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"TO THE LAW AND TO THE TESTIMONY."

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ATONEMENT,—which I continue through the vol. 7. No 14. June 1st, read your pardon, your God, your satisfaction for reconciliation, your atonement to the full; for the blood of Christ, his Son, cleanseth from sin. We have redemption through blood, the forgiveness of sins; they have washed their robes and made them white in the blood of the lamb! He made peace through the blood of his cross, and by this blood you that were afar off are made nigh to God. Here in this and by this man Jesus Christ we have received the atonement, all for the love he bore his helpless bride; he paid her debts, as says Paul: who loved me and gave himself for me; where then is the injustice to punish Christ for the sins of his bride, or to accept the hand of Christ an atonement sin instead of sinners. Since in the eye of the law and Justice, if the husband pays the debt contracted by the wife it is just as good, as lawful and as just as if the wife had paid it out of her own pocket, and she is just as clear in the eye of the law, and equally freed from further demand. So then if the Son shall make you free, you shall be free indeed. The son of man has by this means power on earth to forgive sins, there is no condemnation to them

which are in Christ Jesus; "ye are not under the law but under grace, or liberty of the gospel." Hebrews 7: 22. By so much was Jesus made surety of a better testament. This word testament has in scripture sense the same meaning as the word covenant, hence the Old Testament is called the first covenant or first Testament; and the New Testament, the new covenant, that God would make in those days with the house of Israel, or a better covenant established upon better promises. The old one or first one has vanished away, to give place to the new one, the gospel dispensation with all its blessings and not conditions but absolute promises, yea and Amen to the glory of God by us. And this word surety in the text seems to me in its original meaning to signify to help the necessities, or draw near to help, and in the text Christ is said to be surety of a better testament or covenant, which in scripture use is the same meaning. Then Christ

surety as we in this transaction of surety take place by Christ? Now a creditor may refuse payment at the hands of the security; so might God at the hands of his Son, and still the debtor be bound. Then Christ could not pay the debt of Abel unless he had been surety before the time. So it would seem that he was, or did become surety before the world began, or was as a lamb slain from the foundation of the world, or he was set up from everlasting, or ever the earth was, or how are their names written in the lamb's book of life from the foundation of the world, or how grace given us in him before the world began, or how chosen in him before the world was founded, or how verily fore ordained before the foundation of the world, but to be made manifest in these last times? Then from all these evidences and many more that could be adduced we are plainly shown the testamental covenant was made before the world began and that in that bargain or agreement Christ did then and there agree to become surety in the covenant that is said to be between them both; surety for his people, surety for all the Father was pleased to give him, in order that they might not be lost, but raised up at the last day; that he might give them eternal life, to give them grace and glory. Now to return to the agreement, it cannot be unjust to compel a man that is security for another to pay the debt, if the debtor falls through; because the

act of securityship is voluntary, and it was on the basis of the security that the debt was contracted, the bargain made, and the right of property changed; so equally there could be no injustice in God the Father in receiving or compelling his Son to die for the sins of sinners. Nor is there any injustice in a creditor receiving his money from the hands of the security instead of the debtor; since both are equally bound. So there can be no injustice in God the Father receiving satisfaction, or atonement for our sins at the hands of Christ, who was surety for us, instead of us sinners, the debtors. And as soon as the bargain was made and securityship ratified, the right of the bargained property changed on condition of payment; but as soon as Jesus paid the bond and took in the right, the property was confirmed.

Now see how plainly God the Father acknowledges this transfer of sinners to his Son. Hear, "If thy children transgress my law; not my children shall be willing in the day of thy power. Again, I will contend with him that contendeth with thee, and will save thy children." Here in those three scriptures and many more, God the Father, whose right man was by creation acknowledges the right of Christ to the property, or to sinners, or to his Church; which right of Christ is the right of securityship, having paid the debt and taken in the bond.

Now then the Son of man has power on earth to forgive sins, and this power arises from his securityship, for you know where security pays a debt and takes in the bond from the creditor, he has all in his own power, and may forgive the debtor, or give the debtor his bond, then all is settled. Then look to Jesus the surety of the elect, "for as much as you have got nothing to pay with beg his forgiveness of the whole debt; he has in these times forgiven thousands and millions." Yea forgiven them the whole debt. Then law, justice, creditor, security and debtor are satisfied; so equally God the Father the creditor, Christ the surety, the sinner the debtor, law and justice, the Saviour's blood the price satisfies all. When the Holy Spirit puts the evidence of pardon in the sinner's heart, all are satisfied through this sufficient and great atonement made by Christ, and no injury arises nor injustice done any where; Either to God the Father, Christ, Law, Justice, or the sinner, all are satisfied and harmonize,

and a sinner saved in the Lord with an everlasting salvation. And that by this atonement of Jesus Christ Law is honored, and Justice satisfied as much and as well as if the sinner had made the atonement himself, and no injustice done any where by the gospel plan. Now if there be one sinner for whom Christ did not become surety it would not be justice to compel him to make an atonement for the man, because he had not voluntarily consented to be the man's surety, or signed the bond, it would be forgery to put his name there without consent, and in the presence of a witness, which witness is the Holy Ghost. Then according to the doctrine of a General, or a Universal atonement, Christ must be surety for all sinners from the beginning to the end of the world; then if so he made an atonement for all mankind when he died, for it was his securityship that bound him; then it follows of course that when he died on the Cross, he paid all men's debts, and took in the bonds of all sinners, and now holds them in his own hands good against all sinners, and has it in his own power to give up William his bond but to sue James for the payment of his, and cast him in prison until he makes payment. Now I don't see that this part of the atonement or payment of James' debt by the security answers any purpose at all: if the security will forgive James his debt, why pay it; for James might as well suffer the law and be cast into prison by the first creditor as the security since he is as unable to pay the debt as the other. I therefore cannot see why or wherefore Christ should be surety or die for the sins of one man he did not intend to forgive or save finally, for it seems to me to be wrong for him to die for sinners, and that sinners have not received the benefits of his death, since the grand design of his death was to make an atonement for sinners, and was as sufficient for the one as the other. Then you must in the next place take this ground, that he made an atonement for all mankind, but that atonement was conditional, or on the proviso they would repent, or apply to him for their pardon, or believe on him and thereby receive their pardon. Then this makes the atonement Universal and conditional both, for if the atonement is Universal then all debts are paid, or all the sins that ever were or will be committed were atoned for at Christ's death; because he bore them in his own body on the tree. Now tell me if this be the truth, how