

became exceeding sinful, and you died to all legal hope of being justified by the law; and from the witness borne by the Spirit, saw and felt yourself justly condemned by the law. This sight produced in you no little trouble, for how to escape its wrath you were not able to see. You also strove hard to repent, but found yourself unable to perform that. But the Spirit bore witness to your soul, that "Him hath God exalted at his right hand, to give repentance to Israel, and the forgiveness of sin," and this testimony produced faith, and faith believed for you. So you found you were justified by faith, and that not of yourself, *it, the faith, is the gift of God.* Hence, conviction, repentance and pardon, are all produced by the witness borne to the soul by the Spirit in earth or time, giving the soul a knowledge of sin and a sense of pardon through the blood of the everlasting covenant. Hence the *blood* also bears witness; for an individual must give evidence of having been taught by the Spirit, to see himself lost and undone—in himself, and that all his righteousness is but filthy rags, and his prayers, tears and works all have no merit in them and cannot save him from sin: But the "blood of Jesus cleanseth from all sin," but when it is applied by the Spirit it renovates the soul, regenerates the heart and heals the wounded conscience. So the blood becomes a witness by experience of the record in heaven, which saith, "As for thee also, by the blood of thy covenant, have I sent forth thy prisoners out of the pit, wherein is no water." This brings us to the *Water* in the text, as a witness. We have already shown, that the witness of the Spirit, in conviction and conversion, and a full belief in the intrinsic merits of the blood of Christ are essential to constitute a believer in Christ. We now propose to show that the *water* is a witness, by which we prove our sincerity of belief and devotion to God. In the commission, it is said, "he that believeth and is baptized shall be saved," &c. When the Roman spear was thrust into the side of Christ, forthwith came out blood and water. The blood came out first and then the water, giving evidence that all his blood was Spirit. Now in the church a water baptism is a witness of our belief in the death and resurrection of Christ. Also it is witness

for us to the church, testifying to the church that we believe in Christ in example as well as precept. *Water* is one of the witnesses that gives us a right to the immunities of the church visible. Christ says, "I am the door," and *water* may be considered the shutter, for if one refuse to submit to baptism, he is debarred from entering in to the church by baptism, as one is debarred from entering a house by the door-shutter. If he submits to a water baptism after satisfying the church by presenting the work or belief of the Spirit and the blood, then the shutter or porter opens, and he enters the visible church by blood and water, that is by believing in Christ and that belief witnessed by *water*. So the three that bear witness in earth relate to the visible church, in preparing subjects for and admitting them to gospel privileges. The three that bear record in heaven, relate to the invisible church, and the finished work of Christ in our eternal justification. The three in heaven are one. The three that bear witness in earth are not one, but agree in one, that is, they all agree in one pattern shown in the mount. The Spirit witnesseth that ye must repent. The *water* agrees with the Spirit, and saith, "Bring forth fruits meet for repentance," before it suffers you to be buried beneath its waves. Hence these three, all agree in one God, in one covenant, in one calling: "Even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Amen."

We have given our views briefly, to our friend, whose name we have misplaced.

L. I. BODENHAMER.

FRIENDSHIP, DYER Co., TENN., }  
August 20th, 1871. }

L. I. BODENHAMER, Dear brother:—I have thought that I would not try to write any more for the Landmarks, and leave it for others to write for its columns, that I am old and a bad writer at best. And worst of all not worthy when I look once at the production of many of the writers for your valuable paper. I feel my weakness and inability, the more, yea when I get a glimpse of the old but bright Jerusalem blade that God wields by your hand, I feel less than the least particle of dust in the balance, yea less than nothing.—

Nevertheless my brother, continue to wield it with precision, and in the demonstration and power of God in his wisdom; and I hope and trust that he will sustain you and all his children in well doing in keeping his commandments and examples blameless before him in love. Brethren press forward towards the mark for the prize of high calling of God in Christ Jesus, that we may have right to the tree of life, and enter in through the gates into the city. And yet after all there are a few things I wish to say something about; if you and my brethren will bear with me, and if I am wrong correct me in love, knowing that I am fallible.

Watchman, what of the night I think I hear one say strange and sickly winds are blowing; another that men's notions are taking fast hold on the affections of many professed religionist of the day. In view of the revealed word of God, another says something New and strange from Mississippi, one Mr. C. says that I loudly and roundly assert without the slightest fear of successful contradiction that God never has or never will condemn or damn, or punish any individual, either in time or eternity by any law of his. I here ask was man a sinner in a gospel sense before he transgressed the righteous law of God; let C., answer? was he or was he not driven out of the garden of Eden a sinner, dead in trespasses and in sins. And this principle be it what it may, is what the Saviour condemned or we might say without transcending scriptural light, that God in Christ Jesus condemned and justly so too. Condemnation, I suppose, means punishment; if not, I do not understand what the term does mean. Will C. harmonize the two points he has here tried to establish? I ask for information. If he can do it, then I shall be satisfied that six and six make ten.

C. says, we will now see if we can find who is the author of death, and thereby who is the perpetrator of all the mischief done to mankind, in time and in eternity. My principal object in setting out to write this series of letters, was to endeavor to clear the minds of Primitive Baptists of this monstrosity in faith. I know it is not their faith, if they could fairly understand it. This sounds a little like deception to me. We know

also, that the serpent beguiled Eve, which was the cause of her ejection from Eden, and Adam with her.— Here is the condemnation that C. seems to think has no punishment. What else does he say: Thereby hoping to heap odium and reproach upon the nature and character of God, whose enemy he ever has been and ever will be. Now I understand, the devil, from what has been said, has the power of death, and to inflict punishment on the human family, independent of God or his laws, or I do not understand what the word *ever* means. Is it not synonymous with the word everlasting? Then his meaning becomes plain. The devil then was set up from all eternity—antagonist to God—independent of God and his laws. So then God has a seed, and the devil one, which thing is a libel on the creation of God. Let us see whether or not we can adduce any scriptural testimony: Isaiah 45:7, "I form the light and create darkness, I make peace and create evil; I the Lord do all these things." Then is it not evident, that God is the first great cause of all things. Then this precludes the existence of any thing anterior to the creation of God, either antagonistic or otherwise. So then the devil is an after creature, and not set up from everlasting, as some would have it, and only acts according to God's permissive providence. Romans 16:18: "For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her, for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow," Rev. 18:7. "Therefore shall her plagues come in one day, death and mourning, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her," Rev. 18:8. I ask in all candor, is there nothing contained in the foregoing verses that have reference to punishment and condemnation, and by whom? The Lord God who judgeth her. If this be true, what becomes of C's. notions of condemnation and punishment? Let God be true but every man a liar.

I will close for the present.

B. H. POTTER.