am willing to allow them jointly, as in accordance with scripture authority.

Second, the two witnesses were to prophecy twelve hundred and sixty days, clothed in sackcloth. We understand from this, that the church being supported by the light and grace of God through the Word; opposed anti-christ or man of sin, to the bringing down upon her, the most severe sufferings and sorrow hitherto known; much of the time her track was marked with blood, tears, confiscation of property, imprisonments and death in the most horrid forms; mournings, sorrow of heart and deep humility, on account of the rejection of the word of truth, have ever accompanied her. These sufferings, both on account of her physical pains as well as sorrow of heart, for the depressed state of the church, and the rejection and contempt thrown upon the plain, simple truth of the word of God, set forth by the term "clothed in sackcloth," an emblem of