

Zion Association for, perhaps, about twenty-five years. If I have ever made any departure, the Association has never intimated such a thing, and I have not been able to detect it myself. I feel to-day as much confirmed and established in the doctrine of the Baptists as I ever did.

Brethren, it has been necessary for me to make statements I would not have made, only in vindication of my character.

Dear brethren and sisters in Christ, I, a poor, weak, dependent creature, whose lot it has been to suffer much, being bereaved of my gentle companion and dear children, yet I live and am ready to exclaim with Job: "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord."

Yours, in the bonds of peace,
MARTIN PUTMAN.

EDITORIAL.

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For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one, 1st John 5: 7, 8.

"For there are three that bear record in heaven." A record is a register, or official copy of any writing, or an account of any facts entered in a book for preservation, or the book containing such copy or account. Therefore a record of a contract, in court, is the strongest evidence that can be introduced from the fact of its immutability under any and every circumstance. A record neither forgets nor adds anything to its contents, but every time it is consulted it speaks the same thing; and, if paper and ink were in the habit of changing their contents and language, whenever times and circumstances change—so that in January a record would speak one thing, and in March it would contradict the whole, no rational mind would trust in nor call it a record. But if it stood immutable and spoke the same thing, it would then be a record of truth.

Now if a contract was recorded in three books, just alike, and the entry was made on the sixth day of

the creation of the world, and all the books were preserved until the last day of time, and were then read, they would all speak the same thing and no more nor any less, and this oneness and immutability would constitute them the record of the entry made on the sixth day of the creation of God. Did we say *them*, in the plural, and yet these three books are one, in the singular number, one their report, one *record*; hence, there are three that bear record in heaven. Of these three, the Father is one, and is as his name purports—first; that is, the name *Father* sets him forth as the progenitor of all creation—before all in all and over all; so in respect to authorship and relationship, he in his creative character is set forth as *Father*, that is, that all things proceeded and came out from him, both of things in heaven and things in earth, making him in creatorship Father of all—and a very suitable character to be, or bear record in heaven of all, and of the time, season, duration, termination and destiny of all. And by his infinite mind and immutable character, He in his creative and providential character is the *Father*; and his immutability and infinity is the *record*. Thus being the Father of all, He was the law of all that gave beauty, vitality, order and harmony to all. So that moving in the sphere of existence, in which they were created, a perfect harmony existed, not a pain, angry look, nor frown was known in all his work, so that, truly all his work was a *paradise*. Any deviation from him, was an outrage against the law of harmony and peace, that governed all his work; and this outrage of unbelief and disobedience being against the restrictions given by the Father as a rule of life, or action for the harmony of all his works, could not but produce a collision. So soon as man touched his hand to that part of the machinery of which the Father forbid him, the world was electrified by death, and with the velocity of lightning was the "*paradise*" of creation lost forever. But the *Word*, that is the second *record* in heaven, or second person in office in the adorable trinity, had, before all worlds, in the Father's purpose proceeded from the Father, full of grace and truth, and stood as a lamb slain from the foundation of the world. So that this *Word* of redemption proceeded from the authority against

whom the outrage was committed, constituting the *Word*, very man and very God. So that the *Word* was able to live the life of God for man, and die the death of man for God, and by this mysterious character the word was made mighty and able to save all that come unto God by him, and to be the record of eternal salvation. The outrage committed by man, was against the law, and hence, against God the Father; therefore He alone had the right to damn man for the offence. But the Father equally had the right to propose the means of satisfaction, and no other had any such authority; for every law provides the means for its own satisfaction. Hence it is said of the *Word*, that He was made of a woman, made under the law, to redeem them that were under the law." That is the law offended, proposed by the Father in his *law character*, in the counsel of peace that nothing but the *Word* that proceeded from the Father would be accepted, and that the *Word* was to be "made flesh and dwell among us." To this proposition the *Word* replied, "Lo, I come, as it is written of me in the volume of *Book*, (or record) to do thy will, O God." Hence the *Word* was made under the law, that is at the demand of the law in every respect, just as a piece or job of work is made under a superintendent; it is not made by the superintendent, but under his order, according to his directions and liking—made to order to satisfy himself in every respect. So the *Word* was not made by the law, but under the law, as a superintendent for divine justice.—He was made to the full satisfaction of the law; qualified to render full satisfaction for all offences of his chosen. Therefore, in office, we have briefly noticed the Father in his law character, and in his Fatherhood, as being the God of all grace and the Father of all mercy, in that the *Word* that proceeded from the Father, was the first mercy shown to lost sinners. So we have shown the *Father* to be the *record* of justice and Father of mercy, and the *Word* to be the *record* of redemption.

We will now consider the Holy Ghost, in respect to office, as the third that bears record in heaven; for it is only in office that there are seen three persons in the Trinity, bearing record in heaven; for the Holy Ghost stands equal with and is

expressly called God. The record borne by the Holy Ghost, in office, is that of revealing to the "Lawful captive," the *Word* as a redeemer in all his saving benefits, and to take of the things of the *Word*, such as righteousness, pardon, peace, justification and redemption, and apply them to the soul by imputation, so as to ease a guilty conscience, becalm a troubled heart and give an assurance of eternal life to all the heirs of promise; also to bear record to men, of the full, final and everlasting satisfaction rendered to divine justice in the person of the *Word*, saying, "This is my beloved Son, in whom I am well pleased, hear ye him." In this quotation the record of redemption, as the satisfaction rendered, is clearly acknowledged and beautifully harmonized with Isaiah's report of a Triune God, for saith he unto us, "Unto us a child is born, unto us a son is given, the government shall be upon his shoulders, his name shall be called Wonderful Counselor, the mighty God, the everlasting Father, the Prince of peace." In the last quotation, He is set forth as three in office, and only one everlasting Father: "And these three are one."

We will now consider briefly the 8th verse: "And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one."

The three in heaven bear *record* and the three in earth bear *witness*. We view the record in heaven as being the plan of redemption, stipulation in covenant contract between Father and Son; engraved in the immutable mind of Father, Son and Holy Ghost. The *witness* borne in earth by the Spirit, we regard as the office work of the Spirit or Holy Ghost, revealing the record in heaven to the soul, and testifying or bearing witness that there is none other name given among men whereby we must be saved, but the name of Jesus. Hence it is the *witness* of the Spirit that produces faith, without which it is impossible to please God, or to believe, and if we believe not we are to be damned. It is the witness of the Spirit in the law, that convicts sinners. Paul saith, "For I was alive once without the law, but when the commandment came, sin revived and I died." That is when the Spirit bore witness to your soul of the spirituality of the law, sin revived, not entered, but