

Zion's Landmark.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

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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 TABLE 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.

Communicated.

Rome, Ga., June 9th, 1876.

Dear Brother Gold:—

I feel that I take up too much space in our paper, but I have so many requests on hand for views that I feel inclined to answer when able.—Last fall brother Nance of Texas requested Eld. Mitchell, or Respass, or myself to write on Isa. 66: 8. I had left it to their abler pens; but recently the same brother by private letter says he again solicits my views on that scripture in connection with John 15: 2. "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? shall a nation be born at once? For as soon as Zion travailed she brought forth her children."—Isa. 66: 8. "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit," John 15: 2. Brother Nance wishes to know how I can harmonize the "in me," with "cast forth:" he is sure it does not teach apostasy, but still he cannot understand it. I will leave this part till the last.

We, who believe in the covenant and doctrine of election, &c., must necessarily believe in the unity or oneness of Christ and his people; and that the gospel, as the power of God unto salvation, is how that Christ, in this oneness, died, was buried, and rose again the third day. We believe Adam was a figure of Christ, and Eve that of the church; according to which it is said to the church, "Thy Maker is thy Husband," and by which he is implicated in all that concerns her, especially in all legal positions and demands. And the church, as wife, is dead to all former allegiances, and is in legal authority, as responsibility, silenced, passive, lost, hid in her Husband. So hid that nothing of law can find her; so lost that nothing of responsibility can

reach her: her name, herself, all, all, swallowed up in her glorious Husband and Surety.

And yet, by the very oneness, by its nature and principle, they must share all things, whether of good or evil, life or death, together. So that the gospel, as the power of God unto salvation, is how she also died, was buried, and rose again the third day, as one with Christ.

To this end, when Jesus assumed a human body, it was as the literal marriage union between Christ and the Church: his body of humanity represented the church. He took of her flesh, blood, nature, and she took of his spirit of life. "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." "God manifest in the flesh" is the actual fulfillment. "Yea, the Lord shall give that which is good, and the earth shall yield her increase."

The primary object of marriage is increase of kind. The Lord comes down from heaven and is joined to humanity. This humanity represents the Zion, the Lamb's wife, the principles of the "Jerusalem which is free—which is the mother of us all"—all spiritual children, even as Eve was "the mother of all living." "All the fulness of the Godhead dwelt in him bodily," and all the fulness of the humanity dwelt in him spiritually. And here now are the father and mother principles in union—met in one. As naturally, so spiritually, the Divinity, as father, nor Humanity, as mother, separate, could not, according to God's own established laws, produce a spiritual child. Or Jesus, as God, or as man, alone, could not atone for sin, and perfect salvation.—The *word made flesh*, was absolutely essential. For, in one sense, the Humanity of Christ was as necessary as the Divinity—blood, and blood as made of, and drawn from the human nature of the sinner, was the price of redemption; but this would have failed but for the divine support. Death to the man—the humanity—the soul that sins—was the penalty of the law; but this would have fallen and seen corruption but for the gift of eternal life. This eternal life was the alone glory and power of the Father in the resurrection life raising from the dead to justification of eternal life and salvation; but this could have never reached the dead except in Jesus Christ *bodily*.

Then, Oh the glorious beauty of perfection in the provisions of life and salvation in and by the oneness of the Divinity and Humanity! One the Father and husband, the other mother and wife: one the gift, the other the altar: one the Priest, the

other the offering! Both necessary to the one perfect sacrifice! "I in you and you in me;" a perfect oneness in one!

The way of salvation to all saved is to be born again, "born of the water and of the Spirit." The water answers to Zion, or the humanity as mother; while the Spirit, to the divine Spirit of life as of the Father. And this birth (figurative of course), is to follow Jesus in the regeneration; or death, burial and resurrection as the power of God unto salvation. Christ and him crucified covers all: here centres salvation: here alone is salvation. And to be born of the water and of the spirit is synonymous with salvation, and salvation with the death, burial, and resurrection of Jesus Christ; and this with the gospel. And every creature before, at the time, and since this death, that will be saved, must, by virtue of this oneness have been personally represented by Christ on the cross.

In the everlasting covenant where God was reconciling the gospel world unto himself, he gave a definite number of his creatures to Jesus Christ that he should redeem and save them, and give the eternal life.—See John 17. To redeem them was blood: to save them was death: to justify them to eternal life and immortality was the resurrection. In accordance, Jesus Christ as the Head and Representative of these, in union with their humanity held the Headship of Zion as wife, and the sonship of his people as brethren, and the heirship as children.

And to this end he came, as said, and took the position to law, and nationality of the kingdom of darkness, as if his Bride, to redeem, save and translate her to a new life, kingdom and nationality. All this was accomplished in his death, burial and resurrection, in which every one of this number was hid, swallowed up in him; and by actual representation, passed from law to gospel, from death to life—through all these atoning, saving principles of the gospel, and when he arose as dead to the world, law, sin, death and the grave, as made alive forevermore—born again into the resurrection life of eternal life and immortality as subject of the kingdom of God, and the new nationality of spiritual Israel, every child of God whose name was written in heaven as recorded in that everlasting covenant, was brought also as a nation born at once.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Verily verily I say unto you (Jesus to his children), that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your

sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child she remembereth no more the anguish for joy that a man is born into the world."—John 16: 19, 20.—

There is but the one way given nether heaven whereby God can remain just and be the justifier of a sinner: Jesus is this way, truth and life.—And whom he bore all the days of old in the "set time," he brings on the precursory labor pains in the garden where his *soul* (a principle of the Humanity), was sorrowful unto death: and Oh the agony, the travail, on the cross! When redemption was finished, and salvation complete, a nation was born at once; when Zion travailed she brought forth her children by the one offering for sin, perfecting forever those who are the called and sanctified or given of God to Jesus Christ.

Here the atonement was as surely a travail as that the spiritual birth is salvation. As in christian experience—which must correspond, which must ever follow Jesus in the regeneration—the throes of death, as unto law, are the labor-pains, as unto life. And thus the pangs of death wrought by the law are made the travail-pains of the gospel. To the law, full of sternness and self-satisfaction; to the gospel, full of sweet promise and prize to come.

And so sure as these pangs bring death, so sure they bring life. Who hath heard of such a thing? The justice of God in reaping honor and satisfaction to the holy law, and to this end pursuing and pressing Jesus to death, not only manifests the grace of God that brings salvation, but, unconsciously as it were, becomes the ready, handy Accoucher of Zion, pregnant with a nation. And so strange—so unnatural a birth! The earth with all her kingdoms could never be made to do so. No, unknown and contrary to nature—unknown and contrary to human reason is the spiritual birth. When God manifested Eve—figure of the church—it was in a way contrary to all others that ever should be. She was taken from the side of her husband while he was in a deep sleep, and God himself (no other) formed her, and then "closed up the flesh thereof." And when he closes or shuts, no man opens—no man did, nor will, make a christian.

So great is the mystery. In Eve, the mother of all living, were all the living virtually born. When Zion travailed she brought forth her children. And no wonder they are called a "peculiar people." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth