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POETRY.

THE BATTLE FIELD.

Affectionately inscribed to Elder W. M. Mitchell.

[S. ANNA PHILLIPS.]

"Come ye apart and rest awhile?"
With this sweet phrase, Lord look on me;
In fervency there is no guile
In this my need, and this my plea,
As thou canst see.

Oh Master! see my falling hand
Batting in vain to reconcile
A foe.—Oh give the best command,
"Come ye apart and rest awhile
From every wile!"

Master, thou knowest I love thee well—
Better than all this world, and fain
Would in the heated conflict dwell;
But see my frame as daily slain
And faint with pain.

Master, but look on me, and then
The foes hard pressing all around!
Lo, here I die, as surely when
Thou earnest, or seest no more the ground
Where such are found!

Master, but look; and thou canst see
The time has come for me to die
Unless thou sendest after me
To come apart I send this sweet call
My Aid and All!

Oh come away, borne on thy wing,
To some fresh spot—sweetness-on-a-place,
Where heaven, because of thee, would cling
And lavish free, with smiling face,
Her stores of grace.

Oh Master, see! my hands are tired,
My heart is panting in the way!
With strong desire I have desired
To do thy bidding all the day
Beyond I pray.

Thy voice alone, almighty Lord
Can save me from the piercing dart
Of thousand foes.—O speak the word—
To rest a while, come ye apart,
Poor weary heart!

Not that a trophy I afford,
Comes unto thee, that I can trace,
But pure desire still let my Lord
In pity give a resting place
Above of grace.

Thou knowest 'tis not a sloth, but tire:
Thou knowest I love thy sword to wield
But see I faint, and strong desire
Plead me apart, awhile to yield
The battle field.

Master, thou knowest I would not stay—
I love thy cause too well—beguile
But this my weariness away—
I only plead to rest awhile
Beside thy smile.

Then forth again—only my God
Send thy sweet spirit plead with me;
That thou wilt be my staff and rod
Of firm rest, cleaving the sea
Bordering these.

COMMUNICATED.

PLYMOUTH, N. C.

Elder P. D. Gold, Wilson, N. C.:—

Dear Brother Gold,—I send you the following communication: After giving it your inspection you can publish it if you think proper. I send you my views on the atonement of Jesus Christ for sinners. Whoever will look into the word of God or listen to the voice of his own conscience in his most serious hours of reflection must be satisfied that man has offended his God by his conduct or disobedience to the law laid down to be the rule of conduct for his

creatures. Nay! to look abroad into the world and behold the general conduct of mankind daily he cannot help seeing that the actions of human beings are contrary to right, one with another, much less toward their Creator, when compared with his law, and that the law has a penalty to inflict on persons guilty of such actions of sin against their sovereign God. Where there is no law there is no sin: so where there is no sin there is no need of atonement, for an atonement is making satisfaction for sin committed, or to make reconciliation by the offender to the offended—which atonement must be in nature, quantity and quality, according to the penalty of the law that takes cognizance of the crime committed. Then the proper idea of atonement is to suffer the penalty of the law, and by such suffering make peace or satisfaction to law and to the offended, whether a Sovereign, State, King or the God of Heavens. Now the law of God was given to a man in his own image, made upright: he by his disobedience has incurred on himself and all his posterity the penalty of that law, which is death. According to scripture, death, three fold, follows, a death temporal, a death spiritual or death in trespasses and sins, and lastly an eternal death or banishment from God, under his wrath and displeasure for offences committed. This I take to be the sum of the penalty of the law, and curse of the law pronounced when given to Adam, and binding on him and his posterity forever. Now to pay any of these penalties and raise himself to life is impossible with man; and to reconcile God upon any other terms than suffering the penalty of the law would be in effect doing away with the majesty of the law, and God violating his truth, and also perverting the justice of those rights claimed by the law upon which basis all law should be established. But Jesus-Christ had power to lay down his life and power to take it again.— This power he had he tells us himself. And again, that as the Father had life in himself, so he had given to the Son to have life in himself.— And again, for as the Father raiseth up the dead and quickeneth them even so the Son quickeneth whom he will—Gospel by John 5: 21 22.— Here in these three verses mentioned we see the power of Jesus Christ to make an atonement, or in other words, suffer the penalty of the law of God given to Adam and then live, or in other words, rise from the dead

after suffering the penalty of the law, and then of course the law had no further demands on him—having suffered its penalty. It would not, it could not with justice take hold on him again for the same crimes for which he once suffered, although he lived again after the law had inflicted its penalty. In this way Christ is the end of the law for righteousness to every one that believeth, or gave himself a ransom for all having their sins laid on him, he thus died, the just for the unjust. And so, when having borne the curse due to their sins, or suffered the penalty of the law, he is said to rise for their justification, and we again are said to be saved by his life which means his life of suffering of the penalty of the law. Thus when he came out of his grave he showed that law was satisfied; the penalty suffered, death conquered, the grave subdued, justice pacified and sin atoned for.— Still he lives and hence this promise: Because I live ye shall live also. Because by his resurrection it was clearly shown sin was atoned for, and of course we acquitted, cleared, justified. Hence we are written in the book of life. And to him all that believe are justified from all things, from which they could not be justified by the law of Moses. And why can we not be justified or acquitted by the law of Moses? For several reasons, first: Because we cannot obey the principles and preceptive part of the law. Secondly: Because we cannot suffer the penalty of the law and then rise from the dead. Thirdly: Our suffering the penalty of the law would not be in kind and quality, such as would make satisfaction to law and justice, so as for neither to have aught against us in precept or suffering. For the law is holy just and good but we carnal sold under sin. The law was given to man in the image of God, and it must take a man in the image of God to make satisfaction to the law by suffering its penalty. So was this Jesus the express image of the Father; and thus made by his suffering an atonement or satisfaction for sin. Now to clear all this to your satisfaction let us suppose a case: James steals a horse, the penalty of the law is death by hanging, James is tried by the law, found guilty and is condemned by the law and Judged to be hanged, and according to the law and sentence of the Judge he is hanged, but on the third day after he is hanged he rises from the dead. Now, I ask you, if James is not justified in the eye of the law—has the law or Judge any-

thing more to do with James, though he is alive? can the law hang him again? You know not, and why? Because he has atoned with his life for his crime, or in other words satisfied the law by suffering the penalty—and now justice says he is clear. I am pacified, reconciled and at peace with this man who has atoned with his blood for the crime he committed. But say you this, we believe every man must atone for his own crimes; but how can one man atone for the sins of another or Jesus Christ for sinners? For would it not be unjust in God to punish the innocent for, and in room of the guilty? or would it rather not be a perversion of justice? When justice says the innocent shall not suffer, it is the guilty by law I will punish, says Justice; and who shall make me sure for their lives? This I acknowledge to be an important question in the gospel system, for a less Christ stands some way related to us by law and justice, or by law and nature some way, I conceive it to be unjust to punish him that was holy and in whose mouth no guile was found. And I defy all the men in the world to answer this question in the principles of law and justice without establishing first in eternity a covenant of grace between the Father and the Son, the second person in the Trinity, who is set forth in the scripture as the Redeemer of sinners, for without a covenant or some bargain and agreement between the Creator and Redeemer, the thing is perfectly impossible on the principles of equity—right or justice, truth or law—for truth says, The soul that sins shall die. I ask then, Did Jesus sin? You say, No! How then comes he to die, and to die too for sins not of his own committing? Here you are at a loss, without an agreement between him and his Father so to do in the fulness of the time if no bargain, covenant or agreement, for you may have the word covenant for these expressions as they mean the same thing. Then it very plainly follows, that Christ has died upon an uncertainty, not knowing whether his death, suffering and blood should atone for one, ten, or ten thousand, or the whole of the human race. Oh yes, say you! I know better, for it took no more to atone for the whole than for one.— This is a mistake which is generally endorsed by the people, for we read of the greater damnation and of course there must be a lesser implied. And we read of a sin un-